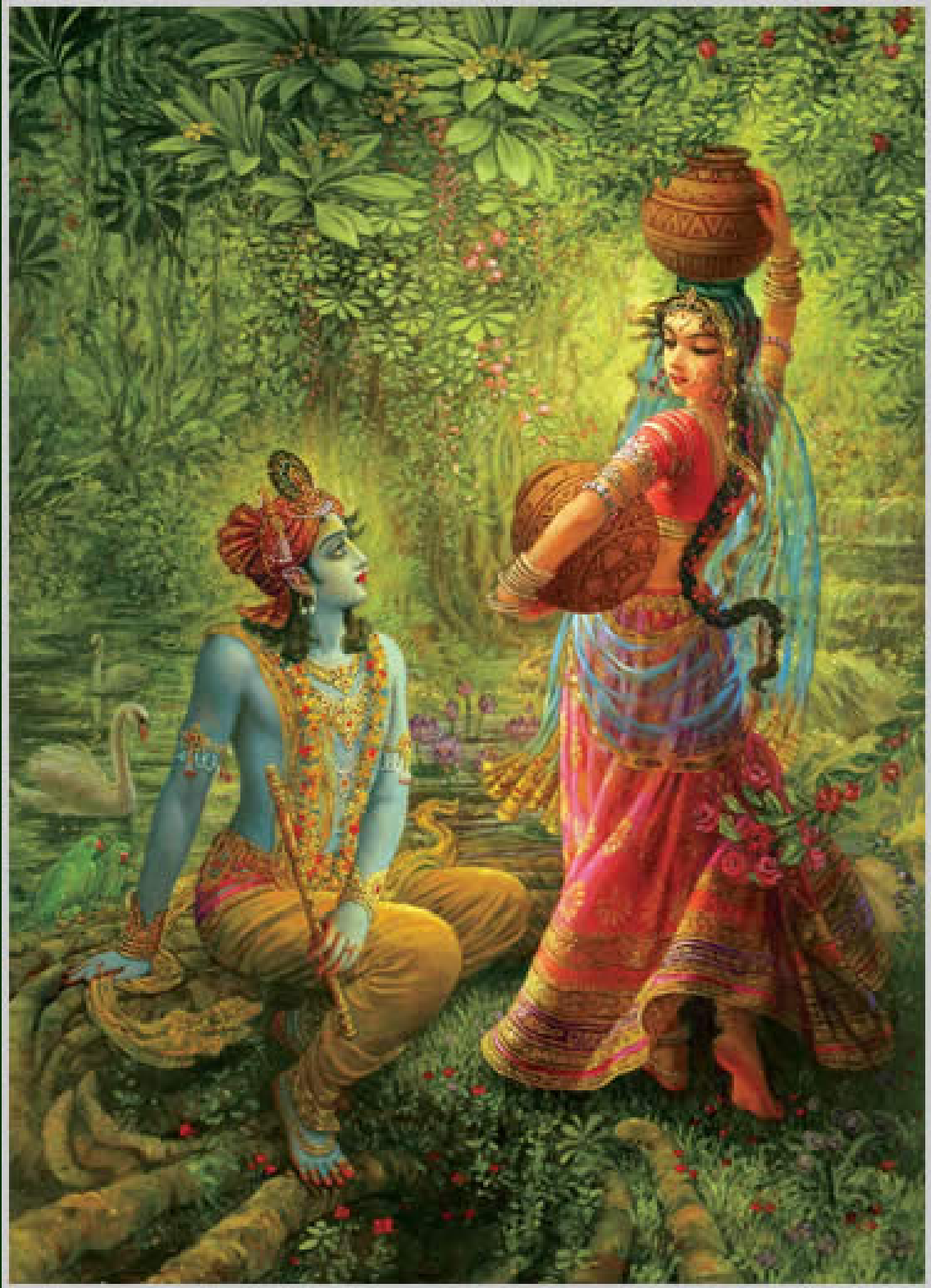


Prema Vilasa



Srila Nityananda dasa

PREMA VILASA

By Shrila Nityananda dasa

CHAPTER 1

Glory to Sri Caitanya, glory to Nityananda.

Glory to Advaita Candra and glory to all the devotees of Gaura.

Glory to Jahnava and glory to Vira Candra.

Glory to Harinama mantra of Kaliyuga.

Glory to Srinivasa Acarya and glory to Ramacandra, a seed of love and a disciple of Acarya Prabhu.

Glory to kaviraja Thakura Govinda who has given joy to the people of seven islands.

Glory to the devoted listeners whom the writer requests to concentrate on Radha Krsna lila.

The writer is requesting the listeners to listen to the birth episode of Srinivasa Acarya Thakura. Caitanya had sent Nityananda to Gauda who had flooded Gauda with love and devotion. Mahaprabhu asked the Vaisnavas who had come from Gauda about news of the place. Some reported that there was no Harinama in Gauda, and however good or bad no one was spared there. Some reported that Acarya Gosvami (Advaita) had given up the doctrine of devotion and had been propagating the theory of salvation. This made Prabhu very angry and he began to feel the absence of Nityananda at this precious time. In the meantime Svarupa and Rama Raya came to meet Prabhu and he was very glad to see them. Prabhu told them with a delightful heart. "It is good that you have come. Gauda has become devoid of devotion. Advaita Acarya is the embodiment of God but he has discarded devotion and has been propagating the five types of salvation. I cannot understand the mind of Advaita. Now suggest something so that devotion can be saved. I cannot see anything hateful in the doctrine of salvation because Acarya is the only man who can inherit the right of doing this. I cannot believe the heresy. I think it is not true." At that moment a letter came from Nityananda which also carried the same news. Prabhu was afraid to read the letter. Prabhu wrote an answer to that letter and then went to the temple with his companions to have darshan of Jagannatha. First of all he became happy to see Garuda in the temple. At that very moment Sarva Bhauma came to visit Prabhu whose very appearance made Prabhu fall into a trance and in this trance Prabhu began to explain devotion in place of salvation. Bhattacharya taking Prabhu in his lap came out of the temple and took him to the house of Kasi Misra where Prabhu restored his senses. Prabhu gave the letter of Nityananda to Sarva Bhauma and ordered him to read it. The letter made Bhattacharya very angry and he told Prabhu, "Who is this ignorant person who is propagating the doctrine of salvation in place of devotion? We three will go there and have a debate with him and if he does not want to come then we will bring him by force." Hearing these words Prabhu was very happy and he wrote two letters, one to Advaita Acarya and the other to Nityananda. A vaisnava carried the letters to Gauda.

Bhattacharya said with folded hands, "I am an unfortunate person, devotion cannot be attained through argument. Devotion can give pleasure which the doctrine of salvation cannot give. I have spent a long time in fruitless argument with Gopinatha Acarya who was not an unfortunate person like me because he is the favorite devotee of You, my Lord. He knows the actual character of Prabhu. You, my Lord have favored me through Gopinatha and saved me from my blind faith in salvation and implanted the faith of devotion in me." After that they took their leave of Prabhu. But Prabhu could not stop thinking anxiously about the vicious effect of mankind being devotionless. How could he restore devotion on the earth? He wanted to send some of his love to Gauda. How could he send this to Nityananda? For people would not believe in vague things. The two brothers, Rupa and Sanatana had gone to Vrndavana to publish devotional books and they both had taken Prabhu's love for this purpose. Now he should create another person to bear his love. So Prabhu began to call upon the Earth by her name. The Earth deity appeared before Prabhu with folded hands and Prabhu told her, "O earth, listen to me carefully, you should bear a person full of love." She said, "O my Lord, let me manifest the love of you which you have deposited in me." Prabhu at once gave his permission to her with a delighted heart but he did not give any name for the person.

When Svarupa and Rama Raya came to Prabhu, the latter told them, "It is good that you have come, now let us see what can be done." Prabhu informed them about his conversation with the Earth. Then Prabhu became

ecstatic in the utterance of love and began to cry taking the name of Nityananda. Prabhu became unconscious in ecstasy. After a long time Prabhu got back his senses as Svarupa began to chant Harinama in his ears. Prabhu then suggested that they should have a darshan of God Jagannatha when Sarva Bhauma came to meet him.

On seeing Sarva Bhauma Prabhu became very happy and told him, "Take a seat and listen to me. Advaita Acarya has begun to propagate the theory of salvation by giving up the theory of devotion so what should we do?" Sarva Bhauma was very sad to see the distressed Prabhu and he told Prabhu, "Advaita Acarya is God himself and the creator of this universe. He cannot talk like this. Who has said this to you? Bring him here before me." Prabhu said, "Advaita had become very disappointed as I had left Navadvipa. So he is doing this to frighten the people because he can do anything that is in his mind. I have full faith in Acarya and cannot violate his orders. Now suggest something that will save devotion with all its prime importance." Bhattacharya said, "O my Lord, you can suggest the right thing as you are all there is proof of it. It was my wrong fascination for the doctrine of Maya that was rectified by your grace. The Kaliyuga element is rotten. The kings who are all heretics have been dominating over people. Once Nityananda had curbed their powers by propagating harinama which is the best medicine and this Nityananda you have sent to Gauda. Now my Lord with Nityananda you are the right person to make an attempt to save devotion."

Prabhu said, "I have parted with Nityananda. Now what shall I do?" Bhattacharya said, "Who will give a suggestion? Only you can consult with Prabhu Jagannatha of Nilacala." Prabhu said, "This is a good idea, Bhatta, let us go to Lord Jagannatha." In the temple, Prabhu began to pray to Jagannath Deva. Suddenly the 14 yard long garland of Jaganntha fell to the ground and the priest handed it to Prabhu. Prabhu became very happy and returned to his house with a free mind to went to bed. Jagannatha Deva appeared to him in a dream with a face full of smiles that night. He said to Prabhu, "You are much superior to me in quality. A brahmin came to me and stayed here for a long time, he has no sons for which he has been crying to me. I became very much moved and granted him his boon. The brahmin is known as Caitanya Dasa Acarya who is a very worthy man to possess love. You should deposit your love in him. Then the brahmin will have nothing to repent for. His wife Lakshmi priya is the daughter of Balarama and she is a devoted wife and of a sweet disposition."

At that very moment Mahaprabhu came back to his senses and began to cry in despair at the thought of Jagannath. Prabhu called on Kasi Misra and ordered him to bring Caitanya dasa Acarya of Gauda because Jagannatha had told him about that person. Misra said, "My Lord, the brahmin was there for a long time but now he has gone to his country." Prabhu asked, "Do you know where he lives?" Misra said, "I will find out."

In the meantime Jagadananda came from Vrndavana. Prabhu asked him about the well being of Sanatana. He reported that everything was fine there. He had also visited Mahaprabhu's mother in Navadvipa and Advaita Acarya in Santipura. At the time of his leaving Acarya had said something mysterious to be conveyed to Prabhu. Prabhu said that he had not heard such a riddle and began to laugh. But from that time Prabhu became overwhelmed in the sorrow of separation from Krsna and the inevitable happened as to what Jagannatha had said to Him. He said, "Now do something to save love. Jagannatha has ordered me to meet Caitanya dasa. Do search for him." Here the earth could not bear the burden of Prabhu's love any longer and the whole earth began to shake in an earthquake all day and night. The people began to say that this was not an earthquake that was shaking the country but it was Caitanya who had done this. Formerly Caitanya had deposited his love in the ocean which had flooded Nilacala. The ocean became helpless in keeping it and deposited it to the earth who in her turn could not keep it any longer and so began to shake the country. Some said that as the former had no issues and property too, why should they leave this country? Some said that only Sri Caitanya could solve it. So they went to the house of Misra and began to shout in excitement. Prabhu with Svarupa and others came out of the room and his appearance made the people more excited. They told Prabhu, "Once you saved us from the flood. Now the earth is shaking, O Lord, please save us from this calamity. You are the only one who can save us, do something to help us to here instead of shifting elsewhere."

In the meantime the priest of the temple brought the praadam of Jagannatha and reported to Prabhu. "O my Lord, I have become helpless in doing service to Jagannatha because as soon as I tried to touch him, his whole body began to tremble, so service to Jagannatha has been totally stopped." Prabhu called on the Earth and ordered her to take control of herself. The priest then requested Prabhu to do service to Jagannatha Deva with his own hands. Prabhu pacified the priest and all of them went to their own houses but Prabhu kept on thinking about Caitanya dasa. He again called the Earth and asked her about Caitanya dasa. The earth replied that there were many Caitanya dasas, whom was she to search for? Prabhu told her everything that he knew about the

brahmin. On the third day the Earth came back with the information that Caitanya dasa used to live in Cakandi village and he was a very religious minded brahmin. Now he had been performing some rituals for the birth of a son. Prabhu became happy and ordered the Earth, "Listen to me carefully, you go and deposit this love in Lakshmipriya to the fullest quantity." The Earth at once obeyed the order of Prabhu who here in Nilacala was very much relieved and began kirtana and dancing in the courtyard of the temple of Lord Jagannatha. Prabhu stood before Jagannath with folded hands and began to cry uttering the name of a certain Srinivasa. Jagannatha being very delighted began to laugh and sent love for Caitanya dasa. On seeing the smile of Jagannatha, Prabhu also began to laugh. Being ordered by Jagannatha Prabhu sent his love to Caitanya dasa the result of which was a son named Srinivasa who would perform many pastimes in his life. Formerly Rupa and Sanatana had gone to Vrndavana to propagate and publish devotional books on Radha Krsna lila. Later the charge would be handed over to Srinivasa. After bowing to Jagannatha, Prabhu returned to his house and called on Kasi Misra. Svarupa and Ramananda came to consult with Prabhu and they suggested that he send a letter to Nityananda in Gauda because he had been anxiously waiting for it. Prabhu accepted this suggestion gladly and wrote a letter with his own hand writing to Nityananda and advised him to perform Harinama Sankirtana in every house and also to discard Mayavada and propagate Bhaktivada. He also ordered Nityananda to flood the universe in Harinama Sankirtana. Prabhu informed Nityananda that there was a village named Cakandi near the river Ganges where lived a brahmin named Caitanya dasa. He would get a son named Srinivasa who would be the embodiment of love and a great Vaisnava.

While Prabhu had been spending his days with a free mind, a letter from Sanatana reached him in which Sanatana had written that Gopala Bhatta had come to Vrndavana to stay. Prabhu was so glad with the news that he told it to all his devotees. Prabhu said that he wanted to send some gifts to Vrndavana but, "I am a poor penniless sannyasi. I have nothing substantial except my dora and asana but they are very powerful in their importance as they belong to me. I'll send them to Bhatta." Prabhu wrote a letter to Sanatana in which he advised Rupa to carry on writing the lila shastras. Rupa would be glad to know that Gauda would produce a jewel-like person named Srinivasa who would be born in a brahmin family. He would manifest the Radha Krsna lila in Gauda. Prabhu wrote, "after my disappearance Srinivasa will go to Vrndavana. Hand over your books to Srinivasa then. I'll send Nityananda to Gauda with Ramadasa, Gadadhara and Sundarananda. Caitanya dasa has been praying now in Nilacala for a son and he has got the favor of Jagannath Deva. I am now living with Svarupa and Rama Raya in a lonely kunj in Nilacala. I am sending a vaisnava to you with asana and dora. Ramananda has given him the money to be spent on the way."

When the Vaisnava reached Vrndavana, Rupa and Sanatana both were sitting in a lonely place. Receiving the letter of Mahaprabhu, the two brothers became so delighted that they could not control their emotions. When they got the dora and asana, they simply became unconscious in ecstasy. They began to cry by pulling the dora around their necks. They fell on the ground by crying out the name of Gaurahari. They began to lament saying, "Can we see the face of Prabhu Gauracandra again? Our hearts are aching in pain for not hearing his sweet words." They rolled on the ground crying loudly and by holding the asana to their bosoms they could smell the scent of Prabhu. In the meantime Bhugarva and Lokenath came to that place. They also fell on the ground in misery.

Now, O listeners, listen to the apathetic nature of Lokenath. Lokenath used to remain in seclusion without anybody. He used to remain in deep meditation by closing his eyes and sometimes he used to cry and sometimes laugh in a trance. He was the most favorite devotee of Mahaprabhu. Rupa and Sanatana used to respect him to a great extent. Once there would come Narottama to be his disciple who would manifest love on the earth in the proper sense of the term. Narottama would come from Gaderahat and he was the son of Krsnananda Raya. As Rupa Sanatana belonged to one self so also Srinivasa and Narottama. Gauranga had named him as Narottama. I shall discuss about him later, now I will discuss the mental condition of Rupa and Sanatana. Observing the miserable condition of Sanatana, Rupa told him, "If you behave like this no one will survive, you are the genuine embodiment of Prabhu. Do not be so perturbed." In this way Rupa somewhat consoled Sanatana but since then Sanatana used to remain very restless fearing the separation of Sri Gauranga. Both of them controlled each other. Then Rupa and Sanatana with the asana and dora went to Bhatta. They read the letter to Bhatta who at once became unconscious. Sri Rupa and Sanatana pacified him and Sanatana started telling Bhatta, "Listen to me Bhatta, you can sit on this asana while you are talking about Krsna or Prabhu. There is no sin in it but how can I sit on my Prabhu's asana? Prabhu has ordered me and how can I disobey it?"

So Bhatta put the dora around his neck and sat on the asana. Everyone was very happy and returned to their own places.

That night Sanatana saw in a dream that Sri Gaura Candra was talking to him while holding his shoulder, "Srinivasa, a brahmin boy, will manifest my love in Gauda. He will come here after the end of my sports. Look after him in Vrndavana. There will be no problem in seeing me whether I shall be on this earth or not. If you have enough grace of Caitanya, you can see me in everyone."

Bhatta said, "Prabhu will send an illustrious devotee, shall I be able to see him with my own eyes?" Rupa said, "I am giving labor being empowered by Prabhu and my labor will be fully successful if that gifted devotee comes in my life time. I want to hand over these books to him with my own hands. I shall make him a great scholar by myself."

They all became very happy to think that in future all types of people will be delivered from damnation. Since then it became the daily custom of Gopala Bhatta to wear the dora on his neck at the time of his meditation. One day he declared before all that he had seen in his dream Srinivasa in his mother's womb in the house of Caitanya dasa. He will propagate the Radha Krsna nama as soon as he will take his birth and deliver all classes of mankind. Sanatana and others also saw the same dream. Now they became anxious as to the actual meaning of the dream and began to think about Mahaprabhu. They began to wait for Srinivasa eagerly. Svarupa in Nilacala used to spend his days in a perturbed mind as he had been visualising so many bad omens in his dreams.

One day Svarupa requested Prabhu privately to tell him something about the qualities of Srinivasa. After hearing everything about Srinivasa Svarupa became very satisfied and wrote a letter to Sanatana. Caitanya dasa in his own house is performing seven rituals on the bank of the Ganges. In his dream he knows that his son would be of a bright (Gaura) golden complexion and his name would be Srinivasa who would manifest his divine love for Prabhu. Prabhu put his hand on the head of Lakshmi priya in her dream and told her to be happy as she was going to have a wonderful son. The touch of Prabhu had made her sink in ecstasy and when she came to her senses she began to cry and her body became full of divine symptoms. Lakshmi priya told Acarya, "Be careful, a superman has come inside me. Due to his coming, there will be no poverty in our family. Do not go elsewhere and leave me to do harinama sankirtana all the time." Acarya said, "How can I sleep for I have no money to manage my family?" Lakshmi priya said, "We have enormous wealth now, all our poverty is over. Formerly we suffered a lot due to the tyranny of the Muslim king. Now he has gone. Our zamindar had evacuated this village during that time. Now he has come back to our village. Formerly people used to utter the manes of Durga and Siva, now they utter Radha Krsna." There was a wicked brahmin who said something wrong to the zamindar which made the zamindar announce that people should utter Siva and Durga otherwise all their properties would be taken away. A drummer man was arranged by Durga dasa to announce on his dhola the name of Durga Siva, but the drum spontaneously started to say Radha Krsna and continued to say the same thing over and over again which made all the young boys and girls to dance uttering Radha Krsna. All the people became mad in Radha Krsna nama. The drummer also became ecstatic in love for Radha Krsna. All the dancers went to the house of Caitanya dasa who became very nervous on seeing the zamindar. He quickly welcomed him and offered him a seat. He could not think as to what to do for the zamindar. He politely requested Durga dasa to take his bath and after that Caitanya dasa offered him various items of food. Durga dasa became astonished to see such varieties of food arranged by a poor man like Caitanya dasa. After completing his eating Raya went to sleep in the house of Caitanya dasa. All night he could hear the sound of khola and kartalas. He woke from his sleep but could not hear it anymore as he fell unconscious to the ground. Lakshmi priya told her husband, "See carefully, two bright complexioned boys are dancing in the sankirtana. Both of them put their feet on my head and ordered me to remain carefully for ten months. After that they will again dance in my courtyard." Durga dasa sitting on his bed heard and saw everything. Being ecstatic in love, he began to cry loudly and fell to the ground. Acarya tried to pacify him by taking him in his lap. After being pacified, Raya told Acarya, "I do not know what I have heard. When I got back my senses I could see nothing." Acarya said, "The two have shown their characters in dreams." Raya said, "Why are you trying to fool me? Please explain to me for my pleasure." Acarya said, "Raya, you are a good soul, why are you becoming so restless?" Raya said, "It is not a dream. I have seen them with my own eyes. O Providence has deprived me from seeing them. O Acarya, I know that my own God has entered into my body. I know it is the saying of the scriptures that he who discards his own God, will go to hell."

Acarya said, "Raya, you are a genius." Raya said, "I have heard from hearsay that God has incarnated Himself as Gaura in Navadvipa and that is the God which has entered into my heart. That God has taken the place of my own worshipped deity and is the God who has danced in your courtyard. I have seen two bright complexioned deities in my dream. Now please tell me what am I to do?" Acarya said, "You are my king and I am your subject." Raya said, "I have told you everything. Now I am very much eager to take Radha Krsna name." After that Raya went to his house and decided to search for the right guru. When he could understand who would be his guru, he told Acarya, "It is unbelievable that he has so much power even living in his mother's womb. I bow to that powerful superman, Srinivasa, who even living in his mother's womb has flooded the universe in Radha Krsna nama. Even Mahaprabhu could not be so successful in making people inclined towards Krsna nama in Navadvipa which Srinivasa from his mother's womb has done in Cakandi. Even the heretics have taken Krsna nama. Prabhu is so favorable to Srinivasa. I have not seen such an incarnation in any period. Now, O people, worship the two brothers, Caitanya and Nitai, only because there is none so merciful like them."

Here Lakshmipriya and Acarya had been spending their days in extreme happiness. All the villagers used to give the necessary things to run the family of Acarya and in this way all his poverty was gone. Gradually the auspicious moment of giving birth to a child came near and on the day of the full moon of the month of Vaisakha (April/May) Lakshmipriya gave birth to a male child. Acarya entered the room and saw the moonlike face of his son with a delighted heart. The brahmin began to recite from the Vedas. The deities blessed him from the sky and the women made auspicious sounds with their tongues. Children and aged began to dance together in joy. The cows with their calves began to make jovial sounds. The villagers brought gifts for the child. Durga dasa Raya with many musical instruments came in a procession to the house of Caitanya dasa. All of them began to dance merrily in the courtyard of the house. Acarya distributed gifts to the brahmins. No sound except Radha Krsna nama could be heard there. At the end of the day Raya returned to his house happily. For the well being of his son Caitanya dasa donated gifts to all.

Being faithful to the feet of Sri Jahnava and Viracandra, Nityananda dasa narrates Prem Vilasa.

CHAPTER 2

Glory to Sri Caitanya Acarya.

Glory to Lakshmipriya, the soft heart.

Glory to the devoted listeners.

On hearing the birth of a son to Caitanya dasa, people forgetting their miseries, agonies and anxieties took to their heels to see the boy. Even the lame and blind ran to the house of Acarya singing the glory of Radha Krsna. Acarya kept on observing the moonlike face of his son with tears in his eyes. How fortunate a mother Lakshmipriya was to have borne such a child in her womb. Even the singers and dancers in Heaven sank into the depth of happiness. The chroniclers began to sing sweetly the episodes of Radha Krsna lila with musical instruments such as the Mrdanga, Khol, kartala etc. The blind and the deaf began to lament for not being able to see or hear the joyful sounds of Harinama. Millions of people came in a crowd to the house of Caitanya dasa whose happiness knew no bounds. This is the history of the birth of Srinivasa which can give love to those who will listen to it with a devoted heart.

Being devoted to the feet of Sri Jahnava and Viracandra, Nityananda dasa describes Prem Vilasa.

CHAPTER 3

*Glory to Sri Caitanya Acarya and glory to Lakshmipriya.
Glory to the listeners of Prem Vilasa.*

The writer is saying, "I bow to the feet of the devotees of Krsna. I am an illiterate person and have no devotional qualities. But being ordered by merciful Prabhu, I have taken the task of narrating Prem Vilasa."

Prabhu said, "My own devotees who are still in this world are the same like me in all qualities. Some of them are writing about the sports of Radha Krsna. Some of them are writing about the sports of Sri Gaura. Those who write about Radha Krsna will surely get my favor."

Sri Jahnava and Viracandra had ordered me to write the qualities of Srinivasa and Narottama who had manifested divine love on this earth. For six months, Acarya did not go out of his house. On the contrary he remained very quiet to observe the growth of his son. Gradually the auspicious day of offering rice to the son was nearing. Acarya called on an astrologer to fix the date for the ceremony. On an auspicious day they offered prasadam to the mouth of their son. Then the day of Cuda Karana came near and on an auspicious day through rituals, Acarya offered the sacred thread, saffron colored dress to his son in which he looked very nice. His parents were overwhelmed with joy. Now on the third day, the boy began to cry for the want of education. This urge made the Pandita think about the genius of Srinivasa.

At this time Srinivasa heard in a dream, "Srinivasa you have to go to Vrndavana. Gauda is the favorite place of Caitanya and he will manifest the lila books through you. Do not take education from anybody for I will teach you everything. Always utter the name of Radha Krsna." After that Srinivasa did not go to the school of any teacher. His parents became very anxious for him as Srinivasa being confirmed in his house became very disappointed at the thought of not getting any education. He decided to leave Yajjgrama for education. After ten days he asked for his mother's permission and went to Dhananjaya Vidyavasa to take education from him. Dhananjaya told Srinivasa, "O Srinivasa, I have no education to give as you stole everything from me. I am unable to understand you. Alas Devi Sarasvati has become annoyed at me." Srinivasa became very ashamed and bowed at the feet of Dhananjaya but Dhananjaya could not let Srinivasa bow at his feet. This made Srinivasa more ashamed and disappointed he returned to his house half heartedly. His parents did not know anything about this incident. Srinivasa entered his room and being disappointed remained lying on the bed. After completing her cooking, his mother came into the room to call her son to eat but she could not find him. Acarya went to the Pandit to ask him about his son but he was told that his son had left the place a long time ago. Acarya became very perturbed. As he entered into the room he found Srinivasa sleeping with his books in his hand. When he awoke, he could not say anything to his father out of shame. He said to his mother, "Give me rice," and began to laugh. After eating, Srinivasa washed his mouth and again went to bed. Suddenly there was an oracle in the room, "You will acquire knowledge in all scriptures. I am Goddess Sarasvati and being ordered by Sri Caitanya, I have appeared in your dream to make you a genius in all subjects." Srinivasa opened his eyes but could not see anybody, he then came out of the room with a smile on his face and his parents took him to their bosoms. After that he gave up reading stereo typed books and kept on cultivating the Radha Krsna nama.

Being faithful to the feet of Sri Jahnava and Viracandra, Nityananda dasa narrates Prem Vilasa.

CHAPTER 4

In the morning on the way to the river for a bath, Srinivasa met Sarkar Thakura who had come from Gajipura. The beautiful complexion of the boy suddenly reminded him about the gracious feet of Prabhu. He thought he was observing Prabhu in front of him because he knew that he was Srinivasa of a brahmin family. The boy was also standing before him after bowing at his feet. Sarkara Thakura asked him his name and whereabouts. Srinivasa politely replied, "I am Srinivasa of Cakandi and the servant of your feet." On hearing the name of Srinivasa, Sarkar Thakura at once understood that he was the embodiment of Sri Caitanya. He gladly embraced him with tears in his eyes. He told Srinivasa, "Nityananda is eagerly waiting for you. I have also cherished the hope of meeting you which now has come true. Viracandra told me in the presence of Jahnava to send you, Srinivasa, to Vrndavana. He told me about your birth in a village on the bank of the Ganges. It is the grace of Caitanya that I got you. Here you have nothing to do. Go with me to Khanda and we will be happy there." But Srinivasa said that his parents had been waiting for him in the house. So he returned to his house. Since then he became madly ecstatic in love. He began to behave like a mad person, sometimes he would laugh, sometimes cry and at times fall on the ground. Sometimes he would cry loudly. His parents could not understand what had happened to their son. Acarya asked him, "Why are you crying my son after coming back from your bath?" One by one all the inhabitants of the village assembled in the house but no one could understand anything. Among them there was an old brahmin who reported, "Be patient you all, listen to me. The boy met Narahari Sarkara Thakura of Khanda on his way to the river this morning. After that meeting, the boy is behaving like this. Do not worry he will tell us everything in due time." Hearing the name of Narahari, he laughed and controlled himself. But once that day his repenting increased because of the separation from Sri Caitanya. Srinivasa began to lament saying, "O how unfortunate I am for not seeing Sri Caitanya. Alas, I cannot see the feet of Nityananda. O, I cannot visualise the feature of Advaita. I cannot get Svarupa Raya, Rupa or Sanatana. I cannot take part in sankirtana with the devotees. O how miserable my life is."

In this way he began to lament all the time. Suddenly an oracle came in the sky. "Why are you thinking so you as your birth is caused through love? The propagation of the pastimes of Radha Krsna will be manifested through you. You will flood the universe with the love of Caitanya. Rupa and Sanatana are still engaged in writing books for you while living in Vrndavana. This has been arranged by Sri Mahaprabhu for you, the two brothers are eagerly waiting for you. If you want to meet them go to Vrndavana as soon as possible or you will miss them. But Vrndavana will increase your misery. Though your parents will be in great sorrow, you should try and go away." When all the people returned to their houses, his parents became relieved to see their son in a calm mood and quiet. Srinivasa wanted some food and his mother gladly gave him his lunch.

Srinivasa began to think as to how he would leave his house while his parents were alive. Above all he was a little boy, how could he go alone to Vrndavana? He began to pray to Caitanya for his grace. Suddenly Caitanya dasa got fever and within seven days he departed from this world. Srinivasa became grief stricken; more his mother who was completely helpless. She said in lamentation, "You have given a son to a childless family like us, but our desires are still not fulfilled. Why do you torment this little boy in such an unbearable way. How can I manage him? I have no one to whom I can turn. O my Srinivasa, where has your father gone?" Srinivasa was very much aggrieved to see his mother lamenting in this way. He also began to lament loudly for his father. After all these lamentations, he performed the funeral rites of his father on the banks of the Ganges. The ladies came and consoled Lakshmipriya and said, "Why are you breaking apart? Look at your son and be patient." In the meantime an oracle appeared in the sky saying, "Why are you lamenting Thakurani? Do you not know the real identity of your son? Go to Jajigrama and then you will understand everything. He is blessed by Sri Caitanya and Nityananda. For him Rupa has begun writing books. Listen Lakshmipriya, try to take care of your son. Do not grieve in useless lamentation and be patient." From this she got a bit of consolation and performed the funeral ceremony of her husband.

After that she went to Jajigrama with her son leaving his birth place. Srinivasa was very depressed and met Narahari. He decided to leave his mother in Jajigrama and went elsewhere. At night he dreamt about Sri Caitanya who ordered him, "Go to Vrndavana." Waking up from his sleep, Srinivasa began to think, "How can I leave this place so early, keeping my mother here, above all I cannot go to Vrndavana as I cannot practise austerity fully. But Thakura Narahari has advised me not to waste time." So after spending some days in Cakandi he came to Jajigrama and settled there. The zamindar of the village met Srinivasa and became

impressed by the spirit of the boy. He requested him to settle in the village. So Srinivasa stayed there for a pretty long time and then desired to go to Khanda. He built a beautiful cottage on the western part of the village and leaving his mother there, he went to Khanda.

Before the gate of the house of Narahari Thakura, Srinivasa met Sri Raghunandana under a tree. Observing the spirit of the boy Sri Raghunandana asked him, "What is your name and where are you from?" Srinivasa gave his identity. Hearing the name Srinivasa, Raghunandana became ecstatic in love and embraced him with outstretched hands. He said to Srinivasa, "I have heard everything about you from Sri Thakura. Now I am happy to meet you, let us go to Sri Thakura where both of us will spend our days in worship and meditation. He held the hands of Srinivasa and went inside to meet Sri Thakura. "Come in, come in, my son Srinivasa, take a seat. Prabhu Viracandra has ordered me to send you to Vrndavana as soon as possible," saying so Sri Thakura caressed the body of Srinivasa and at once fell in a trance. Nayana Sena Mahasaya was standing there. He quickly held Srinivasa and took him to his house.

In the afternoon Thakura asked Raghunandana where Srinivasa was and ordered him to bring Srinivasa to him as he would tell him about going to Vrndavana. At that very moment Srinivasa came in with a smiling face. Thakura asked Srinivasa, "Srinivasa, when and how will you start for Vrndavana?" Srinivasa said, "I am homeless, what can I do." Thakura said, "For you Caitanya has instructed Bhatta who will help you to learn the methods of meditation." Srinivasa cried out and said, "Why are you trying to deceive me on the pretext of sending me to Vrndavana? After coming from Cakandi, I got your darshan and dedicated myself at your feet." Thakura said, "Yes, it is true but Gopala Bhatta will be your guru, not I, and I dare not disobey the orders of Prabhu. Stay here for a few days but remember that Harinama is the spirit of Prabhu Himself."

