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Bhaktiratnakara

CHAPTER 1

Glorification of the Vaisnava Prabhus

O my Lord Gaurahari, You are the abode of auspiciousness which is as beautiful as the kirtana of Krsna. You are the ocean of elegance, bestower of constant flow of devotion and mountain of love which is as bright as gold. Your beautiful features give soothing relief to the eyes of every living being and you are mankind's salvation from all kinds of misfortune. You are the center of the Lila Vilasa, and the life of the devotees. Be kind to me.1

O my Prabhu, Sri Gopala Bhatta, the bee at the lotus like feet of Sri Gaura. You are the sun which destroys the darkness of illusion, the ocean of kindness and the greatest of all the brahmanas. You are the son of Sri Venkata Bhatta and a valuable ornament of divine love and devotion. You are the destroyer of worldly miseries and a resort of happiness to the misery stricken people. O Lord save me.2

O my Prabhu, Srila Gopala Bhatta, a bee at the lotus like feet of Mahaprabhu. You are the most skillful devotee of the Lord. O my Prabhu Srinivasa, whose complexion is as golden as Sri Sacinandana, you are the king amongst all the brahmanas. Please bless me.3

I constantly worship the companions of Srinivasa Prabhu who is like the wishing tree of devotional love of Sri Krsna Caitanya Candra. 4

My dear listeners, please repeatedly and joyfully hear the Bhaktiratnakara which is the life of all Vaisnavas and the destroyer of all miseries and misfortunes.5

Glorification of Sri Gaura Sundara and his companions

All glories to Sri Krsna Caitanya, the God of Gods who was a lover of devotion and whose beautiful features fascinated the whole world.6

He was the husband of Laksmi and son of mother Saci and Jagannatha. He was the life and soul of Nityananda, Advaita and Gadadhara. 7

O my Lord, even the Vedas have glorified you and there is no one who is not attracted by Your lila.8

You are the guru, the power of devotion and an incarnation of Lord Visnu. You have manifested your Vilasa through these features. 9

The experts in Vaisnava religion always try to glorify your vilasa which in their opinion is the source of well being and good fortune.10

I worship these Vaisnava gurus without considering their education and culture; Srivasa and his devotional companions, Advaita Prabhu and his devotional followers, Prabhu Sri Nityananda and his associates, Sri Gadadhara and his followers and Sri Krsna Caitanya the Lord Himself.11

Krsna used to show his vilasa through six channels: Guru, Krsna, devotee (bhakta) power (sakti) incarnation (avatara) and revealment (Prakash).12

Except by His favor no one had the ability to understand the mysterious ways of

the Lord's divine lila.13

You are the Lord Himself, the only resort of all living beings. I dare not speak a word against Your will. 14

All glories to Sri Guru Krsna Caitanya, the mine of valuable gems like kindness and the giver of devotional love.15

All glories to Nityananda Rama who was the Ocean of kindness and mercy, the rescuer of the universe and friend of the poor and unfortunate.16

You are the original embodiment of Mahaprabhu Krsna Caitanya and the only person who can fulfil the desires of mankind.17

All glories to Sri Advaita Deva the kind hearted savior of all mankind.18

You are a part (amsa avatar) of Krsna Caitanya. I have not the audacity to attempt to describe your glory.19

All glories to Sri Gadadhara Pandita Gosvami who was the greatest inheritor of the Power of Mahaprabhu and whose devotional qualities overflowed their boundaries.20

All glories to Srivasa Pandita who was the greatest of all the devotees and whose devotional character was unobtainable even by the Gods.21

All glories to Sri Svarupa, Vakreswara, Sri Murari and Haridasa.

All glories to Narahari, Gauradasa, Suklambara, Sri Mukunda, Vasu, Madhava and Sankara.23

All glories to Vidyanidhi Pundarika and Vasudeva Sarvabhauma Battacarya.24

All glories to Gadadhara Dasa Pandita, Jagadisa and Kashishwara.25

All glories to Sri Paramananda Bhattacharya and Krsnadasa Brahmachari. 26

All glories to the son of the Acarya, Dvija Haridasa and lotus eyed Rai Ramananda.27

All glories to Lokanatha, Sri Bhugarbha, Sanatana and Rupa.28

All glories to Kashi Misra, Gopinatha, Sastidhara, Abhirama, Vamsi and Saranga. 29

All glories to Sri Prabodhananda Saraswati, Sri Gopala Bhatta and the other sons of Sri Venkata.30

All glories to Raghunatha Bhatta, Raghunatha Dasa and Sri Raghava, the inhabitants of Govardhana.31

All glories to Sri Hridayananda, son of Acarya, Ciranjiva Sena and Sri Raghunandana.32

All glories to Kanu, Dhananjaya, Vijaya, Ramai, Sri Subuddhi Misra and Sri Jiva Gosvami.33

All glories to Bhagavata Acarya, Madhava, Sridhara and Dasa Vrndavana.34

All glories to Krsna dasa Kaviraja Mahasaya and Srinivasa Acarya.

All glories to Sri Thakura Mahasaya, Narottama and Hari Syamananda. 36

All glories to the innumerable devotees of Sri Caitanya candra.37

Sri Krsna Caitanya was the life of all his devotees who were very fortunate, having received his favor. 38

Unlimited descriptions rush to mind in describing the characters of the devotees of Mahaprabhu Caitanya who was always inclined to fulfil the desires of those devotees.39

Gauracandra behaved lovingly with His devotees on whose supplication He had agreed to incarnate in this world.40

The lila that Gaurahari enacted in the Kaliyuga was beyond the comprehension of Brahma, Siva and other demigods.41

That beautiful lila of Sri Caitanya was divided into three segments beginning, middle and final.42

The first portion dealt with Sri Caitanya as a scholar , middle portion dealt with the revealment of the glory of kirtana.43

The last portion dealt with Gauracandra's life in Nilacala as a sannyasi after he commanded Nityananda to take responsibility for Gaudadesh.44

The Kali Yuga was grateful for the presence of Sri Krsna Caitanya as a glorious sannyasi along with His associates Nityananda and Advaita.45

Prabhu Advaita and Nityananda, the incarnation of Haladhara Balarama, were the inseparable bodies of Sri Caitanya.46

Who could realize the devotional sincerity of Nityananda and Advaita, who always used to swim in the ocean of love of Sri Caitanya?47

Who does not wish to hear the nectarine conversations of Nityananda and Advaita?48

Long live these two great devotees of Sri Caitanya! I wish I had the power to sing their glories in countries near and far.49

In Navadvipa, Mahaprabhu Gauracandra, Nityananda and Advaita performed many delightful pastimes.50

The devotees of Mahaprabhu relished these nectarine pastimes continuously.51

The Universe was purified by these transcendental lilas of Gauranga, but the enemies of the Vaisnavas were ever deprived of the pleasure of those pastimes.52

Those who received the favorable touch of the Lord's devotees sank deep in the ocean of devotional love.53

Mahaprabhu had done two types of sport namely appearance (prakat) and disappearance (aprakat). Sometimes Mahaprabhu appeared and sometime disappeared before his devotees.54

But while in appearance or in disappearance, Mahaprabhu behaved the same with his devotees. 55

All the Vaisnava scriptures have described the Nadia Vihara of Sacinandana.56

In Caitanya Bhagavata it is stated: Gaurarai is enacting His lila even today in Nadia, but only a fortunate person gets the opportunity to observe it.57

Mahaprabhu's devotion to Nadia Dharma is a known fact. Whoever denies it is simply a sinner.58

Daily we worship that Caitanya, Advaita and Nityananda who revealed themselves wearing the Brahmasutra and existed with their external companions in the abode of religion.59

Sri Vrndavana Candra Gaura took the pleasure in strolling through Nadia followed by devotees of many different religious sects.60

Navadvipa and Vrndavana were non different. In one place Mahaprabhu exhibited his pastimes and in the other place Syama.

Navadvipa and Vrndavana seemed to be two different places only to those who had no knowledge of the real identity of Mahaprabhu as the incarnation of Shyama.62

Only those who regarded both Gaura and Krsna as their life and soul, could understand that Navadvipa was identical with Vrndavana

By getting the favor of Mahaprabhu one could realize that the vilasa of Navadvipa was non different from the vilasa of Vrndavana.64

Long live the devotees of Mahaprabhu. Now please listen to my narration. 65
I would like to describe some aspects of Sri Gopala Bhatta's life and character.66
Sri Gopala was a great devotee and lover of the Lord who had taken Gauracandra as his life and soul.67

Srinivasa Acarya, the monarch in the realm of love, was the most favorite disciple of Sri Gopala Bhatta. 68

The followers of Srinivasa Acarya also became very famous for their devotional attachment to the Lord.69

I want to elaborately describe the lives of those devotees for whom Gauranga and his associates were the only refuge.70

O listeners, I request you again and again to think only of Sri Krsna Caitanya and nothing else.71

The real glory of Gauracandra in this world was that he could be dominated by those devotees who had nothing but Him within their hearts.72

Sri Krsna caitanya Mahaprabhu was the life of His devotees and the devotees were the only concern of the Lord.73

According to the wish of Mahaprabhu, the devotees took birth in different places and the Lord could meet them from time to time.

The expert writers of Vaisnava literature have described the meetings of Mahaprabhu with His devotees.75

Those who deny the truth of the relationship between the Lord and His devotees are sure to perish.76

I advise both devotees and lay men to accept this as universal truth and not to try to speculate on it.77

The sincere desire of the devotees is certainly more powerful than the Lord Himself, for Mahaprabhu adores the devotional qualities of His own servants.78

Sometimes Mahaprabhu would go to meet his devotees, and at other times the devotees would go to meet Him.79

The particulars about the ancestors of Sri Gopala Bhatta

Mahaprabhu met Sri Gopala Bhatta in South India.80

I shall summarize the history of the Bhatta family: Sri Gopala Bhatta was the son of Sri Venkata Bhatta.81

Sri Venkata Bhatta lived in the south and was a renowned brahmin scholar of all sastras.82

Trimalla, Venkata and Sri Prabodha nanda were three brothers of whom Sri Gauracandra was the very life and soul.83

Formerly they were worshippers of Sri Laksmi Narayana, but by the favor of Mahaprabhu they later became great devotees of Radha Krsna.84

During his visit to the South, Mahaprabhu Gaurahari spent four happy months in the house of the Bhattas.85

In the book Caitanya Caritamrta, there was a beautiful description of the Lord's Southern tour.86

There was no mention of Gopala Bhatta in the Caitanya Caritamrta but his family is mentioned.87

In Caitanya Caritamrta (madhu kanda 9/82-83) there is mention of a Vaisnava named Sri Venkata Bhatta who respectfully invited Mahaprabhu to his house.88
He washed the feet of the Lord and drank the water with all the members of his family.89

It was said that Gopala, the son of Venkata became ecstatically emotional by drinking that water.90
Although he tried to control his body it shivered in ecstatic love.91
Gopala was a beautiful young man whose complexion was as bright as a golden champaka flower. 92
His lotus like face had large eyes and eyebrows and his nose and forehead bore the bright tilaka of the Vaisnavas.93
How beautiful were his ears and neck. How beautiful were his hands, chest and thin waist.94
How beautiful were his shank, knees, reddish feet. He wore bright clothes and was decorated with many ornaments.95
Everyone was fascinated by his ever increasing beauty and his manliness.96
Having received Mahaprabhu - his life and soul - Gopala engage himself most gladly in the Lord's service.97
I worship Sri Gopala Bhatta Prabhu who was the best of all brahmanas and was engaged with utmost sincerity in the service of Sri Caitanya Mahaprabhu.98
I am unable to describe how Gaurahari favored Sri Gopala Bhatta.

The character of Sri Gopala Bhatta

Nevertheless I shall attempt to describe the character of Gopala who was always engaged in the service of Sri Mahaprabhu.100
He was not satisfied to see Mahaprabhu as an ascetic but he lamented privately.101
He addressed Providence with a choked voice, "O Providence, why was I born in this far away place?102
"Why have you forced me to see Mahaprabhu in the dress of an ascetic and deprived me from observing His pastimes in Nadia?103
"How cruel you are to allow Him the life of a renunciate when I long to see Him as Vrajendra Nandana, the Lord of Sri Radhika."
Lamenting in this way he wept like a mad man and breathed a heavy sigh as hot as fire.105
Forgiving Providence, Gopala then lamented that the ill fortune was his own fault.106
Having spent himself in lamentation, Gopala remained reticent yet Gaurahari could understand the state of Gopala's mind.107
When Gopala fell asleep, the Lord of Navadvipa appeared to him in a dream.108
Lord Gaurasundara strolling through the streets of Navadvipa and he was there with him.109
Nityananda and Advaita took him lovingly in their arms but when they were about to tell him something, he woke up from his sleep.
Gopala looked around in bewilderment and then went impatiently to find Sri Gaura.111
Mahaprabhu was delighted and revealed Himself in the form of a cowherd boy with a blue complexion.112
The divine beauty remained but in a few moments the blue complexion turned golden.113
The glow of Gaurasundara's beauty enchanted the universe. How beautiful was that hair that curled across His shoulders.114
His forehead was decorated by Vaisnava tilaka, his eyebrows were dramatically

raised and his magnificent glance stole the hearts of all the ladies.115
His beautiful face defeated the pride of the autumn moon and His smile showered nectar.116
His beautiful dhoti was wrapped with three folds and decorated with various ornaments, His gestures and postures were fascinating.117
The garland of malati flowers hanging round Nimai's neck enchanted Gopala.118
He fell to the feet of Mahaprabhu and again looked at his face with expectation, but the Lord had reassumed His ascetic form.119
Mahaprabhu Gauracandra pacified Gopala and gave him direct instructions.120
He ordered him to go to Vrndavana as soon as possible for there he would meet two valuable jewels namely Rupa and Sanatana.121
"Tell them about My desire," said Mahaprabhu. "In Vrndavana, you will get many disciples from all over the world."122
Having instructed Gopala, Mahaprabhu took him in his lap and soaked his body with tears from His own eyes.123
Mahaprabhu advised Gopala to keep the instructions confidential and not discuss them with anyone. Gopala was very happy with that.124
Sri Venkata Bhatta was satisfied seeing the sincerity with which Gopala served Sri Gauranga.125
He dedicated his son to the gracious feet of Gauracandra and became truly happy. Thereafter Gopala spent his days and nights with Sri Gaurahari.126
The thought that Mahaprabhu would leave their house after four months made the three brothers morose.127
Trimalla, Venkata and Sri Prabodha nanda wondered how they could spend their days without Mahaprabhu.128
"Who will joke with us" they asked each other. "Who will accompany us while we bathe in the river Kaveri?129
"Who will perform san kirtana in the temple of Ranganatha and who will give worthless fellows like us the gem of devotion?130
Without Mahaprabhu's presence these crowds will all disperse and the holy place shall be vacant."131
Though tears streamed silently down their faces, they did not disclose their worries to any one.132
At the end of the scheduled four months when Mahaprabhu actually left their houses, they cried out in despair.133
As the Lord left their house, the Bhatta's fell on the ground at His feet.134
Mahaprabhu pacified the three brothers by embracing them affectionately.135
After pacifying Gopala, Mahaprabhu continued on His Southern tour. At last He reached Nilacala where He met His associates and devotees.136
He visited Gauda and Vrndavana where He also met many of His devotees.137
The great ascetic Sri Krsna Caitanya gratified the Kali Yuga with help of his devotees.138
Wherever he went he informed his devotees that he had decided to stay in Nilacala.139
But in South India Sri Venkata Bhatta and his two brothers grew morose because of the separation from Sri Caitanya.140
In the absence of his master Sri Gopala's state of mind was beyond description.141
He reflected on that moment of separation when Mahaprabhu had assured him

that his desires would soon be fulfilled.142
He thought of Mahaprabhu's promise to take him to Vrndavana.143
Gopala remained absorbed in love of Sri Gauranga, and his fame in explaining devotional doctrines began to spread throughout the country.144
His pleasure was derived from spreading the glories of Sri Gauranga and defeating the views of the illusionists.145
Educated people eulogized Gopala Bhatta and wondered how he had gained so much knowledge so easily.146
Somebody said, "The credit goes to Sri Parabodha nanda who has educated him since his childhood.147
"No one can match the learning of Sri Gopala who certainly gained his knowledge through the earnest efforts of his uncle."148
Somebody said, "Because of his vast learning Prabhonanda has earned the title Saraswati.149
Whether awake or sleeping he never thinks of anyone but his Lord Sri Krsna Caitanya."150
According to Hari Bhakti Vilasa (1:2) "Gopala Bhatta, the disciple of Srila Prabodhananda and a favorite devotee of Lord Sri Gaura Sundara, is compiling the book Sri Hari Bhakti Vilasa, having satisfied Sri Raghunatha dasa and Rupa Sanatana."151
A renunciate in worldly matters, Sri Gopala Bhatta was both affectionate and poetic. He was an expert in singing, playing musical instruments and dancing.152
The book of verse compiled by Sri Gopala Bhatta for which Prabhonanda should be given first credit - uses to enchant both the readers and the listeners.153
In this way, everyone praised Sri Prabodhananda and Gopala, his nephew who was highly learned and also kind hearted.154-155
Sri Gopala took serious responsibility in looking after his parents who were always satisfied with him.156
Once a brahmin told Sri Venkata Bhatta, "You must be proud to be the father of a son who is illustrious in every way.157
"I have never seen such deep devotion as your son exhibits nor such submission toward parents."158
Venkata Bhatta was delighted to tell the brahmin about Gopala's life long endurance to be a great man.159
Gopala had eagerly anticipated seeing Lord Jagannatha in Nilacala and at the same time he was interested in learning Vyakarana and other scriptures.160
Sri Venkata Bhatta also told the brahmin how his son Gopala had shown sincerity in serving Sri Krsna Caitanya, the Absolute Being.161
The brahmin enjoyed the stories about Gopala and admired Sri Venkata Bhatta for being the happy father of such a fine son. Thereafter the brahmin returned home.162
The parents of Gopala were certainly fortunate to have a son who had fully dedicated himself to the gracious feet of Sri Caitanya.163
They gladly lpermitted their son to go to Vrndavana and thereafter they uttered the name of Mahaprabhu and left the world forever.164
After sometime Gopala met Rupa and Sanatana in Vrndavana.165
Although Sri Caitanya was in Nilacala at that time because he was God Himself He could understand that Gopala had gone to Vrndavana.166

One day he left the house of Misra and went to meet Gopinatha and Gadadhara.167
The attraction Gouracandra felt towards Gadadhara was a precious emotion which only a vastly fortunate man could have deserved.168

Similarly the depth of the friendships between Nityananda and Gadadhara was beyond ordinary comprehension.169

Descriptions of the interactions between Gadadhara and Advaita used to give a sense of soothing relief to those who heard them.

Srivasa Pandita always admired Sri Pandita Gadadhara and considered him more dear than his own life. 171

No one could understand what happiness lay in the relation between Prabhu Haridasa and Prabhu Gadadhara.172

Nor could they grasp what sort of love prevailed between Pandita Sri Gadadhara and Dasa Gadadhara.173

No human being exists who can adequately describe the loving relationship between Gadadhara and his Lord Sri Gaurasundara.174

In the house of Gadadhara, Mahaprabhu and his devotees used to take their seats.175

Only the most fortunate could witness the beautiful scene.176

The great ascetic, Mahaprabhu Gaurarai, softly spoke His mind to the devotees.177

"I feel concerned because I have not received any news from Vraja for a long time."178

He told the devotees that he wanted to send some letters to Vrndavana, but as He spoke, a letter arrived from Rupa and Sanatana in Vraja giving news of Gopala Bhatta's arrival there.

In His enthusiasm over the letter, Mahaprabhu began to describe Gopala to his devotees.181

"During My southern tour, I had the pleasure of staying at the house of Venkata Bhatta.182

"There I met Sri Bhatta's son Gopala who had already proven himself a great scholar of all scriptures.183

"With the permission of his father, Gopala had gladly served Me with great sincerity.184

"Lord Krsna has been kind to him and he has now gone to live in Vrndavana.185

"Rupa and Sanatana are very dear to Me and they sent Me a letter as soon as Gopala arrived there."186

Mahaprabhu's devotees were happy to hear the Lord relate His story.

The Lord praised Rupa and Sanatana and then sent them His reply.

He wrote, "I am glad to hear of Gopala's arrival in Vrndavana. You should accept him as your own brother.189

"Continue to send Me letters from time to time informing Me of your welfare and activities.190

"The books which you have already written and those which you are currently writing will later be well accepted by the world.191

"The person who will help to circulate all books, has now arrived by the wish of Lord Krsna."192

Mahaprabhu ordered a person to take the letter and many clothes for his Vrndavana disciples and to leave without delay for Vraja.

When the courier met the Gosvamis in Vrndavana, he delivered the doras,

Kaupinas and outer garments along with the letter.194
I dare not attempt to describe how joyfully the Gosvamis received the gifts and letter from Mahaprabhu.195
Sri Rupa and Sri Sanatana lovingly accepted Sri Gopala as their brother.196
An internal revelation helped Gopala identify Sanatana Gosvami at once.197
Sri Sanatana Gosvami described the book Sri Hari Bhakti Vilasa to Gopala.198
While listening to the book, Gopala harbored a secret to serve the deity of the Lord. One night in a dream, Sri Govinda dev told Rupa about Gopala's desire.199
Under Sri Rupa's affectionate guidance Gopala learned to serve Sri Radha Raman.200
This subject shall be discussed in detail later, but for now I will say that Gopala's effort in serving the Lord was very sincere.201
Lokanatha, Bhugarva, Pandita Kasiwara, Sri Paramananda and the other devotees all showered their love on Gopala Bhatta.202-203
He liked to spend his days with Rupa Sanatana discussing the loving pastimes of Sri Krsna Caitanya.204
Sri Gopala's heart swelled with love for Sanatana while a deep friendship grew between him and Sri Rupa.205
But above all other relationships, Sri Bhatta relished his absorption in the service of Sri Radha Raman.206
By dint of his knowledge and devotion, Gopala could satisfy anyone's desire, and he soon became dear to everyone in Vrndavana.207
According to Prachinairapuktama: I pay my tribute to Sri Gopala Bhatta who became satisfied by the love and friendship of Sanatana and Rupa Gosvami and who constantly remained absorbed in the service of Sri Radha Ramana.208
Some have tried to describe the activities of Gopala Bhatta, but many have failed.209
Whoever tries to debate the deep rooted significance of his life will be plagued by guilt.210
Even the former great poets had failed to describe the whole life and activity of Gopala Bhatta.211
I hope that I will be able to describe it later but not now.212
Although Thakura Vrndavana dasa described the pastimes of Mahaprabhu he did not dare mention the Lord's South Indian tour.213
Vrndavana dasa was the incarnation of Sri Vyasa deva, yet on the advice of Veda Vyasa, he did not describe that part of the Lord's lila.214
Being empowered by Veda Vyasa, Sri Krsnadasa Kaviraja took pleasure in elaborately describing that South Indian tour.215
But he also omitted certain parts so that later poets could elaborate on them just as a guru keeps remnants of food for his disciples to accept as prasadam.216-217
A laymen cannot understand the writing of a great poet so people should give up their speculations on such writings and simply try to accept them as they are.218
Before attempting to write about Mahaprabhu and His associates Sri Kaviraja made a serious effort to understand their characters in depth.219
Vaisnava poets would always approach the devotees of Mahaprabhu in order to understand their desires. After taking their guidance and permission the poets would write.220
Having taken permission from many devotees, Krsnadasa kaviraja wrote several

books.221

Sri Gopala Bhatta would not permit his name to be mentioned in any of the books although he did authorize and encourage Sri Kaviraja to write.222

As ignorant persons we will never know why Gopala Bhatta forbade his name to be mentioned. Perhaps his humility did not allow it.

Kaviraja had not the audacity to flout his order and thus Gopala's name is mentioned rarely in Sri Kaviraja's book.224

I have heard from an old Vaisnava that Lokanatha Gosvami gave the same order that his name not be used.225

Krsnadasa Kaviraja took pleasure in writing the infrequent passages which glorified Gopala Bhatta, and he never told Sri Bhatta how he had written them.226

I cannot write extensively about the depth of knowledge of Sri Gopala Bhatta during his life in Vrndavana for fear the book will become too large.227

Sri Bhatta had given many comments on the book Krsnakarmamrta which gave much pleasure to all the Vaisnavas.228

Sri Gopala Bhatta, a remarkable person in the path of pure devotion had performed many supernatural activities.229

At a much later time, Srinivasa met him and got his desires fulfilled.230

On the order of Mahaprabhu, Srinivasa took his initiation from Gopala Bhatta and later propagated the Gosvami scriptures in Gauda.231

Mahaprabhu empowered Sri Rupa and others to write and compile scriptures on Vaisnava religion, for the propagation of those scriptures he empowered Srinivasa.232

Acarya and Sri Thakura Mahasaya were of the same soul in their devotion to Mahaprabhu. Thakura Mahasaya had revealed the powers of both Rupa Gosvami and Srinivasa in his slokas.233

The slokas by Thakura Mahasaya say: "When shall I be able to find Sri Caitanya deva, the ocean of kindness, within the range of my vision? His aim was to create many Vaisnava scriptures through the intellect of Sri Rupa and others to later disseminate those scriptures to the people of the world through the efforts of Srinivasa."234

Srinivasa Acarya was a great scholar who benedicted the world by distributing those valuable Vaisnava books.235

By the wish of Mahaprabhu, he had many disciples among whom Ramacandra, Gokula and others became very famous.236

I want to tell the entire world about Sri Ramacandra and Sri Gokulananda.237

Ramacandra and Govinda were two famous brothers whose father was Chiranjiva and maternal grandfather was Damodara.238

Damodara Sena lived in Sri Khanda and was famous for his great poetic genius.239

Sri Sangita Madhava by Sri Govinda Kaviraja says: The unparalleled poet Damodara Vasuki of the nether world, the greatest scholar Vrihaspati of the Heaven and the charitable Sri Govardhana of Gaudadesa.240

No one was capable of defeating Damodara in debates for he was not only a poet but a great rationalist.241

Once a world famous scholar who had been easily defeated by him cursed him to never have any male issue in that lifetime.242

Damodara went to great lengths to pacify the scholar who at last blessed him that he would have a daughter who would be famous throughout the world.243

"Your daughter will give birth to two illustrious sons who will benedict the world by removing all inauspiciousness", said the scholar. 244
Later on Damodara did get a daughter named Sunanda who was not only beautiful but also a reservoir of good qualities.245
The ladies of Sri Khanda appreciated her good disposition and when she was old enough for marriage they searched for a suitable bridegroom.246
Damodara Kaviraja selected Chiranjiva as the most suitable husband for his daughter and gladly gave her in marriage.247
Although I would like to describe the marriage ceremony in detail, I will restrain myself as the information is superfluous.
In a village named Kumara Nagara on the bank of the river Nagirathi, many Vaisnavas lived peacefully.249
It had been Chiranjiva Sena's home as well, and after his marriage to Sunanda he decided to settle in Sri Khanda.250
Chiranjiva Sena was very popular in Sri Khanda.251
He was an associate of Sri Caitanya Mahaprabhu and he indulged in unrestrained sankirtana.252
He was renowned for his kindness in distributing devotional love to the poor and neglected people.253
The author of Sri Caitanya Caritamrta mentioned Chiranjiva Sena amongst the associates of Mahaprabhu.254
According to Sri Caitanya Caritamrta (Madhya 91-92) "Mukunda dasa, Narahari, Sri Raghunandana, Chiranjiva of Khanda and Sulchama" were also his associates.255
Chiranjiva Sena was a great scholar who used to live happily with his wife in Sri Khanda.256
She was as submissive to her husband as Arundhati, the illustrious wife of the saint Vashista. She was a very well behaved lady and a reservoir of supernatural powers.257

Sri Ramacandra Kaviraja

Ramacandra was as illustrious as his parents and his brother Mahananda was born after his brother.258
From his very childhood, ramacandra had a great leaning towards religion and used to behave with the neighbors from a very impartial point of view.259
He was a man of high spirits and was as beautiful as Madana, the God of Beauty. He quickly and easily gained knowledge of all types of scriptures.260
Observing Ramacandra's unique qualities, intelligent people began to speculate that he might be an incarnation of some deity.
By his own will he had taken birth in a Vaidya family and thus people thought he was an ordinary person.262
The Vaisnavas began to think that if he chose the path of a Vaisnava, he could get many Vaisnava companions in future.263
As time passed, people began to take more and more interest in Ramacandra.264
I will not describe the circumstances under which Ramacandra became a disciple of Srinivasa Acarya.265
But I would like to describe the incident in Vrndavana from which Ramacandra got his title Kaviraja.266

Sri Paramananda Bhattacharya, Sri Jiva Gosvami and the inhabitants of Vrndavana were all enchanted by the poetry of Ramacandra and they confirmed the title of Kaviraja.267-268

Ramacandra Kaviraja was a very qualified man and an intimate associate of Narottama Mahasaya.269

In the drama Sri Sangita Madhava the same information about Ramacandra has been quoted.270

I will discuss the relation between Ramacandra and Narottama later on, but here I am giving it in a nutshell.27

Kaviraja and Narottama inseparable and people used to utter their names as though they were one person - like Nara-Narayan.272-273

They appeared in this world to bring happiness to mankind.274

As brilliant scholars of scriptures they easily defeated the views of the heretics.275

They were expert in teaching the science of devotion and their genius was universally accepted.276

In the book Sri Sangita Madhava the same has been quoted.277

Sri Narottama

Sri Narottama was a great Vaisnava and a life long brahmacari who had visited all the holy places.278

In Sri Sangita Madhava the same description of Narottama has been given.279

Ordinary people could not understand the depth of Narottama's character. He had taken birth simply out of attraction for Sri Caitanya.280

Narottama was born on the day of the full moon in the month of Magha. Just as the moon grows fuller day by day so also Narottama grew.281

He took education in all scriptures and proved himself very efficient in them. He used to absorb in the thought of the rare qualities of Sri Krsna Caitanya.282

According to the design of Mahaprabhu, he proved himself as the personification of love and devotion with no attraction for worldly materials.282

From a young age he looked forward to the day he could leave home and live like an ascetic.284

He continually prayed to Caitanya, Nityananda, Advaita and others to fulfil that desire.285

Mahaprabhu and his associates appeared before Narottama in a dream and pacified him in various affectionate ways.286

Once an envoy came from the king of Gauda and Narottama's father and uncle were called to Gauda for some important business with the king.287

He took their absence as a chance to deceive his caretaker, console his mother and leave his home.288

His loving mother Narayani, was a sweet natured woman. 289

Their relationship had been close and confident, and she had never suspected her son might leave home forever.290

Narottama cautiously left his house, carrying the memory of the feet of Mahaprabhu in his mind.291

On the day of the full moon in the month of Kartika Narottama left his house as a bright and beautiful young man.292

He visited many holy places before reaching Vrndavana where he took initiation from Lokanath Gosvami.293

Lokanatha accepted Narottama as his disciple on the day of the full moon in the month of Sravana.294

Sri Lokanatha

I would like to describe the wonderful character of Sri Lokanatha.295

His father was Padmanava Cakravarti, his mother was Sita and they lived in the village of Talakhaina in Jessore district.296

In the book Prachinairuktama, the geneology of Sri Lokanatha's family has been given.297

The old brahmana Padmanava was the father of Lokanatha and a favorite associate of Advaita Prabhu.298

Lokanatha, however felt no attachment for his home and left it to join Mahaprabhu in Navadvipa.299

Mahaprabhu Gauracandra showered Lokanatha with favor and advised him to leave for Vrndavana immdiately.300

Mahaprabhu purposuley ordered him to go because he would accept the life of an ascetic.301

As an ascetic Mahaprabhu would travel to Vrndavana and he sent Lokanatha there in advance.302

Lokanath understood the Lord's intentions and kwew that Mahaprabhu wuld accept sannyas in a day or two.303

How could the intimate associates of Mahaprabhu tolerate he hair cutting ceremony when the Lord would discard his beautiful curly locks.304

Lokanatha could not even think to of the scene and fell crying at the feet of Mahaprabhu.305

The Supreme Lord Mahaprabhu understood the mind o Likenath, consoled him in an affectionate embrace and silently directed him to go to Vrndavana.306

Lokanatha dedicated himself to the gracious feet of Mahaprabhu, bowed at the feet of the associates of Mahaprabhu and left Navadvipa.307

He wandered with aheavy heart, visiting many holy places before he reached Vrndavana.308

Caitanya Mahaprabhu who was always bound by the love of his devotees, accepted the like of an ascetic and went to Nilacala to see Nilacala candra.309

From there Mahaprabhu travelled to South India. When Lokanatha heard about Mahaprabhu's intinary he also started for the South.310

From South India Mahaprabhu went to Vrndavana. Lokanatha got news of that and immediatety headed toward Vraja. 311

From Vrndavana Mahaprabhu started for Prayag and when Lokanath heard that he became extremely perturbed.312

He resolved to go to Prayag on the following morning but Mahaprabhu appeared to him in a dream and ordered him to stay in Vrndavana.

Lokanatha could not disobey the order of Mahaprabhu and remianed in seclusion on Vrndavana.314

After a long time he met Rupa Sanatana in Vrndavana and they became very happy in each other's association.315

He also met Sri Gopala Bhatta and others who accepted him very affectionately.316

The relation between Bhugarva and Lokanatha was so intimate that their seperate bodies seemed to be the only difference between them. 317

Prabhu Lokanatha became experienced in every every sphere of life and remained in the service of Srimat Govinda and others for a long time.318

His absorption in divine love and distaste for worldly matters made him illustrious throughout the world.319

In the book Hari Bhakti Vilasa, Gosvami Sanatana mentioned Lokanatha's name while starting Mangala charana.320

He wrote, " May Sri Kasiswara Gosvami Prabhu increase the beauty of Vrndavana by his presence and may Krsnadasa Kaviraja Prabhu and Sri Lokanatha Prabhu also shine there.321

At the beginning of the book Sri Vaisnava Tosini he mentioned Lokanatha's name for auspiciousness.322

"I sing the praise of Srimat Kasiswara, Srimat Lokanatha and Srimat Krsnadasa Prabhu who have dedicated themselves to the feet of Lord Sri Govinda.323

Lokanatha took pleasure in visiting all the places in Vrndavana where Krsna had enacted his pastimes.324

Kishori Kunda was a holy spot in the village of Umrao near Chatravana.325

Lokanatha decided to live there in seclusion cherishing the hope that he could one day serve the deity of Krsna.326

Mahaprabhu understood the desire of Lokanatha and appeared before him disguised and carrying a deity of Krsna. 327

He put the deity named Radha Vinod in Lokanatha's hands and immediately disappeared.328

Lokanatha could not understand who had given him such a beautiful deity nor where the person had gone.329

Seeing Lokanatha's bewildered state Sri Radha Vinod smiled and explained.330

"I have been staying in a forest near Kisori Kunda in this village Umrao. I could understand that you were not satisfied so I came to you on my own without taking anyone's help. Now please feed me." Lokanatha could only stand with tears flowing from his eyes.330-333

Yet he hurriedly cooked some food and offered it to Radha Vinod. Then he made a bed of flowers and requested the deity to lie down there.334

Lokanatha fanned him with a leaf and then massaged his legs gaining great satisfaction.335

He wholly dedicated himself to the feet of Mahaprabhu and became absorbed in the nectar like beauty of Mahaprabhu.336

He hastily sewed together a small cloth bag as a temple for the deity.337

The small bag glowed with a divine light. Lokanatha hung it round his neck and carried Radha Vinod with him wherever he went.

The people of the village wanted to build a cottage for Lokanatha but he was quite satisfied living under a tree and did not want a cottage.339

Lokanatha did not have the slightest interest in his own needs or comforts. ordinary people could not realize the depth of his detachment.340

After living a long time in Umrao Lokanatha went to Vrndavana where the Gosvamis heartily accepted him and cared for him.341

He lived there very happily for a long time but then the fire of separation began to burn in his heart.342

The disappearance of Sanatana, Rupa and other devotees created a great vacuum in the Vrndavana Vaisnava community.343

Throughout the day he lamented the absence of Rupa and Sanatana and grew disinterested in his own life.344

The favor of Lokanatha to Narottma

At that time Narottama arrived in Vrndavana and immediately engaged himself in the continuous service of Sri Lokanatha.345

Lokanatha was satisfied with Narottama's attitude and gave him Diksha mantra.346

Sri Gopala Bhatta and the other Vaisnavas accepted Narottama as an intimate friend.347

Narottama got the title Thakura Mahasaya along with the affection of Sri Jiva Gosvami.348

Srinivasa Acarya met narottama in Vrndavana and gradually a dynamic new circle of Vaisnavas was established there.349

Srinivasa also met Shyamananda in Vrndavana.350

Sri Shyamananda

Sri Shyamananda lived in the village name Dandeswara. His mother was Sri Dwika and his father was Sri Krsna Mandala.351

Shyamananda was born of a sad gopa family. He regarded Lord Krsna as his life and soul and the Vaisnavas were very dear to him.352

I will not give the details of the lives of Sri Krsna Mandala and Sri Dwika because in doing so the book would become too voluminous.353

Shyamananda's father formerly lived in a village named Dharendra-Vahaduapura. Some experts said that Shyamananda was born there.354

Some said that Mandala had lost his eldest son and a daughter. Shyamananda was his third child.355

Shyamananda was born at an auspiciousness moment and from the moment of his birth he charmed the local village people.356

Observing the nature of the new born baby, Krsna Mandala told his wife to look after the child with utmost care and then leave his future in the hands of Lord Krsna.357

The women in the village suggested the name Duhkhia for him instead of any sweet name.358

Because of the difficulty his parents faced in raising him, the name Dukhi was kept.359

Great celebrations were held for him when he ate his first rice (annaprasana) and later when he shaved his head leaving only sikha and the entire village enjoyed the ceremonies.360

Dukhi never played with his friends, but he completed his study in Vyakarana and other subjects in a very short time.361

The people of the village were astonished to see his determination.362

He especially liked to hear the life stories of Gauranga, Nityananda and their associates from the Vaisnavas of the village.363

As he sang the glories of Gaura-Nitai, tears would flow from his eyes.364

He always remembered the pastimes of Radha Krsna and served his parents faithfully. 365

When Dukhi had grown up, his parents advised him take diksha in Krsna mantra

from any respectable religious teacher of his choice.366
With folded hands he humbly replied that he had already decided to accept Prabhu Hrdaya Caitanya of Ambika as his religious guide.
Hrdaya Caitanya belonged to the branch of Gauridasa Pandita and was a devout follower of Krsna Caitanya and Nitya nanda.368
Dukhi knew that Gaura Nitai were always present in the house of Hrdaya Caitanya and had decided to take his initiation from that saint if his parents gave their permission.369
He anticipated that his parents would not want their young son to travel alone so far away but he told them that he had already found a solution to the problem.370
When the village people of Dandesvara would travel together to bathe in the Ganges he would simply travel with them.371
He begged for his parents whole hearted support of his idea and their blessings as well.372
They were very happy with his proposal and they gladly gave their blessings, considering that it was all arranged by the desire of Mahaprabhu.373
In Ambika, Hrdaya Caitanya warmly received him.374
He asked Shymananda his name and the name of his village. Shymananda told him his life story.375
Sri Hrdaya Caitanya was deeply moved by Dukhi's story and gave him the name Krsnadasa.376
He also hinted that he would be known as Shymananda when he would live in Vrndavana.377
The name Dukhi-Krsnadasa became well known as the sincere disciple served his guru as though he were God.378
For that sincere service, Hrdaya Caitanya was extremely satisfied. 379
Accepting him as a disciple, Hrdaya Caitanya dedicated Dukhi Krsnadasa at the feet of Mahaprabhu, and thus all the desires of Krsnadasa were fulfilled.380
The book Sri Shymananda Sataka has given an identical biography of Shymananda Prabhu.381
Shymananda lived happily in the house of his guru but after sometime Hrdaya Caitanya ordered him to go to Vrndavana.382
Shymananda did not want to leave his guru's house and grew morose.383
But with a loving embrace, Hrdaya Caitanya again insisted that Shymananda go to Vrndavana.384
Crying bitterly Dukhi Krsnadasa bowed at the feet of Hrdaya Caitanya and left the house.385
Dukhi Krsnadasa's eyes began to shed tears of love while he envisioned Prabhu Nityananda and Caitanya.386
Lamenting in various ways he also bowed to the feet of the associates of Mahaprabhu and took leave from them.387
While visiting Navadvipa and other places Krsnadasa continually prayed for pure devotional service.388
While he reached Gauramandala, he cried out in deep emotion and tears rolled from his eyes.389
Calling out the names of Nityananda, Advaita and Caitanya, Krsnadasa cried in bitter separation.390
Over and over he prayed for the mercy of Mahaprabhu and holy Gauramandala.

391

Could anyone understand why Mohanta Shymananda had been praying to Sri Gauramandala.392

The experts say that Sri Gauramandala was God Narayana Himself and from that holy dham all desires could be fulfilled.393

In a song written by Thakura Mahasaya in the book Sri Shymananda Sataka it is said:"He who takes the feet of Sri Gauranga as his treasure can get the real wealth of devotion. He who hears the sweet lila of Gauranga, can have a pure heart.394

"He who speaks the name of Gauranga can realise the real meaning of love. I glorify that person. Whoever is absorbed in thoughts of the qualities of Mahaprabhu can enjoy the eternal lila of Gauranga and becomes the real inheritor of devotional love.295

"He who accepts the associates of gauranga as eternally accomplished devotees gets Sri Vrajendra Suta (Krsna) and whoever regards Sri Gauramandala as God narayana Himself can live in Vrajabhumi.396

"He who drowns in the ocean of Gauranga's eternal love becomes an intimate associate of Sri Radha Madhava. He who though lives in a home or in a forest can cry out taking the name of Gauranga, Narottama always desires his association."397

Many mahantas have sung the glories of Thakura Mahasaya and Shymananda.398 Remembering the order of his guru with eagerness, Shymananda went straight to Vrndavana after visiting various holy places.399

He had done so much devotional activities in Vrndavana that everyone became very satisfied with him.400

His devotion so much pleased Sri Shymasundara Himself that Dukhi Krsnadasa became known as Shymananda in Vrndavana.401

As Sri Jiva Gosvami found Shymananda a man of sincere spiritual practices, he taught him all the Gosvami scriptures.402

All the associates of Mahaprabhu in Vrndavana were pleased to include Shymananda in their circle of devotees.403

Whatever activities Shymananda performed in Vrndavana were done under the order of his guru.404

On hearing news of Shymananda's activities in Vrndavana Sri Hrdaya Caitanya became very happy.405

He wrote a letter to Sri Jiva Gosvami that he was offering Dukhi Krsnadasa to him.406

He requested Sri Jiva Gosvami to fulfil the desires of Shymananda and then to send him back after sometime.407

He advised Shymananda to regard Sri Jiva Gosvami as a brother of his guru.408

He also warned Shymananda to be very cautious in learning devotion and in behaving with the Vaisnavas. 409

With these instructions Hrdaya Caitanya hoped to make Shymananda cautious. Shymananda felt very fortunate to have such a religious guide.410

After a long time, Shymananda returned to Gauda and gave initiation to Sri Murari and others in Utkala according to the desire of Prabhu.411

The identical form of Sri Shymananda Prabhu and Sri Narottama

I have not given many details but have tried to present the intimate relationships

of Sri Narottama and Sri Shyamananda in a nutshell.412
In Vrndavana, Narottama had been floating in the river of devotional love but due to the wish of Prabhu he left Vrndavana for Gaudadesa.413
I shall describe how he went to Gaudadesa.414
There was a disciple of Narottama named Sri Vasanta who was born of a brahmin family and was a great poet.415
He composes some songs in which he described the travels of Sri Narottama.416
The song by Sri Vasanta says:"O Prabhu Narottama, the ocean of good qualities. I do not know how Providence has created your tender body which has conquered the pride of the golden lotus flower.417
Being mad in the love of Gauranga, giving up the pleasures of riches and enjoying life in Vrndavana, Narottama dedicated himself to the feet of Prabhu Lokenatha.418
Having favored him, Prabhu Lokenatha has captivated him and sent him to Gaudadesa who after visiting Gauda, goes to Nilacala and then again came back to Gaudadesa.419
The associates of Prabhu favored him and composed many songs about him. I Vasanta the servant of Narottama, say that he has reformed heretical demons to peaceful devotional people.420
In this way, vasanta described the qualities of Narottama.421
Prabhu Lokenatha instructed Narottama to care for the deities of Sri Gauranga-Krsna, to serve the Vaisnavas and to sing sankirtana of Sri Prabhu while he was in Gaudadesh.422-423
In sincere observance of that order Narottama cared for six deities at one time.424
The names of the six beautiful deities were Gauranga, Vallavi Kanta, Sri Krsna, Vraja mohana, radharamana and Radhakanta.425-426
In doing so he followed the practices (rites) strictly and engaged himself wholeheartedly to the service of the Vaisnavas.
The people of all classes and creeds got enormous pleasure from the sankirtana sung by Narottama.428
The associates of Gauranga in Gaudadesa were very happy to have Narottama in their midst.429
Sri Jahnvi devi, the daughter of Swrya Pandita and the wife of Sri Nityananda, was adored by the whole world.430
She was an experienced lady in devotional matters and she loved Narottama very much.431
She was satisfied by his strong devotional tendencies and by his detachment from worldly pleasures.432
By his own grace he had returned to the village of Kheturi and given the residents his association.433
I am a worthless person, how can I describe the favor which Jahnvi devi showered on Narottama.434
Sri Thakura Mahasaya was a generous person. Whoever received his favor got all of his desires fulfilled.435
Many persons became his disciples, namely Ganga Narayana, Santosha and many others. All credits went to Sri Narottama for this.436-437
Sri Govinda Kaviraja composed some songs which eulogised Narottama.438
In his songs he said:"All glories to Narottama Thakura, the emperor in the realm

of love and devotion, who is of the same nature as Ramacandra Kaviraja.439
He is the centre jewel of the crown like love and his emotions are like ornaments.
He gets himself seated on the love like throne of Kheturi with the devotees by his side.440

He always engages himself in the service of Sri Radha Madhava and in explaining the book Sri Bhagavat of Rupa and Sanatana.441

He who all the time absorbs in sankirtana without caring a fig for religious or irreligious things and engages in charity and Yoga always.442

As a scholar of Bhagavat and other scriptures views of Pandits on the subjects of Sankhya, Mimamsaka and others.443

He was a threat to irreligious people and a benefactor of love to the poor. Only I, Sri Govinda dasa, am a worthless person as I cannot get his favor.444

The identity of Govindadasa

Govinda was the younger brother of the great devotee. Everyone appreciated Govinda's versatile genius in all scriptures.445

He composed many nectarine songs which brought pleasure to Sri Jiva and Sri Lokenatha.446

In his songs he enumerated the glories of the Gosvamis of Vraja and therefore received the title of Kaviraja from Lokenatha and Sri Jiva.447

The scent of the verses relating to Sri Krsna Candra carried by the restless vernal breeze blowing from the sandal mountain of Sri Govinda Kaviraja enchanted the desire tree Sri Jiva Gosvami and his bumble bee like devotees and intoxicated the people of Vrndavana. What activity is more worthy of praise.448

Sri Jiva Gosvami repeatedly sent letters from Vraja requesting Govinda dasa to compose more songs.449

Sri Govinda Kaviraja responded to the request and sent many nectarine songs to Sri Jiva in Vrndavana.450

I shall discuss this again later but for now I will say that Sri Govinda Kaviraja became the center of life for the Vaisnava devotees.451

The verses composed by him grew in beauty and flavor and Narottama, Ramacandra Kaviraja and others were always engaged to taste their substantial sweetness.452

The experts wanted to say that Govinda Dasa wrote the verses in such a satisfied mind that his sincere satisfaction helped his verses to become so enchanting.453

King Hari Narayana, a devout Vaisnava, did not so respect any other person except Ramacandra.454

I check myself for going into details regarding the initiation of Hari Narayana by Ramacandra or the initiation of other people under Hari Narayana.455

Sri Govinda dasa composed the book Sri Rama Carita and dedicated it to Hari Narayana.456

One of the songs in that book says: "All glories to Rama Raghunandana who is the beloved husband of the daughter of Janaka and who is eternally adored by deities, human beings, apes, flying creatures and night travelling entities.457

"All glories to him whose complexion is the color of green grass mixed with the new born cloud of the rainy season, and whose eyes are as black as collyrium. He remains peaceful during battles wearing his arrows on his right shoulder and his bow on the left.

His character is as deep as the ocean.458

"All glories to him whose brother Bhargat has sincerely worshipped his sandals by shading them with an umbrella and fanning them with a chamara. He is the God whom Siva, Brahma, Sanaka, Sanatana and other gods attend with folded hands.459

"All glories to him who is worshipped by maruta nandana as the only God. I Govinda dasa, always keep in my heart the truth that Raja Hari Narayana is his guardian."460

Being ordered by Sri Santosh Dutta, Raj Hari Narayana wrote the drama named Sangita Madhava.461

There in the courtship of Sri Radha Krsna is so beautifully described that Sri Santosh Datta became enchanted.462

The biography of Santosh Dutta

I hope my audience will be satisfied after hearing the biography of Santosha.463

In the capital city of Gopalapura on the bank of the river Padmavati lived King Krsna nanda Dutta and Sri Purusottama Dutta who were both great personalities.464-465

Krsnadasa was the younger brother of Sri Purusottama Dutta and people in general liked to see the cordial relation between the two brothers.466

Sri Krsnananda's son was Srila Narottama whose character has already been described.467

Santosha was the son of Sri Purusottama and the nephew of Krsnacandra and he was a very efficient in the execution of royal affairs.468

He was efficient man who had a great influence on the king of Gaur, the ministers of the State and also the subjects of the king. Everyone obeyed him.469

But he was so kindhearted that he won the love of everyone. Simultaneously he was a respected scholar who enjoyed his absorbing study of the scriptures.470

He was the brother and disciple of Sri Narottama and remained always in the service of his guru, Krsna and the Vaisnavas.471

In the drama Sri Sangita Madhava the same narration about the life of Santosha Dutta has been quoted.472

"Who in this world is a more fortunate gentleman than Sri Santosha Dutta who has earned the dual blessing of Sri Radha and Madhava by his own devotional endeavors and has been able to place their forms in this lotus like heart? Who is more favored than Sri Santosha Dutta who has been able to reveal the true identity of the deity of Sri Radha Madhava by dint of his own purity and his desire to do good to the people of the world.473

Oh by the wonderful endeavor of Sri Santosha Dutta the deity of Sri Gauranga then Sri Radha ramana and at last Sri Radha Kanta revealed themselves! Oh what nectarine devotional meetings, philosophical discussions and sincere worship of the guru is being conducted in Narottama's house. There is no place more secure than the feet of Santosha where real devotees and misery stricken mankind can find relief.474

People in general admired Sri Santosha for his wonderful devotional activities.475

Some thought that he must have supernatural power which kept him on the strict path of devotion. Without such power how could a human accumulate such devotional strength.476

Others thought it was by the mercy of Narottama Kaviraja that Santosha was empowered to success in the devotional sphere.477

The drama Sri Sangita Madhava has given the same information.478

"There is much to say about the wonderful endeavors of Santosh but I will not give the details.479

His affection towards Sri Govinda Kaviraja indicated that they were different only in bodily features but equal in inward qualities and habits.480

Sri Kaviraja and Narottama passed their lives in the village of Kheturi with these great and qualified devotees.481

Whoever can understand the true identity of these devotees within his heart can certainly get the favor of Lord Krsna.482

Later I shall describe how Sri Rama candra used to serve his own God, but now I shall discuss the topic of Sri Gokulananda.483-484

Dwija Haridasa, giver of love and devotion was a disciple and associate of Sri Krsna Caitanya Mahaprabhu.485

Haridasa was a highly qualified and experienced devotee who used to engage in Sankirtana throughout the entire day and night.486

His sons Sri Gokulanandana and Sridasa were very promising even from their childhood.487

They completed their study of scriptures in a very short time and loved to absorb themselves in active sankirtana.488

Sri Gokulananda got the full mercy of Srinivasa Acarya.489

On the order of his father he took initiation from Sri Acarya and served his guru sincerely.490

His younger brother Sridasa was also a great devotee who followed in his path.491

Srinivasa Acarya was a loving person who spent his days happily with his disciples.492

He gave them advice in devotional subjects and tried to increase their attraction for the qualities of Sri Krsna Caitanya.493

Srinivasa Acarya and Gokuladasa's genius was appreciated by the whole world.494

The Vaisnavas desire to hear the life story of Srinivasa was never satiated.495

I cannot understand why the Vaisnavas ask an ignorant person like me to write about these matters.496

But please listen to me, as I am ordered by those Vaisnavas to tell you all the stories.497

It is my opinion that whoever attentively hears these topics is sure to get the favor of Gaura who is Himself the Vrajendra dana. Whoever eagerly tells these stories to others is certain to get the favor of Prabhu Nityananda and Sri Advaita .498-499

Whoever has respect for Prabhu Gadadhara, Srinivasa and others is sure to get the valuable gem of devotion, and whoever has no faith in their devotional qualities is sure to be ruined.500-501

Please listen to the biography of Srinivasa, there in you will get all your desires fulfilled. From this discussion you will gain much pleasure.502-503

Now listeners, please relish this topic again and again because it will bring you relief from all your worries.504-505

The authorities have named the book Bhaktiratnakara as it includes many waves of verses.506

O listeners, sink in the ocean of Bhaktiratnakara by holding the feet of the

multitude of devotees on your head.507

Devotion is the possession of a devotee but it becomes available to a devotee only when he assists another person in acquiring it.

All glories to Bhakti devi to the deity of devotion whose blessings I humbly request. Without her mercy I will not get my desires fulfilled.509

Even if a person performs several religious austerities for a long time it may not be possible for him to obtain devotion for the feet of Lord Krsna.510

If one wants to obtain the gem like devotion to the depth of Krsna one should try to be absorbed in the depth of devotional practices all the time.511

I would caution that person to keep the gem of devotion securely within his heart because devotion, according to all scriptures is the most valuable possession in the world.512

It is easy to obtain salvation through knowledge and to fulfil desires through virtuous offerings to the deities, but even if one makes sincere religious endeavors of practices meditation throughout his life it is not easy to get devotion to Hari which is the most valuable possession in the world.513

Who can realize the true greatness of devotion? For this purpose Sri Caitanya had appeared in this world as an incarnation to taste the real juice of devotion.514

I wish I could die taking with me all calamities which might befall that incarnation who has made a wretched person like me the possessor of such valuable treasures of devotion for the feet of Lord Krsna.515

I want to hide it in my heart for fear I might lose it because of my worldly attachments.516

According to the book Sri Bhagavata (5/6/18) "O my dear king, Lord Mukunda himself is the guardian, guru, beloved friend and the director of your Pandava dynasty and of the Yadus, moreover he sometimes has served you menially because of his love for His devotees. To those who worship Him, He gives salvation but He never gives them the valuable treasure of Bhakti.517

Who can acquire that salvation which even Brahma failed to get? Yet it became available to all by the grace of Sri Krsna Caitanya.518

Prabhu Nityananda was the incarnation of Balarama and Sri Advaita was the incarnation of Maha Visnu.519

Their method of distribution of kindness filled the world with oceans of devotion.520

Sri Pandita Gadadhara and others were empowered by Prabhu Himself, also helped the people very kindly to obtain devotion to Krsna. 521

Srivasa and other devotees of Prabhu also distributed devotion among the people of any class or creed.522

Who can describe the qualities of Gaura who the greatest benefactor of love and devotion? He personally distributed that devotion and empowered his devotees to teach everyone without discrimination against any class or creed.523

To carry out His mission of preaching devotion everywhere, Prabhu directed his companions to form groups and to settle in different places.524

The circulation of devotional scriptures by the Gosvamis

Prabhu sent Rupa Sanatana west where they could circulate many devotional scriptures.525

They wrote the books like Sri Hari Bhakti Vilasa in which they taught many

aspects of devotional philosophy.526

They wrote the book Sri Bhakti Rasamrta Sindhu, an authentic book of devotional philosophy which gave enormous pleasure to the devotees.527

These two great Vaisnavas were the dearest companions of Mahaprabhu. His memory brought joy to their minds and helped them win the favor of Lord Kṛṇsa.528

Sri Jiva Gosvami and other companions captivated the world by publishing devotional scriptures.529

Who can describe the devotional qualities of Sri Jiva Gosvami, the favorite of Sri Sanatana Gosvami.530

Sri Sanatana Gosvami

Sri Sanatana was a wonderful personality who had great love for the Srimad Bhagavata.531

When he was young a brahmin appeared to him in a dream and gave him a Srimad Bhagavatam.532

When he woke up from the dream and found he did not have the book he was quite perturbed, but later that morning the brahmana actually brought him the book.533

Sanatana became so excited to get the Srimad Bhagavatam that he sank ecstatically into the deep ocean of nectarine love.534

Whatever realization he gained from the Srimad Bhagavatam he expressed in his own book Sri Laghu Tosani.535

Sri Jiva Gosvami described the life history of Sri sanatana in his book Laghu Tosani.536

The book Sri Laghu Tosani also gives information regarding the life of Sri Sanatana.537-538

Though Sri Jiva had elaborated on the former book of Sri Sanatana, yet he wanted to say more about Sanatana and for this reason he wrote Sri Laghu Tosani.539

The particulars about the former seven generations of Sri Jiva.

I shall introduce seven generations of Sri Jiva Gosvami's family.

Once there was a famous brahmin named Sri Sarvagna Jagatguru who was a respected Yajurvedi of the Varadwaja caste.541

He was the king of Karnat who had been adored by all other contemporary kings and who was a great scholar in all the Vedas and was a very fortunate person.542-543

His son, Aniruddha deva, was as spirited as Lord Indra and more famous than the moon (chandra).544

He was a proficient scholar of the Vedas and a favorite of the reigning kings at that time his two queens were also famous.545

Aniruddha deva's sons, Rupeswara Harihara, became well respected for their virtuous qualities.546

The elder son Rupeswara earned his fame as a scholar of the Sastras while Harihara became a master in the art and science of weapons.547

After their marriage their father died, leaving the administration of the state in their hands. 548

But the younger brother Harihara soon snatched the administration power from

the hands of his elder brother.549

Having lost all power, Rupeswara and his wife travelled to Paulasthadasa in a chariot pulled by eight horses.550

Sri Sikhareswara befriended him and convinced him to settle down there.551

Sri Rupeswara's son, Padmanava, was a beautiful child and a genius as well.552

He learned the four Vedas so easily that he became famous simply for that alone.553

A man of impievable character Padmanava was genuinely absorbed in love of Lord Jagannatha.554

Padmanava left Sikhara bhumi and settled on the bank of the Ganges.555

He lived in the village Navahatt which was popularly known as Naihatti.556

In Naihatti Padmanava worshipped the deity of Sri Purusottama.557

By performing a sacrifice (yajna) he got eighteen daughters and five sons.558

The names of his five sons were Sri Purusottama, Jagannatha, Narayana, Murari and Mukunda. 559

His eldest son Sri Purusottama and the youngest son Sri Mukunda were the best of all the five sons in experience and character.

Sri Mukunda deva's son, Sri Kumara, was the light of the brahmana family and a highly virtuous man.561

He always engaged himself in oblation privately and became afraid if any evil soul came in front of him.562

If by chance any non Hindu waked in front of him he would immediately perform some penances and he would not eat rice.563

Because of some family difficulties he became very disturbed and at once left the village Navahatta.564

He went to Bangadesha with his followers and settled in a village named Bakla Chandradwipa.565

There was a village named Fateavada in Jessore where he built a house for the convenience of communications with the devotees and Vaisnavas of different places.566

Among Kumardeva's many sons were Sanatana, Rupa and Vallabha the life of the Vaisnava community.567-568

In the book Sri Laghu Tosani, the same dynastic history has been given.569-577

The biographies of Rupa, Sanatana and Vallabha

Sanatana, Rupa and Vallabha were great devotees. Sanatana was the elder brother and Rupa the middle.578

Sri Vallabha was the youngest of the three brothers and his son was Sri Jiva Gosvami.579

This book will be too big if I go into details for describing the nature of relations between the three brothers.580

The king heard from his experts that Sanatana and Rupa might be very suitable persons for posts as minsisters.581

At that time the king of gauda was a powerful non Hindu. He appointed Sanatana and Rupa to two responsible posts in his kingdom.582

Due to fear of the king, they accepted the posts and helped him increase his state.583

The king became so satisfied with the brothers that he divided his kingdom

between them and allowed them to enjoy their estate.
They settled in the village named Ramkeli in Gauda along with their wealth and treasures.585
Many scholars from different countries used to visit the court of Rupa and Sanatana.586
There were also singers, instrumentalists, dancers and poets who remained at the service of Rupa and Sanatana in their court.587
They would spend money profusely for state purposes but they never harmed anyone.588
They passed their personal time in the study and discussion of scripture and took part in scholarly debates which would establish their views or discredit the opinions of their scholars.589
If any scholar wrote on the subject of Nyaya sutra, he could not feel accomplished until his work was approved by Rupa and Santana.590
Scholars throughout the country appreciated the academic genius of the two brothers.591
As their fame grew, brahmins from Karnata and other countries visited their courts.592
Rupa and Sanatana arranged houses near the Ganges for the brahmins of their own country.593
The Bhatta class brahmins who lived in the village of Bhattabati were scholars of different scriptures. 594
The brahmins of the Ramkeli village assisted Rupa and Sanatana in many important duties.595
Rupa and Sanatana used to serve the Vaisnavas very sincerely and humbly.596
They had great respect for the brahmins who came from Navadvipa.
Vidyavachaspati was the religious guide of Sri Sanatana and from time to time he stayed at Ramkeli. 598
Sri Sanatana studied many scriptures under him and his respect for Vidyavachaspati knew no bounds.599
He respectfully mentioned the name of his guru in his book Sri Dasama Tippani.600-602
Who has the capacity to describe the remarkable activities of Rupa and Sanatana? 603
In a lonely place near their house there was a garden (Kadamva Kanana) and in it was situated the Radha Syama Kunda.604
They used to think of the lilas of Vrndavana and while thinking of it they began to shed tears of emotional upheaval.605
But they continuously rendered sincere service to their deity Sri Madhava Mohana.606
And they retained an eager anticipation for meeting Sri Krsna Caitanya Candra who lived in Nadia at that time.607
They regretted their service to the Muslim king and their father continually performed atonements for the disgrace of serving the Muslims.608-609
They lamented their own position, considering themselves no better than Muslims because of the work they did and the association they kept with Muslims. They felt themselves worthless as they served the king of the Yavanas instead of the king of their own race.610-611

In the depths of their humble lamentation they considered themselves inferior to the Yavanas.612-613

Though they were descendants of a brahmin king they could not think of themselves as brahmins.614

Whoever got the mercy of Sri Caitanya developed humble behavior. A devotee never considered himself great but took a most humble position.615-616

Although Sri Krsna Caitanya was God Himself, He nevertheless maintained the humble mood of a devotee.617

Gaurarai knew that happiness lay in the mood of humility and He taught that principle amongst his followers.618

Only Sri Krsna Caitanya was able to understand the change that transpired in the minds of Sanatana and Rupa.619

Sri Gaurasundara in Ramkeli

Out of divine love for his devotees Gaura candra went to Ramkeli to meet Sanatana and Rupa.620

The people of Ramkeli- even the Yavanas- went en masse to see Prabhu.621

The happiness of Sanatana and Rupa was unbounded and they went privately to Prabhu and fell at his feet.622

Baring grass in their teeth the two brothers approached Prabhu with suvh humility that the assembled devotees felt a pang of sorrow in their hearts.623

A quote from Caitanya Caritamrta says that Prabhu spoke out, "Please check your humbleness. I feel very sorry to see your mortified state of mind."624-625

Although Rupa and Sanatana belonged to a respectable family and possessed enormous powers, they exhibited such humility in considering themselves inferior to Yavanas that he brahmanas and others were truly astonished.626-627

Who understood that Prabhu was actually setting the examples for all human beings through his own favorite disciples? 628-629

Lessons of Prabhu to his devotees

Prabhu destroyed the pride of Kandarpa when he stayed in the house of Ramananda. He showed his neutrality in the house of Damodara.630

He taught patience during his stay in the house of Haridasa and he taught humility through Rupa and Sanatana.631

Sri Caitanya taught all people the four qualities of a devotee: continence, neutrality, pateince and humility.632

The character of Rupa Sanatana was beyond the comprehension of ignorant people and invariably someone argued against their behavior.633

Let them continue such arguments if they cherish the hope of going to hell.634

After blessing Rupa and Santana, Sri Gaurahari and his companions left Ramkeli.635

The happiness of Rupa, Sanatana and Vallabha knew no bounds.636

Kesava Chatri and other scholars were happy to meet Prabhu.637

Having heard different comments from experienced persons, Sri Jiva became very interested in Prabhu and privately observed Him.

Sri Jiva was a talented boy even from his childhood and had completed his studies in Vyakarana and other subjects within a very short time.639

Sanatana and Rupa were pleased with their nephew Sri Jiva and treated him

affectionately.640

Sri Jiva constantly remembered the beauty of Prabhu and he satisfied everyone by his sincere endeavor to learn the scriptures.641-642

Some people considered he must be a partial incarnation of some deity for no ordinary person could grasp the vast spiritual knowledge in such a short time.643

People were enchanted to see Sri Jiva who was a beautiful and qualified as Rupa, Sanatana and Sri Vallabha.644

I wish I could die taking away with me any misfortune which might befall Sri Jiva.645

Sanatana and Rupa decided to resign from their ministerial posts.

They performed their deity worships with a prayer for meeting Prabhu and sent a messenger to inform Him of their decision.647

They sent one person to Candradwipa and another to Fateyavada in this connection.648

Sri Rupa and Vallabha stored all their wealth and riches on a boat and sailed to a house from where they could distribute that wealth amongst the brahmins and Vaisnavas. Then they started from Vraja in pursuit of Mahaprabhu who was already on His way to that holy place.649-650

After Vrndavana Prabhu went to Prayaga where He met Rupa and Vallabha.651 Gaurahari blessed them and directed them to return to Vrndavana as soon as possible.652

The discussion of Bhagavata by Sanatana

Sanatana gave up royal service and began to study and discuss the scriptures in his house. In the midst of the Bhattacharya brahmins in his house, he especially enjoyed discussions of Srimad Bhagavatam.653-654

Sanatana then went to Kashi and there he met Prabhu. Sri Caitanya Caritamrta has mentioned all these incidents.655

Prabhu loved Sanatana so much that he personally cleaned Sanatana's body which had become dirty due to neglect.656

In his book Kavi Karnapura wrote about the special favor Prabhu showed to Sanatana.657

Kavi Karnapura mentioned not only Prabhu's kindness towards Sanatana but also the sincere endeavor of Sanatana which won him the favor of Prabhu.658-660

Prabhu's devotees in Kashi were very happy to see the kindness of Prabhu toward Sanatana.661

On the order of Prabhu, Sanatana went to Vraja. Meanwhile Sri Rupa left Vraja so he missed meeting Sanatana there.662

In Nilacala, Prabhu became anxious to meet Rupa and Sanatana again.663

Sri Rupa and Vallabha were glad to hear the news and they immediately started for Nilacala via Gauradesa.664

Sri Gaurasundara gave the new name Anupana to Sri Vallabha.665

Vallabha was a devotee of Raghunath and he always worshipped the Lord in that form.666

He was very happy in the service of Sri Caitanya Mahaprabhu who was Himself Raghunatha. 667

On the trip through Gauradesh Sri Vallabha gave up his body on the bank of the Ganges. Sri Rupa continued on to Nilacala after some time.668-669

He again found happiness in the association of the companions of Prabhu in Nilacala.670

Favor of Prabhu and his associates to Sri Rupa

Sri Caitanya, Advaita and aNitai all adored Sri Rupa.671

He stayed with them for a long time and then started back to Vrndavana via Gauradesh.672

In Gaura, he distributed the remianeder of his riches among his relatives, the brahmins and the holy places and being relieved of the burden, started fro Vraja. All these incidents have been narrated in Sri Caitanya Caritamrta. 673-674

Sanatana's visit to Niladri from Vrndavana

From Vrndavana Sri Gosvami Sanatana started for Niladri through Jhari Khanda.675

After many days he reached Nilacala and met Mahaprabhu who was very glad to see him.676

He affectionately introduced Sanatana to his other associates and kept him for a few days in Nilacala. Then he ordered him to return to Vrndavana.677

At Vrndavana, Sanatana met Rupa and together they scrutinised and enlarged the book Caitanya Caritamrta.678

Whoever could obtain the favor of these two brothers was sure to get the blessings of Sri Krsna Caitanya.679

Sanatana's priest was a brahmana who was very well liked when he came to Vrndavana.680

He gave up his attractions for wealth and took initiation from Sanatana Gosvami.681

Still at present, his descendants in Kharagrama do not know anything but the grace of Prabhu Sanatana. 682

Out of love of Krsna Rupa and Sanatana discovered many hidden holy places in Mathura mandala.683

The biography of Sri Jiva

Sri Jiva had grown very discontent in Gauda and he was pulled by his attractions to his uncles in Vrndavana.684

The visit to Vrndavana by Sri Jiva was a peculiar incident.685

From the day of Rupa Sanatana going t Vrndavana a peculiar feeling began to grow in the mind of Sri Jiva who decided to give up all pleasures regarding ornaments, beautiful dresses, comfortable beds and voraciousness etc.686-687

In discussions of royal affairs or worldly matters he simply felt bored.688

Observing Sri Jiva in his perturbed state of mind, someone commented, "O my dear friend, from the sons of Kumeradeva three became great vaisnavas and scholars of scripture: Sanatana; Rupa and Vallabha. I have never seen such stocism and neutrality as exhibited by Sri Vallabha in his detachment from worldly pleasures. When he died on the bank of the Ganges his young son Jiva was stunned. But Sri Jiva also had no interest in wealth or riches. My heart breaks when I think of him. One day I saw him in a lonely place crying bitterly."689-695 But another person replied, "My dear friend, this is natural. It is the blessing of Lord Krsna which makes Sri Jiva behave like this. He has become very reserved

and does not think of anything but Srimad Bhagavatam, which has become his very life. He loves to swim in that ocean of happiness created by discussions about Krsna. No one dares speak anything to him but topics about Krsna. He must have met Prabhu privately because I have seen him faint on the ground after crying out the name of Sri Krsna Caitanya. My heart aches when I see him rolling on the ground crying so bitterly that his body is soaked with tears. I cannot bare to hear his lamentation."696-701

"My dear friends, it is certain that Sri Jiva will soon leave his house for ever." "But he is merely a boy," someone argued. 702

"How will he tolerate the troubles of travelling from place to place."703

"His love for Prabhu knows no bounds," commented another man. "He is the light of the brahmin class," said another. "The whole village will sink into utter darkness if he leaves."704

The discussion of Sri Jiva continued amongst the village gentlemen. They could not even return to their homes leaving Sri Jiva in that condition.705

At the same time Sri Jiva sat wondering when he would leave his house.706

One evening, he sat alone crying and singing the holy name.707

Although he tried to control himself he finally broke down and cried out, "O my Prabhu Sri Krsna Caitanya! O Nityananda! O my Prabhu Sri Advaita candra the ocean of mercy! O dear associates of Prabhu! Please be kind to this wretched fellow!"708-710

Throughout the night his lamentation kept him from sleeping.711

Once before in Ramkeli Sri Jiva had had a dream in which he saw Prabhu and His associates dancing in sankirtana and enchanting the world with a flow of love unobtainable by Lord Brahma. Tonight he saw tht same scene in his dream.713-714

Lacs of people came forward to join that sankirtana, uttering the name of Hari which filled the earth and the sky.715

Suddenly Prabhu disappeared and as the dream faded Jiva awoke up in a sorrowful state.716

Again he fell asleep and a second wonderful scene appeared in his dream.717

I will tell you later what he saw in his dream, but now I want to acquaint you with the former history ;of Sri Jiva.718

When Sri Jiva was only a boy, he avoided playing with his friends or other activities which had no connection with Krsna.719

He would make images of Krsna and Balarama, worship them with flowers and sandal paste and dress them with fine clothes and ornaments.720-721

When he would bow on the ground before them he would weep.722

He offered them various kinds of sweetmeats and then enjoyed eating the prasad of the deities with his friends.723

He loved the deities of Krsna and Balarama so much that even when he was alone he would play with them. At bed time he would clasp the deities tightly to his chest and sleep. His parents could not separate their son from his deities although they thought he was merely playing.724-725

Everyone was happy to see Jiva's love for Krsna and Balarama.726

Caitanya and Nitai were so bound by his love for them that they appeared to him in a dream.727

Krsna and Balarama also appeared in a dream, and Sri Jiva was enchanted to see

Krsna in dark blue color and Balarama in white color.728
They looked like Kandarpa and enchanted the universe with their beautiful postures.729
Suddenly Krsna and Balarama were replaced by Gaura and Nitai and the universe was perfumed by the scent of their bodies.730-731
Overjoyed with his vision Sri Jiva wept and fell at the feet of the two masters.732-733
Gaura-Nityananda Rai, the twin oceans of mercy put their feet on the head of Sri Jiva and embraced him affectionately. Whatever they spoke fell like nectar on the ears of Sri Jiva.734-735
In ecstatic love Sri Gaura sundara offered Jiva to the gracious feet of Sri Nityananda.736
But Nityananda repeatedly instructed Sri Jiva, "Let my Gaura Prabhu be your life and soul."737
When Sri Jiva bowed against their feet, they disappeared and Sri Jiva fell into an abyss of disappointment.738
When he woke from sleep, the dawn was breaking and he prepared to leave for Vrndavana on the pretext of studying there.739
The people of Navadvipa knew he was going to Vrndavana.740
He bid farewell to his followers and left Fateya with only one servant.741
In the ecstasy of love, Sri Jiva wandered hypnotically arousing the curiosity of the other travellers on the road. "Who is this young man?" they wondered. "He must be a prince with a complexion of gold like a champaka flower. What a beautiful face! Just see his attractive wide eyes, nose, eyebrows, forehead, ears and curly hair. See his neck, his chest and his nails and fingers on his lotus like hands! How beautiful are his thighs, knees and legs."742-746
They all admired the tulasi garland hanging around his neck and the milk white sacred thread lying across his chest.747
Someone said, "My dear friend, I cannot take my eyes off him. I wish I could die carrying away all misfortune which might befall him."748-749
They said, "we cannot understand why we are feeling so perplexed to see him? We wish we can get ourselves initiation to him."750
Although the people talked, Sri Jiva continued his journey rapt in ecstasy.751
When he entered Navadvipa, everyone acknowledged him as he was the nephew of Rupa Sanatana.752
Being overwhelmed by Sri Jiva's scholarship and devotional practices, the brahmins questioned him.753
Sri Jiva was enchanted by the beauty of Navadvipa.754
That holy dhama covered sixteen krosa of land with many beautiful flower gardens, tanks, forests, groves, cottages and the banks of the Ganga.755-756
As he wondered, Sri Jiva saw many Vaisnavas who were happy to meet him and took him directly to the cottage of Srivasa Pandita where Nityananda Prabhu and his associates were sitting.757-759
Nityananda had already foretold Sri Jiva's arrival to Srivasa and Srivasa gladly informed Prabhu when Sri Jiva was waiting outside the cottage door. 760-761
Nityananda was glad to hear it and requested someone to call him in.762
Sri Jiva's eagerness to meet Nityananda made him cry uncontrollably and he fell humbly at the feet of Prabhu.763-764

Nityananda Prabhu affectionately placed his feet on the head of Sri Jiva. 765
He raised Sri Jiva from the ground, embraced him warmly and said, "I have come here from Kardaha simply to meet You." 766-767

In this way he pacified Sri Jiva in various ways and asked Srinivasa and other Vaisnavas to favor him. 768

He kept Sri Jiva in his association for some days and then requested him to go West. 769

At the time of his departure Sri Jiva bowed at the feet of Nityananda in the sadness of their intimate separation. 770

By placing his feet on the head of Sri Jiva he affectionately embraced him and said, "Go to Vrndavana soon because it is the order of Mahaprabhu that your family should be settled at that place." 771-772

Sri Jiva offered his respects to the feet of all the Vaisnavas and then left for Vrndavana. 773

Srinivasa and other devotees blessed Sri Jiva in various ways. 774

From Navadvipa Sri Jiva went to Kashi where he met Sri Madhusudana Vachaspati, the professor of all Sastras who was as great as Brihaspati. 775-776

The scholar was pleased to meet Sri Jiva and kept him at his place for a long time during which he gave him lessons on Vedanta and other sastras. 777

Sri Vachaspati was so impressed by the scholarly capabilities of Sri Jiva that he glorified him throughout Kashi and he soon became respected as the foremost scholar of Nyaya Vedanta and other scriptures. 778-779

From Kashi, Sri Jiva went to Vrndavana and got the mercy of Rupa and Sanatana. 780

There can be no end to the descriptions of the qualities of Sanatana, Rupa and Vallabha. 781

Raghunatha Dasa

Raghunatha Dasa took leave from his father and went to Vrndavana where he met Sanatana and Rupa. 782-783

The book Sri Laghu tosanami has given a detailed dynastic history of Sri Jiva. 784-786

The characters of Rupa and Sanatana

Sanatana and Rupa began to live in Vrndavana. Their state of mind only Lord Krsna could realize and out of kindness and love He appeared before them in the form of Bala-Gopala and demanded khira from them. 787-789

Being ordered by Mahaprabhu, Rupa and Sanatana wrote many books which became very popular in the world. 790

Sri Rupa wrote the books Sri Hamsaduta and others and Sanatana wrote Sri Bagavatamrta, and others. He wrote Sri Vaisnava Tosani and ordered Sri Jiva to edit the book. Being ordered, Sri Jiva wrote Sri Laghu Tosini. The first book was completed in the saka era 1476 and the second book was completed in the saka era 1504.

In the book written by Sri Rupa, the narrative of Krsna in the form of Gopala has been given. 795

The books of Sri Rupa

Sri Rupa wrote some books which had become famous in the world, namely Sri Hamsaduta Kavya, Srimad Uddhava Sandesha and Chandohastadasaka. 796
He wrote some hymns which had also become famous namely Stakamala, Govinda virudavali, Premendusagara etc.797
He wrote some dramas namely Lalita Madhava, Vidagdha Madhava, Danakeli, Rasamrta Yugala, Mathura Mahima, Nataka-Candrika and Sri Bhagavatamrta in condensed form.798-799

The books of Sanatana Prabhu

Sanatana wrote the books namely Sri Bhagavatamrta, Dika Pradarshini Tika on Hari Bhakti Vilasa, Lila Stava and Dasama Tippani on Vaisnava Toshini which Sri Jiva had been ordered by Sanatana to rewrite in a condensed form.800-801
In the condensed form of the book Sri Jiva had tried to make it more clear by adding some new explanations and rejecting some of the views of Sanatana for which he asked for apologies from his uncle Sanatana.802
In the saka era of 1476, the book Vaisnava Toshini was completed and in the saka era of 1504 the book Laghu toshini was completed.
I have mentioned all the books written by the Gosvamis but I want to tell you something more. Now listen to me.804
Krsnadasa Adhikari, a disciple of Sri Jiva gave a detailed account of the books written by the Gosvamis in his own book.805

The four books of Sri Sanatana

The four books of Sri Sanatana Gosvami were the two volumes of Bhagavatamrta along with the notes, Haribhakti Vilasa along with its notes (named Dikpradarshini) Lila stava, and Vaisnava Toshini along with its notes.806-810

The sixteen books of Sri Rupa

Sri Rupa Gosvami wrote sixteen books in which he had revealed the different types of divine sports of Krsna.811
The names of the books written by Sri Rupa were Hamsaduta Kavya, Uddhava Sandesha, Krsna Janmyatithi vidhi, Sri Vrihadha Ganaddesha dipika, Sri Laghu Ganaddesha dipika, Stavamala, Lalita Madhava and Dana Lila Kaumudi, Dana Keli Kaumudi, Vaktirasa mrta Sindhu, Sri Ujjala Nulamani, Prajukta Khyata Candrika, Mathura Mahina, Nataka Candrika.812-817
He wrote eleven slokas being requested by the Vaisnavas and gave them to Krsnadasa Kaviraja to elaborate on.818
All these slokas dealt with the eight divine sports of Krsna which became very famous in the realm of Vaisnava literature.819
Krsnadasa Kaviraja edited and condensed the book Virudavali.
Apart from the books, Rupa Gosvami composed hymns in separate forms which Sri Jiva compiled in a complete work and named it Stavamala.827-829

The books of Sridasa Gosvami

Sri Raghunatha dasa Gosvami wrote three books, namely Stavamala, Danacarita and Mukta carita.830-832

The twenty five books of Sri Jiva Gosvami

The books written by Sri Jiva Gosvami were namely the Vyakarama named Sri Harinama mrta, its notes Sutra Malika and its metallurgical analysis, Krsnacarana dipika, Gopala Viru davali, the last portion of Rasamrta, Sri Madhava Mahotsava, Samkalpa-Kalpabriksha, Bhavartha Suchaka-Champu, Gopala-Tapani Tika, Vramha Sanhita Tika, Rasamrta Tika, Ujjala Nilmoni Tika, Yagosara Stava tika, Sri Gayatri Vashya of Agnipurana, the narrative of the foot prints of Sri Krsna of Padma Purana, the collective records of the hands and foot prints of Sri radhika, the former position of Gopala Champu, the last portion of Gopala Champu, the famous seven treatises of Srimad Bhagavata namely Tatta Sandarva, Bhagavata Sandarva, Bhakti Sandarva, Preeti Sandarva and Krama Sandarva, Krsna Sandarva and Paramatma sandarva. 833-851

Following the method of writing of the four Gosvamis, numerous devotees had written many books.852

Only those who had obtained the favor of the deity of devotion, could realize the real meaning of these books.853

The Vedas and Puranas spoke highly about the greatness of devotion, but a real and genuine devotee could do anything however difficult it might be.854

Though the Vedas and Puranas had described the glory of devotion, only a genuine devotee knows exactly what devotion is.855

"Oh my dear friends, I wish I could sing the glories of devotion and of the genuine devotees throughout my life.856

I wish not to be touched by any heretics who halt devotion and devotees.857

Oh my respected devotees of Gaura, who is the supplier of all desires for his devotees, be kind to me because I want to be ever obedient to the feet of Srinivasa.858

The biography of Srinivasa Acarya

The universe should be grateful to Srinivasa Acarya Thakura for his taking birth here.859

Srinivasa revealed himself in Gaudadesa, Nilacala and Vrndavana.

If I am fortunate enough I will be able to give a detailed description of his revealment but now I am trying to present his history from his birth.861

He was born in the family of a brahmin named Caitanya who used to live in a village named Sri Khanda on the bank of the river Ganges.862

The ceremony of his Sri Curakrama had taken place there and he became a scholar in all sastras in a very short time.863

When he came to know of the glory of Sri Krsna Caitanya he became so ecstatic that he at once started for Khetra via Sri Khanda.864

He cherished the hope of meeting Sri Caitanya Candra and his associates in Nilacala.865

On his way he heard the news of the worldly disappearance of Prabhu Caitanya and sank into the depths of extreme misery.866

Prabhu who was a great lover and life of his devotees appeared before him in a dream.867

Prabhu consoled him in various ways and directed him to go to Nilacala to meet his other associates there.868

There he got every favor from the associates of Prabhu who advised him to go to Gaudadesa.869

He could not control his own restless mind and so he again started for Nilacala via Sri Khanda.870

The news of the worldly disappearance of Pandita Gosvami

Before he could reach Yajapura he came to know that Gadadhara Pandita Gosvami had disappeared from the world.871

The news broke his heart and he fainted on the ground. He began to cry so bitterly that even the stone seemed to melt with it.872

Pandita Gosvami consoled him very much through a dream and advised him to go to Gaudadesa again.873

Some maddness crept over his mind but he did not reveal it to anyone.874

On his way to Gaudadesa, suddenly he came to know the news about the worldly disappearance of Nityananda and Advaita.875

This time he firmly decided to give up his own life but the two Prabhus appeared before him and sweetly consoled him in various ways.876-877

In the morning he started for Gaudadesa and visited Navadvipa and other places. He also visited Sri Khanda from where he hastily went to Vrndavana and dedicated himself to the feet of Sri Gopala Bhatta.878-879

He met Narottama then and studied the books written by the Gosvamis.880

The Gosvamis ordered him to go to Gauda and circulate their books.881

In Vana Visnupura, the king of Visnupura stole the books but he had to return the books to Srinivasa and to take shelter under the gracious feet of Srinivasa.882

Srinivasa got married under the suggestion of Sri Sarkara Thakura and after some days he went to Vrndavana again.883

He returned to Gaudadesa shortly from Vrndavana and began to stay with Narottama happily.884

Prabhu Viracandra helped them a lot, by arranging sankirtana in which they could absorb themselves all the time.885

They used to circulate the Gosvami books everywhere which helped many sinners to get rid of their sins.886

They accepted many disciples there who used to take pleasure in reading these books.887

After enjoying his days in Gaudadesa, he again came to Vrndavana and a channel of communications had been established between Gaudadesa and Vrndavana.888-889

"O my dear listeners, I am an ignorant person I do not know how to describe the most devoted character of a devotee like Srinivasa, so please listen to me with patience. I also dare to suggest you to keep away from the touch of the heretics who always indulge in wrong debates. Please sink into the depth of Bhaktiratnakara. I being Narahari Dasa, taking the feet of Srinivasa Acarya in my mind, daringly undertake the effort of writing the book Bhaktiratnakara.890-893

CHAPTER 2

Glorification of Sri Gaura Sundara and his associates

All glories to Gaura Krsna, who charmed the universe as the Lord of Nadia and was the life of his devotees.1

All glories to Nityananda Haladara and Sri Advaita Acarya who was the Lord himself.2

All glories to Gadadhara Pandita, Srivasa, Sri Svarupa, Vakreswara and Haridasa.3

All glories to Vasudeva Sarvabhauma Vacaspati and Ramananda, a great lover of Krsna. 4

All glories to Pundarika Vidyanidhi, Sri Jagadananda Pandita and Sanjaya.5

All glories to Vidya Vacaspati and Srinatha Cakravarti.6

All glories to Gadadhara Dasa, Narahari dasa and Sri Mukunda.7

All glories to Sri Vasu Ghosh, Gauridasa, Dhananjaya, Banamali and Sri Garuda Mahasaya.8

All glories to Vallava Acarya and Dwija Haridasa.9

All glories to Rupa-Sanatana and Sri Gopala Bhatta.10

All glories to Raghunatha Bhatta, Raghunatha Dasa and Sri Jiva.11

All glories to Sri Bhugarbha, Lokenatha, Sasthidhara, Sri Subhuddhi Misra and Sri Candrasekhara.12

All glories to Kasi Misra, Gopikanta and Sri Hridaya Nanda.13

All glories to Jagannatha Sena, Sri Madhusudana, Ciranjiva Sena and Sri Raghunandana.14

All glories to Sri Saranga, Avirama and Thakura Vrndavana.15

All glories to Krsnadasa Kaviraja and Sri Acarya Srinivasa.16

All glories to Sri Thakura Mahasaya Narottama and Syamananda.17

All glories to all the devotees of Sri Gaura Candra.18

I adore the numerous Caitanya devotees for whom Sri Krsna Caitanya is the life and soul.19

I also adore the devotionally qualified listeners for their attention. Now be patient, I will tell something more.20

The narrative of Sri Caitanya Dasa

There was a village named Cakkhandi on the bank of the Ganges where a brahmin named Sri Caitanya Dasa lived.21

Originally he was known by the name of Gangadhara Battacarya. How he got the name Caitanya Dasa will be described here.22

Sri Gaura Sundara accepts sannyasa from Kesava Bharati

Navadvipa candra, Sri Gaura, who was the ocean of devotional qualities, used to sport in Nadia with his associates.23

After conveying his hidden desire to his associates, He left for Kantakanagara where Sri Bharati lived.24

When news spread in Nadia that Gaura rai would embrace ascetic life, the people of Kantakanagara hastened to meet him.25

Everyone-whether young of old, man or woman-ran to see Sri Gauranga.26

They stood like painted dolls when they observed the beautiful curly hair of Gaura sundara.27

The people could not express their feelings which were tossed by emotional storm.28

Lord Gauracandra understood their feelings, but he humbly requested them to bless him with all success in his effort to achieve devotion to the lotus feet of Krsna.29

He stayed at the residence of Sri Bharati and insisted that there was no reason for delay.30

Sri Bharati was choked with emotion and could not speak. On the order of Prabhu a barber came and floated in his own tears while he placed his hands on the head of Prabhu and began to shave off the hair. Having completed the job, the barber fell to the ground and lamented bitterly for his work.31-33

People on all sides began to cry when they saw Prabhu without so much as a tuft of hair.34

The sound of their walking filled the air and it was impossible for one person to hear another person talking.35

They accused Providence for its cruelty.36

Gangadhara Bhattacarya see Mahaprabhu as an ascetic.

gangadhara Bhattacharya was present at the time of Mahaprabhu's hair cutting. He could not control himself and cried bitterly until he fainted on the ground.37-38

By the wish of Prabhu, he regained his senses after sometime.39

Mahaprabhu was offered the name Sri Krsna Caitanya and when that name entered the ears of the brahmin Gangadhara he began to utter it repeatedly while simultaneously crying.40-41

He could no longer stay at Kantakanagara and ran to the banks of the Ganges like a madman.42

He lost all interest in bathing or eating and simply repeated the name of Caitanya.43

In that mood he entered his village Cakkhandi and the people of that village were quite astonished to see his transformation.44

Standing at a distance, an impassionate brahmin observed Gangadhara Bhattacharya.45

One person said to another, "how surprising, Gangadhara Bhattacharya has gone mad."46

Another said, "I know something about the cause of his madness. Please listen to me attentively.47

"Nimai Pandita of Nadia, who is an incarnation of God--a beautiful looking man, as effulgent as the Sun--left his house and went to Kantakanagara. He renounced his fine clothes and accepted the life of an ascetic. He took his vows of asceticism from Sri Kesava Bharari and was given the name Sri Krsna Caitanya. Everyone became grief-stricken to see him as an ascetic; even the demigods have been crying in the sky. It is a great shock to everyone. Gangadhara is crying because he remembers the Lord's beautiful hair and he utters Mahaprabhu's name repeatedly. For this reason he behaves like a madman. I do not see any way for him to become normal again."48-55

The fame of Gangadhara as Caitanya Dasa

Some said, "He is the servant of Caitanya, therefore only Caitanya can cure him."56

Thereafter the villagers called him by the name Caitanya Dasa.57

Gangadhara was satisfied with his new name and would respond immediately if anyone called him by that name.58

From that time on no one called him by his former name. Whoever settled in that village came to know all these facts from an old brahmin of Cakkhandi.59-61

Caitanyadasa's desire for a son

Caitanyadasa's wife Lakshmipriya was very devoted to her husband. They had no children but were not sorry because of that. Due to the plan of Mahaprabhu, the desire for a son grew more in their minds.62-63

Sri Caitanyadasa asked his wife why such a desire should enter his mind. He could not understand why he should suddenly be so eager to have a son.64-65

Visit to Nilacala by Caitanyadasa and his wife

Lakshmipriya told him, "Please go to Nilacala soon because Mahaprabhu will fulfil our desire."66

Caitanyadasa was pleased with the suggestion and both of them started for Nilacala through Jajigrama.67

The father of Sri Lakshmipriya, who was a brahmin named Balarama, lived in the village Jajigrama.68

They rested for four days in the house of Balarama and at an auspicious moment they started their journey.69

Balarama bid farewell to his daughter and son-in-law and requested them to convey his respects at the feet of Mahaprabhu.

70

Sri Caitanyadasa happily took leave of his father-in-law.71

On the way to Nilacala they found many travellers who were also going to that holy place.72

One night the couple began to lament their misfortune as they had made no effort so far to get the favor of Mahaprabhu. They doubted whether they would get the darshan of Sri Krsna Caitanya and Lord Jaggantha in Nilacala.73-75

Caitanyadasa's dream

After severe lamentation the brahmin fell asleep and had a wonderful dream.76

He saw a boy just like Syama Sundara in an attractive standing posture. In beauty he could challenge millions of Kandarapas. He had the feather of a peacock on his head and a dress of yellow color. His beautiful face could attract millions of moons. His body was decorated by ornaments and smeared with sandal paste. His flute playing enchanted the universe.77-79

Suddenly the color of his body changed to a bright glittering gold. He wore a cloud colored dress with a red border. But his other decorations and his posture were

just like Syama Sundara.

80-81

Then again, Caitanyadasa saw Gaura in another feature with a shaved head and holding a danda and kamandalu in his hand. Again the Lord changed his features. This time Caitanyadasa saw Gaura with Syama Sundara with eyes as big as a lotus leaf and standing beside Balarama and Subhadra. Lord Brahma and other demigods were worshipping him.82-84

Suddenly the brahmin woke up from his dream and became very sad. His wife consoled him sweetly in various ways. They started their journey in the early morning with eager hearts.85-86

Caitanyadasa in Nilacala

After a long time they reached Nilacala and were eager to see Mahaprabhu.87

Having realised the mind of his devotee, Mahaprabhu who was the Lord of Himself passed through the main gate of the temple with his associates. That gate was marked by the figure of a lion.88

Mahaprabhu's gait could challenge the movement of an elephant. His complexion was as bright as gold and his illumination was as strong as the Sun. The beauty of his face could conjure the moon and his mouth showered nectar through his smile. His lotus like eyes and long ears were more beautiful than those of Kandarpa. His sandalwood tilak glittered on his forehead and a garland of tulsi hung from his neck. His broad chest could humble Kamadev. He wore a beautiful saffron colored dress and his hands reached down to his knees. The other parts of his body were so beautiful that the whole universe was grateful to have such an incarnation taking birth on the earth. 89-98

The brahmin and his wife enjoyed the beauty of Gauracandra without so much as blinking. They could not take their eyes off his body. But Caitanyadasa could not control his tears when he saw the shaved head of Mahaprabhu.99-101

By glancing from the corner of his eyes, Sri Krsna Caitanya Prabhu showered profuse mercy on the most fortunate brahmin.102

Prabhu's mercy on Caitanyadasa

After consoling the brahmin, Prabhu sweetly told him, "Prabhu Jagannatha has brought you here because he is pleased with you. Go and meet him. He will fulfil your desires."103-104

Hearing these sweet words from the beautiful mouth of Prabhu, the brahmin fell on the ground and offered obeisances. He dedicated his heart and soul to the gracious feet of Prabhu who at that time appropriated the brahmin for his own plan.105-106

Darshan of Jagannatha

Prabhu ordered Govinda, "Please take the responsibility to show Prabhu Jagannatha peacefully to this innocent brahmin." 107

Gaura candra and his followers also went to visit Nilacala candra. 108

Sri Caitanyadasa offered his respects to the associates of Mahaprabhu very humbly. They were pleased with him and introduced him to other followers of Sri Caitanya. 109-110

On the order of Prabhu the devotees took the brahmin to visit Prabhu Jagannatha. 111

The happiness of the brahmin knew no bounds when he observed both the moving and unmoving Lord in the same place. 112

Silently the brahmin prayed to them in many ways, and Gaurahari smiled sweetly at the brahmin. 113

Mahaprabhu orders Caitanyadas to go to Gaudadesha

Mahaprabhu dedicated the brahmin to the gracious feet of Jagannatha and ordered Caitanyadasa to go to Gaudadesha. 114

After visiting Jagannatha, Mahaprabhu and his followers went to the house of his favorite associate Kasi Misra. 115

Sri Caitanyadasa being highly satisfied, returned to his home. 116

All the devotees thought about the brahmin as they returned to their own homes. 117

They asked Sri Govinda whether he knew what the brahmin had desired and prayed for to Jagannatha. 118

Govinda assured them that in time the brahmin's desire would be revealed by the wish of Mahaprabhu. 119

Mahaprabhu reveals the mystery

Meanwhile Prabhu called Govinda and told him in a serious tone, "The brahmin has come here to pray for a son from Jagannatha. He will get a son named Srinivasa. I shall empower Sri Rupa to write many devotional books and empower Srinivasa to circulate those books." 120-122

Srinivasa - a favorite devotee of Mahaprabhu

"Srinivasa is the natural forearm of my pure love and he will give happiness to every human being. Sri Caitanya ordered the brahmin Caitanyadasa to go to Gaudadesha immediately. 123-124

In a dream Jagannatha appeared to Caitanyadasa and ordered him to go to Gaudadesha as soon as possible.125

He said to the brahmin, "You will get a son who will be full of devotional love. He will become a great scholar of all shastras within a very short time."126

When he woke up the brahmin thought to himself, "How can I leave a place where I have found so much happiness?127

Gauracandra, who is both Vrajendranandana and Jagannatha in one person, has accepted a worthless person like me for his own purpose."128

While speaking this the brahmin and his wife cried in bewilderment.129

Meanwhile Govindadasa arrived at the brahmin's place and respectfully took him to meet Mahaprabhu.130

Mahaprabhu ordered one of his servants to take the brahmin to see Nilacalacandra.131

Mahaprabhu's order to Caitanyadasa

Prabhu smiled at the brahmin and said, "Jagannatha is satisfied with you and will fulfil your wish very soon. Go to Gaudadesha without any delay and engage in nama sankitana continuously."

132-133

After this Prabhu bid the brahmin farewell. Caitanyadas bowed at the feet of the Lord and prepared to leave.134

I have no ability to describe this scene when a favorite servant would take leave from his master.135

The brahmin paid his respects to the companions of Prabhu at the time of his departure. They also felt very sad to see him go.

136-137

The brahmin returns to Gaudadesha

The brahmin and his wife left Nilacala and cried all the way to Gaudadesha.138-139

When he reached Gaudadesha on the order of Prabhu, he informed the residents of that place about all the incidents which had transpired in Nilacala.140

In great happiness he visited Balarama Sarma of Jajigrama and told him everything.141

He stayed there for a few days and then returned to his own home taking Balarama with him.142

Caitanyadasa meets the villagers

The friends of Caitanyadasa came to meet him in his house. Balarama stayed there for a week and then returned to Jajigrama. The people of the village Cakhandi regarded themselves as very fortunate to have Caitanyadasa in their midst.143-145

Caitanyadasa teaches nama and prema

Sri Caitanyadasa remained absorbed in topics of Krsna at all times. He dedicated himself to the feet of Sri Gauracandra and remained engaged in sankirtana.146-147

The people of the village were astonsihed to observe the wonderful devotional practices of Caitanyadasa.148

But others criticised him saying, "It is all meaningless. Because of his practices he will not get any children and has already lost his wealth."149

Hearing these comments the brahmin smiled silently but did not reveal anything to anyone.150

To silence those persons, Lakshmipriya became pregnant after a few days. From the time of her pregnancy even the critics began to adore them both.151-152

The women of Cakhandi village were very happy to hear the news of her pregnancy and brought her many gifts.153-154

When the time of her delivery finally arrived, her husband was very excited.155

The birth of Srinivasa

At an auspicious moment, (The moment of the fourth of the twenty seven stars of Hindu astronomy) during the Rohini Muhurta at day time on the day of the full moon in the month of Vaishaka, Lakshmipriya gave birth to a son.156

There were many good signs at the time of the birth of Srinivasa.
157

At the time of his son's birth Caitanyadasa saw many miraculous visions in his dreams. His ecstasy increased when he saw his son's beautiful golden complexion.158-159

Caitanyadasa dedicates his son to the feet of Mahaprabhu

The brahmin couple gladly dedicated their son to the gracious feet of Mahaprabhu.160

Hearing the news of Srinivasa's birth, many respectable men came to the house of the brahmin to bless the child.161-162

The women of the village were happy to see the beautiful boy and blessed him from the core of their hearts. They congratulated Caitanyadasa for his good

fortune. The boy grew day by day just like the moon.163-165

The Anna-Prasana and Nama-Karama ceremonies of Srinivasa

At the correct time the brahmin arranged for the child's Anna-Prasana ceremony and then the Nama-Karama ceremony. With the permission of others he gave the name Srinivasa to his son. The name was gladly accepted by the guests attending the ceremonies.166-169

The childhood sport of Srinivasa

Everyone was pleased to see the child crawling on the ground. By holding the finger of his mother, the boy learned to walk. Sometimes he used to fall on the ground while walking but his mother would quickly take him on her lap and amile. All the women of the village used to come to the house of the brahmin and hold him on their laps affectionately.170-174

One day Lakshmipriya asked her son to speak the names of Gaura Visvambhara, Gadadhara, Srivasevara, Sri Krsna Caitanya and Nityananda Haladhara as well as the name of Sri Advaita Prabhu, and Krsna the son of Sri Nanda. She encouraged him to speak the names of Sri Govinda, Gopinatha, Madana Mohan and the associates of Prabhu. Srinivasa delightfully tried to repeat the names but he could not speak them all at the same time. His sweet words were so pleasing to the ears of the listeners that they felt the boy was showering nectar from his mouth. When Srinivasa was five years old he wanted to start his education. His father agreed to educate him and the expert child very easily learned all the subjects.175-183

The Chuda-Karana and Upanayana ceremonies of Srinivasa

After a few days the ceremony of Chuda-Karana of Srinivasa took place and he looked very beautiful with a sacred thread.184

People were astonished by his capacity to quickly grasp Vyakarana, Kosha, Alankara and Tarka, etc. His teacher Dhananjaya Vidyavacaspatis taught him most satisfactorily. In a short while he became the pride of the village of Cakhandi.185-187

The old and expert brahmin worshippers of Lord Visnu told one another that they had never in their lives seen so meritorious a boy as Srinivasa who had obtained knowledge of all the scriptures within such a short time. They also spoke of his devotion to Krsna.188-190

They were enchanted to see the beauty of the boy and wondered if he was an embodiment of some demigod because no ordinary child could have possessed such a beautiful golden complexion, a moon-like face, a beautiful mouth with well set teeth, beautiful curly hair, a broad chest, a well shaped neck, hands, legs and shoulders. Above all else, his sweet yet humble style of speaking charmed them all.191-195

They acknowledged that Caitanyadasa's good fortune was due to the mercy of Mahaprabhu. Because of that mercy he gained this jewel-like son. They blessed

Srinivasa from the core of their hearts and wished him all success in his life.196-198

The affection of the villagers towards Srinivasa

One man said that although he himself had many children he nevertheless loved Srinivasa more than his own. He decided to suggest that Caitanyadasa give his son in marriage at an early age. In this way they all blessed Srinivasa in various ways. Srinivasa regularly visited the houses of the devotees who lived in Cakhandi village.199-203

The favor of Sri Govinda Ghosh to Srinivasa

Sri Govinda Ghosh was a great devotee of Sri Gauracandra and was always absorbed in the Lord's pastimes. Little by little a feeling of intense affection for Srinivasa grew in his heart. He told everyone that Srinivasa was an embodiment of Sri Gauracandra. The village people felt great affection for Srinivasa.204-207

Sri Narahari and Sri Raghunandana of Srikhanda were eager to see Srinivasa who was also eager to meet them. However Srinivasa could not go to Srikhanda alone. By chance a person came from Jajigrama and with him Srinivasa returned to Jajigrama in order to meet Narahari and Raghunandana.208-210

Thakura Narahari and his followers were going to the Ganges for a bath via Jajigrama when they met Srinivasa. Srinivasa and Narahari were glad to meet each other. Srinivasa humbly fell at the feet of Narahari who most affectionately embraced him.211-214

Narahari's affection towards Srinivasa

Thakura Narahari told Srinivasa, "My eyes become soothed by seeing you, my dear son, because I have been eager to meet you for a long time." He stroked the body of Srinivasa with his lotus hands as they spoke. Srinivasa folded his hands and said, "please be kind to me and grant me every success. I am an ignorant person; I know nothing. Please save me from all types of misfortune." Srinivasa wept as they spoke and Thakura Narahari consoled him and took him to his own house.215-219

The identity of Sri Sarkar Thakura

According to Sri Gaura-ganoddesa-Dipika Sri Sarkar Thakura was formerly Madhumati, a most favorite confidante of Sri Vrsabhanu-nandini Radhika in Vrndavana. She had now appeared as Narahari Sarkar, the favorite follower of Mahaprabhu.220-222

The verses composed by Kavi Karnapura also quote the same facts about Sri Narahari Thakura.223

The experts of Vaisnava literature have described the great affectionate felt for Srinivasa. Having learned many important things and received useful advice from Sri Thakura, Srinivasa returned to Cakhandi.224-226

Srinivasa hears the biography of Caitanya from his father

Srinivasa eagerly requested his father to tell him about the life of Sri Gauranga.227

Sri Caitanyadasa said, "Being an ignorant person, how can I describe the pastimes of Gauracandra? He is beyond the reach of even Lord Brahma."228

"My dear son Srinivasa, listen to me. Visvambhara Rai is himself Vrndavan candra Krsna. When he was merely a boy playing with other young boys, we were studying. We were students taking our lessons from our teachers. At that time we had no clear conception of devotion. We heard about Mahaprabhu and his wondrous activities and cherished the hope of meeting him even once. But wicked people would not let us go to him. Those persons were so proud of their knowledge that they would mock Mahaprabhu. I felt despondent and prayed to Krsna to give him an opportunity to meet Prabhu Gaura Rai. I also prayed to him to destroy the pride of the upstarts. Now listen how the Lord Himself destroyed their pride."229-236

The Navadvipa visit of a world-renowned scholar

By chance a world renowned scholar paid a visit to Navadvipa. He advertised himself as the representative of Sri Sarasvati devi by whose mercy he had become a great scholar. The professors of Navadvipa were panic stricken and the people of Cakhandi became bewildered. At that time Lord Narayana, the husband of Sarasvati devi, lived in Navadvipa as Nimai Pandita and was teaching his pupils Vyakarana and other scriptures on the bank of the river Jahnvi.237-242

The scholar had heard of the academic fame of Nimai Pandita but seeing that Nimai was merely a boy he did not consider him a competitor. Nevertheless he approached Nimai who requested him to explain the glory of the Ganga. The scholar easily and quickly cited many slokas of a superior quality and astonished the people who were listening. From the slokas Prabhu selected one and pointed out that the scholar had wrongly interpreted in three aspects. When the scholar could not give any satisfactory or correct interpretation of the verse he felt ashamed and acknowledged his own defeat. Nimai Prabhu behaved like a gentleman with the scholar. When the scholar learned the real identity of Nimai from Sarasvati devi, he submitted himself at the feet of the Lord. The scholars of Nadia were delighted to hear of Nimai Pandita's victory and the Lord's fame spread throughout the country.243-253

Mahaprabhu's visit to Gaya

Mahaprabhu went to Gaya with many followers and returned from Gaya as a transformed person. With the aim of teaching entire mankind. He began to demonstrate the real meaning of devotional love and this delighted his disciples. They admired the devotional qualities of Nimai Pandita.254-256

The people of Nadia had never identified Nimai as the Supreme Lord. He gave his blessings to Srivasa and other devotees and they gradually came to understand who he really was. At last Gaurahari could no longer hide his identity and revealed himself to his devotees; Srivasa Pandita, Sri Pandit Gadadhara, Sri Murari Gupta,

Haridasa, Suklambara Brahmachari and others, all of whom were charmed by his devotional qualities. Advaita Gosvami and Prabhu Baladeva Nityananda joined with Mahaprabhu in his pastimes in Navadvipa.257-264

The deliverance of Jagai and Madhai

My dear son Srinivasa, I want to tell you that there is no limit to the kindness which has been shown on mankind by this incarnation. Without any weapons he has delivered mankind simply by divine love. Nimai particularly wanted to deliver the wicked, wretched and heretic people who were influential in the Kali Yuga. In Nadia there were two notorious decoits named Jagai and Madhai. They were addicted to wine and mean and continually performed sinful activities. The people of Nadia knew that only the Lord himself could punish them. Even Ravana and Kamsa were no match for these two brothers. Prabhu delivered them from their sinful lives with the help of Nityananda Prabhu, the ocean of mercy.265-273

One day Prabhu advised Nityananda to preach the teachings of Lord Krsna. Nityananda and Haridasa took the responsibility seriously and went into the streets singing Harinama. The sound of their singing infuriated Jagai and Madhai who came running to kill Nityananda and Haridasa. In a drunken state Madhai hit Nityananda on his forehead, but Nityananda the ocean of mercy, remained unmoved and unexcited. Mahaprabhu grew angry when he heard the news but Nityananda checked the Lord's anger and requested him to bless the two utterly helpless brothers. Prabhu at once pardoned them and Jagai and Madhai fell at the feet of Nityananda and Gauracandra. The two notorious brothers were transformed and with tears in their eyes they prayed to the Lord to forgive them and help them settle their disturbed minds. Prabhu was pleased with them, and ordered them to clean the bathing ghats of the Ganges. They adhered seriously to the order of the Lord and engaged themselves in that cleaning task everyday. Thus they became favorite associates of Mahaprabhu.