After that Srinivasa took his leave to think as to from whom would he take nama. In deep thoughts he passed most of the night but at the end of the night, due to the wish of Prabhu he fell asleep and got the darshan of Prabhu Gaura Candra who told him, "Listen Srinivasa, you are the embodiment of love. Why are you waiting for a shelter? Go to Vrndavana without wasting any time and take refuge at the feet of Gopala Bhatta who belongs to Tailanga Desa (South India) and who is my life. Rupa and Sanatana are of the same soul and they will hand over all the books to you which they have been writing so long. They have become very anxious because you are delaying in going there." In ecstasy, Srinivasa bowed at the feet of Prabhu and his dream came to an end. He now began to think about his dream. He went to Sarkara Thakura and told him everything. Narahari understood that Mahaprabhu had favored Srinivasa so he also blessed Srinivasa by keeping his hand on his head. He said, "May Vrndavana do favor to you. I sent a letter to Viracandra telling him about you. You stay here until a reply comes from him." He stayed in Khanda for some time. Then he decided to visit Jagannatha Deva. He also cherished the hope of reading the Sri Bhagavata to Sri Pandita and after that he would go to Vrndavana. So he went to Narahari and told him his desires. Narahari permitted him and ordered a certain vaisnava to go with Srinivasa. He wrote a letter and gave it to that Vaisnava. Both of them started for Nilacala. There they visited the temple of Jagannatha and went to the house of Sri Gopinath where Pandit Gosvami had been spending his days in utter misery due to the separation of Caitanya. Srinivasa bowed at his feet by uttering the names of Caitanya Nityananda. Hearing the name of Caitanya, Gosvami became very much perturbed and asked, "Who are you?" and opened his eyes. "Come on, come on my son, I want to embrace you. What a sweet name you uttered in my ears. I dreamt that a certain Srinivasa will come from Gauda who is the son of Caitanya dasa and Lakshmipriya of Cakandi. That Srinivasa will manifest Radha Krsna lila in this world. Let me know your name and thereby cool my heart." When Srinivasa humbly gave his identity, Gosvami said, "It is good that you are here. Prabhu has ordered me to teach you the Bhagavata. At the end of his pastimes Prabhu told me to talk about Krsnalila to you. Until your coming here Prabhu has ordered me to stay here and send you to Vrndavana with a letter to Rupa and Sanatana. From them you will take the books and carry them to Gauda. But my Srimad Bhagavatam has become illegible with my tears. I shall give a letter to Narahari in which I shall direct him to give you a new book. Do not delay because it is the order of Prabhu to me."

Srinivasa said, "I have heard that Sri Gopala Bhatta is Gunamanjari of Radha Krsna lila. I cherish the hope of being a disciple of Gopala Bhatta." Hearing the name Gunamanjari, Pandita Gosvami became very glad as it was also the order of Prabhu to Bhatta alias Gunamanjari. He advised Srinivasa to quickly go to Gauda otherwise he would not see him again. After that he began to lament in various ways taking the names of Caitanya Nityananda. Srinivasa understood that if he made delay, he would not see him again. So he started for Gauda and then went to meet Narahari again. That day in the house of Viracandra there was a great assembly of

devotees. Srinivasa stood before Narahari after bowing at his feet. Narahari said, "It is good that you have come today. Read this letter from Vrndavana, after completing your course in Bhagavatam start for Vrndavana. I understand everything from the letter of Pandita Gosvami." He read out the letter to Viracandra. All of them permitted Srinivasa to complete his studies of the Bhagavatam and they told him not to delay as then he would miss him. They also ordered Srinivasa to go to Kshetra first. This time also Narahari selected a vaisnava to accompany Srinivasa.

They started the journey taking the names of Gadadhara Caitanya. Srinivasa with a disturbed mind reached Yajpura but before entering into the village, he got the news of Gadadhara's departure from the world. At once Srinivasa fell unconscious on the ground. Being very afraid and holding the feet of Srinivasa the vaisnava tried to bring back his senses. When Srinivasa regained his senses, he bowed at the feet of the vaisnava. In great disappointment, Srinivasa spent that night fasting and was very weak the next morning. The vaisnava became very nervous and could not understand how he would take Srinivasa to Gauda. After many efforts he was able to feed Srinivasa. Then Srinivasa came to Gauda crying all the way. In the afternoon they entered the village Sri Khanda. Everyone in the village began to lament as Srinivasa was thinking of going to Vrndavana. In the morning they left Sri Khanda and came to Navadvipa where Srinivasa halted in front of the house of Prabhu in great apathy. He began to cry loudly the name of Pandita Gosvami and remained in fasting for four days. He realised that on an empty stomach, the practise of austerity was impossible, so he collected a little quantity of rice and cooked it while sitting on the bank of the Ganges. On the eight day he became more weak than before. At that time he met Vamsivadan Dasa who asked Srinivasa his name and address. Vamsidasa said that he had been spending his days in extreme misery caused by the separation from Gadadhara. Srinivasa said, "I am Srinivasa from Yajjigrama. Prabhu ordered me to take lessons in Bhagavata from Gadadhara Pandita. But I am an extremely unfortunate person." Saying so he began to cry.

In the meantime Isana came to that place and became very moved to see Srinivasa in such a weak state of health. But he understood that this boy had been given the power of Prabhu. So he came to the house of Isvari (Visnupriya) and told her, "I met a beautiful boy on the bank of the Ganges who is lamenting helplessly the name of Gadadhara. His weak health has caused me pain. Please allow me to give him some food. Later I shall bring him here and have mercy on him." So Isana took some rice for Srinivasa and went to him. He told Srinivasa to cook it himself, Srinivasa obeyed his order. Isvari then understood everything and became very happy. As soon as Srinivasa completed his cooking, ten ascetics came to him and told him that they were very hungry. Srinivasa was very glad to meet them and offered them the prasadm rice to eat. It was the grace of Prabhu that eleven vaisnavas (including Srinivasa) could manage to eat a stomach full from such a small quantity of rice.

When Isvari learnt of this, she became eager to know the identity of the boy. She expressed her desire to meet the boy. At night on her way to the river for a bath with her maidservants she saw the boy and was very happy to see him. She thought, "How can I talk to the boy, how can I look at the face of an unknown man? If I get Prabhu's grace all shame will be gone." She ordered Isana to bring the boy and Isana told Srinivasa, "Come with me to the house of Prabhu for Sri Isvari is calling you." Being overwhelmed with joy, Srinivasa began to dance and at the same time cry. When he reached the house of Prabhu with Isana, he felt too nervous to enter into the inside. He entered into the inner apartments with a trembling body and stood at a far distance. Isana introduced Srinivasa to Sri Isvari. She saw him standing behind a curtain and realised he was the embodiment of her Prabhu. By putting aside her shame she called Srinivasa before her and asked him why he had been crying. Srinivasa humbly reported about Pandita Gosvami and his desire to go to Vrndavana. She advised him to go back to his own house for at such a young age he would not bear the life of an ascetic. Srinivasa with folded hands requested her repeatedly to favor him and enable him to go to Vrndavana. He also told her that he had no one but his mother. She said, "Only the grace of Prabhu can help you at this moment. You had better stay here until you grow up enough." Visnupriya who had been in deep sorrow at the separation of Sri Gauranga, now became more perplexed to see Srinivasa. Isana informed Isvari that Srinivasa had spent his night in crying for Pandita Gosvami.

Now I am narrating the effort of taking nama from Sri Isvari. She used to keep two new earthen bowls - one was empty and the other was half full of rice. She used to do japa 16 times with 32 letters and put one rice grain in the empty bowl. Up till midnight she would practise this and then she would cook the quantity of rice which she had put into the empty bowl after her japa. She used to offer that rice to Prabhu with tears and then

she used to eat the prasadam. Who can describe the great efforts of Devi Visnupriya, the favorite wife of Prabhu who used to do Harinama all the time? The harinama done by her was the spirit of Prabhu Himself because harinama at a great number could take away all sorts of sin. Harinama in the Kaliyuga was the only thing that could take away damnation. In this way at the dead of night she used to lie down on the ground. At the end of the night, the two brothers (Gaura-Nitai) after their sankirtana, appeared in a dream of Sacimata and told her, "O mother, your daughter-in-law while keeping Srinivasa outside is enjoying her sleep inside her room. Srinivasa has taken the charge of completing my duties. Please send him to Abhirama through Isana." Sacimata at once left her bed because she could not sleep that night because of the separation from her son. Isana had been in a deep sleep. After a long time he awoke and became very ashamed. With folded hands he went to Visnupriya who ordered him to bring Srinivasa quickly to her. Isana obeyed her order. Sri Isvari ordered Srinivasa to go and meet Abhirama. Saying so she covered herself with a cloth, came out of her room and put her foot on the head of Srinivasa. The touch of her foot made Srinivasa burst into tears. To pacify him, she said, "Listen to me Srinivasa, you are a fortunate man as you bear the spirit of Prabhu. You should first go to Santipura and meet Advaita Gosvami. Then go to visit Nityananda in Khardaha. Jahnava will be very glad to see you. After meeting everyone start for Vrndavana. I wish you all success."

After bowing at her feet Srinivasa reached Santipura but was at a loss as to where to go as Isvari had advised him to go to Advaita and he knew that Advaita had left this world 13 years ago. How could he get his darshan? Suddenly a gigantic figure with long stretching hands and an enormous figure appeared before him. Srinivasa could not stand before the spirit, neither could he look at him. The superman told Srinivasa, "My dear son, welcome to Santipura. I am Advaita standing in front of you." Srinivasa at once fell at his feet. Advaita began to lament for Caitanya Nityananda, Svarupa and Rama Raya and others. He put his hand on the head of Srinivasa and embraced Srinivasa and told him. "I am happy to see you, Prabhu has sent Gopala Bhatta for you, go to the servant of Gopala Bhatta. Being angry with me Prabhu has created you to carry out his mission. He sent Rupa Sanatana to Vrndavana and ordered them to write devotional books for you so that you can propagate Prabhu's love in the world. I appeared just to meet you. Do not disclose it to anyone, you will get pleasure in Khardaha and after meeting Jahnava start for Vrndavana. You can get the darshan of Sri Rupa and then you should meet and worship the feet of Gopala Bhatta. Do not think about Advaita Govinda alias Nagara whom I have discarded from being my disciple." Saying all this Advaita disappeared. Out of disappointment Srinivasa began to cry. In the meantime Sita devi (wife of Advaita Prabhu) was passing by on her way for taking a bath in the Ganges. She saw the jewel-like boy crying at the side of the road. She at once took him in her lap like a son. She began to pacify him with sweet words and asked him, "Why are you crying, I think you got the darshan of my Prabhu. O my boy who are you?" Srinivasa replied, "I am Srinivasa of Cakandi. Isvariji had ordered me to meet you." Now she remembered the prophecy of Acyutananda and became very glad to see Srinivasa.

At that time Gopala Gosvami was passing by that place. He at once fell at the feet of Sita devi who ordered him to look after Srinivasa until she came back from her bath. After taking a bath Sita devi took Srinivasa and Gopala to her house. She offered the leftover prasadam to Sri Advaita, and then went to cook for them. After offering the food to Krsna, she served food to Gopala and Srinivasa. They spent that night in Santipura in peace.

In the morning Srinivasa went to take his leave of Sita Mata. He asked her about Advaita Govinda. Sita devi told him, "What is the use in hearing it, do your own duty my boy." She knew that the boys were very adamant in their requests so she started the story saying, "Listen to it carefully and try to believe it. At the time of the deliverance Jagai and Madhai by Nityananda, Gosvami told Haridasa angrily, 'if Gosvami (Gaura Nitai) do not give me Prema yoga (do not deliver me) I shall suck all his loves. Then do not accuse me for doing this'. He wrote a tarja (satire). Nityananda sent Jagadananda Prabhu to Nilacala with that tarja. Prabhu took it as true and to help Nityananda in his preaching mission sent Ramdas and Sundaranandana and others to assist him. He sent Kamdeva, Nagara, Nandini and some others to Advaita. But Nagar began to announce being angry with Advaita that he was the person with whom Prabhu had come with to Gauda. i.e. he was the main helper of Mahaprabhu in his preaching program. Hearing these proud words, Sita devi, the wife of Advaita outcasted Nagara Kamdeva, Nandini etc. from the group of disciples of Advaita. Sita devi and Advaita used to like their elder son Acyutananda more, he was a completely apathetic and ascetic minded person. Their other sons also took mantra from their father but they were family men. Sita devi used to say that she was the maidservant of Caitanya and those who would quarrel with the son of the maid servant of Caitanya i.e. Acyutananda, should

have no link with Advaita and his group of disciples." Srinivasa was very glad to hear this and bowed again and again at the feet of Sita devi. He then took his leave of Sita devi.

Being faithful to the feet of Sri Jahnava and Viracandra, Nityananda dasa writes Prem Vilasa.

CHAPTER 5

Glory to the ever merciful Sri Caitanya.

O my listeners, as soon as Srinivasa entered Khardaha, he became ecstatic in love and began to dance. Viracandra Prabhu who had been sitting near his mother, began to tremble suddenly. Thakurani said, "Be careful, most probably some great Bhagavata has come to our place. I think surely Srinivasa of Cakandi is the cause of your trembling. The people are also shouting the name of Radha Krsna. Now I can remember the order of my Prabhu. Now my son, enquire about the matter being very careful. If he is Srinivasa, bring him to me to cool my heart."

In the meantime Isana came to meet her and said, "A beautiful boy is waiting outside and he is crying." She at once ordered her son to bring him in. Viracandra came out of the house and noticed the divine beauty of the boy. He at once embraced Srinivasa because he could recognise him as Srinivasa. Srinivasa fell at his feet and Viracandra lifted him affectionately. He asked his name and Srinivasa gave his identity. Viracandra said, "You are the most welcome friend. Providence is ever merciful to help me to get a jewel like you." He took Srinivasa inside the house where Sri Isvariji was waiting for them with an eager heart. Looking at the boy she became ecstatic in love. She began to cry saying the names of Caitanya Nityananda. She heaved a sigh of relieve when she uttered the name Navadvipa. Viracandra while holding the hand of Srinivasa told his mother to give Srinivasa the permission to go to Vrndavana. Sri Jahnava said, "Go to Vrndavana as soon as possible and seek the feet of Rupa, otherwise you will not get their darshan. Go to Vrndavana without delay and take refuge at the feet of Gopala Bhatta." She ordered someone to give some food to Srinivasa and told Viracandra to write a letter to Abhirama and give it to Isana to deliver to Abhirama. She suggested to Abhirama in the letter to whip Srinivasa thrice, it was a riddle which the others could not understand. Viracandra offered the leftovers of Isvari's food to Srinivasa which made him ecstatic in love. Srinivasa completely forgot his own identity. Vira held his hands the touch of which brought back his senses. Viracandra advised Srinivasa to go to Vrndavana otherwise he would miss Sri Rupa. After bowing at his feet Isana told Abhirama that Isvari had ordered Abhirama to empower the boy with love. Abhirama was very glad to see Srinivasa, he offered a seat to Isana and became very glad to know that Isvari had suggested to him to whip Srinivasa. He thought that he would test the boy by giving him eight kadis (ancient pice). He would tell the boy to spend the pice and from this he would see how apathetic he was. Then he would whip him. When Srinivasa got the kadis he began to think as to what he would do them. He then decided to buy some rice and green bananas. Then he cooked it while sitting on the bank of the river. Thakura Abhirama told two Vaisnavas to become guests to Srinivasa at the time of his eating. They obeyed Abhirama and went to Srinivasa just when he was offering the food to Krsna and then water for washing the mouth. They asked Srinivasa for some food and he became very glad to get the chance of serving Vaisnavas. He distributed all the rice in three plates and then requested the Vaisnavas to start eating the prasadam. They were greatly satisfied and reported to Abhirama that without any side dish they found the rice as tasty as nectar. Abhirama was so glad that he ordered Isana to bring Srinivasa to him. He brought a whip and kept by his left side. When Srinivasa came and bowed at the feet of Abhirama, Gosvami whipped Srinivasa thrice with his own hand. Malini, the wife of Abhirama came into the room and caught the hands of Abhirama, she told him, "Stop whipping the boy for he has become full of love, this brahmin boy has the spirit of Caitanya." She took Srinivasa affectionately into the room and looked after him with utmost care. Srinivasa spent that night there in peace. Next morning Abhirama told Srinivasa, "Go to Vrndavana quickly and seek the feet of Gopala Bhatta. There you can meet ascetics like Sanatana, Rupa, Lokenath and Raghunatha. Caitanya will enable you to do everything. Narahari has been waiting for you eagerly. After meeting him go to Vrndavana." Srinivasa began to cry at the time of his leaving and to express his inability to do anything good. Abhirama told him, "You do not know yourself you are spirit of Prabhu himself. Prabhu will help you in all your efforts of propagating love in the world. Go to Vrndavana without delay. I am also giving you some grace no one will do any harm to you on the way." Srinivasa became very glad and took his leave. He reached the place of Narahari who advised him to start for Vrndavana early. Narahari ordered him to take permission of his mother. In the evening Srinivasa went to his house and bowed at the feet of his mother. He told her everything about going to Vrndavana and it broke her heart. She did not want to part with her son who was her only resort. She in many ways forbade Srinivasa to go to Vrndavana but Srinivasa consoled his mother and repeatedly

requested her to give him permission. That night he could not sleep and late in the night he had a dream. He dreamt he got the hope of starting for Vrndavana.

In Vrndavana at night, Sri Rupa became very anxious for Srinivasa. He became very depressed. Actually the disappearance of Sanatana had created the weakness in Rupa. In the morning Sri Rupa went to visit the tomb of Sanatana. There he began to sob the name of Srinivasa. From there he went to Sri Jiva and others who had been living on the banks of the Jamuna. They all bowed at the feet of Sri Rupa who told them, "You are looking very happy but I do not know as to why Srinivasa is late in coming here. I know that he has started for Vrndavana but why is he late? He has taken his birth in a brahmin family as an embodiment of love. It is important that he comes early. You are all so apathetic that you do not want to go to Gauda. I am afraid that I will meet him. Rupa then holding the hand of Sri Jiva said, "O Jiva, listen to me, Srinivasa has started from Jajigrama last night. You should be very careful for his arrival." He had been running all the way in repentance of Caitanya, Rupa, Sanatana and Bhatta Raghunatha. The fear of not seeing them kept coming to his mind. In this way he reached Gadidvara and from there Patna. He used to fast for some days and used to eat a little. On the second day he reached Varanasi and went to the bank of the Ganges. He visited the ghata of the river where Prabhu Caitanya had once taken his bath. Srinivasa bowed his head to the ghata. There was the house of Candra Sekhara on the eastern side. On the western wing of his house was the place where Sanatana in the guise of a darvesa used to wait for getting the darshana of Prabhu. There was a tulsi tree where Srinivasa paid his homage. Then he entered into the house of and met an aged Vaisnava. He bowed at his feet and the Vaisnava embraced Srinivasa and asked his name. Srinivasa gave his name and the Vaisnava became very happy and informed Srinivasa that he was the disciple of Sri Candra Sekhara Acarya by whose wish he was staying there. He showed Srinivasa the seat of Mahaprabhu and said he was staying there to look after everything. He began to lament for his ill fate and became unconscious. Srinivasa with utmost care helped him to come to his senses. They spent the night in discussing about Mahaprabhu.

In the morning Srinivasa took his leave and reached Prayaga. He took his bath in Triveni and stayed there for the day. After that, he started his journey. On the way a pious person gave him four paise and Srinivasa lived on that paise for two days. The tiring journey was bad for his health and he began to ask the passerbys how far was it to Vrndavana. He came to know that still had four days to cover before he reached Vrndavana. On another day, he used to took his bath in a well and lay down under a tree being very tired. In the meantime five Vaisnavas from Vrndavana came to that place and found Srinivasa very tired. They gave some dried peas and gur (some sort of sweet) in the cloth of Srinivasa. Srinivasa drank some water after eating it and his tiredness was gone. Then they began to chant happily. Srinivasa asked them about Vrndavana and they reported that in Vrndavana lived Rupa, Sanatana, Gopala Bhatta, Lokenatha Gosvami, Bhugarva and Sri Jiva. They also reported the disappearance of Sanatana which made Srinivasa very sad. He took his leave of them and started on his journey. He then reached Agra. From there he went to Gokula and after crossing the river Jamuna he reached the house of Nanda. In the morning he came to Mathura, the birth place of Krsna. He visited other holy places too. Observing the beauty of Mathura, he began to think of Vaikuntha as told by the scriptures. All the people were in a merry mood there. Then he visited the Visrama Ghata of Krsna. He observed, touched and wet his head in its water. He sat there facing the east. In the meantime he saw three Vraja people passing by his side and talking about the disappearances of Sanatana, then Raghunatha Bhatta and recently Rupa Gosvami. On hearing the news, Srinivasa asked them with folded hands what they were talking about. They told him, "O my brother, what can we say? Vrndavana is now empty, we are unfortunate we did not die before all these happenings. We cannot bear the separation of Sri Rupa." At once Srinivasa got up and started his journey lamenting on his way. "O Providence, I cannot accuse you, my eyes are full of tears, how can I walk? My ill fate has drowned me in the ocean of misery." Lamenting in this way, Srinivasa kept on crying while walking aimlessly on the streets. He then decided to return home. On his way he sat under a tree. How can I describe the miserable condition of Srinivasa? It is only with my Guru's favor that I am describing this.

CHAPTER 6

Glory to Gaura Candra and glory to Nityananda.

Glory to Advaita Candra and glory to the devotees of Gaura.

Glory to Sri Jahnava and glory to Viracandra because their lotus feet were my only resort.

Now, O listeners, listen to what I am going to narrate. Srinivasa began to roll on the ground crying like a madman under the tree. He began to accuse his own ill fate for deceiving him in all respects. All the orders which Prabhu had given him had been proved false as he could not meet Mahaprabhu in Purusottama, he could not study the Bhagavata from Pandita, Sarkar Thakura had ordered him to go to Vrndavana and meet Rupa Sanatana. Sri Isvari also had ordered the same. Sri Jahnava also ordered this. But to whom could he express his misery. He repented that his life had become fruitless as he could not visit Vrndavana. He wished to take refuge at the feet of Gopala Bhatta but without Sri Rupa how could he remain alive? Now what was the use of living? No one would ever bother if he died. Lamenting in this way Srinivasa used to lie down under the tree like a dead man. Suddenly Rupa and Sanatana appeared before him and told Srinivasa, "Get up my boy Srinivasa, you are the embodiment of Prabhu's love and our life. So long we have been waiting for you now; why have you decided to go back instead of going to Vrndavana? We wish you all success. Go to Vrndavana and take shelter at the feet of Gopala Bhatta. You will get the favor of me through Bhatta. I had told you of Sri Jiva. Take your lessons from Jiva and stay with him." Srinivasa was not able to sleep and got up. He bowed at their feet and began to observe their beauty. They were of a golden complexion and had thin tufts of hair on their heads. Their foreheads were painted with sectarian marks and tulsi kanthis were on their necks. Radha Krsna nama was painted on their bodies. They were wearing Kaupina and outer garments (Vahirvasa). They were counting harinama on their fingers and uttering harinama all the time, sometimes chanting Radha Krsna instead of Harinama. What a sweet smell came from their bodies. How beautiful were their teeth with sweet smiling lips. Srinivasa could forget all his agonies. Being ecstatic, he fell on the ground. Rupa and Sanatana put their feet on his head and disappeared. Srinivasa now decided to go back to Vrndavana. So he started for Vrndavana. Here in Vrndavana, Rupa and Sanatana informed Sri Jiva of the coming of Srinivasa. They also informed him that Srinivasa would reach here in the evening at the time of the ceremony of the waving lights before Sri Govinda Deva and being ecstatic in love he would fall on the left side of the temple door. Sri Jiva should fetch him on the left side of the southern door of the temple. Jiva was instructed to keep Srinivasa with him that night and the next day he should take him to Sri Gopala Bhatta. He was instructed to teach Srinivasa all the devotional books because Srinivasa needed the teaching for Gauda. Srinivasa had reached Mathura today. Tomorrow he would come to Vrndavana and take shelter of Sri Jiva. Sri Jiva should favor him and help him to carry the books to Gauda. Saying so Sri Rupa disappeared. Srinivasa in ecstatic love covered all the way to Vrndavana dancing. Observing the beauty of golden Vrndavana, he cherished the hope of observing the idols of Sri Govinda and Gopinatha. He visited the temple of Govinda in Cakraverha. In the evening he reached the temple of Govinda Deva to observe the waving of the lights ceremony. He stood behind the other visitors and became overwhelmed by the sound of the flute, Pakhoyaja and Kansara. All the visitors paid their respects and entered the temple. Srinivasa slowly advanced forward and stood on the terrace of the middle portion of the temple (Jagamohana). As had been said by Rupa, Srinivasa fell on the left side of the temple door being ecstatic in love. While people had been whispering about this newcomer, Sri Jiva came to the place and bowed before the deity. Many companions with lamps in their hands had come with Sri Jiva. Jiva then searched the left side of the temple and found Srinivasa lying there. Jiva sat beside him and caressed the body of Srinivasa. He realised that Srinivasa was in deep trance. So he carried him to his house. In the second half of the night came sound came out of the mouth of Srinivasa. Sri Jiva realised that Srinivasa was coming back to his senses. He put his hand on the body of Srinivasa. After sometime Srinivasa came back to his senses chanting the name of Govinda. Sri Jiva then asked his name. Srinivasa said his name. Sri Jiva at once embraced him by addressing him as his friend. Sri Jiva then began to thank Rupa and Sanatana for giving him such a jewel-like friend. Next day Sri Jiva told Srinivasa to go to Gopala Bhatta and seek his feet. Srinivasa gladly obeyed him and both of them started for the place of Gopala Bhatta. From a distance Srinivasa bowed to Bhatta and gave his name and explained his desire to be his servant. Bhatta at once welcomed him by saying, "Come here my son, Srinivasa. I am glad to have you in my old age." Srinivasa touched his feet. Bhatta Gosvami put his hand on his back and his feet on the head of

Srinivasa. Bhatta told Srinivasa, "I am in deep sorrow at the disappearance of the Gosvamis. Look I am a skeleton now. I have no one to whom I can go to get some consolation; why have you come so late? They also had the desire of meeting you." Srinivasa said, "O my master, forgive me. I was so eager to study the Bhagavata. I am now repenting for my faults. I went to Pandita Gosvami for this purpose but the pages of his Bhagavatam had become hazy. He ordered me to get a new book from Sarkar Thakura. I was on the way to Purusottama with the new book from Khandagrama when I heard the news of the disappearance of Pandita Gosvami. Being totally disappointed I went to see Sri Isvari in Navadvipa and she ordered me to meet Abhirama Gosvami. They all advised me to come to Vrndavana." Hearing everything, Bhatta Gosvami began to cry helplessly and told Srinivasa, "You are more fortunate than me. For this reason I have to face so much miseries. I could neither see the feet of Nityananda nor Sri Advaita Candra. I failed to worship the feet of Sri Isvari. Sarkar Thakura also turned his face from me. I cannot forget this misery. Now Rupa and Sanatana have also left me." Sri Jiva was sitting beside him. He said in despair, "I was also deprived of their company. What is the use of this worthless life?" Srinivasa began to cry while holding the feet of both of them. After sometime Sri Jiva and Srinivasa returned to their place and began to spend their days and nights in discussing about Sri Krsna. An auspicious date was fixed for the initiation of Srinivasa. Srinivasa went to Gopala Bhatta with Gosvami with a tulsi seed garland and sandal paste. Srinivasa bowed at the feet of Sri Gopala. Bhatta asked Srinivasa what was the essence of Vaisnava religion. Srinivasa said, "Mahaprabhu is the only guru and the norms have been written by Sri Rupa who is the director of all devotees in life after life. The devotee should always be obedient to his guru." Sri Jiva advised Srinivasa to follow all these which he had said. Gosvami was very happy and got up and Srinivasa followed him. Both of them went to the temple of Sri Radha Ramana. They washed their feet and entered into the temple to pay their respects. Gosvami told Srinivasa to sit on his left side while facing Eastwards. While holding the feet of Gosvami, Srinivasa dedicated himself to the feet of his guru. Gosvami accepted Srinivasa and ordered him, "Wash your hands again and start the meditation for Sri Vrajendra Kumara thinking about Sri Radhika on his left side and surrounded by Lalita and the other Manjaris." He helped Srinivasa to worship all of them individually with Tulsi garlands and sandal paste. He made Srinivasa one of the companions of the Manjaris. He ordered Srinivasa, "Worship Sri Radha Ramana again because he will fulfill all your desires." Srinivasa applied sandal paste on the breast of the deity and tulsi seed at the feet of the deity. By putting his right hand on his head, he chanted Harinama and after that he got the five names of Radha Krsna. He chanted Radha Krsna nama while counting it on his fingers. Sri Bhatta Gosvami gave him the Kamabija and told him, "Follow and remember these hymns while you meditate on Radha Krsna. You are Mani Manjari in the group of manjaris under Sri Guna manjari. Now listen to me, you should practise worship following the particular method which is called Ragatmika Vajana. An accomplished worshipper always wants to do service to Radha Krsna. You should know what is known as the 64 methods of worship. If you commit any fault in the worship of Radha Krsna, everything will be lost regarding your worship. The austeric accomplishment is the part of Krsna devotion. If you think otherwise it will hamper your austerity. If you can fully absorb yourself in Krsna, you can attain Krsna.

Now listen to the faults, Srinivasa which I am now explaining to you. He who apart from following devotional austerities by himself tries to criticise others, he cannot attain any accomplishments. A banian tree is huge in its structure but its fruits are very small and numerous. So also sins are doubled and redoubled day by day. He who can keep aside from material life can attain devotional qualities to a great extent. When you study the scriptures, you will understand everything but now try to understand what I am telling you. If you are a traveller in this path, be very careful in your travels."

Being faithful to the feet of Sri Jahnava and Viracandra, Nityananda dasa narrates Prem Vilasa.

CHAPTER 7

Glory to Sri Caitanya and glory to Nityananda.

Glory to Advaita candra and glory to all Gaura devotees.

Glory to Sri Jahnava and glory to Viracandra whose lotus feet are my only resort.

Glory to the attentive listeners.

I am going to describe a wonderful narration and it is all true. It is the order of Prabhu to describe the episodes which are connected with the life history of the incarnation which gives you all peace of mind.

The Yuga where Krsna appeared as an incarnation in Vraja was known as Vraja Vrndavana in the scriptures. Vraja Mandala had the circumference of 84 miles which belonged all to the companions of Krsna. That Krsna had appeared as the king of Navadvipa with His parents, friends, sakhas and sakhis. Maha Visnu appeared as Advaita in Santipura who was the ornamental head of all the devotees and who had accomplished all the duties on behalf of Prabhu. Prabhu's 24 ascetic devotees were Madhavendra and others divided into eight separate groups. They all belonged to the family of Krsna. The sakhas and sakhis also were manifested with Krsna in Navadvipa. Saci Thakurani was the wife of Jagannatha Misra and their elder son was Visvarupa who was a beautiful man and a great scholar. Saci and her husband were proud of their son. Saci's father used to live at Belpukhuria and his elder son was Yogesvara Pandita. After him came Ratnagarva Pandita and Saci. The son of Yogesvara Pandit was Lokenath Pandita who was a highly qualified man and a constant companion of Visvarupa. Both of them used to study together. Visvarupa used to regard his father and mother as his very life. After some time he got Advaita as a friend. They all used to spend their time in discussing the different scriptures. They all became great scholars within a short time. Visvarupa became so apathetic towards the material world that he decided to become an ascetic. His parents lamented when he left the house. He gave up the sacred thread and the tuft of hair of a brahmin and accepted the stick, kaupina and saffron colored dress of an ascetic. He was renamed Sankaranya Puri. Pandita Lokenath became his disciple and used to engage in the service of Visvarupa by assisting him on pilgrimages. After two years Visvarupa left this world but was reborn in the womb of Padmavati, the wife of Hadai Pandit of Ekachakra village of Rarha. She first conceived on the day of Ramanavami. Ten months later, he took his birth giving extreme joy to his parents. On the thirteenth day of the solar eclipse in the month of Magha, Nityananda took his birth being a source of happiness to everyone. He spent his first fourteen years in playing with other boys. One day a sannyasi came to his house and he happily gave alms to the sannyasi. The sannyasi being very happy told Hadai Pandita to give him some more alms and Hadai agreed asking him what he wanted. The sannyasi said, "Give me your son, he will assist me in my pilgrimages as he has become old enough. Don't be sorry as you will be very happy later because of him." Hadai kept his promise and offered his son with a broken heart. He took Nityananda away who became an Avadhuta. He used to remain absorbed in the memory of Nandanandana always. Once he met Isvara Puri who told him with a smile, "You have finished your pilgrimage now do something. Krsna has manifested Himself in Navadvipa, search for him. Nityananda and Visvarupa alias Sankaranya were the same who were the manifestation of Sankarsana Balarama. Nityananda was the name given by his parents whereas his sannyasi name was Avadhuta just as Krsna became the son of Saci. Mahaprabhu appeared after the appearances of his associates who were scattered over many countries. Here in Navadvipa, Mahaprabhu began to grow up day by day. As all the rivers used to meet with the ocean in the end so also all the associates of Mahaprabhu like the rivers gradually came in the direction of the ocean of love who was Mahaprabhu.