274-288

Some inferior students laughed at Nimai Pandita because he had delivered those two notorious brothers. They always tried to criticise Nimai and find fault with him. But the people of Navadvipa in general were greatly relieved by the thought that Prabhu had conquered these two brothers through love and kindness. Thereafter the devotees were able to sing sankirtana safely.289-296

Chastisement of the Kazi

At that time Navadvipa and other places were under the powerful influence of a Yavana named Kazi. The Yavana king of Gaudadesha was also under the control of this Kazi. The common people in these places could not perform the religious rituals out of fear of the Kazi who forbid them to sing sankirtana. This increased the anger of Mahaprabhu. One night Prabhu took his companions to the streets to sing sankirtana. On the order of Mahaprabhu all the inhabitants of Nadia arranged a divine festival in each house and lit many lamps. Carrying their lamps, lakhs of people went out in the streets to join in the sankirtana. The sounds of the khola, kartals and the dancing feet of the devotees filled the air. As they danced and chanted the crowd angrily destroyed the house and flower garden of the Kazi,

Prabhu had already shown himself in the form of Nrishna avatara so the Kazi could understand that Prabhu was not an ordinary man. Meanwhile he was informed by his men that the great sankirtana led by Mahaprabhu was destroying his house and gardens. The Kazi grew frightened and hastened to meet Mahaprabhu with tears in his eyes. He fell at the feet of Gauracandra and begged for mercy. Prabhu at once favored the Kazi and since that time sankirtana in the streets and everywhere has been free from all obstructions.297-319

Caitanyadasa's Gaura darshan

I planned that after returning from Jajigrama I would go to Navadvipa to see Sri Gauracandra. With this plan in mind I finished my work in Jajigrama quickly and went happily to Kantakanagara. Sri Bharati Swami used to live there and he loved me very much. When I would go to Jajigrama or Kantakanagara I would always meet him and sometimes stay in his house. I thought that after visiting him I would go to Navadvipa to see Mahaprabhu. On my way I saw that a crowd of people was going somewhere and the roads were crowded. When I asked them where they were going they replied that they were going to Sri Bharti's house because Mahaprabhu had gone there. My ecstasy upon hearing this was as great as if the moon had fallen into my hands. I went to the house of Sri Kesava Bharati and saw Sri Gaura Sundara whose fair complexion at once charmed me.320-329

I have never seen such a complexion which could shame the Kanaka champa flower, such beautiful curly hair, glittering forehead, such beautiful ears, nose, big eyes, such a beautiful face that could defeat the pride of lakhs of moons. I have never seen so broad a chest such long hands, so slim a waist, such beautiful thighs and legs in my life.330-335

O my son Srinivasa, what can I say to you? Seeing the beauty of Mahaprabhu I then and there sank into the nectarine ocean of the beauty of the Lord.336-337

When someone asked another person why Prabhu had come there the reply was that Prabhu would accept sannyasa from Kesava Bharati and would renounce his beautiful curly hair.338-339

The words exploded in my ears. And I watched a barber come and begin shaving the hair of Prabhu's head. When the shaving was completed people began to cry ut loudly that the whole world was perplexed.340-342

While describing this narrative the brahmin Caitanyadasa fell to the ground unconscious. And having heard these descriptions from his father, Srinivasa cried bitterly. After a long time the brahmin regained consciousness and sighed heavily. When he opened his eyes he found that his son was lying on the ground crying. He took his son on his lap and prayed to Gaurahari to favor his child. He cleaned the dust from his son's body and wiped his tears. he then continued to narrate other incidents which had happened in Nilacala.343-349

While describing the wonderful pastimes of Mahaprabhu in Nilacala Caitanyadasa could not check the tears which flowed from his eyes.350

He told his son about the characteristics of Nityananda Prabhu, Advaita Prabhu and the other associates of the Lord.351

He also described the pastimes of the Lord in Vraja for which he was regarded as an incarnation appearing in Navadvipa.352

Srinivasa could not control his desire to hear the pastimes of Gauranga and prayed to Providence for lakhs of ears by which he could hear the activities of the Lord.353-354

His desire was so intense that the color of his face turned red in passion and tears flowed constantly from his eyes. He repeatedly bowed to the feet of his father and asked him everything about Sri Gauracandra. Laer Sri Caitanyadasa told his son sweetly that he had grown up enough to look after his mother in Jajigrama. Caitanyadasa wished to leave all responsibilities including the charge of his wife in Srinivasa's hands for he had decided to go to Vrndavana.355-359

Description of Rupa and Sanatana Gosvami

In Vrndavana Prabhu Gaura Rai had many duties to be performed by Rupa and Sanatana. The duties carried out by these two brothers proved that they were not ordinary persons.360-361

Caitanyadasa told his son that when he had first seen Rupa and Sanatana he could not recognize them. Now that he knew then he could describe their life stories to his son.362-363

Most of the professors from Navadvipa would assemble at that village Ramkeli. My professor was the most learned man in Cakhandi and he was invited to visit Ramkeli. We also accompanied our professor to Ramkeli and reached that place at an auspicious moment.364-366

After settling in our residence near the house of Rupa and Sanatana we accompanied the professors to the court. There we saw that just like Indra the king of deities, Rupa and Sanatana were sitting in the court surrounded by professors and Pindits. Their beauty and brilliance immediately captured the hearts of everyone present. They smiled sweetly at everyone as they glanced around with their large beautiful eyes. We were attracted by their long hands, broad chests and beautiful waists.
367-372

They received us with great respect and we were astonished by their humble and modest attitude. Although they had enormous welth, they had no pride at all. On the contry, they requested everyone to bless them so that they might achieve devotion to the lotus feet of Lord Krsna.373-374

Sanatana was the elder brother and Rupa was the younger brother but both were scholars in all scriptures. They satisfied the professors of the different countries,

with enormous wealth and they attentively listened to the professors' opinions and views on different subjects.375-376

The professors also appreciated the brothers for their explanations and interpretations of different verses.377

Although they held the most influential and prestigious positions as Prime Ministers in the court of the king of Gauda who had great affection for them, they never insulted anyone. We were quite satisfied to stay with them for many days.378-380

After a long time the professors left Ramkeli and we also returned to our village. A few days after that Mahaprabhu embraced ascetic life and went to Nilacala with any Vaisnava devotees.381-384

From Nilacala Prabhu went to Vrndavana and stopped on his way in the village of Ramkeli where he met Rupa and Sanatana. After blessing them Prabhu decided to return to Puri instead of Vraja. Sometime later Prabhu again started for Vrndavana.835-387

In Ramkeli Rupa and Sanatana heard that Prabhu had gone to Vrndavana. We do not know what motivated them but at that time they renounced everything related to wealth, knowledge or pleasure. Sri Rupa and his brother Sri Vallava first left for Vraja but met Sri Krsna Caitanya in Prayaga.388-391

Prabhu was happy to see Rupa and blessed him in various ways. From Ramkeli Gosvami Sanatana clandestinely went to Vraja but met Prabhu in Kashi. Sri Caitanya was also happy to meet Sanatana and gave the two brothers valuable advice.392-396

When the people of different countries came to know that Rupa and Sanatana had gone to Vraja they wondered how it was possible for the two brothers to give up all types of pleasure and wealth. The people of Ramkeli -- women, men, children, old and young -- all praised the activities of Rupa and Sanatana. The professors of Ramkeli did not want to stay there in the absence of Rupa and Sanatana and sadly left. Everyone except the Vaisnavas felt sorry because Rupa and Sanatana had lost their interest in worldly matters. In Vrndavana Sri Rupa and Sanatana took up the profession of teaching.397-403

The installation and worship of Sri Radha Govinda in Vrndavana

After re-establishing the lost holy places, Sri Rupa Gosvami felt anxious on only one point. According to the scriptures Sri Govinda Vrajendra Kumar had been installed as a deity in a holy place in vrndavana, but Sri Rupa had not found that deity although he had searched many places for a long time. He even searched the houses of the people of Vraja, but when he could not find the deity he sat patiently on the bank of the Jamuna.404-407

One day by chance a Vrajabasi came to Sri Rupa Gosvami. He was beautiful, calm

and quiet in his manner and he asked Sri Rupa why he looked so sad. Sri Rupa felt a great attraction toward The Vrajabasi and told him his story. The Vrajabasi told him not to be anxious because there was a spiritual place named Gomatila in Vrndavana where a certain cow used to willingly let down her milk every afternoon. Sri Govinda deva kept himself hidden there under the ground. The Vrajabasi led Sri Rupa to Gomatila.408-413

After locating the place that Vrajabasi suddenly disappeared and Sri Rupa fell on the unconscious. After a long time he regained his senses but he could not control the tears which rolled down his face. Sri Rupa Gosvami realised the desire of the Lord and checked his emotions. He told the Vrajabasis about the hidden deity of Sri Govinda deva and they came to Gomatila in a crowd. They were surprised to learn that Gomatila was a spiritual place. A divine oracle from Balarama was heard by everyone, and the Vrajabasis dug very carefully until they at last unearthed the deity of Govinda deva who was as beautiful as millions of Kandarvas.414-421

In the book Sri Sadana Dipika written by Sri Radha Krsna Gosvami, the disciple of Sri Haridasa Pandita Gosvami of Vraja, the details of the above mentioned narration have been written.422-432

Everyone glorified the name of Sri Govinda deva and people were attracted to Gomatila to see the deity. Even Lord Brahma and other demigods came in the disguise of human beings to pay their respects to that deity. The place overflowed with lakhs of people. Sri Rupa Gosvami at once sent a letter to Mahaprabhu in Sri Khetra and Mahaprabhu could not control his happiness upon receiving the news.433-437

Kashiswara brings Sri Gaura Govinda to Vrndavana

Mahaprabhu privately advised Sri Kashiswara to go to Vrndavana, but Kashiswara lamented because he did not wish to leave Prabhu. Gaurahari's realised the state of his devotees mind and gave him a deity of himself. Mahaprabhu and Krsna (in the form of the deity) ate rice and other foodstuffs simultaneously to please his devotee.438-441

Prabhu taught Kashiswara how to worship the deity of Sri Gaura Govinda and then sent him to Vrndavana. Upon reaching Vrndavana Kashiswara placed the deity of Sri Gaura Govinda on the right side of the deity of Sri Govinda deva and served them both with great sincerity and devotion. 442-443

The book Sri Sadana Dipika has narrated everything about this incident.444-445

Only favored person can understand the lila of Sri Govinda deva. He had two types of lilas -- Prakata and Aprakata. His Aprakata lila was manifest in his inanimate form.446-447

My dear son Srinivasa, what can I say to you? Sri Govinda revealed himself in his Prakata form to Sri Rupa.448

Sri Vrndadevi revealed herself to Sri Rupa

Sri Vrndadevi appeared before Sri Rupa in his dream and by the order of Mahaprabhu Sri Rupa unearthed Sri Vrndadevi from the bank of Brahma Kunda. What a beautiful form was possessed by Sri Vrndadevi who could immediately fulfil the desires of her devotees. The book Sri Sadana Dipika has narrated everything about this incident.449-453

My dear son Srinivasa, I am utterly unable to describe the activities of Sri Rupa and Sri Sanatana who lived occasionally in Mahavana.454-455

The worship of Sri Madana Gopala by Sri Sanatana

Sanatana once saw Sri Madan Gopala playing with his friends on the bank of the Jamuna. Madan Gopala, who was bound by the love of Sanatana, also appeared in his dream and said, "I do not like living in Mahavana. I want to stay in your cottage." Then he disappeared, leaving Sanatana in an ecstatic state of mind.456-459

Sanatana who thoroughly understood the Lord's intention, ecstatically received the Lord in his cottage the next morning. He engaged himself at once in the service of the Lord. But he was unhappy because he could offer only dry chappati to the king of kings, Sri Madan Gopala. The Lord could understand his devotees despression and arranged for his own food.460-463

Building the temple of Sri Madan Gopala

a rich man from Multana named Krsnadasa Kapura was an influential Kapura Kshatriya. He left his boat and fell at the feet of Sanatana Gosvami with tears in his eyes. Sanatana blessed the man and dedicated him to the feet of Sri Madan Mohan. From that very day Krsnadasa began to build a temple for the Lord, decorating it with many valuable jewels. He offered many kinds of foods for his offerings. Sanatana was satisfied by all these arrangements and the Vrajabasis were happy to see Sri Madan Mohan, the light of Sanatana.464-472

The service of Sri Gopinatha by Paramananda and Madhu Pandita

Who can understand how Prabhu revealed himself to his devotees? Paramananda Bhattacharya and Sri Madhu Pandita were two great devotees whose deep devotional love bound Krsna, Vrajendra Kumar. They installed the deity of Sri Gopinatha near the famous Vamshivata. The book Sri Sadana Dipika has described this incident.473-477

When Madhu Pandit saw Madan Mohan he fell at the feet of the Lord, lying flat on the ground. Suddenly the Lord appeared before them and Madhu Pandita was appointed as high priest for his daily service. Sri Paramananda Bhattacharya had an affectionate attachment for Madhu Pandita.478-480

The people of vraja were overwhelmed by the glittering brightness of the complexion of the Lord and they came in crowds for the darshan of Gopinatha. Sri Caitanyadasa admitted to his son that he was eager to go to Vrndavna.481-485

While describing these incidents to his son, Sri Caitanyadasa began to cry so miserably that tears rolled down his cheeks and soaked his body. Srinivasa held the feet of his father and also cried, wondering when his own desires would be fulfilled. After a long time they controlled each other's emotional outbursts and remained absorbed in the lilas of Krsna. Those who attentively listen to this narration of the father and son are sure to obtain the precious gem of devotion. The poet Sri Narahari Dasa taking the feet of Sri Advaita Prabhu has taken the responsibility to narrating the book Sri Bhaktiratnakara.

CHAPTER 3

Glorification of Gauracandra and his associates

All glories to Sri Gaura Sundara, Nityananda Avadhuta-Haladhara, Advaita Iswara, the Lord of Santipura and Gaura's favorite Sri Pandita Gadadhara.1-2

All glories to Pandita Thakura Srinivasa, the Hari namamrtamagna Haridasa, Sri Svarupa Damodara and Sri Murari Gupta.3-4

All glories to Vasudeva Sarvbhauma Mahasaya, Rai Ramananda, the abode of love, Gouridasa, Sri Pandita Vakreswara, narahari, Sri Mukunda and Kasiswara.5-6

All glories to Jagadisha, Gauridasa, Dhananjaya, Sanatana, Rupa, Jiva, Gopala, Bhujarva, Lokenatha and Raghunatha Bhatta. 7-8

All glories to Raghunatha Dasa of Srikhanda, Sri Ragava of Govardhana, Srinivasa, Narottama, Ramacandra and Syamananda.9-10

All glories to Sri Thakura who was a great Vaisnava and from whose touch the universe became pure.11

All glories to the numerous listeners who have great devotional qualities.12

The character of Srinivasa

While keeping the memory of Sri Gaura in his mind, Srinivasa engaged himself in the service of his parents. His parents also had great affection for their son. Even the residents of Cakhandi village loved Srinivasa so deeply that they could not live a single day without seeing him. Srinivasa behaved with them very modestly and this increased their affection for him. After a long time Srinivasa's father died and his mother bore her grief only for the sake of Srinivasa.13-18

A few days after his father's death Srinivasa went to the house of his maternal grandfather in Jajigrama. He planned to settle in Jajigrama with his mother. The inhabitants of Jajigrama were happy to hear this and most willingly they built a beautiful cottage for them. Srinivasa was the life of the inhabitants of Jajigrama and

the surrounding areas. He was always absorbed in devotion and this pleased the associates of Caitanya. Srinivasa heard the pastimes of Sri Caitanya from the Caitanya devotees and his ecstasy increased as he listened.19-25

Srinivasa's desire to go to Nilacala

Srinivasa was anxious to go to Nilacala. He worried whether or not he would get the association of Prabhu, whether the associates of Prabhu would favor him, whether Sri Pandita Gadadhara would give refuge to him and allow him to live under his shelter, whether he could sit with Mahaprabhu while the Lord heard Srimad Bhagavatan and explained it to his followers, of whether he could see Prabhu Nilacalacandra Jagannatha with Prabhu Balarama and Subadra devi.26-31

Srinivasa visits Srikhanda

Srinivasa made up his mind and left for Srikhanda. With tears rolling down his cheeks he bowed before the deity and before the favorite companions of Sri Gauracandra. Thakura Narahari affectionately extended his hands and embraced Srinivasa. He soaked the body of Srinivasa with tears and inquired about his well being. Srinivasa told him that he was on his way to Nilacala to see the lotus feet of Mahaprabhu. Sri Narahari gladly gave him permission to go to Nilacala without delay because Prabhu would soon disappear from the world.32-39

Tarja song of Sri Advaita Acarya

Advaita Acarya wrote some Tarja songs and sent them to Narahari in which he exposed some of his intentions.40

In the book Sri Caitanya Caritamrta it is said: Tell to Baula - people have become aula. Tell to Baula - there is no sale of chaula.41

Tell to Baula - all activities have become aula (dishevelled) Tell to Baula - it has been said by a Baula.42

The meaning of the Tarja song which Prabhu had cleverly interpreted made the devotees very anxious. They suspected that Prabhu, who was the Lord Himself, might disappear from the world at any time. As soon as Srinivasa heard this he began to cry, but the devotees consoled him and advised him to go to Nilacala. They gave him some money for his needs on the way.43-46

Srinivasa meets the devotees of Srikhanda

Raghunandana came to meet Srinivasa and embraced him ecstatically. Srinivasa met all the devotees of Mahaprabhu who lived in Srikhanda and then took leave from them. He returned to Jajigrama and reported everything to his mother.47-49

Srinivasa's journey to Nilacala

After taking leave from his mother Srinivasa started for Nilacala on the auspicious day of Sukla Panchami in the month of Magh. He was then a handsome young man and attracted many travellers who saw him. Someone said, "He must be a prince. Although his is travelling by foot, he seems to be a great devotee." Another said, "He must be a follower of Sri Gaura; is not, why is he continually crying?"

Some said, "it may be because everything is possible for Gauranga Gosvami." Another person said, "My dear brothers, whoever once looks at Gauracandra ---- whether man or woman -----can no longer control his emotions." Another said, "Gauracandra himself is Vrajendra Kumar and he has been performing pastimes in Nilacala." One man said, "Utkala is a fortunate place as both the moving and the unmoving Lords are there." Someone said, "Gaura and Jagannatha are one, but whoever denies this is sure to perish."50-59

As the men spoke, they watched Srinivasa pass by, ecstatic tears rolling down his face. As Srinivasa travelled he paid his respects to each traveller he met coming from Sri Khetra and inquired from him about the welfare of Mahaprabhu. He simultaneously prayed to the Lord to give him two wings so he could fly to Nilacala.60-63

Repentance and lamentation of Srinivasa

In a jovial mood Srinivasa was running toward Nilacala when he learned the shocking news of Mahaprabhu's disappearance. There can be no description of such a heartbreaking shock. Srinivasa beat madly on his head with his hands, tore off his hair and ripped the skin from his chest with his finger nails. He cried so pathetically that even a stone could be melted by his tears. He repeatedly lost consciousness and fell on the ground. Throughout the day he lamented and in the evening he decided firmly to give up his own life by entering into a fire. He continually cried and repeated the name of Mahaprabhu. 64-71

Darshana of Mahaprabhu in a dream

By the wish of the Lord, late in the night Srinivasa fell asleep and dreamed of Sri Gauracandra. Srinivasa saw Prabhu as beautiful as lightning; the glow of his face challenged millions of moons. He had two big and beautiful eyes; he had hands which reached down to his knees and he had a flower garland around his neck. His nectarine smile charmed Srinivasa at once. When Prabhu appeared before his devotee to console him, Srinivasa fell at the lotus feet of the Lord who placed those feet on Srinivasa's and blessed him. These incidents have been described by Sri Nrsinha Kaviraja in his book of verse.72-78

After this Prabhu disappeared and Srinivasa woke up from his dream. But he again became very sad. Understanding that Srinivasa was not pacified Gaurahari appeared again in a dream and told him softly that Gadadhara and the associates of Prabhu were eagerly waiting for Srinivasa so he should go to Nilacala without any delay. Prabhu wiped Srinivasa's wet eyes with his own hands, embraced him lovingly and then disappeared. In the morning Srinivasa woke up and resumed his journey.79-85

After a long time Srinivasa reached Nilacala and upon seeing the tank, Sri Narendra-Sancha, he could not control his tears. Sri Narendra was a king and Sancha was his Prime Minister. The name of the tank came from the names of the two great men. Mahaprabhu used to sport in the water of the tank. When the memory of that pastime came to mind Srinivasa began to cry, rolling on the ground. After a long time he controlled himself, and after paying his respects to Sri

Narendra he continued his journey.86-91

Nama sankirtana of Srinivasa in Nilacala and the darshan of Jagannatha in a dream

In the dead of night he decided to rest at a place near the Singha-Dwara and absorbed himself in chanting the holy name. Tears streamed from his eyes and he lost his balance and fell on the ground. Due to the wish of Prabhu he slept and Lord Jagannatha with Balarama and Subhadra, appeared in a dream.92-95

Lord Jagannatha glanced mercifully at Srinivasa and then disappeared. While Srinivasa was observed in an ecstatic mood, a brahmin came to him and said, "My dear son of a brahmin, I think you have not eaten for a long time. Take this Sri Mahaprasad and eat it." Then the brahmin disappeared.96-99

Srinivasa wondered, "How could that brahmin have known my sorrow? Then after giving me Sri Mahaprasad he disappeared." While he was thinking about the incident the Lord appeared before him and consoled him. Srinivasa accepted the mercy of Prabhu Jagannatha and gladly ate the mahaprasad. Then he washed his hands and mouth with the water of Sri Narendra Sancha which he had kept in a water pot and then he also drank the water. He chanted quietly and gradually fell asleep.100-105

Srinivasa's darshan of Lord gauranga in a dream

In his sleep Srinivasa dreamed that Prabhu Sri gauranga surrounded by his associates looked like Purandara, the king of the demigods, sitting with his subjects in his court. Gadadhara Pandita sat before the Lord and read melodiously from the Bhagavatam. All the listeners cried perspiring and quivering in ecstasy. Then the dream faded away.106-109

When he awoke Srinivasa began to chant again and once again fell asleep. Again he dreamed that Gauracandra and his associates were coming through the Srsinha Dwara gate.110-111

Sri Gaura's body could put shame to a golden mountain. His hands were long, reaching his knees. His face was as beautiful as numerous moons. His smile seemed to shower nectar. His lotus eyes spread out to his ears and constantly shed tears of love. A garland of tulsi hung from his beautiful neck, and he wore a beautiful dress. The glittering brightness of his body seemed to charm the whole universe. He walked in an ecstatic mood with the beautiful gait of a lion. Srinivasa was so charmed that in ecstatic love he fell asleep on the ground and bowed to the feet of Prabhu. Prabhu looked at his favorite servant with a sad glance and said to him, "Do not be sorry. Your heart will forever be the resting place of mine." Then Prabhu disappeared and Srinivasa woke from his sleep in the morning.112-120

Sri Gopinatha's darshan of Srinivasa

Srinivasa calmed his heart and started for Markanda after asking the way from some passing travellers. After finishing his scheduled morning duties he took his bath in Markanda. He asked an old brahmin for directions to the temple of Sri Gopinatha. That old brahmin took him to the temple where lived Sri Gadadhara

who had become half-dead due to the disappearance of Mahaprabhu. Srinivasa was so sad to see the condition of Gadadhara. He fell prostrate at the feet of Gadadhara and hastily went to the temple of Sri Gopinatha. Everyone in that place asked Srinivasa who he was and where he had come from. Srinivasa replied that he had come from Gauda and that his father was Sri Caitanyadasa and he himself was Srinivasa. They all were very glad and embraced him most lovingly.121-134

Sri Pandita Gosvami was sitting alone in a solitary place. His mental state was beyond description. His moon-like face and beautiful body had grown pale like a lotus deprived of water. He cried constantly, and his tears soaked his body as well as the Bhagavatam he held in his lap. In a choked voice he recited slokas from the Bhagavatam. From time to time he uttered the name of Sri Gaura Sundara and he heaved sighs as hot as fire. By the wish of Prabhu, Gadadhara had remained alive only to meet Srinivasa, so when Srinivasa bowed at his feet Gadadhara regained his normal condition. Someone introduced him to Srinivasa.135-146

Gadadhara eagerly embraced Srinivasa and they cried madly in utter misery, soaking each other with tears. Although Gadadhara was in a wretched state of mind, he derived some happiness from seeing Srinivasa. Gadadhara ordered one of his followers to introduce Srinivasa to the other Vaisnava Gosvamis living there. Soon all the devotees knew that Srinivasa had come to meet Pandita Gosvami.147-154

Srinivasa meets Rai Ramananda and Sarvabhauma

Rai Ramananda used to come everyday to the house of Sarvabhauma where they would sing the glories of Sri Gaura. Srinivasa went to Sarvabhauma's house where he met both of them and fell at their feet. Seeing Srinivasa their ocean of misery overflowed its limits. They embraced Srinivasa in ecstatic love and Srinivasa repeatedly bowed at their feet with tears in his eyes. They embraced him again and ordered one follower to take him to meet Vakreswara Pandita.155-164

Srinivas fell at the feet of Vakreswara Pandita who most affectionately embraced the boy. He said, "It is good that you have come, my dear son. Mahaprabhu will perform many duties through you. He also ordered Srinivasa to meet other Gosvamis.
165-172

Sri Paramananda and other sannyasis had been living miserably since the disappearance of Mahaprabhu. They had their strength and energy and without sense of day or night they lived in a half dead state. Srinivasa met each of them and paid his respects whereupon each of the sannyasis embraced him affectionately. They all cried, embracing one another and after a long time they controlled themselves and advised Srinivasa to meet other devotees.173-180

Srinivasa met many Vaisnavas in the house of Sikhi Mahiti. The devotees greeted Srinivasa tearfully and Srinivasa spoke to each one of them. Kanai Khutia told Srinivasa, "My dear son Srinivasa, today you have come like a light to our blind eyes." He and his sister said, "We are alive only for you."181-185

Sri Pattanayaka Banknath and others were also happy to meet Srinivasa and advised him to meet the other devotees and give them relief.186-187

Taking permission from Baninatha, Srinivasa met Govinda and Sankara. He found them sitting in a lonely place, lamenting the absence of Prabhu Gauranga. They had become so thin that even a puff of wind could have dispatched them. Srinivasa fell at their feet and they at once took in their arms. They all cried loudly and lamented in various ways. Srinivasa fell on the ground unconscious but with utmost care the devotees consoled him and advised him to meet the others.188-193

With a disquieted mind Srinivasa went to meet Gopinatha Acarya who became very emotional upon seeing Srinivasa and took him in his arms. After a long time Sri Acarya said, "I have had a desire to meet you. A few days ago Prabhu disappeared but unfortunately you could not come in time. Do not be sorry, Prabhu will always remain in your heart. Now go and meet the other companions of the Lord." Thus Srinivasa went everywhere and met the great devotees who accepted him affectionately.
194-203

Due to the disappearance of Mahaprabhu the devotees had fallen into a miserable condition which was beyond description even by lakhs of mouths. Srinivasa visited all the places where the deities of the Lord had been installed and he met the devotees who remained as inert as the deities. It seemed that they stayed alive only to meet Srinivasa.204-206

Srinivasa cried in despair because he could not get the association of Raghunatha and Svarupa. Raghunatha had become disheartened upon the disappearance of Prabhu and the absence of Svarupa and had gone to Vrndavana. Srinivasa could not meet the two devotees and he lamented in different ways. Nevertheless he went with a heavy heart to visit the place where Raghunatha had lived. Who can describe the glorious character of Sri Raghunatha who was the disciple of Sri Yadunandana Acarya?207-211

In the drama Sri Caitanya Candrodaya Sri Sivanandana Sen gives the identity of Yadunandana Acarya who was the favorite disciple and friend of Sri Vasudeva Dutta Thakura. Everyone in Nilacala had known Sri Raghunatha for he was a handsome young man and a favorite follower of Sri Caitanya deva.212

The condition of Maharaja Pratapa Rudra due to Sri Gaura's disappearance.
During the lifetime of Sri Krsna Caitanya, Pratapa Rudra Maharaja had entrusted his state to his son. The king absorbed himself in singing the glories of Mahaprabhu with Vasudeva Sarvabhauma and Ramananda. They were passing their days in extreme happiness until they suddenly felt the approach of a bad omen. At that very moment they received news of the disappearance of Mahaprabhu whereupon the king thrashed his body on the ground and beat his head with his hands. At last he fell on the ground unconscious. The condition of

Raya Ramananda was just like king Pratapa Rudra's as he could not bear the passing of Mahaprabhu. Hearing that the king had also been deprived of seeing Mahaprabhu before his disappearance, Srinivasa began to lament his own similar misfortune. He decided that they were both unfortunate.213-221

Srinivasa visits the tomb of Haridasa

Srinivasa went to the seashore and saw the tomb of Haridasa Thakura. He paid his heartfelt homage before the tomb by throwing himself on the ground. He remembered the activities of Thakura Haridasa and while recollecting his character, Srinivasa fell again on the ground calling the name of Prabhu Haridasa until he fell unconscious. The devotees who were present at that time consoled Srinivasa in various ways but when Srinivasa again paid his respects to the tomb he again lamented. Seeing the boy so perturbed one of the devotees took Srinivasa to Pandita Gosvami who ordered them both to go to the temple of Jagannatha. 222-230

Sri Jagannatha Darshan

Srinivasa entered the temple through the lion-embossed main gate. At that time he looked as brilliant as the sun, his body was smeared with dust and his eyes were red from crying. Everyone was spell bound to see the condition of Srinivasa and at the same time they were charmed to see his magnificent gait. Someone said, "Look at Srinivasa whose heart is the eternal dwelling place of Krsna Caitanya." Another person agreed with him and said, "It must be true, otherwise so many devotees would not be so concerned about him. Although the companions of Mahaprabhu are in a miserable state due to his disappearance they nevertheless look happy in the presence of Srinivasa." Someone else said, "Jagannatha has brought him here to relieve us of our miseries." Another person said, "The former message of Prabhu is now clear to us." One man said, "I cannot bear to see the misery of such a gentle boy." Srinivasa paid his respects before the Singha Dwara gate and went first to see the Lord who delivers sinners from damnation. After that he went forward to see Sri Sinha deva and paid his regards to the deity by eulogising in various ways. Then he very cautiously entered the temple and stood to one side where he could see the divine face of Nilacala candra from a distance.231-245

The beauty of Jagannatha and Baladeva

The beauty of Nilacala Candra was so splendid that it could beat the beauty of a dark cloud about to pour water. His lotus eyes stretched out of his ears and the beauty of his face could defeat millions of moons. How wonderful were his hands, how beautiful and glamorous he appeared in ornaments and bright dress. Long flower garlands that touched the ground hung from his beautiful neck and a crown of flowers bedecked his attractive head.246-250

Srinivasa then looked at the deity of Sri Baladeva who was so beautiful that he defeated the brilliance of the moon or the kindra flower or a sandal mountain. What a beautiful face, even a glance from his eyes could make a kandarpa senseless. His hands, eyebrows, large eyes and forehead were so beautiful that it would be impossible for anyone to describe them properly. Srinivasa felt thrilled to see the beauty of Sri Baladeva and became mesmerised by the beauty of Sri Subhadra. He

also observed the illustrious Sudarshana Chakra with full satisfaction. The main priest of Prabhu Jagannatha gave Srinivasa prasadam and a flower garland use by the Lord. Srinivas avisited all the temples within the compound of the main temple and at last he and his guide returned to the house of Sri Gopinatha where he again paid his obeisances to the lotus feet of the deity.251-260

Srinivasa again meets Sri Gadadhara

For a second time Srinivasa went to the house of Pandita Gosvami who permitted him to eat mahaprasad. Srinivasa became emotional and began to cry. He was attracted by the divine scent of the prasada and he ate it with utmost love. After that he went to the house of Sri Pandita Gosvami who was also in a miserable state of mind. Pandita Gosvami told Srinivasa to take a seat beside him and then he said in a choked voice, "You have the desire to read the Bhagavatam and I also want to teach you but everything has been disarranged." Then he fell silent. From time to time he would cite slokas from the Bhagavatam then explain their meanings to Srinivasa who considered himself most fortunate to get the instruction. Pandita Gosvami advised Srinivasa to go to Vrndavana where he could fulfil his desires. He told him that he had a Bhagavatam with him but it had become decayed. Srinivasa looked through the book, paid his regards by touching it to his head and then grew very emotional while looking at the words. He remembered Sri Krsna Caitanya and Gadadhara whose tear drops had made the words illegible in some places. While reading the book Srinvasa reached such a level of ecstasy that the Gosvami became frightened. He tried to pacify Srinivasa with his affection that knew no bounds.261-279

Srinivasa's journey to Gaudadesha from Nilacala

Sri Gosvami advised Srinivasa to go to Gaudadesha after taking leave of the devotees. He ordered Srinivasa to convey his messages to Dasa Gadadhara, Narahari of Sri Khanda and many others. Most probably Sri Gosvami gave some incredible instruction to Srinivasa which the boy could not comprehend. As he could not question the orders he began to lament in various ways. When he took his leave from Sri Gosvami Srinivasa cried bitterly. He dedicated himself to the lotus feet of Sri Gopinatha and went to see Prabhu Jagannatha. He prayed to the Lord in bitter lamentation. He took his leave and some of them walked with him for a long distance. Srinvasa reached Gaudadesha and conveyed the messages to Sri Gosvami to various people. He wondered whether he could ever see Sri Gosvami again and with that thought in mind he started for Sri Khanda.280-297

Meeting the devotees of Sri Khanda

Meeting Srinivasa, Thakura Narahari embraced him affectionately and began to cry. He asked Srinivas about the condition of the companions of Mahaprabhu in Nilacala and in a choked voice Srinivasa reported everything, describign the miserable condition of the devotees, caused by the disappearance of the Lord. While speaking about Sri Pandita Gosvami, Srinivasa could not control himself and fell on the ground unconscious. Sri Raghunandana and others also grew emotional just seeing Srinivasa and Thakura Narahari took the initiative to pacify everyone.298-304

Srinivasa rested tht night in Sri Khanda but in the morning he set out again for Sri Kshetra thinking that this time he would not adhere to the order of Sri Gosvami and would stay with him. After passing into Utkala he noticed some people coming in his direction.305-307

Srinivasa asked them eagerly whether there was any news of Sri Gosvami but they not answer. After a long time they could only say that Sri Pandita Gosvami had disappeared. The news came as a stroke on Srinivasa's head and he fell unconscious on the ground like an uprooted tree. The messengers from Sri Kshetra began to chastise themselves for giving such news to Srinivasa. But what else were they to do when he inquired? Now they should take care of him and try to save his live. They made every attempt to bring him back to consciousness, but upon regaining consciousness, Srinivasa again lamented and beat his head with his hands. He addressed Pabhu Gadadhara loudly and chastised him for sending him back to Gaudadesha. His lamentation even broke the hearts of the birds and animals.308-317

The darshan and order of Gaura Gadadhara

In the dead of night when Srinivasa was in deep sleep he dreamed of Gadadhara who tried to console him in various ways but still Srinivasa did not stop crying. Like a madman he began to run in the direction of Jaipur village but he lost his direction. Another day Gaura and Gadadhara were in his dream and directed him to go to Vrndavana via Navadvipa. Then they disappeared.
318-322

In the morning he started for Gaudadesha on the way he met many persons who recognised him as a great devotee. They suspected that he had not heard the news from Gaudadesha and when Srinivasa asked them directly about the well being of the devotees in Gaudadesha they could not utter a single word.323-329

The disappearance of Sri Nityananda and Advaita

Being asked repeatedly by Srinivasa, someone stood with his face hanging down and began to cry. He then reported in a choked voice that Nityananda and Advaita had disappeared. When he heard that, Srinivasa flung his body on the ground and decided to give up his life. He beat his head with his hands and tore his chest with his finger nails. With his arms stretched towards the sky he called the names of Gaura, Nityananda, Advaita, Gadadhara and Svarupa. He told them loudly, "I will not stay in this world without you. In the morning I shall light a fire and enter it." Lamenting in this way he fell asleep in the dead of night.330-337

Nityananda and Advaita appeared before Srinivasa in his dream. He became overwhelmed to see the golden complecion of Nitai which glittered like the morning sun. What a beautiful smiling mouth that overflowed with love, what a beautiful face, just like the appearance of the brillant full moon. How wonderful he looked with tilak on his forehead. Glittering earrings hung from his beautiful ears. His broad eyes were charming and his nose was curved like a parrot's beak. His beautifull set teeth could be compared to Kunda flowers. His gait was like that of a lion. Beautiful nipura tinkled on his feet. Srinivasa was also mesmerised by the

beauty of Sri Advaita Prabhu whose physique could be compared to a golden mountain. He had painted tilak on his forehead, and a garland of tulsi hung from his neck. His long arms were just like the trunk of an elephant and his broad chest, thin waist and beautiful knees and legs easily charmed the human beings of this world. Srinivasa cried in joy while observing them. He fell at the feet of the two Prabhus and soaked them with tears from his eyes. Nityananda and Advaita were also happy to see Srinivasa and affectionately stretched their arms out to embrace him tightly. They consoled him in various ways. They told him, "do not do what you have decided because you have to perform many duties. First go to Gauda because many persons there have been waiting for you. Then you should go to Vrndavana." They again embraced Srinivasa and placed their feet on his head. Then they disappeared.338-361

Srinivasa returns to Gauda and then starts for Navadvipa

Srinivasa felt perplexed in the morning but started his journey. In a few days he crossed the boundry of Utkala and entered into Gaudadesha via Madhyadesha. he went to Sri Sri Khanda and met the companions of Mahaprabhu. Remembering the order of Prabhu, Srinivasa started for Navadvipa but as he heard the news of Nadia from the other travellers he could not control his tears. He was so eager to reach Navadvipa that he covered two days' distance in only one day. Nearing about Srinivasa's journey to Nadia can help the sincere listeners obtain devotion to Krsna. Remembering the glory of Srinivasa Acarya, Narahari takes pleasure in writing this book Sri Bhaktiratnakara.

CHAPTER 4

All glories to Sri Caitanya Mahaprabhu who is the moon of Navadvipa and the son of Saci mata. He is the Lord of the distressed and the life and soul of the devotees.1

All glories to Nityananda Prabhu who is the son of Padmavati and who is the deliverer of the entire world and is extremely merciful.2

All glories to Gadadhara who is the son of Madhava and all glories to Srivasa Thakura and other devotees of the Lord.3

All glories to those who listen to Mahaprabhu's pastimes for they are the reservoir of all good qualities.4

Srinivasa's visit to Navadvipa

When he came to the border of Navadvipa and observed the holy dham Srinivasa cried with eagerness.5

He sat for awhile beneath a tree and pacified himself with great difficulty.6

Then he remembered the wonderful pastimes of Caitanya Mahaprabhu in

Navadvipa and he grew impatient.7

He directly entered Navadvipa and to his great surprise he saw Mahaprabhu himself performing pastimes with his devotees.8

While singing the wonderful glories of Caitanya Mahaprabhu, damsels of Navadvipa were moving here and there.9

An auspicious kirtana resounded from every house and it seemed as though a river of ecstatic joy flowed through the city.10

Who can describe the ecstasy into which Srinivasa himself became absorbed.11

Then in a moment the vision changed and he saw everyone drowning in an ocean of misery.12

In amazement Srinivasa went forward asking, "Where is the house of Caitanya Mahaprabhu?"13

But his question seemed to deepen their agony and no one could answer him. With a perplexed mind he continued on.14

His lamentation for Sri Gaura, Nityananda and Advaita

Lifting both his arms he shouted, "O my dear Gauranga Mahaprabhu. My dear Gadadhara Prabhu. You are my heart and soul, but where have you gone?"15

He called out the names of Prabhu Nityananda and Advaita and sank into the depth of misery.16

His lamentation was so intense that even the stones seemed to crack. Suddenly a man appeared before him. 17

He seemed surprised to see the beautiful boy Srinivasa and he showed him the path which led to Caitanya's house.18

When he reached the house, Srinivasa looked all around and then became inert, standing like a wooden doll. 19

Meeting with Sri Vansivadan

Although Sri Vansivadan Thakura did not know Srinivasa, when he saw the young boy he recognised him.20

Still Vansivadan asked Srinivasa identity and Srinivasa told his entire history.21

Vansivadan embraced Srinivasa and bathed the boy with his tears.

22

Srinivasa wanted to offer his obeisances on the ground but Vansivadan Thakura

would not let him do so.23

Vansivadan then went to Sri Visnupriya Iswari to tell her of Srinivasa's arrival.24

The dream of Sri Visnupriya devi

Just then Sri Visnupriya devi was telling her favorite maidservant that she had had a dream which she would describe.25

Her Lord, who was the attractor of the entire creation, had appeared before her in an enchanting pose.26

Since his beauty could defeat the pride of Cupid she could find no similitude to describe him. Even lightning was not comparable to his brilliance.27

His body was smeared with sandal wood paste and he glowed as though he were bathed in the light of the autumn moon.28

His beautiful dress attracted the young girls who abandoned their shyness and fear upon seeing him. 29

Who could forget the fragrance of his long curly hair?30

His large beautiful eyes exceeded the beauty of a lotus petal, and whoever caught his glance could not retain his composure.31

His arms extended to his knees, his movements were beautiful, and the sight of his broad chest could attract the world.32

The smile on his moon like face showered nectar.33

In his affectionate way Caitanya made Visnupriya sit down and he spoke to her in a soft sweet voice.34

"A brahmin boy named Srinivasa has suffered indescribably.35

"Today he will come to see you. Knowing him to be a dear devotee, you should bestow your mercy on him."36

Caitanya continued to delight her with his pleasing words, and then suddenly disappeared and she awoke in distress. 37

She knew that Srinivasa was dear to her Lord and she eagerly awaited his arrival.38

Srinivasa to Visnupriya devi

While Visnupriya was relating the dream, Vansivadan Thakura appeared with the news of Srinivasa's arrival from Nilacala.39

Visnupriya devi wanted to see him and Srinivasa came eagerly to meet her.40

Tears of ecstasy flowed from his eyes as he prostrated on the ground while offering her his obeisances.41

Sri Iswari Visnupriya devi heard that Srinivasa was offering obeisances from a distance, and remembering Sri Caitanya she rose to greet the boy.42

Though she had suffered intensely from the separation from her Lord, upon seeing Srinivasa she felt joyful relief.43

With sweet affectionate words she greeted him and placed her feet on his head.44

She ordered him to take mahaprasad and then stood silent, soaked with her own tears.45

Someone brought the boy prasad and he honored it. He was also soaked with tears.46

Hard stoicism of Visnupriya devi

Each day Srinivasa visited Sri Visnupriya devi and observed her exceptional activities.47

Because of separation from Caitanya, she never slept at night. If at all she slept, she would lie on the hard ground.48

Her golden complexion had grown pale like the new moon.49

While chanting the names of Hari she would set aside a grain of rice for each mantra. Later in the day, only those grains would be soaked and offered to the Lord.50

The offering was very small and yet she would eat only a portion of it. No one could understand how she sustained life on so little food. 51

Day be day her health dwindled, yet she always mustered energy to attend to Srinivasa during his visit.52

Soon it was obvious that she remained alone simply to bestow her mercy on Srinivasa.53

His unique fortune was acknowledged by everyone.54

Mother Saci also appeared to Srinivasa in a dream and favored him with indescribable mercy.55

The favors of the devotees of Navadvipa toward Srinivasa

News spread throughout Navadvipa that Srinivasa, the favorite disciple of Caitanya, had arrived.56

Sri Murari Gupta, Srivasa Pandita, Damodara, Sanjay, Vijay, Suklambhara Brahmachari, Gadadhara Dasa, and others who were dear associates of Mahaprabhu, came forward to bless Srinivasa.57-58

Although they were all but dead from lamentation from Mahaprabhu's separation, by meeting Srinivasa they felt some happiness.59

Caitanya Mahaprabhu had kept his dear most devotees alive simply so they could bless Srinivasa.60

The wife of Srinivasa and the wives of the other associates of Prabhu behaved affectionately with Srinivasa.61

After a few days they allowed Srinivasa to continue his trip to Vrndavana.62

Srinivasa's visit to Santipura

With a sad heart Srinivasa took leave of the residents of Navadvipa and headed for the house of Advaita Acarya in Santipura.63

As he sadly entered Santipura, Srinivasa suddenly saw Advaita Acarya coming forward to console him.64

Srinivasa was struck at the sight of Advaita Acarya and wondered if he was hallucinating.65

But his doubts were dispelled by divine instruction and he became extremely happy. Drenched with tears from his own eyes Srinivasa observed the beauty of Advaita Acarya and entered into the Acarya's house.66-67

When the residents of Santipura heard that Srinivasa had arrived they came forward eagerly to meet him.68

Because of separation from Caitanya Mahaprabhu they had all grown very thin and weak.69

The blessing of Sita devi

It seemed that Sita devi lived only to bless Srinivasa, and when he arrived she called him into the house.70

When he entered the house he offered his obeisances to Sita devi and she placed her feet on his head.71

Tears flowed constantly from her eyes and with a choked voice she began to speak to Srinivasa.72

"My dear Srinivasa, I have been waiting for you to come. Your arrival is the source of my happiness.73

"Live eternally on this earth; by your presence the loving entities will receive great benediction.74

"Distribute well the devotional love of the Supreme Personality of Godhead and preach the scriptures which contain the entire science of devotion.75

"In due course of time you will meet someone and your distress will be mitigated in his association.76

"You will have many followers and you will constantly float in the ecstasy of sankirtana.77

"Go directly to Vrndavana where you will be duly initiated and your desires will be fulfilled."78

Thereafter Sita devi offered Srinivasa to her worshipable deity Madan Gopala and introduced him to her sons and servants.79

The affection she bestowed on Srinivasa is beyond description. After consoling him and instructing him in various ways, she allowed him to leave Santipura.80

Srinivasa's visit to Khardaha

After offering his obeisances to the residents of Santipura Srinivasa left for Nityananda Prabhu's house in Khardaha.81

Although Sri Parameswari Dasa had been living in abject misery, he became very happy on seeing Srinivasa.82

Although inwardly he recognised Srinivasa, as the boy approached Parameswari inquired about his identity.83

Throughout the village of Khardaha, news spread that Srinivasa from Cakhandi had arrived.84

People throughout the village came forward eagerly to meet him.85

Parameswari Dasa took Srinivasa to the house of Nityananda Prabhu. 86

Drenched with the tears from his own eyes, Srinivasa offered his obeisances at the lotus feet of the Eternal Consort of Nityananda, Sri Jahnava devi.87

Favor of Sri Vasuda, Jahnava and Virabhadra towards Srinivasa

When Sri Vasuda devi, Jahnava devi and Virabhadra met Srinivasa they became very happy.88

Although they had suffered unbearable pain since the separation of Nityananda Prabhu, still they experienced joy upon seeing Srinivasa.89

Srinivasa remained there for four or five days as no one would allow him to leave.90

Devotees like Surya Dasa, Pandita Gauri Dasa, Mahesh Pandita and others bestowed their mercy upon him.91

At last Jahnava devi, Virabhadra Prabhu and the other devotees advised Srinivasa to go to Vrndavana. 92

Sri Vasuda and Jahnava told him affectionately that he should first visit the house of Abhirama Gopala.93

His eyes overflowing with tears, Srinivasa offered his obeisances to them both and took his leave.94

Remembering the wonderful qualities of Nityananda Prabhu, he became perplexed and by the mercy of the Lord he saw many miraculous things.95

Srinivasa's visit to Khanakula

Having witnessed Sri Nityananda Prabhu's wonderful pastimes in a mystic vision, Srinivasa floated in a ocean of ecstasy as he started for Abhirama Thakura's house in Khanakula.96

As he travelled eagerly towards the house of Viraloka, a travelling companion joined him.97

He was an old brahmin from a village called Khanakula and he eagerly questioned Srinivasa.98

"What is your name my dear son? Where are you going?" Srinivasa offered his respects to the old brahmin and told him who he was and where he was going.99

The brahmin was overjoyed and told Srinivasa that he had already heard about him while in the village of Khardaha.100

"My dear son, Srinivasa, please come with me." The brahmin embraced him and soaked Srinivasa with tears from his eyes.101

The character of Abhirama

The brahmin told Srinivasa that Abhiram Thakura was an ocean of all transcendental qualities and that he would definitely bestow his mercy upon the boy.102

"Abhirama Thakura is an extremely spirited person. Upon seeing him the atheist demons tremble with fear.103

"Affected by the potency of Nityananda Prabhu, Abhirama Thakura remained mad

in ecstasy, yet his wonderful mercy is known throughout the world.104

"My dear Srinivasa, what shall I tell you about him? In order to deliver mankind from damnation, he appeared in the house of a brahmin family.105

"He is not only a genius in all scriptures but is an expert in dancing, music, and all musical instruments.106

"According to the desire of Nityananda-Balarama, Abhirama married the daughter of a wise brahmin.107

"The wife of Abhirama Thakura is Sri Malini devi and her qualities are beyond description.108

"My dear Srinivasa, this Abhirama thakura was Sridhama, the famous friend of Krsna in the Vrndavana lila.109

"Abhirama Thakura is the image of divine love, is adored by the whole universe.110

"Sri Thakura Abhirama the image of divine love, is adored by the whole universe.111

In the verses composed by Sri Vedagarbha Acarya (a disciple of Sri Abhirama Thakura). That same person who was Sridham, the cowherd boy friend of Krsna in the Vrndavana lila, is now the husband of Malini and the manifestation of divine love, Sri Abhirama Thakura. I offer my obeisances to the lotus feet of Sri Abhirama Thakura.112

The process of serving Gopinatha by Thakura Abhirama

"My dear Srinivasa, how wonderful are the activities and eagerness of Abhirama Thakura in the worship of his Lord.113

"Gopinatha once appeared to Abhirama Thakura in a dream and pointed out the place where he was hidden.114

"After digging in that same place Abhirama unearthed the beautiful deity of Gopinatha. 115

"People from all directions came to see the deity after which their miseries were entirely eradicated.116

"People bathed in and drank the celestial water of the pond where Gopinatha had revealed himself.117

"That pond became famous as Ramakunda and innumerable people visited there.118

"Sri Malini devi and Sri Abhirama Thakura and their associates began to serve Gopinathji in great ecstasy.119

"From time to time, Nityananda Prabhu and his associates would visit the house of Abhirama Thakura.120

The sport of flute playing by Abhirama Thakura

"One day Abhirama Thakura began to dance in the madness of this ecstasy of love for the Lord and the beauty of that dancing was beyond description.121

"In the transcendental mellow of friendship for Krsna, Abhirama wanted to play a flute, but despite his eager attempts he could not find his flute.122

"Then Abhirama saw a huge log which hundreds of people could not have lifted. He easily picked up the log and held it in his hand like a flute.123

"In this way Abhirama Thakura used to surprise the residents of his village with his display of transcendental pastimes.124

"However, in the absence of Nityananda Prabhu, Abhirama remained alone. He sighed heavily and refused to speak to anyone.125

"Abhirama Thakura's activities are difficult to understand. Although only the extremely fortunate people can understand him, I know that you will understand everything personally my dear son. But please be very careful."126

The brahmin spoke to Srinivasa affectionately as he led him to the house of Abhirama Thakura.127

Srinivasa offered his obeisances at the lotus feet of the brahmin and remembered his Lord Nityananda Chandra.128

Srinivasa in the house of Abhirama in Khanakhula

Remembering the instructions of Jahnava devi, Srinivasa approached the house of Abhirama Thakura.129

Standing outside the front door of the house he offered his obeisances. Everyone in Virolok witnessed the arrival of Srinivasa.130

Due to separation from Sri Nityananda Prabhu Abhirama Thakura remained in ecstatic love for the Lord and never spoke to anyone.

131

The test of Srinivasa by Abhirama Thakura who later on favored Srinivasa

Understanding that Srinivasa had arrived, Abhirama Thakura smiled to himself and decided to test the boy.132

He gave Srinivasa ten cowries, (a coin of the smallest denomination) in order to prepare his food and Srinivasa bought the necessary ingredients.133

Srinivasa took the ingredients to the bank of the Dwarkeswara river and cooked something which he offered to Lord Krsna.134

At the time of the offering Abhirama Thakura sent four men to Srinivasa and Srinivasa greeted them gladly.135

He offered his obeisances to those four persons and fed them the prasada from Lord Krsna's offering. He also took some of the mahaprasada. 136

The four men returned to Abhirama fully satisfied by Srinivasa's behavior.137

Abhirama Thakura had tested Srinivasa simply as an example of others. Then he invited Srinivasa to sit beside him.138

Abhirama Thakura had a whip named Jayamangal with which he touched Srinivasa's body three times.139

In his ecstasy he hit Srinivasa with the whip and laughed loudly while speaking.140

When he raised the whip again to touch Srinivasa, Malini entered and took hold of his hand.141

Malini devi said, "My dear Lord, please control yourself now. You have bestowed sufficient mercy upon him."142

"Srinivasa is only a boy. If he loses control of himself in ecstatic love of God, then how will he perform his duty?"143

Malini and Abhirama Thakura were both satisfied and they placed their hands on the head of Srinivasa.144

Srinivasa fell down at their feet and as they lifted him up they soaked him with tears from their eyes.145

I am unable to describe the affection that they showed for Srinivasa.146

After offering Srinivasa to the lotus feet of Radha Gopinatha, they instructed him to go to Vrndavana.147

The people of Krisnagar and Khanalhu village felt increasing affection for Srinivasa.148

Srinivasa visits Srikhanda

After taking leave from the Vaisnavas, Srinivasa returned to Srikhanda with a

perplexed heart.149

Narahari Thakura, Sri Raghunandana and the others were happy to see Srinivasa and they embraced him with deep affection. 150

They asked Srinivasa the news from the places he had visited and with tears flowing from his eyes he described very slowly.151

Afterwards Sri Narahari Thakura and Sri Raghunandana allowed him to leave for Vrndavana. 152

Narahari Thakura held Srinivasa in his lap and cried because he did not want to let the boy go. He told Srinivasa how to go to Vrndavana but at the time of departure his heart broke.153-154

After offering obeisances to Narahari and Raghunandana, Srinivasa selected an auspicious moment and set out for Vrndavana.155

His Vrndavana tour via Jajigrama

The manner in which Srinivasa travelled cannot be described. On his way he passed through Jajigrama and met his mother.156

After describing everything to her he asked her permission to go to Vrndavana.157

Although his heart broke, upon his requests, she could not refuse.158

She kept her son with her for one week and cared for him affectionately, but after consoling her he at last took his leave.159

Again and again he bowed at the feet of his mother, and after meeting all of the people of the village he left for Vrndavana.
160

In the month of Agrahayana, on the second day of the new moon, he left his home.161

Visit to Kantakanagar, Maureswara, Kundalidalila and Ekchakra on the way

After meeting all the devotees in the village of Agradwip Srinivasa went to Kantakanagar where Caitanya Mahaprabhu had taken sannyas. Out of love he shed profuse tears.162-163

From there he went to Maureswara where he was pleased by the darshan of Lord Siva.164

The people of Maureswara told him that once the village had been overrun by snakes from which Nityananda Prabhu had saved them.165

Thereafter the place had been named Kundalidaman. Kundali meant coiled and

daman meant subdued. It was remembered as the place where Nityananda had subdued the snakes. Srinivasa sighed heavily while remembering the house of Harai Panidta the father of Nityananda Prabhu.166

The wise Srinivasa attracted the hearts of all people of Ekchakra when he visited the house of Harai Pandita the father of Nityananda Prabhu.167

He looked at the birth place of Nityananda to his heart's content.168

In the ecstasy of love for Srinivasa visited the place where Nityananda Prabhu had performed the pastimes of Balarama.169

Raising both arms in the air he sang the glories of Nityananda Prabhu while tears flowed from his eyes.170

He rolled on the ground until his body was covered with dust and at last fell asleep by the desire of the Lord.171

The appearance of Sri Nityananda and his associates in a dream of Srinivasa

Sri Nityananda Mahaprabhu and his associates appeared in the dream of Srinivasa.172

Seeing Nityananda Prabhu and the other devotees, Srinivasa's ecstasy increased and his eyes and mind became satisfied.173

The Lord instructed him to go to Vrndavana, but when he awoke he felt very sad.174

Srinivasa paid his respects to the village of Ekchakra, and remembering the lotus feet of Nityananda Prabhu, he set out for Vrndavana.175

As he travelled the road for Vrndavana, people from all of the villages came out to meet him.176

They all took care to him and he responded in a way that made them all happy.177

Visit to Gaya, Kashi, Ayodhya, Prayaga and Mathura

After a few days he arrived in Gaya and upon seeing the lotus feet of Lord Visnu he became filled with ecstatic devotional love.178

It was in Gaya that Sri Caitanya Mahaprabhu had met Sri Iswarapuri and remembering that glorious pastime, Srinivasa shed profuse tears.179

Whoever saw Srinivasa - both men and women - became perplexed by his continuous crying.180

Yet whoever saw his beautiful features could not leave his association.181

Attracting the hearts of everyone he met on his journey, Srinivasa at last arrived at Kashi where he saw the house of Candra Sekhar Acarya.182

A disciple of Candra Sekhara Acarya came forth with a joyful heart to meet Srinivasa.183

When he learned of Srinivasa's identity the disciple fell into ecstatic love and embraced Srinivasa with tears in his eyes.184

After showing Srinivasa the place where Caitanya Mahaprabhu had stayed, he cared for Srinivasa for a few days.185

Srinivasa also met the associates of Mahaprabhu who lived in Kashi.186

From Kashi he travelled quickly to Ayodhya and Prayaga, two places which impressed him deeply.187

From there Srinivasa moved towards Vrndavana, and his heart overflowed with previously hidden distress.188

With the memory of the lotus feet of Rupa and Sanatana Gosvami fixed in his heart, he entered the city of Mathura.189

He stopped first in Vishramaghata where Krsna had taken rest after killing Kamsa.190

Some brahmins were simultaneously passing through Vishramghat while discussing about Vrndavana.191

One man said, "It is not possible for them to bear so much suffering. For what do they continue to live?"192

"No one can understand the desire of the Lord," said another. "Gradually Vrndavana is becoming devoid of gems.193

Srinivasa gets the news of the disappearance of Mahaprabhu and his associates

"In Nilacala Sri Caitanya Mahaprabhu disappeared from the world.
194

"After hearing that unbearable news, Kashiswara Gosvami also left the world.195

"Raghunatha Bhatta, the great Bhagavatam reciter, also disappeared when he heard about the disappearance of Mahaprabhu.
196

"A few days ago Sri Sanatana Gosvami also left this world.197

"Now Sri Rupa Gosvami is also gone.198

"Sri Gopal Bhatta Gosvami and Raghunatha Dasa Gosvami constantly burn in the fire of separation.199

"They are the most unfortunate as they have had to see so much misery.200

When he heard the brahmins lamenting in that way Srinivasa Thakura inquired about the cause of their unhappiness.201

Crying bitterly they related the story of the disappearance of Rupa and Sanatana Gosvami.202

Srinivasa also began to cry and fell on the ground in a faint.203

Gaining consciousness he rose up crying, "Alas! What have I heard! What have I heard! and again he fell to the dusty ground in a faint.204

Again he cried out, "my dear Lord Rupa Gosvami. My dear Lord Sanatana Gosvami why have you been so unkind to an unfortunate soul like myself?205

"I will never see your lotus feet and my desires will never be fulfilled." As he cried he tore the skin on his chest with his nails.206

A Mathura brahmin consoles Srinivasa

Observing Srinivasa's miserable condition a brahmin from Mathura held his hand and tried to console him in various ways just to save his life.207

All the inhabitants of Mathura also came forward to console him but it was of no use.208

Srinivasa offered obeisances at the feet of that Mathura brahmin and started for the road leading back to Gauda.209

"The Vaisnava devotees of Gauda advised me to go quickly to Vrndavana," he thought.210

"Now I understand why they wanted me to go quickly, but I was not fortunate enough to reach here in time.211

"Although cruel destiny has forced me to suffer in this way, my sinful life continues."212

As he contemplated his miserable plight tears flowed constantly from his eyes and from time to time he shouted in acute agony.213

"My dear Sanatana my dear Rupa Raghunatha Bhatta, Sri Kasiswar Pandita you were the ocean of devotional qualities," he shouted.

"I have heard that you were all extremely kind hearted, so why have you been so unkind to a poor soul like me?"215

With that Srinivasa decided to give up his life and he fell to the ground with no further concern for his own condition.216

With the dark hours of the night after travelling quite a distance Srinivasa rested beneath a tree.217

His lamentations were so pitiful that even a stone or a piece of wood would crack upon hearing them.218

The inhabitants of the nearby village grew morose when they heard Srinivasa's continous crying.219

Throughout the night he sobbed until he finally fell asleep by the desire of the Lord.220

Rupa Sanatana and other Gosvamis appear in Srinivasa's dream

Rupa Gosvami, Sanatana Gosvami and other merciful Gosvamis appeared before Srinivasa in a dream.221

All the Gosvamis were extremely beautiful and seeing them, Srinivasa's heart filled with ecstasy.222

Feeling symptoms of ecstasy his eyes filled with tears and he fell at the feet of the devotees.223

They placed their feet on his head and embraced him, consoling him in various ways.224

They carassed his ematiated body and bathed him with tears from their eyes.225

Again seeing Srinivasa's face, Sanatana Gosvami spoke to him in ecstatic love.226

"My dear son Srinivasa, this is not the time for you to lament.
227

"Sri Gopala Bhatta Gosvami is no different from me. Go and take initiation from him."228

Sanatana also directed Srinivasa to take the books of the Gosvamis to Gauda in order to propagate the Gosvami philosophy.
229-230

By directing Srinivasa in various ways they blessed him and then remembering Caitanya Mahaprabhu they disappeared.231

By observing the Gosvamis and hearing their nectarine instructions Srinivasa's ecstasy verflowed. The next day he reversed his course and started for Vrndavana.232

That same night Rupa Gosvami and Sanatana Gosvami appeared in a dream of Jiva Gosvami's to give some instruction.233

The orders of Sri Rupa Sanatana to Sri Jiva and Sri Gopala Bhatta

"Previously I told you that on the 20th day of the month of Vaisakh you will obtain wonderful association.234

"That devotee will reach Vrndavana today, and after meeting him you will become very happy.235

"At the time of the arati of Govinda deva, when the crowd is thin, you should search for him.236

"His complexion is like a golden champa flower and his is very thin. He is young and tears constantly flow from his eyes.237

"In great pain he left Gauda and he has already gotten news of our disappearance.238

"He decided to give up his life but we appeared before him to console him.239

"We cannot describe his affliction but when you see him you will understand.240

"You should arrange his initiation from Gopala Bhatta Gosvami and when his study is completed give him all the books.241

"Send him to Gaudadesha where he will distribute the transcendental jewels of literature to the masses.242

"What more can we tell you about him? Through this Srinivasa Sri Caitanya Mahaprabhu will perform many activities."243

After instructing Sri Jiva Gosvami they appeared to Sri Gopala Bhatta Gosvami.244

"Your Srinivasa has come from Gauda but his suffering is beyond description.245

"Accept him as your disciple." Then Sri Rupa Sanatana disappeared. 246

In the early morning Gopala Bhatta awoke and cried out the names of Rupa and Sanatana.247

At that very moment Sri Jiva Gosvami arrived there and Gopala Bhatta controlled himself.248

Sri Jiva Gosvami bowed at the feet of Gopala Bhatta with tears in his eyes and Gopala Bhatta embraced Jiva Gosvami in deep emotion.
249

He soaked Sri Jiva with tears from his eyes and both of them broke down in emotional crying.250

They discussed the instructions they had got in the dream but their state of mind at that time is beyond my ability to describe.251

After sometime Sri Gopala Bhatta checked himself, composed himself and composed Sri Jiva after much consolation.252

Sri Gopala Bhatta himself with Radharaman Singhasana Yatra.253

Jiva Gosvami offered his obeisances to Sri Gopala Bhatta Gosvami and returned to his village.254

In anxious anticipation for Srinivasa's arrival he began to tell everyone about the event.255

He waited eagerly for Srinivasa and from time to time he looked down the path hoping for his arrival.256

Observation of the beauty of Sri Vrndavana

Meanwhile Srinivasa very happily entered Vrndavana, taking pleasure in the exclusive beauty of the land.257

Bumble bees flew here and there from flower to flower while peacocks and peahens danced.258

Cuckoos and other birds chirped and cooed and everywhere deer and other animals roamed freely.259

The place was filled with various kinds of trees and creepers and tears streamed down from Srinivasa's eyes as he observed their beauty.260

He saw the cottages of the Vaisnavas of Vrndavana and then he went to the temple of Govinda dev.261

Seeing Govinda dev in the evening, his heart became ecstatic and he began to weep in joy.262

In ecstatic love he rolled on the ground and then by the desire of the Lord he waited patiently in one place.263

The meeting of Sri Jiva and Srinivasa

During the time of Sandhya Arati there was a huge crowd, but Sri Jiva Gosvami was looking for Srinivasa.264

Srinivasa was lying in one corner when Sri Jiva found him.265

Observing Srinivasa's ecstatic symptoms, Sri Jiva was convinced of his identity and he simply stood there.266

When Srinivasa became somewhat normal, Sri Jiva Gosvami lifted him up from the ground affectionately.267

Being soaked with tears from his own eyes Srinivasa fell down at the feet of Sri Jiva Gosvami and offered his obeisances.268

Jiva Gosvami held Srinivasa affectionately to his chest and spoke to him sweetly.269

Embracing him very tightly Sri Jiva addressed the boy as his friend. Without even inquiring about his identity Sri Jiva knew who he was.270

Their jubilation upon meeting each other was boundless.271

The affection of Sri Krsna Pandita for Srinivasa

Sri Caitanya Mahaprabhu's associate Krsna Pandita, was very glad to meet Srinivasa.272

His excellent qualities as the caretaker of Govindaji were beyond description.273

He offered the mahaprasad of Govindaji to Srinivasa and also gave him the prasada of Govindaji's betel leaf and flower garland.274

Who can describe the affection that Sri Krsna Pandita showed for Srinivasa. He announced Srinivasa's arrival to everyone.275

Sri Jiva Gosvami took his dearest Srinivasa to his own cottage.276

By that time Sri Sri Radha Damodara was already asleep and they could not get the darshan of that deity.277

Sri Radha Damodara darshan

Much to Srinivasa's pleasure Sri Jiva Gosvami gave him a quiet place to stay.278

The beauty of that full moon night in the month of Vaisakha was exquisite and the sweet scent of various blooming flowers filled the air.279

Srinivasa passed the entire night engrossed in the beauty of the trees and creepers and was still awake when morning dawned.280

He rose and performed his routine morning duties like bathin and then went to offer his obeisances to Sri Jiva Gosvami.281

Sri Jiva treated him like a friend and took him for darshan of Sri Radha Damodara.282

The happiness of Srinivasa knew no bounds and he fell ont he ground again and again to offer obeisances to Jiva Gosvami. To his hearts content he observed the beauty of Sri Radha Damodara, the life and soul of Sri Jiva Gosvami.283-285

Rupa Gosvami had mainfest the deity of radha Damodara and had offered it to Jiva Gosvami in a dream.286

No one can describe the character of Sri Jiva Gosvami; his life, soul, and everything was the lotus feet of Sri Rupa Gosvami.287

These aspects have been described elaborately in Sanskrit by a famous poet in Sadhana Dipika.288

In Sadhana Dipika it is said:"Glory to Sri Jiva Gosvami who always keeps the lotus feet of Sri Rupa Gosvami within his mind. He was a Vrajavasi who conquered even the non-philosophical persons by his philosophical views."289

Sri Sri Radha Damodara became manifest through the mercy of Sri Rupa Gosvami and the ocean of mercy, Rupa Gosvami, gave the deity to Sri Jiva for his service.290

I have only briefly described the appearance of Sri Sri Radha Damodara, the life and soul of Sri Jiva Gosvami.291

Radha Damodara Vilasa darsana by Sri Jiva

Seeing the pastimes of Sri Sri Radha Damodara, Sri Jiva Gosvami remained always in an ecstatic mood.292

Sometimes the Lord would ask Sri Jiva for some food and Sri Jiva would watch the Lord eat it.293

One day, when the Lord was playing his flute with a smile on his face, he called Sri Jiva to come and watch.294

Sri Damodara was very young and was decorated with enchanting ornaments. Upon seeing the Lord Sri Jiva Gosvami immediately fainted.295

When he gained consciousness his heart was filled with ecstatic love and his long, large eyes overflowed with tears.296

I have told only a few of the activities, butthere were many episodes in the pastimes of Radha Damodara which attracted everyone towards him.297

Srinivasa visits the tomb of Sri Rupa Gosvami

Sri Jiva Gosvami benedicted Srinivasa with great mercy and offered him at the lotus feet of Sri Radha Damodara.298

Then he took Srinivasa to visit the tomb of Sri Rupa Gosvami.299

Srinivasa began to cry when he saw the tomb and fell down on the ground to offer his obeisances.300

The meeting of Srinivasa with Sri Bhatta Gosvami

After consoling Srinivasa, Sri Jiva took him directly to meet Gopala Bhatta Gosvami.301

Sri Gopala Bhatta was sitting in a quiet place, crying miserably.
302

Srinivasa lost control of himself and fell on the ground in front of Sri Bhatta Gosvami.303

Tears flowed constantly from his eyes as he offered obeisances while Jiva Gosvami introduced him to Gopala Bhatta.304

Although Gopala Bhatta was burning in the fire of separation, he became joyful upon seeing Srinivasa.305

He affectionately placed his feet on the head of Srinivasa and asked him to sit down.306

He inquired about different types of news and Srinivasa described everything from beginning to end.307

But hearing the news Gopala Bhatta again became morose.308

He told Srinivasa about the instructions he had received from Rupa and Sanatana in his dream and he praised Srinivasa's good fortune.309

Sri Jiva Gosvami also began to speak about Srinivasa.310

He told Gopala Bhatta that Srinivasa was eager to take initiation from him. Gopala Bhatta Gosvami agreed that initiation would be held on the second day of the moon.311

The episode of the appearance of Sri Radha Raman

Sri Jiva Gosvami very happily introduced Srinivasa to Sri Sri Radha Raman.312

The deity of Radha Raman was extremely beautiful and only the most fortunate people were allowed his darshan.313

The beautiful expression of Radha raman became famous throughout the world and the residents of Vrndavana were delighted at the time of the deity's installation.314

Now I will tell you in brief how Radha Raman of Gopala Bhatta Gosvami became manifest.315

Sri Caitanya Mahaprabhu ordered Sri Gopala Bhatta Gosvami to find Lord Hari in Salagrama Sila.316

Sri Gopala Bhatta Gosvami told Sri Rupa Gosvami about the instruction of Gauranga Mahaprabhu, and Rupa Gosvami lovingly replied, "Sri Govinda dev is everything to you, yet it is his desire that you serve him seperately."317-318

After a few days Lord Hari became self manifest from the Salagrama Sila.319

Who can understand the great fortune of Sri Gopal Bhatta Gosvami by which Radha Raman became self manifest in a beautiful form.320

In Radha Raman's beautiful form the face was like Govinda dev's, the chest was like Sri Gopinath's and the feet were like Sri Madan Mohan's.321

The three Lords were all manifest in the form of Radha Raman, a combination that Gopala Bhatta Gosvami had cherished before the Lord's self manifestation.322

Sanatana Gosvami Bhugarbha Gosvami and other Gosvamis were very satisfied to see the system by which Gopala Bhatta served Radha Raman.323

On the auspicious day of the full moon in the month of Vaisakha Radha Raman was installed on the Singhasan.324

A great festival was held to mark the installation of the deity and since then Radha Raman has become famous throughout the world as the Lord who was bound by the love of Gopala Bhatta. 325

These self-manifestation of Radha Raman has been described in Sanskrit in Sadhana Dipika.326

There it is stated:"I worship Sri Gopala Bhatta Gosvami whose life and soul were the lotus feet of Sri Govinda deva of Vrndavana, but who accepted the task of serving Him seperately according to the instruction of Sri Rupa Gosvami.327

"The worshipable object of that seperated service was Sri Radha Ramana dev. Govinda dev, who became manifest by the great love of Sri Rupa Gosvami, was the same as Radha Raman. The reason behind the seperate service of Gopala Bhatta has been learned from different reliable persons.328

"I worship that inhabitant of Vraja, Sri Gopala Bhatta, son of Sri Venkata Bhatta who was the elder brother of Tridandi Swami Srila Prabhodananda Saraswati."329

If one can see Sri Madan Gopala with Sri Radhika, Sri Govinda with Vrndavaeswari, and Sri Gopinatha with Sri Virshabanu Kumari, his life will surely be successful.330-331

While serving separately, Sri Gopala Bhatta's eagerness increased and he understood that it was the Lord's desire to be served in this separate way.332

One day Sri Radha Raman wanted to reveal himself to Gopala Bhatta.333

Understanding the desire of Sri Gopala Gosvami, Sri Radha Raman showed Sri Bhatta that he and Gopala were the same being.334

The intimate associates of Gopala Bhatta performed the ceremony of Abhiseka of Radha Raman and thus the worship of Radha Raman became established.335

The deity made his own temple and helped Gopala Bhatta Gosvami begin his worship.336

Establishment of the identity of Sri Gopala Bhatta

We have briefly described the manner in which Sri Radha Raman became manifest, this knowledge is the source of all happiness.

337

Sri Radha Raman was the life and soul of Gopala Bhatta Gosvami, and while sleeping or awake he knew nothing but the service of his Lord.338

Sri Gopala Bhatta Gosvami drank the nectar of the beauty of Radha Raman to his heart's content. In Krsna's pastimes in Vrndavana Gopala Bhatta had previously appeared as the Ananga Manjari or Guna Manjari.339

In Gaura Ganoddesha Dipika it has been described that Ananga manjari of Krsna's Vrndavana pastimes has appeared as Gopala Bhatta in Sri Caitanya Mahaprabhu's pastimes. Other experts on the topics of Krsna's lila have also described that Gopala Bhatta was the Guna manjari in Krsna's lila.340

Being enchanted by the beauty of his deity, Sri Gopala Bhatta decorated the Lord with different flower ornaments according to Radha Raman's choice.341

While serving Radha Raman, Gopala Bhatta's joy increased moment by moment and he constantly remembered his service to Sri Gaura Candra.342

He could hardly retain his composure and he remembered the way he had served Gaura Candra in his own house on the instruction of his father.343

He became moved by the memory of that service and shed tears profusely while

looking at his beautiful Radha Raman.344

Sri Radha Raman reveals himself as Sri Gaura

Sri Radha Raman, who was ever bound by the love of Sri Gopala Bhatta Gosvami, took pleasure in revealing himself in the form of Sri Gaura Sundara.345

He was young and dressed so beautifully that he enchanted the entire universe. His beauty was more exquisite than that of Madana (Cupid).346

Seeing the beauty of Sri Gaura Candra his heart overflowed with joy and he called out, "What have I seen" as he fainted on the ground.347

With tears straming from his eyes he joyfully glorified Sri Radha Raman and Sri Gaura Candra.348

Whatever desire found a place in the heart of Sri Gopala Bhatta would immediately be satisfied by Radha Raman. 349

Throughout the world the wonderful activities of Radha raman, the life and soul of Gopala Bhatta were known.350

Dedication of Srinivasa to the feet of Sri Radha Raman

Srinivasa offered his obeisances to Radha Raman, prostrating himself on the ground. 351

Words came rushing to his lips but he could not utter them due to his perplexed state of mind.352

Offering himself totally to the lotus feet of Sri Radha raman, Srinivasa simply sat and looked at the deity.353

Srinivasa meets Lokenatha and Sri Bhugarbha Gosvami

After offering obeisances to Sri Radha Raman. Sri Jiva GOsvami took his very deatr Srinivasa out of the temple.354

He went to meet Sri Lokenatha Gosvami and Sri Bhugarbha Gosvami and told them about the arrival of Srinivasa.355

Although they were terribly aggreived due to seperation, nevertheless they became happy upon seeing Srinivasa.356

Srinivasa worshipped their lotus feet and both of them embraced him in great affection.357

Due to their loving ecstasy they would not relaease Srinivasa from their embrace and soaked him with tears from their eyes.358

They offered Srinivasa at the lotus feet of Sri Radha Vinod and they both bestowed

their compassionate mercy upon him.359

Who can describe the loving ecstasy that Srinivasa experienced after seeing Sri Radha Vinod?360

Srinivasa absorbs the deity of Sri Gopinatha

Then Sri Jiva took Srinivasa Thakura to see Sri Gopinathji.361

Absorbing Sri Gopinath, Srinivasa became ecstatic and tears streamed from his eyes.362

Paranadana Puri and Sri Madhu Pandita became very happy to meet Srinivasa.363

The compassion they showed upon him was beyond description. From there they went to see Sri Madan Mohan.364

Srinivasa could not control his emotions in front of Madan Mohan and his heart overflowed with love for the Lord.365

Again and again he offered obeisances to Sri Madan Gopala as tears rolled down from his face and soaked his chest.366

After Srinivasa composed himself, Jiva Gosvami introduced him to other devotees.367

Krsnadasa Brahmachari and others who were absorbed in loving ecstasy of the Lord embraced him very tightly.368

Srinivasa offered his obeisances to all of them and they bestowed their mercy on him.369

Visit to the tomb of Sanatana Gosvami

Srinivasa and many other devotees went to see the samadhi of Sri Sanatana Gosvami.370

When he reached the samadhi Srinivasa fell down on the ground.371

Srinivasa felt so happy that he began to cry and the others also cried with him.372

They affectionately consoled him with sweet words.373

Srinivasa's initiation from Sri Gopala Bhatta

At last Sri Jiva Gosvami joyfully brought Srinivasa to his own residence.374

It became known that the next morning Sri Gopala Gosvami would initiate Srinivasa.375

Srinivasa thanked his own good fortune and spent the remainder of that day

discussing various topics.376

The next morning after taking a bath Srinivasa went with Jiva Gosvami to the place of Sri Gopala Bhatta. Sri Gopala Bhatta Gosvami was in the process of worshipping Sri Radha Raman.377-378

Sri Jiva Gosvami offered obeisances to Sri Gopala Bhatta Gosvami and joyfully told him about Srinivasa.379

Srinivasa offered obeisances at the lotus feet of Sri Gopala Bhatta Gosvami who was very satisfied with Srinivasa's behavior.

380

In a pleasant atmosphere in the presence of Sri Radha Raman Sri Gopala Bhatta Gosvami made Srinivasa his disciple. 381

He dedicated Srinivasa to the service of Sri Radha raman and Sri Gaura Candra and taught him earnestly the process of austere ascetic practice.382

Srinivasa humbly fell at the feet of Sri Gopala Bhatta with tears streaming from his eyes.383

Also shedding tears of joy, Gopala Bhatta Gosvami blessed Srinivasa and wished him every success in his devotional life.384

He requested Sri Jiva to care affectionately for Srinivasa. Both Sri Jiva and Srinivasa bowed to the feet of Sri Bhatta Gosvami.

385

Sri Jiva Gosvami embraced Srinivasa affectionately and both of them cried out of joy.386

The news of Srinivasa's initiation by Gopala Bhatta spread and everyone felt affection for the young boy.387

Many Vaisnavas came to see Radha Raman and to meet Srinivasa as well.388

A great festival took place there and everyone was very satisfied to meet Srinivasa.389

On the next day Jiva sent Srinivasa to Sri Kunda to meet Dasa Gosvami.390

Sri Dasa Gosvami was very happy to see Srinivasa.391

Sri Raghava, Sri Krsnadasa Kaviraja and others were very joyful to accept Srinivasa amongst themselves.392

Srinivasa stayed at radha-Kunda/Govardhan for three days and after that returned to Vrndavana with the permission of the devotees.393

On an auspicious day, with the permission of all respected persons, Srinivasa began his studies.394

To the delight of everyone he easily mastered Srimad Bhagavatam and the Gosvami scriptures.395

Sri Jiva bestowed the title of Acarya on Srinivasa

One day Sri Jiva took interest in explaining the verses of the book Uddipana Divaha.396

The following verse is from the book Sri Ujjvalanilmani Uddipana Vivaha:

"Addressing her friend, Sri Radhika said that once a young Kadamba plant with only two leaves had been planted by lotus eyed Sri Krsna near the entrance of Gokula. The tree had now become full grown and was covered with countless leaves and flowers. She complained that the full grown kadamba tree had become the cause of pain of the Gopis who were already suffering from separation of Krsna.397

Unfortunately, Sri Jiva Gosvami failed to explain this adequately and he asked Srinivasa to make it clear.398

Srinivasa had been empowered by Sri Rupa Gosvami and explained the verse successfully. Whoever listened to it became satisfied and happy.399

The commentator on the book Sri Ujjvalanilmani had given a beautiful and elaborate explanation of that particular verse.
400

Everyone was astonished by the genius of Srinivasa and they admired him in various ways.401

With the permission of everyone Sri Jiva delightedly gave Srinivasa the title of Kaviraj.402

Although Sri Jiva saw that Srinivasa felt very humble in the midst of this praise, he discarded that humility by addressing Srinivasa as Acarya.403

With the permission of Sri Jiva, Acarya Srinivasa began to educate the Vaisnavas of Vraja.404

As Srinivasa set in a secluded place one day, a thought crossed his mind.405

Although he had heard the name of Narottama he had never gotten the opportunity to meet him.406

He decided that if he ever got the opportunity to meet Narottama he would not allow him to leave his association.407

He began to weep over these thoughts because he did not know if or when he would ever get the opportunity to meet Narottama.408

According to the wish of Mahaprabhu, Srinivasa fell asleep and Rupa Gosvami appeared in his dream.409

Sri Rupa Gosvami informed him that he would meet Narottama the following day. Thereafter he disappeared.410

Srinivasa Acarya was overwhelmed with joy and on the next day Narottama truly came to meet him.411

While looking at each others faces, they fell into ecstatic joy and love, and both of them began to weep.412

Srinivasa told Narottama that he felt fortunate to get Narottama's gem-like association.413

In the same mood Narottama spoke many pleasing things to Srinivasa and the ears of every listener was soothed.414

Srinivasa embraced Narottama affectionately and would not release his hands.415

Suddenly the memory of Mother Sita's words came to mind and Srinivasa at once controlled his emotions.416

Narottama humbly paid his respects at the feet of Srinivasa.417

The divine loving relationship between Srinivasa Acarya and Narottama was discussed throughout Vrndavana.418

Sri Narottama's initiation by Lokenatha Gosvami

Narottama was overwhelmed by unfathomable joy and he dedicated himself to the feet of Prabhu Lokenatha.419

Prabhu Lokenatha was extremely pleased with the sincerity of Sri Narottama and gladly gave him diksha.420

Sri Jiva bestows the title of Thakura Mahasaya on Sri Narottama

Sri Gopala Bhatta and other devotees bestowed extensive mercy on Narottama, and Sri Jiva Gosvami began to educate him.421

Within a short time Narottama completed his education in the different scriptures. The devotees were astonished by his capacity to comprehend the scriptures and they began to admire him as a scholar.422

Because his ability to learn was far greater than anyone else's, Jiva Gosvami gave

Narottama the title of Thakura Mahasaya.423-424

Srinivasa Acarya and Thakura Narottama became the favorite pupils of Jiva Gosvami

Everyone in Vrndavana happily observed the great affection Sri Jiva showed for Srinivasa and Narottama.425

Srinivasa and Narottama lived so intimately with Sri Jiva that it seemed they had become the two hands of Sri Jiva. With the memory of Sri Rupa and Sanatana always fresh in his mind Sri Jiva Gosvami spent his days discussing religious and devotional topics with Srinivasa and Narottama.426-427

Anyone who showed sincere interest in hearing these topics was sure to get the blessings of Prabhu Visvambhara.428

Taking the feet of Srinivasa Acarya as his only refuge, Dasa Narahari takes pleasure in writing the book Bhaktiratnakara.429

CHAPTER 5

Glory to Sri Gaura Govinda, the Lord of everything.

Glory to Nityananda, Deva Haladara, glory to Sri Advaita the foremost distributor of devotion.

Glory to Sri Pandita Gadadhara the mine of love. Glory to Srivasa Pandita the friend of the poor. Glory to all the devotees of Sri Mahaprabhu.

Have mercy on us as we are completely dependent on your grace. Glory to all the listeners of Bhaktiratnakara who possess all devotional qualities. Kindly listen to my story.

I have been discussing the affectionate behavior of Sri Rupa Gosvami toward Srinivasa Acarya and Narottama Mahasaya. One day Sri Jiva Gosvami decided he would request Srinivasa and Narottama to tour all of the holy places. He wondered who should guide them on such a tour. While he was contemplating this point Raghava Gosvami arrived from Govardhana. Sri Jiva was very glad to see him and inquired about his well being. Raghava told Sri Jiva, "I have decided to tour Vraja and for that reason I have come here early." Sri Jiva was quite happy to hear that and asked Raghava to take Srinivasa and Narottama with him. Raghava was pleased with the idea. Meanwhile, Srinivasa and Narottama arrived there and bowed at the feet of Sri Jiva and Raghava. Raghava embraced Srinivasa and Narottama very affectionately for which the two boys were overjoyed. Sri Jiva Gosvami told them about the tour of the holy places in Vraja and overwhelmed with joy they took their leave from the devotees. Sri Jiva Gosvami heartily bid them farewell.

Srinivasa and Narottama tour Vrndavana with Sri Raghava

Sri Raghava travelled happily to Mathura with Srinivasa and Narottama. They first reached the temple of Sri Kesava Deva where Subhuddhi Roy had once stayed.

They all sang in praise of Sri Subhuddhi Roy and in the evening began a nama sankirtana. Who can describe the devotional character of Raghava Gosvami who was always absorbed in the joy of divine love of God?

The eulogy of Sri Raghava Gosvami

Who can describe the activities of such a great Vaisnava as Sri Raghava? He belonged to a Kulin brahmin family of South India and he always showed favor to the poor. He published different holy books like Bhaktiratna Prakasa. As a great scholar Raghava Gosvami always lived in Govardhan, the place which was most dear to him.

It is stated in Gaura Gana Desa Dipika: the person who was Sakhi Champakalata, the dearest friend of Sri Radha in Vraja, has appeared as Sri Raghava Gosvami, the resident of Govardhan, in Gauralila. He has published a book called Bhaktiratna Prakasa.

From time to time Raghava Pandita would visit the holy places in Vrndavana and at other times he stayed with Sri Dasa Gosvami. Sometimes both of them would come to Vrndavana to meet the other devotees. Raghava always chanted the glories of Radha Krsna and Caitanya Mahaprabhu and floated in his own tears. He used to roll in the dust of Vrndavana and he never felt the urge of hunger. Who can understand the depths of his attachment from worldly pleasures? Sri Raghava knew that Srinivasa and Narottama were of the same mentality - full of love and devotion - and therefore he loved them intensely. At dawn, in the absence of the other listeners, Sri Raghava began to describe the uncountable pastimes of Sri Krsna in Mathura Mandala. King Bajaranath of Mathura Mandala established many villages which he named after the various lilas of Krsna. By installing many deities of Krsna and by developing many kundas King Bajaranath satisfied his own long-cherished desires. In the course of time the holy places of Vraja were forgotten: no one cared to discuss or remember those holy places or those pastimes. Much later, Sri Krsna Caitanya, who was Vrajendra Kumar himself, came to Mathura and indicated the obscure locations of those holy places. He described everything about those places to Sanatana and Rupa. Although Rupa and Sanatana were familiar with the places and their importance, nevertheless they sought evidence from the scriptures. After collecting scriptural references, they travelled to each of the holy places in Vraja. With utmost care they revealed many of the holy places which were concealed. They also revealed the glory of Radha and Krsna and the essence of their divine love. Rupa and Sanatana were very dear to Caitanya Mahaprabhu, and because of their sincere endeavor to reveal the holy places, people now know the glory of Mathura.

Description of the glories of Mathura

Mathura Mandala covers 25 Yajanas of land. One who takes his bath anywhere in Mathura is freed from his sins. Adi Varahapurana confirms that statement about Mathura: as darkness is vanquished by the sun rise, as mountains tremble in fear of thunder, as snakes fear Garuda, as clouds are removed by the blowing wind, as miseries are destroyed through cultivation of knowledge, as deer tremble in fear of lions, as heaps of grass can be burnt by fire, so all the sins of man can be destroyed by observing all the places of Mathura.

In the conversation of Hara Gaurai in the Patala Khanda of Padma Purana, the same information has been given: each and every step taken within the 20 yajanas

of Mathura give the same virtuous result as an asvamedha Yajana. If anyone commits a sin - either intentionally or unintentionally - he can be freed from that sin by visiting any place within Mathura. (Adi VP and P Purana)

According to the Padma Purana: any sin committed in Mathura, is destroyed in Mathura itself. By living in Mathura one can attain the foregoes of human life namely virtue love, wealth and salvation (dharmarth, Kalm, mokasha?)

The Patala Khanda of Padma Purana says: O Maha devi the result of whatever sin forces a man to suffer ten years outside of Mathura can be destroyed within ten days by living in Mathura. In the Adi Varaha Purana it is stated: O Vasundhare, in all, on the earth, or in th sky, there is no place more dear to me than Mathura.

There are also quotes from Narada in the Mathura Khanda of Skanda Purana: the results which one gets by living in India for thirty thousand and thirty hundred years is easily attained simply by remembering the glory of Mathura.

In Patala Khanda of Padma Purana it is stated: if someone cherishes the hope of visiting Mathura but never gets the opportunity or if someone dies outside Mathura cherishing that hope of visiting Mathura he will attain a birth in Mathura.

In Adi varaha Purana it is stated: O Vasudhav, I have indicated 60 thousand millions and 60 hundred million holy places in Mathura Mandala. From the Mathura Khanda of Skanda Purana it is stated: O King, in the course of time, it may be possible to count the particles of dust on the earth but the number of holy places in Mathura cannot be counted. Dear man, do live in Mathurapuri where Govinda - the creator of the three worlds - and his Gopis exist eternally. O lovers of worldly affairs do take a lesson. If your want to get eternal happiness simply live in Mathura in Madhupur.

Another quote from Adi Varaha Purana says: the person who rejects Mathura and lives in any other holy place or even expresses his love for living outside of Mathura is a foolish person. By my illusory potency that man will pass life after life in this material world. The same verse is quoted in the Skanda Purana.

The Adi Vraha Purana also says: Madhupuri is the refuge of those who have been rejected by friends and family and have no other shelter. Mathura is the goal for those who want to visit the most worthy places, the most secret place of all.

Again in the Adi Varaha Purana it is stated: O devi within the three worlds there is certainly no other holy place that Mathura. I have lived there throughout the ages.

In the fourth chapter of Srimad Bhagavatam (4/8/42) it is stated: My dear, let all good come to you. Go to the bank of the Jamuna where you will find the holy and auspicious Madhuvana, the eternal abode of Sri Hari.

A verse in Visnu Purana says: Satrugna founded the city of Mathura after killing the powerful demon Lavana, the son of the demon Madhu. Madhuvana is the abode of Mahadevi, the deity of all deities, and a great devotee of Hari. Mahadev executed his meditation in Mathura, the place which can destroy all sins.

In Padma Purana there is a verse: Mathura may be extended up to 40 Yajanas. The Lord of Lords, Sri Hari remains there eternally.

A verse in the Adi Purana says: the opportunity to live in mathura cannot be gained by different types of virtues, different types of charities, austere practices or various oracles but can only be gained by the grace of Lord Krsna. Living in mathura is made possible by the grace of Sri Krsna, and without that grace one cannot remain in Mathura for even a second

In the Utra Khanda of the Padma Purana there is a verse: Only those persons who

have faithful devotion to Sri Hari and have gotten his grace are inclined to live in Mathura.

Again in the Nirvana Purana of Padma Purana: O great brahmin when a person obtains virtue through religious meditation and austerities and he continually follows the path of celibacy, only then can he attain the darshan of my auspicious Mathurapuri. No other type of effort will help him attain this.

Another verse in the Adi Varaha Purana states: The ultimate goal of the Yogis and the great source is easily attained by one who dies in Mathura. O devi, any person who dies in any place within Mathura - a holy place, a home or even a courtyard - attains certain salvation. However, if he meets death any where else he will not attain salvation. In this world mathura is the best of all holy places such as Kashi and others. Whoever can sincerely maintain Brahmacharya, die and be cremated here, he can attain the four types of salvation. That same salvation is awarded to insects who die here or even trees which fall with their roots torn up.

Another verse in the Patala Khanda of Padma Purana states: If the ceremony of Pindadana (offering homage to dead souls) of low caste people like Candalas, Sudras, women and animal-killers can be performed in Mathura, those people will avoid repeated births. O Devi if any being dies in the drain, on the bricks or even in the crematorium or the sky or on any platform of any house in Mathura, he can surely attain salvation.

A verse in the Saura Puranas states: upon the earth exists the sand holy places of Mathura which is gratified as the dust of the feet of Lord Krsna, the Lord of the three worlds. That holy place is decorated by celestial roads. Simply by touching the dust of Mathura people can attain salvation from the miseries and agonies of the material world.

In Mathura Khanda it is stated: Thoughts such as "I shall live in Mathura" or "I shall go to Mathura" are also sufficient to guarantee attainment of salvation from the material world.

A verse in Brahmaanda states: those who get the darshan of Lord Achyuta, the son of Devaki, can attain Visnuloka and are never driven back to the material world. Those who devotedly perform the festivals related to the Yajnas of Krsna also go to Visnuloka freed from all sorts of vices and sins. Another verse in the Patla Khanda of Padma Purana says: Women, untouchables, Sudras, animals, birds, deer, etc. can attain salvation if they die in Mathura. Those who die by snake bite, by the attack of wild animals, from fire, from water, or any other sort of unnatural death, while in Mathura, are transferred to Vaikuntha loka, the abode of Hari.

A verse in the Brahmananda Purana says: O great sage, I assure you that there is no other place in this world like Mathura. It can fulfil all the desires of all living beings.

The Mathura Khanda of the Skanda Purana states: is there any type of result which cannot be attained in mathura where Kshetrapala Mahadev exists eternally and where there are holy places like Visramghat? Mathura suffices the three objects of human life for those who enjoy sensual and earthly pleasures (religion, wealth and love; it grants salvation to those who seek; and restores devotional qualities on the devotees. Wise men should take shelter in Mathura.

The Adi Varaha Purana states: as even the Lord himself cannot describe all these spiritual qualities of Mathura, Mathura must be a special creation of Providence.,

The Mathura Khanda states: O King, this eternal place Mathura is shaped like a

lotus situated on the chakra of Visnu and it shall never perish.

The Patala Khanda of Padma Purana again states: the word Mathura is comprised as Ma the first letter, tu the middle letter and ra the last. Just like the work Onkara, these three syllables make the word Mathura. Ma represents Maharudra Siva; tu represents Visnu and ra represents Brahma. Salvation is the self desired for all those who visit holy places, but those who desire instead devotion to Hari can obtain that only in Mathura. O great sage, if anyone spends even three days in Mathura, Hari grants them precious divine love which even the most sacred of salvation remain eager to get.

From the Brahmanda Purana there is a verse: the attainment of precious divine love which maybe obtained by serving the holy places of the three worlds can easily be attained only by touching the dust of Mathura.

The Mathura Khanda of Skanda Purana states: O King, those who constantly remember Mathura and the king of Mathura Krsna may attain the result of visiting all holy places; they will also attain devotional servitude at the feet of Lord Hari.

In the Patala Khanda of Padma Purana states: Mathura is more glorious than the Vaikuntha dham of Narayana for anyone who spends even one day in Mathura he will become devoted to the lotus feet of Sri Hari.

A verse in the Adi Vraha Purana says: if anyone desires freedom from material bondage and success in the realm of devotion he should sing the glories of Mathura with his body and mind and words. Krsna's Mathura Mandala covers 20 Yajanas.

According to the scriptures the boundry of Mathura extends from Jayavara to Saukarai Vatweswara. The name Jayavara comes from the name of a brahmin and Saukarai comes from Adi Sakara. The temple of Vateswara Siva is there and the state is ruled by Sri Surasana. People used to call the place Varaha Dasanahrada, but the Puranas says that was Jayawara Saukari.

The Yamuna Mahatmya of Padma Purana states: in ancient times it was a beautiful place occupied by Apsaras. An ascetic brahmin named Jayavara who lived there was overwhelmed by sensual pleasures. That brahmin had become very thin because of a curse from Indra, yet he freed himself from sin through austere practices. That brahmin then travelled East till he reached Saukalapuri where Lord Adi Varaha Deva had previously manifest himself to rescue the Earth when it had sunk in the ocean of universal cthclysm. The present name of Saukaripuri is Sukaratala.

There are many holy places within the district of Mathura's 20 Yojanas. The Puranas classified these holy places within Mathura Mandala where Krsna used to play, stating that these holy places covered 12 yojanas. This is also confirmed in the mathura Khanda.

A verse in the Adi Varaha Purana states: Mathura Mandala extends throughout 24 krosas and is decorated with dvadasvanas where Mathura devi, the bestower of all accomplishments, used to exist. O vasundhari the lotus-like Mathura is the bestower of salvation for all. Within the seed-pod of Mathura exists Adi Kesava deva, man's deliverer from the miseries and agonies of life. Those who die within the seed pod can attain salvation as well as those who die on its petals.

O mind, why do you remant after observing Hari deva, the worshipable Lord of Mahadev, the deity of deities who is seated on the western petal of this lotus? If anyone gets the darshan f Govindadev seated on the northern petal, he will be

freed from births of the material world until the time of the universal deluge. Lord Visanti is known to have sat on the Southern petal.

If any person can get the darshan of Kesava dev on the twelfth day of the full moon in the month of Jaistha after taking a bath in Mathura and maintaining complete indifference to material pleasures, he will obtain the ultimate refuge. O Vasundhari, when I lie down all the holy places, and lakes of the world come to Mathura.

The Skanda Purana states: originally Matyurapuri is the forest of the demon Madhu who was slain by the almighty Sri Hari. O King, nothing is impossible within this Madhavana of Sri Hari. I am not capable of mentioning the names of all the holy places.

Explaining the glory of Mathura through these Puranic references, Raghava Pandita could not check his emotions. After finishing the required morning duties Srinivasa acarya, Narottama and Raghava Pandita began to tour Mathura. They went first to the house of a Sanai brahmin where Krsna Caitanya used to beg alms. The brahmin was a disciple of Madavendra Puri Gosvami and had witnessed the transcendental pastimes of Caitanya.

Sri Raghava Pandita said to Srinivasa, "Gaura Candra used to dance here in ecstasy. Numerous people came to observe his dancing, and they all became absorbed in nama sankirtana. They cried as they thought of Mahaprabhu as Vrajandan himself. They would not leave his association as they swam in an ocean of love. That was the wonderful pastimes of Mahaprabhu here." Raghava Pandita sighed deeply while remembering the pastime of Gauranga Candra and Narottama and Srinivasa cried in ecstasy. They rolled on the ground as they cried and their bodies were covered with dust. After a long time they were able to control themselves.

"A wise person once told them that Advaita Gosvami stayed in Mathura during his pilgrimage because of the beauty here," said Raghava Pandita. "At that time there was a worthless brahmin in Mathura who invariably spoke ill of the Vaisnava devotees. That was his worst habit. He was a proud scholar and a wicked man so the inhabitants of Mathura feared him. Once he used abusive language about the Vaisnavas in front of Sri Advaita Prabhu. Advaita became so furious that his lips began to tremble and his eyes grew red. He shouted at the brahmin, 'O wicked man, today you will not be freed from me. I shall sever your head from your body with this chakra.' Advaita assumed a four armed figure, and the brahmin began to tremble in fear. He folded his hands and tried to pacify Advaita by saying, 'O Lord, punish me as you like. Unfortunately I have lost my good intelligence and according to Vaisnava tattva I have committed sins. Please be kind to me and save me from these sins.' The brahmin began to cry helplessly, and Advaita concealed his four handed figure. Seeing the wretched condition of the brahmin Advaita felt pity for him and decided to bless him. 'The sins which you have committed will send you to hell,' said Advaita. 'But I will tell you what you must do now. By admitting your guilt mentality you must try to give up all pleasures and engage yourself in nama sankirtana. Serve the Vaisnavas with your heart and soul and be very cautious in your dealings with them. Engage yourself in worship according to the standards of pure devotion and do not tell anyone what you have seen today.' After advising the brahmin Advaita left on pilgrimage. The brahmin absorbed himself in nama sankirtana and proved himself humble by visiting every house in Mathura with tears in his eyes. Observing his sincere efforts the Vaisnavas

became satisfied and wished him well. The Vaisnavas wondered what had caused the change in the brahmin's behavior. One man knew the reason. 'A brahmin once came to Mathura whose effulgence was as bright as the sun. But most likely he was the Lord in a human form. He has changed the brahmin.' Srinivasa this place is very auspicious. Now I will show you the place which is shaped like a crescent. In the Adi Varaha Purana it is stated: If the killer of a brahmin, a drunkard or a killer of cows, or any person who violates Brahmacharya can so circumbulate Mathura, he will be freed from the results of his sins. Any pilgrim from a far away country who so circumbulates Mathura he becomes empowered to purify others whom he meets in his travels.

This is the room of Devaki and Vasudeva where Lord Krsna took his birth. According to the Puranas, darshan of this birth place of Krsna can free even a sinner from his sinful reactions.

O Srinivasa, look at Kesava deva because in this place Sri Caitanya once danced in ecstasy. Those who saw him dance thought that he was Sri Kesava Ray himself. Who can describe the glory of Sri Kesava Ray? Whoever so circumbulates Sri Kesava Ray in Mathura attains the virtue of circumbulating the earth with its seven islands. Singing the kirtana of Kesava Rai will destroy sins committed in this age and in ages to come.

Look at beautiful Mathura where the deities of Dirghaaisnu, Padmanava and Sayambhuva exist. The darshan of these deities fulfil the desires of all mankind. (Adi Varaha Purana)

O Srinivasa, taking darshan of the relatives of Krsna like Ekanamsa devi (Yoga maya), Yasoda devi and Deviki devi can save a person from the sin of killing a brahmin. (Adi Varaha Purana)

In Mathura lives the deity of Viriteswara. Darshan of Kshetrapatla Mahadeva will assist one in reaching the abode of Krsna. (Adi Varaha Purana). If anyone does not care for the worship of Siva, who is my great devotee, how can that sinner attend devotion to me?"

Description of the holy places of Mathura

Now I look at this great holy place named Sri Visranti. It was here that Krsna took rest after killing Kamsa. O Srinivasa, the supreme ascetic Sri Caitanya also performed many transcendental activities here. All people - women, men, aged, young and even children - would gather to see the great ascetic. Millions of people acknowledged that the best of all ascetics had come to Mathura. Raising their arms in the air and crying, they would shout the name of Hari. The beauty of Gaura Candra charmed the entire world and they could not take their eyes off him. The Lord had fulfilled the desires of every one.

In the Mathura Khanda of Skanda Purana it is stated: the world-famous holy place of Sri Visranti is situated in Mathura. By visiting this place a traveller attains eternal rest. By bathing here and worshipping Achutya, one attains immortality because he is automatically freed from the miseries and agonies of the material world. (Saura Purana)

The Yamuna Mahatma of the Padma Purana states: it has been said that divine results can be gained from visiting the mountain Kalinda, from visiting Mathura, from the ganga of Sukartala flowing westwards and from the meeting point of the Bhagirathi. According to scholars, only Sri Virasantai can bestow million of divine results on people. A person can attain Vaikuntha dham if he takes a bath in Tirtha.

(Adi Varaha Purana) Now lets look at the beautiful place Gatasiamama. Darshana gives the divine results attainable from all other holy places together.(Adi Varaha Purana)

The 24 Tirthas of Jamuna flowing in Mathura

O Srinivasa, in this crescent shaped place there are 24 tirthas of Sri Jamuna. This first one is called Adi Murmukta tirtha. One who bathes in this place gains salvation and one who dies here is promoted to Visnu loka.(Adi Varaha Purana)

This next place is called Ghuhya tirtha. One who bathes in this place gains salvation and goes to Visnu tirtha. (Adi Varaha Purana) This next place known as Prayaga thirtha is not attainable even by demigods. By bathing here one gets the same result as performing an Agni Stoma yajna. (Saura Purana)

This holy place is called Kankahna Tirtha. By bathing here one attains happiness as in the heavenly planets. (Adi Varaha Purana)

This place is called Timduka tirtha. By bathing here one is promoted to Visnu loka. (Adi Varaha Purana) This place is called Surya Tirtha and it destroys all sins. It was here that Bali the son of Virachana, performed his tapasya. Bathing here during the solar eclipse, on Samkanti and on Sunday will result ifn the benefit as performing the Rajasuya Yajna. (Adi Varaha Purana)

This place is called Vataswami tirtha and it is the greatest of all. Vataswami Surya has become famous here. Whoever performs sincere worship here on a Sunday will recover from disease, gain wealth in his life and attain the ultimate goal after death. (Saura Purana)

This place is called Dhruva tirtha. It was here that Dhruva did his tapasya by bathing here one is certainly promoted to Dhruva loka. Whoever can perform this sraddhi ceremony in the auspicious titripaksha here will gaurantee the attainment of salvation for the ancestors on his father's side. Performing the ceremony of Pindadana in Dhruva tirtha gives more valuable results than performing the same ceremony in Gaya. Whoever performs Japa, Homa, Tapasya, dhana, or puja here attains one hundred times more results than performing the same activities in any other holy place. (Adi Varaha Purana) and (Skanda Purana)

This place south of Dhruva tirtha is called Rishi tirtha. By bathing here one attains Visnu loka and also Krsna Bhakti. (Adi Varaha Purana and Skanda Purana)

South of Rishi tirtha is Moksha tirtha. A bath here guarantees salvation.

This is koti tirtha, a place which cannot be attained even by demigods. By bathing here and givine in charity here one attains Visnu loka.

This place is called Bhodhi tirtha. One attains pitri loka by performing the Pindadana ceremony here.

This holy place is called Nava Tirtha and it is North of Asikunda. Neither now nor in the future will there ever be a tirtha in the world like Nava tirtha.

This place is called Samyanya tirtha. By bathing here one attains Visnu loka. (Adi Varaha Purana)

This place is called Dharapatana tirtha. By bathing here one attains happiness unavailable even in heaven and by dying here one attains Visnu loka.

This holy place is called Naga tirtha and it is the greatest of all great Tirthas. By bathing here one attains Swarga loka and by dying here one avoids rebirth.

This place is called Ganatavarana tirtha. By bathing here one's sins are destroyed and he is promoted to Surya loka. (Adi Varaha Purana)

This holy place is called Brahma tirtha. One who bathes here attains Visnu loka.

Whoever can bathe here, drink the water of the holy place, remain contented and sit on a celestial seat without feeling restless will get the grace of Brahma and attain the abode of Visnu. (Adi Varaha Purana)

This holy place is called Sone tirtha. It was here that Jamuna was used to carry pure water. By bathing here one becomes accomplished in all spheres of life and attains Sone loka.

This place is known as Saraswati Patana. By bathing here a person becomes an ascetic although he may have no right to be an ascetic by the rules of Chatura Varna (Adi Varaha Purana).

This is called Chakra Tirtha. By bathing here after fasting for three days one becomes free from the sin killing a brahmin (Adi Varaha Purana).

This holy place is called Dasasamedha tirtha. In ancient times the sages worshipped this tirtha. If one bathes here in a contented mood he easily obtains heaven.

This place is known as Vighanarajra tirtha. As it is most auspicious and it frees one from misery. A bath here prevents the king of miseries from causing pain to anyone. (Yama)

This place is called Koti Tirtha and it is also auspicious. One bath in this holy place delivers the same result as a million baths in the Ganges.

"O listeners there are 24 tirthas on the Northern and Southern side of Sri Visnuvanti. The 12 on the North extend up to Dasasvamedha and the 12 on the South extend to Moksha tirtha. (Mathura Khanda)

Other tirthas of Mathura

O Srinivasa, Caitanya Mahaprabhu happily bathes in all 24 ghats of the Jamuna. The pastimes which he performed at each ghat is beyond description. Millions of people took their baths with Prabhu and floated in the ocean of happiness. Even demi gods used to mingle with the common people to observe the lila of Mahaprabhu. They all sang the glories of Sri Krsna Caitanya. Now, Srinivasa, we will visit other holy places.

This place is known as Gokarnakhya but sometimes it is called Viswanath tirtha. It is a favorite place of Lord Visnu.

This place is known as Krsna Ganga. The Adi Varaha Purana states that although a person can take his bath in five tirthas namely Visvinti, Sokara, Nainisa, Proyaga and Puskara - the results obtained from these five tirthas are ten times less than the result attained from one bath in Krsna Ganga.

This holy place is called Vaikuntha. A bath here promotes one to Visnu loka.

This place is called Asikunda Tirtha. If anyone gets the darshan of the four deities - namely Varaha Devi, Narayani Devi, Yamana devi and the auspicious Langali Devi - after taking a bath in this kunda, he gets the same result as circumambulating earth with its four oceans. He attains the good results of visiting all the holy places of Mathura. (Adi Varaha Purana)

This is a well named Chatu Samudaika. By bathing here one is promoted to Deva loka.

O Srinivasa, who can describe the numerous glorious of Sri Mathura? Bathing in the Jamuna of Mathura those results one hundred times superior to those obtained from bathing in the Ganges.

In the Matsya Purana, in a conversation between Yuddistra and Narada, it is stated:

O Yuddistra, a man becomes virtuous if he takes a bath in the Jamuna, drinks pure

water and sings for glories. Even the darshan of Jamuna gives auspicious results. One who believes in the Jamuna or drinks her water guarantees her auspiciousness for seven generations of his family. Whoever dies on the bank of the Jamuna attains the eternal abode.

In the Visnu Dharmattare it is stated: O King, whoever performs the sraddha ceremony on the bank of the Jamuna attains immortal results and becomes happy in heaven.

In the Mathura Khanda of Padma Purana, regarding the contest of the creation of Prajapati marichi, it is said: Rasaswarupa Krsna, the cause of all causes, the eternal, omniscient blissful Lord, Rasamaya, who is glorified as Brahma by the Upaishads, existed in the form of Jamuna. As iron becomes gold by the touch of the philosophers stone, so sins become virtues by the touch of the waters of the Jamuna.

In the Adi Varaha Purana it says: if there are two brahmins - one living in mathura with no knowledge of the Vedas and the other a scholar in all four Vedas who lives outside Mathura - you should feed the ignorant Mathura brahmin. Although a peasant of Mathura may be wicked and unreligious, nevertheless he is respectable to me because a Mathura vasi is always my personification. O Vasundhari all the residents of Mathura are personifications of me. If you feed one brahmin of Mathura you earn the same virtue of feeding millions of other brahmins. The Mathura vasis are worshipped by me because they are my favorite. When as resident of Mathura feels satisfied then I also feel satisfied. The places where they reside are certainly holy places and their houses are full of auspiciousness. In Mathura the insects, birds, animals and other living beings are all eligible for salvation. Lascovious men who lust after other women are all deities disguised as human beings.

O Srinivasa just see Mathura where Krsna enacted many pastimes. This is the house of the gardener Sudama who was a favorite friend of Krsna. Here Krsna killed the Kansa's washer and he and the cowherd boys dressed themselves in the washer man's clothes. This is the road by which Krsna went to the palace of Kamsa while the residents of Mathura watched overwhelmed by his beauty. Here Krsna broke the bow with ease. He and his friends strolled about in a magnificent way. The demon Kuvalayapida blocked Krsna's path here and Krsna killed him easily uprooting his tusks. This is the arena where the great wrestling match took place. This is the platform where Krsna sat, this is the platform where Nanda and the other Gopals had sat. They all enjoyed Krsna's wrestling. Krsna found that killing Kamsa was great fun. This place known as Kansa khali is the place where Kansa was killed. Here is the temple of Kubja, known as Kubja kupa. Everyone knows this place. The wonderful pastimes of Krsna with Kubja is known throughout the three worlds. These two places Baladva Kunda and Krsna Kupa, are the places where Krsna and balarama sported with their friends. It was here that Sri Krsna Caitanya sat surrounded by people after completing his tour of Mathura. People were overwhelmed to see the ecstatic condition of Mahaprabhu. The brahmin residents of Mathura thought that the ascetic must be Krsna himself. Who could realise the transcendental activities of Mahaprabhu when he concealed himself behind the wall of his golden complexion? A man said, "Very, very fortunate as we have observed Mahaprabhu conquering Mathura." While describing these pastimes Raghava Pandita became so overwhelmed that he could not control himself. Even

Narottama and Srinivasa fell on the ground and burst into loud sobbing, calling the name of Caitanya Mahaprabhu. After sometime they pacified themselves and Raghava took them to other holy places of Mathura.

This is the place where Gopala stayed for one month. Sri Rupa Gosvami and his followers became ecstatic when they saw the deity of Sri Gopala. The residents of Mathura were equally happy to have Sri Rupa and his followers in their midst.

Look Srinivasa, this is the famous tree under which the son of Ravani, Balarama used to play. During his pilgrimage, Prabhu Nityananda also came to Mathura and stayed here for sometime. He fell into ecstasy seeing his familiar sporting places and he roamed here and there in that ecstasy. The residents of Mathura forgot all their miseries in the pleasure of seeing Adhuta Candra. Taking darshan of all those places will help one forget the agonies of love and become devoted to the feet of Nityananda.

The Dvadasavanas of Mathura Mandala

Raghava Pandita, Srinivasa and Narottama then took darshan of Kesava's beautiful dvadasavanas which are auspicious, which removes sins, which bestows virtues.

On the western side of the Jamuna or Madhu tola, Kumuda, Bahuala, Kanyi, Khadinar and Vrindavana: on the Eastern side of Sri Badro, Bandari, Bilva, Lauha, and Mahavana (Padma Purana and Skanda Purana)

1. Madhavana

O Srinivasa, this is Madhavana and its darshan will satisfy all desires. In this forest there is a kunda full of transparent water and blue lotuses. If anyone bathes in that water and gives in chatiry he will possess the deserving result.

2. Talavana

For the good of the adavaras and for his own pleasures Krsna killed the demon who is the protector of the tala flute.(Skanda Purana)

3. Kunudavana

A person is certain to attain Visnuloka if he visits this place. (Adi Varaha Purana) Sri Raghava Pandita pointed out to Srinivasa that there was another holy place named Daliha. That name has been given by Vajranva and became famous as Kaliupvana in the Padma Purana. It was there that Krsna killed Dantavakra. Again Sri Raghava told them the story about Dantavakra. Once Nanda and others went to visit Krsna at Kurukshetra. Krsna met them and satisfied each person in every way. He assured them that he would visit Vraja in a very short time. Although they were satisfied by his nectar like words and they took their leave from him still out of eagerness they used to wait on the bank of the Jamuna in hopes of seeing him. When the gopis left Kurukshetra Krsna felt very depressed. He went to Dwarka to kill Sishupala and then went to Mathura on the pretext of killing Dantavakra. After that work was completed he crossed the river Jamuna hurriedly and went to meet Nanda and the others. On seeing Krsna the Gopis ran forward shouting welcome, welcome. Krsna returned to his own house in Vraja with and the other gopis and enjoyed himself with the gopas as he always had before. Because the villagers shouted Aoray Aoray (welcome, welcome), the village is now known as Aoray.

4. Gaurai

There is another village called Joubaj and Sri Raghava also told the story of that village. Once there was a large village called Dhana where lived a distinguished zamindar who had a good relationship with Sri Nanda Maharaja. When Nanda returned from Kurushetra the zamindar had a large reception and asked Nanda to

glorify the village by staying there for sometime. In Sanskrit this glory is called Gaurava. So the village was named Gauravi but at this time it is known as Gaurai. In Gopala Champu the same story is told in different ways. When Nandaraj, the master of Vraja returned from Kurukshetra without Krsna he was so depressed that he did not want to go back to his own house. He advised his followers to stay in Gaurai, a place which was far from Gokula. Just as the Parasthana dham has become famous by the name Parashtattna, so also Golulapali was named Golulapati.

It was called Gokulapati, after the owner Gokul Nandaraj.

Sri Raghava happily travelled all round Mathura showing the holy places where Krsna had performed his lilas to Srinivasa and Narottama. Then Sri raghava changed the direction to show them a place called Sasthi Karatari. The place is now known as Sasthighara. It is a beautiful and pleasant place the favorite spot of Lord Krsna. Whoever takes a bath here or fasts for one day is certain to attain Vidyadhara loka.

This place is called Sakata Rohana, in Adi Varaha Purana. It is on the west side of Mathura and thousands of bumble bees live here.

Raghava also pointed out another place known as Garuda Govinda. Once, just in play, Sridham transformed himself into Garuda and Sri Krsna also turned into Visnu Narayana, and mounted the bed-carrier. The whole place was named after him. The same story is given in Sri Laghu Bhagavatam mṛta.

While describing the ways of the holy places Raghava arrived at Sastikas`ratavi and explained to Srinivasa the source of the name of that holy place. Originally it had been called Sasti kalatavi but more recently was known as Sastighara. He pointed out the place where Krsna used to mount his chariot. At that time that place was very beautiful and had been very dear to Lord Krsna. Bumble bees used to hum musically in the beautiful flowerly ardens of Sastikaratavi. If anyone fasts for one day and bathes in this place he enjoys the pleasures of Vidya dhar Loka. This place is called Sakatagram. (Adi Varaha Purana)

The Pandita also showed Srinivasa and Narottama a beautiful lotus filled pond named Sankarshan kunda in one lake known as Manasarsai. A visit to this holy forest would bestow the same virtue as the darshan of Krsna and Lakshmi.