Now I shall narrate the episode of Jessore, east of Navadvipa. There was a village named Talagadi in Jessore where Lokenath took his birth in the family of Padmanava Cakravarti. His mother was Sita who was the abode of all good qualities. They were Kulina by caste. They educated their son with utmost care who became a great scholar in all countries. Day by day he became apathetic and his parents became very anxious for him. They wanted to give him in marriage so that he would be bound in family life. Lokenath always remembered the feet of Sri Caitanya and would think of leaving his family. One winter night in the month of Agrahayana, he left the house at midnight and travelled 8 miles at one time until the sun rose in the East. His parents having not found him in the morning became full of misery. Lokenath reached Navadvipa and began to ask the people about the location of Prabhu's house. He began to wonder whether Prabhu would accept him or not. What could he say to Prabhu about himself? Prabhu was sitting with his associates namely Gadadhara, Srivasa, Murari and

others. Observing the beauty of Prabhu he became overwhelmed in love and began to cry in ecstasy. In the meanwhile Prabhu got up and embraced Lokenath and he held the feet of Prabhu. Prabhu helped Lokenath to take a seat beside him. Lokenath and Pandit exchanged their blessings and then Pandita embraced Lokenath. They began discussions on Krsna forgetting everything about the material world. Lokenath also met Nityananda and Advaita. In this way for five days he spent his days in discussing about Krsna with Prabhu. One day Prabhu asked, "Lokenath tell me in detail why and how you left your home?" Lokenath said, "I know that everything except your feet is untrue and useless. I am ignorant and unable to come to you. It is your favor like string that has dragged me to you." Prabhu told Lokenath in private, "O Lokenath, how can I express my miseries? To whom can I tell from where and why I have come? Being unable to tell, I am feeling very disappointed. I can make people believe the objects and manifestations of Nityananda and Advaita but who will hear and feel me? Some used to criticise and some jeer at me. I have come to Gauda with the manifestation of Sri Radha. I want to feel the pain of Sri Radha at not having Krsna. For me Radha has given up her family and wealth and has completely dedicated herself for my sake. The memory of me has caused her to be thin and lean. She does not even care for her dress and never looks at the face of another man. She used to listen to my praises and chant it to all. She is always eager for my company. Being angry with me she used to say bad things about me to the flower groves and the Jamuna but the moment she came to me she used to forget all anger and miseries. One days separation from me is like a hundred years to her. She is my beloved who always used to perform pastimes in Vrndavana. She is my life and I am the same to her. It is because of her that I want to live in Vrndavana. Except for the sakhis no one else knows the actual essence of our pastimes. It is only to you, Lokenath, that I disclose everything. Now listen to another miserable episode. One brahmin has committed a great sin by criticising me. He does not know that Krsna is the only guru of this universe. Being proud he travels everywhere forgetting the superiority of Krsna. He worships other deities not knowing that Krsna is the only true God. He even does not know that all deities have come from the mouth of Krsna. He will surely go to hell for this offense. He does not feel that by discarding Krsna he has become inferior to a Vaisya or Sudra. Now in the month of Magha on the third day of the full moon, I shall accept the life of an ascetic and leave the house on pilgrimage. But who will understand my mind or my desire? I used to do everything by taking the bhava of Sri Radha who used to wear always blue colored clothes as it is the color of my complexion. At the time of separation she used to wear a saffron colored dress. She would regard herself as my maidservant, for me she and her prime confidants have given up their lives. Now I also shall give up my life for her. You will know everything later. I shall accept her color complexion and wear saffron colored dress and shall be glad to become her servant. I shall meditate on her and sing her praises. I cannot repay her even in a hundred years. I am telling you, Lokenath, I shall flood the universe by singing her praises. Otherwise I cannot give her favor. After getting her love I shall dance, cry in sankirtana and roll on the ground." Saying all this Prabhu began to cry helplessly while uttering the names of Radha and Vrndavana. Lokenath took Prabhu in his lap and tried to pacify him as he was trembling. Prabhu again began to say, "Only the groves of Vrndavana are the witnesses to my miseries. O Lokenath, go to Vrndavana, after you go to Rupa and Sanatana and then Sri Gopala Bhatta and Raghunatha Bhatta. After all of them Raghunath Dasa will go. All of you unitedly carry on your worship and writing of the devotional books. I shall send Rupa by empowering him with my own spirit. You are a great devotee, I know that but I want to tell you something about religion. God can be attained through different images. It is called Lakshana. Devotional love is of two kinds - Svakiya and Parakiya. Now I shall explain their actual characteristics. The people of Dvaraka possess Svakiya love and the gopis possess Parakiya love. The girls of Vraja used to perform the vows of the Katyayani worship. There are two leading ladies among the Vraja women - Radha and Candravali. They are of two different natures. Radha used to stand on the left side of Krsna and Candravali on the right side." While saying all this Prabhu's mode of talking was completely changed and he advised Lokenath, "You should follow my advice as they are of prime importance. When an accomplished devotee takes his rebirth, he forgets his past pastimes. Caitanya himself takes on the responsibility of teaching that devotee. He can remember everything by listening to the teachings. I shall teach the scriptures. I shall send Rupa and Sanatana where they shall publish many devotional books, you must all accept them or I will be very disappointed." Lokenath, said, "O my Lord, tell me more about it so that all doubts will be removed from my mind. Vyasadeva had written many books in which he had directed the methods of Krsna worship. But I think it is not the real method. O my Lord, please explain it to me." Prabhu said, "Kala Amisa and Vilasa are the features of Krsna. Shastras have explained all this but Vraja worship has been omitted by the Shastras. Vraja

worship is based on Dasya, Sakhya, Vatsalya and Madhura bhavas. Aisvarya bhava is missing in it. Madhurya bhava cannot be grasped by all in which the hero used to make love with his beloved only. Parakiya sport has a deeper bhava. No one can realise it. Vyasa had discussed Aisvarya bhava in his Bhagavata and Puranans but had escaped from defining the other bhavas. The Krsna lila which Sri Rupa had seen will be definitely defined by him in his books as he will be empowered by my spirit. Now he is living with the king. I shall send him to Vrndavana later. All of us will spend our days in tasting the essence of Krsna lila. Sri Rupa will propagate the method of worship of Vraja in his books. He will also write the methods of worship through which a devotee will be able to attain the grace of the feet of Sri Radhika. I shall become mad in love of Krsna and shall madden the whole world. The feet for which I am always thirsty, I shall help mankind to attain those feet. You must help me in this. Write to me about all and I shall advise you in these spheres. Vrndavana is your proper place. If I am fortunate enough, I shall again get your darshana. But I want to tell you that without Varnasrama no one can attain the favor of Krsna. I shall stay for sometime in Nilacala, then I shall go to Gauda. I shall travel to all the holy places like an ascetic." Lokenath said, "O my Lord, please tell me about Varnasrama. I want to know more from you. How can a devotee attain the favor of Krsna by following Varnasrama? Or after attaining the favor of Krsna where does the human being go?" Prabhu said, "Listen to me, Lokenath, if a devotee can follow the four types of Varnasrama, he can attain the favor of Krsna. He who can accept family life as the step to reach Krsna can get the association of Krsna. The Vrajabasis do not want to worship Krsna as God. They used to worship Him only through love for which they can give up any sort of pleasure. Raga never cares for the norms of the scriptures. The devotee who realises it can attain the feet of Krsna. Lokenath, you do not know who you are. You are Manjulali, the companion of Radha. Manjulali used to decorate Sri Radha and used to be with Sri Radha all the time. She used to be happy if Radha was happy and be sorry at the sorrow of Radha. In this way, the sakhis became famous for their service." Hearing all this from Prabhu, Lokenath began to cry. Prabhu said, "Please go to Vrndavana, to satisfy me, travel through Girikunda, Govardhana, Yavata and Varsana and other private flower groves and be happy to live in those places. Start at once and do not think about me. By staying in your birth place, try to worship the feet of Kisorakisorini (Radha Krsna). Build a cottage in Rasasthali which is surrounded by trees like Tamala, Vakula and Vata etc. You will travel to Vamsivata and Nidhuvana and take rest in Dhira Samira. Bathe in the Jamuna and practise living on alms but do not beg from anybody. As an accomplished devotee, you will get numerous disciples. Rupa and others will join you later." Prabhu in the morning again told Lokenath to go to Vrndavana and embraced him lovingly. When Lokenath fell at his feet, Prabhu put his foot on his head. As Prabhu began to cry while holding the hands of Lokenath, the latter too began to cry forgetting his own entity. Only a loving master and his faithful servant can realise the meaning of this crying. Gadadhara Pandit was present there at that moment. His disciple Bhugarva was there too. He told his guru, "Let me go to Vrndavana for this is my long cherished desire. Please be kind to me." Mahaprabhu said, "Gadai, permit him to go with Lokenath." Gadadhara said, "Well, go with Lokenath happily and travel all the way discussing Krsnalila." Both of them bowed at the feet of Prabhu and Gadadhara Pandit. The other devotees shouted harinama in joy. While Lokenath Gosvami went away to Vrndavana, Prabhu began to cry helplessly and Gadadhara began to cry for his Bhugarva. Who can understand why they were crying after being sent there willingly? In this way Prabhu with Nityananda, Advaita and others began to perform many pastimes in Navadvipa, while Lokenath and Bhugarva covered their journey sometimes in singing the praises of Krsna and sometimes in singing the praise of Gauranga. In this way they reached Rajmahala. They not knowing the actual direction of Vrndavana began to think in which way they should go. At that time the decoits were very notorious on these roads. They began to lament as they could not keep their promise of reaching Vrndavana. They asked the passerbys who advised them not to go to Vrndavana. Both of them then decided to go in the direction of Tajpura. In the morning they started for Tajpura. In this way they reached the village Puraria village out of which they got some joy and after a few days they reached Ayodhya. They began to think as to whether they would ever reach Vrndavana and began to cry at the thought of not being able to keep the wish of Prabhu. After some days they reached the village Lucknow and on the 23rd day they reached Agra. They both took a bath in the Jamuna and then ate some food. At the end of the second day they reached Gokula and visited the birth place of Krsna. The next day they entered into Vrndavana. They met Vaisnava Gosvami and bowed at his feet. Now I shall narrate something wonderful. Gadadhara was the favorite disciple of Sri Gauranga who empowered Gadadhara with his own power. Gadadhara was the incarnation of Sri Radha. Bhugarva Mahasaya was Nandimukhi in a previous lila and was a good friend of Lokenath. Actually in the previous lila Manjulali

and Nandimukhi were good friends and Caitanya knew it very well. Caitanya candra himself was the only master of this universe and the wishing tree of all his devotees. For this Prabhu Gaura Raya used to visit all the sporting places in Vrndavana. In some places they would roll on the grounds in ecstasy. They observed the beauty of Govardhama and from there they went to Yavata, the abode of Sri Radhika. They acknowledged all the places where the sakhis used to perform their lilas. From there they visited the house of Nanda. They then visited the Sanketa Kunja where Lokenath holding the hands of Bhugarva asked him if he could describe the previous sports of those places which they had observed. Both of them began to cry in the name of Radha and forgot their own entities. They decided to halt there for a day. The people of that place became very glad to see them and took them and brought delicious food for them. They spent a day on the hill of Varsana in ecstatic love. In the morning they took their baths in the lake and after that they went round the place. They decided to stay there that day and the people of Vraja nursed them with great care. They visited the Kali(ya)? lake and Rasasthali and then Nidhuvana. Then they observed Ciraghata and became overwhelmed to see the beauty of that forest. They began to search for a proper place to build their hut. At last they found a tree and built their hut. Lokenath told Bhugarva, "There is no hope of seeing Prabhu again. I am deprived of observing the sports of Prabhu with his devotees. Knowing it well, Prabhu has sent us here. O my Lord, when can I see the feet of Rupa and Sanatana?" Both of them began to wait eagerly for the moment when they would meet Rupa and Sanatana. Now I shall narrate another wonderful event. The people of Vraja announced that two brahmins had come to that place. They regarded them not as ordinary men. They were struck by beauty of these two brahmins with sacred threads. They began to say to one another, that these two sannyasis were so polished and polite in their disposition that they used to behave with all persons in the same way and advise everybody to worship Krsna with devotion. They people from far away places brought different varieties of food for the two of them. They used to live there being very apathetic to material life and liked to be in seclusion. But the people of Vraja regarded them as their very lives.

I have very little power to describe all about these two, only by the order of Sri Jahnava and Viracandra, I am trying to carry out the mission. While Srimati Thakurani went to Vrndavana, I was with her with my brother Ramacandra Dasa and other Vaisnavas. I had witnessed all this with my own eyes. Isvari met Sri Rupa Gosvami and other Gosvamis there.

Being faithful to the feet of Sri Jahnava and Viracandra, Nityananda Dasa writes Prem Vilasa.

CHAPTER 8

Glory to Sri Caitanya, the ever merciful.

Glory to Nityananda, the resort of all devotees.

Glory to Visvanvara, the image of kindness.

Glory to Advaita candra and glory to Viracandra, the ocean of love.

Glory to the devotees of Gaura.

Glory to Gauranga with all his devotees.

Listening to the episodes of Caitanya brings devotion in the minds of people. O my listeners, listen to the episode of love attentively. Sankirtana was the ornament of Gauda, the listening to which brought sure love to the minds of the listeners. Harinama Sankirtana was the only strength to live in this Kaliyuga. Harinama brought every fulfillment of desires. He who had no faith in Hari nama, had no feelings of devotional love. He who wanted to attain Krsna, should do Harinama sincerely. Now I am going to describe the biography of Narottama. Prabhu started from Gauda for Vrndavana but he changed his plans and returned from Natsala. Once Prabhu said that he would not go to Vrndavana but would stay here. So Nityananda Prabhu humorously told Prabhu, "Once you accepted the life of an ascetic leaving Navadvipa. Now you have decided to stay on the bank of the Padmavati. It is good of you." Prabhu said, "Sripada, listen to me, the place which can give divine pleasure is the actual place of birth. You will know why I had left Vrndavana and come to Nilacala. When Sanatana will meet Rupa, they will guide the other Acaryas." Prabhu took his leave and came to a nearby village named Catnapura of Gauda. He met Sanatana there and after giving him advice, Prabhu went to Natsala. As Natsala was the place of Krsna, as soon as Prabhu visited the place, he became ecstatic in love which only Vrndavana could give. One day while dancing in the kirtana, suddenly Prabhu began to call a certain Narottama. By placing the weight of his body on the body of Nityananda, Prabhu began to shed a stream of tears. Thinking it as a trance, the devotees stopped kirtana and stood round Prabhu. They began to sing Krsnanama mildly and sweetly. Prabhu also taking the nama dropped on the ground and Nityananda became unable to hold the weight of Prabhu any longer. Prabhu began to cry taking the name of Mathura repeatedly which pierced the hearts of the devotees. Prabhu sat on the ground holding the neck of Nityananda. All the people of Natsala village came to see Prabhu who began to roll on the ground shouting the name of Mathura. Sometimes Prabhu began to shout the name of Radha, sometimes Lalita Visakha or Campakalata. Prabhu began to lament so helplessly that Nityananda thought as to why he had brought Prabhu to this village. He thought surely he would now lose Gauracandra. He chalked out a new plan of doing sankirtana. This time they began to do the nama of Jagannatha loudly. This name brought Prabhu to his senses. Prabhu at once got up and began to call Narottama. Everyone decided to take Prabhu back to Nilacala. They thought that if once they could take Prabhu across the river Padmavati, they could save Prabhu. They understood that some great Bhagavata was about to take his birth. Prabhu held Nityananda and wet his body with his tears. Nityananda pacified Prabhu and asked him where they should go. Prabhu said, "Let us go to Nilacala, there are many duties to be done." Nityananda agreed. Prabhu said that there were certain causes behind going to Natsala. Nityananda said, "If Prabhu wished to go then, he would take him but what was the reason for calling a certain Narottama in the sankirtana?" Prabhu said, "Gauda is a nice place, you will like staying there. O Nityananda, listen carefully, I want to preserve the flow of sankirtana which is everything to me. Sankirtana has already been propagated in Navadvipa. Now, I am living in Nilacala leaving Gauda. After me I want to preserve it in its fullest form. I shall keep my love in Gauda Hata." Nityananda asked, "Prabhu how will you keep your love there? Is there any proper person to whom you can give it?" Prabhu said, "As long as you are alive, my love will not vanish. If I keep my love in a proper soul, it will survive unless it is lost. I have to deposit in such a person who will flood the universe with it." Sripada understood something and kept quiet. Prabhu asked, "Are you thinking about anything? You do not know yourself, when I went to Nilacala you cried alot and the love I have preserved lovingly. I shall keep my love on the bank of the Padmavati. I shall present her a suitable person named Narottama who will take his birth in love during my lifetime. Now I shall give it to Padmavati." Nityananda asked, "Prabhu where is Gadera Hata? Please take me there." Prabhu said, "Both the banks of Padmavati are very pleasant places and Padmavati is flowing between them." Nityananda became very happy to hear this and insisted on going there. In observing the beauty of Padmavati, Prabhu reached Kudodarapura village.

Next morning Prabhu went to the river Padmavati. First of all Prabhu took his bath and then began kirtana. At this time during kirtana Prabhu again shouted the name Narottama. Sripada said, "The devotees should be careful as Prabhu is doing something in ecstatic love." Hearing this the devotees were amazed. Nityananda stopped the kirtana. All the kirtana singers and Prabhu got down in the river for baths. Here Padmavati began to overflow her banks but by the loving touch of Prabhu her streams became still. All the people of the village became full of love. Now the water of Padmavati overflowed so much that the village became flooded. No one could understand as to why the village was flooded as it was not even the rainy season. Sripada said, "O Prabhu, it is good that you are distributing your love but cannot you see that the whole village has become flooded by the river?" Prabhu said, "Padmavati, take my love and keep it with you for Narottama." Padmavati said, "Prabhu, how can I know who is Narottama?" Prabhu said, "Whose touch will make you undulate, he will be Narottama. You will give this love to that Narottama." Padmavati became very glad and took the love from Prabhu. When Prabhu bade Padmavati farewell, the water logging of the village also vanished with her. The people were relieved. Nityananda told Prabhu that all the beauty of this village had tempted him to stay there. Prabhu said, "Well, you will help Narottama to get this love. I shall be very near to Narottama." After this Prabhu crossed the Padmavati and went to Nilacala.

The meaning of love is not clear to all. Who knows how love can be attained? Sri Rupa has explained it. I am ignorant about love. Only I am writing this episode being ordered by Prabhu. This is the beauty of the episode of Gadera Hata. Later I shall discuss the glory of love. The Vaishnava who is always respectful in listening to this love, can attain this love very easily.

Being faithful to the feet of Sri Jahnava and Viracandra, Nityananda dasa narrates Prem Vilasa.

CHAPTER 9

Mahaprabhu came to Nilacala from Vrndavana. He sent his love to Gauda through a Vaisnava. Nityananda Prabhu thought that surely Gauda had become empty of love. So Nityananda came to Gauda and manifested lover there. Its outcome was Viracandra. Millions bow to the feet of Viracandra from whom love began to prevail in Gauda. As no one can understand this, I am trying to write it. As Sri Caitanya, Nityananda and Advaita appeared in this world all the devotees were obliged to Caitanya. Under Prabhu's influence, the people became mad in sankirtana. Caitanya had come to perform his own mission. The rasa which Gaura Raya had tasted with Svarupa and Ramananda, others would taste through the scriptures. As Caitanya had sent his prime devotees to Vrndavana to propagate his love, Gauda had become loveless. So Prabhu thought that to say love there were only two ways - one was the manifestation of Narottama in Gadera Hata and the other was the manifestation of Srinivasa in Rarha. I am writing all this being ordered by Prabhu. Without him I have no power to explain this. Majumdar used to worship his own God, Salagrama Sila, by offering tulsi leaf in the hope of getting a son. His prayer reached God who being worshipped sent an oracle telling Majumdar that he would gain a son and his name would be Narottama. The child would take formation in the month of Vaisakha and after his birth he would shower rain like love on the earth. Narayani was the name of Raya. Narayani was a devoted woman who told her husband that she in her dream saw that a superman came out of the body of Majumdar and entered into her body. Both of them became extremely happy. One day an astrologer came to the house of Majumdar and after analysing everything declared that a male issue would be born to Narayani and he would destroy all kinds of miseries and agonies from the world. He would bring well being to the family of Raya. In the meantime a letter came from the zamidar of that village granting two thousand coins to Majumdar and this proved the prophecy of the astrologer. The astrologer said, "You will get increasing pleasure from your son and as soon as he takes his birth all miseries of the subjects of that village will vanish. He also said that he was naming the child Narottama who will be a famous devotee. The child would be born in the month of Magha on the full moon. Majumdar gave many gifts to the astrologer. After ten months from Vaisakha, the auspicious moment came and Narottama was born in the house of Majumdar giving extreme pleasure to his parents. Everyone became mad in joy and happiness.

CHAPTER 10

As soon as Narottama took his birth, the instrumentalists began to play musical instruments while sitting at the doorway of the house and continued for eight days. Hundreds of brahmins of the village continued to chant hymns from the Vedas. In this way six months passed away. His parents performed the ceremony of giving rice in his mouth. They also fed many brahmins and relatives and distributed wealth among them. The king came to know of the beautiful boy and sent many gifts in gold and silver. The mother helped her son to wear all the ornaments sent by the king. At the age of five, the ceremony of piercing the ears of the boy took place. The boy started his education and his ability in this respect knew no bounds. In the way he grew up to be 12 years and his beauty charmed his parents. They wanted to give their son in marriage and called on an astrologer to give Narottama in marriage as early as possible. The parents became afraid of observing the apathetic nature of their son. Narottama began to think of leaving his house. That night Mahaprabhu appeared in his dream and advised him to go to Padmavati in the morning for a bath and then take love from her. Prabhu said that marriage would create problems for him. Narottama woke up and in the morning without waking anybody, he went to the bank of the Padmavati for a bath. He covered all the way to the river by singing Harinama. First of all he bowed to Padmavati and then got down in the water taking the name of Gauranga. At once Padmavati started undulating as Caitanya had foretold and she remembered the order of Caitanya. She humbly told Narottama, "O Srinivasa, for you Prabhu Caitanya has deposited his love in me. Please take charge of it. Prabhu went to Nilacala after making these arrangements. I am now unable to bear the burden of your love. The two brothers, Caitanya and Nityananda had deposited their love in me." Padmavati held the hands of Narottama and took him with her. Then she gave him the love warning him not to eat it as it would make his body mad in love. But Narottama began to feel so thirsty that he drank the love and at once the complexion of his body changed to golden. He became so ecstatic in love that he began to laugh, cry, dance and sing madly.

Meanwhile his absence in his house created panic and all his relatives began to search for him. After a long time they came to know that Narottama had been to the bank of the Padmavati. They came quickly to that place and his parents could not recognise their own son as his complexion had changed. His mother began to cry helplessly at not finding her son. But all these incidents did not affect Narottama as he was in a completely ecstatic state. After some time due to the love of Caitanya, Narottama was able to acknowledge that his mother was crying. He told his mother, "I am standing near you, so why are you crying mother?" His mother at once took him in her lap and kissed his face. She requested him again and again to return home but being overwhelmed in love Narottama behaved in a peculiar way. He used to cry and sing taking the name of Gaura. Sometimes he used to jump and dance in sankirtana taking the name of Caitanya. All these conditions made his parents very afraid. With great difficulty his mother brought him to his house. She took him inside the house and helped him to lie down on the bed. His parents then began to cry thinking that their son had gone mad. One day Narottama told his mother that he did not like to remain in the house. His parent broke down holding the neck of their son. His mother asked him as to why he was behaving in this manner. What was his complaint? Narottama now understanding everything told his mother that he was hungry, he wanted something to eat. He assured them that after eating he would explain everything to them. After eating he told his father, "I am in great trouble. A golden complexioned child has entered into my body and since then I am in this state of mind. I cannot stay here," while saying so again the ecstatic feeling began to get hold of his body. He began to cry and his whole body began to tremble. He would shout taking the name of Gauranga and fall to the ground. His parents cried out in misery as there was no chance of getting back their son to his normal condition. They thought that some golden complexioned deity had taken hold of his body. So they decided to call a spirit tamer who said that nothing was wrong in his body but on the contrary he was suffering from wind disorder. He advised them to bring a fox and rub the oil on the boy's stomach so as to get rid of the wind disorder. Narottama laughed and told his father, "By killing an animal will you cure me? If a father being blind in affection for his son kills an animal, the disease will become more intense. O my parents, it is not a disease, rather I want to go to Vrndavana." His parents said, "We will rather drink poison than to live without you. Do not say it again." He said, "What can I do, will Vrndavana be a dream to me?" He began to think as to how to get out of this trouble so he began to behave like an eager family man and pretended to be fully cured. His parents heaved a sigh of relief. But at night Narottama could not control his anxieties. He could not sleep at night. In the meantime the Zamindara of that village sent a horseman with a letter in which he had ordered Majumdar to send Narottama at

once as he would give some honor to his son. Being blind in affection, Majumdar began to think as to what to do. He told Narottama about the letter of the king. Narottama laughed in his mind and told his father, "Well I shall go with the horseman." His mother said, "I will not allow you to go anywhere if there is a big gain in it." Narottama said, "The king will be very happy to get me." His father after consulting with an astrologer fixed a date. Narottama became very happy at the grace of Prabhu Nityananda. His mother said, "What shall I do without you my son? Please return within ten days, when you will return I shall arrange your marriage." Narottama had already fixed up his plan and consoled his mother. His mother asked the escort to keep a strict watch on her son. Then she kissed the cheek of her son and bade him farewell. Narottama then waited for the right moment, that night he could not sleep, but who can do anything when the wish of Caitanya is superior? That night all the companions of Narottama fell into a deep sleep and Narottama taking the names of Nityananda and Caitanya went out on the road and started westward. He walked very cautiously on the road. In course of time the disappearance of Narottama came to the ears of his parents. She mother was full of grief and like a mad woman she ran on the street. She lamented miserably for her son. The inhabitants of the village came to his house to console his mother. They assured his mother that they would surely catch him and bring him back to her. But there was no trace of Narottama. Then his parents appointed a person and giving him a lot of money sent him to various places in search of their son. The man reached Bahudiya and being unsuccessful returned to Gadera Hata. The news broke the heart of his mother who became senseless. Now I shall describe the journey of Narottama to Vrndavana. Narottama fasted for two or three day on the way. Painful boils on his feet caused him much pain because of the lot of walking he had done. He would lie down under a tree in an unconscious state. Coming back to his senses he began to lament as his eagerness to go to Vrndavana and taking the feet of Lokenath had gone out of control. He lamented for Prabhu Gaura Raya and Rupa Sanatana. In the meantime a golden complexioned brahmin brought a bowl of milk and advised Narottama to drink the milk which would cure his boils. Narottama being too tired went to sleep. At the end of the night Rupa and Sanatana appeared and putting their hands on the breast of Narottama told him, "Narottama drink the milk. Sri Caitanya himself came and gave you the milk. We have come to see you, now get up and go with us to Vrndavana. Having see you so tired, Prabhu Gauranga has favored you by giving this milk." At this time his dream vanished and Narottama began to cry for the three of them. As his misery became unbearable to Rupa and Sanatana, they again appeared before Narottama. So this time Narottama could see them directly and get the scent of their bodies. He saw that the two brothers were golden complexioned wearing the bright sacred threads. Their lips were red with beautiful smiles. They had fine tufts on their heads and their foreheads were painted with beautiful sectarian marks. Tulsi Kanthis were round their necks and they were counting harinama on their fingers. Sometimes they would chant the name of Prabhu Caitanya Gosvami. They told Narottama, "You are just a child and it is not the age to do so much. But you have got the favor of Prabhu Caitanya, do not worry and start for Vrndavana. We know that Prabhu has empowered you with his love with which you will flood the whole universe. You will deliver all types of mankind. The two Prabhus appeared in Gauda to show their pastimes of love. They had created you and Srinivasa after their disappearances." Narottama hearing this began to worship the feet of the two brothers and rolled on the ground crying. They put their feet on the head of Narottama. So I have narrated the journey of Narottama, the favor which he got from Rupa and Sanatana. All these I have narrated being ordered by my guru. Those who listen to it with devotion will soon get the feet of Radha Krsna and the favor of Sri Caitanya. Rupa and Sanatana also will favor these devoted listeners.

Being faithful to the feet of Sri Janhava and Viracandra, Nityananda Dasa narrates Prem Vilasa.

CHAPTER 11

Glory to Sri Caitanya, the ever merciful.

Glory to Nityananda, the soft hearted.

Glory to Sri Jahnava and glory to Viracandra.

Glory to Srinivasa and glory to Narottama.

Rupa and Sanatana ordered Narottama to forget his miseries and go to Madhupuri and take refuge at the feet of Lokenath. They also advised him to go to Vrndavana without delay and visit Radha Kunda where he should worship the feet of Raghunath. He should take shelter under the feet of Lokenath and it would give him success in all things. In the meantime, five Gaudiya Vaisnavas came to Narottama and told him to go with them. Narottama forgetting all his pains started walking with them. He thought that he must visit Varanasi as it was once visited by Prabhu. Prabhu had stayed in the house of a Mohanta, so he would like to meet that Mohanta. Narottama crossed the river Ganges and visited the Rajghat where God Siva had His temple. He went round the place and paid homage. Then he started northward. On the left side of the ghat there was a beautiful house, inside the house there was a door on the eastside and a tulsi tree on its left. He then knew that this had been the place of Sanatana, he paid homage there. In the interior of the house an old Vaisnava was sitting, seeing him Narottama bowed at his feet. That Vaisnava warmly welcomed him and embraced him. He asked Narottama who he was and where he had come from. Narottama said his name and the name of his birth place. He also told him that he wanted to go to Vrndavana. After taking some food they talked to each other. The aged Vaisnava said that he was a disciple of Candra Sekharacarya and being ordered by his master, he had been there to carry on the service to the deity of his master. They spent that night in discussing Krsna. In the morning Narottama took his leave. He reached Prayaga where he took a bath. From there he went to Mathura. He visited the temple of Bhutesvara and the birthplace of Krsna. He took his bath in the Visrama Ghat and then entered into the village. Here in Vrndavana, Sri Rupa gave an order to Sri Jiva, "Listen Sri Jiva, a devotee is coming to you. His name is Narottama of Gadera Hata. You should hand him over to Lokenath with great affection. He is now taking rest in Mathura." When Sri Jiva came to his senses, he became very glad and ordered his Vaisnava companions to bring Narottama from Mathura as soon as possible. They found Narottama at the bathing ghat and told him to go with them without any delay. They came to the temple of Govinda. The beauty of the temple maddened Narottama and he fainted on the ground. Observing his bhava, Sri Jiva Gosvami decided to inform Sri Lokenath Gosvami and take him there. Sri Jiva told the others, "Let us go to Gosvami at once, as I have observed a wonderful bhava in this young man. Such acute apathy at such a young age is not imaginable. His whole body is trembling in bhava and his golden complexion is reminding me of Prabhu Gauranga. My Prabhu has ordered me to bring him from Mathura. Gauranga is really an image of kindness for he is helping me to meet such devotees. It is really my good fortune." After that Sri Jiva brought Lokenath to the place and both of them saw that Narottama was lying there in a trance. Lokenath Gosvami asked the Vaisnavas as to whose name was Narottama. They pointed out to Narottama lying on the ground. Lokenath eagerly put his hand on Narottama's breast and Narottama gained back his senses. He at once held the feet of his master. Gosvami with tears in his eyes took Narottama on his lap. Narottama felt divine pleasure at the touch of his master. Gosvami told Narottama, "I knew that you would come for I dreamt it last night. Caitanya is ever merciful as he has sent you here and it is like a poor man getting profuse wealth." He took Narottama to the temple of Govinda. Sri Jiva dedicated Narottama to the feet of Lokenath. When Sri Jiva took Narottama in front of Govinda, out of ecstasy he became unconscious. He was brought to the cottage of Narottama. In the meantime being ordered by Govinda, Lokenath asked everybody to take prasadam. He also called Narottama to have some prasadam. Lokenath Gosvami being impressed by his apathy asked him about his former life. Narottama told him everything and also about the way in which he had received love from Gauranga. He said that the golden complexioned child had entered into his body and this empowered him to visualise Sri Rupa. He said to Gosvami, "I am here without having any guru, how can I sit with you to have prasadam?" Hearing this Gosvami laughed and told him, "You saw with your own eyes that a golden complexioned child has entered your body. He is the guru of this universe. Besides him who else do you want for a guru? He himself has given you love, the love for which all devotees worship for their whole lives. You possess that love. Now what is the use of having another guru? You are gifted with the love of Prabhu. You should not be in want of anything. It is that

love which has helped you to have the darshana of Govinda." Narottama said, "Prabhu, I am a poor man, your order is my only valuable thing. If you permit it, I shall tell you something." Gosvami said, "Do not hesitate to tell me what you like." Narottama said, "Caitanya as an incarnation has delivered all types of mankind from damnation. He is the only master of this universe. Still he has faith in you to be a guru. Caitanya has established the norm of being and making gurus. So also has been done by the companions of Caitanya. The guru used to guide his disciples by directing them in the right path. I have no guru, who will guide me in the path of devotion? I am an ignorant person. I have no audacity to give you any advise." Lokenath laughed at this and he requested repeatedly by the Vaisnavas to give Narottama initiation. He said, "Only order cannot be accepted always because the scriptures have directed that a devotee should do hari nama continually for one year and Harinama should be habituated in his ear and heart." So Narottama began to practise doing Harinama for one year. Now I shall discuss the selection of masters and disciples. Gosvami told Narottama in private, "Mahaprabhu has ordered his devotees to do harinama because he wanted to deliver mankind from damnation. A being after many lives can get the form of a human. To save it there is a useful medicine. A human being used to suffer different kinds of miseries life after life but he does not remember them in his present life. A human can get rid of his miseries only through worship to Krsna. He is known as a devotee and disciple and he who helps him is known as the guru. A wise guru always notices the devotional efforts of his disciple as to whether he is faithful and devoted to his guru or whether he is mixing and serving Vaisnavas or if he is doing harinama along with his guru. When a disciple becomes too eager for devotional accomplishments, his guru favors him at long last. I am forbidden to have too many gurus for they spoil the efforts of their guru's worship and meditation and thereby his accomplishments. So Narottama, do Harinama, and you will be able to gain everything." Narottama being ordered by Gosvami began to meditate on Krsna by counting Harinama in numbers for days and nights. In the morning he would visit Gosvami and bow at his feet. He used to ask, "How are you Narottama?" Narottama used to reply, "Your favor has kept me well." Sometimes Narottama used to visit Gosvami at the time of his eating and take pleasure in eating the leftovers of Gosvami. Sometimes he would nurse the feet of Gosvami. He would always be in the service of Gosvami. He would visit the places of the pastimes of Krsna with Sri Jiva sometimes. Daily late in the night it was his duty to clean the place where Gosvami would go for evacuation. Narottama would sweep the place and keep clay dust for washing the hands of Gosvami. Gosvami would be astonished to find all this as it was beyond his knowledge. Narottama would dig the broom in the ground and sometimes he would cry holding the broom hoping for the favor of Gosvami. Gosvami on the other hand would think who is this person, who is cleaning the place. Who else could do such work except a disciple like Narottama? Another year passed in this way.

One day Gosvami decided to stay in the place and find out the person who did the cleaning. He thought to himself, "I want to find the person who is serving me for such a long time. I am half dead with the separation of Sri Rupa and I am guilty of taking service while living in Vrndavana." While he was thinking all this Narottama came to have his darshana. Gosvami asked Narottama, "about his well being." That night Gosvami went to the place little earlier and Narottama was already present there. Gosvami noticed that someone was standing in the dark and asked, "Who are you?" To which Narottama replied, "I am Narottama, your servant." Gosvami saw that Narottama was standing holding the broom to his breast. Gosvami said, "Why are you doing this? I am very much ashamed." Narottama said, "O my Lord, do not deprive me of doing service to you." Realising everything Gosvami ordered Narottama to give him clay and water after his evacuation for washing his hands. Getting the recognition, Narottama gladly bowed at the feet of Gosvami who put his foot on the head of Narottama. After bathing in the Yamuna, he took Narottama to his hut where Narottama himself washed the feet of Gosvami. Gosvami sat on a celestial seat for doing his japa. After a long time, Gosvami called Narottama inside the room. Gosvami made arrangements for collecting tulsi, sandal paste, flower garlands, kunikama and Kastari and ordered Narottama to sit on his left side. He told Narottama to hold the feet of Krsna who was sitting on the ornamental throne with Radhika on his left side. "Pray to Vilasa manjari to take you over forever. Vilasa manjari is a companion of Manjulali. Lalita and others used to adorn the left side of Krsna and the Manjaris used to adorn the left side of Radhika. Worship the manjaris and put the garland around the neck of Krsna along with Radha and apply kunkuma and Kastari on their bodies. Worship the sakhis one by one." In this way Gosvami dedicated Vilasa manjari to the hands of the sakhis. Then he gave Kamabija and Radha Krsna mantra in the ears of Narottama. He ordered Narottama to go to Sri Jiva and bow at his feet. Now Gosvami accepted him most affectionately by putting his foot on the head of Narottama and offered him his feet for washing. Then

Narottama went to Sri Jiva and bowed at his feet. Sri Jiva embraced him and favored him with many blessings. Narottama again went to Gosvami at the time of his taking his meal and took pleasure in eating the remnants of his master's food. In the morning Narottama went to meet his master and requested him to teach him the methods of worship and also to favor him in becoming devoted towards the Vaisnava sect of his own master. Gosvami said, "Always think of Radha and Krsna. There are two forms of a devotee - accomplished body and Sadhaka body. Human features is the best form of worshipping Krsna. Radha is the empress of Vraja. Lalita and Visakha are the foremost sakhis of Radha. Manjaris such as Sri Rupa, Hemanga, Rati, Rasa, Guna and Manjulali are the only possessors of serving Sri Radha. The sakhis used to live in the places of the pastimes namely Nandisvara, Javata, Sanketa and Varsana and there they used to serve their queen." Narottama asked his master about the different hymns which he should meditate on and what would be the proper time of doing these practises. Gosvami helped him to learn everything. Gosvami also defined what was known as Ragatmika devotion. He said that Radha and Candravali used to be on both sides of Krsna. Candravali on the right and Radha on the left. Candravali was rough but Radha was polite in her dispositions. Narottama asked as to what he should do at the time of separation of Radha and Krsna. Gosvami said that at that time he should try to sing the glories of Krsna in front of Radha so as to try and make her happy. When Radhika was in her husband's house at that time he should try and serve her the most. When Radha and Krsna lived together, at that time he should serve Radha with a delightful heart by decorating her with sandal paste, saffron and Kasturi. Ragatmika bhakti had been defined by Sri Rupa in his books (Ujjvala Nilamani and Hari-bhakti-rasamrta-sindhu).