According to Adi Varaha Purana Bahula is the best of all forests. Whoever enters this forest attains Agni loka after that. In Skanda Purana, Mathura Khanda it is also written that Bahula, the wife of Sri Hari lives in the holy forest. O king, this place is auspicious because herein Sri Visnu and Lakshmi resided inside a clump of lotuses in the Sankarshan kunda and whoever enters there in or takes a bath in the month of Chaitra is able to have darshan of Sri Visnu with Lakshmi.

Another holy place is known as Mayurgram. Here Krsna used to enjoy the dancing peacocks with peahens. It was wonderful to watch Radha and Krsna in the midst of the flock of peacocks. The dancing birds turned towards Radha and Krsna and expanded their plumage. The sakhis stood all around and clapped while the peacocks danced. Raghava Pandita pointed out another holy place to Narottama and Srinivasa, called Dakshin Jainad where Krsna enjoyed himself with his beloved Radha. As Raghava continued to describe the holy places they walked until they reached a place called Gandheswar Sthan a place which was named after Krsna's perfume.

Salaya was another place where saint Santanu had performed his tapasya. The lake

inside the holy place is full of clear water. As they looked around Salaya Raghava led them to different holy forests.

Bahula forests

When they reached Bahula forest Raghava Pandita told them that this was the place where Sri Caitanya had come in ecstatic joy in a course of his pilgrimages of the Vrndavana forests. Seeing him millions of cows surrounded him and looked at him longingly. Then Gaura touched each one of them as he had touched them when he was in Vrndavana as Krsna. The dear animals, peacocks and koels expressed their joy by flying over his head and running around him. People were overwhelmed to see that even the trees showered flowers on Sri Mahaprabhu's head. All of them said that he must be the same sannyasi form of Sri Krsna. Simply to deceive people he covered his beautiful complexion with a fair one. Crowds of people came forward to meet him; they expressed their desires and he satisfied them all.

There is another village called Vasati in the kingdom of King Vasibanu. No one had previously lived in the village of Rowor which is now called Rol. In both of these villages Krsna and Balarama passed their lives in joyful play.

Radha Kunda and Syama Kunda in Airatagrama

The story of the vilasa of Krsna in the village of Airat is a charming one. Once Krsna killed a demon in the form of a boar. Afterwards he wanted to touch Radharani but she jokingly rebuked him saying he could not touch her with his unpurified hands. Since he had killed a boar, a boar was actually a demon, she told him he had to purify himself by bathing in all the holy places before he could touch her. Krsna said, "I shall bathe in the water of all the holy places by calling them all together here." He stomped on the earth and created a depression which immediately filled up the water of all the holy places. The personification of each holy place also appeared before Krsna, introduced himself and praised Krsna in different ways. In front of Radha and the Gopinis Krsna then took a bath in the water, uttering the name of each holy place as he did. He finished his bath sometime before midnight. Even now people follow the same system of bathing in the holy lake. Unmoved by Krsna's joke Radha also created another lake in her preference. When Krsna learned that she also wanted water he ordered the Ganges, which represents all the holy places, to fill up her lake. The personified holy rivers also worshipped Radha with obliged respect. From that time on Radha and Krsna enjoyed their pastimes with the sakhis on the sides of the two lakes such as surrounded by beautiful trees and plants. Even now people enjoy bathing in those two holy lakes.

In the Vraja vilasa chapter of the book Stavavali a description of Radha Kunda and Shyama Kunda is given in a beautiful way. Radha Kunda is surrounded by subaladi and Shyama Kunda and other kunjās of Lalita and the other eight sakhis were also beautiful and pleasant places to see.

Sri Narahari Cakravarty has written a few sayings describing Radha Kunda. The inner meaning of the sayings is that Radha and Krsna are enjoying the beauty of the kunda. The lake is full of divine water and lotuses. The bumble bees hum amongst the lotuses and the gentle wind causes small ripples in the water. Aquatics move pleasurably through the water. The banks of the lakes are decorated with different kinds of gems and the platforms are decorated with painted pictures. The house of Madana bows its head in inferiority, a golden-gem studded swing

hangs from the trees and the birds and peacocks sing and dance as Radha and Krsna swing. As Narahari sings his songs he enjoys the darshan of Radha within his heart.

The glory of Radha Kunda and Shyama Kunda

Whoever bathes in Radha Kunda and Shyama kunda gets the glorified results of performing Rajasuya-Ashwamedha Yajana. Shyama Kunda is also known as Airsta Kunda. This is confirmed in Adi Varaha Purana.

Raghava Pandita confirmed that the glory of Radha Kunda is very good. In the Mathura Kunda it is stated that if any person offers a lake to Radha Kunda in the month of Kartik, as a devotee of Visnu he will be able to visualise the entire universe.

In Padma Purana there is a description of the glory of kartik month. Therein it is written that this Radha Kunda is so dear to Lord Krsna is situated near the Gurkadan mountain. If one wants to please Lord Hari or becomes his beloved, he should bathe in the radha Kunda during th emonth of Kartik. This Kunda is as dear to Krsna as Radha herself. She is the most beloved of the Gopis. It is the duty of the devotees to bathe in the Radha Kunda during the month of Kartik and hereafter worship Janaidana. This simple worship requires only one day and pleases Krsna more than the worship of janaidana or Urthana akadashi.

The discovery of Sri Radha Kunda and Shyama Kunda by Sri Mahaprabhu

Sri Raghava continued to describe the beauty of Radha Kunda. After visiting the other forests of Vrndavana Caitanya Mahaprabhu came to Radha Kunda and saw in it a tamala tree. He inquired about the history of the two kundas from the residents of Airsta village and also from a brahmin who had accompanied him from Mathura, but no one was able to answer him. By is own divine power, mahaprabhu knew that these lakes were unlived because they were being used as paddy lives. He took a bath in whatever little bit of water was there and glorified the kundas in various ways. Then he marked his forehead with mud from the lake. The villagers were startled by his behavior but they admitted that seeing Mahaprabhu they felt symptoms of ecstasy. The sannyasi had won them over quite suddenly. They felt that the sannyasi was not an ordinary person but they were unable to express their feelings. Some men thought he must be Krsna in a different body because all of the animals and birds had come to see him, as if meeting a friend after a very long time. Peacocks danced inthe blooming trees, put flowers on his head. Koels and parrots whistled the name of Krsna. Cows and deer also came to see him, they were full of tears of enchantment. Another spoke, "O brothers he must be an incarnation of Krsna who has come to earth to free us from our vices. Let us offer our respects at his feet. We have always known these two paddy fields as Kali and Goari, but by his mercy we now understand that they are holy kundas." Not even Brahma can describe the ecstaic expression of Sri Mahaprabhu when he discovered the Kundas.

The fulfillment of Srila Dasa Gosvami's desire

Sri Raghava described the transformation of the two paddy fields into beautiful lakes full of water. One day Raghunatha Dasa Gosvami considered that if these two paddy fields were transformed into beautiful lakes his deisres would be fulfilled. For this purpose money was needed, so Raghunath Dasa scholded himself again and again, ashamed of his desire for money. Full of shame he decided to stay alone and behave cautiously for sometime. But Krsna is always aware of the desires of his

devotees. Meanwhile a rich person had gone to Badairkashrana to get the darshan of the Lord and he offered the Lord quite a lot of money. In a dream that night Sri Krsna ordered the man to take his money to Raghunath Dasa in Airat village, he told the man that if Raghunath did not agree to take the money, he should remind Raghunath about his desire to clean the two kundas for bathing and drinking water. That sincere devotee went directly to that village and happily revealed to Sri Raghunath the instruction given to him by Krsna in a dream. Although Raghunatha was overwhelmed he accepted the money and gave orders to begin cleaning the lakes.

While clearing the paddy fields they saw a few old trees which stood in the way of their making the lake square, so they decided that the next day they would cut the tree down. That night Raghunath had a dream in which King Yuddistra told him not to cut the trees down as he and his four brothers were living within those trees. He advised Raghunath to go to Manas-pavana ghat and identify one. Early the next morning Raghunath went to the South, recognised the South trees and ordered the people not to cut those trees. For that reason they could not make Shyama Kunda square. The kunda was filled with clear water and Sri Raghunatha became very satisfied.

Sri Raghunatha dasa accepts a house

Raghunatha Dasa Gosvami had no desire for a house and spent both day and night under a tree. One day Sanatana Gosvami went to visit Gopala Bhatta's house and take his bath in the manas-pavan ghat. He saw a tiger coming to the ghat for drinking water and then returned to the forest, crossing very close to Sri Raghunath who was meditating beneath this tree. When Raghunatha finished his meditation and opened his eyes he saw Sanatana and went forward immediately to pay his obeisances and touch Sanatana's feet. Sanatana embraced him affectionately and asked him to please live in a house. From that day on Sri Raghunatha stayed in a house. It was beyond the capabilities of Raghava Pandita to describe the activities of Raghunatha.

Dasa Gosvami used to favor a Vrajavasi named Dasi. One day this Dasa went to Sakhistakhli village and got a large leaf of a Palash tree. He knew that Raghunath took only one glass each day. A cup made from this large leaf would naturally be bigger than usual and thus Raghunath would take a larger quantity of juice. With this in mind Dasa made a cup from the leaf and carried juice to Dasa Gosvami. Dasa Gosvami immediately noticed the new leaf and asked Dasa about it. Gosvami immediately told him how and why he had taken the leaf, but when Raghunatha heard that the leaf was from Sakhistahai he grew angry. He threw down the cup and ordered Dasa never to go again to Sakhistahai as it was the residence of Candravali. Dasa then understood the true identity of this saint as a nitya siddha. Whoever doubts that is the most sinful man in the world.

One day Raghunatha ate rice with milk and afterwards felt very heavy with indigestion. As no one could determine the reason for this Sri Vallabha Para Vittal brought two doctors. By taking his pulse the doctors determined that indigestion was caused by taking milk with rice. At last Raghunatha admitted that he had actually eaten the milk and rice whereupon everyone was astonished.

Living in Radha by the grace of Srila Dasa Gosvami

Sri Raghava told Srinivasa and Narottama that only by the grace of Raghunath Dasa Gosvami could one live in Radha Kunda. The Malya hari kunda is famous as the

place where Krsna enacted the pastime of stealing a garland from Sri Radha. Sri Raghava has described this incident in the book Sri Muktamala Chairatra. Raghava pointed out Siva Khore, Vanakhanore and other kundas in a joyful mood and then he took Srinivasa and Narottama to meet Sri Dasa Gosvami. They both touched Dasa Gosvami's feet, lying down on the ground. Although he was weak with old age, Dasa Gosvami was delighted to meet the boys and stood up to embrace both of them, speaking very softly to Srinivasa. Krsna Dasa Kaviraja also came there and Srinivasa and Narottama touched his feet. Krsna dasa Kaviraja and loved Srinivasa as his own soul. All the Vaisnavas of Radha Kunda including Dasa the vrajabasis came forward to meet Srinivasa and Narottama. Taking permission of the devotees they went to take a bath in the Radha Kunda. After finishing their meal both of them went directly to Radha Kunda and became overwhelmed by its beauty.

A kunda called Saval was on the North side of Shyama Kunda near Manas Pavana ghat. This place, where the five Pandavas stood as trees, is very dear to Radhika. Srinivasa and Narottama bathed there with joyful hearts and then returned to the house of Sri Gopala Mata Mahaprasad. They remained quite joyful in Radhakunda for the entire day and they continued their tour the next morning. Raghava Pandita took them to see Mukhara, a village to the South of the Kunda which was originally the home of Radha's godmother Nakula. It was here that Radha and Krsna met condestinely.

The places of Krsna's lila surrounding Govardhana

Sri Raghava took Srinivasa and Narottama to see the places near Govardhan where Krsna had performed his lilas and one by one he described them all. The place known as Kusuka Saivor is famous for lilas of Radha Krsna. In another place called Narda Kunda, Narda Muni had fulfilled his desires by performing tapasya. In the Puranas it is written that Narda performed his tapasya on the order of Virnda. In a place called Ratna Sinhasana, Radha used to sit on a throne. That was the place where Krsna killed Sankha Chuda and that story has been described in the Bhagavatam. Paliuivaran is a beautiful garden where Jutheswarai used to stay. Sri Krsna also enjoyed himself with his friends in a holy place called Alograma. In the place Indra Dhvajabedi, Nandaraj used to worship Indra. It was there that Sri Krsna used to send his cows, calling each one by the sound of his flute.

Rinmochana (Papmachana Akhyana) is famous for its holiness. If a person bathes there he will be freed from all vices. This is Sankaishana Kunda and whoever wants to fulfil his desires should take a bath here.

In Parasavri village Radha and Krsna enacted their Yasuratra in this kirtana. In Chandra Sarvar, Sri Krsna took rest after Yasuratra. Now we see the beautiful Gandhava Kunda, where the Gandhavas became overwhelmed by the beautiful songs of Krsna. No one can describe all the pastimes of Radha Krsna during the time of Vasanta rasa in Govardhan.

In the Govardhan Ashrayadasaka of Stavavali it is given in an inscription: this is Yasa Sthali where Radha, the lover of Krsna was worshipped by hundreds of Lakshmis. It is surrounded by her beautiful sakhis, her neck decorated by the loving hand of Krsna, danced in spring time enchantment. All fortunate persons take shelter of the great Govardhan Yasa Sthali.

There is another village called Paitha where Krsna once hid his self from the Gopis who began searching here and there for him. Krsna appeared before the Gopis in

his four handed Visnu form but upon arrival of Radha two other hands disappeared. So strong was the love of Radha that Krsna could not retain his four armed form. This has been written in the Nayika Prakara of Ujjamanilmani. After showing all the holy places Sri Raghava returned to Gouai Tirtha with Srinivasa and Narottama. This place is called Neepa Kunda because it is surrounded by beautiful neepa (Kadamba) trees. Another holy place is called Aniyor. It was here that by Krsna's order Nanda and the other Gopas stopped the worship of Indra and started the worship of Govardhan by offering various kinds of foods. The voice of Govardhan resounded in the sky, "Ani Aur Ani Aur" (Bring me more water) and for that reason this place is called Aniyor. By visiting Annyakuta all desires will be fulfilled. In Stavavali is written Sri Krsna the killer of Aga, took all the food which was offered to Govardhan by Sri Nanda by transforming himself into a huge body and by depriving Radha of a boon. The place Govinda Kunda has its own glory because it was here that Indra performed the Abhsieak of Krsna. In the Ravivi vilas chapter of Stavavali it is said that out of fear of Lord Krsna Indra performed the Abhisek ceremony of Krsna in front of everyone by bringing the holy water of Mandakani from Sarbui. From this holy water Govinda Kunda was formed. In Adi Varaha Purana it is said that by bathing or performing tapasya at Govinda Kunda one attains salvation on the virtues of performing one hundred Yajnas.

There is a pond Govinda which is called Dana Nivinata kunda which is surrounded by a dense forest. It was here that Gopala hid and performed his danakeli pastimes. This place is not known by common people; only one who understands the real meaning of Krsna's pastimes can visit here. Adi Varaha Purana has stated the same fact. It was here that Gopala gave darshan to Madhavendra Puri on the pretext of bringing him milk. Gopala lived in Gothuli on the mountain. On the far side of Govardhan is Apsara Kunda where fortunate people can take bath. The holy place Shyama Dhak is a quiet area with a old palash.

While describing all these places, Sri Raghava Pandita took his two followers to his own cave. He told them from that cave they daily enjoy the beauty and glory of Govardhan.

In Saradi Kunda Indra was blessed by Lord Krsna. In Rudra Kunda Mahadeva sat in meditation on Krsna. In Kadamkhandi Sri Krsna watched the path by which Radha had gone. In Danghali Krsna used to taste Radha. Disguised as king Madana Krsna took his share of the milk from Radha while his friends blocked her way. In Vraja Vilasa the same story is given. When Sri Caitanya Mahaprabhu visited here and heard the pastimes from his followers, he danced in ecstasy in front of everyone. When people saw him dance they said he must be the avatar of Hari. Who can describe the lilas of Krsna in Govardhan? Some people call Danghali as KRsna bedi. Sri Rupa has described the dana lila in his book Danakeli Kaulaudi. Brhna Kunda is also situated near Govardhan and is surrounded by the lakes of Indra.

The story of a Govardhan brahmin who was a devotee of Baladev

Once a rich devotee of Baladev named Artha Vanta lived in Govardhan. His mind was always absorbed in thoughts of Balarama. He believed that one day Baladeva would kindly grant him darshan for that reason he wandered around Govardhan. The brahmin was fortunate and one day he got the information that Baladev would

grant him darshan. Just to fulfil this devotee's desire Nityananda Nandaram went to Govardhan on pilgrimage. Nityananda remained in a lonely place but whoever saw him was moved by his celestial body.

In Kundala Kunda Krsna used to dress up. In Bedakhoira Kunja Radha and Krsna performed lilas within the closed room of the kunja. In Choiana Pahadi hill Krsna joyfully performed different lilas. Once Krsna and his cowherd boyfriends climbed this hill simply to see the beauty of the grazing cows. Dressed in attractive clothing Krsna stood beneath a tree there playing his flute while standing in his three fold bending form. As soon as the sound of his flute was heard people from all directions would gather near him standing motionless as they heard the sweet music. Within this earth is there any comparison for that heavenly music? Even the mountains melted at the sound of his flute. The foot prints of Sri Krsna as well as those who came to hear his flute on that mountain and therefore it is called Coiana Pahadi (Coiana means foot).

Pg.171 Here is another village called haioyal where Krsna became ashamed when he was defeated in a dice game with Radhika. Lalita said to Radhika, "You have easily defeated the master of your soul in this dice game in every other way. But we shall see who wins in the game of love. The friends of Radha then escorted their divine pair to the Nikunja Mandir and secretly watched them. Observing this celestial loving relationship between Radha and Krsna the sakhis felt themselves to be most fortunate.

In Satoan village Sri Sanatana Muni worshipped Krsna. Krsna used to roam freely in Sarya Kunda Nandana kupa and Vadyashila. It was in Paigram (Pai means to get) Sri Radhika and her sakhis caught hold of Krsna after searching for him. In this place called Chalana Shila Krsna sat down, being unable to move out of the mood of love.

In Kanair village (kan means feelings of love or desire) Krsna passionately waited for Radha.

In Vichorgram (Vichor means separate) Chandramukhi and her friends met Krsna and after their celestial enjoyments the gopis returned to their own homes. Because of the separation from Krsna it is called Vichora.

In Tiloyara village Krsna would play without taking a moment's rest. And under the Srnagaravana Krsna decorated Radhika with different dresses. Lalapur is famous for Sri Krsna's lilas and the Vasasi village is perfumed by the scent of Krsna's body which maddens not only the bumble bees but the entire world. It was here that Radha and Krsna played Holi with their friends. In Payagram Krsna ate Parananya with his friends and snatched yogurt from the gopis in Dadigram. He passed his time in merriment in Kolaravana which is now called Kolavana.

Sri Mahaprabhu visits Shesashayee

Once Krsna laid down in his ananta ashija in Shesashayee Khirsanudia and Sri Radhika massaged his lotus feet. Their divine beauty cannot be described. The

Vraja vilas of Stavavali describes that where Krsna was lying down in Ananta ashijya Radhika wanted to hold his soft lotus feet on her chest but considering that her hard breasts might hurt his soft feet she restrained herself. I pray to that Shesasayee Krsna to grant me a residence in this beautiful ghosta.

Pg.172 Raghava explained that when Sri Krsna Caitanya Candra came to this place he was overwhelmed by divine love when he saw this celestial beauty of shesashayee Krsna. Those persons who saw the heavenly transformation of Caitanya were also moved and tears flowed from their eyes. They discovered the fact that this person could not be an ordinary human being. But must be God in the dress of a sannyasi, and this sannyasi must be shesasayee Bhagavan himself. While speaking they looked continually at the moon like face of Caitanya. O Srinivasa, said Sri Raghava, "the character of Mahaprabhu is unfathomable and only by his disire will you be able to understand it." Raghava then pointed put a Kadamba flower garden where Krsna used to roam. Then there was Khanigram in Khambahara where Krsna and Balarma grazed their cattle. Khanigram is on one boundry of Vraja and on another boundry there is Vanachara which was also famous for the pastimes of Krsna. In Kharano Balarama enquired about the well being of his cowherd boyfriends. In Ujani the Jamuna changed her course and flowed upstream while listening to the sweet music of Krsna's flute. In Khelanavana which is now called Khela tirtha Krsna and Balarama played continually, forgetting even their food until their mothers came to feed them.

Balarama's rasalila

Balarama, the son of Rohini performed his rasalila in Ranaghat. This place is situated quite a long distance from where Krsna had his rasakela.

Balarama was the second body of Krsna himself and the depth of his real self was like the depth of a million oceans. He came to Vraja from Dvaraka and stayed during the two months of Chaita and Vaishakh to console Sri Nanda, Yasoda and the others. He pleased his sakhas in various ways. There also Balarama gave soloce to all the Krsna priyas and charmed his own dear and loving gopis by having lilas with them. At that time Krsna killed Sankhachuda. Then Krsna and Balarama both performed divine lilas with their own lovers and played Holi. Only a learned devotee can describe the beauty of these celestial activities. In Sri Krsna Caitanya Carita Murari Gupta says; "Look at Rama and Krsna who are covered with jewels and suitablu dressed for spring time. In a humorous mood they performed their kelis with their own beautiful Vraja ladies. They are gracefully dancing and singing in a delightful mood with their pretty gopis.

Pg.173 The gopis who were not fortunate enough to associate with Krsna forgot their sorrow when Balarama performed his lila with them. How Balarama increased their enjoyemnt is beyond description.

In Srimad Bhagavatam it is stated that Bhagavan Sri Balarama stayed in Vraja for two months and supplied divine enjoyment to the gopis each night. Sri Raghava continued to describe the beauty of Balarama at the time of his rasa keli. "O Srinivasa, knowing that he would perform his rasa lila with his dear lovers

Balarama happily came to this place. This pleasant spot, situated near the Jamuna river, was continually filled with scented air. The flowers of the gardens were in full bloom and the sky was bright from the full moon. The humming of bumble and the sweet whistling of different birds surcharged the atmosphere. Millions of male and female peacocks danced and many deer played in the garden. As Balarama relaxed beneath a tree the guards in heaven sang the glories of Rohini Nandan whose beauty and posture could fascinate the world. The following is a song.

Glory to the valiant Rohini Nandana. The white conch kunda flowers, camphor, and the silver-white mountain bow down to Balarama's beautiful bright complexion, his curly hair, the beauty of the carefree locks of hair on his forehead, his bright tilak. He steers the hearts of young maidens. His lotus eyes are restless and his eyebrows dance like black bumble bees near his bright earrings. With a short nose and a face which conquers the splendour of the moon, it seems like nectar pours from his body. His arms are decorated with bangles and jewelled necklaces adorn his strong chest. His thin waist makes the lion feel insufficient and his blue dress enchances his figure. His beautifully shaped thighs and feet fascinate the hearts of all who see him.

Pg.174 O Srinivasa, who can keep his composure seeing the splendour of Baladev? It was here that Rama sat on a jewelled throne in a graceful Ramostava dress. The beauty of Baladev conquers millions of kamadevas and every movement of his charms the Munis and Indras. The glory of his body which brightens the three worlds can win the pride of a million moons. The silky black curly hair covering his head is decorated with a jewel set crown and flowers. His lips are as red as bind fruit and his teeth sparkle like pearls. A garland of Vijayanti dangles from his powerful neck. The reddish color of the soles of his feet defeat the sun and the brightness of his nails conquers the darkness.

I am unable to describe the beauty of Baladev as there is no comparison to him in this world. Whoever absorbs the gracefulness of Baladev is the most fortunate person. In the Puranas Baladev Dhyana is written as follows: In this place Rohini Nandana, Balarama, stood in a three fold bending form and blew joyfully on his horn, the sound of which moved the heart of Brahma and others. O Srinivasa, with one mouth only how can I describe the beauty of Balai's lila? Here in this moon-lit jamuna Upavana, Balarama engaged in lilas surrounded by millions of gopis.

In that Upavana near the Jamuna which was flooded by bright moon light and covered with the scent of lotuses, Balarama performed his rasa lila. Then Vaiuni devi, sent by her father Varuna, flowed from a hole in a tree and filled the entire atmosphere with the sweet scent of wine. Baladev breathed the scent and drank the wine with his beloved gopis in that garden. (Srimad Bhagavatam)

Raghava continued his story, after drinking the wine Rohini Mandana engaged himself in divine love making with his gopis. Some of the gopis played with mridanga, ranika, and other instruments while other gopis sang the glories of Balarama in beautiful songs based on beautiful tunes and beats. Lord Brahma and

others were moved by the music. Sri Balarama himself became overwhelmed by the dance, the songs and music and soon the rasa mandir was filled with celestial joy. To enjoy water sports with his lovers Balarama brought the Jamuna near by pulling her with his plough and then sported in her water. After bathing Balarama changed his dress, drank honey and wine and spent the night with his associates. In the early morning the gopis could not bear their separation from Balarama and did not want to return to their homes. Balarama consoled them in many ways and sent them to their houses. Out of fear for Balarama the Jamuna offered him prayers and folding her hands she threw herself at his feet.

Pg.177 When by her own quiet nature the Jamuna was flowing to the South ocean she did not respond to the order of Balarama and thus he pulled her with his plough. In this place the Jamuna can be seen as she is. I sing the glory of this place with my devoted heart. (Stavavali/Vraja Vilas)

Sri Raghava told his followers that Rasa Sthali is famous throughout the world and devotees offer their worship as this Ramaghat Pradesh.

Nityananda Prabhu's lila in Ramaghat

Whoever hears the glory of Ramaghat can be easily freed from worldly life.

During his pilgrimages, Sri Rasa Vilasi Rama Nityananda Ray passed some days here. He played with the cowherd boys and ate curd, milk, roots and fruits whenever he felt hungry. He unsuccessfully tried to conceal the perplexities he felt as Balarama. The local people said, "This must be Rohini Nandan travelling in Vraja as an avadhuta." Seeing Nityananda's divine performance people of different ages were attracted.

Raghava showed the shakata tree whose wood Nityananda used to clean his teeth. In Ramaghat there is a brahmin who could not live for a moment without the thought of Baladev. To satisfy his devotees Nityananda gave him darshan as Baladev. Here also, Kalandi prayed to Nityananda, Sri Vasa Vilas Balarama. Even the demigods could not restrain their tears of ecstasy in watching the sports of Nityananda in this place.

When Nityananda slept on a bed of dust beneath the trees he would always call out in his dream, "when will the emancipation of this wretched soul take place? When is Navadvipa going to reveal himself in Navadvipa? I will witness it with my own eyes." No one could understand the meaning of his words.

Kachchavana is a place near Ramaghat where the children used to play as Kachchapa (turtle) in Bhushanavana the sakhas dressed Krsna in flower ornaments. All these places are famous for Krsna's vilas.

Pg.178 While describing these holy places Sri Raghava and his followers passed through the forest whose beauty created restlessness within his mind. Seeing Bhandirvata (a banyan tree) he sighed. At this place Balarama and Krsna used to wrestle for fun. They also let Pralambha join them as one of their sakhas. Balarama

killed him very easily. Once Krsna played his flute in such an enchanting tone that as soon as Radha heard it she could not remain at home but ran to meet Krsna with her friends. Vandir is famous for their various divine performances.

The wrestling sport of Radha Krsna

Here Radha asked Krsna in her soft voice, "How do you play with your friends in this place?" Krsna answered, "I dress as a wrestler and I wrestle with my friends. No one knows wrestling like me and I win very easily."

Then Lalita smilingly requested Krsna to show them his wrestling while dressed as a wrestler. They all then changed into wrestlers costumes but Krsna was very proud of his dress. Radha smiled sweetly when she saw Krsna's wrestling costume and they both entered the wrestling arena. There was no question of winning or losing in that wrestling match and Kandipa the God of love was satisfied to watch the game.

I sing the glory of Vandira where charming Sri Radha, being eager to wrestle with Krsna, dressed herself and her Sakhisin wrestling costumes. With a cheerful mind she wrestled with Vakali, the killer of Bakarakshaksh, who was also dressed as a wrestler for the pleasure of Madana. (Stavavali/Vraja vilas). No one can describe the vilases of Vandira.

Aragram and Munjatali are near Vandira where Krsna swallowed the forest fire to rescue the cows and the cowherd boys. Vandali village is on the other side of the Jamuna. In Tapavana the daughters of the cowherd men performed tapasya. In Gopighat they bathed in the Jaumna. These gopis performed their puja to Kalyani devi in Chiraghat. It was here that they put their clothes on the bank of the Jamuna while having a bath in the river. To enjoy himself Krsna stole the clothes and climbed into a Nipa tree. Having finished their baths they realised they had no clothes and while concealing themselves in the water they bade Sri Krsna to return their dresses. Krsna explained the reason for that lila and returned their clothes to them. The Gopis dressed themselves only after dedicating themselves to the grace of Krsna. In Nandaghat, Kandananda and others took their bath in the Kananda river. That bath has significant meaning because Nanda had fasted on the day of Ekadashi and on Dvadashi he took his bath in the Kalandi. While bathing a messenger of Raruna abducted Nanda but Krsna rescued him easily from Raruna. As Nanda had become afraid in this place Krsna's great grandson, Vajra, the son of Aniruda, named this place Vaya. Leaving Vaya behind Sri Raghava continued his tour of the holy places around Mathura. In Vatsavana Brahma stole the cows and cowherd boys.

I sing the glory of the place Vatsaharanasthali where Brahma, being inquisitive about the real glory of his own Lord Krsna stole the cows and cowherd boys, and then Krsna to satisfy the long cherished desire of the mothers of the cows and cowherd boys, manifested himself as cows and cowherd boys to eat the food sent by the mothers for their sons. (Stavavali/Vraja Vilas)

In Unaiiv Krsna and his boyfriends ate all sorts of food. In Valahara Brahma again

stole all the cowherd boys. In Pairkhani Brahma wanted to verify the power of Krsna. In Sui (Sui means that) Brahma was shadowed by the maya of Krsna when he intentionally but secretly stole a calf. Under the veil of maya Brahma failed to identify the stolen with that which had belonged to Krsna. Being overwhelmed he secretly said, "'O this is that; this is that.'" That is why the name of this place is Sui. In Echamuha village Brahma repented his audacity and sang the glory of Krsna.

"I sing the glory of the place called Viru Chaturmukha. It was here that Brahma, being repentant for his own offense of stealing the cows and cowherd boys fell on the ground at the feet of smiling Vrajendra with his eyes filled with tears and sang the glories of the Lord.

Pg.180 In Augholi Krsna killed Agasura but people now call the place Sapauli (the place of snakes).

"May Saipasthali be my protector for it was here that the powerful Naruri, got angry when his friends were swallowed by a poisonous snake, he killed the Agasuri demon by forcefully entering its poisonous stomach to rescue his followers. (Stavavali/Vraja Vilas)

In Joiat village the demigods sang the glory of Krsna and showered him with flowers. Krsna was given the name Sehana (clever) for killing Agasura the snake and this village Soyano which is now called Sehana was named after him. Tarori in Varli were named by the gopas.

Then Raghava took Narottama and Srinivasa up a small hill called Krsna Kundatala and showed them the Maghera village and the Tanar forest where Radha and Krsna used to meet.

In Atasa village the saint Astavakra performed tapasya. Shakrasthana was later named Sakasoya. This place is famous because it was here that Shakra (Indra) became repentant and afraid after causing the terrible rain in Vraja. In Varahar village Krsna played with his friends by assuming the Varaha rupa, In Harasali village Krsna performed his rasa.

"May that Rasasthali, which is the precious gem of the three worlds, be our protector. While dancing with the bright and beautiful wives of the cowherd men, Krsna left them and went with Radha to a solitary place to decorate her with flower ornaments and then engaged himself in divine loving play with her." (Stavavali/Vraja Vilas)

After describing the various holy places Sri Raghava returned to Nandaghata with Srinivasa and Narottama.

THE DESCRIPTION OF SRI JIVA'S RESIDENCE IN NANDAGHATA

Sri Raghava said that in a lonely place in Nandaghata Jiva Gosvami lived for sometime in seclusion.

Once Sri Rupa was writing a book in a quiet place in Vrndavana. It was a hot day, and to dry the sweat from Rupa's body Sri Jiva would stand beside him and fan him. The beauty of both Sri Rupa and Sri Jiva was bright. At that time Sri Vallava came to visit Rupa and when he looked at Rupa's book Bhaktirasamrta Grantha Mangala Carana he told Rupa, "I shall edit it." When he went to bathe in the Jamuna Sri Jiva followed on the pretext of taking water from the Jamuna. Although he did not know Sri Vallava personally, Jiva asked him, "what is the flaw in Mangala Carana?"

As Vallava mentioned each point he felt required correction Jiva refuted the point by his knowledge of the scriptures. Unable to defeat Sri Jiva in a discussion, Vallava went to Sri Rupa to enquire about the identity of Jiva. Rupa told Vallava that the young Vaisnava was his nephew, and that he had arrived from his village only a few days before. Vallava Bhatta praised Jiva Gosvami and told Rupa the details of their discussion on the book. Then Vallava left that place.

Meanwhile Sri Jiva returned from the river and Sri Rupa scolded him in a very quiet voice, "It was very kind of Bhatta to visit me and for my own benefit he wanted to edit my book. This much you could not tolerate by your Vaisnava grace? Go back to your home and return to Vrndavana when you will be able to be patient."

At once Sri Jiva left the place and headed East towards his home. When his mind became peaceful he decided to remain in a solitary place in the forest as he did not have permission to return to the association of Rupa Gosvami. He lived here in a hut made of leaves; sometimes he ate a little and sometimes he ate nothing while he passed his time in great distress and lamentation. He thought that if he gave up his life he would be able to obtain the lotus feet of his Lord.

In the course of his travels Sanatana Gosvami came to that village. The villagers came forward to welcome him and ask about his well being. They informed him that one young and beautiful sannyasi had been living in the forest for a long time, eating only a small quantity of fruits or roots or drinking water mixed with atta (flour).

Knowing that this sannyasi must be Sri Jiva, Sanatana went to see him affectionately. Seeing Sanatana within his patched Sri Jiva could not control himself and fell flat on the ground at Sanatana's feet. The villagers were quite astonished. Sanatana asked Sri Jiva to explain his difficulty and Jiva very lovingly explained everything. After consoling the villagers Sanatana left Sri Jiva in his hut and went to see Rupa in Vrndavana.

Pg.182 Hearing of Sri Sanatana's arrival in Vrndavana, Sri Rupa went out to meet him. He asked about the book Bhaktirasamrta sindhu and Rupa said that he had finished writing the book but the editing was incomplete because of Sri Jiva's

absence.

Sanatana explained the situation to Sri Rupa and said, "Jiva is alive, but he is so weak that even the breeze can rock his body." At once Sri Rupa brought Jiva back to Vrndavana and nursed him affectionately. Everyone was happy with Sri Jiva's recovery and Rupa Sanatana bestowed all responsibility on him. By their mercy the greatness of Sri Jiva's knowledge spread throughout the world.

A Digvijayi (world conquering scholar) once came to Vrndavana and asked Jiva, "If you will compete with me in debate, then send my Jaya patra, (a written paper acknowledging his defeat by the Digvijayi)." Sri Jiva sent him back the Jaya patra, but the Digvijayi accepted defeat after reading it. The glory of Sri Jiva is beyond description. Then Sri Raghava showed them the hut of Sri Jiva.

After that they crossed the Jamuna river and passed the night in Surukharu village where Krsna was pleased with the demigods, and there Narottama and Srinivasa saw many far away villages.

Badravana (7)

Leaving Surukharu in the morning they came to Badravana. In Adi Varaha Purana it is written that whoever goes to Badravana, the sixth most important forest, becomes a single minded devotee of Me and by the grace of this forest he goes to heaven.

Vandiravana (8)

It was here that Rama and Krsna used to play with their friends. The eleventh forest is Vandiravana. It is a beautiful place which is dear to the Yogis. Simply glancing at the forest saves one from another birth. Getting darshan of Vasudeva in this forest - the best forest of all - also saves one from another birth. Any person who enters this having controlled his eating and containance can bathe here, be freed from all sorts of sins and go Indra Loka (Adi Varaha Purana)

In Chaheir village Krsna took rest after playing with his friends in Vandari. In Mathagram, Rama and Krsna used to play with their friends. The huge earthen vessel which the Vrajabasis used to store curd in is the source of the name of this holy place, Matha.

Dilvavana (9)

It was here that Balarama and Krsna ate ripe bael fruits (bael means bilva).

According to Adi Varaha Purana this forest Dilvavana is worshipped by the demigods and who ever visits it will also be worshipped in Brahma Loka.

In Dilvavana a man can be freed from his vices by bathing in Krsna Kunda. Previously the Jamuna flowed in a single course and Manas Sorvar was on the other side of the river. Now the jamuna had divided herself into two and meets again at another point to create a circle around Manas Sorvar. All of these places were Krsna's lila sthali.

Lohovana Naukakeli (10)

It was here that Krsna killed the demon Lohajanghansura and grazed his cows. Adi Varaha Purana says that this ninth forest Lohajanghansura which was protected by the demon Lohajanghana, is the destroyer of all vices.

Raghava showed his followers the pleasant places where Nanda Kumar had roamed and after seeing the deities of Krsna and Balarama, Nrsingha and others, Raghava took them near the Jamuna where Radha Krsna's Naukakeli was performed.

Once Radha and her friends came to cross the Jamuna with their milk vessels and their beauty attracted Krsna. Krsna had been waiting for them with a broken boat to help them cross the river. Pg.184 When Radha saw him she called again and again to have him take them to the other side of the river. Krsna took them over in his boat and the charming incident which ensured has been described beautifully by the poets in their writings.

"Glory to Sri Hari who was feigning idle sleeping in his boat while the gopis repeatedly requested him to take them to the other side of the river. Radha anxiously told Krsna, "this boat is broken and the river is very deep here. We are only young girls and this situation is not in our favor. But Yadyandana, the only way we will be saved is with you as our boat man. O Yadunandana, on your suggestion I have thrown away my milk vessels, my necklace and also my scarf yet the other bank is not even in sight. This boat is filled with water and at any moment it will sink caught by a storming whirlpool. Alas, what an unforeseen calamity. Despite this Krsna you are clapping joyfully. My hands cannot stop bailing out water from the boat and you cannot stop making jokes from your side. O Krsna, if I save myself this time I will never again put foot on your boat."

Pg.185 Mahavana (11)

In ecstatic emotion the three pilgrims entered Mahavana and Sri Pandit told Srinivasa and Narottama that this was the residence of Nanda and Yasoda. The divine glory of this place cannot be described. Raghava said, "This is the birth place of Sri Krsna Candra where Nanda became overwhelmed with joy to see the face of Krsna. The cowherd men and women also came to see him and Nanda celebrated the birth of his son by distributing many things to the people. At that time the whole world was filled with ecstatic joy."

"I pray to that mahavana where Vrajaraja Nanda celebrated the birth of Krsna by bestowing eighteen million cows each wearing a large pearl necklace, celestail ornaments, and a tremendous quantity of jewellery and oil to the brahmins."
(Stavavali/Vraja Vilas)

In the first song of Nandattasava in Stavamali Gitavali (Bhairavi raga) it is written; Yasoda gave birth to a beautiful son so the gopis were overwhelmed with joy. Some cowherd men presented gifts, others danced continuously singing beautiful songs, while others distributed cream and curd. Some went around satisfying the desires of others and some simply absorbed Krsna's eternal beauty.

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In another song (Asavari Raga) it is said: Brahmins are fully satisfied by the gifts of cows. O Prajesvara please satisfy the sinners. O Nandaraja you have got a beautiful son so please satisfy the ghosta brahmins with gifts suitable for your celebration. My heart is filled with joy seeing the face of your son and it desires something which no one else has got. Let me be absorbed in your son who is like a floating black swan in Sri Sanatana's hut. Sri Raghava continued his description of the holy places. It was here that Nanda performed all the rituals to celebrate the birth of Krsna. In a Ghoshala Nanda divulged his mind to Gargicarya and admitted his fear of Kamsa. Garga performed the name giving ceremony of Rama and Sita very secretly in a Ghosala. Brajendra Kumar Krsna killed Putana here and the cremation of Putana was done here.

Here Krsna once broke a chariot while lying on the ground. In Padyacali there is a description of Krsna's childhood in which it is stated; On seeing the glory of that baby, Sri Krsna who has bright red palms and feet and is decorated with beautiful Gorcoma tilaka. While lying on his back he broke the chariot.

Here Krsna has to lie in mother's lap to suck her breast milk. Being overwhelmed by the beauty of the face of her son Yasoda happily fed him in this way. "Lying in his mother's lap with half closed eyes Krsna is sucking one breast and caressing the other which is also filled with milk. His mother also caresses him with her fingers. Krsna smiles continually showing his bright teeth which are whitened by the milk, May all of these teeth protect you." (Padyavali)

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Raghava pointed out the place where Krsna used to give pleasure to Yasoda by crawling. "Attentive to the worries of Brajesvari, Krsna would crawl with restless eyes across the ground showing his sweet lips in nectarine smile. His complexion was like a dark Tamar leaf and it glittered. I pray to this boy." (Padyavali)

When the gopis would ask Krsna to find his eyes, ears, eyes, face and tuft of hair, the Lord would point with his little finger and give them great pleasure. It was here that Krsna would smear dust on his body and Yasoda would say, "I have just bathed you and perfumed you and you have immediately covered yourself with dust." (Padyavali)

It was here that beautiful Krsna used to turn to his mother for milk. Once Tainavaita carried Krsna high in the sky and Krsna enjoyed the view. He carried Tainavaita near the palace of Kamsa. Krsna once ate earth and showed Brajeswari the whole Brahmanda within his mouth. Because of this the place is called Brahmanda. It was here that Yasoda and the other gopis enjoyed the beauty of her son as they sat in the compound of the house.

"When Nandana was five years old, he was very restless, playing in the compound of Nandananda, his eyes covered by tufts of curly hair and decorated with bangles, nupra and necklaces." (padyavali)

Pg.188 In a verse of Padyavali it is described that Lord Krsna felt the love and excitement of a youth even in his childhood. The gopis would try to stop his crying by kissing his lips, pressing their necks on his, looking into his beautiful eyes with their foreheads touching and holding him tightly to their breasts. May that Lord Krsna whose lilas are beyond our conception be our protector.

Banamali Krsna used to give pleasure to the newly wedded gopis by playing in his father's lap. When Yasoda would ask him, "how much milk have you taken today," the naughty Lord Krsna would hold the breast of a growing gopi to show the amount. May that Krsna be our protector. That Kesava used to embrace the young gopi wives by touching their breasts and saying, "O thief, give back my playing ball which you have stolen and are hiding in your blouse." (Padyavali)

"I sing the glory of the childhood of Lord Krsna when he crawled toward a vessel full of cream but being afraid of his mother continually he turned his face to see her." (Padyavali)

Pg.189 During his sleep Krsna used to call the demigods which made Yasoda very anxious. "O Siva, welcome here. Please sit down. O Brahma, please sit on my left side. O Kadakayar, O Indra how are you? Where are you Kadakayar? I cannot see you here." When mother Yasoda heard her child speaking like this in his sleep she said, "My dear child, why are you saying all these unearthly things?" And to free him from evil spirits she put saliva on the child. (Padyavali)

It was here that Yasoda used to tell the story of Rama to Krsna when she put him to sleep. Yasoda said, "There was a king called Rama." "Yes," said Krsna eagerly. "The name of his wife was Sita," mother Yasoda continued. "When he went to the forest of Panchvati on his father's order, Ravana kidnapped his wife." Hearing the stories of his previous lilas Krsna became restless and said, "O Laxmana, where is my bow and arrow?" May these excited words of Krsna protect you.

When Krsna was still awake Mother Yasoda said, "the evening is coming to an end now dear. Why are you not sleeping?" "O mother, I cannot sleep", replied Krsna. "Alright dear, listen to another wonderful story which will make you sleep", said Yasoda. "Yes please tell me," answered Krsna.

Now Yasoda began, "Nirsinha deva appeared from a pillar to kill the demon Hiranjaksipu." When he heard this wonderful story Devaki Nandana's face brightened with a sweet smile. (Padyavali)

In another place Raghava pointed out where Mother Yasoda had tied Krsna to an Udukhala (mortar for grinding corn) and Krsna accepted it as great fun. Raghava also showed the place where Krsna granted salvation to Yamalarjuna and explained how this place had become a tirtha. The water of the kunda here is clear and pure. A bath in this kunda during fast gives one an eternal result and visiting Mahavana helps one attain the pleasures of Indra loka. The temple of Gopisvara is another holy place and darshan of that temple will destroy all types of sins. This is Krsna's favorite Mahavana where he performed many pastimes. The Sapt Samudra kupas

are here. The Puranas say that the performance of pinda here has eternal results.

Astha Mahavana was always my favorite. A man who visits here can be worshipped in the abode of Indra. Yamunajana kunda and a holy kunda are in Mahavana. In this tirtha Krsna has a little boy toppled a chariot, breaking the vessels of milk and curd. Fasting and bathing here gives eternal results. Gopesvara Mahadeva, the destroyer of all sins exists in this Mahavana. (Adi Varaha Purana)

Sri Sri Mahaprabhu in Mahavana

Sri Raghava said, "O Srinivasa, it was here that Sri Caitanya became overwhelmed in ecstatic joy upon seeing the birth place of Krsna. Caitanya's ecstatic dancing and singing captivated the hearts of all who saw him. People came from all around to see Mahaprabhu and shouted the name of Hari in ecstatic emotion. Thinking that this man was not a saint but Krsna himself, people cried emotionally and rolled on the ground. Mahavana became an ocean of happiness. Sri Caitanya remained in ecstatic love while absorbing the deity of Madan Gopala. Who can describe the supernatural and divine lilas of Mahaprabhu?"

Sri Sanatana's darshan of Madan Gopala lila in Mahavana

Then Raghava took his two followers to the holy place where Gosvami Sanatana had once stayed. The residents of Mahavana felt very fortunate to have Sanatana amongst them. Sanatana decided to stay at mahavana for the darshan of Madan Gopal everyday. Madan Gopal used to play in Ramanaka the sandy beach of the Jamuna. One day Madan Gopal came to play just like a cowherd boy with the other boys of Mahavana. Seeing the divine way the boy played Sanatana thought that this cowherd boy could not be an ordinary child. When the boys had finished playing Sanatana followed Madan Gopal home. He saw the boys enter the temple but by the time Sanatana entered he saw only Madan Mohan deity instead of Madan Gopal the cowherd boy. Sanatana bowed before the deity and returned to his own place saying nothing to anyone. This Madan Gopal was completely controlled by the devotional love of Sanatana.

This next holy place is called Gopakupa. Sri Gokul and Mahavana are the same. The beauty of this place is enchanting. After sometime Upananda and other cowherd men moved to Gokul and the Balya lila of Krsna englandened the cowherd men and women was performed here. Also see this old beautiful tree.

The arrival of Mahaprabhu at Gokula

The inhabitants of Gokul would rest under this tree and Mahaprabhu also sat here. In the course of time Mahaprabhu came to Agravana from Prayaga and then went to see the ashram of Muni Janadagni. Prabhu visited Renuka village which was named after Janadagni's wife Renuka. It was the birth place of Parasharama. Mahaprabhu went to Gokul from Renuka via Vrajagrama.

Mahaprabhu had darshan of Sri Madhavadeva in Prayaga and then danced with his followers in ecstatic devotional love. After taking darshan of Skshayavata he bathed in the Triveni. He also enjoyed his bath in the Jamuna like a elated Ravana, shouting in ecstasy and walking with determined steps. After crossing the river

Jamuna he visited Agravana where Renuka village had been the birth place of Parasharama the great warrior. After having darshan of Jamuna, who always flowed towards Vrndavana, Mahaprabhu went to Rajagrama. At last Mahaprabhu entered Gokula and became overwhelmed with ecstatic love. (CC)

Here Lord Caitanya became maddened with ecstatic love and performed san kirtan. He went with his followers to see Krsna's birthplace. Caitanya described the various episodes of Krsna's birth to his companions and his mind became overwhelmed. This is the place where Nanda Maharaja and other cowherd men would consult with their friends and also where elderly gopis would sing the glories of Krsna. But because the residents of Gokul frequently faced calamities they decided to shift to Vrndavana. Raghava pointed out the path by which the cowherd men from Gokul and Rawal would use to go to Vrndavana. During their journey they had great fun crossing the Jamuna near Vandiravana. In Sakarali village they collected the cows and calves and all took rest. Rawal was the village of Vrishabhanu where Sri Radhika took birth to enlighten the whole world.

"Let my mind be filled with love for Vishabhanupur in Rawal where the precious gem Sri Radha appeared in the mine of Kirtida's room for which mother was praised by the demigods, rishis and human beings." (Stavavali) This is a song.

What a happy moment passed in Vishabhanu's temple when Radhika took birth from Kirtida's womb. Brightening the world Sri Radha vanguarded the sighs and depressions of everyone. Her body was soft as milk cream and beautifully shaped. Seeing her beauty her parents could not control their excitement and repeatedly looked at her moonlike face. A glorious sound is covering the world and the gopis are singing the Mangala Geet. Various instruments accompany the song and shouting in jubilation dancing gopis join in. Tamuk, curd and milk were brought for the occasion and the cowherd men laughed and enjoyed themselves. The brahmins and the singers were offered valuable gifts and Narahari also became joyful observing the fun.

Raghava continued to explain that seeing the beauty of Radha her parents were unable to take their minds away from her. For her well being they distributed many things to the visitors. As Radha played with her friends, her mother's joy increased. Vishabhanu also observed the fun with his friends in Rawal.

O Srinivasa, after coming from Gokul Candra stayed here for sometime and he became overwhelmed with spiritual joy when he saw the Rawal village. Seeing this sannyasi saint people came from all directions with the name of Hari on their lips. When they saw the beauty of his face they felt that the sannyasi must be Krsna who had come to earth to enjoy himself as a fair sannyasi. Other people were not able to express their feelings in words but everyone cried in enchantment. After performing his divine lilas in Rawal, Caitanya went to Mathura with Sanodra.

O Srinivasa, this pleasant and lonely place is full of the childhood lilas of Radhika.

After discussing these different holy places they passed the night in Rawal

discussing the glory of Krsna. No one can describe the aesthetic feelings of love Sri Raghava, Srinivasa and Sri Narottama experienced. Whoever hears this story attentively will be blessed by Sri Radha, Sri Krsna and Sri Caitanya.

The next day they crossed the river Jamuna and entered Mathura. They saw the prison where Vasudeva and Ugrasena had been held and the place where Kamsa snatched the daughter of Yasoda (Devi Chandrika) and attempted to kill her. They saw a place where Vasudeva passed urine on a stone and the path by which Vasudeva carried Krsna towards Gokul and the way he had returned after keeping Krsna safely in Yasoda's house.

The story of Sudarshana-Vidyadhia in Ambika Kanana

After bathing in Vishrama Tirtha Raghava and his followers went to Ambika Kanana on the bank of the Krsna Ganga. They were happy to have drshan of Sri Ambika Devi and Gokarnakhya Siva.

Then Raghava spoke softly and pointed out a beautiful place on the bnk of the river Krsna Ganga. It was here that Nanda and other cowherd men came to see the deities and offer puja in various ways to Mahadeva and Ambika. While Nanda was taking rest a large poisonous snake came to bite him. Seeing his father in distress Lord Krsna touched the snake with his foot while a divine smile crept across his lips. Getting the touch of the lotus feet of Lord Krsna the snake was transformed into a divine personality. He told Krsna that previously he was a Vidyadhara named Sudarshana but was cursed by a brahmana to become a snake. The Vidyadhara praised the glories of Krsna and returned to his heavenly planet. Seeing the super natural performance of Krsna, Nanda and the other cowherd men were overjoyed and returned to their homes with Krsna and Balarama.

Raghava then took them to the greatest of all holy places, Sri Akkrura Tirtha. This place was a favorite of Krsna's. Whatever benefit you can get by bathing in all the holy places will be accomplished by one bath here. On Pornima during the month of Kartik whoever bathes on this day, the day of the solar eclipse gets the benefit of performing a rajasuya or asvamedha yajna (Saura Purana).

Krsna begs food in Akkrura village

Pg.194 Sri Caitanya came to beg in Akkrura village in order to avoid crowded Vrndavana. No one could understand his mind.

Once in this beautiful place, Angrira and other saints performed a sacrifice with a view to getting sufficient food. Krsna sent one of his sakhas here but the saints grew angry by the boy's requests and sent him away. When the boy returned to Krsna and told his story Krsna sent him to the wives of those saints. They were delighted to feed Krsna and his friends and brought the food to this place. Krsna enjoyed himself eating the food prepared by the wives of the saints and therefore this place is name Bhojana Sthala.

"This is the place where the beautiful wives of the Yajnoc brahmans fed various types of fine food to Krsna and Balarama with great love and devotion. I sing the

glory of this place and also the glory of those wives.

Sri Vrndavana (12)

Pg. 195 Sri Raghava described the glory of Vrndavana to Srinivasa and Narottama. "O holy earth this twelfth forest of Vrndavana is the destroyer of all vices and is protected by Vrnda devi. It is certainly my favorite place. Here I will perform pastimes with my gopas and gopis in the famous beautiful places which are beyond the attainment of the demigods." (Adi Varaha Purana)

Vrndavana is completely under Vrnda devi's grace. Sri Hari himself lives in this splendid yet incomprehensible place which is worshipped by Brahma, Vedra and other demigods. Extending over wide area, Vrndavana is decorated with tulsivana and is the ashram of saints. Vrndavana is as dear to Govinda as Sri Laksmi is to Sri Visnu. Surrounded by his cowherd boys and cows Madhava sports in Vrndavana with Balarama. O what a beautiful place is Vrndavana where Govardhana mountain sweeps away the sins of mankind. Within Vrndavana are the different holy places created by Bhagavan Visnu." (Skanda Purana Mathura Khanda)

Pg.196 Vrndavana is always decorated by fresh flowers, green trees and creepers and the beauty of this place stirs the hearts of the gopis and gopas. It is in a dear place for grazing cows. The beauty of the forest is eternal and it destroys the miseries and sins of mankind. (Padma Purana)

There is a verse in the Srimad Bhagavatam in which one gopi says:"O Sakhi, Vrndavana is a special creation of the earth. Because Vrndavana derives its beauty from the lotus feet of Devaki Nandana all living entities stand motionless at the feet of the mountain they see the dance of the peacocks and are enchanted by the sound of Govinda's flute."

Pg.197 Raghava then told his followers something which was written in Goutami tantra where Krsna says to Narada, "Every part of this beautiful Vrndavana is my abode. Every creature or demigod who lives in this place will attain Golokadham after death. The cowherd girls who live in my abode are Yoginis. The five Yojanas (nearly 25 miles) of Vrndavana forest are like my body and the spinal cord of the body is Kalindi who flows with nectar like water. Deities and other spirits live here in invisible bodies. And I, living within every being, never leave this place. My appearance and disappearance has been enacted in every age. The divine and glorious illumination of this place are beyond worldly vision."

"The glory of Vrndavana is beyond anyone's calculation. Vrndavana extends over 16 krosa, where in the Shastra it is said 5 yojana. Whoever has darshan of Govinda in Vrndavana never goes to Yamalaya but conversely attains the glory of a virtuous person. The temple of Sri Govinda Deva is situated in Vrndavana and is surrounded by devotees. A fortunate person can have His darshan."

"In Vrndavana the temple of Govinda Deva is surrounded by devoted worshippers. I prefer to live there. O king, in this world Vrndavana is the Vaikuntha of Govinda. Vrnda and other female devotees of Krsna also remain there. O Mahapala, those

great souls who get darshan of the powers of Govinda in Vrndavana are the most glorified persons in this world." (Narada Muni Skanda Purana)

Sri Govinda deva and the auspicious methods of worship Pg.198

Vrajendra's son, Sri Govinda deva, performed his lilas in various ways according to his own desires. Worldly persons see him as a deity but his devotees know him as Govinda himself. In Vrndavana he enjoys himself with his beloved gopis and a Karnika of a eight petalled lotus. (Karnika equals the seed pod of the lotus)

The dark complexion, yellow robed, Nirguna (without attributes), two armed Govinda deva, with his head adorned with a peacock comb, with hands holding a flute and stick stands in the center of the sixteen petalled lotus with eight clustered petals symbolizing Vrndavana in the shape of a thousand petalled lotus in the center of which is Mathura Mandir, specifically Gokul. On either sides stands Radha and Candravali. (Atharveda)

I bow to the feet of Radha the Goddess of the Yogapatha who stands always with Govinda with her wonderful gestures and postures. (Sanmohana Tantravakya)

The Yogapatha in Vrndavana is one of the wonders of the world. Govinda's beauty is indescribable in this place.

Pg.199 In the Padma Purana, Parvati asks, "O Lord of mercy, please describe the wonderful nectarine beauty of Govinda. I want to hear it."

Mahadeva answers, "There is a place in the centre of Vrndavana which is decorated with Nandara trees and many other kinds of trees. It covers several miles and is the abode of happiness. Bumble bees him there being maddened by the sweet scent of the flowers. The eternal place of Govinda is that Siddhapatha which is covered by seven veils. It is the best place for those who want to hear. In that place there is a jewel studded platform of the holy Hemapatha. Within the center of Hemapatha the bright and beautiful Yogapatha is situated. This octagonal patha is eliminated by different bright objects. A golden throne bedecked with bright jewels is there. And on the throne is a eighth petalled lotus. Govinda forms his favorite place within the pollen which are enriched with abundant happiness. How can I sufficiently glorify this place? I pray to that Govinda who remains within the pollen worshipped by the gopis. he is Vrndavana Natha, Gokulapati. He is young and beautiful and the dear most associate of the maidens of Vraja."

Raghava then quoted a verse from the Varaha Tantra that Vrndavana patha was floating on an ocean of love with Radha upon that jewel studded golden throne. The pollen is a immortal place where Govinda resides eternally.

"Within the pollen of the lotus Sri Krsna performs his maha lila. What can be said about the maha lila? Krsna, the eternal master of Vrndavana assumed his Gopala form on that mountain of Mahalila rasa. The charming third petal of the lotus is the brightest and best of all desired objects. Pg.200 The glory of the pollen of this lotus cannot be described and it is the Vallabha of the Vrajabasis, the concealer of

his own divinity, and the dearest of the Gopis, who is splendidly beautiful with his youthful age and his charming gait." (Varaha Tantra)

In the Varaha Tantra Prithivi also inquired about the real identity of Krsna who is the source of every cause, the absolute entity, the ever lasting master of Vrndavana and the source of Nirguna Brahma. He is known as Govinda.

Varaha said, "I pay homage to Govinda who sits on a golden throne with Radha and whose beauty has already been described. I bow to Govinda who is beautifully bedecked in celestial ornaments who is very soft and who is the coinasure of the Gopis eyes as he stands in his three fold bending posture. Within this Yoga Patha with its golden throne exists the divinely dressed Krsna Vallavha, his prkiti Lalita and the the original prkiti Sri Radha. Lalita devi, is in front, Shyamala is positioned in the North East, Sri Madhumati in the North, Dhyana in the North East, Krsna's beloved Visakha in the East, Shaibya in the South East, Padma in the South and Bhadra in the South West. In front of them stands the beautiful Carucandravali. These eight main prkitis are the dearest of Krsna but Radha is the Supreme Goddess. The num prkiti of Krsna. Citra vasha, Vinda, Candra, Madana Sundari, Saprya, Madhymati, Shasi Rekha and Hari Priya also surrounded the place. Radha is the Goddess of Vrndavana and the head of all sixteen prkitis. Lalita is also as dear to Krsna as Radha."

"I sing the glory of Krsna who sits on a jewelled mountain and remains within a golden pavilion inside the kopa tree." (Gautamiya tantra)

According to Sri Raghava, whoever can visualixe Krsna, whose lilas are glorified throughout the world, never wants to see anything else.

"Dear friend, if you want to enjoy yourself with your friends do not visit the place near Keshi tirtha and do not see the deity of Krsna who is known as Govinda as he stands with a sweet smile in his three fold bending form giving meaningful side glances as he holds his flute and wears his peacocl crown." (Bhaktirasamrta Sindhu)

"A man can free himself from worldly entanglement if he performs dhyna of Krsna within his heart. Krsna is worshipped by the sweet cool breezes created by the waves of the Jamuna. He is situated in the center of a jewelled lotus adorned with celestial ornaments as he stands at the base of a kopa tree surrounded by cows and gopis. With his two hands, beautiful lotus eyes, his dark complexion like a rain cloud and dressed in clothes as bright as lightning Ranamali is the master of everything." (Gopala tapani)

Pg 202 O Srinivasa, everyone worships the feet of Sri Govinda, Gopinatha and Madan Mohan are the source of everythin within holy Vrndavana. Madan Gopal has become famous as Madan Mohan in this world. The accurate explanations of these poems are given in Urdhamna tantra.

Pg 203-205 Sri Padavati asked Mahadev to explain the glory and true identity of

Govinda deva. Sri Mahadev said, "Govinda himself is Gopala and he performs revealed (prakat) and unrevealed (aprakat) eternal lilas. He exists eternally in Yogapatha and Vrndavana and is the only Lord of Vrndavana throughout the four Yugas. He is worshipped by Nanda, Gopa and others in Vatasalya Vilasa. Even Krsna himself is attracted by his own sweet sports and praises his form as Govinda. He awarded the Gopis their clothes and fulfilled the goal of their practice of austerity. He is the Supreme being conceived as the source of consciousness who pervades the entire Vraja Mandir. He is the heart and soul of Sri Radhika. His mouth is reddened by betel leaf and he enjoys his developing manhood as he crosses into the adolescent period. There is a lake called Brahma Kunda which is surrounded by jewels and full of swans and lotuses. On the South there is a jewelled pavilion surrounded by Mandala trees. That Supreme place Yogapatha is situated in the center of that pavilion. In that place Krsna is fully enchanted and adored by the love of Vrndavaneswari and is completely under her control, her face is bright with a broad smile. The embodiment of the beauty of Krsna is the great sakhi who is known as Lilavati Vindadevi who is expert in every way. She remains forever on the East of Yogapatha. On the South stays Krsna keli, Vinodina Shyam and on the West and North Bagini devi and Siddhesi devi remain respectively. Again on the East is Deva Panchanana, on the South Dasarupa Dhari Sankaishana, on the West the four faced Brahma, and on the North the thousand-faced Ananta devi.

Radhika's dear friend Madan Madini, who always carries a golden stick and is the controller of the place takes Krsna, who is overwhelmed in love, to the kopatauru. Within the abode of Sri Yugula which is the pride of Madana the love God, Madan Madini who develops the loving environment even for Madana, builds a love temple using the brightness of the black complexion of Nilkantani Hari.

After discussing these intimate realisations Sri Pandita took Srinivasa and Narottama to other holy places leaving Vrajonatla behind. He pointed out the place called Sanorakha where Saubhri Muni performed his tapasya. Coming to Kaliyahrada, Sri Raghava told Srinivasa that Krsna had performed one of his wonderful lilas in that place. Climbing up a kadamba tree he dived into the water of the Kalandi and defeated the serpent kaliya. Everyone enjoyed Krsna's dance on the expanded hoods of Kaliya after which Krsna bestowed his mercy on the serpent and sent him to Ramanak island. Whoever bathes in this lake can be freed from all vices and will attain the abode of Visnuloka if he dies there. That is confirmed in Adi Varaha Purana.

Pg 206 The twelve-lettered prayers of Sri Govinda give the greatest feeling of love. The first two letters are Kanibija and then Sri Krsnanaya. After the Govindaya and the last Savha. Then comes the Yugalatmaka Govinda mantra. First of all Laksmi bech, then Kama bech and then Napada Radha Govinday Vangmana. In the practice of these Yugamantras help one get the favor of both Radha and Krsna. The main powers behind the practice of these two mantras are the saint, Kamadev, the rhythm, virata and the deity Govinda and Radha Govinda. Radha the Lordess of Yogapatha is the principle power with six parts of the body and Kamabech. The silent meditation of Govinda is as follows: Glory to Govinda who is as beautiful as

a new flower, the performer of immortal lilas who wears a dress of a wrestler. Glory to Govinda who holds the flute in one hand and a jewelled stick in the other, whose beautiful and broad shoulders are covered by a pure bright piece of yellow silk and who has charmed the world. He places his left leg over his right leg while standing in his three fold posture. Having finished this silent meditation one should recite the name of Hari four lakh times. Then one should offer flowers like champakam, asoka, tulsi, kalhara, and padma with til and perform ayyahoma obligations before Sri Govinda dev and Sri Radha. By these practices one will get darshan of Radha Govinda. Sriman Madan Gopala also exists within Vrndavana. Gopala exists eternally as a boy and Govinda dev exists as a matured youth. In comparison to these two features Gopinath is the most beautiful. Gopal is of a calm but proud disposition; Govinda is of a calm and broad hearted disposition and Gopinath is of a calm and gentle disposition. Gopala is lion necked while Govinda stands in a three fold posture and Gopinath is a flirt with a broad chest. Gopinath, who is just emerging from childhood, resided in a cave at the boarder of Govardhan Hill, decorated with flowers where he sported during the three periods of the evening. After that Sri Govinda who was matured and had been struck by Madana enjoyed the pleasure of these splendidly decorated Yogapatha. The virtues achieved after many years in different pithas can be attained in Vrndavana in one day. Yogapatha looks like the youthful sun in the morning who is beautiful during the subsequent periods. At noon it is like the bright young sun, in the afternoon like the leaf of a lotus and in the evening like the reddish glow from the heaps of sindhura (red dust). At night Yogapatha looks like the full cool moon and in the deep night it glows blueish like the Indranilamani. In the rainy season it looks like yellow grass glowing like a jewel and in the autumn and winter it resembles the glow of Padma Ranganami and in the winter like the glow of a diamond. In the spring it sparkles like new leaves and in the summer like the flow of nectar. In all seasons Yogapatha provided enjoyment, surrounded by Asoka and other trees and decorated by various types of jewels, surrounded by Parvati, these are the eight names of the Yogapatha: Candravali, Duradharsa Radha Sauvagya, Mandira, Sri Ratnamandap, Sringer Mandap, Souvagya Mandap, Maha Madhuya Mandap, Samrajya Mandap and Surata mandap. Whoever recites the namastaka of the Yogapatha in the morning will attract Govinda deva and attain the love of Krsna. (Urdhanamya tantra)

Pg 207 "Whoever takes his bath in this lilasthan of mine, does homage to the Lord with water from this place, and worships me by fasting, remaining absorbed in my holy name, becomes free from all vices." (Srimad Bhagavatam)

The beauty of the Kadamba tree from which Krsna dove into the lake is described in the scriptures. "O Vishalakashi, the pundits have visualised many transcendental things in this place. The virtuous scented branches is situated on the East side of the Kaliya lake. In Bishalakshi, this charming and auspicious tree blooms throughout the twelve months of the year and brightens the whole world." (Adi Varaha Purana)

"This sin destroying holy place name Kali Tirtha is where Bhagavan Krsna danced on the head of Kaliya. Whoever worships Vasudeva by taking a bath in this holy

place achieves the virtue of Krsna seva which is completely unobtainable by vile persons." (Sauy Purana)

Raghava then pointed out the Dvadeshaditidya tirtha which according to the Puranas fulfills the desires of all men. "O Vasundhari, whoever takes a bath in Sarya tirtha gets the darshan of Aditya and goes to the abode of Suryaloka having had all his desires fulfilled. There is no doubt that whoever takes a bath in this holy place on the last day of the month on a Sunday gets the pleasure of having his desires fulfilled."(Adi Varaha Purana)

Pg.208 Pointing out one hill Sri Raghava told Srinivasa that after killing Kaliya in the Kali lake Krsna came to that place and when the Sun God saw Krsna shivering with cold he increased his heat to warm the Lord.

"I continually take shelter of the holy place Dvashashurya where beautiful Murari was stricken with cold and worshipped by twelve sons with great devotional love. Krsna lives gracefully there amidst the crowds of men, women and cows."
(Stavavali)

CHAPTER 6

Srinivasa's journey from Vrndavana to Gaudadesha

Glory to Sri Gaura Govinda, the jewel of all good qualities. Glory to Sri Nityananda the mine of love. Glory to Sri Advaita Candra, the ocean of grace, and glory to the dearest friend, Gadadhara Pandita.1-2

Glory to Pandit Srivasa the kindhearted, glory to Vakreswara, Sri Murari, Haridasa.3

Glory to Sri Svarupa, Rupa, Sanatana, and glory to all the followers of Sri Gaura Candra. Glory to all the listeners. Kindly listen attentively to my narration.4-5

Srinivasa Acarya and Narottama spent their time happily at Vrndavana.6

One day Srinivasa spoke to Narottama in a sweet voice.7

"Today, of and on, I have had many good omens. The muscles of my right hand and eyes are pulsating. Suddenly a great joyful feeling rises in my heart which makes me feel that I will definitely meet some Vaisnava today."8-9

Narottama thought, "I think that Dukhi Krsnadasa will come here today," and with this happy thought he went to meet Sri Jiva Gosvami.10-11

At the same time Syamananda (Dukhi Krsnadasa) simultaneously arrived at the

house of the Gosvami who was pleased to see him.12

The Vrndavana episodes of Syamananda

Although Syamananda has already been mentioned I will now narrate something which would bring auspiciousness to everyone.13

Syamananda was born on the full moon day of the Bengali month of Caitra. His childhood and boyhood was spent happily in his house but in his early youth he became indifferent to worldly affairs.

14-15

In the month of Phalguna Syamananda decided to leave his home.16

In the presence of his parents in the village Dandeshwar Syamananda left home and went to the village Ambika.17

There he became a disciple of Hridaya Thakura and dedicated himself to the service of his guru's feet. He took diksha on the full moon day of the month of Phalguna at an auspicious moment and with the permission of his guru he went to Vrndavana.18-19

he travelled through many places of pilgrimage on his journey and at last entered Vrajamandala with great pleasure.20

He joyfully went from Govardhan to the bank of the Radha Kunda and on seeing the beauty of Radha and Syamananda he became lost to himself or any worldly affairs.21

A man named Vrajavasi Dasa was surprised by Syamananda's condition and inquired about him.22

He took Syamananda to Sridasa Gosvami and introduced to Sridasa Gosvami and introduced him.23

Syamananda paid his respects by lying on the ground, tears were flowing from his eyes.24

Sridasa Gosvami blessed him and asked him to sit down and tell them about himself.25

Syamananda told his story to Dasa Gosvami who was very glad to hear it.26

Syamananda spent that day with Dasa Gosvami and the next day he was sent with an escort to Vrndavana.27

The man who accompanied Syamananda to Vrndavana introduced him to Sri Jiva Gosvami.28

Feeling quite humble, he fell at the feet of Jiva AGosvami with tears in his eyes.29

Sri Jiva Gosvami affectionately embraced him and asked him to sit down.30

Sri Jiva Gosvami inquired about news from the devotees of Gaura Candra and also asked about the manner in which the deities of Gaura and Nityananda were being worshipped.31

Sri Jiva asked about the activities of Hridaya Caitanya and Syamananda told him everything.32

Syamananda answered each of Sri Jiva's questions but carefully avoided speaking of himself.33

Syamananda then asked how he could study the Bhakti literature. 34

Gosvami answered, "Do not worry. You will taste the literature along with Srinivasa and Narottama."35

Simply hearing the names of Srinivasa and Narottama brought ecstatic pleasure to the body and mind of Syamananda.36

He requested that Jiva Gosvami give him permission to go and meet them.37

Just at that time Srinivasa and Narottama arrived at Sri Jiva Gosvami's house.38

Jiva Gosvami happily introduced Srinivasa to Krsnadasa whose nickname was Dukhi, informing them that he had just come from Gauda.39

Syamananda was the disciple of Hridaya Caitanya Thakura who had many uncommon qualities.40

He had just come from Radha Kunda and had reported everything about his guru to the Gosvami.41

"He is very eager to meet both of you," said Jiva Gosvami as he introduced Syamananda to them.42

Syamananda offered respects to Srinivasa by bowing on the ground and Srinivasa embraced him for a long time.43

When Syamananda offered his respects to Narottama, he returned his obeisances and embraced Syamananda with great affection.44

They derived spontaneous love from their meeting with Syamananda.45

Who can describe the wonderful relationship between Srinivasa, Narottama and Syamananda?46

Being thoroughly satisfied, Sri Jiva Gosvami began Syamananda's study of the Bhakti literature.47

He was placed under the care of Srinivasa and in due course of time Syamananda became thoroughly conversant in Bhakti literature and became a teacher.48

Syamananda occasionally sent news to Ambika and the other devotees marvelled at his devotion.49

Syamananda desired to worship Krsna like one of the female attendants of Sri Radhika and by the grace of his guru his desire was fulfilled at Sri Jiva's house.50

Sri Jiva Gosvami permitted Syamananda to worship as he desired.51

Because Radha and Syamananda were pleased by the method of worship employed by Syamananda, Sri Jiva named him Syamananda.52

Day by day his devotees increased, and seeing it the pleasure of the Vrajabasis increased.53

He felt pure devotion towards Sri Jiva Gosvami and maintained constant companionship with Srinivasa and Narottama.54

Oblivious of his own needs he was always engaged with others in singing the glories of Lord Nitai and Caitanya.55

He liked to dance near the Jamuna, raising his hands in the air and shouting the glories of his guru Hridaya Caitanya.56

Misunderstanding the behavior of a matured devotee, ignorant people made foolish arguments about Syamananda and as a result they suffered.57

Syamananda remained intoxicated by the nectar of Bhakti, even the taste of which can change the pleasure of anyone.58

He regularly visited the deities of Sri Radha Govinda, Radha Mandan Mohan and Radha Gopinath.59

Seeing the beauty of these three deities together, who can contain himself?60

These three cannot always be seen together, customarily they come together on the eleventh day of every fortnight on the full and new moon days.61

Who can describe the beauty that is created when these deities are placed together on the throne.62

When the Govinda deity was manifested, there was no Radhika deity with him.63

Lord Madana Mohan also appeared alone. The manner in which they got their consorts will now be narrated in brief.64

Purusottama Jana was the son of king Prataparudra. He was an accomplished and beautiful boy.65

When he learned that the two deities were being worshipped without their consorts, he sent two deities of Radha Thakurani with utmost care and devotion.66

When the deities reached Vrndavana the Vrajabasis became very happy.67

Sri Madan Mohan joyfully told his priest in a dream, "Two images of Sri Radha have been sent but the sender does not know that actually one is of Sri Radha and the other is of Sri Lalita.68-69

Go without delay and bring the two deities. The smaller one is of Sri Radha and so place her on the left.70

The larger one is Lalita so place her on the right. The priest left as soon as he heard the Lord's instructions.71

He brought the two deities and installed them as he had been instructed.72

Sri Visvanath Cakravarty in his Stavamala Lahari has said, "O Madan Gopala you are stayin in the jewel-bedecked temple situated under the shade of the Kadamba trees on the bank of the Jamuna where you are worshipped continuously by Lalita, the one who gives pleasure to Radhika. Let me also live near your temple."73

When this pastime of Madan Gopala became known, it generated great interest amongst the Vaisnavas.74

When Purusottama Jana heard the wonderful story he was overwhelmed with joy.75

He wanted to send a consort for Sri Govinda but his attempts were all in vain.76

With an anxious mind he fell asleep one day and Sri Radhika appeared in his dream.77

She softly instructed Purusottama Jana, "send me to Sri Govinda as soon as possible.78

Everyone knows that the deity of the consort of Sri Jagannatha Deva in Cakravera is Sri Radhika.79

I have been living in Cakravera for a long time as Lakshmi Thakurani, but no one

knows this."80

After revealing herself as Radhika and not Lakshmi Thakurani, she disappeared.81

After this vision Purusottama Jana rushed to Cakravera to see things for himself.82

In this context I shall narrate how Radhika remained at Cakravera. 83

I shall also narrate how Sri Gopala went from the place of Govinda to the South walking on foot.84

Sadhana Dipika mentions that Sri Gopala, the ocean of mercy, came to live in Sri Vrndavana, the abode of Sri Govinda, simply to give witness on behalf of Choto Vipra of Utkala. Gopala who is the lover of his devotees, still lives in Utkala. As Lord Hari is capable of doing any work or free to do no work at all, he is certainly able to travel on foot.85-86

The travels of Sri Gopala have been told elsewhere in detail. Now I shall narrate the travels of Radhika.87

Once Sri Radhika came to Utkala from Vrndavana to bless her faithful devotees.88

In the village Radhanagar in Utkala there lived a brahmin of South Indian origin.89

His name was Vrhada Vanu and as a devout vaisnava he was well known for his scholarship.90

Vrhada Vanu worshipped Radhika in the form of his daughter.91

Sadhana Dipika says that many stories are told about this incident even today. There it says that the devout Vaisnava named Vrhada Vanu lived in Radhanagar in Utkala. He served Sri Radha as his own daughter for a few years as an example of the mercy of Radha, and such mercy might not have been possible.92-94

I am not competent to describe the love of Sri Vrhada Vanu.95

He would consider a second to be an intolerably long period if he could not see Radha for she meant everything to him.96

At an old age the brahmin expired and the king heard the news from the local people.97

The king of Kshetra, who was dearly devoted to Lord Jagannath, went to Radhanagar to see the celestial deity.98

As the king was considering what to do, Sri Radhika appeared in his dream.99

"Take me immediately to the temple of Jagannath and keep me there," said the deity. The king obeyed the order happily.100

With utmost care he stored Radhika in Cakravera the temple of Sri Jagannatha which was a beautiful place.101

Because she spent a long time in Cakravera everyone began to think she was Lakshmi.102

Because she was worshipped as Lakshmi, Radha gradually transformed herself into the fullest form of Sri Lakshmi.103

Who can understand the divine pastimes of Sri Radha who lived in Cakravera as Lakshmi.104

When it was time to go to Vrndavana, she informed Purusottama Jana her desire.105

After receiving her command in his dream, the prince carefully and respectfully sent the image to Vrndavana accompanied by a large number of people.106

Everyone in Gauda and Utkala came to know that Sri Radha had moved from Sri Kshetra to Vrndavana.107

On the day Sri Radha entered Vrndavana, the ocean of happiness verflowed its banks. She was placed on the left of Sri Govinda, creating a beautiful sight.108-109

The beauty of Sri Govinda accompanied by Sri radhika is beyond anyone's description.110

Thus Sri Radhika arrived in Vrndavana. This episode has been narrated by earlier poets.111

The details of this story can be found in [Sadhana Dipika](#) and other books, and whoever listens to this story can obtain the power of divine love.112

The appearance of Gopinath with Sri Radhika near Vamsivata was predestined by the Lord Himself.113

Most dear to the Gaudiya Vaisnavas are the deities of Sri Govinda, Gopinath and Madan Mohan.114

The Gaudiya Vaisnavas knew that these three deities were their very lives, and they were captured by the Lord in these forms.115

[Caitanya Caritamrta](#) says that these three deities are the life of the Vaisnavas of Gauda. "Worship these three deities for they are my Lords."116

Whenever Syamananda saw the deities he was overwhelmed and could not control his mind.117

His eyes also became satiated while beholding the deities of Radha Vinod, Radha Mohan and Radha Damodara.118

Lokenath, Gauranga, Gopal Bhatta and others were all kind to Syama Sundara.119

Syamananda's emotions when he visited the tombs of the Gosvamis is beyond description.120

Occasionally he went to Radha Kunda or Syama Kunda and met Sridasa Gosvami frequently.121

Who can describe the activities of Syamananda in Vrndavana?122

He passed his time happily with Sri Acarya Thakura and Sri Thakura Mahasaya.123

Srinivasa was satisfied by the uncommon endeavors of Syamananda.124

Who can describe the sweet disposition of Srinivasa?125

He always meditated on the activities of the Lord as they were revealed in Navadvipa and Vrndavana.126

Who can describe his meditation on the pastimes of the Lord in Navadvipa?127

Srinivasa's power of meditation.

In a solitary place Srinivasa was one day meditating on Lord Caitanya's pastimes in Navadvipa.128

Navadvipa is a delightful place, loved even by demigods like Brahma. All six seasons were present there continuously.129

Navadvipa was adored with various kinds of flowers, blooming plants and creepers and sounds of cuckoos and other birds pleased everyone.130

Within Navadvipa there was a wonderful place known as Mayapur which could move all the sorrows of life.131

Srinivasa could visualise Lord Gaura Sundara sitting on a wonderful throne, surrounded by his dearest followers.132

As he absorbed himself in that wonderful sight of the Lord and his companions, Srinivasa took some scented sandal wood paste and applied it to the body of the Lord.133-134

He decorated the Lord with a garland of different flowers and with a dedicated heart began to fan the Lord with a chamara.135

By drinking the nectar of the moon faced Gaura Candra, Srinivasa was overwhelmed and lost in himself.136

He could no longer stand erect and began to sway as tears of pure love fell from his large eyes.137

He at last lost his senses in emotional turbulence, and the Lord was pleased by the sincerity of his devotee.138

The Lord gave his garland to Srinivasa and the touch of these flowers sent Srinivasa swimming in an ocean of joy.139

When Srinivasa regained his senses of the external world he saw that the garland the Lord had given him was actually hanging around his neck.140

The beauty and fragrance of that garland was beyond description. Bumble bees swarmed from all sides just to smell it.141

Srinivasa tried to hide the garland quickly but someone noticed it.142

Srinivasa was absorbed day and night in meditation on the Lord's pastimes in Navadvipa. He tried to keep it a secret.143

In the same way he floated pleasurably in the ocean of Lord Krsna's pastimes in Vrndavana.144

One day in spring Srinivasa was meditating on the particular pastime of Sri Krsna known as Holi.145

There is a place called Phalgunastha lila which is now known as Phaghutola.146

It is a solitary, beautiful place with a continuous cool breeze.147

The young kadamba trees surrounding the place resound with the sounds of cuckoos and the chatter of parrots.148

Bumble bees fly from flower to flower and innumerable peacocks and peahens dance frequently there.149

Deer and does roam freely there and Sri Radha and Krsna with sakhis used to watch them. 150

One of the sakhis of Sri Radha named Vrnda took the help of innumerable other gopis and arranged the necessary paraphernalia for the Holi festival.151

She gathered powders of different colors and tuned the vina and other musical instruments.152

Sri Krsna, Sri Radha and the sakhis played an excited game of Holi in the Kunja grove.153

In divine mirth Sri Radha and her sakhis threw colored powder on the body of Sri Krsna.154

With the approving wink of the sakhis Srinivasa assumed the role of a maidservant and supplied powder to Sri Radha as he stood by her side.155

The beauty created by the love play of Sri Radha and Krsna could make hundreds of kandarpas faint.156

The sun was covered by colored powder thrown in the sky and the sound of the earth was deafened by the musical instruments. Sri Krsna, the king of divine fun, also showered powder on everyone. 157-158

After drenching the gopis with colored powder mixed with musk and saffron he offered various excuses so the he could embrace and kiss them.159

Lalita and other sakhis were thrilled with joy as they watched the unique Holu festival.160

When at last the sport came to an end, they placed both Sri Radha and Sri Krsna on a throne.161

Srinivasa, the maid servant took up the chamara and fanned Sri Radha and Krsna to remove their exhaustion and thus his desires were fulfilled.162

When his service was finished he regained his external senses and discovered that his body was covered with Holi powder and there was no way to conceal it.163

The colored powder glittered on his body and its divine fragrance drove everyone mad.164

In this way Srinivasa regularly meditated. Who can describe his enending love.? 165

The service of Srila Narottama Thakura

As Narottama witnessed the loving activities of Srinivasa, he could hardly contain the joy within his heart.166

Who can describe the ecstatic service Narottama rendered to Sri Radha and Krsna? 167

One day Radha, Krsna and the sakhis were sporting in a grove.168

Just for fun, Sri Radha asked one of her attendants to bring various kinds of food there very quickly.169

Lalita and other sakhis happily and carefully prepared different types of food.170

Taking a hint from the sakhis Narottama - as a maid servant - began to boil milk.171

When he saw that the milk was about to boil over he quickly took it off the fire with his bare hands.172

Although his hands and fingers were scorched he did not notice, and he handed the milk over to the sakhis.173

The sakhis gave Radha and Krsna the milk and whatever remained was returned to Narottama. Just as he received the milk he regained his external senses.174

He glanced at his scorched hands, and although he tried to conceal them someone near him had already noticed.175

Who can describe the divine activities of Narottama?176

His mind roamed continually in Navadvipa and Vrndavana and he kept himself constantly in the joyful company of Sinivasa.177

Srinivasa and Narottama occasionally visit Govardhana

Occasionally Srinivasa Acarya and Narottama visited Govardhan.178

One day in a solitary cave in Govardhan they heard the sound of a flute which was so beautiful it could enchant the three worlds.
179

They became overwhelmed by the flute playing and could no longer keep their balance but tottered back and forth.180

When they entered that cave in Govardhan the fragrance of the body of Sri Krsna entered their nostrils. The boundless pleasure they derived from that scent left them both unconscious.181-182

When they regained their consciousness they saw a cowherd boy standing before them.183

The gentle boy had an attractive body, carried a stick in one hand and wore a beautiful turban on his head.184

Srinivasa caressed the cowherd boy and with a joyful heart asked him, "My dear son, what are you doing here?" The cowherd boy replied, "I have come to protect you two." 185-186

"You do not know that there are many dangers but we cowherd boys know everything." 187

"From a distance I noticed that both of you were lying on the ground unconscious." 188

"I left my companions and came here quickly and I have been standing here for a long time." 189

"Now I am free from my anxiety and I will return to the pasture," then the boy disappeared. 190

Srinivasa wondered where that young cowherd boy had gone. 191

Although he soaked with the nectar of his words, it is unfortunate that we do not know who he is. 192

They continued to discuss the incident while they sat in the shade beneath a tree, occasionally sighing or crying heavily. 193

They passed that day in a sorrowful state of mind and at night by the grace of Krsna, they fell asleep. 194

In their dream Sri Krsna appeared with his dark blue complexion which charmed the whole world. 195

He was dressed as a dancer with a flute in one hand and the beauty of his face put the God of love to shame. He smiled sweetly and said, "You were charmed by the sound of the flute and smelling the fragrance of my body you lost your senses, so I rushed here immediately." 196-198

In the guise of a cowherd boy I gave you darshan and when you had composed yourselves I disappeared." 199

Both of you were disappointed when I left so I have come again to bring you satisfaction." 200

Then the Lord disappeared, their dream broke and they awoke with tears streaming down their eyes. 201

After sometime they composed themselves, and as it was dawn they performed their usual morning duties. 202

Sri Krsna performed many pastimes in Govardhan and the memory of these makes ones heart throb in joy.203

Visit to Sri Radha Kunda

Srinivasa and Narottama occasionally visited Radha kunda where they were glad to meet Sri Dasa Gosvami.204

How Dasa Gosvami favored them is beyond my power to describe.205

The affection shown them by Krsna Dasa Kaviraja and other's also defies description.206

They were overwhelmed by affection, and they considered themselves fortunate to see the beauty of the kunda.207

With the sun on their heads one day Srinivasa and Narottama visited the Sun temple to worship the Sun God.208

Srinivasa showed Narottama the path by which Sri Radha would visit the Sun temple to worship the Sun God.209

Srinivasa had hardly spoken the words when they suddenly heard the sound of foot bells.210

The ecstatic joy they derived from that sound cannot be described.211

With pleasure they visited places like Nandargama, Yavata, Varsana, etc. The glory of these places cannot be described.212

They plunged into the sea of pleasure in vrndavana and their mysterious revelations are beyond the scope of presentation.213

How the Gosvamis of Vrndavana graced Srinivasa and Narottama cannot be described for fear of the book becoming too long.214

Srinivasa takes the devotional scriptures to Gauda

The Vrndavana Gosvamis decided to send Srinivasa to Gauda as soon as possible.215

It soon became known everywhere that Srinivasa would take the books of the Gosvamis to Gaudadesha.216

Srinivasa would leave Vrndavana on the full moon night of the Bengali month of Agrahayana (Nov and Dec) and in Gaudadesha he would distribute the books in different places.217

How would the associates of Lord Caitanya bear the separation of Srinivasa?218

"How will our hearts be consoled?" they said as tears rolled from their eyes.219

Even the learned Vrajabasis could not control themselves because Srinivasa was the light of their lives.220

Was there anyone who did not love Srinivasa? Even the most unfortunate people considered him to be their light.221

His devotion gave immense pleasure to Sri Jiva Gosvami. One day Sri Jiva and the other Vrndavana Gosvamis assembled happily at the Govinda temple.222-223

They prayed to Sri Govinda, "O Lord, please bestow on Srinivasa the strength he will require to distribute these books."224

The moment they finished their prayers, a garland dropped from the neck of Sri Govinda for Srinivasa.225

With tears of love in his eyes the priest quickly took it and respectfully handed it to Srinivasa.226

He received the garland with utmost respect and affection for the Lord and as he beheld the beautiful face of Sri Govinda he became impatient.227

He worshipped the deity again and again by touching himself to the ground and he could not stop the tears which flowed from his eyes.228

Everyone who saw the grace bestowed on Srinivasa from Sri Govinda praised both the Lord and his devotee.229

Sri Jiva and the others then settled the day that Srinivasa would leave for Gaudadesha.230

It was agreed that the fifth day of the bright moon night of the month of Agrahayana was the appropriate date for the commencement of the journey.231

Sri Jiva Gosvami sent Srinivasa to take leave of Dasa Gosvami.232

Dasa Gosvami's heart began to ache in anticipation of the separation and his condition grew pitiful.233

Shouting the names of Svarupa, Rupa and Sanatana he rolled on the ground with tears streaming down his face.234

He was extremely weak as he had been eating only every three or four days.235

In his ill health he could barely tolerate a gust of wind, yet he regularly performed

his religious rituals.236

He was so weak that he could not stand up after bowing to the deities on the ground. The devotees requested him not to bow on the ground but he remained silent.237

He was very grateful when anyone assisted him and his devotion charmed even the demigods.238

With great pleasure he worshipped the Lord with a Govardhana sila and a Gunjamala given to him by the Lord. While absorbed in worship he forgot even his own existence.239

While singing nama kirtana Dasa Gosvami was oblivious to the passing of days and nights and occasionally passed sleepless nights crying in ecstasy.240

Who can understand the sincerity of Dasa Gosvami who was always absorbed in meditation on the pastimes of Sri Radha and Krsna and Sri Caitanya.241

When Srinivasa arrived at Govardhana he found that Dasa Gosvami was reading in a solitary place.242

Srinivasa fell at the feet of Dasa Gosvami, considering himself most fortunate.243

Sri Dasa Gosvami embraced Srinivasa, gave him a seat by his side and inquired about his well being.244

At that time Narottama and Syamananda also reached there and bowed at the feet of Sri Dasa Gosvami.245

Sri Dasa Gosvami inquired about their well being and then turned to Srinivasa.246

Srinivasa informed him of the decision made by the Gosvamis for him to go to Gaudadesha and Dasa Gosvami happily accepted the decision.247

He advised Srinivasa to be very careful while executing this service and then embraced him with tears in his eyes.248

He also embraced Syamananda and Narottama who bowed at his feet with utmost respect.249

The three devotees took leave from Dasa Gosvami whose affection for them is beyond description.250

At the time of their departure from Govardhan the mental condition of the three devotees was so touching that no one could restrain their tears.251

Sri Krsnadasa Kaviraja and other advanced devotees escorted thm to Vrndavana

quickly.252

Having received the news of their departure, other Vaisnavas assembled in Vrndavana.253

Sri Jiva welcomed the Vaisnavas and arranged for their accommodation.254

Sri Jiva favored one fortunate gentleman of Mathura and ordered him, "within three or four days Srinivasa will leave for Gaudadesha with the books. Arrange for his journey however you think best." On receiving the order the man considered himself most fortunate.255-257

The Mathura gentleman ordered for carts and engaged an experienced man to act as the guide.258

He gave some money to the guide for travelling expenses and when everything was arranged he informed Sri Jiva Gosvami.259

The books were kept in four bundles and packed in wooden crates to protect them from the rain.260

Within those crates were the jewel like books of the Gosvami, the mere darshan of which could remove all sorrows.261

The name of each book was announced as it was placed in the box.
262

Sri Jiva told Srinivasa that he had included some of his own writings but he had kept others which he would send later, when the editing was completed.263-264

Sri Jiva then took Srinivasa to visit Sri Madan Gopala.265

Seeing the beautiful deity of Sri Madan Gopala Srinivasa could no longer control his emotions and his heart trobbled in love.266

He could no longer control his tears as he prayed to the Lord for permission to leave and Sri Madan Mohan bid him farewell by some different gestures.267

The priest gave Srinivasa a garland from the Lord and innumerable people comforted him.268

Thereafter he visited the tomb of Srinivasa Gosvami. Who can describe Srinivasa's emotions at that place?269

"O Prabhu Sanatana, you are the friend of all unfortunate men," cried Srinivasa as he rolled on the ground.270

Srinivasa was deeply attached to the pure character of Sanatana Gosvami although

that character remained a mystery to others. Sri Caitanya himself spoke respectfully about Sanatana to Ramananda at Nilacala.271-272

In Caitanya Caritamrta it is said that Rupa's elder brother is Sanatana and in this world there is no greater scholar.273

He renounced all worldly pleasures and was humble, detached and always absorbed in study.274

Mahaprabhu often told his followers that Sanatana Gosvami was his favorite devotee.275

As an ocean of love and mercy, Sanatana excelled all other devotees in his compassion towards unfortunate souls.276

In his book Sri Vilapa Kusumanjali Sri Dasa Gosvami has said that Sanatana is an ocean of mercy and a compassionate friend of the down trodden masses. "I am an ignorant and worthless person and Sanatana helps me drink bhakti rasa based on Vairagya. I take refuge in Sanatana my Lord."277

Sri Rupa Gosvami belongs to the branch of Sanatana Gosvami and others in that branch are Rajendra Gosvami, Krsna Khaya Crahmacari, Krsna Misra Gosvami, Bhagavata Dasa Gosvami and others.278-279

Srinivasa Acarya was an admirer of the qualities of Sanatana as he sat beside Sanatana's tomb he could not stop the tears from his eyes.280

Somehow Sri Jiva pacified Srinivasa and took him to his own house.281

Thereafter Srinivasa visited the tomb of Rupa Gosvami with utmost self control.282

He bowed on the ground before the tomb of Rupa Gosvami and tears fell from his eyes.283

As he considered the great character of Rupa Gosvami, Srinivasa's heart began to throb.284

The glory of Sri Rupa is endless and whoever describes that glory in any form can be praised everywhere.285

In Caitanya Candradaya Sri Kavi Karnapura Gosvami states that Sri Rupa Gosvami is the most suitable person as the inheritor of Svarupa and of Sri Radha, and he is the ultimate resting place of Sri Radha. Sri Rupa is the form of true love and devotion. Prabhu Caitanya empowered Sri Rupa to explain his own love and devotion and propagate that within the world. Prabhu Caitanya manifested his own lilas through Sri Rupa.286

Sadhana Dipika states that the followers of the bhakti cult must not keep the company with those who have divorced themselves from Sri Rupa's doctrine on love and devotion. Simply by the grace of Sri Jiva, one can understand the truths of his philosophy. Again and again I worship the lotus feet of Sri Rupa.287-288

In Prema Bhakti Candrika Sri Narottama says that Sri Rupa has occupied a place in the heart of Sri Krsna Caitanya. "O Prabhu Rupa when will you give me a place beneath your feet?" 289

Sadhana Dipika also says, "O tongue, always sing the name of Sri Rupa. O mind, always remember Sri Rupa, the personification of kindness. O head, always bow to Sri Rupa, the embodiment of grace. Simultaneously remember to worship Sri Raghunatha Gosvami, the unseperable for of Sri Rupa."290

The wonderful attributes of Sri Rupa Gosvami have been described by learned men in various ways.291

If Rupa were not born in the Kali Yuga who would distribute love of Krsna throughout the world? Who would renounce all pleasures, worship Vrndavana and discuss the books of the the Bhakti cult? Only the swans can seperate the milk from the water. Simultaneously who could have understood the activities of Krsna in Vrndvana and who could explain the love of Sri Radha and Krsna? Sri Krsna is pleased with anyone who attempts to praise him through Rupa.292-295

Not only lay men but even Sri Caitanya himself liked to praise the qualitie of Sri Rupa.296

It is well known that Sri Rupa Gosvami was the life of the associates of the Lord.297

A large number of the associates of the Lord tried to sing the glory of Sanatana and Rupa but could not describe them completely.298

All glories to Sanatana and Rupa - my very life - who gave direction to countless people. They were the only persons who knew the Vaisnava rituals.299

Within Vrndavana they were the resivors of natural love and mercy; they were oceans of kindness and friends of the poor. They were the foremost amongst devotees.300

Only Sri Rupa and Sanatana knew how to behave accordinf to the teachings of the Bhagavata and other Bhakti scriptures. All three worlds praised their character.301

The dust of their lotus feet cooled the earth from the scorching rays of the sun of Kali. They continually worshipped Sri Vyasa deva and the holy feet of Sri Radha.302

All glories to Sri Rupa and Sanatana, the jewel of all ascetics, who had unflinching

devotion to Sri Radha and Krsna. Giving up all worldly pleasures they sang the glories of the groves of Vrndavana and the feet of Sri Radha. Therefore these two brothers were gifts from Sri Caitanya, the ocean of mercy, and in their absence I have become an orphan.303-305

Who can describe the activities of Rupa and Sanatana? I have narrated them only briefly.306

Who can describe how Srinivasa prayed before the tomb of Rupa?307

Srinivasa received the mercy of Sri Rupa and left that place.308

Taking leave from Radha Damodara

Srinivasa next went to the temple of Radha Damodara - the life of Sri Jiva Gosvami - to take leave his leave. Srinivasa got the favor of Sri Radha Damodara, the source of divine rasa.309-310

How kindly Sri radha Damodara gave him permission to leave is beyond anyone's ability to describe. Sri Jiva gave Srinivasa the mala prasad.311

When he realised the mercy of Sri Radha Damodara on Srinivasa, Sri Jiva's heart filled with ecstatic joy.312

After spending some time with Srinivasa, Sri Jiva requested him to take Narottama and Syamananda to see Gopala Bhatta Gosvami. "From here I shall go to the Govinda temple where I have some duties to perform."313-315

"A few hours after that I shall go there again and request everyone to give you permission to leave today."316

Having explained his plans, Sri Jiva left the Sri Govinda Mandir, he ordered the carts to be prepared for carrying the books to Vrndavana.317

Quickly finishing his other duties, Sri Jiva went to Sri Bhatta Gosvami.318

Srinivasa, Narottama and Syamananda had also gone to Sri Bhatta Gosvami to take his leave.319

On their way they met Dvija Haridasacarya sitting beneath a tree in a solitary place with tears in his eyes.320

His body was emaciated and his life was waning. He continually cried out the name of Krsna Caitanya with heavy sighs.321

Srinivasa bowed at his feet and Haridasa Acarya embraced him tightly.322

Haridasa softly and affectionately told Srinivasa, "I know that early tomorrow

morning you will leave for Gaudadesha. You must obey what I am going to tell you.323-324

Sri Dasa and Gokula Nanda are my two sons. Birth after birth they are your disciples.325

When you go to Gaudadesha you must give them initiation and teach them the most precious Bhakti scriptures.326

Srinivasa was struck by Haridasa's orders, but Haridasa reassured him in various ways.327

"You are not aware of your capabilities, but do not be reluctant to follow my order.328

You will not be at fault for carrying out my orders." In this way Haridasa encouraged Srinivasa with sympathetic words.329

Haridasa Acarya had wonderful characteristics. I shall narrate how he went to Vrndavana.330

During the life time of Lord Caitanya many devotees came and went between Gauda and Nilacala and Vraja by the will of the Lord.331

Pandita Jagadananda went to Vrndavana and then returned to Nilacala via Gauda to meet Mahaprabhu.332

Prabhu's disciples in Gauda, Khetra and Vrndavana swam perpetually in an ocean of happiness.333

By the will of Sri Advaita, Mahaprabhu disappeared, plunging the whole world in a deep sea of sorrow.334

Being unable to bear the separation of Mahaprabhu, Haridasa Acarya decided to leave his body. 335

He lamented so bitterly upon the disappearance of the Lord that he could not contain himself and continually sobbed.336

Nothing could pacify him and his heart burned continually in fire. He would roll on the ground shouting, "O Prabhu, where have you gone?"337

"Without Lord Gauracandra my life has become meaningless. I shall commit suicide by entering into the fire tomorrow morning."338

After making this final decision he fell asleep and Lord Gaurasundara appeared in his dream.339

The wonderful beauty of Mahaprabhu charmed the whole world and his effulgence dazzled the earth.340

Gold or thunder were no comparison for his radiant beauty which curbed the pride of thousands of Gods of beauty. 341

His beautiful face conquered the glow of the full moon and nectar emanated from his gentle smile.342

How beautiful were his arms, chest and his long eyes. His movements put the elephants to shame.343

Overwhelmed in joy Haridasa rolled on the ground holding the Lord's lotus feet to his head.344

As a great lover of his devotees, the Lord could no longer check himself and took Haridasa in his arms as he gently told him, "My heart breaks at your lamentation, but your decision is not proper. Dearest Srinivasa, who is the embodiment of my own love, will propagate the Bhakti scriptures in Gaudadesha. Of course, you already know this, but you should meet him and give him your mercy. You should make every attempt to get you sons initiated by Srinivasa. By the grace of Srinivasa, the desires of your sons will be fulfilled and their names will become famous in the sphere of devotion."345-351

"You will meet Srinivasa at Vrndavana but do not waste any time; go to Vrndavana at once. I will always remain with you and occasionally you shall see me."352-353

The affectionate Lord embraced his devotee Haridasa Acarya and then disappeared.354

When his sleep broke Haridasa felt disquieted, but as it was dawn he performed his morning duties.355

He called his sons and told them sweetly that he would leave that very day for Vrndavana.356

"Yoy are both very fortunate because Lord Caitanya has affection for you," said Haridasa.357

"My sons after sometime you must take initiation from Srinivasa, the most favorite disciple of the Lord."358

Srinivasa will go to Vrndavana and later he will return to Gaudadesha to circulate the precious books of the Gosvamis."359

"Simply by seeing him you will understand his glory and from him you will attain the jewel of devotion which remains unobtainable even by the demigods."360

After speaking to his sons Haridasa Acarya left his home just as Sri Caitanya had ordered.361

But eventually he began to sink into the ocean of misery. My heart aches as these incidents crowd my mind.362

Remembering the characteristics of Sri Rupa and Sanatana Haridasa would cry, and seeing his condition people were moved with pity.
363

The activities of Sri Haridasa Acarya should be described for one can attain pure devotion by remembering his name.364

However, a description of his life in Vrndavana cannot be elaborated for fear of this book becoming voluminous.365

Haridasa embraced Srinivasa again and again, bestowing his mercy.
366

But upon bidding farewell to Srinivasa he became perplexed and floated in his own tears.367

He embraced Narottama and advised him in various ways.368

Haridasa also embraced Syamananda and blessed him by wishing him all good fortune.369

The meeting of Vrajabasi Kanai and Srinivasa

Srinivasa and his associates tearfully took leave from Haridasa Acarya.370

On the bank of the Jamuna there was a solitary place with one beautiful tree.371

Under that tree a Brajavasi named Kanai worshipped Krsna.372

When Srinivasa appeared there and bowed to Kanai, the Vrajabasi embraced him for a long time.373

He sadly admitted to Srinivasa that this would be the last meeting.374

As the embodiment of love you will teach the Bhakti literature in Gaudadesha and easily free mankind from his sinful reactions.375

"You have received the mercy of Rupa and Sanatana. How lucky you are?"376

As they discussed the character of Rupa and Sanatana Kanai became restless.377

Kanai's love and respect for Rupa-Sanatana should be briefly narrated.378

Kanai's mother was an abode of affection who had great love for Rupa and Sanatana.379

Who can comprehend Kanai's activities for he spent his time with Rupa and Sanatana.380

He would lovingly bring Rupa and Sanatana to his own house and give them alms.381

Whatever was available - food, fruits or vegetable - he would give respectfully to Rupa and Sanatana.382

Once when Sanatana went to Kanai's house to beg for alms, Sri Krsna himself in the guise of Kanai gave alms to Sanatana.383

Kanai became famous everywhere because the Lord himself had assumed Kanai's form to please Sanatana.384

Everyone liked Kanai's association and he became a favorite friend of Rupa and Sanatana.385

When Sanatana and Rupa passed away Kanai decided to give up his life out of grief.386

By the wish of the two brothers his life was saved and after leaving home he travelled throughout Vraja.387

He decided to live beneath that tree on the bank of the Jamuna where he cried continually for Rupa and Sanatana, sometimes rolling on the ground. As he could not bear the separation from his two friends, he grew totally indifferent to his own life.
388-390

Srinivasa was moved by the miserable condition of Kanai and with tears in his eyes he took leave.391

Thereafter Srinivasa went to Sri Bhugarba Gosvami and bowed at his feet by lying prostrate on the ground.392

Sri Gosvami embraced Srinivasa affectionately and Srinivasa told him of the devotees he had visited.393

Sri Gosvami consoled them and permitted them to take leave saying, "tomorrow I shall go to the Govinda temple."394

"I will bid them farewell, but my heart is about to break," thought Sri Gosvami. Tears rolled down his face.395

Who can describe the deep affection Sri Bhugarba felt for Srinivasa, Narottama and Syamananda? He dedicated them all to the feet of Sri Caitanya.396

They bowed again to the feet of Sri Gosvami and travelled on with a heavy heart.397

Then Srinivasa went to meet Sri Bhatta Gosvami but on the way he met other Vaisnavas.398

The Three Vaisnavas bade blessings from those Vaisnavas and with their permission started through the groves.399

On the way Srinivasa and the others met Sri Jiva Gosvami and together then proceeded towards Gopala Bhatta's place.400

When they arrived they saw that Gopala Bhatta was sitting in a lonely corner completely absorbed in the form of Sri Radha Raman.
401

Occasionally he recited verses he had composed and those recitations charmed everyone.402

He would say, "O Lord of Vandira, you are decorated with peacock feathers and your body is smeared with sandal paste; you are the flirt of Vrndvana and your complexion is deep blue like the color of a full bloomed blue lotus; you have tamed the great snake named Kaliya and as the son of Nanda you are the embodiment of supreme joy. O lotus eyed Govinda, Mukunda, you are slender and beautiful. BE kind to a poor man like me."403

The behavior of Sri Bhatta Gosvami is beyond description. Knowing that Sri Jiva had arrived he eagerly looked towards the path.404

Sri Jiva, Srinivasa and the others reached his house. They bowed to Sri Gosvami and Sri Jiva requested Sri Gosvami, "Please infuse Srinivasa with your complete strength."405-406

"Place your feet on Srinivasa's head so that he can easily reach Gaudadesha."407

"Bless him so that by curbing the pride of the heretics he can easily distribute the books there."408

While considering Sri Jiva's request Gopala Bhatta prayed to Sri Radha Raman.409

It cannot be described how Sri Radha Raman gave his mercy to Srinivasa and then permitted him to leave.410

Seeing the mercy which Radha Raman had bestowed on Srinivasa, Gopala Bhatta Gosvami affectionately brought mala prasad to Srinivasa.411

With tears in his eyes Srinivasa bowed again and again at the feet of Sri Bhatta Gosvami.412

Sri Bhatta consoled him in a gentle voice and dedicated him to Sri Radha Raman.413

Bestowing unlimited mercy on Srinivasa, Sri Bhatta Gosvami wished him all success.414

Sweetly he blessed Narottama saying, "Let Sri Radha Raman fulfil all your desires."415

He affectionately told Srinivasa, "May Sri Radha raman be kind to you."416

He embraced each of them and they all bowed at this feet.417

Sri Bhatta Gosvami turned to Jiva and said, "tomorrow morning I shall go to the Govinda temple."418

Sri Jiva and the others bowed again at the feet of Sri Gosvami and went to meet Lokenath Gosvami. When tyeh arrived Sri Lokenath Gosvami was sitting mesmerised by the beautiful face of Sri Radha Vinod.419

Sri Lokenath was greatly moved by afection when Sri Jiva arrived. 420

Sri Jiva bowed to him and spoke softly, "Tomorrow morning Srinivasa will leave for Gaudadesha."421

Lokenath turned to Radha Vinod and offered a pryer and then gave mala prasad to Srinivasa.422

In affection he told Srinivasa and other many things which cannot be narrated here.423

The three devotees bowed on the ground at his feet.424

With tears in his eyes and a heavy heart Lokenath Gosvami embraced each of them.425

Composing himself Sri Gosvami told Sri Jiva, "all of them are in you care."426

In humility Sri Jiva bowed with the others at the feet of Lokenath and then they

left.427

Thereafter they visited the deity of Sri Gopinath. The beautiful posture of Sri Gopinath had attracted the whole world.428

The hearts of the devotees were transformed by the beauty of Gopinath and their feelings defy description.429

Srinivasa requested Madhu Pandita and others to pray for the safe journey of Srinivasa.430

Madhu Pandita prayed to Gopinatha and gave a garland from Sri Gopinath to Srinivasa as a token of the permission granted by the deity.431

To offer his respects, Srinivasa lay prostrate on the ground with tears of love in his eyes before taking leave of the deity.432

The devotees consoled Srinivasa and requested him to return to Vrndavana again.433

They also showered grace on Syamananda and Narottama but whay they said is beyond my power of description.434

The devotees of Gopinath embraced Srinivasa and the others in great love and then bowed at their feet by prostrating themselves on the ground.435

Madhu Pandita and the others assured Sri Jiva that at the time of depature the next morning they would meet at the Govinda Mandir.
436

Then Sri Jiva told Srinivasa to go to the temple of Gopisvara.437

Srinivasa and the others went to Gopisvara mandir but Sri Jiva went to the Govindaji mandir.438

In the presence of the deity Sri Gopisvara, Srinivasa began to pray.439

Gopisvara was pleased with Srinivasa and assumed the form of a brahmin to bid farewell.440

The prayers of Narottama and Syamananda before Sri Gopisvara could move anyone's heart.441

Bowing respectfully to Sri Sankara Gopisvara, Srinivasa and the others slowly left.442

They visited the tomb of Kasiwara Gosvami where they paid their respectful obeisances.443

Who can describe the glory of Kasiwara Gosvami who originally installed Sri Gaura Govinda in Vrndavana.444

He placed the deity of Gaura on the right side of Sri Govinda and the beauty it created charmed anyone.445

Subdued by the love and devotion of Sri Kasiwara, Sri Caitanya had come to the western province.446

Sri Sadhana Dipika says, "I worship Sri Kasivara Gosvami whose power of love and devotion brought Sri Caitanya to western India as a deity."447

It is well known that Kasivara was the favorite associate of Mahaprabhu and that Rupa and Sanatana always appreciated his qualities.448

Recalling the wonderful qualities of Kasivara, Srinivasa became restless.449

He bowed again and again before the tomb of Kasivara, lying on the ground with a heavy heart. Thereafter Srinivasa tearfully visited the tomb of Raghunatha Bhatta.450-452

One's wars can be cooled by hearing the qualities of Raghunatha Bhatta Gosvami.453

He was a scholar in all scriptures and had learned everything simply by hearing the holy book. For this quality he was appreciated even by Vṛhaspati, the guru of the demigods.454

His recitation of the Bhagavata was unparalleled, and even great sages like Vyasadeva would have derived pleasure listening to it.
455

His devotion astonished even the demigods. In this way Srinivasa praised the glory of Sri Bhatta.456

After prostrating himself on the ground before Sri Bhatta's tomb, Srinivasa and the others left for Govinda temple.457

Srinivasa felt overwhelmed while beholding the Govinda deity. Then he started home with Sri Jiva.458

Feelings of love swelled within him and forgetting himself he began to sing songs he had composed.459

In one song, Sri Radhika had seen the beauty of Sri Govinda and she was describing it to her sakhis.460

"Who has sculptured that moon-like face and who had sculptured those two eyes. Only my heart knows how I feel when I see it. Who has shaped his earrings, cut carefully in gems? My meditation is fixed on them. A gold ringed pearl is on his nose and it looks like a white moon-like flower is surrounded by lightning and smiling from behind some clouds. His forehead is decorated with tilak of sandal paste and beautiful paintings. He shines within my heart, yet my heart aches because I cannot behold that beautiful face to my full satisfaction. If God had given me the power I could continually enjoy his sweet voice. His arms are stronger than the trunks of elephants and his fingers are colored with cinnabai. My youthful body longs for the touch of those fingers. His graceful movements rival the gait of an elephant. In the humble opinion of Srinivasa, he is an ocean of beauty created by providence.461-468

Srinivasa could no longer contain himself and cried passionately, "what beauty I have seen."469

With extreme affection and care Sri Jiva Gosvami consoled Srinivasa and took him home.470

Srinivasa remained in his own house while narottama and Syamananda went to theirs.471

He had spent the entire day meeting many Vaisnavas and deities, but in the night he began to lament.472

Lifting his hands to the sky he called out, "Providence has deprived me of this pleasure."473

"Shall I, a worthless person, ever again see the deities of Govinda, Gopinatha, Madan Mohan, Radha Vinod, Radha Mohan and Radha Damodara? Will Prabhu Sri Gopal Bhatta ever bring me back to Vrndavana or give me the opportunity to serve his feet again?"
474-476

Shall Lokenath Gosvami, the incarnation of kindness, bestow his grace on me again?"477

"Catching hold of the hair of this sinner, will the gracious Bhugarba Gosvami ever bring me back again?"478

"Will Raghunatha Dasa Gosvami, the embodiment of kindness, fulfil my desires again?"479

"Sri Jiva Gosvami is the light of the poor and the unfortunate people, shall I ever see his feet again?"480

"O the associates of Prabhu Caitanya, will you ever bring such an unfortunate man as me to Vrndavana again and allow me to enjoy your company?"481

His voice became choked with lamentation and tears flowed down his face.482

The lamentation of Narottama melted even the wood and stone.483

Who can describe the lamentation of Syamananda?484

The thought of impending separation made each of them restless and they could not sleep.485

The anxiety which tore the heart of Srinivasa is known only to Sri Govinda.486

By the will of Govinda Srinivasa fell asleep in the late hours of the night.487

In his dream Sri Govinda left the temple and went to Srinivasa, walking with the gait of an elephant.488

Defeating the beauty of collyrium or the lotus flower, Sri Govinda's beauty put hundreds of gods to shame. He was adorned by jewellery and wore the feather of a peacock on his head. He had long eyes and his body was well designed. the beauty of his face defeated the beauty of hundreds of moons.489-492

For his own pleasure Sri Govinda deva told Srinivasa smiling, "O Srinivasa, stop lamenting for it is causing me great pain."493

Do you not know that you are the embodiment of my love and I am always with you?"494

"I have expressed my desires through Rupa and Sanatana."495

"Through your distribution of these books I shall destroy the grief of mankind and give them the wealth of love."496

"I promise I shall accept anyone who takes shelter in you."497

"Whoever becomes your disciple shall be very fortunate; you should take them with you and perform san kirtana."498

"Never worry about anything. From time to time you will see me in this same way."499

Having consoled Srinivasa, Sri Govinda then transformed himself into Caitanya Mahaprabhu.500

Srinivasa could not contain himself as he begged for a hundred eyes to see the form of the Lord.501

He worshipped the Lord's feet by falling on the ground and Caitanya placed his feet

on Srinivasa's head.502

The Lord embraced Srinivasa and bid him farewell for his journey to Gaudadesha. Then he abandoned his Caitanya form and entered the temple.503

Upon the disappearance of Sri Govinda, Srinivasa became emotionally torn and when his sleep broke he saw that it was dawn.504

After performing his morning duties grief stricken Srinivasa exercised his patience and sat alone in a solitary place.505

Sri Narottama and Syamananda came there.506

Together they all went to Sri Jiva Gosvami.507

Directly they all went to Sri Govinda Mandir.508

The Vaishnava Mahantas had assembled there. Their names are mentioned here for the welfare of the readers.509

Sri Bhatta Gosvami, the most kindhearted. Bhugarva and Lokenath Gosvami, the abode of good qualities.510

Sri Madhava, Sri Paramananda Bhattacharya and Sri Madhu Pandita, who all had sparkling characters.511

Premi Krsnadasa, Krsnadasa Brahmachari and Raghava Pandita, the owners of love and devotion.512

Yadava Acarya, Narayana the fortunate, Sri Pundarikshya, Govinda, Ishana.513

Sri Govinda, Bani Krsnadasa the benevolent, and Sri Uddhava, who would occasionally travel to Gaudadesha.514

Dvija Haridasa, Krsnadasa Kaviraja and Sri Gopala Dasa, whose performances are miraculous.515

The names of all the Vasinavas who came there cannot be given here. Vrajabasis also assembled at the abode of happiness. 516

With great pleasure Sri Jiva Gosvami, Krsna Pandita and others brought forward the jewel-like books in the presence of all.517

Taking the permission of all the devotees, they loaded the books on the carts.518

When the crates of books had been carefully secured everyone gave permission for the carts to start.519

The cart driver started the cart at an auspicious moment and those who followed or proceeded the carts were most fortunate.520

A competent person was ordered to walk before the carts to guard it.521

In this way the carts moved towards Mathura and the Gosvamis followed it for some distance.522

With heavy hearts they called farewell to Srinivasa.523

He offered his respects to the gosvamis but started his trip with a heavy and anxious mind.524

Sri Jiva Gosvami and a few other learned men accompanied them up to Mathura.525

The remaining mahantas returned to their respective houses. Who can describe their intense feelings of separation?526

The people of Mathura were jubilant when the carts arrived but that episode cannot be described as the book would become too voluminous. What fun there was in Mathura that day.527-528

They passed the day and night singing the glories of Sri Krsna and left Mathura the following morning.529

Sri Jiva Gosvami travelled some distance with them but sank in an ocean of sorrow at the time of farewell.530

While embracing Srinivasa Acarya Thakuta he began to cry bitterly.531

Entrusting Syamananda and Narottama to Srinivasa, Sri Jiva bid them all farewell with a heavy heart.532

He embraced Narottama but their discussion cannot be described.
533

Out of affection he dedicated Syamananda to Srinivasa but while embracing Syamananda Sri Jiva could no longer hold his composure.
534

Krsnadasa Kaviraja, Pandita Raghunatha, Sri Gopala, Madhava and others also lost their composure and drenched Srinivasa and the others with tears.535-536

Their mutual exchange of respect and love is beyond description.
537

Vaisnava Grihasthas and other good men of Mathura also cried as they witnessed

the parting scene.538

With tears in his eyes Srinivasa offered each person the respect due him. Finally taking leave from the other devotees Srinivasa started his journey and the others bid him farewell and returned to their houses.539-540

Sri Jiva and others returned to Vrndavana sincerely praying for Srinivasa's safe journey.541

Srinivasa, Narottama and Syamananda moved cautiously towards Gaudadesha with the holy books.542

Whoever hears the story of Srinivasa's journey to Gaudadesha gets the jewel of devotion.543

Remembering the gracious feet of Srinivasa Acarya, Narahari dasa narrates the Bhaktirtnakara.