Now Gosvami discussed Parakiya and Svakiya methods. Parakiya love was possessed by he sakhis and the Vrajavasis possessed Svakiya love. Satyabhama and other queens of Krsna had possessed the Svakiya love. "I am," said Gosvami, "a follower of Svakiya type of worship. You should taste this rasa being obedient to the sakhis. O Narottama, you should fully engage yourself in austerity and meditation. Some regard Vrndavana as Goloka whereas some regard it as Dvarka. It is the question of taking a certain type of abode and in that way a devotee can attain accomplishment. You will learn everything from me by living in Vrndavana. You should perform all your duties being devoted to Krsna. Otherwise all your efforts will be in vain." Gosvami told him about the necessity of taking refuge at the feet of the guru and the sixty four methods of worship and meditation. Narottama then asked him about Vaidhi Raga and the 64 methods in this connection. Gosvami became glad on being asked this question by Narottama because if doubts arose in the minds of the devotees then their meditation would become useless. According to Sri Rupa's book those who meditate and worship being afraid of the aftereffects caused by the scriptures were said to be following the Vaidhi method. Mahaprabhu had empowered Sri Rupa by which he had taken the responsibility of writing the Sadhana Sastras. Sri Rupa sent his books with Mahaprabhu to Purusottama. He called Svarupa and Ramananda and ordered them to read the books. They were very glad to read the books. Prabhu accepted the books gladly and wrote a letter to Vrndavana in which he gave his full recognition to the methods of worship and meditation as empowered by Sri Rupa. Since then the methods expounded by Rupa became universally acceptable. Sri Rupa first gave Harinama to Jiva which taught Jiva to give up his pride for Karmajhana and to accept the only truth that Sri Krsna Caitanya was the only guru. It was his order to do Harinama. He who wanted to be a Vaisnava had to do Harinama. He who does Harinama by counting in numbers would gain the favor of Sri Gaura. If he could complete one lakh harinamas in a nama mala, he would attain the feet of Sri Krsna. A devotee should touch his mala to his forehead after a complete round of mala. A devotee should be careful in doing nama. If a devotee committed three faults at a time, he was to sure to suffer misfortune. Gosvami pointed out the efforts of Sri Rupa Gosvami and Sri Dasa Gosvami who used to show great respect to all Vaisnavas. He advised Narottama to bow his head before any Vaisnava. A genuine Vaisnava never cared to be proud of his seniority in regard with other Vaisnavas. Narottama obeyed the teachings of his master and began to practise all methods which his master had instructed him to do. Day by day, he began to advance towards his accomplishments. One day when he was lying in his hut half awake, the daughter of a Vaisnava appeared before him and told him with a smile, "Dedicate yourself to the feet of your guru and do what he has said. Your sincere austerity has pleased me to a great extent. Every afternoon I meet Sri Krsna in the kunj where the sakhis serve Krsna with utmost care. They used to prepare kshira for Krsna. In this duty Campakalata is the most efficient sakhi. You will perform the duty of boiling the milk from now on for the kshira. I become happy if Krsna is happy." Narottama regained his senses but could not sleep at all. In the morning he hurriedly went to meet his master. After bowing at the feet of his master, Narottama reported everything which he had seen in his dream. Lokenath Gosvami began to cry

in joy and told Narottama, "How fortunate you are, Narottama. For the person you are engaged in meditating on (Sri Radha) has given you the duty of boiling milk for her Krsna. O my boy, go on worshipping those lotus feet attentively and sincerely."

One day while Narottama was engaged in boiling the milk, he observed the divine sports of Radha Krsna. While the milk was boiling on the fire he used to put dry wood to keep it burning, while doing this the milk began to overflow he trying to save the milk from overflowing used bare hands. His hands were scorched but he did not feel it as he was senseless. When he got back his senses he found that his hands were scorched. He thought that he could no longer serve Krsna and so began to lament in various ways. Yet he went to his master covering his hands with a piece of cloth. Bowing to his Gosvami, who came to know everything and was extremely happy and took Narottama in his lap. Sri Jiva also did favor to Narottama and they became intimate friends. I am unable to write about the quality of Narottama's love, the love which Narottama had obtained from Sri Gauranga. Later I shall write about Narottama's glory.

Being faithful to the feet of Sri Jahnava and Sri Viracandra, Nityananda dasa narrates Prem Vilasa.

CHAPTER 12

Glory to Sri Caitanya, the ever merciful.

Glory to Nityananda, the mine of rasas.

Glory to Sri Advaita Candra, the life of the needy.

Glory to the devotees of Sri Gaura.

Glory to Sri Jahnava and glory to Viracandra.

O my listeners, listen to the episodes of Srinivasa and Narottama, though I am worthless in describing them properly. I am unfortunate for not having millions of mouths and hands to tell and write the glory of those two great Vaisnavas. Srinivasa got the title of Acarya and Narottama became known as Thakura Mahasaya. Both of them became great friends and both of them came to Gauda. Narottama for some time studied under his master. Sometimes he used to visit Sri Jiva and study the drama Sandarva of Gosvami. Sri Jiva holding the hands of Narottama requested him to narrate the incident of burning his hands. Narottama told everything and Sri Jiva became ecstatic listening to the episode and told Narottama, "From today you shall be known as Sri Vilasa manjari as you are the image of Vilasa of Sri Rupa Gosvami." Sri Jiva said with a smile, "Both of us have accomplished names. Who can understand your effort of austerity? Now you should be known as Thakura Mahasaya." Narottama said, "Sri Radhika Herself has addressed me as Vilasa manjari." Sri Jiva again embraced Narottama and said, "You are the manifestation of Prabhu's love by which you can flood the whole universe."

One day Sridasa Gosvami while on the bank of the kunda heard about Narottama. He told Krsnadasa Kaviraja, "Narottama dasa is the manifestation of Prabhu's favor. I have seen his beautiful method of serving his guru and his method of meditation. He has done everything being favored by his guru. All these methods are in the book of Sri Rupa Gosvami." Lokenath Gosvami and Sri Gopala Bhatta Gosvami were sitting in a place and discussing Krsna. They heard all the saying about Thakura Mahasaya. Sri Bhatta Gosvami said, "What a successful life, he gets every accomplished just living in Vrndavana." Lokenath Gosvami smiled but did not say a word. Sri Bhatta told Gosvami, "It is your grace that has helped him. He has also got the favor of Sri Radhika. He really deserves the title of Thakur Mahasaya."

Now I shall narrate the meeting of Srinivasa with Narottama. One day Narottama went to see Gosvami. In the meantime by chance Srinivasa also went there. Srinivasa bowed at the feet of Lokenath Gosvami. Narottama was standing there with folded hands. Srinivasa came across to Narottama and at once he ran to embrace Narottama and said, "O my friend, I am happy to meet you here in Vrndavana." Narottama said, "I am a poor man, please be kind to me. When did you come to Vrndavana?" Srinivasa said, "I have been here for one year and three months. In the month of Vaisakha I got initiated to Prabhu." Both of them became ecstatic in love. Gosvami smiled and asked Srinivasa whether he knew from where this person had come. Srinivasa said, "He is the son of Krsnadasa Raya of Gadera Hata and his name is Narottama. He is my life." From that day both of them became intimate friends, sometimes they used to meet together either in one or the other's house or in Vrndavana. Srinivasa used to serve his own master by cooking for him. Sometimes he used to go to Sri Jiva Gosvami to learn the scriptures. At other times he would meditate quietly in his own hut. Sri Jiva taught everything he had read from Sri Rupa to Srinivasa, he taught Srinivasa Vrajalila, Sandarva and also explained the annotations given by Sri Rupa. One day Sri Jiva was engaged in studying the book Lalita Madhava in which it had been explained that Krsna had gone to Mathura and Radha was about to die being separated from him. It had been written by Sri Rupa but Sri Jiva began to think about all the pastimes and becoming ecstatic he lost consciousness. Coming back to his senses after a long time he noticed that all the trees in the kunja had become pale and the leaves were shedding drops of water and were drooping downwards. He noticed a kadamba tree in front of him which had some flowers. He became very astonished to see these incidents. In the meantime Srinivasa came to meet him. Gosvami told Srinivasa, "Sit down Srinivasa, I have a question to ask you." Srinivasa said, "Prabhu, am I capable of answering your question?" Gosvami said, "See all the creepers in the kunja have become pale and are shedding water. It has charmed me as it is not the rainy season and so I want to know the reason." Srinivasa said, "Prabhu I shall come a little later." Gosvami agreed. Srinivasa returned to his hut and began to think of the feet of Sri Rupa in the hope of understanding the happenings. After a while he went again to the hut of Sri Jiva and found Gosvami sitting there. Being asked by Gosvami, he presented his opinion with folded hands. "Vrndavana is the place of Krsna's pastimes. When Krsna goes back home, the

trees and creepers become morose in grief. If once Krsna comes to the kunjra for his pastimes, they become full of joy again. When again he takes his leave it is not possible for them to remain alive." Hearing this explanation Sri Jiva began to shed for now he realised that the kadamba tree had been planted by him was giving flowers because of his thoughts. He had been thinking of Krsna even though Krsna had gone to Mathura and his thinking has helped the tree to bloom. Sri Jiva was so happy that he offered the title of Acarya to Srinivasa. In the evening he took Srinivasa to the temple of Govinda to observe the festival of the waving lights. After the ceremony the priest gave the flower garland of Govinda to Srinivasa. He also offered saffron and sandal paste for the forehead of Srinivasa. Everyone present there cheered the name of Srinivasa Acarya. Sri Jiva embraced him lovingly. Lokenath Gosvami was very happy to hear this episode. Srinivasa then went to pay homage to Lokenath Gosvami who blessed him in various ways. Thakura Mahasaya came to congratulate Srinivasa as he had got the title of Acarya. That night Sri Jiva decided that he must carry out the order of Prabhu. As Gauda was ignorant of the books, Acarya must go to Gauda with the books. Thakura Mahasaya would go with him. This was the time of performing the Karti Vrata festival and Sri Jiva had arranged a big festival. Letters of invitation had been sent to all Vaisnava mohantas. All the invitees assembled in the house of Sri Jiva Gosvami who paid respect to them according to their positions. On that night of Ekadasi the cooking was started and in the morning the cooking was completed. All the Vaisnava devotees began to sing Krsnanama. The place was cleaned and food was served to the deities of Radha Krsna and Sri Caitanya Nityananda. Then food was offered to Rupa, Sanatana, Raghunatha Bhatta, Svarupa and Sri Ramananda and the other associates of Prabhu. After some time Sri Jiva ordered Srinivasa to offer the water for the washing of the deities. Then Sri Jiva requested Raghunath, Gopala Bhatta, Lokenath Gosvami and others to take their seats for eating prasadam. Acarya began to serve food whose flavor gave great satisfaction to the invitees. In the meantime Sri Jiva began to cry at the memory of Rupa and Sanatana which moved the hearts of all of them. They then washed their mouths and took betel leaves and Sri Jiva was very pleased to feed them. The festival continued the next day in the same way. Sri Jiva told the Vaisnavas about Srinivasa and his studies of the various scriptures. Sri Jiva informed then that he had decided to propagate the books of his Prabhu in Gauda. All of them agreed with the plan. Then Sri Jiva told them that only Srinivasa could carry this work of taking the books to Gauda. Thakura Mahasaya would assist him. Lokenath Gosvami happily gave his permission. Acarya Thakura and Thakura Mahasaya at once agreed to carry out the order though they wanted to remain in Vrndavana very much. In the morning all of them took their baths and then after blessing Srinivasa and Thakura Mahasaya left the place. Sri Jiva thought that he should write a letter to a devotee in Mathura nagara. When the devotee came to Sri Jiva and bowed at his feet, Sri Jiva ordered him to arrange for cart to be pulled by four strong oxen. Ten men would accompany the cart. Sri Jiva introduced those men to Srinivasa. He told the devotees that Prabhu had written one thousand books which described the pastimes of Radha Krsna. Srinivasa would carry those books to Gauda. He ordered the man to cover the cart with some cloth which would save the books from the rain and sun. He warned him to be careful with the books. He gave money to the man and ordered him to have everything ready within ten days and said that he himself should go with the cart. The man obeyed the orders of Sri Jiva and began to arrange everything fast. Sri Jiva then went to the house of a Vaisnava with Thakura Mahasaya. He told Narottama, "O Narottama, this man is Shyamananda, once he was with me. Take him with you and later send him to his own country giving him some allowance for travelling." Then he told Shyamananda, "Look, this Narottama is my life, behave with him as you would behave with me."

Now I shall narrate the story of Shyamananda. He was not born in Gauda but in the South in a good devoted family. It is funny as to how he became apathetic towards material life and left his home late one night in search of Krsna and also a guru. His parents searched for him in vain. After a few days he reached Nadadin village and then Khanakula via Caoyanagara. He observed the idol of Gopinatha and the Sripata. The next evening he reached Amvika and sat in a lonely place. He became charmed to see the beauty of the temple of that place. He became overwhelmed to see the idols of Caitanya and Nityananda. On that day there was a great festival in the temple as they were performing the waving of the lights, sankirtana and feeding the Vaisnavas. At night a person found him sitting there alone. He asked, "What is your name and where is your house?" He answered, "I have come from the South." Thakura Mahasaya (Hrdaya Caitanya) wanted him to take prasadam so he entered into the temple yard. He found that Thakura was sitting there amongst some Vaisnavas and talking about Krsna with great emotion. He bowed at his feet and ate prasadam. Then he began to think as to how he could serve Thakura. He slept there that night and in the early morning he began to sweep the courtyard

of the temple singing Krsnanama. In the meantime Thakura Mahasaya came to the place and liked the boy. From that day he used to perform the duty of sweeping. One day Thakur called him and he stood in front with folded hands and he trembled. Thakur asked him where he was coming from and why was he so apathetic. How many members were there in his family? The boy replied, "I am alone in this vast world, I am an unfortunate person, only your feet are my source of happiness." Thakur became very impressed by the celestial beauty of the boy and ordered the priest to give him prasadam every day. Day and night the boy would serve in the temple. One day while sitting in the Natmandira, Thakura watched the boy performing his duties. He asked him smiling, "Listen, my boy though you have no one in this world, you have Prabhu as your very own. Who is your guru?" The boy replied, "Your feet are my resort. I am the most unfortunate person. O my Lord, be kind to me, who else but you can favor me." From that day Thakura showed more affection towards him.

One day he humbly told Thakura, "Prabhu, you are the deliverer of the poor and the miserable. Be kind to me by giving me initiation." Thakura favored him by giving him Krsna nama in his ears. The boy out of gratitude bowed again and again to Thakura and Thakura put his feet on his head. Since then he was permitted to serve his guru. He was very sincere in doing Krsnanama and in his behavior to the Vaisnavas. Prabhu one day called him just after he had come back from taking a bath in the Ganges and taught him how to meditate on Krsna. He renamed him as Duhkhi Krsnadasa and allowed him to stay with him. From that day he became fully engaged in the service of Krsna and his guru. Thakura observing his sincerity told him one day, "Listen to this episode of Prabhu of whom Nityananda and Caitanya were his life. He is the best friend of Suvala Thakur. When Caitanya and Nityananda were still alive, Gauridasa Pandit installed two idols of the two Prabhus and on the occasion of their installation he fed many Vaisnavas. The two Prabhus came to the place of Pandit and wanted to see the two idols. They ordered Prabhu to cook for them. Then Pandit offered the food before the two Prabhus and also before the two Pandits and requested them to eat, the four ate all the items. Then the two Prabhus told Pandit that they would always be present in his house at the time of the taking of food. This is my Prabhu to whom I have dedicated myself." One day Krsnadasa humbly requested his guru to permit him to go to Vrndavana. Hridaya Caitanya realised all and gave him the permission. In the morning Thakur bade Krsnadasa farewell, he prayed a lot to Caitanya and Nityananda for Krsnadasa. He brought a piece of cloth of the two Prabhus and tied round the head of Krsnadasa and Krsnadasa started on his journey. Gradually he reached Visrama ghata and thought that he would visit all the places of Vrndavana. In the morning he started his journey again and could see the Cakraveda of Govinda from a distance. He at once fell unconscious on the ground. He then visited the temple of Govindadeva and began to cry with emotion. From there he reached Dhira Samira and Vamsivata, he visited the bank of the Jamuna, Ciraghata, Imlitala and then he went to Govardhana. He observed the two kundas and bowed to Kundesvara. He met Sridasa Gosvami who asked him about his whereabouts. He said, "I am Duhkhi Krsnadasa, the disciple of Hridaya Caitanyadasa Mahasaya whose guru was Sri Gauridasa Pandit Thakur." Gosvami became very glad to hear this and welcomed him. He told him to meet Krsnadasa Kaviraja who was in the room. Entering the room he found a very old Vaisnava. He stood there for sometime, then he fell at the feet of Kaviraja. He gave his name and the purpose for his coming there. Kaviraja became very happy to meet him and asked about the well being of his guru and other Vaisnava devotees. From there Krsnadasa came to Vrndavana and visited the temple of Sri Madana Mohana and observing the beauty of the deity he fainted on the ground. Then he went to meet Sri Jiva Gosvami. He could not take his eyes off Jiva Gosvami and after sometime he bowed at his feet. Gosvami was very glad to see Krsnadasa and asked him all particulars. When Gosvami learnt that he was the disciple of Hridaya Caitanya, he became very happy and permitted him to stay in Vrndavana. Jiva Gosvami also told him, "If you are eager to study the scriptures, I shall help you in it." On an auspicious day Jiva Gosvami started teaching Krsnadasa. In a short while Krsnadasa became a scholar in all subjects. Then Sri Jiva Gosvami ordered him to read the devotional books. Krsnadasa started reading Bhakti-rasamrta-sindhu and Ujjvala Nilamani. Sri Jiva taught him the method of worship and meditating. Krsnadasa was very obliged to Sri Jiva Gosvami and expressed his gratitude. After a few days Sri Jiva Gosvami gave him Pancanama of Krsna and Pancanama of Sri Radha and then the Kamabija. He also taught Krsnadasa how to meditate on those names. Since then Krsnadasa used to study the books from Gosvami and at night he would meditate quietly.

One day Radha and Krsna with their confidants danced there. Radha danced with so much enthusiasm that the foot bell of the left leg fell off without her knowing. Even her sakhis did not know where it had fallen. At the end of their amusements Radha Krsna entered into the Kunja to perform their pastime of love making and

the sakhis took pleasure in peeping through the windows to observe the divine pastime. The night came to an end and the sakhis requested Radha Krsna to leave their bed. Radhika becoming ashamed left the bed. All returned to their own houses and the foot bell remained unnoticed there. In the morning Duhkhi Krsnadasa came to the Rasasthali and found the foot bell under a leaf. He took it in his hand and put it to his head. He showed it to Sri Jiva who at once knew the owner to the foot bell. Becoming emotional he touched it to his eyes, breast and head. His voice became choked and he fell to the ground. Krsnadasa held Gosvami and helped him to sit. He said, "You are fortunate Krsnadasa, the saffron of her feet have left their mark on your forehead with a dot in the midst of the marks. These are the marks of Krsna's feet and the dot is the mark of Radhika. All the Vaisnavas will be very happy to see it. From today, you will be known as Shyamananda."

I know from my guru that Shyamananda will deliver millions of mankind. Sri Jiva in the morning sent a person to Mathura ordering Shyamananda to bring the cart. He also ordered him to call Thakur Mahasaya and Srinivasa Acarya. He ordered them to take their leave of their master. Both of them went to Lokenath Gosvami who was very sad and began to cry. He advised them not to get married nor to use oil or eat boiled food. Serve Gauranga first and then Radha Krsna is what he told them and then serve the Vaisnavas always. He called Acarya and dedicated Narottama to him and told him to look after Narottama. Both of them then bowed at his feet and took their leave. They then went to meet Bhatta Gosvami who told them to carry out their work well following all the advise of Gosvami. He told them to visit Vrndavana for the second time and began to cry in grief. Srinivasa said, "O my Lord what can I say? I have not done anything to serve you. Am I to fortunate enough to see you again?" Srinivasa taking Narottama in his lap began to cry. Both of them cried in emotion. How can I describe the efforts of Narottama and Srinivasa by which they served their masters? I am fortunate enough to write something about them.

Being fatihful to the feet of Sri Jahnava and Sri Viracandra, Nityananda dasa narrates Prem Vilasa.

CHAPTER 13

Glory to Sri Caitanya, who is the deliverer of wicked mankind.

Glory to Nityananda, the wealth of the poor.

Glory to Advaita Candra, the abode of all qualities.

Glory to the devotees, let your desires be fulfilled.

Glory to Sri Jahnava and Viracandra.

I am able to write all these episodes due to the grace of my Prabhu.

Gosvami told Srinivasa, "Do not cry, you have Narottama with you. Write to me about all that happens, all say that you are of one heart. I will forget my miseries if you write to me about your mission. Be very careful on your journey." Acarya then took his leave. Thakura Mahasaya was then with Gosvami. He bowed to the feet of the Gosvami who told him, "I have nothing to say to you Narottama. I know that all your desires have been fulfilled in Vrndavana. Stay with Srinivasa always." Narottama bowed to him and came out of the Kunja. They went to Sri Jiva who then was engaged in arranging the cart. He filled up the cart with the books written by Sri Rupa and himself. He locked the chest before all present and covered the cart with cloth. He then gave the three their travelling allowances and warned them to be careful. The cart moved forward and reached the temple of Govinda. Sri Jiva prayed to the deity for the safe journey of Srinivasa and Narottama. He then offered them the garlands and sandal paste of the deities. The cart then moved towards Mathura. Sri Jiva also went with them to Mathura. They stayed there for the night. He sent a Mahajana to the king for a passport. In the morning they started their journey. When they crossed the border of the country, Sri Jiva said to them when taking his leave, "Gauranaga is the owner of all rasas. Rupa and Sanatana are his second features. Sri Gauranga has manifested his love in these two bodies. Being ordered by Sri Caitanya they have written books propagating love everywhere. It is not my order but the order of Prabhu Himself. Make haste and go to the country of Prabhu Gauranga. Let your journey be successful. You are both my life. Always live together." He began to cry holding the necks of the two. Then he told Shyamananda holding his hand, "When you are back in your country engage yourself in the service of Krsna and the Vaisnavas. Propagate the religion of Prabhu. Do not worry, all will be well. You will get a number of disciples. Murari Dasa, the son of Acyutananda has already decided to make you his guru." He handed over Shyamananda to Narottama and told him, "You will teach the lessons of Gaura Ganoddesa as I have taught you, also teach Bhakti-rasamrta Sindhu and Ujjvala Nilamani. After teaching him all send him back home after giving him some expenses for travelling." The cart started under the care of ten armed Hindus and this relieved the cartmen. Sri Jiva then returned to Vrndavana. The cart stopped at Agra for the night. In the morning it started off again. The passport given by the king helped them alot and they were allowed to enter many places. In this way they crossed Itarinagara. They then decided to take the road to Jhari Khanda. Leaving Magadesa on the left, they took the opposite direction. They chose the forest road for a peaceful journey. They then reached Tamluka and halted there for the night. Vira Hamvira, the king of Visnupura was a wicked man. He would encourage dacoits to rob. He ordered the dacoits to follow the carts at a distance under disguise but not to do anything until they reached their own village. The carts then crossed Pancavati, Raghunathpura and then reached Maliyada village where there was a man named Bhoumika who welcomed them to take rest in his house. The dacoits thought that the carts were loaded with wealth. They reported this to the king who asked how many guards were guarding the carts. They said that there were 15 and the king ordered them to take 200 dacoits with them to rob the carts but he told them that they were not to kill anyone.

In a village named Gopalapura, they halted for the night. When they were resting at night the dacoits attacked and robbed the carts. They took the carts to the king who became happy to see the carts which were full of wealth. He went into his palace and removed the covers from the carts becoming more excited. When he opened the chests he found that they were full of books. He then became disappointed and frightened at the same time. He asked the dacoits about the people who were carrying the carts and the direction from which they had come. They told the king all, he became more frightened and told them not to disclose anything to anyone. He then carefully preserved the carts in a inner room. In the meantime Acarya Thakura and Thakur Mahasaya were searching frantically for the carts. Shyamananda was astonished at their calmness. They were extremely disheartened and asked everyone if they had seen the stolen carts. But no one knew anything about them. They

then decided to write a letter to Jiva Gosvami. They entered the village to collect some paper and a pen to write a letter. Acarya Thakur and Thakur Mahasaya began to appeal to Sri Caitanya and Nityananda, Sri Rupa and Sanatana. They began to lament in various ways. After crying for a long time, they thought there must be some reason for these happenings. They thought that the dacoits had robbed the books thinking them to be great wealth. The conversation between Raya Ramananda and Prabhu, the writings of Krsnadasa Kaviraja, the books of Sri Rupa Sanatana all were more valuable than wealth. Love for Radha Krsna is the most precious of all wealth and he who possesses this is the most wealthy man. They also thought that the person who had stolen the books thinking them to be a great wealth most probably had kept them in his house and would bow down his head to the religion of love. If the dacoit was a king then surely the whole universe could get a share of love. All this was what Acarya hoped for.

After some time the messenger reached Mathura and the next day delivered the letter to Jiva Gosvami in Vrndavana. After reading the letter Sri Jiva understood all and reported it all to Lokenath Gosvami and Sri Bhatta Gosvami who were extremely sad at the news. Raghunatha and Kaviraja fell on the ground crying. Kaviraja said, "Prabhu, we do not understand you." As Kaviraja had become quite old he could not walk and not being able to bear the misery he departed from this world. Sri Bhatta Gosvami jumped into Radha Kunda in despair and misery. Raghunatha cried helplessly taking the names of all the Prabhus and he also left this world. All the Vaisnavas began to cry loudly taking the names of the departed Gosvamis.

I shall now discuss what Acarya Thakur and Thakur Mahasaya were doing. Out of despair they took Shyamananda with them and went about inquiring for news of the books. One night Acarya Thakur told the two of them, "I think you ought to go back to your own countries. I shall go on searching and inquiring to find who has stolen these books. If I succeed I shall inform you and go to your places with armed men. Tomorrow you both should start." The next morning Thakur Mahasaya and Shyamananda took their leave. Acarya Thakur while holding the hands of Narottama cried and said, "If I do not recover the books I shall give up this worthless life." Then Thakura Mahasaya and Shyamananda roamed from place to place. After sometime Narottama returned to his own country. His parents ran to meet him and on seeing him they rolled on the ground crying. All his relatives also came to see him and he bowed at their feet. Many brahmins and friends also came to meet him and his parents took him home where he spent his days in worshipping and meditating on Krsna. Sometimes he used to spend his time alone sitting in the forest and remembering the grace of his Prabhus. I shall now describe as to why Shyamananda had accompanied Narottama. He began to study the devotional books under Narottama. After ten days Shyamananda bade farewell to Narottama who gave him some money for travelling as directed by Jiva Gosvami. Who can describe the pain when they took leave of each other?

In the meantime Acarya Thakur who was travelling from forest to forest reached Visnupura where he knew no one and no one knew him. Some took him to be a beggar. He roamed the village like a stranger and would either beg or live on plain water. For ten days he travelled in the village. One day while he was sitting under a tree, a brahmin boy came to him. Being impressed by the young man, Acarya Thakura asked his name. He replied, "I am Krsna Vallava. I live here under the grace of the king." Acarya then asked him about the king. The boy replied, "Our king is a wicked man who encourages dacoits to rob. His name is Vira Hamvira, just lately he has robbed two carts of wealth and is very fond of listening to the Puranas from a brahmin Pandit. We, the subjects are duty bound to attend the session." Acarya asked whether he had learnt anything. He said that he had just completed Vyakarana. Acarya then asked him some points on the grammar and then had a discussion on different subjects with the young brahmin. The man was so impressed by Acarya's method of teaching that he requested Acarya to become his teacher. He asked Acarya to go with him to his house which was situated in village Deuli. Acarya agreed and went with the brahmin. When he reached the house of Krsnavallava the latter brought water for washing his feet. Acarya told him that now he wanted to cook something for himself. Krsnavallava brought all the necessary items for the Acarya's cooking. Acarya told him, "I eat boiled food. So for it I would like to bring the water myself." The young man gave Acarya a water pot. Then Acarya brought water and cooked some food for himself. After that he started teaching Krsnavallava. Krsnavallava used to go to the palace of the king everyday and return in the evening. Acarya would ask him, "What did you learn today?," to which he would reply, "Today I learnt from the Bhagavata, but when the king went into the house I came back as I am more eager to learn from you." Acarya then said, "Take me tomorrow to your king." So the next day Acarya went with the young man to the palace of the king. He found that the Pandit having no knowledge of the Bhagavata was explaining it to the king. On that day Thakur pointed out some mistakes of the Pandit in

his explanations. The Pandit was insulted and told the king, "Who except I can explain the Bhagavata? This unknown brahmin is trying to interfere in my explanations." Then he addressed Acarya Thakura asking him to compete in a debate. Acarya gladly accepted the challenge and began to explain the Bhagavata in such a way that even the king was charmed with it. All the people who had assembled were also charmed. In the evening when the session came to an end, the Pandit fell at the feet of Acarya and asked for his mercy. The king then asked Acarya his identity. Acarya said, "I am Srinivasa of Ganaddesa. I had hoped to meet you. I am very glad that I could meet you." The king paid his respects to Acarya and asked him to live in the kingdom. The Pandit went with Krsnavallava to meet Acarya. In the night the king went to the house of Acarya and requested him to have dinner in the palace. Acarya said, "I am used to eating only once in the day." But being requested again by the king he agreed to eat uncooked food. So the king offered him some milk, sugar and flattened rice. Being tired Acarya returned to his home and sitting in his bed he prayed to the Prabhus. The king on the other hand could not sleep and began to think if it was possible for a man to have so much qualities and devotion. In the morning the king went to meet Acarya. Acarya welcomed him and asked him to take a seat. He said, "I am fortunate to see a king in the morning." The king said, "All sins can be washed away by just glancing at you." Thakur said, "Now I shall take a bath." So the king took two earthen pots and carried them for the Acarya. The king asked the Pandit if he could explain what Thakur had taught yesterday. He said that it was impossible to understand the meaning of his explanation. The king then ordered the Pandit to serve Thakur. After his eating, the king requested Thakur to read something. Acarya started reading with a happy heart. Hearing the way in which he read and his way of explaining the king began to cry and in a dream he was ordered to take refuge at the feet of Srinivasa. When he asked where he could meet Srinivasa, he was told that he was in the king's palace itself. The king then repented for all his wrongs. The Pandit even began to cry and Thakur sat like a stone. The king then got up and bowed at the feet of Acarya and asked, "Who are you? From where have you come?" Thakur replied, "I am Srinivasa and have come from Vrndavana. I was ordered to publish the books of Rupa and propagate them in Gaudadesa, but someone has stolen the books and I have not found them as yet. My guru is Sri Gopala Bhatta and I was ordered by Sri Jiva Gosvami to carry these books to Gauda. I had ten armed men and two cart men with me. I along with Shyamananda and Thakur Mahasaya started from Vrndavana and travelled a long distance without any trouble. But in Gopalapura, we were robbed of the books." The king said, "How fortunate is my family, because of the books being stolen we have been able to meet you. Who except you can deliver a sinner like me?" The king then told Acarya that he had robbed the books. Saying so the king began to cry helplessly and rolled on the ground. Hearing the good news Acarya's happiness knew no bounds and he jumped in joy with tears in his eyes. He asked, "Where have you kept the books?" and the king took him and showed him the books. Acarya at once fell on the ground in front of the books and the king holding the feet of Acarya cried. After having a bath, Acarya ordered the king to bring flower garlands, tulsi, and sandal paste for he would now worship the books. The king at once arranged for everything. Acarya sat on a new celestial seat and ordered the king to take a bath. The king returned after taking a bath and on being ordered by Thakur took a seat near him and listened to Krsnanama. Thakur poured Harinama Mahamantra in the ears of the king and helped the king to touch the books and put a garland round the neck of the king. When Thakur returned to his house, the king called his Pandit and ordered him to do service to Thakur. The Pandit then bowed to the feet of Thakur who asked his name. He said, "People call me Vidya guru Vyasa. Please let me be your servant." Thakur poured Krsna nama with Radha Krsna nama in his ears. The Pandit began to cry and fell at his feet. At this time Acarya accepted water from his hand. He himself painted the sectarian mark on his forehead and put his foot on the head of the brahmin. The king watching all with his own eyes could not check his tears.

On the third day of the solar eclipse, Thakur gave mantra diksha to the king. He also taught the king the doctrines of Vaisnavism from the books of Sri Rupa Gosvami. The king then asked Acarya to stay in his kingdom and he agreed. Thakura also began to teach Sri Vyasa Acarya Pandit the Bhagavata and other books by Sri Rupa. Thakur renamed the king as Haricarana dasa. One day Thakura told the king, "Vyasa has learnt all from me. Now he can be the court Pandit and you can listen to the scriptures from him. From now he should be known as Sri Vyasa Acarya." The king gladly accepted him. "Now, O king, listen to me, send a man with all travelling expenses to Khetari village of Gadera Hata where there is a devotee known as Narottama Dasa. He is spending his days in utter misery. At once the king sought out a man to go to Khetari. Acarya wrote a letter and the king requested Acarya to tell him about Narottama Dasa. Acarya said, "I met him in Vrndavana, he was along with me when we started from Vrndavana with the books and he was very sorry when the books were

stolen by your men. Being grief stricken he returned to his house. He is still in misery as he has not got any information from me. Krsnadasa Raya is the zamindara of Gadera Hata and his son Narottama became indifferent to material pleasures. Mahaprabhu gave him the name Narottama. He went to Vrndavana and took refuge at the feet of Lokenath Gosvami. How can I describe his way of worshipping? He got the title of Thakur Mahasaya in Vrndavana." The king was very glad to hear all this and expressed the desire of meeting Narottama. Thakur said, "I do not know when I shall get his darshan. There is no one who is a better devotee of Krsna than him. He and me are of the same features. Both of us understand each other."