CHAPTER 7

All glories to Sri Krsna Caitanya, the friend of the poor. All glories to Nityananda the ocean of mercy and all glories to Sri Advaita, the abode of all good qualities. Glory to Sri Pandita Gadadhara the embodiment of love. Glory to Sri Pandita Srinivasa, the distributor of that love and glory to Vakresvara, Sri Murari and Haridasa.1-3

Glory to Sarva Bhauma, Kasi Misra and Ramananda; glory to Vasudeva Ghosh and Madhava and Mukunda.4

Glory to Dhanajaya, Sri Svarupa Damodara, Narahari, Gouridasa, Kasiswara.5

Glory to Gadadhara Dasa, Sridhara, Vijay and glory to Suklambara Brahmachari and Sri Sanjay.6

Glory to Bhatta Gopal, Rupa and Sanatana. Glory to Raghunatha Dasa who is the life of the poor.7

Glory to Sri Bhugarva, Lokenath, Sri Raghav and glory to Raghunatha Bhatta and Acarya Yadava.8

Glory to Sri Jiva the abode of all desirable attributes and glory to Kaviraja Krsnadasa the kind hearted.9

Glory to Srinivasa Acarya Thakura and glory to Narottama whose grace was boundless.10

Glory to Syamananda whose former name was Dukhi Krsnadasa and who had a magnificent character.11

Glory to all the vaisnavas, the abodes of kindness by whose favor all desires are fulfilled.12

Glory to the listeners for they are the abode of all good qualities. Now please listen attentively to my narration.13

Speaking the name of Sri Gauranga, Srinivasa travelled towards Gaudadesha with the books.14

With him was Narottama who was non different from Srinivasa in every way, and also his most beloved Syamananda.15

With Narottama and Syamananda, Srinivasa travelled happily without any trouble.16

From time to time he met groups of pilgrims going to Nilacala and travelled with them through the forest.17

Srinivasa followed the same route which Sri Caitanya had travelled on his way to Nilacala.18

Srinivasa requested various pilgrims to point out the places where Caitanya and his companions had stayed and then he personally visited each of those places.19

It was a pleasure to travel through the forests and they experienced no trouble whatsoever.20

To prevent this book from becoming voluminous we will not describe the various countries and villages through which Srinivasa passed.21

Soon the news spread that a rich man was going to Nilacala with immense wealth.22

A band of robbers maintained by King Hamvira came to know from an astrologer that the carts were filled with priceless jewels.23

They informed the king that a rich man was carrying priceless jewels on his cart.24

The king was quite happy to receive the news from his bank of robbers. The activities of that king shall now be narrated in brief.25

Vira Hamvira and his thieves were a source of constant threat to people of Visnupura.26

His various misdeeds were countless as we have learnt from other professional storytellers.²⁷

King Hamvira ordered his undomitable robbers to prepare themselves, attack the cart and bring the money to the palace secretly. "Threaten them, but do not kill anyone," ordered the king.²⁸⁻²⁹

On the order of the king the robbers left in a large group which roused fear in the hearts of the innocent people of Visnupura.³⁰

Just like the king, this bank of robbers enjoyed dacoitry immensely.³¹

Far outside Vana Visnupura they spotted Srinivasa and followed him at a distance.³²

Srinivasa decided to enter Visnupura via Pancakuti.³³

Srinivasa was pleased that he had reached his own country without any trouble; he had no idea that the king of Visnupur was a wicked person.³⁴

He stopped in a large village in the forest near the capital which was known as Vana Visnupur.³⁵

They prepared and ate their meals during the daytime and spent half the night singing the names of Sri Krsna.³⁶

When they lay down that night they all fell into a deep sleep.³⁷

The honest villagers wondered if Krsna would save these rich men. "They are sleeping without anxiety but out of fear of the king we cannot warn them. Our king is a wicked man who sends his band of robbers near and far even for a little money," said the villagers.³⁸⁻⁴⁰

They wondered how this rich man had safely travelled so far with a cart load of wealth.⁴¹

Someone suggested, "This rich man is a pious person and for that reason the robbers would not touch him."⁴²

Someone countered, "No the robbers are certainly following them, who knows when they will strike."⁴³

The village people spoke quietly and stayed in their houses. Meanwhile the robbers were actively designing a plan to steal the cart.⁴⁴

One thief said, "Dear robbers, we had better design a good plan and act accordingly. If we fail this mission we will be ridiculed in the society of thieves."⁴⁵

They decided to strike near Tamaragarama but their first attempt failed.46

They tried again one night near Raghunakhtur but their courage failed them. But when Srinivasa was near Vana Visnupur the thieves felt enough courage to carry out their plans because it was so close to their home.47-48

If we steal these carts today and deliver them to the king he will be pleased; otherwise he will kill us all said one of the thieves.49

They joined together to worship Goddess Chandi by offering her goats, sheep and buffaloes.50

Bowing at her feet they prayed, "Please grant us success and save us."51

Then they sent out a scout to determine their whereabouts and security of Srinivasa's camp.52

The scout found them all sleeping and informed the others that this would be the most appropriate time to strike.53

The robbers came, disguised but easily took the carts and went deep into the forest.54

At the end of the night they reached Vana Visnupura and narrated their story to the king as they handed the great wealth.55

As news of the robbery spread the wise inhabitants of Visnupura lamented and discussed the incident amongst themselves.56

"Our wicked king has committed a great sin," said one man privately to another.57

"This traveller was going to Khetra to visit Lord Jagannatha with his wealth from Vrindavana."58

"The wicked king has given trouble to a pious man and therefore the king will be punished."59

Another person sobbed silently in anticipation of the forthcoming misfortune of the entire Vana Visnupura.60

"In the land of Bharata there is no king as wicked as this one. Who will punish this sinner?"61

Another man said, "Because of his bad habits the king will certainly suffer in hell and will never be saved."62

"Everything about this man is bad; I wonder who can save him?"63

"Only Lord Narayana can bring good to such a person. Just see how he favored me the entire Kali Yuga which is beyond anyone's power of description."64

"Although Jagai and Madhai were born in a brahmin family of Navadvipa their activities were notorious."65

"In this Nadia lila Lord Narayana delivered these two notorious brothers who were once demons amongst the inhabitants of Nadia."66

"Both man and demigods praised Gauranga for delivering the two brothers."67

"Jagai and Madhai turned into great devotees. Who can describe the Lord's transcendental activities?"68

"Lord Krsna Caitanya is God himself and he has given the living beings the jewel which is sought even by Brahma."69

"But Lord Gauranga disappeared in Nilacala. Now who will deliver this wicked king?"70

Someone said, "listen brothers, this wicked king will be delivered by a true devotee of the Lord himself."71

But another man replied, "No it is utterly impossible to get darshan of such a devotee here. Why should a person come to this land of sinners?"72

A scholar answered, "the scriptures say that the true devotee is always prepared to travel through the lands of the pious and impious and by his magnanimity he delivers mankind from damnation."73

"The Lord accomplishes his will through his devotees; not a single desire can be fulfilled without the mercy of such a true devotee."74

"I hope some true devotees appears in Visnupura," said one wishful man."75

"By his grace alone will the wicked ways of the king be changed. When Vira Hamvira becomes a Vaisnava sorrow will be removed from this place."76

The pious people prayed to the Lord to destroy the king's wickedness."77

While the honest people were praying the king's reformation, the king himself was happily receiving the stolen goods."78

Praising the robbers for their bold achievement, the king gladly rewarded them with clothes and jewels."79

King Vira Hamvira thought the carts belonged to western India. "On many occasions I have obtained great wealth but never before have I felt so satisfied

about it. Certainly these carts must be filled with priceless jewels."80-82

He looked greedily at the crates and tore them open with his own hands. There in he found the priceless, jewel-like books of the Vrndavana Gosvamis.83

The sight of the books struck the mind of the king with wonder and as he stared at them unflinchingly his heart began to change.

84

In amazement the king called the astrologer and asked, "How did you calculate the arrival of this cart?"85

The astrologer replied, "My dear king in my calculations I found that the carts would contain priceless jewels."86

"Do not be afraid said the king, your calculations are correct."

87

"They are not false, there is no doubt that these books are like jewels in all respects."88

"The receipt of such books is certainly my good fortune." Then he turned to the robbers.89

The king anxiously demanded, "Did you kill anyone, tell me the truth?"90

"They were all sleeping and none of them knew we stole the carts," said the robbers in self defense.91

"You ordered us not to kill and in fact we had no need to kill for we stole the carts without anyone knowing."92

The king was relieved when he heard that and turned to his brahmins, "All of my misdeeds are about to go on trial."93

"I have given sorrow to some great man and I shall certainly be burnt in the fire of his anger."94

"If I get the opportunity to meet the man who possesses these books I shall take refuge at his feet."95

"Although I am a sinner, I am sure he will forgive me."96

The king dispatched several men in search of the pious man travelling with the cart and meanwhile protected the carts and the books with great care.97

When the queen heard about the books she was extremely anxious to see them.98

The presence of the books within the palace added a kind of brilliance to the environment.99

Bright and happy days dawned over Visnupura and a positive transformation came in the hearts of the evil minded people.100

King Hamvira longed for the day when he would meet the man who owned the books.101

While the king was once thinking about the books the Goddess of sleep descended on his eyes.102

In his dream the king saw a beautiful man with golden complexion and magnificent features.103

With a smile on his moon-like face the man told the king not to worry for his desires would soon be fulfilled.104

He will be pleased with you because you are his dedicated servant life after life, said the man in his dream.105

The dream vanished and the man disappeared; when the king's sleep was broken he began to cry.106

He shouted over and over, "what have I seen?" and looked around him. No one could understand his behavior.107

The lamentation of Srinivasa

After the robbers had carried away the books Srinivasa's sleep was suddenly broken.108

At dawn Srinivasa and the others searched here and there for the books.109

Failing to find the carts they cried as though they had been struck down.110

Narottama decided to commit suicide and Syamananda declared he would enter into a blazing fire.111

How can I describe the pain of Srinivasa?112

The other men travelling in their party decided they would never return to their homes again.113

News of the robbery was circulated everywhere. Srinivasa and the others were plunged in an ocean of grief.114

When they recovered from the initiative shock they began to discuss what to do.115

Suddenly a certain voice told Srinivasa that he would find the books in the palace of the king of Visnupura, he should go at once and meet him.116

Srinivasa felt joyful and he simultaneously noticed auspicious signs around him.117

Realising that these signs had come from Prabhu himself, Srinivasa sent Narottama to Kheturi to obey the orders of Prabhu Lokenath. He sent Syamananda to Utkala via Ambika.118-120

"If the books are found I shall inform you and we will meet again, do not be worried," instructed Srinivasa.121

Srinivasa bid farewell to his two friends but who can describe their anxiety upon parting.122

On the order of the Acarya they went to Kheturi with anxious minds.123

Who can understand the activities of Narottama? His first mission was to infuse spiritual strength in Sri Santosh.124

Upon meeting Narottama the people of Kheturi gave up their grief and misery.125

Srinivasa visits the king's palace.

Arrangements were made for Narottama and Syamananda to live in a solitary place. When the wise men of Kheturi heard about the theft of the books they became very sorry.126

After bidding farewell to his two close friends Srinivasa felt morose.127

Leaving his travelling companions in one place Srinivasa travelled alone to Vana Visnupura.128

Who can understand the heart of the mahanta who travelled alone in search of the books.129

People who saw him wondered, "why such a beautiful person has come to Visnupura."130

"Is he a demigod or an incarnation of the Supreme Lord? Everyone is moved by his physical charm."131

With a sense of excitement people came forward to meet Srinivasa.
132

Sri Krsna Vallava, the son of a brahmin, felt feelings of divine love when he saw

Srinivasa.133

He took Srinivasa to his own home in the village Denuli and dedicated himself at the feet of the Acarya.134

The Acarya asked many questions and Krsna Vallava answered then as well as he could.135

When he learned that the king regularly listened to the recitation of the Srimad Bhagavatam, the Acarya and Krsna Vallava went to the royal court.136

When the king saw Srinivasa Acarya he spontaneously rose from his seat and touched the ground before Srinivasa's feet, considering himself a fortunate man.137

The king offered Acarya Thakura a magnificent seat, but Srinivasa told the king not to ask him questions.138

The Acarya said, "O king, when the Bhagavata recitation is complete you may ask me any questions and I will answer them."139

"We shall do as you desire," said the king as he thought secretly that this man must be the owner of the books.140

"It is my good fortune that he has visited me, so I shall dedicate myself at his feet."141

As the king contemplated his position and stared at Srinivasa Acarya, Srinivasa finally spoke.142

The king's heart had been purified simply by seeing Srinivasa and he wished to learn the correct commentary of the Bhagavata.143

"Respected Sir, I wish to hear the explanation from you," said the king.144

Srinivasa at once understood that the evil desires of the king had been purged.145

"Which portion of the Bhagavata do you want to hear?" asked Srinivasa. "Please recite the portion of Bhramara Gita," replied the king.146

Srinivasa was pleased with the king's suggestion and one of the king's readers brought the book to Srinivasa.147

Srinivasa Acarya recited very carefully and diligently revealed the true mystery of the Bhagavata.148

Tears rolled down the cheeks of each person who heard the recitation and the king himself became overwhelmed.149

The king's pundit, Sridasa Cakravarty, also became emotional as he listened.150

Those who heard the recitation shared their loving emotions with others.151

The Acarya himself became lost in a trance.152

King Hamvira fell at the feet of Srinivasa and although the recitation had been completed the king could not check his emotions.153

When he regained his composure the king thought, "I have committed a great sin against this man."154

In humility he cried again and again and grew impatient.155

King Hamvira arranged a solitary place for Srinivasa Acarya to stay and met him in the evening.156

Bowing at the feet of the Acarya King Hamvira folded his hands and asked, "O master, please tell me the reason you have come here."157

Srinivasa's heart bounded with joy as he replied, "please listen for I can tell you the reason in brief."158

"Lord Sri Krsna, the prince of Vraja completed his pastimes in Vrndavana but purposely reappeared with those companions in Navadvipa."159-160

"The activities which the Lord revealed in Navadvipa cannot be described even by the demigods like Siva.161

"He was the personification of the truth of the scriptures and he intoxicated the entire world with san kirtana."162

"With many associates he led the life of a householder for sometime and then he accepted sannyasa from Kesava Bharati."163

"He became known as Sri Krsna Caitanya and simply to deliver mankind from damnation he travelled as a pilgrim to all the holy places."164

"For the pleasure of his devotees the Lord lived at Nilacala, the home of the active Brahma (Jagannatha)."165

"Two of the favorite devotees of the Lord were ministers of the king of Gaudadesha. They were wealthy men and also great scholars."166

"Their names were Rupa and Sanatana. Renouncing everything they went to Vrndavana."167

"On the order of Caitanya Mahaprabhu they lived in Vrndavana and following the directions of the scriptures they rediscovered the holy place of Vraja." 168

"They wrote many nectarine books on the life and pastimes of Lord Krsna and in those books they revealed his Braja Lila." 169

"They also wrote commentaries on the Srimad Bhagavatam and other holy books." 170

"Being ordered by those masters, I the most incompetent person born in Gaudadesha went to Vrndavana." 171

"I became a disciple of Gopala Bhatta Gosvami and studied the books of the Gosvamis." 172

"Sri Jiva Gosvami and other wise Vaisnava devotees entrusted me with the task of propagating the books in Gaudadesha." 173

"Although I reached this country safely with the books they were silently stolen in the dead of night at a place not far from here." 174

"We made every endeavor to find the books and searched patiently in all places." 175

"Within my group there was a prince named Narottama who was not only a great scholar but a renunciate of worldly affairs." 176

"Also in my party was a wise man named Syamananda. I sent them both to their respective countries." 177

"In a place not far from here I have kept the rest of my group who are all residents of Vraja." 178

"I have travelled everywhere in search of these books but when I learned that you were fond of hearing the recitation of Bhagavata I came to your palace." 179

"Now I have told you what little I know. What more can I say? Regarding the disappearance of the books my heart is nearly broken." 180

Hearing the sweet words of Srinivasa the king fell at his feet and in remorse, he burst into tears and sobbed, "I am the king of the robbers and I have committed numerous misdeeds." 181-182

"O my master, I got the news through a messenger that you were travelling through the forest." 183

"The prospect of getting money from travellers always gladdened my heart. I asked the astrologer to calculate the wealth you were carrying and his calculations were

fully correct."184

"The astrologer said, 'a very rich man is carrying precious jewels and you can steal them with very little endeavor'."185

"Since I believed the astrologer, I sent the robbers to steal the carts but ordered them not to kill anyone."186

"The thieves easily took the carts but when I saw the crates I was filled with happiness."187

"I tore open the crates but when I saw the jewel-like books my mind was transformed."188

"I was anxious to find the owner of these books so I sent a man in search of you."189

O my master, you are the Lord himself and the savior of the down trodden. Somehow you have come here to bless this worthless person."190

"The moment I saw you, I dedicated my life at your feet. O master,, please forgive my crimes and have mercy on me.191

"Please do not dislike me because of my great sins and perscribe for me a path of liberation."192

The king fell at the feet of Srinivasa and drenched him with tears.193

Realising the depth of the king's anxiety Srinivasa Acarya immediately blessed him.194

Night grew to a close as they discussed various subjects and the ocean of love overflowed its limits.195

The king brought Acarya's men to Visnupura and arranged comfortable lodgings for them.196

Acarya Srinivasa bathed and upon the earnest request of the king they went to see the books.197

Srinivasa's ecstasy was boundless as he retrieved the books.198

The king arranged for the worship of the books and then took the Acarya into his inner apartments.199

The queen was overwhelmed with joy when she got the darshan of Srinivasa Acarya.200

She bowed at the feet of Srinivasa and cried emotionally because of her good fortune.201

After blessing the queen Sri Acarya and the king walked together to the Acarya's lonely house.202

Falling at Srinivasa's feet the king repeatedly lamented, "my mind is too disturbed because of the misdeeds I have committed."
203

But Srinivasa understood the king's state of mind and reassured him saying, "Do not be concerned. I dedicated you to the feet of Sri Krsna Caitanya. Always worship those two lotus feet, Considering yourself a sinner, you should continually sing the Lord's name in san kirtana."204-206

Srinivasa had removed the king's grief by speaking the Hari Krsna mantra into his ear.207

Srinivasa continued with a sweet voice, "always be attentive to hear and sing the holy name."208

"Sri Krsna Caitanya, the savior of the world gave this nama mantra to mankind for its welfare.209

"Dear king, after you have studied the books of the Gosvamis I shall give you initiation in Radha Krsna mantra."210

Thereafter Srinivasa pacified the king by describing the different methods of devotion.211

With joyful hearts the king and his family dedicated themselves to the feet of Srinivasa.212

Soon the story of the stolen books and their recovery as well as the deliverance of Vira Hamvira was known everywhere.213

Sri Krsna Vallava, Dasa Cakravarty and others took refuge at the feet of the Acarya.214

a river of happiness flowed through Visnupur and the Goddess of devotion appeared in every house.215

Forgetting all other affairs the people of Visnupur absorbed themselves in thoughts of Sri Krsna Caitanya, Nityananda and Advaita.216

They were intrigued by the names and characters of great masters like Gadadhara, Srinivasa and others.217

Their thirst for meeting the Vaisnavas increased and they longed to see Navadvipa and Vrndavan.218

The joy they derived from singing the glories of Srinivasa is beyond my power of description.219

Considering themselves most fortunate they held continuous nama sankirtana.220

In a moment of excited emotion the king approached Srinivasa Acarya with folded hands and said, "O master, you have removed all our sorrows and given us a jewel rarely obtained even by demigods."221-222

"O master, by now everyone knows that the books were stolen, please send a letter to Vrndavana informing the Gosvamis that the books were recovered and the robber was subjugated.. This is my humble request."223-224

"Also please request the Gosvamis to forgive this sinner."225

"Also please, send a similar letter to Sri Thakura Narottama and Syamananda wherever they are."226

The Vrajabasis guards of the carts return to Vrndavana

Upon hearing the request of the king the Acarya informed him that he had already written the letters for that purpose and showed the king a copy.227

The king was satisfied by the letters, and Srinivasa further told him that the men who had accompanied the carts would soon return to Vrndavana.228-229

The Acarya handed the letters over to the men and advised them in their travels. The king showed his respect to those men by prostrating himself on the ground.230-231

The king packed those same carts which had brought the books with different gifts of Sri Govinda, Gopinatha and Madan Mohan. There were also gifts for the others.232-233

With all those gifts the men took leave of everyone and started for Vrndavana.234

They returned to Vrndavana with their cart load of gifts and went first to deliver a letter to Sri Jiva Gosvami.235

When they narrated the entire episode in detail, the gloom which had settled over Vrndavana was removed.236

Sri Jiva received special news from Srinivasa and happily prayed for his welfare and the welfare of the others.237

He distributed the presents of King Hamvira to their proper places.238

Receipt of that letter from Srinivasa kept Sri Jiva in a state of continuous pleasure.239

King Hamvira then arranged for the letter of his master Srinivasa to be delivered to Kheturi.240

Thakura Mahasaya and Syamananda were sitting in a solitary place, overwhelmed with sorrow.241

When the messenger reached Kheture he inquired, "where is Sri Thakura Mahasaya? Please inform him at once that a messenger has come from Vana Visnupura with a letter from Sri Acarya."242-243

Someone ran to Narottama with the news. "A man has come from Vana Visnupura carrying a letter from Sri Acarya." What pleasure those words gave him.244-245

When the messenger was brought before Narottama, Thakura Mahasaya inquired about his welfare. The messenger replied that everything in Vana Visnupura was alright.246

Syamananda embraced the messenger with tears of joy and the messenger eagerly brought forth the letter and then bowed at the feet of the two saints by touching the ground.247-248

Through that letter they learnt the entire episode and all the current news and were extremely happy.249

Narottama directly told king Santosh, his cousin brother, "The books have been found at Vana Visnupura and Srinivasa has given grace to king hamvira of Visnupura."250-251

News of the recovery of the books and the deliverance of Vira Hamvira satisfied Sri Santosh's mind.252

The wise king Santosh Dutta showed proper respect to the messenger of the king of Visnupura. 253

After learning everything in detail from the messenger king Santosh arranged for lavish religious ceremonies to celebrate the event.254

King Santosh's behavior surprised everyone and made Sri Thakur Mahasaya very happy.255

In the presence of Syamananda, Thakur Mahasaya wrote a reply to Srinivasa.256

In the letter he expressed his own desires and also informed Srinivasa that

Syamananda would go to Utkala.257

He wrote a second letter to king Hamvira congratulating him for his good fortune.258

When the messenger returned to Visnupura he delivered the two letters to king Hamvira and narrated everything he has seen and heard.259

Praising the good fortune of the messenger the king then went to the house of Srinivasa Acarya.260

At that time Srinivasa was teaching his disciples from the books of the Gosvamis. He was seated as the sun surrounded by many planets and the scene was very satisfying.261-262

King Hamvira approached Srinivasa and prostrated himself on the ground.263

Standing before the Acarya with folded hands the king informed him that two letters had arrived from Kheturi in the morning.264

Sri Thakura Mahasaya has given grace to this sinner and written me a letter, said the king.265

"There is also a letter for you," he said as he handed over Srinivasa's letter happily.266

Srinivasa read the letter out loud and whoever heard it could not help but cry.267

When the letters had been read the king informed Srinivasa about the news he had gained from the messenger.268

He told Srinivasa about the enthusiasm with which king Santosh performed the religious ceremonies and gave gifts to the brahmins to celebrate the discovery of the books. Everyone was happy to hear the news.269-270

Everyone praised the good fortune of the king for he had received a letter of congratulations from Narottama.271

After sometime the king took leave from the Acarya and returned home.272

In a solitary place he re-read the letter from Narottama and was overwhelmed. The queen found him and requested him to let her hear what was in the letter.273-274

The king happily read the letter to her.275

The contents of that letter left her overwhelmed and she prayed repeatedly to the Lord, "please be kind to me - a sinner, and let me get the darshan of Sri Narottama Thakura."276-277

She also fell at the feet of the king saying, "Now your life has some meaning for you have easily received the jewel of devotion at the feet of Sri Krsna."278-279

"No, that jewel is very rare to find," said the king. "How will a sinner like me ever get it?"280

"I have spent my life uselessly and have committed countless misdeeds."281

In his distress the king lay down on the ground calling out the name of Sri Krsna Caitanya.282

He raised his arms and called out the names of Lord Nityananda and Lord Advaita.283

He cried while calling the names of Gadadhara, Srivasa, Svarupa, Vakresvara, Haridasa, Murari, Mukunda, Gouridasa, Kasiswara, Rupa and Sanatana.284-285

With a heavy sigh he lamented, "O queen in this world there is not a single man as evil as I am."286

"In Navadvipa the Lord himself appeared as Mahaprabhu and performed many pastimes with his associates.287

"Hearing those pastimes my heart did not know; on the contrary, I used to criticize them extensively.288

"O what an auspicious moment it was that I had those books stolen. Because of that I got the grace of Srinivasa Acarya.289

"He was able to melt my iron-heart and drown me in the sea of Sri Caitanya's mercy.290

"My master Srinivasa is an undending source of grace, and whoever takes refuge in him shall have all his desires fulfilled.291

"Do not worry. If you have unflinching faith in his lotus feet in this life and the next you will certainly get his mercy."292

The king continued to speak to the queen in this way but details of their discussion cannot be narrated for fear of the book becoming voluminous.293

After sending a letter Narottama became eager to meet Srinivasa again.294

And in affection Narottama thought, "How can I live without Narottama?295

"Tomorrow morning Syamananda will leave for Utkala thought Srinivasa as his mind filled with tears.296

Srila Thakura Narottama was the embodiment of affection so who can describe it.297

"I know you will leave early tomorrow morning, but I would like to meet you as soon as possible in Nilacala. I will go there as soon as I receive a letter from you," said Narottama.298-299

Syamananda's sorrow was mitigated by Narottama's assurances.300

Srila Narottama Thakura and Syamananda spent the rest of that day and night in a trance of love.301

Restraining his emotions, Narottama bid farewell to Syamananda as he left for Utkala.302

Narottama engaged a man to accompany Syamananda and gave him money for travelling expenses. At the time of departure Narottama felt very sad. Syamananda bowed to Narottama lying prostrate on the ground and Narottama likewise bowed to Syamananda while embracing Syamananda burst into tears.303-305

Narottama was heart broken to see Syamananda leave.306

All the people of Kheturi village came to see Syamananda off.307

King Santosh and his men bowed humbly to Syamananda.308

Syamananda embraced Santosh with loving tears in his eyes.309

The king walked all the way to the bank of the Padmavati and cried as he helped Syamananda get into the boat.310

Syamananda kept his emotions in tact but he crossed the Padmavati with a heavy heart.311

On the other side of the river he bathed and rested for sometime. Having paid tribute to Padmavati he resumed his journey.312

He visited the Gauranga deity at Kantakanagaia and thereafter went to Santipura via Navadvipa.313

The names of all the devotees on whom he showered his grace cannot be described here.314

In Ambikanagara he went straight to the house of his guru in the mood of ecstatic love. In Ambika Sri Syamananda also saw the deity of Nityananda which was worshipped by Sri Gauri Dasa Pandita.315

The pleasure Syamandana derived seeing the feet of his guru Hrdaya Caitanya defies description.316

He affectionately showed Syamananda the deities of Sri Krsna Caitanya and Nityananda.317

Seeing the two Lords, Syamananda was overwhelmed with joy and tears rolled down his face.318

The two deities graced Syamananda by their great silence.319

How can I describe the pastimes of these two Lords to whom Pandita Gauri Dasa offered his service.320

Gauridasa Pandita was famous throughout the world for the Lord was bound by his love.321

Gauridasa Pandita was an abode of love just like Sri Suvala, the friend of Krsna in Vrndavana.322

Sri Suvala, the favorite friend of Sri Krsna is most beautiful, and his qualities have been perfectly sung by the Pandits.323

In the Bhakti Rasamrta Sindhu it is said: "his bodily complexion is more brilliant than gold; he is the best friend of Krsna; he wears a celestial necklace and a yellow colored dress; he possesses lotus eyes and he gives pleasure to his friends. I worship that Suvala.324

In Stavali it is said, that Suvala is drenched in the fountain of Sri Radhika's love and he never leaves the hand of Sri Gokula Candra even in his dreams. I bow to that loving embodiment Suvala.325

In the Sahayabheda the description of the book Ujjala Nilomoni it says, "is there any air of Sri Krsna in which Suvala has no right to interfere? He was even able to bring back the lady who had quarrelled with her lover and separated. He would prepare a suitable bed for Sri Krsna in his love making lilas in the Kunja grove. He would fan his tired and perspiring Krsna as his Lord rested his head on the breasts of his beloved.326

It was well known that Gauri was none other than Suvala himself and that he was the favorite associate of Sri Krsna and Nityananda.327

Gaura Ganaddesha Dipika says that Gauridasa Pandita and Suvala the friend of Krsna, are the same.328

In another part of the book it is stated that Suvala Candra of Krsna lila is presently manifest as Sri Gauridasa Pandita on Gaura lila and he is the favorite associate of Sri Krsna and Nityananda. I worship that Gauridasa Pandita.329

Sarkhela Suryadasa was a scholar and a broad minded person. His brother was Gauridasa Pandita.330

They lived at Saligram, but after taking his elder brother's permission Gauridasa settled at Ambika by the side of the Ganga. 331

As an introvert Gauridasa would always live in seclusion. The Lord understood his mind very well.332

One day Sri Caitanya went to Ambika after crossing the Ganga from Santipura.333

He told the Pundit, "I had gone to Santipura and from there I went to the village Harinadi by boat.334

"I crossed the Ganga by rowing the boat with an oar. This is the oar; take it; I am giving it to you."335

"With this oar mankind can cross the ocean of this material world." Saying this the Lord embraced Gauridasa Pandita.336

The Lord took the Pandita with him to Nadia and engaged him in wonderful activities.337

Who can understand the plan of Gaura Candra? He gave the Pandita the lyrics that he himself had composed.338

After some days the Pandita returned to Ambika where he regularly read the Gita given to him by Prabhu.339

Simply seeing the handwriting of the Lord on the manuscripts of the Gita gave the Pandita extreme pleasure.340

Fortunate visitors to Ambika can have darshan of the handwritten manuscripts of the Gita by Prabhu and also the oar.341

Who can describe the fame of the Pandita to whom Krsna Caitanya and Nityananda were the life and soul of. 342

He was constantly absorbed in singing the glory of Nitai and Caitanya and knew nothing but their lotus feet.343

Nitai and Caitanya were the lights within his eyes. Who can understand his total devotion?344

On sight of the Lord gave him immense pleasure and a moment of separation threw him in great sorrow.345

Understanding the mind of the Pandita, Lord Gaurahari once told him to bring a neem tree from Navadvipa and carve deities of Caitanya and Nityananda.346-347

He assured Gauridasa that he would find no trouble carving the deities and that all of his desires would be fulfilled.348

The Pandita was ecstatic with joy and carefully carved the wooden deities.349

He who made the deities was only a recipient of the Lord's grace. It was the Lord's own manifestation and the others were merely instruments in the Lord's desire.350

Beholding the deities Pandita Gauridasa was overwhelmed with joy and could not restrain his tears.351

Considering himself most fortunate he made arrangements for the installation ceremony of the deities and took help from some of his favorite companions.352

Following the prescribed rituals he bathed and anointed the deities at an auspicious moment and then seated them on their throne.353

The devotees of the Lord were extremely happy to see the deities of Nitai and Caitanya properly installed.354

The beauty of these two deities pleased the whole world but true realisation of their presence was reserved for the followers of Mahaprabhu.355

It was wellknown that Nitai and Caitanya were bound by the love of Gauridasa.356

The pastimes revealed by Nitai and Caitanya at the house of Gauridasa are also well known.357

How can I describe the activities of Gauridasa Pandita who was always engaged in serving the two Lords.358

Out of love Nitai and Caitanya once told Gauridasa smilingly who can know your activities when you even do not know that you are always absorbed in love and devotion?359-360

"O Suvala, my friend, can you remember your first life? Can you remember the great fun we had when we took the cows to the bank of the Jamuna?"361

Saying this the deities turned themselves into Krsna and Balarama with black and fair complexions.362

In that form they held the Singa (horn), flute, cane, peacock feathers and ornaments. How beautiful they looked in the dress of cowherd boys.363

Beholding their beauty Gauridasa was overwhelmed with ecstatic joy.364

Only by the will of the Lord could he regain his consciousness and therefore he stared steadily at the deities on the throne.365

When the two Lords displayed their pastimes in this way Gauridasa experienced ecstatic love.366

One day Gauridasa prepared food and requested the two Lords to eat.367

The Lords heard the sweet request of Gauridasa but without touching the food they remained silent.368

Seeing the attitude of his two Lords he told them in mock anger, "if you are satisfied without food, then why do you force me to cook?"369-370

It was then Gauridasa's turn to keep quiet and the Lord's spoke gently, "Gauridasa, you can never be satisfied by preparing a small quantity of food. Your habit is to prepare different varieties of dishes in large quantities. When we request you not to cook like this you never listen. Your laborious efforts are painful to us. Remember, whatever can be prepared most easily will be most satisfying to us."371-373

"I shall never do it again," replied Gauridasa. From now on I shall offer you only rice with boiled saka."374

This statement made the two Lords laugh and then they began to eat the meal he had prepared. "You have made such tasty dishes that we are very satisfied," said Nitai and Caitanya in praise of Gauridasa's cooking.375-376

The sight of his deities eating brought unlimited pleasure to the eyes of Gauridasa Pandita.377

One day Gauridasa Pandita wanted to dress the two Lords with jewellery. Reading the mind of the Pandita the two deities decorated themselves with different ornaments fitted with rare jewels.378-379

When he entered the temple the Pandita saw that the deities on the throne were already decorated.380

The Pandita was overwhelmed with emotion and when he regained his normal composure he saw the deities dressed as usual.381

I have never seen that type of ornaments before, thought Gauridasa.382

"I wanted to decorate the body of my Lords with ornaments but I did not know what type of ornaments to use. My ignorance has now been removed."383

As the Pandita was contemplating the Lord said, "Ornaments made of flowers please me the most."384

The Pandita decorated Nitai and Caitanya with flower ornaments.
385

Long flower garlands draped from the neck to the feet of the Lorda created unparallel beauty. For fun the Pandita placed a mirror in front of the Lords. 386-387

The devotional activities of Gauridasa Pandita became well known but I have described them only in brief.388

Hridaya Caitanya the disciple of Gauridasa Pandita
Hridaya Pandita was a disciple of Pandita Gauridasa.389

Formerly he was known as Sri Hridaya Nanda and was a great devotee of the Lord.390

I shall now narrate how Hridaya nanda was re-named Hridaya Caitanya and how he received the mercy of Pandita Gauridasa.391

Early one morning Gauridasa went to meet Gadadhara Pandita.392

With a broad smile Gadadhara cordially received Gauridasa and said, "Since I have seen you in the morning, I know it will be a good day for me."393-394

But Gauridasa sweetly replied, "No it is for my own good that I have come here." Gadadhara said, "with what can I please you?" and Gauridasa replied, "I must pray to you for something."
395-396

"Everythings here is your," said Gadadhara. "Take whatevey you like without any hesitation."397

"I want Hridaya Nanda," said Gauridasa whereupon Gadadhara called for Hridaya Nanda.398

With an elated heart Hridaya Nanda came forward and bowed at the feet of the two Pandits.399

Gadadhara Pandita spoke to Hridaya Pandita and then dedicated him to the care of Gauri dasa Pandita.400

The manner in which Gadadhara Pandita showered his mercy on Sri Hridaya is well known to all.401

He raised Hridaya from his childhood and taught him the scriptures. Although Gadadhara Pandita Gosvami was overwhelmed by his affection for the boy, yet he happily gave Hridaya Nanda to Gauridasa Pandita.402-403

Without receiving the grace of the Lord, who can understand the aims and objectives of Gadadhara and Pandita Gauridasa.404

Gauridasa spent time with Gadadhara Pandita discussing the glories of the Lord.405

Then taking leave of Pandita Gadadhara, gauridasa and Hridaya Nanda went home.406

In due course of time he gave diksha mantra to Hridaya Nanda and dedicated him at the feet of Nityananda and Caitanya.407

Hridaya truly dedicated himself to the service of the Lord and this pleased Gauridasa very much.408

Who can understand the activities of Gauridasa who floated continually in waves of love.409

One day he told Hridaya Nanda that the Lord's birthday was approaching.410

"I shall visit the houses of my followers to collect provisions for the festival and I shall return soon," said gauridasa.411

"Be very careful in your service to the Lord." Then Gauridasa left his house.412

Gauridasa passed some time in solitary places with other devotees singing about the glories of the Lord.413

Meanwhile Hridaya Nanda began to think, "Why is the master so late in returning?"414

"Only two more days remain before the ceremony and enough provisions have already been collected here."415

Considering these points and remembering the feet of his spiritual master he decided to send invitations everywhere for the great occasion.416

Pandita Gauridasa returned just one day before the festival and when he heard that Hridaya had sent invitations everywhere, even without his permission, Gauridasa felt happy right to the core of his heart.417

Outwardly, however he showed his displeasure and scolded Hridaya angrily. "While I am still living you have acted in an independent manner."418

"You have sent invitation letters at your own will but I shall not join you."419

Hridaya bowed at his mater's feet and went to the bank of the Ganges where he lived under a tree.420

Gauridasa started the festival and mahantas from far and near assembled there.421

One wealthy man sent a large quantity of provisions in a boat.422

The rich man met Sri Hridaya Nanda on the bank of the Ganges and handed the provisions to him. Hridaya Pandita sent a message to Pandita Gauridasa.423

In mock anger the Pandita told the messenger to tell Hridaya Nanda that he could use the provisions for his own celebration.424

On the order of his guru Sri Hridaya happily began to celebrate the occasion using those provisions.425

A large number of vaisnavas assembled there and in their association Hridaya Nanda performed wonderful san kirtana.426

As the sound of the khola nd kartala reached the sky it seemed that the ocean of happiness would overflow its banks.427

Vaisnavas danced in a circle, with tears flowing continuously down their faces.428

Suddenly Hridaya observed that both Lord Nitai and Lord Caitanya - the incarnations of love - were dancing within the circle.429

The style of their dancing was indescribable and their physical beauty brightened the whole world.430

The faces of those two Lords defeated the pride of the moon and Hridaya Nanda cried in joy as he observed them.431

Hearing the joyous sound of that san kirtana Gauridasa became very pleased although he remained in his own place.432

He gently told Gangadasa, "It is now time to worship. Go to the temple."433

But when Hara Gangadasa entered the temple he found no deities on the throne.434

When he reported this to the Pandita, Gauridasa was overwhelmed in ecstasy as he realised that the two Lords had been bound in love of Hridaya Nanda. 435

With a smile he took his stick in his hand and although he was happy to the core of his heart, he displayed outward anger and headed for that san kirtana gathering

by the side of the Ganga. There he saw his two Lords dancing.436-437

Observing the mock anger of the Pandita the two Prabhus clandestinely entered the temple again.438

Gauridasa witnessed that Sri caitanya had entered into the heart of Hridaya Nanda.439

Seeing Caitanya present in the heart of Hridaya Nanda Gauridasa could not control his tears. He looked continually with unblinking eyes. He forgot his mock anger and unconsciously the stick fell from his hand.440-441

Stretching out his arms in ecstatic love he went forward to embrace Hridaya.442

"How fortunate you are," said Gauridasa. "From this day I name you Hridaya Caitanya - the man in whose heart Sri Caitanya always resides.443

He drenched Hridaya with his tears and the disciple fell at he feet of his master.444

Together they returned to the temple.445

Acknowledging the special effulgence of the Lord, Gauridasa appointed Hridaya caitanya to the total service of the deities.446

The Vaisnavas were all happy about this and the great festival they held defies description.447

The grace of the Lord on Hridaya became known to all. This is the story about Hridaya Nanda's obtaining the name Hridaya Caitanya.448

Syamananda and Prabhu Hridaya Caitanya

Hridaya Caitanya was the life of Syamananda. Only a drop of his mercy could help one obtain all of his desires.449

He blessed Syamananda extensively and grew disappointed only when Syamananda started for Utkala.450

Syamananda bowed at the lotus feet of his master with tears in his eyes.451

Before Nitai and Caitanya, Syamananda lay prostrate on the dusty ground of the temple and his body was smeared with the dust.452

After paying his respects to the associates of the Lord, Syamananda prepared to leave Ambika but he was unable to travel because of his excessive emotions.453

The associates of Mahaprabhu were also filled with emotion and tried to console Syamananda in various ways.454

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"After distributing Mahaprabhu's devotion in Utkala, please return to Ambika," they all requested.455

The son of Durika then left for Utkala, holding the memory of the feet of his guru in his heart.456

As he travelled he sang the glories of Nitai and Caitanya. He grew mad with love and entangled other travellers in that same loving madness.457

Even great heretics began to feel fortunate when they saw Syamananda and took shelter in him.458

There was a village named Dandesvara in the middle of Gaudadesha which had formerly been the residence of Krsnamandala.459

Later Krsnamandala had decided to live in Utkala. How can I describe the wonderful activities that were performed in Dandesvara? 460

Syamananda chose to pass through that village on his tour and everyone was pleased to see him.461

From there he reached Dharendra village where he felt he should send letters to Sri Acarya Thakura and Thakur Mahasaya. He wrote the two letters which contained the particulars about his travels.462-463

Syamananda sent the letters with a letter bearer to the proper places. Those letters contained statements of his love and devotion and documented the fact that he had gratified utkala by his presence.464-465

When Thakur Mahasaya received Syamananda's letter he gladly read it in the presence of all.466

Thakura Mahasaya then sent that letter bearer to Sri Acarya who was still in Visnupura. Thereafter Narottama began to visit various places of Navadvipa.467-468

The condition of Vana Visnupura

Srinivasa Acarya became excited with emotion when he received the letter from Narottama.469

He then read and re-read the letter of Syamananda.470

He told his associates about some of the transcendental activities of Syamananda.471

King Vira Hamvira took Syamananda's letter from the Acarya and touched it to his head.472

Simply by hearing the qualities of Syamananda he grew eager to meet him.473

Acarya Thakura was pleased to see the eagerness of the king.474

Sri Acarya then told the king that he would be going to Sri Khanda and jajigrama.475

The king said, "Vana Visnupura has been glorified by your presence. Without you it will again become a forest."476

"Do not worry, I will return to Visnupura soon," said Srinivasa.
477

"Please take this worthless person with you," requested the king.
478

"No, not now," said the Acarya.479

"I know that I should not keep you, said the king. "But I am unable to behave properly in this respect."480

The king sobbed uncontrollably and Acarya Srinivasa had to pacify him in various ways.481

After leaving the Acarya, the king went to the interior of his palace and met his queen who lamented bitterly saying, "the whole of Visnupura will be plunged into utter darkness."482

The king said, "this time it is impossible to force him to stay here." And the queen replied, "I know that, but how shall we live without him?" Then she simply cried.483-484

Sri Vira hamvira composed himself and somewhat consoled his queen before returning to the Acarya.485

Srinivasa's preparations to leave Vana Visnupura

The king made all preparations for Srinivasa Acarya to leave Visnupura. When everything was ready the king requested the Acarya to come into the palace.486-487

The queen's happiness at having that last darshan of Acarya Prabhu is beyond anyone's description.488

She bowed at the feet of the Acarya, lying prostrate on the ground, and at the time of his departure she sank into the depth of misery.489

Acarya Prabhu was gladly moved by their devotion and after taking their leave he returned to his own house.490

When news spread that Acarya Prabhu would go to Jajigrama, the inhabitants of the village Vana Visnupura grew morose. They all began to cry helplessly.491

They expressed their sorrow, "unfortunately, we cannot think of any way to prevent his leaving Visnupura."492

A great crowd gathered near the Acarya because each person in Visnupura had dedicated himself at the feet of Srinivasa.493

They wanted to see him one more time and beg him not to go.494

Sri Acarya Prabhu started his journey from Vana Visnupura with many gifts.495

The king and his men accompanied Acarya for some distance but then Prabhu ordered them to return to Visnupura.496

Who can describe the king's miserable state of mind caused by this separation.497

The king and his men returned to Vana Visnupura and Srinivasa Acarya continued towards jajigrama. People of the entire area came to know that the Acarya had gone to Jajigram.498-499

News of Acarya Prabhu's return to his own home in Jajigram brought joy to the inhabitants of that village.500

They ran to tell Lakshmi priya devi who was overwhelmed with affection for her son.501-502

Upon reaching Jajigram Srinivasa first went to see his mother.503

He bowed at her feet and Lakshmi priya became very happy to see the face of her son.504

Her happiness was boundless; she was elated like a poor man who had suddenly gotten wealth.505

People of Jajigram happily rushed to Lakshmi priya's house to meet Srinivasa.506

Sri Acarya satisfied them all with his sweet smile and kind words.507

A calm and quiet evening settled after the busy day.508

Seated in his house, Sri Acarya and his disciples added an extraordinary beauty to the atmosphere of jajigram.509

Acarya discussed the devotional scriptures with his disciples and everyone was satisfied.510

The wise men of Jajigram had great affection for Srinivasa and assembled in his house.511

The Acarya welcomed them with great pleasure.512

Srinivasa offered them each a proper seat.513

The wise Vaisnavas were pleased by Srinivasa's hearty welcome as he inquired from them about the happenings of jajigram.514

Srinivasa narrated the episodes of his life in Vrndavana on his attainment of the favor of Rupa and Sanatana in his dream.515

He also told them how Bhatta Gopala had favored him and how he had studied the books written by the Gosvamis.516

He told them how he had visited various places in Vrndavana and how he had travelled to gauda with the books of the Gosvamis.517

He told them how the books had been stolen in Vana Visnupura and later recovered and then how he had decided to return to Jajigram.518

Each Vaisnava harbored a different emotion while listening to the narration of Srinivasa. With great difficulty they controlled those emotions and simply stared at the face of Srinivasa.519-520

Srinivasa Acarya casually asked them about the Vaisnava Prabhus. 521

With heavy sighs they informed Srinivasa, "Thakura Narahari is half dead. He lies on the ground in a semi-conscious state and laments in tears.522-523

Sri Raghunandana and the other devotees sing the glories of Gauda all the time.524

Who can tolerate the condition of Narahari Thakura? What to speak of his effect on human beings, his lamentation melts the stones and pierces the wood.525

Not long ago Dasa Gadadhara came to Kantakanagara from Navadvipa.
526

He continually sang the glory of Gauda and the sight of him pierced our hearts.527

Sometimes he lamented, sometimes he was silent and sometimes he would sing the glory of Gadadhara Pandita.528

Sometimes he would sigh the name of Nityananda and sometimes the name of Pandita Srinvasa.529

Sometimes he would cry, "O Prabhu, how long shall I suffer in this world?"530

In this miserable condition Gadadhara dasa would lie on the ground like a dead man.531

He lived always in seclusion, without food or water, and his body burned in the fire of separation.532

O Srinivasa, the Prabhus of Navadvipa have disappeared one by one from this world.533

We can barely speak the heart breaking news that even devi Visnupriya has disappeared from this world.534

With that Srinivasa fell on the ground unconscious and his body became stiff.535

The vaisnavas present there were sorry to see Srinivasa's miserable condition.536

Late in the night he regained his senses but even a stone could be melted by his pitiful crying.537

A man named Gopala dasa took Srinivasa in his lap and tried to console him.538

He gradually became pacified and for the remainder of the night they discussed Caitanya Mahaprabhu.539

In the dead of night all of the devotees including Srinivasa fell asleep.540

In a most beautiful form Sri Advaita the image of love, appeared to Srinivasa in a dream.541

His eyes stretched out to his ears and the beauty of his face defeated millions of moons. His long hands surpassed the beauty of the golden stalks of a lotus and he took Srinivasa lovingly on his lap.542-543

Sri Advaita behaved in such a way that the burning fire in Srinivasa's heart might be cooled.544

Having shown him great affection, Advaita said to Srinivasa gently, "You will deliver many poor souls. You must preach the teachings of Mahaprabhu everywhere. Many wise men will suggest that you marry and you should do so without any hesitation."

545-547

Thereafter Advaita disappeared and dawn broke.548

Srinivasa could not control his tears as he remembered the favor bestowed by Sri Advaita. Having finished his scheduled morning duties he started hurriedly for Sri Khanda.549-550

The meeting of Srinivasa Acarya and Narahari Thakur in Sri Khanda

Srinivasa felt happy as he entered Sri Khanda and went directly to have darshan of Sri Gauracandra in the courtyard of Sri Gauranga temple.551

To show his respect he lay prostrate on the ground before the deity and his golden skin was smeared with dust.552

On hearing of the arrival of Srinivasa, Sri Raghunandana went to inform Sarkar Thakur.553

Although Sarkar Thakur existed in a state of extreme misery, he became spontaneously happy to hear the news of Srinivasa's arrival.554

Gently he spoke to Raghunandana, "bring Srinivasa to me. He will soothe my eyes."555

Raghunandana was so glad that he ran to Srinivasa who had been waiting patiently in the courtyard of Sri Gauranga temple.556

Sri Raghunandana was gem of all good qualities and by seeing Srinivasa he got renewed life.557

Srinivasa bowed at Raghunandana who at once embraced him affectionately. 558

Both of them became very sentimental.559

Soaked with tears Srinivasa remained patiently in Raghunandana's embrace.560

Then Raghunandana took Srinivasa to see Sri Sarkar Thakura.561

Srinivasa Acarya found Sri Sarkar Thakura sitting in a lonely place.562

Srinivasa was surprised by the extraordinary beauty of Sarkar Thakur despite the fact that he had lost his lustre and had grown very thin.563-564

His face seemed to derive its beauty from the moon although it had grown pale like a lotus deprived of water. His merry eyes had now grown full of tears.565-566

Srinivasa stared at the face of Narahari Prabhu and then bowed to his feet, lying flat on the ground.567

Narahari Thakura welcomed Srinivasa, and addressing him as his son he took him on his lap.568

Narahari shed tears as he held Srinivasa tightly to his chest.569

After bathing Srinivasa with his tears he seated the young man by his side.570

He caressed the body of Srinivasa and asked him many things. Syamananda explained everything clearly and also told Narahari that Narottama had gone to Khetra.571-573

Who can describe what was then going on in the mind of Narahari Thakur?574

Again he told Srinivasa, "I want to see Narottama it is my desire. He should come here because he has many things to accomplish here. You and Narottama should sing san kirtana because that will cool the burning sensation caused by the separation from the Lord. It is good that you have come here early to relieve me. I wish a long life for you throughout which you will be able to earn devotion and circulate the devotional books everywhere. A time will soon come when people will give up religion and grow independent. They will not realise the importance of Guru-Krsna and vaisnava.575-580

"You will deliver all these heretics and you will be famous in the vaisnava world. Because you are eternal servants of Krsna Caitanya the Lord will fulfil all your desires. Your mother is fortunately a great Vaisnava devotee. Spend sometime in Jajigrama and serve her sincerely. That is her desire and there will be time wasted if you observe her requests. It is my opinion that you should marry now."581-585

Sarkar Thakur then asked Raghunandana, "what is your opinion about the marriage of Srinivasa?" "It is a good idea in my opinion also," replied Raghunandana.586

"Do not disagree with this," said Thakur although Srinivasa felt very shy.587

Sri Thakur Narahari knew all the right arguments so he was able to remove Srinivasa's shyness in different ways. Knowing the wish of Thakur, Srinivasa also remembered what Advaita Prabhu had advised him in the dream.588-589

Breaking his silence Srinivasa Acarya assured them that he would not violate their order. This made them all very happy.590

Sri Thakur Narahari then bid farewell to Srinivasa who returned to Jajigram. Holding Srinivasa's hand, Raghunandana escorted him to the courtyard of Prabhu where Srinivasa met other Vaisnavas of Srikhanda. Thereafter he took leave of them also.591-594

Srinivasa could not stay long in Jajigram and anxiously started for Kantakanagara.