In the meantime the two messengers reached Khetari and Thakur Mahasaya asked them who had sent them. They told him that they were coming from Visnupura and Acarya had sent him a letter through them. He took the letter and read through it. He was so glad with the contents of the letter that he could not control his tears. He at once ordered the musicians to play their instruments. He announced everywhere that the books had been found by Acarya Thakur. On the fifth day he wrote a letter to Acarya Thakur and sent the messengers back after giving them money for travelling. When reading the letter Acarya became emotional and began to cry. Who can understand as to why he was crying? Acarya then read out the letter to the king. Acarya said, "When can I see Narottama again and discuss all with him?" One day Acarya told the king, "I shall have to go to Rarhadesa where my mother is living alone. I am eager to meet her." The king gave him many gifts and also sent some men to accompany him. Vyasacarya and Krsnavallava also accompanied Acarya. In the way Acarya came to Rarha and took all the books with him. Four days later he reached Jajigrama and went to his house to meet his mother who could not recognise him. When he told her that he was Srinivasa she began to cry holding his hands. He informed his mother on all that had happened and stayed for some days with her.

Now I shall tell you another beautiful story. In a big village named Teliavudhari which is situated on the bank of the Padmavati lived two brothers, Ramacandra and Govinda. They were both scholars and born in a Vaidya family. Ramacandra heard about the fame of Acarya Thakur and became very eager to meet him. He started for Visnupura with a servant. On the way he reached Katoya where he came to know more about Acarya Thakura. Someone told him that he had come from Vrndavana. Some said that he used to live in Visnupura. Others said that there was no scholar like him and others said that he was a brahmin pandit. They informed him that recently he had been in Jajigrama visiting his mother. Ramacandra after hearing all came to the outside of the village. There he asked someone if he knew the directions of to Jajigrama and came to know that it was one mile away. He then quickly left for Jajigrama and on reaching there came to know that Acarya had started for Sri Khanda that morning. I shall discuss this later.

Now being faithful to the feet of Sri Jahnava and Sri Viracandra, Nityananda dasa narrates Prem Vilasa.

CHAPTER 14

Glory to Sri Krsna Caitanya, the abode of all qualities.

Glory to Nityananda, the life of the Vaisnavas.

Glory to Advaita Acarya who has taken his birth to deliver mankind.

Glory to Sri Jahnava and Viracandra.

Now I shall discuss Acarya Thakur's visit to Sri Khanda. On the outskirts of the temple Acarya left the carts and walked into the temple. He bowed before the idol of Gauranga. At that time Raghunandana came to the temple. He welcomed Srinivasa and embraced him warmly. They took their seats and Raghunandana asked for the details as to what had happened as he had heard something about the incident. Acarya discussed all the happenings that had taken place from Vrndavana to Jajigrama and Raghunandana told Srinivasa that Sarkar Thakur (Narahari Sarkar Thakur) had departed from this world. Srinivasa began to cry and told Raghunandana, "Formerly I was advised by Sarkar Thakur to go to Vrndavana. But when I have returned from there I cannot meet him. O how unfortunate I am." Both of them then began to cry in grief. They spent that night talking about Krsna. In the morning they sat in the Natmandira and spoke to each other. Then Acarya took his leave and returned to Jajigrama. He bowed at the feet of his mother. Then Ramacandra who had been waiting to meet him came to the place and found that Acarya Prabhu was sitting alone. He stood before him and bowed to his feet, but could not speak a word. He then put five coins before the feet of Acarya and bowed again. Srinivasa asked his name and he said, "I am Ramacandra from a Vaidya family of Teliavudhari." Acarya Thakur offered him a seat and requested him to stay there. He asked him one day, "How far is your village from Khetari?" He said, "It is four miles away." Acarya asked, "When did you leave your village?" Ramacandra said, "Four days ago and on the fifth day I got you darshan." Thakur became very happy to get the depth of the knowledge of Ramacandra.

One day Acarya ordered Vyasa Acarya to discuss with Ramacandra about Vyakarana and literature in verses. Thakur used to listen to their discussions for a long time with patience. Ramacandra proved himself a great scholar in this debate. Acarya embraced Ramacandra but he knew Ramacandra had pride in him because of his genius so he himself discussed with Ramacandra and after a long time Acarya was surprised to realise the power of knowledge that Ramacandra had after which they carried on their debate for a long time without even taking food. Acarya was charmed with Ramacandra and thought that he must be favored by Goddess Sarasvati (goddess of learning). From that day Acarya began to pay more respect to Ramacandra as he had realised that Ramacandra was a gem.

Again on another day, Thakur invited Ramacandra for a debate. Ramacandra was very proud of this and they remained in debate for a long time. Thakur told Ramacandra, "All the qualities can be seen in a human body. He can make a genius but he should know which are the scriptures capable of destroying human miseries. When he comes to know then he must discard the reading of all the scriptures except those having the above mentioned value. It is true that all scriptures have literal and educational values but what is the use of wasting most valuable time in studying Tarka Nyaya Shastras? What result will come after reading those scriptures? Take the Bhagavata first. It is a mine of words that come directly from God. I prefer to read this book. Why should I lose time in reading fruitless books?" Ramacandra said, "For this reason I have come to you. Please be my teacher for I have read much but cannot get rid of my doubts. O Acarya Thakur, be my guide by giving me refuge at your feet." Saying so Ramacandra fell at the feet of Acarya crying. Thakur then favored him by putting his foot on his head. Ramacandra drank the water after washing the feet of Acarya Thakura. Then Srinivasa sang the harinama in the ears of Ramacandra. Then he poured Krsnanama and Radha Krsna mantra into his ears. He taught Ramacandra all the devotional books written by Rupa and Sanatana. Within one month Ramacandra studied all and Acarya said, "He who possesses such qualities must have some former background. Only a proper guru can help to utilise all his qualities."

This is the story of an illustrious guru having an illustrious disciple. One day Thakur was sitting in a place and Ramacandra was standing near him. In the meantime a letter came from the house of Ramacandra with the news that Govinda Kaviraja was ill. Govinda was the younger brother of Ramacandra, and he had written, "I am ill, please come soon. After two to three days you can return." Ramacandra paid no heed to the letter and remained with his guru engaged in study. After one and a half month again a letter came saying that Govinda

was in a dying condition. Govinda had written that his hands and legs had become puffy and swollen and he requested his elder brother to bring Acarya Thakur with him, but Ramacandra did not tell Acarya. Govinda used to worship Mahamaya (Goddess Durga). When Govinda had been praying to Goddess Durga to save his life he heard an oracle telling him, "O my son, take the name of Govinda as he is the only Savior. He is the Lord of the three worlds. I have no power at all so I cannot give you salvation. I also worship those lotus feet. Have I any power to sing his glory? He has numerous maidservants like me. He is the only God, the all and all Brahman. The three worlds cannot get the limit of his powers. Radha Krsna mantra is the only hymn that give you salvation." Hearing these words Govinda became extremely nervous. He called for his guru and requested him to do something. He said nothing and sat with his head down. Govinda then sent for his son Dvija Sinha and asked him to send five men to bring Acarya Thakur. He wrote a letter to Ramacandra and sent the men with it. After a long journey they reached Jajigrama and asked the villagers the direction to the Thakur's house. When they found the house, one person went into the house to inform Ramacandra. Ramacandra came out and found the rest of the men waiting. He then went to Thakur and told him, "Please be kind to my family. I have nothing else to say." Acarya favored him and started on that very day, they halted in a village for the night and in the morning they started again. Some of the men travelled in advance to inform the members of Govinda's family that they were coming. Govinda Kaviraj ordered his son to plant banana trees in the village and to decorate all the places with mango leaves. Dvija Sinha went forward to meet Acarya Thakur and Acarya questioned Ramacandra about the boy. Ramacandra replied, "He is the son of Govinda and the servant of your feet." Ramacandra took Prabhu into the house. Prabhu asked, "What shall I do?" Ramacandra said, "How can I give any suggestions, it is your wish." Prabhu said, "Well, the members of your family are my servants." Saying so he entered into the room. Some men helped Govinda to sit up who could only fold his hands but could not speak. Thakur put his foot on his head and they offered a celestial seat to Prabhu. Then they bathe Prabhu with scented oil, sandal paste and offered some cooked food and sweets to him. Prabhu ate all he could and then he ordered Govinda to eat his leftovers. Govinda was helped to eat the food and at once all his sufferings went. Prabhu then ordered them to cook and offered the food to Krsna. Thakur took prasada and gave the leftovers to Govinda who was very happy as all signs of illness had left his body. The next morning Acarya told Ramacandra with a smile, "Bathe Govinda with your own hands. After that I shall purify him." Ramacandra bathed his younger brother with his own hands and helped him to wear dry clothes. Prabhu also took a bath. Ramacandra sat with Govinda on his lap. Prabhu poured Hare Krsna mantra into the ears of Govinda and the Vaisnavas began to sing sankirtna. Then Prabhu poured Krsna mantra and after that Radha Krsna mantra into his ears. He taught Govinda how to practise the mantras. Govinda bowed at his feet and Prabhu put his foot on his head. Govinda could now feel himself as strong as a lion. He offered many gifts to his guru. From that day onwards Govinda became a fully cured man and a devoted Vaisnava. Govinda told Prabhu, "Now I can understand that your feet are my only resort. Please permit me to describe Krsna lila. I also want to describe Sri Gauranga lila which can give me success in every way." Prabhu told Govinda, "Describe Krsna lila with a delighted heart. Vasudeva Ghosa, a favorite devotee of Sri Gaura, has described the glory of Prabhu." Govinda dasa read Bhakti-rasamrta Sindhu, Ujjvala nilamani and began to study those books. Later he realised that without getting the favor of Gauranga, it is impossible for him to get the limit of Krsnalila. Prabhu saw that Govinda had realised the real essence. He took him on his lap. In this way for 36 years, Govinda dasa kept on worshipping and meditating on Gaura. Then he took the pleasure of describing Gauralila and Krsnalila. All these are the qualities of Govinda Kaviraja.

Being an utterly ignorant person, it would have impossible for me to write all these episodes by myself but being empowered by my two Prabhus, Sri Jahnava and Viracandra I was able to do so. Now O listeners, listen to what I am going to say.

It was the good efforts of Sri Thakur Mahasaya who for the first time arranged the worship of Gauranga. When he came to know that Acarya had visited the house of Govinda he was very excited. He then took pleasure in building a new temple and in arranging the necessary things for its building. He wanted to perform a grand festival in his house. His own relatives, disciples and also the inhabitants of the village tried to best to help Thakur Mahasaya in his efforts. Maybe it was the order of his guru or the effort of his meditation that everything was arranged in a peaceful and systematic way. Acarya Thakura came to Budhari with some persons who first of all told Thakur Mahasaya of his coming to this place. Thakur became so happy with the news that it gave him extra like and vigour. He warned all of the personalities of Acarya Thakur and directed them to

behave with utmost respect with him. He directed Ramacandra Kaviraja and Vyasa to go out and meet him with utmost respect. They at once obeyed his order and went out to do as they were told. When they met him on the way now very far from the place they fell to the ground and bowed at his feet. Acarya Thakur embraced them and asked about their well being. Then he came to the place where Thakur Mahasaya was sitting. Thakur Mahasaya was very glad to see Acarya coming with Ramacandra on his left and Vyasa on his right. Thakur cheerfully stretched out his hands and ran to him. He bowed at the feet of Acarya who embraced him cordially. At the moment Govinda Kaviraja came and fell on the ground at the feet of Thakur Mahasaya who asked Acarya Thakura who this young man was. Thakur informed him that he was Govinda Kaviraj, the younger brother of Ramacandra Kaviraj. All of them were very happy to meet each other. Ramacandra requested Acarya to take his bath and when he completed his bathing and taking of his food he then took a seat and started talking about Krsna. Acarya Thakur and Thakur Mahasaya began to talk about their lives in Vrndavana, the stealing of the books on the way and many other topics. All the persons who sat with them were very glad just hearing their conversation. They all spent the night discussing the glories of Krsna. In the morning Acarya Thakur ordered Thakur Mahasaya to go to Khetari as if he did not take the initiative all would be in a mess. He also informed Thakur Mahasaya that it was the wish of Prabhu. He told him that within five days he would also go to Khetari to inspect everything. He advised Thakur Mahasaya to take Vyasa with him as with him Thakur Mahasaya would get a lot of cooperation. Then Thakur Acarya went to his own village and Thakur Mahasaya with Vyasa left for Khetari. On reaching there Thakur Mahasaya busied himself in arranging everything such as send persons out to gather the necessary materials, such as bringing stone for the building of the image of Gauranga and architects for the job of building of new houses and rooms for the forthcoming festival.

In the meantime Acarya Thakur came to that place with Ramacandra. Thakur Mahasaya and Vyasa went forward to meet them and brought Acarya into the house. How can I describe how well they took care of Acarya Thakur? Acarya then took pleasure in installing the idol of Goura Raya with the help of many other persons. He sent invitations to the Adhikaris and Mohantas and Vaisnavas requesting them to attend the festival which would be held on the day of the full moon in the month of Phalguna. Millions of devotees assembled there and Thakur Acarya started sankirtana. At an auspicious moment the installation of the idol took place and all cheered the name of Hari. Then the installation of the idol of Ballava Kanta took place. All the invitees were very glad to observe the idols and the chance of meeting each other at such an occasion. Some of the guests got a place to stay in the village, while some outside of the village and some in the new houses. Huge quantities of curd, flattened rice (chira), bananas, sweets and sugar had been gathered and more than one hundred pots of Pancamrta (milk, curd, clarified butter, sugar and honey) had been brought there. Acarya himself performed the ceremony of Abhisekha of the idols according to the rules of the Shastras. All the mohantas touched the bodies of the idols and put sandal paste and garlands on them. Then they started singing and dancing in the kirtana. When the sankirtana started before the idol of Gauranga, all of them left their seats, even family men and people of lower classes assembled there. Devidasa Mahasaya started singing kirtana first. Gauranga Ballava Raya played the mrdanga. The idol of Gauranga had been placed by the left side of the idol of Ballava Kanta and this had been the subject matter of the kirtana of Devidasa. All the mohantas, Adhikaris and Vaisnavas became mad to hear the kirtana recitals of Devidasa. Who can control his emotions when hearing such beautiful songs and dancing? Acarya Prabhu became overwhelmed with emotion and so also Vyasa Acarya and Ramacandra Kaviraja. Thakur began to dance madly and rolled on the ground. He could not dance anymore as his condition had become like that of a madman. All the spectators were spell bound and could not imagine as to what kind of devotional love Thakur Mahasaya possessed. Suddenly he began to laugh loudly and at the same time his body trembled that some person ran to hold him. His lips began to quiver rapidly and it seemed as if his teeth would fall out of his mouth. Sometimes he would fall on the ground resting his hands on his chest. His whole body seemed to stretch sometimes and sometimes it would shrivel up as if it had been pierced by thorns. His body condition was the result of his emotions and this also had an effect on the other persons. Krsnananda Majumdar and his followers fell on the ground crying due to the condition of Thakur. They all began to cry loudly looking at the face of Narottama. They would hold the feet of Narottama while crying thanking him for granting them that type of devotional love. Krsnananda told him crying, "My house has been blessed just like it was in Vrndavana. I and my servants shall from now on be your servants." All the people donated to the fund and did not realise as to how much they were giving. But Thakur Mahasaya was not concerned in the charity, he kept on standing on the dias just like Gauranga Prabhu himself. Anyone who saw

his beauty would fall to the ground crying. Acarya Thakur held him in his lap and embraced him affectionately. Acarya Thakur observing the great festival began to think that unless with the favor of Gauranga who could arrange such a grand festival? He praised Narottama and told him, "Gauranga will always be with you and will take the responsibility of your life and death." After the kirtana they all ate the prasadam and went to their houses. The next day which was the last day of the festival they all again assembled there. Gokul dasa, a disciple of Thakur Mahasaya took the initiative of singing in the kirtana that day. He started singing with the accompaniment of the mridanga and his voice was delightful to the ears of everyone listening. They all stopped discussing other things and joined in the songs. Gokul dasa first of all sang the glory of Gauranga and then started singing the Krsnalila which moved Acarya so much that he fell to the ground. He cried out saying, "O what a wonderful song you are singing, Gokul," and began to cry helplessly with his tears running down his face soaking his breast. He moved around holding the hand of the singer and crying, "O what a song, how divine is the beauty of Krsna and how pure is the love of Radha." In this way his emotions grew. He already spent six hours in dancing and was so ecstatic in love that he began to throw himself on the ground again and again. No one was able to hold him. He cried continuously taking the name of Radha and his body trembled. Everyone became very afraid seeing his emotional state of mind and Acarya also became anxious about Narottama's life and he held his hand and sat on the ground. He began to cite slokas from Ujjvala composed by Sri Rupa into the ears of Narottama but in vain - his condition did not change. Now Acarya began to think as to how he could bring him back to his senses, he took Narottama into the room and lay him on the bed. Gradually he came to his senses and spent the night discussing topics on Krsna. The next day the devotees took their leave being very much satisfied. Thakur Mahasaya became very sad at their separation and Acarya consoled him. Acarya would sit with Narottama, Ramacandra, Sri Vyasa and others and discuss about Sri Krsna. Acarya Thakur told Ramacandra to say something about Krsna lila and in this way they would spend the night happily. Ramacandra described Krsna lila for more than one and a half hours and then he requested Narottama to say something about Krsna lila. Thakur gladly began to describe Krsna lila and in a short while everyone was fully absorbed in it. Thakur himself became ecstatic and described it with many explanations. In this way they spent the whole night in divine happiness. Acarya Thakur stayed there for one month. One day he told Thakur Mahasaya that he had to go to Khetari, Jajigrama and Visnupura as he wished to spend his days in these three places like he had done here in discussing Krsna and Gauranga. He told him that he had to go to Visnupura and spend some days with the king of Visnupura. He said that he would soon return to Thakur Mahasaya. Mahasaya was very sad and began to cry in despair. For two to four days he did not talk to anybody. Acarya ordered Ramacandra to remain with Narottama and keep him company. He advised him to spend his days with Narottama discussing Krsna lila. Ramacandra obeyed the order and stayed with Narottama and told him, "From now on we will always remain together." On the day of Acarya's departure Narottama became very emotional, he gave two mohurs and two sheets of loin cloth to them. He gave Vyasacarya five coins and a loin cloth. I cannot describe the heartbreaking scene which took place at the time of the Acarya's leaving. Ramacandra Kaviraja and Thakur Mahasaya spent their days living together. They would always discuss topics on Krsna and did not care for the passing of days and nights. They would both go to the river Padmavati for the taking of their baths, they would play in the water while discussing the sports of Krsna. In the meantime two brahmins came to the river, their names were Harirama and Ramakrsna. They were very glad to see the two of them bathing in the river. After sometime they too entered into the water to take a bath. The brahmins started discussing complicated matters. Though Narottama and Ramacandra were both great scholars, they did not say anything to the brahmins but could understand all. After listening to their explanations for a long time they could not control themselves and began to discuss the explanations of the brahmins. They even discussed the explanations of the Bhagavata and Puranas given by the brahmins. The brahmins became very angry but they checked their anger and started to cite some slokas. After their baths Narottama and Ramacandra returned to their houses and the brahmins accompanied them. They were offered food and seats with utmost respect. In the evening along with the brahmins they observed the festival of waving of the lights before the idols which pleased them very much. At night they had a debate with Narottama and Ramacandra but could not compete with the two who defeated all the views of the brahmins. When they went to bed they discussed that these two must be great scholars. They also came to the conclusion that what they had learnt for so long from their teachers was all in vain. In their opinion these two were great scholars and were always engaged in serving Krsna and saints of all classes. They greatly appreciated the theory that the worship of God was the best of all practices. If anyone

neglected this practice he would be severely punished by the God of Death (Yama). They also thought that according to the Shastras they had never heard that every person could worship Krsna even if he was a Sudra. While discussing with each other, they fell asleep and dreamt that a Maharaja was telling them, "O brahmins, you are fools. Do you know that brahmanism can only be earned by worshipping Krsna? You are very proud of your brahmanism but these two fellows are gurus of your guru. In the morning without any hesitation, take refuge of the feet of these two fellows. From now absorb yourself in worshipping Krsna as what you have learnt so long is all wrong. These two fellows worshipped Krsna in their first life and are worshipping him now even. Krsna is their guru, and they are his disciples life after life." In the morning they fell on the ground at their feet and they held the hands of Ramacandra and Narottama and prayed to them saying, "We are unfortunate as we have taken our births as non brahmins in this world. Please be kind to to and grant us the right of becoming true brahmins. As we are sinners, so where can we go? Please put your feet on our heads. Be kind to us, O Lords, we are suffering from all kinds of agonies of this world. We have no one in this world who can save us from damnation. We have wasted our lives in running after false teachings and have not tried to attain the feet of Krsna at all. O Lord, please help us to attain these feet at the end of our lives." Ramakrsna lamented, "O Lords, help us to worship your feet life after life." Crying in this way and taking the names of the two Prabhus they threw themselves on the ground. Narottama and Ramacandra were very moved by this and gave Krsnanama in the ears of Harirama and Ramakrsna. They in turn crying asked the Lords, "O Lords, what should we do?" They replied, "Always sing Krsnanama even at the time of eating and sleeping." Narottama and Ramacandra came out in the compound and began to utter the name of Gauranga. Their emotions had an effect on Ramakrsna and Harirama and the two of them became ecstatic in love and during kirtana both of them were so absorbed that they considered themselves to be humble. After a long time the two Prabhus ordered them to take their baths in the Ganges and then gave Radha Krsna nama in their ears. The two disciples fell on the ground stretching themselves at the feet of these two Prabhus. They put their feet on the heads of their disciples and placed their hands on the backs and taught them all the methods through which they could attain the favor of God Himself. They began to practise every kind of meditation. The two Prabhus advised them, "Read the religious books attentively everyday which will help you to attain meditation." As directed by them the two brahmins began to study the books written by Sri Rupa. Gradually they learnt all the scriptures. What can I say about their efforts? They had earned some good qualities in the sphere of meditation which helped them to earn so much grace in their present lives. If a Pandit could understand his faults and could repent for them to God by completely surrendering to him, he could earn meditation and devotion in his later life and become a great brahmin. All these principles have been written in the scriptures.

Being faithful to the feet of Sri Jahnava and Viracandra, Nityananda dasa takes pleasure in writing Prem Vilasa.

CHAPTER 15

Glory to Sri Caitanya, Nityananda, Advaita Candra and all the devotees of Gauracandra.

Sri Jahnava who was an image of love appeared in this world having being empowered by Sri Caitanya. She came to Khetari on her way to Vrndavana which made Thakur Mahasaya very happy. He along with Ramacandra Kaviraja went forward to meet her and first of all they sang her praises and then bowed at her feet. They took her to their house with great respect and served her sincerely. Thakurani was overwhelmed to observe the deity of Gaura Raya, she stayed there for four days and during those days she manifested many new ways of worship. The devotees of that village arranged for great quantities of curd, flattened rice, sugar and bananas and a large quantity of sweets. They also brought milk, ghee, pickles and kasandi etc. and a great festival took place, the festival continued for four days and the people enjoyed the kirtana and delicious food.

One day while sitting Thakurani called Narottama and ordered him to take his seat near her. By caressing his body, she told him affectionately, "O my dear Narottama, now listen to me. I am very impressed by your qualities. I am very glad to observe your efforts in following all the customs that should be followed by a Vaisnava. I am also very impressed by your pleasing disposition and so I want to name you Thakur Mahasaya. How sincere you are in serving the Vaisnavas. I wish I can see you again. I have found in you more good than that I have heard from other Vaisnavas. In Vrndavana you have already earned the name of Thakur Mahasaya where they always talk of your sincere way in serving the Vaisnavas. I have not told anyone that I have come here to visit you, except Ramacandra Kaviraja who knows all. In my life I have never seen another person like you who is so sincere in serving the Gods and the Vaisnavas. I promise I shall sing your praises in Vrndavana, Gauda and whatever other place I shall visit. Who can understand how King Gauranga is and who can know who will get Prabhu's spirit and favor? Your love for Gauranga has attracted me to you. I know that you and Ramacandra are the same and you have decided to be together always in life and death. This is really very pleasing to me. It is also the blessings of Prabhu that your Acarya has got true disciples like you. Now be kind to me and permit me to go to Vrndavana happily to meet all the devotees of Prabhu Gauranga. I wish I can get the opportunity of visiting Radha Kunda, Govardhana and other holy places there." When Thakurani actually announced her leave the two of them felt very sad. They gave her a hundred coins for her expenses on the way and accompanied her on her journey for about half a crosa (little more than two miles) crying. Observing them crying so helplessly, she held their hands and told them affectionately, "Please be quiet and go to your homes, both of you are my life. I bless you that you will be able to worship Krsna properly in your lives. Now let me go to Vrndavana safely." Thakurani then started for Vrndavana and they being disheartened returned to their own home. After a long journey Thakurani reached Mathura.

She happily visited the birth place and the resting place of Sri Krsna and then went to Vrndavana. She began to feel herself a fortunate woman as she could visit all the kunjās of Vrndavana. She then visited the place where Sri Jiva Gosvami lived. He bowed at the feet of Thakurani and sent news of her arrival to other Vaisnavas. Sri Gopala Bhatta and Gosvami Lokenath came to meet her and bowed at her feet. Thakurani became very pleased and requested Sri Jiva to introduce her to them. Sri Jiva told her, "He is Gopala Bhatta and came as soon as possible to meet you. He is Lokenath Gosvami who lives here on the order of Sri Caitanya. I am very fortunate to meet you as you are the personification of Sri Caitanya." She said, "I have come here on the order of Prabhu. So be kind to me as I have heard from the wise people that if you remain kind to me, I shall attain every accomplishment." She said to Lokenath Gosvami, "I am very fortunate as I have met you, who are the religious guide of Narottama. I am charmed by Narottama's good qualities and also by his efforts in serving Krsna and the Vaisnavas. I have never seen in all the three worlds a character as loving as Narottama. The title Thakur Mahasaya is appropriate from all points of view. He does not know anyone but you and I think the one who has such a disciple is most fortunate in the three worlds." Thakurani told Lokenath Gosvami, "I am greatly impressed by the loving disposition of Ramacandra who is a disciple of your disciple. I am very glad to see both of them tied with the same string of love and friendship. He is the true disciple of a true religious guide like Srinivasa. I know that all these persons will be the deliverers of mankind later." Gopala Bhatta and Lokenath felt very self conscious at hearing their own praises. I, being Nityananda dasa, take refuge at the feet of Thakurani and make a great effort in writing this book. I am an incapable person in this sphere yet being repeatedly ordered by her, I am taking this chance. My only aim is to worship Krsna. I have no need to write

this book as I am a bit short of hearing and in some places I have made a few mistakes. But if it is the wish of Prabhu no one will accuse me of this. In some places my explanations differ from the actual meaning for which some Mahajanas have accused me but I cannot stop writing as I will be guilty of disobeying my guru. I confess that I try to write what I have heard from my Prabhu and I believe that there will be no question about it as the mode of thinking of the devotees of Gauranga is completely a private matter which is beyond the understanding of a layman. If anyone says it is not mentioned in the scriptures then I can only say that it is by the order of my guru that I take a daring chance of writing all these things.

With the favor of Sri Jahnava and Viracandra I try to write the book Prem Vilasa.

CHAPTER 16

Glory to Gauracandra, Nityananda, Advaita Candra and the devotees of Gaura.
Glory to Gadadhara.
Glory to Nityananda, the Lord of Sri Jahnava.
Glory to Viracandra, a personification of love.

By holding the feet of Sri Jahnava and Viracandra, I, being Nityananda dasa, am ready to tell all that I know because if I can attain the favor of Sri Gauranga all my accomplishments will be fulfilled. I am the only son of my parents who used to live in Khanda. I do not know what qualities were in me that Thakurani took me into her confidence and because she favored me a great extent she used to take me everywhere with her. Prabhu had instructed me twice by pointing out the qualities by which love of Gaura could remain in this world. Prabhu said to me, "When I am no more in this world what will be the doctrine of love? Take Narottama and Srinivasa as the personifications of love and describe their characters and reveal their doctrines with utmost sincerity." What am I to do as Prabhu directed a worthless person like me to write all these things? Thakurani then directed me in this connection and gave me the courage to write in three parts. I therefore bow and apologise at the feet of the devotees of Krsna because I repeat again that I am most incapable for this job. There is no elaboration in my writing as I am bound by his order. If anyone cares to hear all this then I am grateful to him but if one does not care to hear then I am not at all hurt.

Sri Rupa Gosvami and his followers accepted the lives of ascetics and decided to stay in Vrndavana. They used to follow stiff religious methods which according to the previous Shastras were the ways of attaining Krsna. The disciple of Sri Rupa, Sri Jiva, being ordered by Rupa went to Vrndavana after giving up all his services. The disciple of Dasa Gosvami (Rupa) had been Kaviraj. Kaviraj and Jiva had been ordered to follow ascetic life while remaining in family life. They had been directed to stay in Gauda. They had been directed to stay at Gauda and to serve the vaisnavas and also to preach the Vaisnava religion to all. According to the Vaisnava Gosvamis, he who has taken refuge at the feet of Krsna, can get the right of meditating and worshipping as an ascetic in household life. The confidants of Radha once gave up all household duties and were all eager to serve Krsna by disobeying the local customs; for this reason the older persons would say that they had intentionally given up their conjugal lives and surrendered to Krsna. In other words they had given up all pleasures due to Krsna. But he who has obtained accomplishments in this connection, can obtain Krsna in both inward and outward bodies. In this case the Mahajanas gladly accepted the opinion of that accomplished person as granted. Gopala Mahanta and others who had been devotees of Caitanya were also spiritually accomplished which could not be accomplished by others. All the Thakuranis were the very favorites of Caitanya. According to the scholarly persons the methods of their meditation were very difficult to understand. Gauranga was in favor of Sadhana more than mantra diksha. Some of the devotees of Prabhu became eager to follow the former method (sadhana). Prabhu Gauranga used to teach his devotees to practise sadhana by the help of divine inspiration which could entitle the devotees as Bhagavatas. The Vaisnavas should be eager to attain Krsna by any means because running after Krsna is the way to attain Krsna. The vaisnavas should give up false pride and always be humble and polite. There are two methods, one remaining in the hermitage and the other remaining outside the hermitage. The Vaisnavas could follow any one of these two types according to their own choice. I do not know what was the opinion of the former Mahajanas about the acceptance of these two types of lives but the Gosvamis have clearly explained the methods and activities to be followed by the persons remaining in the hermitage. Some try to act differently to what he thinks in his mind. It is called the hidden desire. Actually he wants to enjoy family life by not involving himself so much in it. The Gosvamis think that to perform religious practises or sadhana he must be neutral in his family life. The attainment of favor from Krsna can be possible only for a person who tries to avail it by making all the members of his family interested in worshipping Krsna. Devotion and sincere worshipping cannot be performed by anyone if he is governed by a particular stipulation. In this case he remains in constant fear whether he has done anything wrong to God or not and there is every chance of his doing wrong. A person who wants to be righteous in his worship to Krsna but does not give up his false vanity, he is able to do various activities but not able to worship properly. According to the Vaisnavas, person belonging to the upper, lower and middle classes can obtain the right of worshipping Krsna if he has religious qualities. But Sri Caitanya is above all qualities and there is no

other guru like him in all the three worlds. The method of worshipping performed by Caitanya is beyond the knowledge of anyone, even the Shastras. He has given mantra diksha to many disciples. The Shastras have quoted the theory that Prabhu has delivered mankind from damnation and the Mahajanas have to accept this. Who can explain why He does not make many disciples in the true sense of the word? Who can understand what His real object is? Who can understand to whom He will give his divine love and favor? Being ignorant and foolish the people can only wrongly judge Him but their religion is completely nil. If they can surrender themselves fully to Him as their only guru, they are sure to attain His favor. Even some of His disciples have failed to attain true devotion only because they are not so sincere to their religion. If a disciple can attain His true favor, no one in this world can harm him. A true disciple should try to propagate religion which his religious master has ordered and follow it properly himself. He should not try to preach his own doctrines disobeying his Acarya. He can obtain the capacity of worshipping if he surrenders to the feet of his guru employing all his strength, thought and speech. There is another side of this mentality, someone may think that he has surrendered employing all his strength, speech and thought to the feet of his guru but he does not know how to apply the principle in actual practise. Sometimes he decides to do something but in his mind he is inclined to do this. Sometimes he thinks that there is no one so accomplished like himself. These are the barriers of attaining true devotion. According to the Shastras he who accepts Krsna fully in his mind, his guru as his strength and the words of the Vaisnavas as final can realise the fact that he can somehow claim that he practises religious activities. How can he who is deaf and dumb know what is right and what is wrong? In this case only his good fortune can save him. A being who regards himself as only a small portion of the vast universe, he can be exempted from the guilt of sin. He who tries to be honest and truthful in his mind and habits and be sincere to the feet of Krsna and never tries to disobey his guru and tries to accept the Vaisnava religion to be the best of all, can attain love and devotion to God. A human being should be humble and polite in his outward behavior and should always be eager to listen to the lessons given by the wise men and should try to give up worldly pleasures after he had enjoyed family life for a long time. These are the directions of Dasa Gosvami to the persons belonging to the hermitage. I have never seen such a person like Dasa Gosvami who has given up worldly pleasures like if it was something nasty, he has given up family life by completely dedicating himself to the feet of Sri Caitanya and whose religious practises were as hard as stones.

Now I will tell another incident, please listen attentively. When my respected Thakurani decided to go to Vrndavana I also wanted to go with her and so I requested her to take me along. Due to her favor I got the permission to go along with her. She had to bear many sufferings on her journey but remained steady throughout the journey. Having reached Vrndavana, she became ecstatic in love and began to weep with emotion. She paid a visit to the cottage of Sri Rupa Gosvami who became happy to meet her and took her to all the holy places in Vrndavana. All the Gosvamis accompanied them and explained to her all the sports which had occurred in the various places. She observed the idols of Govinda, Gopinatha and Madana Mohana. She arranged for a great festival and gathered many items. I saw with my own eyes all the Gosvamis eating happily there. One day while sitting in the cottage, Thakurani told Sri Rupa Gosvami, "Tell me about the qualities of Sanatana, Lokenath and Gopala Bhatta." Sri Rupa said, "Sanatana is my elder brother. How dare I describe his qualities? He is like a Prabhu to me and I have learnt all from him. Lokenath is a great ascetic who follows strict principles of stoicism and lives in seclusion avoiding any second person to keep his company. He is the very favorite of Sri Caitanya and a great scholar. Gopala Bhatta, a great friend of mine, is a versatile genius to whom Gaura is his life. Bugarva Acarya is a man of extraordinary qualities and a favorite disciple of Gadadhara Pandita. All of them are very kind to me, a worthless person. O my respected Thakurani, what shall I say about myself? There is no one as worthless as me." Listening to him Thakurani replied, "You are empowered by Sri Caitanya and I have come here only to see you. I have seen all the places in Vrndavana, now I would like to hear about all the books written by you. Please make me happy by letting me listen to all the books on sports, namely Bhakti-rasamrta Sindhu, Vidagdha Madhava, Danakeli Kaumudi and Lalita Madhava." I do not know as to why Thakurani requested Sri Rupa to read from his books. She said, "Bhagavata is silent about some particular sports but I am eager to listen to them." Thakurani again requested Sri Rupa to bring the books and read from them so Sri Rupa brought his books. All the Gosvamis took their seats to listen and I also took a seat along with them. Sri Jiva began reading from the books while sitting on a seat. While listening to the books along with all the Gosvamis Thakurani became overwhelmed with emotion. Radha and her confidants wearing golden crowns on their heads and carrying cans of butter, curd, milk and thin layers of milk used to go through

the kunjas and Krsna would go there and request Radha to give him what they were carrying. Radha and her confidants had laughed at him and Krsna forcefully ate all they carried. Radha told Krsna, "O Krsna, I know that you are the king of the kunja in Vrndavana." Lalita said, "I shall report you to king Kandarpa." Radhika told Krsna, "I am the daughter of Vrishabhanu and I know that you are the son of Nanda. You keep your cows in the forest and play the flute, your job is only to rob the curd and milk of the Gopinis. Your habit is to talk to the gopinis and touching their bodies. I shall tell all to the king." While saying all this Radha became shy and entered into the kunja in a huff. Krsna intentionally played the flute whose sweet sound stole the minds and hearts of the gopinis. After coming to her senses Radhika told Lalita, "O my dear sakhi, who is there in the three worlds who is the most beloved of Krsna?" Lalita said, "It is known to all that you are the most favorite of Krsna." Hearing this Bishakha said, "To me the flute is the most favorite to Krsna because it is always used to taste the nectarlike saliva of Krsna and his flute playing steals the hearts of the gopinis." Hearing this Radhika said, "I shall give up this my life and be a flute in my next life. I shall go to Govardhana who is the tree of fulfillment (kalpataru) and there I can have my desires fulfilled." On hearing this explanation from Sri Rupa, Thakurani out of ecstasy began to weep and fell to the ground. What can I say about the sweetness of this topic which is so full of love? No one can stick to his way of life after hearing the sweet words from a cuckoo like voice.

In this way Thakurani spent some days in Vrndavana and one day went to visit Madan Mohana. She was overwhelmed to see the beautiful posture of Madana Mohana and the soft movements of his eyebrows just like the bow of the God of Love (Kama). She began to think the beauty of Krsna seemed pale as he did not have Radha by his left side. No one could understand her mind but Madana Mohana. That night in her dream Madan Mohana appeared before her and told her with a smile, "What do you think Jahnava, now tell me. Go to your place and your desires will be fulfilled. Take the initiative of building a idol of Radhika which is a little taller and send it to me. Then only will you get your desires. Do not be sorry and think it is my desire. From today I shall be waiting for you." Thakurani began to think as to how she would be able to carry out the order of Krsna. She became worried but did not tell anyone. The next day she told the Gosvamis that she wanted to visit Radha Kunda again. They all gladly accepted her wish. In the morning Thakurani went to the kunda and observing it her mind became a bit calmed. Then she visited the place of Raghunatha Gosvami who bowed at her feet by stretching himself flat on the ground. Thakurani told him, "I am very eager to meet you." Kaviraj bowed at the feet of Raghunatha. They all sat down and discussed the sports of Krsna. They all performed the act of going round the kunda and stayed there.

One night at when dawn was about to break Raghunatha Gosvami was sitting there and suddenly he began laughing. I asked him about the glory of the kunda. He told me, "Well, listen to me. Vrndavana is only meant for the sport of Radha Krsna; and Krsna, place and sport are all the same. Mainly this kunda is where Radhika and Krsna performed wonderful sports." Saying all this he became ecstatic in emotion and again I requested him to tell me some more. He said, "Krsna is eternal, this place is eternal and all his lady loves have taken different forms. Be careful while listening to the different sports of Krsna in the different places. If you can read the books of Rupa Gosvami you can become familiar with all the sports of Krsna. Radha Krsna has done their eternal sports in Vrndavana and these eternal sports cannot be observed by all. Only the confidants of Radha and Krsna can see the parakiya love (doctrine of Vaisnava philosophy of love) which is a wonderful thing." I asked repeatedly about Vrndavana. Raghunath Gosvami said, "The distance between Vrndavana and the bank of the kunda is probably eight crosas and Govardhana is two crosas from the kunda. From Vrndavana, Sanketa is eight crosas and Nandiswara is two crosas. Yavata is one crosa from Vrndavana and the come and go between these two places can be done in only a trice." I desired to know how the confidants of Radha Krsna and also their devotees could come and go from all these places. Gosvami said, "O my dear Nityananda dasa, listen to me. The places where Krsna has done his sports... according to the Shastras the characteristic of Vrndavana is like a lotus and Mahaprabhu has established the theory that Vrndavana used to reveal itself in two ways, that is closed and opened. It used to close itself in pleasure (Vilasa) and open itself in sport (Lila). Only the favored devotees of Krsna can understand its real meaning." I said, "O my Prabhu, who will favor me to make me understand what is meant by divine accomplishments?" Raghunath said, "Sport is meant by eternal Krsna and his eternal companions and divine accomplishments are meant by accomplishments through religious austerities and through divine favors. Mahaprabhu is himself Krsna, that Vrajendra Kumara, and His companions are the eternal companions of Krsna. All of the companions are empowered by Mahaprabhu and were absorbed in

observing the sports of Prabhu and in serving Prabhu. The religious austerities practised by the Vaisnavas is the real way to attain divine accomplishments." I asked him, "O my Lord, kindly explain to me how a Vaisnava can attain divine accomplishments." Raghunath said, "I shall take you to Rupa who has written many books in which he has indicated different methods of being accomplished. I hope you will get some satisfaction from hearing him because Rupa has been empowered by Prabhu Caitanya himself which has helped Rupa to write numerous authentic books and he has preached the theories of Caitanya everywhere." You have seen how many companions he has. You have seen how humble he is when he used to bow at the feet of Thakurani. What shall I say as I am an ignorant person? Kindly enable me to attain the gracious feet of Caitanya. My whole life has gone in vain as I have not as yet practised any religious austerity. Now kindly bless me and help me to grasp the feet of Gaura tightly in my mind all the time." Thakurani began to cry holding the hands of Raghunath who told her, "Accept me as your servant. As I have taken my birth in a rich family how can I ask you to give me the assurance of attaining the feet of Sri Caitanya yet be kind to a worthless fellow like me who has not at all worshipped your feet for a single day and enable me to obtain your favor?" Thakurani said, "Please do not talk like that as I feel ashamed. Be kind to me and enable me to become as humble as you are. I am also a worthless woman who has never learnt about love and devotion. I think that my life has become futile for this reason. I hope I am able to meet all of you the next time. Please help me to fulfil this desire." She paid her respects to the kunda and prayed to it to give her a place on its bank someday and took her leave of it. Raghunatha began to cry helplessly at the time of her leaving and Thakurani also took her leave crying. She returned to the cottage of Rupa Gosvami in Vrndavana and reported to him all that had happened in the kunda. She stayed there for two days and visited the temple of Madan Gopala. At night while Thakurani and Rupa Gosvami had been sitting together, Thakurani asked Rupa, "Have you written anything about the sixty four elements of devotion in your books? What is the method of practising all these elements? What is the process of worshipping according to these elements? How can I do this without being guilty of making any mistakes?" Rupa explained everything very clearly to her which made her very happy.

On another day she announced before all the Gosvamis her decision of leaving Vrndavana and returning to her own country and this made them all very sad. She went to the temple of Madan Mohana and asked his permission also. As soon as she finished her prayer, the flower garland of Madana Mohana fell off His neck. The priest of the temple gave it to her and she wore it around her neck. She prayed again and again to Madana Mohana to give her the opportunity to come there again and worship His feet.

In the morning on the eve of her departure all the Gosvamis told her about the things they had on their minds. They followed her on her journey for some distance. On the way she visited the temple of Govinda and told the Gosvamis, "I am feeling very sorry at having to leave you all. Please pray to Him that I may come here again and be happy to see you all." Sanatana Gosvami very humbly told her, "May I get your favor and the gracious feet of Caitanya Prabhu as I am a worthless fellow who has spent his whole life in useless activities." Thakurani pacified him by saying, "Do not be so humble. I always pray to you as I want your well being." Rupa told her, "Please enable me to dedicate myself to the feet of Gauranga." Lokenath told her, "There is no one as helpless as me. What qualities do I possess that Gauranga should favor me? You are the most fortunate lady for having the favor of Gaura but what about me who has nothing to hope for in this life?" In this way all of them told their sorrows to her. Thakurani told them all, "Now listen to my sorrows. All of you must pray to him that I may come to Vrndavana again soon and meet all of you." They all started walking with her and crying. At last Rupa requested her, "Please send Srinivasa Acarya to Vrndavana." Thakurani told Rupa, "Srinivasa is in his own country and he is the sole successor of the property of love of Prabhu Gauranga. I shall try my best to meet him and send him to Vrndavana very soon." Then Thakurani finally took her leave and for the rest of the journey kept on singing the praises of the Gosvamis of Vrndavana.

One day I asked her, "How will I be able to get the remnants of the food of the Vaisnavas. I know that great powers lie in the drinking of the water that is used to wash the feet of the Vaisnavas." "That is a very interesting question," said Thakurani. "Namely by touching the feet of the Vaisnavas, drinking the water that is used for their feet washing and eating the remnants of the food of the Vaisnavas, all this I have to explain to you secretly. He who does all these things will possess the right of worshipping in the correct way. You have to worship a pure Vaisnava if you want to gain something otherwise all is in vain. If anyone tries to disobey the orders of Mahaprabhu, He has nothing to do with that person. Prabhu always forbade anyone to drink the water of his feet and he would feel sorry if anyone of his disciples tried to drink it. Some would drink the water

against Prabhu's will or some without knowing. Prabhu would forbade Govinda to do this but the devout believer Kalidasa Mahasaya used to drink the water of the feet of the Vaisnavas of all types. Prabhu knew that it was the habit of Kalidasa and would sing the praise of Kalidasa. Once when Prabhu was standing neat the lion embossed gate of Nilacala and washing his feet, Kalidasa took the pleasure of drinking the water of Prabhu's feet. As he had already drunk a handful of water, Prabhu forbade him to do so again. The ocean of love, Prabhu Gauranga, feared it would be harmful to his disciple. Prabhu Gauranga himself pointed the bad effect of this on any other person. He said that according to the Shastras, a guru can give the water of his own feet to his disciples."

Thakurani travelled all the way discussing all these things with me. One day she said to me, "Do not get married as you have heard what all the Mahajanans have said about family life, and being charmed by worldly pleasures and affections, people used to become so involved in all these activities that they would forget devotion and worship. Sometimes a person may pose to be a virtuous man but in practise he never proves himself competent. This time he is sure to be a laughing stock. If anyone tries to be indifferent to material world and is sincere in his devotion to the feet of his guru, he is sure to attain the favor of Krsna. Some get this favor in this life and some in the next life. So why do you allow your mind to be disturbed by the thorn of unhappiness during these lives? If you can remain indifferent to this material world and attain the favor of your guru then you can succeed in accomplishing the religious practises (Sadhana Siddha). Mind it, my boy, all Vaisnavas Gosvamis are the eternal companions of Krsna and so you have to behave humbly with them. You should regard your gurus, Krsna and the vaisnavas all the same. Someone accepts the devotion of the vaisnavas as final whereas some tries to regard himself as superior to the Vaisnavas. In this case the latter will never get the favor of his guru. You may possess many devotional qualities but should never express your vanity outwardly."

In this way Thakurani reached her own country. Viracandra Raya came to meet her. They were both very glad to meet each other in Khanda. Prabhu Viracandra bowed at her by lying prostrate on the ground and asked about the well being of Vrndavana. While telling him all that had happened in Vrndavana she became ecstatic. Narahari, Sri Mukunda, Sri Raghunandana and others began to weep in joy for getting their entities. Thakurani addressed Narahari asking him to find Srinivasa and send him to Vrndavana at once. In the morning she started for her home with Narahari and the others. She then advised me to go to my own house and follow the words she had told me. She told me, "Follow my advise and remain with these devotees and this will make me happy. You should take with you some companions wherever you go and sometimes I shall call you to accompany me to some places." Thakurani then went away and I remained here.

After a few days Narahari arrived with Srinivasa, who was so beautifully looking that Raghunandana and others became happy to meet him. Thakurani asked him about his whereabouts and he replied that he lived in Cakhandi with his parents. Thakurani told him, "Go to Vrndavana as it is the order of Sri Rupa. I visited Vrndavana and Sri Rupa told me all about you, do not delay as it is the wish of Prabhu Gauranga." That day I saw Srinivasa with my own eyes and I found him very sincere in carrying out the orders of Sri Rupa.

There was a disciple of Thakurani named Sri Caitanya dasa who was very famous as Aulia to everyone. He went to Vrndavana and became ecstatic in love. He one day visited the place where Sri Gopala Bhatta used to live. Gopala Bhatta asked Aulia about the well being of his country. Caitanya dasa asked him, "Do you know anything about Srinivasa Acarya? I know that Thakur Mahasaya used to live at Gadera Hatta. Now tell me do you know anything more about him?" Gopala Bhatta heard all and told him with a smile, "My house is twelve crosas from Visnupura and I was very happy there under the rule of the king named Vira Hamvira. Hamvira is a disciple of Srinivasa Acarya. The king has offered many villages, lands and wealth to Acarya and requested Acarya to settle there. Srinivasa got married in the month of Phalguna and he is a very efficient man and has no child. But most probably his wife has not got her menstruation as far as I know. Gadera Hatta is situated at a far away distance and I have heard many things about Thakur Mahasaya. I have heard that Thakur Mahasaya has arranged a great festival in the name of Gauranga and being indifferent to his own family life, he used to absorb himself in serving the Vaisnavas. I know that he is indiffernt to worldly pleasures, besides this I do not know any more about him." Then he became silent. In this way having spent his time happily in Vrndavana, Caitanya dasa returned to his own country (Khanda), and reported everything to Sri Raghunandana. Then he went to meet Sri Isvari and reported the well being of Vrndavana and all the Gosvamis. Caitanya dasa went to meet the king who eagerly asked him about the well being of Jiva Gosvami. The king bowed to him with folded hands and

asked, "When shall I be able to meet him?" The king along with Caitanya dasa went to the place of Thakura Mahasaya who gladly welcomed them and asked them to take their seats. Aulia began to talk about Vrndavana and the Gosvamis. Acarya became very happy to hear about his own Prabhu. Acarya asked many questions about Vrndavana and about Gosvami and took the hands of Caitanya dasa and bowed at his feet. He again requested Caitanya dasa about Gosvami and lamented by saying, "How unfortunate I am, as I am afraid as to whether I will be able to see those feet again. Prabhu has become so cruel to Srinivasa who is my Prabhu in life and death." Now, O listeners, listen to me. The eternal story of Sri Caitanya has been manifested in the world through Srinivasa. Having got such powers from Sri Caitanya, yet Srinivasa could not disobey the orders of Sri Rupa Gosvami as he was Srinivasa's guru. He knew the strength of Sri Rupa who was not an ordinary man. I have written all these things according to his directions. The words of my Prabhu are all in me and I am only carrying out his orders. Those who virtuously try to listen to all these episodes, I am always grateful to them.

I, being Nityananda dasa, have taken the task of writing the book Prem Vilasa due to the favor of Sri Jahnava and Viracandra Prabhu.

CHAPTER 17

Glory to Sri Krsna Caitanya who is an image of love.

Glory to Nityananda, the most kind hearted.

Glory to Advaita Candra, the king of the devotees and who is the main instrument to carry out the activities directed by Prabhu Caitanya.

All glories to the favorite devotees of Gaura to whom Gaura is the life and glory to Srinivasa, who is an abode of all good qualities.

Glory to Narottama, the possessor of love of Gaura and also to Radha Krsna.

My Prabhu ordered me to write about Srinivasa and Narottama who have propagated the love of Gaura in this world. These two illustrious persons have come to Gauda to carry out the orders of Prabhu Gauracandra.

One day a certain Gaudiya Vaisnava came to see Sri Jiva Gosvami in Vrndavana. Gosvami asked him about the well being of Gauda and became very happy. He also asked about Srinivasa and Narottama and about their activities. The Vaisnava told Gosvami that he had heard about Srinivasa and Narottama from the Vaisnavas and that he had also seen with his own eyes. King Hamvira Malla of Visnupura had been favored by Acarya Thakur. Thakura Mahasaya used to live in Khetari who was Gauranga Raya himself. There was no one in this world who was as sincere as Thakura Mahasaya in serving the Vaisnavas. His love and sincerity to the Vaisnavas had maddened the people and he had soaked the whole country with the nectarine juice of love. Ramacandra Kaviraj had also joined him. Acarya Thakur used to visit Khetari very often and sometimes Visnupura, sometimes he would go to Bhudari and sometimes to Jajigrama. Acarya Thakura once visited Khetari while on his way to Vrndavana. He visited the place of Lokenath and became very glad to meet him. When Gosvami heard about the coming of Narottama he became very glad and also satisfied to see the sincere devotion of Narottama. Acarya Thakur told Lokenath that everything had been possible due to his favor to Narottama and out of ecstatic joy the two Gosvamis began to cry. Gopala Bhatta also heard about Narottama and said the same thing which Acarya had told Lokenath.

Another disciple of Srinivasa was Ramacandra who was famous for his sweet disposition. In the meantime many Vaisnavas came to Gauda which made the Gosvamis very happy. The disciple of Pujari Thakur was Krsnadasa who was a man of great qualities. Ramdasa was the disciple of Bhugarva Thakur and at this time both of them used to stay in Vrndavana. They came to Gauda with the hope of visiting the temple of Jagannatha. At the time of their leaving, all the Gosvamis told them many things that they had in their minds. Lokenath Gosvami told them to stay with the Vaisnavas there. "Tell Narottama to act properly according to the order of Prabhu with utmost care and to try to avoid making any faults. Tell him that I always want his well being." Sri Jiva Gosvami said in a sad voice, "I am very sorry at not being able of seeing him. The tree of love has grown up in Vrndavana itself and it has begun to give fruit in Khetari. Khetari has become a cultivable land of love from where everyone used to collect his food and people of other countries would collect grains in their bags. Tell him that Sri Jiva has sent his loving embrace to him. You should also tell him that my eyes have become blind because of not seeing his face. On reaching there you must tell him to give you food. Do not hesitate to convey my heartiest greetings to the Acarya. From there you should go to the South and tell Shyamananda that I send my wishes to him. Tell him to follow his own religious practises strictly and to serve the Vaisnavas with utmost care." Bhatta Gosvami said, "Convey my good wishes and embrace Narottama warmly from me. Convey my blessings to Ramacandra and tell him that I am very eager to see him. Convey my blessings to Srinivasa and meet him on my behalf. Then coming back here report all to me and I shall be very happy to hear about their devotional progress from you." The Vaisnavas assured them all and started on their journey. After travelling for a long time the Vaisnavas began to think whether they would be able to find the place Gadera Hatta. They asked people on the way for the right direction and in this way reached Gadera Hatta and were very happy to observe the wonderful scene. They noticed that all the people of the place were engaged in singing Harinama and they welcomed the two Vaisnavas who were very glad to notice their humble behavior. Then they came to Khetari where they observed the idol of Gauranga and bowed before the idol offering clothes to it. Then they noticed that two Gosvamis were sitting there and they brought water for washing the feet of the two Gosvamis. After washing the feet they told the Gosvamis how fortunate they were to be able to wash their feet. After some time the two Vaisnavas asked the Gosvamis their names and they came to know that they were

Narottama and Ramacandra Kaviraja. They told Narottama and Ramacandra all that Lokenath had said. Narottama and Ramacandra becoming overwhelmed in joy fell to the ground and bowed at the memory of their Prabhu. They also conveyed the messages sent by Sri Bhatta Gosvami to Ramacandra and he becoming perplexed held on to the neck of Narottama and cried. The two of them then began to cite hymns singing the praise of their own Prabhu. When they came to their senses the two Vaisnavas told them that they would take their leave after taking their food. They informed the priest of the temple that they would eat now. The priest prepared the bhoga (food) for Gauranga and offered it before the idol. He then arranged two seats and requested them to begin eating. The two Vaisnavas were very awkward but did not dare disobey the orders of Sri Jiva. They sat to eat and told Narottama and Ramacandra to sit with them. They asked the priest to serve them rice, vegetables, kshira, curd etc., and they ate with happy minds. At the end of the meal they washed their mouths and requested Narottama and Ramacandra to bid them farewell. Narottama and Ramacandra asked the two Vaisnavas to stay the night telling them that they could cross the river Padmavati the next day. Actually they had something on their minds which they wanted to ask the two Vaisnavas. Narottama asked, "How is my Prabhu? Where is he now? I am really a very wicked person as I did not remember him but he remembered me with so much affection." Saying this Narottama began to cry. "O I have turned like dry wood as I have ignored him and remained in the well of worldly attractions. O my Prabhu Lokenath, you are my life." He also repented while remembering Sri Jiva and said, "O Prabhu, what favor you have given me, I do not know what you see me," and again he began to cry. Ramacandra said, "Tell me how Sri Rupa Gosvami has remembered me? I totally forgot him. There is no one as sinful as me in this world. When shall I get a chance to see his lotus feet?" Crying profusely Thakur Mahasaya asked them, "Tell me how is Sri Bhatta Gosvami who has told me so many things." Hearing all this the two Vaisnavas decided to stay that day. At night Narottama saw Gauranaga in his dream who told him, "Jiva has sent these two persons only to feel your pulse. You know I would eat food through the eating of the Vaisnavas. But I understand why you have offered me food for the second time. I know it is the daily practise of yours only to show respect to the customs of the Shastras." In the morning the two asked them, "Tell us where is Acarya actually living now." The two Gosvamis said, "A few day ago he went to Rarha. If you go to Jajigrama you will find him." Then they took their leave of Narottama and Ramacandra after bowing at their feet. On the eve of their departure, the two Gosvamis humbly told the Vaisnavas, "We have already dedicated ourselves to the feet of our Prabhu." The two Vaisnavas reached the outside of the village and bowed at the memory of the two great Gosvamis. They said to each other, "We have never seen such sincere disciples who have so much respect for their guru and who are so careful in serving the Vaisnavas. Now I know that Gosvami sent us here to purify ourselves after observing these two Gosvamis. We can never forget these two Gosvamis in life or death and we pray that we can always remember the feet of these two Gosvamis." In this way singing the praises of the two Gosvamis they came to Katwa and observed the idol of Mahaprabhu. After asking the local people they came to Jajigrama and visited the place where Thakura used to sit on a beautiful seat. When they bowed at his feet he asked them from where they had come and they informed him that they had come from Vrndavana. Thakura at once got up from his seat and bowed to the memory of Vrndavana by touching his hands to his head. When they conveyed all that Sri Bhatta Gosvami had said he bowed lying prostrate on the ground at the memory of Bhatta Gosvami and said, "Prabhu will now favor me as I have sunk into the well of worldly attractions." After crying for some time he then came to know all that Sri Jiva Gosvami had said to them. All the people present began to weep to hear the message of Gosvami who had sent his favor to Thakur. Thakur kept on crying saying, "He is my Prabhu, there is no one like him in all the three worlds. How kind he is for sending me so much favor. I know that you have been sent by Prabhu." In this way he spoke many humble words addressing his Prabhu. On the next morning the two Vaisnavas took their leave and took Gosvamis's permission to go to Purusottama (Puri) on their way, they took the pleasure of remembering all the favors they had received from the Gosvami and they began to think, "When can we purify ourselves? We were sent here to purify our proud minds. We have never seen a humble devotee like him or never heard in our lives such a humble confession from a human being like him or never in any Shashtra read such hard religious efforts being practised by him. Our lives have gone in vain." They travelled towards the border of the South and became very much surprised to observe all the inhabitants of that place were engaged in the worship of Krsna which made them very glad. One day they came across many Vaisnavas who had assembled in the village and they asked the Vaisnavas whose disciples they were. They told them, "We have all got favors from Shyamananda." They looked after the two Vaisnavas very well. They informed them that they

were from Vrndavana and wanted to meet Shyamananda as they had a message for him from Gosvami. "Tell us where he is now and we will go and meet him." The disciples of Shyamananda took the two Vaisnavas to the place of Shyamananda and the people of the village were very glad to see them. Shyamananda got up from his seat and showed his respect to the two of them. One of the disciples of Shyamananda, Murari dasa, observing his guru with his own eyes, brought a water pot and stood in front of his guru. He then washed the feet of his guru with utmost care and respect. Shyamananda asked the two Vaisnavas from where they had come and they replied that they were from Vrndavana. They informed him that Sri Jiva had sent his favors to Shyamananda. At night the two Vaisnavas thought that they had never seen such a disciple like Shyamananda or such a devotee like Murari. Shyamananda repented saying, "Who on this earth is as worthless as me? I have so long remained absorbed in futile matters and I have not thought of those gracious feet, when will he favor me." Shyamananda and Murari both began to cry falling on the ground. With the wonderful effort it was the good luck of the earth that she had got such a Vaisnava to take birth here. The two Vaisnavas decided to go back to Vrndavana instead of Kshetra. In the morning they decided to take their leave and on hearing the guru and his disciple both bowed at their feet and requested them stay for a few more days. But the two Vaisnavas humbly told them that they wanted to go to Vrndavana. Shyamananda gave them some money for their journey on the way and to tell Gosvami that there was no one as worthless as him as he had been absorbed in family life and had avoided the worship of those gracious feet. Shyamananda gave them one hundred coins and told them not to forget to give his regards to Gosvami. The two Vaisnavas greatly admired Murari and the great efforts by which he served the Vaisnavas.

In the month of Pausa, Acarya came to Jajigrama as he had heard that his mother was not well and on reaching there he found that her health was bad. In the month of Magha, his mother died. He cherished the desire to hold a great festival to celebrate the funeral of his mother and he gathered many things for the forthcoming ceremony. He sent a letter to the king Vira Hamvira of Visnupura who sent him many items. Many mohantas, adharis and Vaisnavas came to participate in the ceremony. Raghunandana and Sulochana Thakur of Khanda told Acarya to marry at this time. Acarya said that he had not as yet got the permission of Prabhu in this matter. How he could marry? Raghunandana said that there was no wrong in getting married. The only fear of a disciple lay in disobeying the orders of guru. Acarya then at last gave his consent. In the meantime the ceremony came to a close and all the invitees returned to their own houses. Sulochana and Raghunandana then took the initiative of finding a bride for Acarya and for this purpose engaged a brahmin. He told brahmin Gopaladasa of Jajigrama that Srinivasa would make a suitable bridegroom for his daughter. He also said to Gopaladasa that he was very eager to establish a marriage relationship with a respected person like him. Gopaladasa consulted this with his younger brother Vrindavana who gave his consent to the marriage proposal. On the auspicious day of Tiritiya in the month of Vaishakha the marriage took place and everyone was pleased to see the bride. The bride had two brothers, Shyamadasa and Ramcharana who took their education from Acarya. Acarya got many disciples in the meantime. So he would sometimes stay in Visnupura and sometimes in Khetari of Bhudari. There was a brahmin by the name of Raghu Chakravarty of Gopalapur village in Rarha. He had a beautiful daughter of many high qualities who began to think that she would be fortunate enough if her father would offer her to the hands of Acarya Thakur. She told her father of her desire who became very glad. Her father went to the Acarya. He told the Acarya that he cherished the hope of offering his daughter to him in marriage. Acarya was happy with the proposal and married Padmavati and took her to his house in Visnupura. There was no one as beautiful as her and she established a sweet relationship with the first wife of Acarya. Padmavati would sometimes visit Jajigrama. Gradually she had grown to be 25 years of age but had not had a son. The first wife of Acarya wanted a son very much. She consulted with an astrologer who consoled her saying that soon a son would be born.

One day the son of Nityananda Prabhu paid a visit to the king who welcomed him with saying he was a great fortune to the king. The king gladly served him food and looked after him. Having heard of his coming Acarya Thakur came to meet him. Acarya bowed at the feet of the son of Nityananda by lying prostrate on the ground and both of them embraced each other affectionately. The king seeing this thought to himself, who on earth was more beautiful than his Prabhu. He was the son of Prabhu Nityananda and was very beautifully looking. So Prabhu Gauranga must be the most beautiful looking of all. Acarya invited the son of Nityananda Prabhu to his house. The family members of Acarya also considered themselves very lucky to have such a guest. They busied themselves preparing food for him and offered many different types of sweets. Acarya asked

the Gosvami if he would like to cook for himself and he ordered Acarya to prepare something for him soon saying that his second wife should cook for him. Acarya went into the house and ordered his second wife to cook for Gosvami and she was very glad to get the opportunity of serving the Gosvami. She prepared various items of food and arranged different varieties of sweets and fruits. Acarya then informed the Gosvami that the food was ready and requested him to take his seat. He took his seat with his followers and asked Acarya to sit on his right side. The wives of Acarya served them food carefully and they all ate it very gladly. Then they requested Acarya to tell them something about Krsna. Thakura sang Gaura lila to Gosvami who at once stopped eating and began to float in joy. After washing his mouth, he took his seat and someone gave him betel leaf. Then the two wives of Acarya came with garlands, flowers and sandal paste and offered them to Gosvami. Thakurani smeared sandal paste on the body of Gosvami and put a garland on his neck and said, "I am a fortunate woman as Prabhu Viracandra has come to our house." Gosvami with his own hands put a garland on the neck of Acarya and smeared sandal paste on his body. Gosvami asked Acarya about his wives and came to know that the name of the second wife was Padma. He then asked about the children and came to know that Acarya did not have any. Thakur said, "We have no children, if you are kind enough, I know there will be a son with your features who will be powerful just like Prabhu himself. But I shall accept anything whether he is physically handicapped or not." With a smile Gosvami said, "Listen to me Acarya, you will have a son from whom will come a great heredity. From today Padma will be called Gauranga Priya and she will get a beautiful son." He gave his chewed betel leaf to her and while holding her hand transferred his own power into her. She ate it and bowed to him falling prostrate on the ground.

The next day Gosvami took his leave of the Acarya and who gave him a golden coin, a new piece of cloth and a pair of silk loin cloth for himself. Ten day after this incident Padmavati became pregnant. Two months later all the inhabitants of the place came to hear of the news and ten months later she got a beautiful son. The parents were very happy and Acarya sent a message to Gosvami about the details of his son. After two months Gosvami came to Visnupura and visited the house of Acarya and on his arrival there was an abode of happiness. Thakur served Gosvami in various ways. On an auspicious day Gosvami gave Harinama into the ears of the child. After six months, the rice eating ceremony (Anna Prasana) took place. Then the ceremony of tying the holy thread (Paitya) took place. The child would walk with his right leg curved and his features became as beautiful as kandarpa. Gosvami named the child Govindagati. When the child was thirteen years, Acarya invited Gosvami to his house and with his help performed the ceremony of initiation of his son. Gosvami told Acarya, "Govindagati is my very favorite, I shall be very glad if you give your son mantra (special hymns) yourself. I think you possess Caitanya's divine love. Now believe what I am saying, you are empowered by Caitanya and I by Nityananda. You and I are the same but others do not know it. Whoever disobeys this order of mine will not get the favor of Caitanya." Hearing all this from Gosvami, Thakur became ecstatic in love. Gosvami embraced Acarya and told him to call in an astrologer. He advised Acarya by telling him, "Let the days be counted for the initiation of your son as it will be good for him. I shall have to leave for home soon as it is the request of my wife." Being ordered by Gosvami, Acarya called on the astrologer who after counting selected an auspicious date for the initiation. Acarya gathered many things and asked his son to sit on his left side and gave him initiation. After being initiated the boy came out of the room and falling prostrate on the ground fell at the feet of Gosvami who blessed him with a long life. Acarya then held a great festival after which he bowed at the feet of Gosvami.

On the eve of Gosvami's leaving, Acarya gave him many gifts. Acarya being satisfied blessed Acarya and said to him, "You will have many disciples who will behave with you just as your son behaves." Gosvami then took his leave of Acarya who then began to teach his son.

Due to the favor of Viracandra and the powerful initiation by Acarya, the boy gradually became very spirited and a versatile genius. The other sons of Acarya were also qualified. Due to the favor and order of Srimati Thakurani I am able to write all these qualities of the sons of Acarya. Now dear readers, listen to the topic on Thakur Mahasaya.

After returning to his own country Thakur Mahasaya began to practise such religious rites and worship that I never have seen or heard in my life. He had been sincere in serving and worshipping Gauranga, Ballava Kanta, Krsna Raya, Vraja Mohana, Sri Radha ramana and Radha Kanta. What can I say about the sincere service of the Vaisnavas and brahmins who assisted Thakur Mahasaya? One of them would decorate the bodies of the idols, some would cook for the idols, preparing twenty five sears of boiled Atap rice everyday. Others would prepare

vegetable curries, sweets, ksira of various types made of curd, sugar, milk and ghee. They would perform all these duties being conscious about the sacredness of the method of preparation. They used to cover their mouths and remain like that till they had finished preparing the items. Some brahmins would sit in a separate part of the house and prepared parboiled rice and some Vaisnavas liked parboiled rice. The ceremony of the waving of the lights would be performed five times in the day in front of the idols and also food with betel leaves and kesturi perfume (musk) would be offered to the idols.

I am now describing the festivals performed by Thakur Mahasaya throughout the year. He would perform the birthdays celebration of Radharani and Gauranga. He used to observe the day of Gosvami's worldly disappearance and he used to arrange for a sankirtana recital in which many Vaisnavas participated and in which many different types of food would be prepared for them. Having passed the whole day in sankirtana, in the evening they would enjoy eating food. I have never seen such type of devotion to Krsna and the Vaisnavas as practised by Thakur Mahasaya. He became famous for his religious efforts in the world. Though I do not have the capacity of describing his qualities yet due to the order of my guru and for the rectification of my own soul, I took the chance of singing his praises. Ramacandra and Thakur Mahasaya were very good friends. They always used to eat or sleep or bathe together. It seemed they would think alike but were only different in features. They would only sleep for four hours at night and leave their beds in the early morning to perform the auspicious waving of lights before the idol of Gauranga. After paying homage to the idol they would go inside the house and perform their usual morning duties of cleaning their teeth, washing and taking their baths etc. After taking their baths they used to sit in the cottage worshipping and paint sectarian marks on their foreheads, to cite the hymns and go around the temple five times. Then they used to bow before the temple by falling prostrate on the ground. They used to offer water to the tulsi tree and drink the water after washing the feet with tulsi in it. Then they would busy themselves in preparing (bhoga) food for the idols. For this purpose they would gather superior quality of materials from all places. They did not speak a word when worshipping and taking Harinama which they would cite silently. They then would take their baths for the second time. After the eating of the idols they used to observe the auspicious waving of the lights before the idols by placing their hands on their breasts. After that they used to take prasada with all the other Vaisnavas. During the time of eating they would discuss Krsna with great emotion and then direct the servants to clean the eating place. Thakur Mahasaya ordered his disciples not to touch the leaf on which he had eaten. After washing his mouth he used to take a myro balan (Haritaki) while Kaviraja was in the habit of chewing betel leaves. Then last of all they would take their seats and discuss the book Bhagavata. Sometimes they would remain silent. They used to recite Harinama a lakh of times everyday. In the evening they would observe the waving of lights and dance in the kirtana before the idol. They were very strict about observing the day of the full moon. They would sing kirtana and sometimes dance and become emotional. Thakur Mahasaya would make fun of Krsna and his sports with Kaviraja. They would never take rest being indifferent to the coming of days and nights. Kaviraja's wife stayed in his house and her day to day expenses would be borne by Mahasaya. His wife had one servant and two maid servants but no children. One day something happened in her mind and she wrote a letter to Mahasaya saying, "I want to meet Kaviraja just once and then I will not call him again. Please do send him to see me if possible." One day while they were sitting discussing about Krsna, Thakur Mahasaya told Ramacandra to go to his house just once but Kaviraja did not pay any attention to him." Again on another day he told Ramacandra, "It is my wish that you should go once to your house. Again you can return the next morning." In the afternoon of that day after taking prasada, Ramacandra went to his house feeling very depressed at being separated from Thakur Mahasaya. Thakur Mahasaya became very sad for not having the company of Ramacandra and used to keep silent all the time. On the way to his home, Kaviraja began to think about many things. He began to revolt in his mind at the thought of spending the night in his home but he could not change his mind as he had made a promise to Thakur Mahasaya. He knew that he would not find any joy in his house. So he halted on the way for the night and in the morning came to Khetari and entered the Rasamandala where he found that the priest had already started waving lights before the idol. Kaviraj began cleaning the place with a broom. In the meantime Thakur Mahasaya came out of the room and saw Kaviraj from the corner of his eyes. But Kaviraj did not see him as he was happily absorbed in cleaning the place. When he realised Thakur Mahasaya was there he began to hit his back with the broom and Thakur Mahasaya not being able to bear it placed his hands on his own back requesting Kaviraja to stop it saying that he could feel the pain on his own back. How can I describe as to what happened at that time? The back of Thakur Mahasaya began to swell at once. He then placed his hand on the

back of Kaviraja and the two of them began to cry holding each other. Only Gaura Raya knew how deep was the love between the two of them.

Ramacandra and Narottama were of the same heart just like Ramkr̥ṣṇa and Harirama. One day while discussing about Kṛṣṇa, both of them, Harirama and Ramkr̥ṣṇa strolled in the path. A Kulia brahmin named Ganganarayana Chakvarty began to criticise them saying that it had been written in the scriptures that Vaisnavas were more qualified than brahmins. They told him, "Being ignorant about the actual facts why do you become angry and criticise the scriptures? The activities of the brahmins are different from those of the Vaisnavas." In this way the three of them had a debate. Ramkr̥ṣṇa said to Ganganarayana, "He who though belonging to a brahmin class does not perform his duties and who does not know that Kṛṣṇa is the only Prabhu, is a great sinner." Ganganarayana said, "What a queer thing; do you know that if a brahmin does not practise Gayatri mantra (to be practised by a brahmin after taking the holy thread) regularly, he cannot attain spiritual salvation? I know that you have read many scriptures but you are still ignorant and have ruined both the classes of brahmins and Vaisnavas." They said, "O Chakravarty, listen to us. You should know that there is a brahmin who himself has delivered all the brahmins. Sri Kṛṣṇa Caitanya appearing in this Kali-yuga, with his companions has gratified the universe. He has delivered many poor souls except these two worthless souls like us. There are two persons in Gadera Hatta and Khetari who are the embodiments of Sri Kṛṣṇa Caitanya himself." They began to sing the praise of those two persons and became ecstatic in love while doing so. Ganganarayana became overwhelmed to observe the state of mind of these two brahmins. At last after thinking for a long time, Ganganarayana said to the two brahmins very politely, "It is very good that you have explained all this to me. Now please come to my house, we shall discuss something more there and find out whether you are right and I am wrong." He took them to his house and gave them some food. At night the three of them sat down to discuss and came to the conclusion that without any attainment of the gracious feet of Kṛṣṇa, there is no way of salvation for a brahmin. Caste, Shastra, meditation etc., everything of a person become futile if any person had no devotional mentality for God. In the process of purifying one's soul by means of action (Kriyayoga), the way of salvation of a brahmin has been worked out. If a brahmin took a pure soul as his guru and followed him with utmost sincerity, he could attain salvation. They said to Ganganarayana, "In this case we can say that you are somewhat fortunate as though it is not true you have taken the untruth as a truth and followed it with utmost care in your life." Ganganarayana said, "Oh my brothers, take me into your confidence and save me from sin. Now my eyes have become opened to the real truth." He began to lament miserably. They said, "Listen to us, go and find a real guru and take refuge at his feet. Then you will find your way." Talking in this way, all three started off in the morning. Ganganarayana being very much aggrieved said, "How can a worthless person like myself obtain the favor of Thakur Mahasaya?" While thinking so, they entered Khetari and went to the house of Thakur Mahasaya. On entering into the house they first of all observed the idol of Gauranga. They told Ganganarayana to wait in a hiding place and both of them went to see Sri Thakur Mahasaya and bowed at his feet. Thakur asked about their well being and also the places from where they had come. They requested him with folded hands to meet a person who was eagerly waiting to meet him. Thakur Mahasaya asked them, "What is the name of the person and for what purpose has he come?" They said, "He has come only to see your gracious feet." He said, "Go and bring him here." Ramkr̥ṣṇa went outside to bring Ganganarayana who kept on observing the divine beauty of Prabhu Gauranga Raya. After bowing at his feet, Ganganarayana started crying helplessly and said, "There is no one as worthless as me in all the three worlds. I never tried in my life to obtain the feet of Prabhu and I am a great sinner and I am afraid that I cannot get your favor as I am so guilty of doing so many sinful deeds." As he bowed to his feet, Thakur Mahasaya put his hand on his head and said, "You will get favor from Prabhu Lokenath."

Harirama and Ramkr̥ṣṇa were still there. He ran to them and fell at their feet. Both of them embraced him very warmly. Ganganarayana said, "It is the kindness of both of you that I am able to observe the feet of Prabhu." In the meantime Ramacandra Kaviraja came to that place and bowed to the feet of Thakur Mahasaya by falling on the ground. Thakur Mahasaya favored him very much and he regarded Kaviraja as his very life.

Ramkr̥ṣṇa with his two brothers got themselves initiated by Thakur Mahasaya to the hymns of Radha Kṛṣṇa. Mahasaya directed them about the principles of worship and meditation and the method of citing the hymns silently. Ramkr̥ṣṇa was a man of good devotional qualities who used to engage himself in studying the religious books and obtained perfection in this therefore very soon. I will now tell about Haricandra Raya who came one day to meet Thakur Mahasaya. He had been a very wicked person but by the favor of Thakur

Mahasaya he became a changed person. The landlord of Jalapantha was a very influential man but of no good qualities. Due to the favor of Thakur Mahasaya, that landlord became a highly devotional person and completely surrendered to the feet of his guru. He had been very sincere in his worship and a man of humble disposition. He used to serve the Vaisnavas with utmost care. One day he came to that place to pay homage to Thakur Mahasaya. He offered not only trifle things but also his everything to the feet of Thakur Mahasaya. Then Hari, Ramkrnsna and Ganganarayana said humbly to Prabhu, "Please direct us as to how we can carry on in our worship. How we can get the feet of Radha Krsna?" Thakur told them, "Listen to me carefully, sit by my side. According to Sri Rupa, you should follow the religious method as practised by Mahaprabhu. There are many types and methods of religion to be followed by others. He used to put stress on sincere devotion instead of doing activities. He thinks by giving up efforts of activities, mankind can obtain the favor of Krsna. The human being should keep in mind that serving Krsna is the only way to get Him. Household life is always dealt with by various types of duties and activities and in it mankind is also bound by material love and attractions. His advice is to give up family life. You know it is the method of worship and meditation. All the material duties related to household life are of no use. You should keep yourself away from family life and absorb in religion. Wise persons and accomplished saints used to follow the same way. You should be undaunted in performing your religious duties. For this purpose has given two processes which you should follow strictly. Now listen to what are the proofs of the sayings according to Sri Rupa. The real essence of religion lies in simple things. Caitanya has empowered Nityananda. Advaita and other associates are the most favorite followers of Prabhu. All of these have taken Prabhu as the only God. I am also a worthless person but I cannot completely rely on the feet of my guru. Advaita, Sanatana and others are the only life to me and so also Lokenath Bhatta and his brother. This is all I can tell you as I know nothing else besides this. I am not afraid of anybody as I have my guru with me."

They asked him, "If we want to remain in family life, do we have to avoid some duties such as performing the sraddha ceremony of relatives, meeting the loans made by a mother or father? In these cases what should we do?" Thakur said, "Sri Rupa has given some ways to get out of this. But first of all listen to what the scriptures say." In this way he explained some of the meaning of some of the hymns from other scriptures. They bowed at the feet of Prabhu and asked, "Are there many problems in family life? How can we save ourselves from all these difficulties?" Kaviraja replied, "O my dear friends, he who can discard all these difficulties by remaining indifferent can save devotion out of all these trifle matters. One should everyday pray to God for the fulfillment of his accomplishments. The perfection in sincere devotion becomes possible for one who can discard the attractions of this material world and trifle activities. If one tries to do any action which is against devotional methods, one should be guilty of breaking the rules of the scriptures."

Kaviraja after bowing to his feet said again, "Worship of Krsna is not always advised to be done, even in the lives of the ladies of Vraja there has been proof of it. He who remains unmoved even in such circumstances is known as the greatest devotee of all. He who can remain indifferent to family life and serve the Vaisnavas and worship Krsna can attain the happiness of Vrndavana after his death. Heaven and Vrndavana are all the same. If someone tries to disobey the order of Guru and follow the rules of the scriptures only, it seems that he is afraid of being guilty of violating the rules of the Shastras. But if one's guru is with one always then what harm can the Shastras do to one?" In reply to all these questions Thakur Mahasaya that day explained Sri Rupa's book Prema Bhakti Candrika.

In this book the sentiments of devotion has been clearly explained. For the good of his disciples Thakur Mahasaya had preached the theories of Sri Rupa everywhere. Again Sri Kaviraja said to them, "Listen to me as to what is the method of worship. It is the advise of Sri Rupa which he himself has practised that we should make numerous disciples(?)." All the sayings of Sri Rupa in his book cannot be grasped by anyone who has not got a real guru. It is the advise of Sri Rupa to always avoid the company and contact of talking to such persons, even avoid eating with them and sever all relations with them. The pride of class, clan or wealth is always against the method of devotion. The guru himself should follow religion and teach his disciples to do the same. The diverse is always to be regarded as faults. The Shastras, sayings of saintly persons and the words of the guru should be taken as the same in body, mind and words."

Kaviraja again making himself humble asked Thakur Mahasaya, "It is a very stiff and difficult method to be practised but if I can get your favor I may be able to accomplish it. I know that the word of the guru is final but what can I do if any questions arise in me about the real method of worship? Please explain to me as to what

a Vaisnava should do in connection with religious practises?" Thakur Mahasaya said, "Enjoy and remember the sports of Krsna with a pure mind and body. Try to treat your guru as a confidant. All the confidants of Krsna would treat him differently, so you should discuss with your guru. Try to think of yourself as one of the members of the family of confidants. Try to be a sincere servant always remaining with your guru. The methods of serving Krsna are of various kinds. Sometimes try to serve and sometimes only try to observe the serving of others. The confidants used to serve Krsna by fannign him or offering perfumes of Kasturi and saffron. But always try to serve guru in the kunj (grove). You should go with your guru wherever he wishes to go. This type of sincerity is called Parakiya. If you please your guru, you can please Prabhu." Kaviraja asked, "What is meant by Svakiya sincerity?" Thakur Mahasaya replied with a smile, "Krsna's love for Radhika is Parakiya but the attraction here is more stronger than anything. It has been explained in the book Rasa Lila. The place where Radha Krsna used to sport always is the most holy place where meeting and separation are both eternal." Kaviraj said, "Please explain to me what the time limit is in this sphere." Thakur Mahasaya said, "It is of two kinds namely gross (sthula) and subtle (sukshma). Sri Rupa and Raghunath gave their opinions in this connection. Some say Astakala and some otherwise (Astakala literally means eight divisions of time or eight incarnations or eight births). I have heard from my guru that Panchakala had been the high time of Radha and her confidants. Try to keep this opinion in your mind. Try to be a sincere servant instead of mixing with undesired persons." After saying so much Thakur Mahasaya gave all of them the holy hymns to be worshipped silently. He told everyone that his accomplishments would depend on how much sincerity he was applying in following the principles of serving Prabhu. Kaviraj asked, "Then what is the normal method?" Thakur Mahasaya said, "What Sri Krsna Caitanya had said formerly is all the same as what Sri Rupa has said. Gosvami's opinion is to practise religious formalities lawfully (Vaidiraga Sadhana) which the wise people always used to keep in their minds. Not realising it fully many persons used to speak in different ways. The worship of the body only depends on complete reliance on the gracious feet of the guru. One should worship the three, i.e. Krsna, guru and the Vaisnavas in one's Bhavamaya Deha. All parts of the body can be employed in worshipping and getting Krsna. This is called Raganuga Bhakti. By following this type of Bhakti, the gross and subtle, both bodies can attain accomplishments. If the body is devotionless, then accomplishment is nil in that case. Gosvami says that accomplished bodies always remain invisible. The Harinama cited by Sri Caitanya is just like the Pancha nama given by Sri Rupa. Harinama is the greatest of all names in the sphere of love."

"Prabhu used to take nama three lakh times a day and he had favored one lakh of devotees. Sri Rupa had written one lakh books and he used to cite one lakh nama everyday. Dasa Gosvami used to cite one lakh times the Harinama. Gauranga himself had advised Sri Rupa(?) that the Vaisnavas should cite harinama at least one lakh times daily. Harinama is like a wishing tree to all devotees." Hearing all these precious teachings, they all bowed at the feet of Thakur Mahasaya who favored them by putting his hand on their heads. I, the poet am only trying to write according to the wish of my Prabhu. What I have written may have some mistakes and misinterpretations which are against devotion, but I think that this fault is only a portion among hundreds of faults done by others. Someone used to cite Harinama while some do not. Some after performing only one or two portions would become afraid. Some types of disciples used to follow blindly their Guru's directions about the religious practises without knowing their real causes and effects. Some types of people would follow the methods directed by some wise persons. Some would not do so till the end. Some wise persons were of the opinion that it was the method of attaining Krsna while others used to say otherwise. Those people could not realise that this type of their repression (Nigraha) had been given by Krsna Himself and ultimately they gave up the real way of attaining accomplishments. Those who could continue their religious practises by discarding trifle interests, could remain undaunted even at the time of death. Those who tried to get material gains by giving up interests in Krsna and used to sell words instead of engaging themselves in worshipping Krsna, their life invariably went in vain. Now I am explaining the intentions of those who pose to be Vaisnavas and for this purpose what are their efforts. Some Vaisnavas used to follow strictly the religious practises on their own; by doing so they used to say that they have got acknowledgement from Krsna. Some would address him as Thakura and some as Bada Mahasaya. In this way those Acaryas would waste their time. They did not know even what was right and what was wrong and used to be absorbed in duties towards family life which had been adverse to the principles of the Shastras. That Vaisnava used to make numerous disciples and regard himself as an accomplished person. He used to earn much money from the many disciples and would never go to serve the Vaisnavas and remain interested in serving and nursing his own family members. He never tried to perform

festivals with regard to Krsna and would give his children in marriage in a Kulina family. He would give dowry, sometimes about hundred coins and would say proudly that it was called devotion and sincerity to Krsna. While he used to boast that he had discarded the Shastra or Saiva religious, in the Bhagavata it is called very small imitation. He would behave in a rough manner with the parents of bride and regard himself as a great Kulina. He would worship Krsna most negligently and to worship other deities only the pretext of well being and good fortune. From all this it can be understood that he wasted the golden days of his lifetime. In my opinion I think that everyone should discard the above mentioned faults. I suggest that one always does good deeds in this life and then one can get much pleasure from one's second birth. The happiness in one's present birth depends on the good deeds performed by one in one's former birth. I shall also suggest to be very cautious about doing any forbidden activities. I wish I could follow always the word of my Sri Guru, Vaisnavas and Prabhu and by no means get myself mixing with bad elements.

I wish I could always keep in my mind the feet of Sri Jahnava and Viracandra and in this way Nityananda dasa writes Prem Vilasa.

CHAPTER 18

Glory to Mahaprabhu Sri Krsna Caitanya.

Glory to Nityananda, an image of kindness and mercy.

Glory to Advaita Candra, a man of extreme kindness who has brought Sri Gauranga on this earth to fulfil the desires of mankind.

Glory to Gadadhara, an ocean of Rasa.

Glories to the numerous Gaura devotees.

I have not as yet written anything about the branches and twigs of the Gosvami class of Vrndavana.

I am ordered by my Prabhu to write the book. My Thakurani has been empowered by Sri Gaura himself and I am writing according to her order. What Gauranga had said is just the same as what Thakurani had said later. But I do not mention it because in doing so I may be guilty of making Siddhantavada. The words from Prabhu himself are above any criticism.

Rupa and Sanatana were two brothers who had been empowered by Prabhu himself. Rupa and Santana would worship the feet of Prabhu. Sanatana used to respect Rupa to a great extent. Pandit Kashiswara was a famous person in Mathura Mandala and had great respect for Rupa and Sanatana. He was the disciple of Isvara Puri and had dedicated himself to the feet of Sri Krsna Caitanya. Gadadhara Pandita was also empowered by Prabhu himself. Once Prabhu had begun to weep for not seeing Vidyanidhi for a long time. Pandit Gadadhara was the disciple of that Pundarika Vidyanidhi. Bhugarva was also his disciple and a favorite devotee of Prabhu. Rupa and Sanatana used to respect him very much. Some of them were loved and respected and some of them favored by these two brothers. Gosvami Lokenath was also a favorite associate of Prabhu who was an extremely kindhearted man concerning the salvation of mankind. Rupa and Sanatana had great respect of him. Lokenath was so indifferent to this world that he never bothered about eating and used to spend his time meditating.

Thakur Mahasaya was the disciple of Lokenath. There was a disciple of Kashiswara named Bhakta Kashi of a brahmin family who was also a Brajabasi. Govinda Gosvami and Yadava Acarya after discarding their household activities, took refuge under the feet of Kashiswara. A certain son of a brahmin who was a Gauravasi surrendered himself with his Prabhu at he feet of Kashiswara. Krsna Pandit Thakur was a pure devotee living in the village Vraja. Rupa and Sanatana had great respect for him. Sri Rupa Gosvami alone knew the glories of Kashiswara and Krsnadasa. He knew that they were the embodiments of two confidants of Sri Radhika. Raghunatha Bhatta to whom Gauranga was the life, used to give company to Rupa and Sanatana all the time. Sri Yadunandana was a disciple of Acarya Gosvami. Sri Raghunatha dasa was the disciple of Yadunandana. Raghunatha became able to discard worldly pleasures due to the favor of Nityananda and went to Nilacala to meet Prabhu. He remained with Prabhu there upto Prabhu's asceticism. Prabhu loved him very much. After a long time Prabhu dedicated Raghunatha to Swarupa who educated him very sincerely. Gauranga alone realised the reason behind his sincerity in educating Raghunatha because Raghunatha was very efficient in Sringara Lalita Rasa just like Lalita. Prabhu never told anyone about the real character of Raghunatha but only outwardly showed everyone that he only loved Raghunatha as he was a favorite disciple of Swarupa. After a few days Prabhu offered a gunjamala to him and dedicated Raghunatha to Radha. Prabhu also gave Raghunatha a salagrama sila for worshipping and advised him to go to Vrndavana. He dedicted himself to Rupa and Sanatana. In this way three really pure souls were united in one string. Raghunatha became as favorite to Rupa Sanatana as their very lives. Raghunatha used to respect them and they used to love Raghunatha. They advised Raghunatha to live at Radha Kunda who used to worship Krsna throughout the day and night measuring 56 dandas of time. He in his apathy (Vairagya) became the most favorite person to Sri Radha. Kaviraja became his disciple and used to be with him all the time. For the fulfillment of his own religious desires, Kaviraja himself wrote he was the disciple of Yadunandana. While Krsnadasa Kaviraja remained busy in worshipping Krsna in Gaudadesha, one day in Jhamatapura village appeared Sri Nityananda with his associates. He was looking so beautiful that Kaviraja became enchanted to observe his beauty. After eulogising in various ways, Kaviraja bowed at the feet of Nityananda who advised Kaviraja to go to Vrndavana. Kaviraja wrote in his book that he was the disciple of Prabhu and also wrote that being an extremely helpless person, he became able to get the favor of Prabhu Nityananda. He again went to Vrndavana and took refuge at the feet of Raghunatha. Only those who had real reasoning power could understand why Kaviraja had written or done so. This type of behavior had

most likely been very pure and because of this quality of Kaviraja, Rupa and Sanatana accepted him cordially. Gopala Bhatta was of the same opinion and that is why he had decided to stay in Vrndavana. When Mahaprabhu went to the South he ultimately reached Ranga Kshetra to see Sri Ranganatha. After taking his bath in the river Kaveri he went to the temple of Ranganatha and took pleasure in taking alms from Tarimalla Bhatta. Being pleased with the service of Bhatta, Prabhu stayed at his house for four months and used to spend his days and nights in discussing about Krsna with Bhatta. Bhatta used to worship Lakshmi Narayana formerly. Prabhu with a smile told Bhatta, "Though Lakshmi would live in the heart of Narayana like a submissive wife, yet she had been discussing the company of Krsna." While talking in this manner Prabhu kept on smiling. Bhatta became very nervous because he could not understand the real intention of Prabhu. He asked Prabhu humbly, "I am really helpless in understanding you as I know nothing about devotion and meditation. I only know that you are Lakshmi Narayana and have favored me greatly by coming to my house in the dress of an ascetic. I find no more words for eulogising you. Please be kind by taking me as an ignorant fellow." This pleased Prabhu to a great extent and after embracing him, Prabhu empowered Bhatta with his own power. At that very moment in the mind of Bhatta appeared to sports of Vraja and being ecstatic in joy he began to dance. Prabhu showed Bhatta his real image and ordered Bhatta to bring all the members of his family to observe the real image of Prabhu.

Being ordered by Prabhu, Bhatta brought his two brothers with their wives and children. Prabhu out of extreme favor purified the minds of all of them and they began to weep ecstatically observing the real image and beauty of Prabhu. They prostrated themselves in respect and fell to the ground bowing at the feet of Prabhu who favored them very much by placing his feet on their heads. Then all except three of them left the room.

Prabhu then told Tarimalla with a sweet smile, "I like your son Gopala Bhatta. Try to educate him properly and do not give him in marriage." Then Prabhu looked at Prabodhananda and said with a smile, "Your disciple will be a versatile genius." Sri Gopala Bhatta at that time used to absorb himself in reading the Sri Bhagavata. Prabhu told him, "You will stay in your house for sometime but after the passing away of your parents you should go to Vrndavana where you will get extreme pleasure." Prabhu again said to Prabodhananda, "You should send Gopala at once to Vrndavana as I have something I want fulfilled by him." Then Prabhu announced that he would be leaving which made them all heartbroken. All of them began to cry helplessly due to the thought of being separated from Prabhu. This Prabodhananda became the life of Prabhu who by his favor helped Prabodhananda to be a great Bhagavata.

Now I shall describe the Vrndavana visit of Gopala Bhatta. After a long time Prabodhananda was able to remember what Prabhu had said and called Bhatta and reminded him of the order of Prabhu about going to Vrndavana. Gopala Bhatta at once decided to go to Vrndavana. Prabodhananda had become indifferent to family life and he wrote a letter to Rupa and Sanatana Gosvami informing them that he was sending Gopala Bhatta to them. Gopala Bhatta with the letter reached Jhari Khanda and after a long time reached Mathura. On the next day he reached Vrndavana and met Sri Rupa. After eulogising in many ways, he bowed at the feet of Rupa and handed over the letter to the two Gosvami brothers. Rupa and Sanatana happily accepted Gopala Bhatta and took him into their hearts. The two Gosvami brothers ordered Gopala Bhatta to write a book and that book was called Hari Bhakti Vilasa and dealt with Vaisnava practices namely Kriya, Mudra and Niyamas (rules). After completing the book he dedicated it to Sanatana. At the beginning of the book he sang the glory and Mangalacharana of his own guru.

Now I will tell about all those who became disciples of Sri Gopala Bhatta. Srinivasa Acarya, Harivamsa Brajabasi and Gopinath Pujari who got the opportunity of serving Sri Radha Ramana, became disciples of Gopala Bhatta. But Harivamsa did not like to follow the rules of his guru and so he left him and all his efforts were useless. Sri Jiva Gosvami became the disciple of Sri Rupa Gosvami. What all these devotees did not do just to please Prabhu? The smarana and vajana by them was only to increase the pleasure of Prabhu. Sri Caitanya was the Kalpataru (wishing tree) with Panchafala (five fruits i.e. five main disciples). Prabhu always wanted the assistance of these devotees. But he had favored numerous devotees in his lifetime. Srinivasa and Narottama were the two main among the five. They had many branches and twigs. I do not have the capacity of describing them all. The branches and twigs of Srinivasa were so many in number that I dare not describe them due to the fear of the book becoming too long. Poet Karnapura has described them in his book. He wrote in his book that numerous devotees got favor from Srinivasa. Thakura Mahasaya was a man of magnetic qualities who had nursed Gauranga with his own mind and had served his image outwardly with utmost care and sincerity. He

used to perform great festivals, Vaisnava Sevana (service to the vaisnavas) and used to spend his time in vajana and smarana. He used to advise each and everyone of his disciples to serve Krsna and do Vaisnava Vajana. While thinking of himself as the most unfavored disciple of Prabhu, Narottama used to address his disciples and say, "O my dear fellows, if you want to attain the feet of Krsna, you should take his name one lakh times daily." In this way he got many disciples outside his own country.

Sri Raghavendra Raya was a brahmin by caste. He used to rule over Gadera Hatta and had two sons named Santosha and Candra Raya. Candra Raya was a very powerful fellow and had great capacity in the art of war. Everyone used to fear him. He was a zamindar having eighty four thousand coins. He became the Foujdar of a fort and made the place named Rajmahala as its Thana and became the all in all there. He became a tyrant and refused to pay the Padishah and brought the whole village under his control. He kept five thousand horses and infantry. He captured many countries and looted many places for the purpose of collecting wealth. Robbing and killing of people became his regular pastimes and in carrying out these cruel acts he did not care for anybody. People would cover their ears as they could not bear to hear his sinful activities and they began to leave the country. Candra Raya was a Sakti worshipper and used to take fish and meat as his food. He would seduce the wives and daughters of the inhabitants of that place. On the auspicious festival of Goddess Durga he used to build an image of Goddess and used to offer thousands of animals at the altar of the Goddess. Even Chitragupta (the secretary of Yama, the God of death) in Yamalaya failed to keep record of the sins committed by Candra Raya. Once Chitragupta told Yama, "These two brahmins have been doing so many sins that I am afraid for their future. Where will they stay and how long will they suffer the punishment of Naraka (hell)? I can remember the former names of two brothers Jagai and Madhai, but these two brothers are more notorious than Jagai and Madhai." Yamalaya told him, "Let them remain in this position." So Candra Raya continued his tyranny.

One day the spirit of a wicked brahmin demon entered into the body of Candra Raya and that demon began to beat and rebuke Candra Raya all the time. Gradually Candra Raya began to lose the vigor of his life and was about to die. His father used to give calls Vaidyas (doctors) from many countries but in vain. His father brought a great astrologer who by calculating told his father that an evil spirit of a brahmin demon had entered into the body of Candra Raya and had no desire of leaving him. The only way of recovery depended on Narottama Thakura, the son of the zamindar of Khetari. The demon also admitted this. On hearing this the father of Candra Raya sent a message to a Pandit and invited him to his house. He requested the Pandit to write a letter to Thakur Mahasaya and then sent Sukapala with the letter to Khetari. He gave the letter into the hand of Majumdar who told him flatly that he could not dare send the letter to Thakur. When the father came to know about this, he began to cry in despair and pray to Goddess Durga saying, "O mother Durga, save my son. Who accept you will be able to do so?" At night Thakurani in the disguise of an old lady told Candra Raya with a smile, "It is very bad of you that you are so full of sins. I have nothing to do with it. There are no sinful activities that have not been practised by you. You never try to worship Krsna. I am not pleased with your worship as you have neglected Krsna. No one can attain accomplishment in this earth without worshipping Krsna. I always do harm to those who neglect Krsna. Those who try to worship me without worshipping Krsna, it is sure that they will lose their chance of earning good fortune in their next birth. My Lord Siva used to absorb in singing the glory of Krsna and used to dedicate his everything at the feet of Krsna. Trilochana Panchanana is made for Krsna and I am his subordinate. You two brothers have sought my favor but there is nothing good I can do for you. I only want devotion from those who are endowed with Sattvagunas. I hate devotion from those who are motivated by Rajagunas and Tamagunas. The Shastras say that Krsna is the Lord of this universe. Who except He can give devotion and salvation in this world? You have done so many sins that Yamaraja and Chitragupta have become very shocked. How can I bear all the sins committed by you which have become as high as the mountains? So, O my sons, try to worship the feet of Govinda at once. The astrologer immediately advised the father to send for Thakur Mahasaya and to take refuge under his kind feet. Sri Govinda Kaviraja, the disciple of Srinivasa has made himself absorbed in my worship after discarding all types of activities. He has prayed to me in various ways for his own salvation. But I am unable to do anything for him. Narottama is a devout person to the feet of Acarya and his devotion to Krsna has enabled him to remain above the worldly fears. So Srinivasa and Narottama are the same. Only for the manifestation of Vilasa they have become different in features. Caitanya and Nityananda with all their associates appeared on this earth to gratify the Kaliyuga. They have gratified mankind by giving Krsnanama. Srinivasa and Narottama have fallen in loving devotion with them. He who can

worship the two Prabhus as the same is sure to get Krsna. He who tries to criticise them by taking them as different from each other, is sure to suffer miserably." After saying all these things, Thakurani disappeared. Candra Raya became very astonished and in the morning he told all he had dreamt to his father and brother. He told his father, "Please send a call to Thakura Mahasaya if you want me to be saved. Please send two brahmins with a letter praying Thakura Mahasaya to favor a servant like me." Two brahmins went to Khetari with the letter and meeting Thakura Mahasaya, they bowed at his feet. Thakura Mahasaya heartily received them and asked from where they had come. They said that after reading the letter he would know all. Thakura Mahasaya gave them food and a house to live in. Thakura Mahasaya read the letter and came to know about the problem. He told Kaviraja to read the letter and give his opinion. Kaviraja told him, "It is a delicate matter to handle. What can I say when you are the all powerful? It is all in your hands. You are the image of love and a pleasing feature in the eyes of all." While thinking of a way out, Prabhu Gaura Raya appeared before Narottama and advised him saying, "Listen to me Narottama, it is not difficult for you. You go there and meet the two wicked brahmin sinners as they are waiting for your favor. Favor them and save them from their great sins. It is my wish that the evil spirits must leave the body. You appeared in this world to save sinners from their sins. His name will be Krsnadasa after he is cured. Go there with Kaviraja as it will be a pleasure to all there."

In the morning they completed their baths and started for the house of Candra Raya. In the meantime Majumdar came to meet them and came to know all about the letter. He said to Thakura Mahasaya, "That person is very fortunate as he can see your feet. I wish I could go with you. I am very unfortunate as I cannot observe the whole thing. But I wish to hear it later from you." There was a big crowd in the house of Thakura Mahasaya as they all wanted to go with him. Thakura Mahasaya started with Kaviraja and many Vaisnavas after bowing at the feet of Gauranga. Those who could not go with him began crying. After pacifying them all, he started on his journey and the two brahmins followed behind. That day they halted in a village and one of the two brahmins went to the house of Candra Raya to inform them about the news of Narottama's arrival. On hearing the news, Candra Raya began weeping in joy and he along with many wise brahmins went forward to meet Thakura Mahasaya. Many instrumentalists followed them with their instruments. After sometime they met Thakura Mahasaya on the way and they were all overwhelmed on observing his beauty. When he entered the village, all observed his beauty. After a short distance the father of Candra Raya came forward and on seeing the beauty of Narottama he began crying and fell at his feet. Narottama spoke to all with great affection. The whole village was decorated because of his coming. They had put full jugs of water in different places on the road and planted hundreds of banana trees here and there. All the houses had been decorated by flower garlands. The people had gathered in crowds on the streets and the ladies made auspicious sounds with their tongues. On hearing of his arrival people from other villages also hurried to come and see Narottama. Narottama entered the house of the father of Candra Raya who most carefully washed the feet of Thakura Mahasaya and offered him a beautiful seat on which to sit. Raya told Narottama very humbly that he was the most fortunate man for having Thakura Mahasaya in his house. Thakura Mahasaya said, "It is very good of you, now let me see your son." He was told that Candra Raya had been lying on the bed in his room. Thakura Mahasaya with all his men entered the room and stood before Candra Raya. When Candra Raya looked at him the evil spirit in him began shouting saying, "I have become an evil spirit due to my sinful activities and have found a sinful soul like me to live in. I have been in this body for a long time. Now be kind to me and let me go elsewhere." Everyone who was present there heard the shouting. He shouted again, "O my Lord, save me from this cursed life for you are the only savior. To me Khetari is not only a village but also Vrndavana in disguise. I wish I could be born in this village and this time I want your gracious feet as my resort. O my Lord, be kind to me." Thakura Mahasaya addressed the spirit saying, "Listen to me, leave this soul at once and go elsewhere." So the evil spirit left the house. All present shouted in joy and began to praise Thakura Mahasaya. Candra Raya got back his normal state of mind and with folded hands he fell at the feet of Thakura Mahasaya. He cried aloud saying, "There is no one as cursed as me. All well being go away just by looking at me. I have committed all sins that are mentioned in the scriptures. How can I get salvation from so many sins?" Crying profusely he fell to the ground and touched the feet of Thakura Mahasaya. "Being a brahmin, I have committed so many sins. For so long I have been under the influence of worldly attractions just for power and pleasure." Santosh began crying and said to Thakura Mahasaya, "We two brothers were born of the same womb and have been committing sins together for so long. We have nothing to pray to Prabhu except the favor of your gracious feet. O my Prabhu, now please accept these two wicked poor souls and be our Lord for life." Raghavendra fell at the feet of Thakura Mahasaya and

said, "I am now in your debt along with all my family members in life and death." Thakura ordered him to sit beside and put his right hand on his head. He ordered Raya to complete their baths and come to him for instructions on Krsnana. Gaura, the God Himself would favor them at once. Raghavendra along with his sons took their baths and wore new loin cloths and came to Prabhu. Thakura Mahasaya told them to sit on his left side and poured Harinama into their ears. Ramacandra Kaviraja had been sitting on the left side of Thakura Mahasaya. He at that time could not control himself and being ecstatic rolled on the ground. He began to strike his head with his own hands as he had become very perturbed on observing the endless kindness of Thakura Mahasaya. All the Vaisnavas present there began to weep. Even all the people who had assembled there began to cry along with them. Raya and his sons lay prostrate at the feet of Thakura Mahasaya who placed his foot on their heads. On another auspicious day he poured Radhakrsna mantra into the ears of Raya and his two sons. Now listen as to what happened then. Yamaraja and Chitragupta began to sing the glory of Narottama saying, he is the savior of all sinners in this world. "O Chitragupta, bring the record book and tear the pages where the sinful accounts of these two brothers had been kept. From today I have lost my right." Then the Goddess of Earth came to him and suggested that he should worship Krsna. She also lamented, "I have nothing, no influence as formerly Jagai and Madhai had been saved from damnation and now these two brahmin brothers have got the same favor." When they got the favor of Prabhu, they offered many items to Thakura Mahasaya. He was given villages, clothes, wealth, horses, cows and calves. In the morning started the preparations of sweets and cooked food, different types of curries, scented rice etc. After Thakura Mahasaya had eaten, Raya and his two sons took prasada and water for washing the feet. They got the title of Vaisnavas and became famous in the world. They took lessons in Vaisnava rituals and practises and became engaged in Vajana and Smarana of Krsna. Thakura Mahasaya told them that he wanted to observe the idol of Gaura Raya and took his leave. They began to cry on hearing this. One day Thakura Mahasaya told Candra Raya, "O my dear son, as a result of your own sins you have to suffer. Now try to give up all types of worldly pleasures." This is the account of the salvation shown to these three people. Now listen to the qualities of Candra Raya.

Being ordered by Thakura, Candra Raya sent a letter to the Nawab through his pleader. The Hakim became very afraid and the other ministers advised him, "There is no need of it because he who goes there will lose his life. So no one was willing go along with him." One day Thakura Mahasaya said, "I now wish to return home as I am feeling depressed at not being able to see Prabhu Gaura Raya for such a long time." All were very sorry but they thought what could they do as it was the wish of Prabhu. Raya decorated ten boats with gold and jewels. One boat was made ready for Thakura and his associates, one for the father and his two sons and the other boats were filled with different items such as rice, pulses of Muga and Maskalai, clothes and other things. Many men accompanied the boats and there were men to steer the boats. Many Vaisnavas gladly accompanied Thakura. The family members of these Vaisnavas and their servants and maidservants began to weep. Candra Raya and his brother got on their boat and started on their way. They spent their time discussing about Krsna and in the middle of their journey they halted at a place. The next day at noon they reached Khetari and visited the temple of Gaurahari. While observing the idol of Prabhu they became ecstatic in emotion and started rolling on the ground. When they came to their senses they took their seats. Thakura invited them warmly to eat. Candra Raya got up and went forward to meet Raya who came out of the room and Candra Raya fell at his feet. Raya embraced him and asked about his well being. Candra said, "I am a sinner. It is by the kindness of you all that I got your auspicious touch." Then they all went to Thakura to observe the ceremony of the waving lights before the idol and to get prasada. They all took their seats for receiving prasada. There were different items of food and the sweet and delicious smells entered their nostrils. While eating they all enjoyed listening to topics on Krsna. They were all looking very beautiful as if the moon had been surrounded by stars. After washing their mouths, they sat in place and took betel leaves to chew. At this time they all began to think about their fortune. Candra Raya told all of them how unfortunate he had been for such a long time. The boats had been emptied and stocked in the store room. At night Devidasa with other Kirtanias started sankirtana before Prabhu. Sri Thakura Mahasaya listened to the kirtana with Kaviraja by his left side. Krsnananda Raya and his family enjoyed the songs. On his left side was seated the father and his two sons. While listening to the songs they had become ecstatic in love and began to tremble in Madhuri (beauty) and Piriti (love). Sri Thakura Mahasaya also began to cry ecstatically. His body trembled and tears began to roll down from his eyes. Suddenly he fell on the ground unconscious. Krsnananda Raya and others began to roll on the ground and offered clothes, gold, scarves and silver etc., before the idol. Ramacandra Kaviraja became mad in ecstasy and began to weep profusely. The

pores of his body stood up as if they had become thorns of shimli. He would lie on the ground with his body stiff and only beating of his heart could be heard. Candra Raya with his father and brother kept on observing the wonderful scene. Candra Raya became so excited that he too began to roll on the ground crying and lamenting in various ways. He held the feet of his father and brother and began bowing repeatedly at the feet of Thakura. At the end of the kirtana they took their seats but Thakura remained in an ecstatic condition throughout that night. In the morning he came to his senses. In this way they spent ten days and nights while discussing about Krsna.

One day Candra Raya requested Thakura to grant his leave. He very humbly touched the feet of Thakura telling him that he was sad to take his leave. Thakur said, "O my dear son, always keep in mind that the feet of Sri Krsna is the only truth and everything is false." In this way he favored Candra to a great extent and bade him farewell. Crying helplessly Candra Raya went to the side of Kaviraja and he embraced Candra Raya. Candra Raya told him that his life now meant something as he had met such a great devotee like him. Candra Raya offered a hundred coins and two garments to Kaviraja and prayed to him to be always kind to him and regard him as his servant. The Vaisnavas who had come with Prabhu also bade them farewell. After paying homage to Prabhu Gauranga, Candra Raya and his father and brother got on the boat and started for home. While returning home, they became absorbed in sadhana and smarana of Krsna as had been directed by Thakura Mahasaya. I have no capacity of describing the glories of Prabhu which had no bounds.

One day Candra Raya decided to go for a bath in the Ganges. He started with hundreds of horsemen and four hundred companions. They all happily took their baths in the Ganges and cooked food to eat. At that time on the bank of the Ganges, there was a spy of the Pathan king who went to the king and told him all. The king at once sent his army to capture Candra Raya. The army imprisoned Candra Raya and brought him before the angry Nawab who had been waiting there. Candra Raya bowed to the Nawab, who angrily asked him, "How dare you capture so many different countries," and began to lash him with a koda (whip). Candra Raya remained undisturbed and thought that he had been rightly served. He told the Nawab, "I am ready to pay fines as you wish." The Nawab ordered that he should not be whipped but imprisoned in an underground jail. Candra Raya thought, "This is the end of my life." They kept in custody without any food. His parents and other family members were very sad on receiving the news of his capture. His father tried asking everyone to do something for his son. He wrote a letter to Thakura Mahasaya who became shocked and sent a person who was well known to the zamindara. But Candra Raya remained locked in the prison and his father Raghavendra had to spend his days in extreme sorrow and continued to ask all to do something. He said, "Is there anyone who can bring my son out of prison? I will give him a big reward if he is capable of doing this task." In the meantime a person came to him and told him, "I will do it." Raghavendra told him that he would reward him well by giving him many villages, horses, cattle and other things. "I cannot live without Candra Raya," said Raghavendra.

That person knew many tricks and he went to the prison after digging a tunnel. Candra Raya who was surprised asked him, "How did you come here? And are you not hurt in coming?" He said, "Your father requested me and I shall take you home with the help of my tricks." Candra Raya asked, "How can you take me out? What is the special method?" He said, "I shall go first and you must follow me. I know some hymns to Goddess Kali and I shall pour two and a half letters of the hymn into your ear. You have to cite the hymns and do not get afraid as it will help you to get out of here. Do not speak anymore, let us make a start." Raya said, "Of what use is it, my life has come to an end. I have done many sinful things. Thakura Mahasaya placed his feet on my head and I have become his servant and he is my Lord. He has poured Radha Krsna mantra into my ears. It is not possible for me to hear any other hymns. Tell my father that I only want to be submissive to the gracious feet of my Prabhu and to cite the mantra which my Prabhu has given me. According to his wish, I shall stay here. Here I am free to discuss Krsna mantra as I am free from the noise of my home. Tell my father no to be sorry. My only sorrow is that I am not able to see the gracious feet of my Prabhu." Saying all this he then began to recite Krsna nama. Sometimes he would sing songs on Krsna. He did not feel the need for food or water. He would at times cry loudly the name of Krsna. He tried to follow the orders of his guru and remained absorbed in Sadhana and Smarana. He tried to keep the sports of Radha Krsna always in his mind. With that thought in mind he would sometimes think of the divine faces of Radha Krsna. At times he would taking pleasure in smearing saffron on the bodies of Radha Krsna and at times he would fan them and massage their gracious legs. He began to pray to the confidants of Sri Radha namely, Lalita, Vishakha, Chitra, Champaka Latika by asking them to favor him to attain the feet of Radha Krsna. He prayed to Rupavati, Lavanga, Gaura

Manjari and Manjulali to favor him. He told them that he always wanted to remain with his guru Narottama and serve Krsna by living anywhere at any place. His request to them was to keep him in their confidence by making him one of their confidants. In this way he passed his days in Sadhana and Smarana and through this he could tear the net of maya as his days and nights all became the same.

After sometime the Nawab one day paid a visit to the prison and met Candra Raya. He asked Candra Raya angrily, "Why is it you do not try to bribe me? You can see that it is the end of your life. I will kill you by throwing you under the feet of an elephant." He ordered the elephant master to bring a drunk elephant to the place. A big crowd gathered at that place to see the death of Candra Raya who had been brought there with his hands and feet tied. The mad elephant ran towards him and Candra Raya began to think of the feet of Prabhu Narottama. The elephant caught him with his trunk and threw him a little distance away. Again the elephant came running angrily but this time Candra Raya grasped its trunk with his two hands and pulled the trunk from its mouth. With a shout of pain the elephant fell to the ground dead. All the people wondered at the power of Candra Raya. The Nawab got up from his throne and holding the hands of Candra Raya requested him to sit beside him. He told Candra Raya, "What a powerful man you are, you have killed the elephant just with your own hands." Candra Raya said, "It is not mine but the power of my Prabhu." The Nawab then asked him to tell everything. Candra Raya told him all and he said to the Nawab, "When you ordered your men to imprison me in the underground jail, I thought about my guru's favor. I tried to remain jolly instead of feeling sorry. Though you did not give me any food, I always ate by citing Krsnanama all the time. My father out of affection sent a person to request my aged lady nurse to give me some food. She quietly gave me some food which has saved my life. During all these days in prison I did not feel sad and I felt so cosy as though I was at home. Now you have brought me here to kill me. What power I have is all from my Prabhu. When the elephant threw me at a distance, I at once began to think about the feet of my Prabhu and when the elephant caught me for the second time I took hold of his only by the grace of my Prabhu and killed it. I want to tell you if you will allow me to. Somedays ago my father sent a person to me who came to me through a tunnel. I asked him how he had managed it without getting hurt and he told me that he knew Kalimantra and because of which he had been able to come. He wanted to pour the mantra into my ears but I rejected it as it was impossible for me to hear any other mantra other than Radha Krsna which my Prabhu had given me. I advised the man that I would not leave the place and to please tell my father. Now I have told you all." The Nawab being pacified took him to his bosom. All the people standing there bowed at the feet of Candra Raya by falling on the ground. The Nawab ordered a horse be brought as a reward for Candra Rai and ordered him to return home saying he was free and he will give him back all his property. So the Nawab handed over the Dastaka and letter himself and ordered his ministers to work under Candra Raya. He gave the Parayana with the mark of his Panja (mark of the palm) to Candra Raya. Candra Raya took his leave from the Nawab and started for his home. But he began to think that his guru had given him strength and that now he should visit his guru. So he sent a letter to his father. He also sent a letter to his brother asking him to come without any delay. He wrote, "I am free from jail, both of you should come here without any delay and bring various items and we shall go immediately to visit my Prabhu. Come here as quick as possible." The bearer of the letter gave it to Raghava who became full of joy and told all to Santosh. They at once gathered all the necessary items and went to meet Candra Raya. They at once started for Khetari on horse. On reaching Khetari, Candra Raya got off the horse and went on foot. He went straight to meet Prabhu. When he reached the house of Thakur Mahasaya, he found him sitting with Kaviraja. Thakura Mahasaya and Kaviraja became very glad to see Candra Raya. Candra Raya fell at his feet and began to cry. Thakur took him in his lap and asked about his well being. Candra Raya told him all and Thakur placed his feet on his head. Thakura then came to know that Raghavavendra Rai and his son Santosh had also come to see him. They came and stood before Thakura Mahasaya and both father and son started singing the glories of Thakura. Thakura favored them by patting them on their backs. Then Candra Raya spoke to his father and brother and they all embraced each other crying. Candra Raya told his father, "Why did you send that man to me? Do you not know it was wrong?" Thakura smiled at Candra Raya. Raghavendra felt ashamed hearing this from his son. He bowed at the feet of Thakura Mahasaya and requested him to forgive him. He even requested his son for forgiveness. The father and son embraced each other and began to cry. The father said, "We are all tied to the gracious feet of Thakura Mahasaya." They stayed there for five days and spent those five days and nights in darshan and kirtana. They then took their leave and started for home.

After sometime Candra Raya went to visit the Nawab. Seeing his farman, the king came quickly to meet him with his Laskaras (army). He offered the Ahira Pargana to Candra Raya. The next day Candra Raya took his leave and went back to his house.

"O my listeners, listen to the Sri Krsna Vajana and try to feel in your minds. The qualities of Thakura Mahasaya are beyond my capacity to describe. The love brought from Vrndavana has flooded the world and all its human beings. The Bhakti Shastra has said about "A Kinchana" (having nothing) which can be found in the character of Thakura Mahasaya to its fullest meaning. Thakura Mahasaya had discarded Upalanva (meaning reproach, reproof, censure and reprimand) which is a mixture of Dambha (pride) and Matsarya (malice). The good qualities of a disciple depend on what type of guru he is found to be. The magnanimous touch of a real guru can make his disciple a real jewel. This should be the method of Sadhana of a disciple. Acarya Thakura and Thakura Mahasaya were the embodiments of Caitanya and Nityanana who had saved numerous human beings from damnation. Acarya Thakura had favored Vira Hamvira and Thakura Mahasaya had favored Candra Raya. I bow at the feet of all these devotees to whom Sri Radhika is the only resort, who are the garlands of Sri Rupa and who are the only means of accomplishing the desires of Prabhu Gauranga. There were many persons who became disciples of Acarya Thakura. I have described the branches of Thakura Mahasaya in a nutshell. Gradually they grew.

I am ordered by my Prabhu to write all these narrations. I have described the qualities of Sri Gopala Bhatta, Sri Lokenath, Srinivasa and Sri Narottama. I know that all the Vaisnavas to whom Prabhu Gauranga is the life, will get pleasure from this book.

Taking the gracious feet of Sri Jahnava and Prabhu Viracandra, I, being Nityananda Dasa, write the book Prem Vilasa.

CHAPTER 20

Glory to Sri Caitanya and glory to Nityananda.

Glory to Advaita Candra and all glories to the Gaura devotees.

Glory to Srinivasa Acarya Thakura, glory to Narottama, a man full of Premarasa.

Glory to Syamananda, the ocean of devotion.

Glory to Ramacandra, a man of superb qualities.

Oh my listeners, listen to me attentively. Now I am describing the branches of these great Vaisnavas. The three great scholar brothers, Trimalla, Venkata and the disciple of Sri Prabodhananda used to live in Trilinga. Sri Gopala Bhatta was the son of Venkata and the disciple of Prabodhananda Sarasvati. While Mahaprabhu had gone to the South, he used to perform the Chaturmasya Vrata by living in the house of Venkata. They all got the essence of Madhurya Rasa of Krsna. They used to worship the feet of Radha Krsna remaining in Vraja bhava. Having got his own Lord in his house, Gopala under the order of his father, used to remain absorbed in the service of Mahaprabhu. Mahaprabhu taught Gopala all the tattvas. Due to the favor of Prabhu, Vrajabhava became manifested in Gopala. Gopala Bhatta was the embodiment of Sri Guna Manjari. Srinivasa Acarya Thakura became his disciple. The Siddhanama of Srinivasa was Sri Mana Manjari. There were many branches of Srinivasa like tree. The main branch was Ramacandra Kaviraja who had been in great friendship with Narottama.

- 1.Sri Govinda Kaviraja was a great worshipper whose nectar-like songs had melted and purified the world.
- 2.There were the wives of two Kaviraja brothers. Acarya had favored their wives. Ratnamala was the wife of Ramacandra.
- 3.Mahamaya was the wife of Govinda.
- 4.Acarya favored the son of Govinda, Divjasimha.
- 5.Srinivasa Acarya had two wives whom he himself gave initiation. Among them the elder one was Draupadi, later known as Isvari.
- 6.The younger one was Padmavati, later known as Sri Gauranga Priya.
- 7.Acarya had three sons and three daughters whom he himself gave initiation.
- 8.The eldest son was Vrndavana.
- 9.The middle son was Radha Krsna Acarya.
- 10.The youngest son was Govinda Gati.
- 11.The eldest daughter was Hemalata.
- 12.The middle was Krsnapriya.
- 13.The youngest one was Kanchanalatika.
- 14.The branches and twigs of them were innumerable. Haridasacarya of Kanchamgadia was the branch of Mahaprabhu. His sons were Gokulananda and Sridasa who took their education from Srinivasa Acarya.
- 15.Sri Gokulananda was the elder son.
- 16.The younger son was Sridasa who got himself initiated to Srinivasa. The branches of Sri Acarya were very strong devotees who used to cause the heretics to tremble in fear.
- 17.Krsna Vallava was the son of Sri Gokulananda, who got favor from Acarya Mahasaya.
- 18.Narasinha Kaviraja.
- 19.Raghunath Kar who became a disciple of Acarya Thakur.
- 20.Ram Krsna Chatta.
- 21.His son was Gopivallava Chatta.
- 22.Gopivallava Chatta married Hemalata, daughter of Acarya. Sri Kumud Chatta was their branch.
- 23.His son was Caitanya.
- 24.Kalanidhi Chatta, husband of Krsnapriya.
- 25.Sri Rajendra Vandhya was his son-in-law.
- 26.Among two daughters of Kalanidhi the elder one was Sri Malati.
- 27.Sri Phulji Thakurani got the favor of Acarya Thakur.
- 28.Vrndavana Chatta was one of the branches.
- 29.Sri Govinda Chakarvarty who got the title of Bhavuka Chakarvarty who used to live in Vorakuli village.
30. His branch was Gopala dasa.
- 31.The son of Sri Govinda Chakarvarty was Sri Raja Vallava who was a branch of Sri Acarya.
- 32.Karnapura Kaviraja.
- 33.Vamshidasa Thakura.
- 34.Gopaladasa Thakura of Bundhai para of Vahadurapura was a branch of Acarya. He was an expert in Krsna kirtana.
- 35.Sri Rupa Gatka.
- 36.His branch was Raghunandana Dasa.
- 37.Sudhakara Mandala.
- 38.His wife was Shyamapriya. The wife and husband both got the favor of Acarya.
- 39.Their son was Radha Vallava.
- 40.Kamadeva.
- 41.Gopala.
- 42.The father of Isvari was Sri Gopala Chakarvarty who was the father-in-law of Acarya.
- 43.He had two sons, the elder one was Syamadasa.
- 44.The younger one was Ramacharana who got the favor from Sri Acarya.
- 45.Another disciple was Sri Raghu Chakarvarty who was the father of Gauranga Priya and the father-in-law of Acarya. He also got the favor of Acarya.
- 46.Another disciple was Krsnadasa Chatta of Farodpura.
- 47.Mohanadasa.
- 48.Vanamalidasa of a Vaidya class.
- 49.Radha Vallava Dasa.
- 50.Mathuradasa.
- 51.Radha Krsnadasa.
- 52.Ramanadasa.
- 53.Ramadasa Kavivallava, who had a great hand in writing who copied many books of Acarya.
- 54.Gopaladasa, father of Vanamalidasa.
- 55.Atmarama.
- 56.Nakadi branch.
- 57.Chatta Shyamadasa.
- 58.Durgadasa.
- 59.Gopiramanadasa.
- 60.Vaidya class - Raghunath dasa.
- 61.Sri Dasa.
- 62.Gokulananda Chakarvarty got the title of Kaviraja.
- 63.Gokulananda Dasa.
- 64.Gopala Dasa Thakur.
- 65.Chatta Shyamadasa.
- 66.Radha Krsnadasa.
- 67.Ramadasa Thakur.
- 68.A great devotee Mukunda Thakur.

69.Vyasa Chakarvarty of Vana Visnupura who got the title of Acarya due to the favor of Acarya. 70.His wife Indumukhi. 71.Another branch - their son Shyamadasa. 72.King Vira Hamvira, who had stolen the books, due to the favor of Jiva Gosvami got the name Caitanya dasa. 73.His queen Sulakshamana. 74.The prince got the initiation from his father Vira Hamvira. 75.Karunadasa Majumdar of Karana family who had two sons. 76.Janakirama Dasa and 77.Prakasha Dasa who used to write the letters on behalf of Acarya and who got the title of Viswasa. 78.Ramadasa. 79.Gopaladasa. 80.Vallavi Kavipata. 81.Three disciples of Acarya of Deoligrama - First, Krsna Vallava Chakarvarty in whose house Acarya first of all became the guest. From him Acarya got the news of the stealing of book and favored him. 82.Narayana. 83.Nrsimha. 84.Vasudeva Kaviraja. 85.Vrndavana dasa Kaviraja. 86.Vagavanadasa Kaviraja. 87.Srimanta Chakarvarty. 88.Raghunandana. 89.Gauranga dasa. 90.Gopijana Vallava Thakura. 91.Thakura Srimanta. 92.Caitanyadasa. 93.Govinda dasa. 94.Tulsirama dasa. 95.Vipra Valarama Dasa. 96.Jayarama Chaudhuri of Utkala. 97.Brahmin Sri Harivallava Sarkar Thakura. 98.Krsna Vallava Chakarvarty. 99.Krsna Purahita Thakura of Gauda. 100.Shyama Chatta and his branch. 101.Shyamasundara Dasa. 102.Jayarama Chakravarty of Gauda. 103.Mathuradasa. 104.Atmarama. 105.Mathura nivasi Sri Govindarama. 106.Sri Gopaladasa. 107.A branch of Acarya settled in Sri Kunda - Mahanadasa. 108.Hari Prasada. 109.Vrajanandadasa. 110.Harirama. 111.Sukhananda. 112.Muktarama. 113.Kalanidhi of Vangadasa. 114.Rama Sarana. 115.Rasikadasa. 116.Premadasa. These were all the branches of Srinivasa Acarya.

Now I am mentioning the branches of Narottama who had many disciples. Narottama was a great devotee of Sri Krsna Caitanya who had delivered the universe by distributing Harinama. Lokenatha Gosvami was the disciple of Mahaprabhu. Lokenath used to live in the village named Talagadi of Jessore. He went to Vrndavana being ordered by Mahaprabhu. He manifested the idol of Sri Radha Vinod Deva. His Siddhanama was Manjulali Manjari. His disciple was Narottama whose Siddhanama was Champaka Manjari. Narottama had innumerable disciples.

Balarama Chakarvarty of Khetari who was a brahmin of Savarna caste belonging to Radi class. He got the title of Pujari due to his sincerity in serving the idol.

Sri Rupa Narayana Pujari of Savarna caste belonging to Radi class of Khetari.

Ravirai Pujari of Budhari was a Vaidak brahmin.

Sri Gopirama Chakarvarty, an expert in Sankirtana.

His elder brother Rama Kanta and his son Radha Vallava Dutta. Both of them got the favor of Thakur Mahasaya.

Purusottama and Krsnananda were two brothers. Sri Santosha Rai was the son of Purusottama Dutta who had great friendship with Govinda Kaviraja. Santosh's younger brother was the disciple of his elder brother.

Rama Krsna Acarya Mahasaya who lived at Goyase on the meeting place of the rivers Ganga and Padma. He had been a great scholarly brahmin who had many disciples.

Another branch - Ganganarayana Chakarvarty who used to live at Gamvila village on the bank of the Ganges. He used to be absorbed into the love of Krsna always and got the title of Thakura Chakarvarty. He had been a great scholarly brahmins of Varendra caste. He used to feed 500 pupils everyday. He also got many disciples of his own.

Radha Vallava Choudhuri. Branch - Nava Gauranga dasa. Narayana Ghosa. Vinoda Rai. Fagu Choudhuri. Raja Govindarama. Vasanta Rai. Prabhu Rama Dutta. Branch - Sitala Rai. Dharmadasa Choudhuri. Nityananda dasa. Dharu Choudhuri. Branch Chandidasa. Vaktadasa. Boncha Ramabhadra. Ramabhadra Rai. Janaki Vallava Choudhuri. Branch - Srimanta Dutta. Purusottama. Gokula Dasa. Haridasa. Gangaharidasa. Branch - Raja Narasinha Raya who got the favor of Narottama to a great extent. Rupa Narayana Gosvami who used to sing so sweetly that Prabhu Viracandra being enchanted gave him the title of Gosvami. Formerly he had been famous in the name of Rupa Candra. It had been changed into Rupa Narayana in Vrndavana. He used to live at Egara Sindhura in Kamrupa of Vangadesha on the bank of Brahmaputra River. He was a Kulin brahmin of Varendra caste. He was a great scholar and a great devotee who got the initiation from Thakura Mahasaya.

Narasinha's wife Rupamala got the favor from Narottama.

Jagannatha Acarya, a great scholar of Telia Budhari village was a Vaidak brahmin.

Branch of Krsna Acarya who was a Varendra brahmin of Gopalapura. Branch - Radha Krsna Bhattacharya of Radi brahmin of Navadvipa.

Devidasa, a kirtana singer and an expert in different Shastras to whom Thakur Mahasaya had given Diksha mantra.

Vaishnava Charana branch. Sivarama dasa. Krsnadasa Vairagi Raya. Krsnadasa Thakura. Samkara Viswasa. Madana Raya. Another branch Vadu Caitanyadasa. Harish Candra Raya, zamindar of Jalapantha who had been a tyrant but after getting favor from Narottama he became a changed man and got the name from Thakura Mahasaya as Haridasas.

Raghavendra Raya, zamindar of the northern part of Gadera Hatta was a very pure hearted devotee and he came of a brahmin family. His wife was Visnupriya.

Raghavendra had two sons who had been notorious tyrants formerly. Their names were Candra Raya and Santosha Raya. Later both of them became great Vaisnavas and gave up all the pleasures of worldly life. The two wives of the two Rayas became disciples of Thakura Mahasaya. Candra Raya's wife was Kanakapriya. Santosha Raya's wife was Nalini. Branch - Gandharva Raya. Gangadasa Raya. Vraja Raya. Radha Krsna dasa. Krsna Raya. Dayaramadasa. Branch - Jagata Raya. Haridasas Thakura. Sri Kanta. Ksheru Choudhuri. Branch - Rupa Raya. Candra Sikhara. Ganesha Choudhuri. Sri Govinda Raya. Mathura Dasa. Vagavata Dasa. Sri Jagadisha Raya. Branch - Narottama Majumdar. Mahesha Choudhuri. Branch - a Vaidak brahmin Shamkara Bhattacharya of Naihati. Gosvami Dasa. Murari Dasa. Sri Vasanta Dutta. Shyamadasa. Gopala Dutta. Ramadeva Dutta. Ganga dasa Dutta. Manohara Ghosha. Arjuna Viswasa. Kamala Sen. Yadava Kaviraja. Manohara Viswasa branch. Krsna Kaviraja. Vishnudasa Kaviraja Thakura, the greatest man of the Vaidya family of Kumaranagara.

Muka Maitra of Faridapura. Govardhana Navdhari. Valaka dasa Vairagi. Vairagi Gaurangadasa. Viharidasas Vairagi. Gokula dasa Vairagi. Prasada dasa Vairagi. Vipra Dasa in whose rice godown the idol of Gauranga deva had been found. His wife was Vagavati. They had two sons, elder one was Yadunatha. Ramanatha, the Vaktiratnakara who used to live at Pachpara village. Once his favor to Gurudasa Bhattacharya of a Vaidak brahmin family helped Gurudasa to recover from leprosy. Gurudasa Bhattacharya who became a disciple of Vakti Ratnakara. Gurudasa lived at Gopalapura in Rada. Narasinha Raya had brought many Pandits to Thakura Mahasaya. I am now mentioning their names - Yadunath Vidyabhusana, a man of superb bhaktirasa. Kashinath Tarkabhusana. Haridasas Siromani. Durgadasa Vidyaratna. Sivanarayana Vidavayisha. Chandra Kanta Naya Panchanama. These people were dacoits in the group of Chandra Raya and got favor from Thakura Mahasaya - Vanamali Chatta. Govinda Vaduri. Nilmani Mukhuti. Lalita Ghosal. Kalidasas Ganguli. Siva Chakarvarty. Thakura Mahasaya used to visit many places where he had many disciples. Kashinath Vaduri. Rama Jaya Maitra. Narayana Saniyal. Misra Purandara. Raghunath Vaidya and Misra Haladhara.

Now I will mention the names of the branches of disciples of Shyamananda. Suryadasas Sarkhela was a great scholar and his brother Gauridasas was also a man of great qualities. Formerly they used to live at Shaligrama. Then they came to settle in Amvika on the bank of the Ganges. The Siddhanama of Gauridasas Pandita was Subala Sakha of Krsna. He manifested the worship of Gaura Nityananda. He was a very favorite person of the branch of disciples of Nityananda under whose order Gauridasas decided to settle at Amvika. His disciple was Sri Hrdaya Caitanya Mahasaya. His Siddhanama was Sri Sudhira Sakhi of Sri Radhika. His disciple was Duhkhi Krsnadasas of a Sadyopa family who became famous in the name of Shyamananda in Vrndavana. When he got the nupura of Sri Radhika, he got the favor of Sri Jiva Gosvami who had changed his name as Shyamananda. Shyamananda's Siddhanama was Sri Kamaka Manjari. Jiva taught him many tattvas. Shyamananda Prabhu was the incarnation of ecstasy of Advaita. He had many disciples. Sri Kisoridasas. Dina Bandhu of Dharendra village. Nimu Gopa. Kanai Gopa. Hari Gopa. The best branch - Rasikananda and Sri Murari of Utkala. The wives of these two brothers had become disciples of Shyamananda. Malati, wife of Rasikananda; Sacirani, wife of Sri Murari. They used to live at Rayani village who had many disciples of their own. Another branch - Damodara Yogi who was a great scholar and used to debate with Shyamananda for a long time. At last Shyamananda by piercing his heart showed Damodara his celestial thread which incurred the belief of Damodara who at last got himself initiated to Shyamananda. Yadunath. Rama Bhadra. Sri Jagadisvara. Dhurvananda of Balaramapura. Purusottama, Krsnahari Dasa. Uddhava of Nrsimhapura, a favorite disciple of Shyamananda. Askura. Madhusudama. Govinda. Jagannatha. Gadadhara. Sundarananda. Hari Raya. Kalinatha. Sri Krsna Kisoras. Chintamani of Gopivallavapura. Sri Jagadisvara. Virabhadra. Radhamohana. Haladhara. Radhananda. Nayana Bhaskara. Gauridasas. Sikhidhwaja. Gopala. The Yavana dacoit Sher Khan who later became known as Sri Caitanya dasa, gave up all worldly pleasures and became a great Vaisnava. He would

always cite the names of Caitanya, Nitai and Advaita and used to roll on the ground crying ecstatically. He used to take Harinama by counting.

Now I will describe the Svarupa (real characteristics) of the three Prabhus- Srinivasa, Narottama and Shyamananda. They took their births due to the love of Mahaprabhu. Srinivasa was the embodiment of Mahaprabhu. Narottama was the embodiment of Nityananda Prabhu and Shyamananda was the embodiment of Advaita Prabhu. The inhabitants of Utkala got enormous happiness from the association of Shyamananda. The three Prabhus were the incarnations of ecstasy of Sri Caitanya, Nityananda and Advaita. Srinivasa was one sixteenth part of the full spirit of Sri Caitanya (amsa Kala), Narottama was the amsa kala of Sri Nityananda and Shyamananda was the amsa kala of Sri Advaita.

"What had been Nityananda so became Narottama, what had been Sri Caitanya so became Srinivasa and what had been Sri Advaita so became Shyamananda. In this way these three came on the earth."

After the worldly disappearances of these three Prabhus, these three Prabhus came on the Earth and gratified the universe by their devotion and love.

Oh my listeners, listen to me attentively as I am now describing the branches of disciples of Ramacandra Kaviraja. Chiranjiva Sen of Khanda and his wife Sunanda had two beautiful sons - Ramacandra and Govinda. After the death of their father the two brothers had to live with their maternal grandfather in Kumaranagara. Then they came to Telia Budhuri village to settle there. Ramacandra Kaviraja became the disciple of Srinivasa. The Siddhanama of Ramacandra was Karuna Manjari. He had three main branches. Harirama Acarya branch - he was a great scholar of a brahmin family of Radi class. He used to live at Goyasa village on the meeting place of Ganga and Padma. Vallava Majumdar of a brahmin family of Radi class. Valasama Kavipati was a great scholar of Budhari.

These are all the branches of disciples of the Vaisnava Prabhus. Now I will say something about different. I have completed the 20 Cantos of the book Prem Vilasa. I have written it only under the order of my guru and so I do not know if it is done perfectly or not. I have tried to write all the episodes that I had listened to or seen with my own eyes. By taking the feet of my guru, I have tried to write this book. My diksha guru is Sri Jahnava Isvari. For describing her favor to me, I have to speak with a million mouths. Viracandra Prabhu is my Siksha guru who has favored me alot. My father was Atmarama Dasa and my mother was Sandamini. I am their only child. When I had been a mere boy, my parents had passed away. Being an orphan, I had been in deep thought about my future. One day at night, I had a peculiar dream. Janhava Isvari was telling me, "Do not get nervous. Come to Khardaha and get yourself initiated to me." I went to Khardaha and got the favor of Sri Isvari. Formerly my name was Balarama Dasa. Sri Isvari changed it into Nityananda dasa. This is my biodata. I bow repeatedly at the feet of my guru, Krsna and the Vaisnavas.

Taking the feet of Sri Jahnava and Viracandra, I, being Nityananda dasa, have completed the book "Prem Vilasa."