There he saw the deity of Sri Gauranga and rolled on the ground of the temple.595-596

From there Srinvasa went to meet Dasa Gadadhara who was living in a lonely place.597

Dasa Gadadhara had been living without food or water and his condition cannot be described. His body was covered with dust from lying on the ground.598

The golden complexion of his body had grown pale, and he had no desire to live any longer. He sometimes sang the glory of Gaura and sometimes cried the name of Nityananda or Advaita. Sometimes he was silent and at other times he lamented, calling out the name of Gadadhara Pandit. He would cry, "O, Gadadhara, I wished to die before you, but you left this world before me."599-603

No one can comprehend what Gadadhara knew about the glory of Gadadhara Pandita.604

Who can describe how Gadadhara Pandita loved Dasa Gadadhara.605

When Srinivasa met this illustrious Gadadhara Dasa he paid his respects by lying prostrate on the ground.606

Prabhu Gadadhara embraced Srinivasa affectionately.607

"It was the grace of Prabhu that I have met you again" said Gadadhara. "I know how you went to Vrndavana from Gauda and how you studied there. I know also how you took initiation from Gopala Bhatta and how you got the mercy of the favorite associates of Mahaprabhu.608-610

"I know how you met Narottama there and that Prabhu himself had called narottama from Ramkeli village, I know how you visited places of Vraja with Narottama.611-612

"I also know how you and Narottama went to Gauda with the Gosvami books and how the books were stolen by the king of thieves and how you again recovered them.613

"Because I know all these things I am eager to meet Narottama. O Srinivasa, I hope Narottama will come here soon."614-615

Then Gadadhara sighed heavily and remained silent.616

Who can understand the deep meaning behind the discussion of these two masters. Speaking emotionally, Gadadhara said, "Navadvipa has become an ocean of misery. Srinivasa and other associates have already disappeared from this world. I cannot even describe the misery created by the disappearance of devi Visnupriya.617-620

The whole of Navadvipa has sunk into utter darkness. Those who remain are in a dying condition. What more can I say? Although I have just come from there, this unfortunate soul is still alive."621-622

Srinivasa could not control himself as he listened to Dasa Gadadhara.623

Gadadhara pacified Srinivasa and looking into his face he said affectionately, "live long my son, because you and your companions must manifest Bhakti religion in this world.624-625

You and your devotees will be able to taste the sweet nectar of Prabhu's most precious san kirtana.626

"I think you should marry now and due course of time you will have many disciples."627

Then he advised Srinivasa to return to his mother.628

Srinivasa returned to his home and his mother was very pleased to have him back.629

Srinivasa sent a letter to Vana Visnupura with one bearer.630

He stayed in Jajigram and began to teach th disciples the books of the Gosvamis.631

Acarya Srinivasa explained the Gosvami books following the doctrines of the Gosvamis.632

After listening to the explanations delivered by Srinivasa, the heretics ran from his place like dogs in fear of lions.633

The Pandits who realised the truth of the superiority of Bhakti took refuge at the feet of Srinivasa.634

Whoever feels happy listening to these incidents are sure to get the mercy of Prabhu Gauracandra.635

Those who help other interested persons hear about those episodes are sure to drown in the ocean of Krsna Bhakti rasa.636

Remembering the lotus feet of Srinivasa Acarya, Dasa Narahari takes pleasure in writing the book Bhaktiratnakara.637

CHAPTER 8

Glory to Gaura Candra the son of Saci. Glory to Nityananda and Advaita, highly devotional characters. Glory to Gadadhara and Pandit Srivas. Glory to Vakreswara , Sri Murari and Haridasa. Glory to Gauridasa, Sri Swarupa Damodara and to the companions of Gaura Candra. All glory to the listeners who are full of divine qualities.

Please listen attentively to my narration.

Being a professor of the doctrine of devotion Acarya Thakura humbled the pride of the illusionists. He spent his days with his disciples in Jajigrama, following the path directed by Narottama. He always eagerly anticipated his reunion with Narottama.

The arrival of Narottama Thakura Mahasaya

Sri Thakura Narottama started for Navadvipa with the memory of Gaura in his mind. When he arrived at the outskirts of Navadvipa he reminded himself that this Navadvipa was Gauranga's pleasure-ground where the residents spent their days in nama san kirtana. It was here that festivals took place in each and every house of the devotees and the residents cared nought for their daily lives. An unhappy person could not be found in Navadvipa because daily everyone saw Gauracandra.

Narottama lamented his own fortunate birth because he was not born at the time of Caitanya's lila and thus he was deprived of enjoying divine pastimes in Navadvipa. While thinking of this his miseries overflowed their boundaries and he shed tears. Upon entering Navadvipa Narottama was enchanted by the beautiful environment. He found that the inhabitants were full of joy and they roamed the streets singing kirtana and harinama. They talked continually about the glory of Gauracandra and his fantastic dancing, mentioning the names of Gaurahari with his companions. Within the gracious beauty of Nadia the people joyfully shouted the names and glories of Gauracandra. Simply absorbing the divine beauty of Nadia, Narottama was overwhelmed with emotion and shed tears of joy and love suddenly a grave sensation arose in his mind and Narottama visualised all of Nadia floating in an ocean of misery. He was perplexed by the ominous thought and pondered its source. The very thought paralysed him, so he sat beneath a beautiful and gracious aswattha tree. By the miraculous influence of this holy fig tree Narottama's fatigue was litigated and he regained his patience. As Narottama tried to console himself, he saw an old brahmin coming his way. He was eager to speak to the brahmin but he checked himself.

The brahmin habitually spent time sitting beneath that tree as it had been a place where Nimai had played. When he saw Narottama, he thought that he must be a devotee of Nimai. Although the old brahmin could barely tolerate the scorching heat of the sun, simply a glance at Narottama cooled the heat of his body. The brahmin was attracted by Narottama's well built form, beautiful complexion and

large eyes which shed tears of love. He wanted to inquire about Narottama's history.

The brahmin approached Narottama and inquired about his name and his home. Narottama most humbly bowed to him and answered his questions. The brahmin embraced him and they sat beneath the tree together.

The brahmin told Narottama that he could not describe the happy atmosphere of Nadia unless he would be given four or five mouths with which to speak. Unfortunately Nadia had become a barren land from the very day that Nimai left. The inhabitants of Nadia could not understand what force had driven Nimai to accept the life of an ascetic under the order of his guru Bharati. The brahmin could not bear to think of Nimai's existence as an ascetic not the shaving of his beautiful hair. Since he always thought of Nimai in gorgeous clothes, he could not bear to see him in only a kaupina.

The brahmin went on to say that Nimai had deprived the inhabitants of Nadia from his sweet association. After visiting all the holy places Nimai had taken up residence in Nilacala and lived there happily with his companions. The residents of Navadvipa got news of Nimai from other people who were in communication with him and the news brought us our only happiness. The sudden death of Nimai in Nilacala was an intolerable shock for the people of Nadia. The favorite companions of Nimai died at the same time, and the miserable condition of the devotees in Nadia was beyond any description. Day by day Nadia sunk into the depth of utter darkness. The worldly disappearance of Srivas Pandita and others increased that dark atmosphere.

The brahmin felt greatly disheartened when he mentioned the name of Visnupriya, the wife of Nimai who was the embodiment of Goddess Lakshmi and a woman of highly devotional qualities. She had also left the world only a few days before. The disappearance of Nimai burnt the hearts of the residents of Nadia and those who retained any breath were half dead.

The inhabitants of Navadvipa had grown impatient and cried the name of Nimai both while sleeping and while awake. They talked continuously about the divine character of Nimai and shed tears in his memory. Even the wicked people of Nadia were disheartened by his absence.

The brahmin denigrated his own position saying that as a sophist he had not recognised Nimai whom he considered simply a human being. According to the Vaisnava scriptures, Nimai was an incarnation of Lord Narayana whose miraculous activities enchanted the whole world. Although the brahmin had known him from his very childhood, he had never recognised him as the Supreme Lord.

The brahmin then told Narottama that under the fig tree where they were sitting Nimai had studied different scriptures enthusiastically. The brahmin compared Nimai encircled with his companions with the moon surrounded by the stars. The brahmin enjoyed remembering that beautiful scene although that memory now

gave him pain. He told Narottama tht one day he actually visualised Saci Nandana in Sirukhole by a large number of his disciples. Overwhelmed with joy, the brahmin had fainted on the ground and when he ragained consciousness the vision was gone. But remembering that Nimai and his companions are eternally present in Nadia, the brahmin daily came to the fig tree. It was by the wish of Nimai that the brahmin had met Narottama. He blessed Narottama and offered him his best wishes so that Narottama would remain a favorite devotee of Nimai Cand.

Thakura Mahasaya visits Mayapur

Narottama was impressed by the sweet and affectionate words of the brahmin and he bowed at the brahmin's feet. With eyes full of tears, he requested the brahmin to bless such an ignorant person as himself. The brahmin took him to this chest and wished to be a great devotee. He held Narottama in his arms for sometimes, soaking him with his own tears.

The brahmin informed Narottama that Navadvipa was a large town wherein he would find many companions of Nimai. He directed Narottama to go Mayapur first and pointed out the road. There he would find the house of Saci Jagannatha Misra where Lord Narayana had appeared in the form of Nimai. As directed by the brahmin Narottama strted for Mayapur passing through various villages on the way. He frequently asked for directions and when he last entered Mayapur he inquired humbly about the way to Jagannatha Misra's house. While pointing out the right direction that person began to shed tears and his sorrow was shared by Narottama who also cried.

A Narottama entered the house of Misra he saw a kind-looking brahmacari in white clothes. When the Brahmacari saw Narottama he thought that although his heart had been pierced by misery, he was somehow feeling relief at the sight of this person. The Brahmacari immediately thought that the person must be Narottama Dasa, the faithful companion of Srinivasa who had come from Vraja with the Gosvami books. He also remembered Narottama Dasa had been attracted by Mahaprabhu in Ramakeli village. The Brahmacari inquired from Narottama about his name and home and Narottama gave the details. The man in white clothes gave Narottama his own identity and then embraced Narottama tearfully. Narottama at once fell on the feet of that man who could not control his tears, he cried loudly lying on the courtyard of the house of Mahaprabhu, and the Brahmacari tried to console him. But Narottama could not control his emotion and remained lying at the feet of Isana the most favorite companion of Prabhu.

Sri Isana took Narottama in a loving embrace and examined his face affectionately. He tearfully told Narottama that it was very kind that he had come at that moment. He told him how he had been able to get news of Narottama from various visiting Vaisnavas. Isana then took Narottama to his room where he met Damodara Pandita. Narottama bowed at the feet of Damodara and the Pandita cordially embraced him. He affectionately told Narottama that they had all been waiting to meet him. damodara told Narottama repeatedly how grateful they were that he had come at that moment beause the disappearance of Mahaprabhu had gradually

driven them all towards death. He feared that he might never see Srinivasa. Then introduced Narottama to Sripati, Srinidhi and others. Even the deceased companions of Mahaprabhu came to meet Narottama in his dream.

Narottama leaves for Nilacala

Narottama spent a few days and then decided to go to Nilacala. He was sorry to leave Nadia. He went to Mahaprabhu's house and requested Isana Thakura for permission to go to Puri. Isana Thakura encouraged Narottama to travel quickly to Srikshetra as that place was also moving towards utter darkness. Isana had recently got news from Puri that the mental condition of Gopinatha Acarya and others - according to the intention of Prabhu- had grown quite miserable. He wanted Narottama to meet them, to visit Sri Khanda and Kantaka cities as soon as possible and then to return to Nadia with Srinivasa and Narottama together. He cherished the hope of meeting Srinivasa and Narottama together. He also asked Narottama to visit Santipura and Khardaha on his way, for anything undesirable might happen there. After that Isana remained silent and unable to understand Isana's mind, Narottama could not control his tears.

Srila Narottama visits Santipura

Narottama anxiously left Navadvipa and started towards Santipura. Absorbed in the lila of Sitanatha, Narottama lamented. When he observed the village of Santipura Narottama wept in despair as he knew he would not see Prabhu Sri Advaita, the Lord of Santipura, who had spent his life there without any attraction for worldly matters. But out of affection for Narottama, Mahaprabhu had already informed Advaita Carya's son Achyutanandana about the arrival of Narottama only the day before. While Sri Achyutanandana was waiting for Narottama, Sri Mahasaya entered Santipura.

The inhabitants were grief stricken over the worldly disappearance of Advaita Prabhu. When Narottama stopped someone to ask him about the direction towards the Acarya's house, the man burst into tears pointing out the location to Narottama.

Out of kindness and affection Prabhu Sitanatha (Advaita Carya) and his companions appeared before Narottama although they were invisible before others. Narottama fainted on the ground in ecstatic love but by the wish of Prabhu he regained his senses quickly. Having composed himself, Narottama entered the temple of the Lord and found that Achyutananda was waiting for him.

Narottama did not have to introduce himself to Achyutananda because the young man had already been given all information about Narottama from his deceased father Sri Advaita. Narottama paid his regards to Achyutananda who was by then miserably grief stricken on the death of his father and had grown thin. He impatiently stretched out his hands to embrace Narottama and cried.

Achyutananda told narottama sweetly and affectionately that he would not be able to keep Narottama for a long time as it would cause delay and waste time. Narottama should visit Nilacala candra as early as possible but he should not stay

long in Puri for he had many duties to accomplish. Achyutanandana introduced Narottama to other favorite companions of Prabhu Advaita. They cared for Narottama very lovingly and kept him in Santipura for three to four days. Then they gave permission for him to start for Nilacala.

Srila Narottama in Ambika Kalna

Narottama crossed the river Ganges quickly from the village of Harinadi and reached Ambika where he saw the deities of Nitai - Caitanya. Gauridasa was the devoted worshipper of these deities and Narottama was greatly impressed to see Haridasa's method of worship. Narottama bowed before the deities with tears in his eyes. He got the friendly association of Hridaya Caitanya and other favorite followers of Advaita Prabhu. I shall not deliberately make this section of the book longer by giving an elaborate description of their different conversations. The followers of Mahaprabhu affectionately cared for Narottama but advised him to go to Nilacala quickly. At the time of parting they all cried but after dedicating himself to the grace of Nitai Caitanya, Narottama left Ambika with a heavy heart.

Srila Narottama in Saptagrama

Narottama visited all the villages where favorite followers of Mahaprabhu lived. He was thrilled to observe the beauty of Saptagram and offered his respects to that village from a distant place. Saptagrama is a place of high religious importance as it was the sadhana Kshetra of seven great ascetics and also the meeting place of three great rivers, namely Sri Ganga, Yamuna and Saraswati. It was the Vihara Kshetra of Prabhu Nityananda.

Now I will describe Prabhu Nityananda's intention in choosing Saptagram for his pastimes. On the order of Sri Caitanya deva who was then in Nilacala, Nityananda had to go to Gauradesh. He arrived in Gauradesh from Utkala and glorified the place by giving it the title of the crown ornament of all other holy places. In Sri Caitanya Candradaya Natika the importance of Gaura has been noted. Gaura was the head ornament of all other holy places, situated in Sri Navadvipa where the incarnation of Sri Gauranga appeared, and in whom the deity of devotion was born in a human feature, i.e. Nityananda Prabhu.

Nityananda wanted to visit many places of religious importance and his pilgrimage has been described in Sri Caitanya Bhagavata. He visited places on both banks of the Ganges, the holiest of all the holy places, but he cherished the hope of visiting Nadia to meet Sri Saci mata. When he reached the village of Panihati with Ramadasa, Gadadhara and other companions, he first visited the house of Ragava Pandita where he started san kirtana with great pleasure. The great devotee Ragava took birth in this village and for that reason it was also an important holy place. According to Sri Caitanya Bhagavata the particular place where Bhagavata had appeared could guarantee salvation to any person living within one lakh Yojana distance from it. Hearing news of Nityananda in Panihati, many people came to offer their respects to him. According to Sri Caitanya Bhagavata that place became a highly holy place where many Vaisnavas came to live. Prabhu Nityananda displayed many miraculous pastimes of divine character to his devotees in Panihati. I am unable to describe the type of activities which Prabhu showed in the

house of Dasa Gadadhara.

In Kharadaha, the son of Padmavati danced madly in san kirtana and while worshipping the place of Purandara Pandita, Prabhu showed qualities of devotional love which Lord Brahma is unable to possess. After relieving the miseries of many people in many villages, Prabhu Nityananda went to Saptagram. It was here that Prabhu Nityananda captivated the mind of Uddharan Datta. According to Sri Caitanya Bhagavata Prabhu spent some days in the house of Uddharan Datta which was situated on the bank of the river Tribeni. Uddharan Datta unflatteringly and sincerely worshipped the feet of Nityananda. Uddharan was considered very fortunate as he gained the right to care for Nityananda and he remained the servant of Prabhu Nityananda throughout that life and his following life. From Uddharan's service the entire merchant class of Saptagram gained emancipation.

Nityananda was born as an incarnation (avatara) to emancipate the merchant class and give them the right to worship in loving devotion. Nityananda visited and performed harinama in each and every house of the merchants and the entire merchant class engaged itself in worshipping the feet of Nityananda. The sincerity with which they worshipped Lord Krsna enchanted the world.

Glory to Nityananda Mahaprabhu the emancipator of the banias, the wretched and ignorant persons. In Saptagram Nityananda performed san kirtana lila with Mahamalla Rai and his other followers. The san kirtana bhara of Nityananda in Saptagram is beyond description. Saptagram was filled with the same ecstasy of joy which had been experienced in Nadia.

Thakura Vrndavana has described the satisfied and happy life of the merchant class. Uddharana Datta gladly and sincerely engaged in the service of Prabhu Nityananda and Saptagram on the bank of the Tribeni river, it became a great place of religious importance. All other places which were visited and captivated by Nityananda also became important in the religious sphere. Uddharan Datta travelled with Prabhu Nityananda to all the holy places. In Santipura Prabhu Nityananda met Sri Advatia Prabhu. From there Nityananda went to Navadvipa.

At that time Prabhu Nityananda was very beautiful and attractively decorated with many ornaments. The sweet sound of his leg ornaments on his gracious feet was sweet beyond description. In the book Shesakhanda-Sutra written by the son of Narayani, a description of the triumph of Sri Nityananda can be found. According to Sri Caitanya Bhagavata realisation of the lila of Prabhu Nityananda was beyond anyone's capabilities. With ornaments on his gracious feet Nityananda promanaded through Navadvipa as though in Mathura for to him Mathura and Navadvipa were the same. According to Sri Caitanya Bhagavata Nityananda Prabhu and his followers visited each house in Navadvipa singing Harinama and kirtana. In

Navadvipa Nityananda gave much pleasure to Sri Saci mata, and he travelled the whole world of Nadia with his companions. Narottama delightfully visited the village of Saptagrama of Sri Uddharan Thakur, the great devotee of Nityananda. He asked the villagers about the exact location of Uddharan Datta's house, they cheerfully showed him the direction but informed that being unable to bear the separation from Prabhu Nityananda, Uddharan Datta had died a few days before. Upon the disappearance of Nityananda Prabhu Saptagram had sunk into utter darkness. Narottama lost himself in despondency and with a restless mind he met the followers who were favorite of Prabhu Nityananda.

Narottama meets Sri Vasudha-Janhavi Thakurani

Narottama visited all the holy places on both banks of the Ganges near Saptagram and met the favorite companions of Prabhu Nityananda who lived in these villages. A great pleasure was awaiting him when he entered Khadhara. By the intention of Prabhu Nityananda, Narottama's desire was about to be fulfilled.

As he advanced towards the house of Prabhu he was met by Nityananda's companions who at once took him to Nityananda's house and sent news of his arrival to Sri Isvari. At that time Sri Vasu, Jahnavi and Vira Bhadra were passing their time discussing the nature and behavior of Nityananda Prabhu. They were overjoyed on hearing the news of the sudden arrival of Narottama. Narottama met them in the inner portion of the house and fell at their feet. The omniscient Vasu-Jahnavi Isvari took him eagerly and affectionately into their confidence. They kept Narottama in their house for a few days and passed the time during those days in Krsna Katha.

In ecstatic pleasure they praised Narottama and gave him the title Mahasaya. Narottama then requested permission to go to Nilacala. At the time of his departure Sri Jahnavi and Prabhu Virabhadra affectionately gave him many suggestions. Sri Parameswari Dasa gave him the road directions to Nilacala and Mahesh Pandita and others affectionately gave him permission to depart. Narottama stretched himself on the ground, bowing at the feet of all of them and started from Khadhara with a heavy heart.

Narottama's meeting with Srila Abhirama

On his way to Nilacala Narottama did not forget to visit the houses of great devotees of the Lord who lived in different villages. When he reached Khanakula-Krsnanagara, he fell at the feet of Sri Thakur Abhirama. Sri Abhirama and his wife Sri Malini were also grief stricken due to the separation of Prabhu Nityananda. He and Malini affectionately cared for Narottama but advised him to go to Nilacala as soon as possible. Narottama was impressed by the sincere care that Lord Gopinatha received from Sri Abhirama. He then took his leave from them.

Srila Narottama in Nilacala

Narottama made it a point to meet each follower of the Lord in each village on his way to Nilacala. After some days he reached Nilacala where Gopinatha Acarya and other devotees had been eagerly awaiting his arrival. Mahaprabhu himself had ordered them to console Narottama when ever he arrived in Nilacala. Gopinatha asked Kanai-Khutarya about the intended time of Narottama's arrival. He was alive only by the wish of Prabhu Gouri but his time was short and he was eager to meet Narottama. They informed Sri Gopinatha that they had already received news of Narottama's eminent arrival in Nilacala from Navadvipa.

Sri Sikhi Mahati and others informed Sri Gopinatha that it was a suitable time to visit Lord Jagannatha. Gopinatha Acarya and his followers started for the temple of Jagannatha and on their way they discussed Narottama and then entered the temple through the Singhadvara gate. Although Gopinatha was emaciated due to the absence of Mahaprabhu, yet he still looked as radiant as the sun. No doubt, they are all embodiments of love and kindness which attracted everyone.

Narottama observed them from a distance and began to cry. He was eager to know who they were and a brahmin near him told him that they were all notable companions of Mahaprabhu. When they reached the Singhadvara gate one of them mentioned that he was sure Narottama would arrive on that very day. When Narottama heard that he immediately introduced himself. They simply looked at Narottama who was the image of love and devotion and was shedding tears from his large eyes. One by one they each embraced Narottama emotionally, drenching him with their tears. Although they were miserably grief stricken, nevertheless they became happy to see Narottama.

They gladly took Narottama with them to the temple of Jagannatha where Narottama was overwhelmed by the divine beauty of Balarama and Jagannatha. He observed that the beauty of the deities was comparable to Kandarpa deva, who were like the cumulus collyrium, silver kunda flowers. He was impressed by Jagannatha and Balarama's large eyes, long hands, the postures in which they stood, the ornaments on their bodies. Subhadra stood between Balarama and Jagannatha and Lord Jagannatha held the Sudar Sahana chakra in his hands. Narottama was spell bound by his darshan of the deities and never even blinked his eyelids. The companions of Mahaprabhu were moved when they understood Narottama's state of mind. Gopinatha Acarya pacified Narottama and the priest of the temple gave Prabhu's used garlands and prasada to Narottama. Acarya then took the arm of Narottama and led him from the temple of Jagannatha to his own house.

Thakura Narottama visits Tota Gopinatha

All of the companions of Prabhu soon heard about the arrival of Narottama in Nilacala. They suddenly became happy although the disappearance of Prabhu had broken their hearts. Gopinatha Acarya advised a brahmin named Jagannatha to assist Narottama in meeting the rest of the companions of Prabhu. With that

brahmin Narottama visited all the places where the followers of Caitanya lived.

While observing the samadhi of Haridasa Thakura Narottama burst into loud lamentations. He next visited the place of Gadadhara Pandita Gosvami and paid his respects to Gopinatha by bowing at his feet. He cried joyfully to see the rare good qualities of Gadadhara and was moved by the behavior of the associates of Mahaprabhu. When Sri Mamu Gosvami met Narottama he embraced him and told him that at last his desire to meet Narottama had been fulfilled by the grace of Mahaprabhu. Holding Narottama's hand he told him confidential incidents about Mahaprabhu while they sat in a lonely place. He told Narottama that he could not control his own tears when he remembered Tota because it was here that his Praghu Gadadhara had recited Srimad Bhagavatam sincerely. When Gadadhara would recite the prayers of the Srimad Bhagavatam, streams of love and devotion flowed from his mouth. Sri Gaurahari, the Lord of Gadadhara, would also listen to his recitations and his method of explaining the verses. Prabhu Nityananda, Sri Advaita, Sri Svarupa Damodara, Vakreswara, Sri Murari Gupta, Dasa Gadadhara, Sri Mukunda and Narahari all used to sit here. Rai Ramananda and other dear associates of Mahaprabhu who were all as brilliant as the sun also sat here. No one is capable of describing the beauty of the assembly of devotees of Caitanya Mahaprabhu. Even the demigods felt ashamed upon seeing it.

During the Ratha Yatra an assembly would always take place here. Gadadhara Dasa used to converse with Khandavasi Narahari while sitting in a solitary place. Sri Gosvami also sat here and spoke to Damodara. Before the arrival of Gopinatha, Prabhu used to stand here at the scheduled time of worship for Gauracandra.

Sri Mamu Gosvami also told Narottama that his heart was simply cracking at the memory of the beauty of the Sringeri and decorations of the deity of Prabhu Gadadhara. Gadadhara Gosvami had only two responsibilities: to live at Kshetra and to worship Gopinatha. But he never wanted to go anywhere away from this place, but when Sri Gauranga decided to leave Kshetra Gadadhara broke his principles, and wanted to go with the Lord. Sri Gauranga used various arguments to prevent him from going along but the son of Ratnavai remained adamant in his decision. According to Sri Caitanya Caritamrita Prabhu tried to prevent him from leaving Kshetra-sannyasa but Gadadhara was determined. His argument was that wherever Prabhu would choose to live, that place would be his Nilacala. Prabhu advised him to remain in Kshetra to worship Gopinatha but Gadadhara Pandita replied that worshipping the feet of Gauranga would be more important. Mahaprabhu tried to explain that if Gadadhara gave up the service of Gopinatha it would be Mahaprabhu's fault himself. In that way he advised Gadadhara to remain in Puri and continue his service. Pandita Gadadhara adamantly replied that it would be his own fault only and that instead of going with Prabhu he would go to visit his mother in Ekeswara. In that way he tried to relieve Prabhu of the responsibility of his giving up his service to the deity of Gopinatha.

Gadadhara began to travel alone but Mahaprabhu recalled him on his way to Kataka. Out of love for Sri Gauranga Gadadhara had thrown away as a trifle of grass his promise, his KR'sna seva, everything. Within his mind Mahaprabhu was

satisfied with the devotion of Gadadhara but outwardly he displayed mock anger. Holding Gadadhara's hand Caitanya told him that his intentions had been fulfilled and he had travelled a long distance from Kshetra. He told Gadadhara that although he had travelled simply for his own happiness Mahaprabhu was feeling sorry to see that he had broken his two vows. Prabhu ordered him to return to Nilacala. After their discussion Prabhu boarded a boat and left Gadadhara behind. When Gadadhara fell on the ground unconscious Mahaprabhu ordered Sarva Bhauma to care for him. On the request of Prabhu Sarva Bhauma and others brought Gadadhara Gosvami back to kshetra where Gadadhara spent his days miserably until Prabhu's return. According to the Karcha written by Sri Swarupa Gosvami, a great ascetic and a great brahmin, Gadadhara Gosvami who was famous by the name of Pandita is no doubt an incarnation of Radha in Sri Gaura Lila. This is the opinion of Narahari Sarkara and all the favorites of Mahaprabhu and Damodara.

In his discussion with Mamu, Narottama learnt that Gadadhara was unable to bear the separation from Prabhu and thought only of meeting again. When Gaura Sundara returned to Chitra with his associates from Vrndavana Pandita Gosvami went forward to meet his Lord but fainted on the ground in great emotion. Prabhu Nityananda also came from Gauda and paid his respects to the deity of Sri Gopinatha.

According to Sri Caitanya Bhagavata Sri Nityananda was overwhelmed in ecstatic joy when he observed Sri Murari Mukha in a beautiful standing posture. When Gadadhara came to know that Nityananda had arrived, he stopped reciting Bhagavatam and hurriedly went to meet him. When they looked in each other's faces they at once embraced and began to shed tears of joy. They addressed each other and each told the other that on that day his eyes had become purified and his life had become successful by getting that association. They lost all worldly feelings and floated in an ocean of devotion and joy. Observing their ecstatic condition, the other companions also cried in joy.

What friendly relations were exchanged between Nityananda and Gadadhara. Gadadhara would not tolerate any person who vilified Nityananda and would not meet anyone who had no love for Nityananda or his followers. Sri Mamu Gosvami admitted to Narottama that he could not control his tears while remembering the glorious past. Mamu remembered that both Gadadhara and Nityananda would sit here and talk about the grace of Sri Krsna Caitanya. Pandita Gosvami invited Padmavati Nandana to take alms from him. Nityananda Prabhu had brought one maund of rice with him from Gauda for Gadadhara. He had intended to request Gadadhara to cook the rice and after offering it to Gopinatha he would himself feed Gadadhara. Gadadhara gladly accepted the rice and prepared a curry of edible herbs picked from the tota. He also quickly prepared a sour broth of soft tamarind leaves and the sweet smell of the cooked rice filled the air of the tota.

He first offered the cooked items to Gopinatha. Accidently Gaura Rai who was competent to know the minds of others - appeared there and laughingly accused them for not inviting him, stating that he also had a share in those items. He made

them understand that he and them were non different. Pandita Gadadhara gladly brought the offered food from Gopinatha to Mahaprabhu. The Lord directed him to distribute the food on three plates and the three of them would dine together. Gaura Hari sat with Nityananda on his right side and Sri Pandita on his left side as they ate.

Sri Mamu Gosvami could not forget the memory of that divine sight. Sri Gaura Candra appreciated Gada's fine cooking, as did Nityananda. Gadadhara was so satisfied with their praise and after washing their mouths they all sat together to rest. The memory of that association will never be forgotten.

Mamu Gosvami also showed Narottama the tattered asana used by Sri Gosvami or sometimes by Gaurahari when he would come down to hear the recitation of Bhagavatam from Sri Gadadhara. He showed Narottama the tear-marks of Mahaprabhu on the pages of the Bhagavatam for Mahaprabhu would cry while hearing it. At last Sri Mamu Gosvami confessed his inability to adequately describe the pastimes of Mahaprabhu and Gadadhara in this tota.

Mahaprabhu's sudden disappearance in the temple of Gopinatha

Sri Mamu Gosvami told Narottama that one day Gaurahari said something to Gadadhara Pandita after which they both began to cry. Their tears were sufficient to liquify hard rocks. Mahaprabhu entered the temple of Gopinatha and did not come out. He disappeared forever and the world sank into utter darkness. Sri Gadadhara Gosvami fell unconscious on the ground and all the Mahantas cried in loud grief. But at that moment the voice of Gaura Gunamani - the great lover of his disciples – consoled them by saying that Srinivasa, the son of a brahmin who was grief stricken upon getting news of the Lord's disappearance was now on his way to Nilacala. Although Srinivasa had decided to give up his life, unable to bear the Lord's disappearance, Mahaprabhu had consoled him and he would soon reach Nilacala. He advised Gadadhara Gosvami to compose himself for only he would be able to save Srinivasa from the depth of his misery. Prabhu's soncolation gave purpose to Sri Gosvami's life and after a few days Srinivasa reached Tota.

Everyone was impressed with the beautiful loving features, the youthful body and the beautiful eyes of Srinivasa. Srinivasa fell at the feet of Sri Gosvami who stretched out his hands to embrace the boy with tears in his eyes. Sri Gosvami accepted Srinivasa affectionately as his own son. When Srinivasa left for Vrndavana, Sri Gosvami sat here with a determined mind. Day by day his body grew thinner and the earth became wet from his tears. Suddenly one day, with a heavy sigh as hot as a flame of fire, Gosvami left this world.

Sri Mamu Gosvami cried as he described these pastimes to Narottama. He had previously been informed of Narottama's arrival and although his miseries knew no bounds, Narottama's presence was a great relief for him. He advised Narottama to remain patient in every aspect of his life and to tell these pastimes of Mahaprabhu and Gadadhara Pandita to Srinivasa. He also advised Narottama to

leave Nilacala and start for Gauras early as possible for he was responsible for the salvation of the people Gaudadesh. Prabhu Caitanya had great love for narottama and by his mercy Narottama would bring relief to suffering mankind. He also ordered Narottama to absorb himself in nama sankirtana, for that was the desire of Mahaprabhu. After much discussion, Mamu Gosvami permitted Narottama to leave Nilacala.

Thakura Narottama meets Sri Gopala Guru

Narottama met Sri Gopala Guru in the house of Sri Kasi Misra. He welcomed Narottama affectionately and told him that only by the grace of the Lord he had lived long enough to meet Narottama. In the absence of Mahaprabhu his place had become miserable, He showed Narottama a seat made of grass where Mahaprabhu used to sit, a bed where Mahaprabhu would lie when Sri Govinda would massage his legs. Narottama fell on the ground crying loudly in grief when he saw these.

Sri Gopala guru took him in his arms and they both cried as they held each others hands and arms. After sometime Sri Gopala Guru pacified Sri Narottama and showed him other places where Mahaprabhu would sit or stand or lie in his state of ecstatic meditation. He also described the purely divine character of Sri Vakreswara.

Thakura Narottama in the Gundica temple

With the brahmin, Jagannatha visited the Gundica temple. Jagannatha told Narottama that this was the road used by Sri Nilacala Candra in his festival. It was here that Prabhu danced before the chariot and the whole world was enchanted by his san kirtana. Here Prabhu pushed the chariot with his head, and here he favored Sri Prataparudra. In this tota with his followers, Prabhu had eaten Sri Mahaprasada. Jaganantha also showed Narottama the Gundica temple where Sri Sacinandana performed many lilas. He told him that there was nothing more pleasing than cleaning the floor of the Gundica temple. Sri Caitanya and his disciples bathed in the Indradumna Saravara which Jagannatha pointed out along with other pastime places of Mahaprabhu. He took Narottama to the house of Acarya where he explained Narottama's intentions. Acarya gladly blessed him but admitted that he was afraid that he would not live long enough to meet Srinivasa. He asked Narottama to report everything to Srinivasa and was pleased to hear about the spiritual accomplishments of Sri Syamananda, the disciple of Sri Hrdaya Caitanya. He expressed his desire to meet Sri Syamananda, which would be possible only if Syamananda went there very soon. Acarya began to shed tears while conversing with Narottama and after sometime Narottama bid farewell to him.

Thakura Narottama's journey to Gauradesha via Utkala

Narottama left Nilacala. Syamananda lived in Utkala and kept himself engaged in nama san sankirtana with his followers. When he heard of Narottama's arrival near his place he at once went to meet him. Whoever saw the divine meeting of Narottama and Syamananda were overwhelmed. Syamananda invited Narottama to his house and the people of Nrisimharpura were happy to meet Narottama. Syamananda and Narottama passed their time together in a lonely place discussing many topics. After informing Syamananda about the news from Sri Kshetra he started for Gauda.

Thakura Narottama in Sri Khanda

Syamananda left for Nilacala and Narottama went to Gauda. Simply observing Sri Khanda, Narottama began to cry. He entered the house of Narahari Sarkara Thakura who was very happy to meet him and told his followers that he had once met Narottama's father when he occasionally visited Gaura. Narottama's father was the king Krsna Nanda Rai. It was by the wish of Prabhu that Narottama had taken his birth in that house. Mahaprabhu had many plans for Narottama so Narahari Sarkara had been eager to meet. Narottama bowed at the feet of Narottama Thakura and the Thakura cordially embraced him, drenching his body with tears.

He asked Narottama about Sri Kshetra but simply lamented when he heard the miserable condition of the followers of Mahaprabhu which was caused by the Lord's disappearance. Narottama later said that he hoped Mahaprabhu would bless Narahari and fulfil all of his desires. Narahari gave Raghunandana to Narottama as an assistant as they visited the temple of Mahaprabhu. Narottama was overwhelmed with emotion upon seeing the beautiful deity of Mahaprabhu and paid his heartfelt respects to the deity. In Sri Khanda he met many followers of Mahaprabhu and from there he went to Jajigram.

Thakura Mahasaya at the house of Srinivasa in Jajigram

Narottama went to the house of Srinivasa Acarya in Jajigram. Sri Acarya had been sitting with his followers outside his house and he embraced Narottama before Narotama could even bow at his feet. Sri Acarya introduced him to his followers but they spoke together for a long time in a solitary place. He asked Narottama about Navadvipa, Nilacala and other places which Narottama had visited in his travels. They shared mutual sentiments about the incidents that had occurred in the various places. Srinivasa Acarya advised Narottama to go to Khetarigrama as soon as possible where he had many responsibilities. He had to arrange for the worship and care of Sri Vighraha. Sri Acarya assured Narottama that he would bring his disciples there in a short while but he forbid Narottama to be anxious if he was late in reaching Khetari.

Sri Narottama in Katwa

While entering Kantaka city, Narottama could not control his emotions. Hearing

of Narottama's arrival, Dasa Gadadhara was roused from his deep grief and became happy for the opportunity to meet Narottama. At Dasa Gadadhara's house Narottama stretched himself out on the ground before the feet of Gadadhara. Dasa Gadadhara affectionately embraced him and sat him by his side. As Narottama reported the news from various places, Dasa Gadadhara could not check his own crying. Narottama did not stay there long but continued on his way to Khetari.

When he saw the place from where Mahaprabhu had entered his life of asceticism, Narottama fainted in emotion and wet the ground with his tears. He met the companions of Mahaprabhu there and continued his journey via Radhadesha.

Thakura Narottama in Ekchakragrama

The village called Ekchakara in Radhadesha is the birth place of Prabhu Nityananda Rama. When Narottama entered Ekchakra Prabhu Nityananda appeared before him in the guise of an old brahmin. He showed Narottama the places where Mahaprabhu and his companions used to roam. But Nityananda failed to deceive Narottama who immediately recognised the old brahmin in his true identity. Knowing him to be Nityananda Balarama, Narottama fainted on the ground and tears rolled continuously from his eyes. On the wish of the Lord Narottama controlled his emotions but Nityananda forbid Narottama to tell anyone about this incident. After dedicating himself to the feet of Nityananda Prabhu Narottama circumbulated the whole village of Ekchakra and taking the blessings of Prabhu Nityananda Narottama started for Khetari.

Return of Thakura Mahasaya to Khetari

After taking directions to Khetari from many travellers Narottama soon reached the bank of the river Padmavati. He had to cross the river to reach Khetari where people had already heard about his arrival. The residents of Khetari were very happy to see the loving demeanor of Narottama. One man said that he had never seen another example of such stoicism. Another man answered that to a Vaisnava all places are equal because in place he has the same duty of uplifting sinners from abomination. Another person said as there were sufficient heretics in Khetari Narottama would definitely remain there. He realised that Narottama had intentionally returned to deliver those heretics.

Although they made so many predictions each person feared that Narottama might leave on pilgrimage. When they thought like that and began to cry, they received an oracle telling them that Narottama would remain in Khetari to benedict mankind with salvation through the practise of devotion and Harinama. In their joy people bowed again and again to the feet of Narottama. They found a beautiful calm and quiet place for Narottama who established himself there. Sri Khetari was a large village with many different localities, each with a different name. The name of the capital is Gopalapura wherein the wealthy people dwelt. The people of Gopalapura always engaged themselves in worldly pleasures. They were neither religious nor spiritually inclined and they had no fear of their grim future.

Thakura Mahasaya became seriously anxious for their welfare and intent on their upliftment.

The acceptance of family life by Srinivasa Acarya Prabhu

Sri Acarya spent his days restlessly in Jajigram. Sri Raghunandana came to Jajigram and took up the task of arranging a marriage for Sri Acarya. Sri Gopala Cakravarty of Jajigram was eager to get his daughter married to Sri Acarya and Sri Raghunandana advised the brahmin Gopaladasa that Srinivasa would be the most fit candidate for his daughter. Sri Gopala was very happy about the arrangement and took advice from all his friends who gave their unanimous support without hesitation.

On the auspicious third day of Krsna Tithi in the month of Vaisakha, Srinivasa Acarya married the daughter of the brahmin Gopaladasa. Formerly the name of the bride was Draupadi but at the time of the marriage she was given the name Iswari. With her golden complexion, this girl was the image of Vaktidevi in a human form. At the time of the marriage she also took initiation from Sri Acarya and gained divine powers. Sri Gopala also took his initiation from Sri Acarya. Two sons of Gopaladasa named Syamadasa and Ramacandra also took their initiation and were named Syamananda and Ramacharanaksha. The inhabitants of jajigram praised the brahmin Gopala for the marriage arrangements and Sri Sarkara Thakura, Dasa Gadadhara and others also praised Srinivasa.

Acarya Prabhu's teaching of the Gosvami writings

Srinivasa began to teach his disciples from the books of the Gosvamis. People were impressed by the depth of Srinivasa's knowledge and his capacity to teach. The sons of Dwija Haridasa, Sridasa and Gokulananda, both knew that when their father went to Vrndavana after the disappearance of Prabhu, he had advised them take initiation from Sri Acarya. They decided to carry out his order without delay, and thus they went to Jajigram where they happily met Sri Acarya. The desire of their father became fulfilled as they both sank in the ocean of love and devotion for Radha and Krsna. Sri Acarya asked them their names and intentions in coming to him and after hearing their story Sri Acarya was joyful. When they requested diksha mantra from Sri Acarya, he told them that they would have to wait because they should first study the spiritual lessons and study the books. They began to study under Sri Acarya and people in general were astonished to see their sincere effort.

Ramacandra Kaviraja and Sri Acarya Prabhu

Sridasa and Gokulananda became favorite disciples of Acarya Prabhu. One day Acarya went to a tank in Jajigram which was situated on the western part of his house. As he sat there with his followers he saw a bridegroom returning with his

new bride on a throne. Srinivasa was fascinated by the beauty of the bridegroom which could be compared to the beauty of kandarpa. His body was as soft as butter and covered with many ornaments. He had black hair and a golden complexion with a golden ketaki and champak flower. He had a bright forehead and beautiful eyebrows, eyes, nose, ears and cheeks. He had a charming moon-like face, red lips, a broad neck like a lion or a conch. He had a wide chest, well shaped belly and a navel with wrinkles on his belly. He had long arms which stretched down to his knees, fine artistic fingers, a thin waist, beautiful legs and knees. He wore a new dress and excellent dress of silk.

Sri Acarya wondered who he might be. He might be the son of Gandharva or a Aswini Kumara. His form was as beautiful as a demigod, but what was the use of this beauty? It could not be used successfully by the young man unless he dedicated himself to the worship of Krsna. He inquired from one of the companions of the marriage party about the name, caste and home of the bridegroom. He learned that the young man was Ramacandra and he was famous as a great scholar, a king and a poet. He was also a well respected doctor of the Vaidya class who lived in the village Kumara Nagara. Having learnt all the particulars, Acarya smilingly returned to his home.

Ramacandra heard the questions posed by Acarya to his associates and saw Sri Acarya from his throne. He was captivated by Srinivasa and eagerly desired to meet him again. He spoke to one and passed some miserable days in his house. At night he took shelter in a brahmin's house and passed the evening sitting at the feet of Sri Acarya. Again in the morning he went to the house of Sri Acarya and stood before him with tears in his eyes. Like an uprooted tree he fell at the feet of Srinivasa. Lying on the ground, his body was covered with dust.

Acarya held up both his hands and embraced Ramacandra affectionately. He put his hand on the head of Ramacandra and told him that he must have been a dear friend from his previous life. They now had the opportunity to meet and associate again. He told Ramacandra that he had finally got Narottama's association in the same way. Acarya Srinivasa said that if Narottama would be his one eye then Ramacandra would be his other and they were both his two hands. On hearing the name of Narottama, Ramacandra felt a natural attraction for him. As he heard the description of Narottama from Sri Acarya, Ramacandra concluded something within his mind which he did not disclose to Srinivasa. But Srinivasa could read his mind and assured him that his desire would soon be fulfilled.

He began to teach the Gosvami books to Ramacandra and was enchanted by Ramacandra's capacity to understand. At an auspicious moment he gladly gave Ramacandra diksha in Radha Krsna mantra. As a disciple of Sri Acarya, Ramacandra's mind filled day by day with devotion, increasing his attraction for divine love. These topics have been written by poet Karnapura in his book. He who listens attentively to these topics is sure to attain that divine love. Keeping the feet of Srinivasa Acarya within his mind Dasa Narahari writes Bhaktiratnakara.

CHAPTER 9

Glory to Sri Sacinandana Gauricandra.

Glory to the son of Padmavati, Nityananda

Glory to the son of Navadevi, Sri Advaita.

Glory to the son of Ratnavati, Gadadhara.

Glory to Srivasa and other favorite companions of Mahaprabhu.

I am an ignorant person and I request the Vaisnava Prabhus to fulfil my mission.
Glory to the listeners whose superb qualities know no bounds.

The repentence of King Vira Hamvira

The king of Vana Vinsupur, Sri Vira Hamvira, became eager to see Sri Acarya. He constantly wondered when his master would come to Visnupur. He regarded himself as an orphan with no one to care for him in this world. Without Prabhu Srinivasa he was gradually sinking into utter darkness. He repented his previous activities because of which the Gosvamis of Vrndavana had been offended by him. Because of those offenses he would never get the mercy of the Gosvamis. While remembering his offenses to the Gosvamis he grew reticent and tried to control his despair.

Seeing the king in this state of mind, his courtiers and friends tried to console him by telling him that Acarya had gone only for a few days and would soon return. They forbade the king to think of the subject because they knew that Acarya Prabhu had great affection for him. They knew that if Acarya Prabhu favored him, he would also get the mercy of the Gosvamis. They assured him that he should not feel repentent for any harm he had done to Acarya Prabhu's companions in Vrndavana.

While the courtiers were speaking with the king two persons arrived from Vraja with two letters from Jiva Gosvami. When the king fell immediately at their feet, the messengers were shocked by his humble behavior. After sometime they told the king that they were pleased to have gotten proof of the king's humble attitude, about which they had heard so much in Vraja. They gave him two letters from Jiva Gosvami - one for Acarya Prabhu and one for the king himself. The king reverently touched the letters to his eyes and head, and feeling himself very fortunate he opened the letters and read them with tear-filled eyes.

The sweet words of Jiva Gosvami could soothe the mind of anyone. After reading

the letter the king said that Prabhu's companions were certainly kindhearted for they had blessed such a worthless person as himself. The king cried with gratitude and thereafter he showed very cordial and affectionate care towards the two messengers.

As Srinivasa Acarya was then in Jajigram, the king hastily wrote a letter himself and attached it to Jiva Gosvami's letter. He sent two men from his court to carry the letter to Srinivasa. Srinivasa received the letter and touched the one from Jiva Gosvami to his head. He was so moved by the letter from Sri Jiva that he could not control his tears. After he had composed himself, the two messengers gave him the letter from the king. From the king's letter Srinivasa could easily see that the king wanted to see him again, but in his reply letter Srinivasa informed the king that there would be some delay in his return. He wrote many different things to the king and the messengers returned with his letter to Visnupur. The king was most happy to receive the letter.

In Jajigram Sri Acarya taught his students that devotion was the best method of attaining Krsna. Srinivasa was in constant anxiety because the associates of Caitanya Mahaprabhu had disappeared from the world. Those who were still alive would not live much longer. Despite his anxiety he preached the philosophy of devotion boldly and attracted many students.

Once two brahmins from Ksetra came to study under Srinivasa. They reverently bowed to the Acarya and he embraced them. HE inquired about the condition of Sri Ksetra and was disappointed to hear that most of the followers of Mahaprabhu had left the world and Sri Ksetra was in a miserable condition. He also learnt that Syamananda had gone to Nilacala but had found only a few of the followers of Prabhu still alive. Syamananda had cried so pitifully in his grief that the stones and wood melted. Thereafter Syamananda had gone to Vrndavana.

The Acarya also cried when he received this news but continued to teach the Gosvami's books.

One day a Vasinava came from Navadvipa to meet Srinivasa Acarya. From him the Acarya learned that Suklambara and other associates of Mahaprabhu had recently left the world. At the same time another messenger came to Srinivasa with the news that Dasa Gadadhara had died that very day. Sri Acarya could not bear the news and fell unconscious on the ground. When he regained his senses he cried so loudly that even the animals and birds cried with him. At last he checked his misery and told his disciples that he would go to Vrndavana. During his absence Prabhu Rupa and Sanatana would be with them to help them understand the meanings of the scriptures. In this indirect way Sri Acarya offered his disciples a great boon.

Srinivasa Acarya goes to Vrndavana

One day as Sri Acarya sat alone he considered that most of the followers of Mahaprabhu had disappeared leaving him alone in this world. As he considered the

situation, a messenger arrived informing him that Sri Thakura Narahari had also disappeared. The words struck him like lightning and he fell on the ground crying. He passed the entire night in grief, determined that in the morning he would also leave this world. By the wish of Mahaprabhu, Prabhu Dasa Gadadhara and Prabhu Narahari appeared in Srinivasa's dream and consoled him. They dissuaded him from committing suicide, assuring him that they would always be with him. In his dream the two Vaisnava saints embraced him, but when he awoke he felt disappointed because he could no longer see them. In the morning he spoke confidentially to Ramacandra and then left for Vrndavana.

He reached Mathura rather quickly and first bathed in the Jamuna river at Visramaghata. One Mathura brahmana saw Srinivasa and wondered what had brought him so quickly to Mathura from Gauda. He approached Srinivasa and bowed respectfully, asking him the object of his visit to Vraja. When Srinivasa inquired about the well being of the residents of Braja, the brahmana sighed heavily and told him that although he came quickly during the month of Magha, nevertheless it was too late. Had Srinivasa come only ten days earlier he could have seen the devotees, for on Krsna ekadasi in the month of Magha, Dvija Haridasa Acarya had disappeared from this world. Srinivasa lamented that he could not see Dvija Haridasa but the brahmana consoled him. Thereafter Srinivasa left Mathura and headed for Vrndavana.

In Vrndavana he met all the Gosvamis and bowed at their feet. He had arrived on the day of Vasanta Pancami. Sri Gopala Bhatta, Sri Bhugarva, Lokenatha and Sri Jiva Gosvami and other Gosvamis were all in the temple of Sri Govinda and when they saw Srinivasa coming they received him very cordially and each embraced him one after another. They asked Srinivasa about the well being of the devotees of Gauda but were deeply grieved when he reported the sad news of the disappearance of Mahaprabhu's associates. They lamented but they could not understand that Srinivasa had been driven to Vrndavana because of his own grief. Therefore they tried to console him and then all of them attended the Rajbhoga arati of Sri Govinda. Simply seeing the deities of Radha Govinda Srinivasa felt very happy. Thereafter Srinivasa and the Gosvamis ate Mahaprasad together. The Gosvamis then returned to their own houses and Srinivasa went home with Sri Jiva.

Syamananda Prabhu goes to Vrndavana

Syamananda also went to Vrndavana at that time from Sri Kshetra and first at the feet of Sri Jiva Gosvami. Sri Jiva affectionately embraced him and told him that Srinivasa was also there. Acarya Srinivasa bowed at the feet of Syamananda and holding hands they sat together. They talked together, occasionally shedding tears over sad news. After sometime they controlled their feelings, and Sri Acarya went alone to take his bath in the Jamuna river. After bathing he paid his respects to Jiva Gosvami and went to meet Gopala Bhatta Gosvami, bowing at his feet.

Thereafter Sri Acarya began to study once again under Sri Jiva Gosvami, and Sri Jiva was pleased by the Acarya's intent. From Sri Jiva, Srinivasa learnt the book Sri

Gopala Champu and other books and was happy to study under Sri Jiva.

The Vrndavana tour of Sri Ramacandra Kaviraja

Srinivasa Acarya had decided to stay in Vrndavana but his disciples in Gauda were feeling very lonely without him. One day in Sri Khanda Sri Raghunandana told Ramacandra Kaviraja gently that since this place had become vacant he should at once go to Vrndavana. He gave Ramacandra good directions and Ramacandra went first to Jajigram. The followers of Srinivasa told Ramacandra that it had become impossible for them to live without their Acarya. They requested him to go quickly to Vrndavana and bring Srinivasa back to them. After taking permission from the disciples of Srinivasa, Ramacandra returned home.

Thereafter Ramacandra began to think about Sri Narottama. He believed that his miseries would vanish if he could only live with Narottama.

Ramacandra's brother, Sri Govinda, was a man of extraordinary knowledge, competence and enthusiasm for his work. As they sat together in a quiet place Ramacandra told him that the next morning he would go to Sri Vrndavana. He advised Sri Govinda to move to a village named Telia Budhari, a holy place which was situated between the Ganga and Padmavati rivers. It was a large and well populated village inhabited by good natured people. Ramacandra suggested that Sri Govinda live there, for even his maternal grandfather, a very famous man, had often visited that holy place. He told Sri Govinda that his presence in that place would bring pleasure to many of the people and Sri Govinda at once agreed to follow the suggestion. Thereafter Ramacandra imparted various spiritual truths to Sri Govinda and the following morning left his brother and started for Vrndavana. Srinivasa had gone to Vrndavana about the end of Vaisakha and Ramacandra went there about the end of Pausa.

The life story of Govinda the brother of Ramacandra

After two to four days Sri Govinda left Kumar Nagara and went to Telia, where the villagers received him happily. The gentlemen of the village came forward to meet him and selected a beautiful place for him to live. They were impressed by Sri Govinda's good qualities and he was very happy to have their kind and affectionate association. Although Govinda was satisfied there he never forgot the mercy of Srinivasa Acarya. He wondered when the day would come that he would be a servant at the feet of Sri Acarya, when the Acarya would grant him diksa mantra and when he would be admitted into the companions of Sri Acarya.

As a devotee of Goddess Bhagavati, Govinda lived in Kumar Nagara, worshipping the Goddess with songs and poetry which were the delight of his many companions who were also worshippers of Shakti. The poet explained the reason for his attachment to Goddess Bhagavati. His maternal grandfather was a shakta who kept Bhagavati always by his side. His grandfather's name was Damodara Kaviraja and Damodara's daughter was Sunanda. Govinda was Sunanda's son. Govinda remained in his mother's womb too long and Sunanda was in great

distress at the time of delivery. Her maidservant hastily informed Kaviraja of the problem while he was engaged in worshipping Bhagavati. He did not speak to the maidservant but by certain movements of his hands and eyes he indicated that she should take the weapon of Sri Durga and show it to Sunanda. That would assist her in a painless delivery of her child. The maidservant could not understand Kaviraja's indications very well. She washed the weapon in water and gave the water to Sunanda to drink. Thereafter Sunanda quickly and painlessly gave birth to a beautiful son.

The child grew day by day like the moon. Everyone in the vilalge knew that he was born by the mercy of Sri Bhagavati. As a young child he lost his father and gained no worldly education. His maternal grandfather cared for him throughout his childhood, moulding Govinda according to his own doctrines and rituals used in worshipping Bhagavati. Other people also advised Govinda to continue the worship of Bhagavati. They insisted that no activity could be successful without the pleasure of Bhagavati.

When Ramacandra took initiation from Sri Acarya Sri Govinda assured himself that since he had been worshipping Bhagavati sincerely from his childhood, Bhagavati would certainly grant him salvation. But as he was thinking this an oracle from Bhagavati told him that if he did not worship Krsna he would not get salvation. Although he was unhappy, Sri Govinda decided to become a disciple of Sri Acarya Prabhu and worship the lotus feet of Krsna. For that purpose he went to Jajigram only to learn that Sri Acarya had gone to Vrndavana. Govinda lamented his misfortune, but he considered the kindness of the Vaisnavas who had told him about his own father, Chiranjiva Sena. Chiranjiva was a disciple of Caitanya Candra and Govinda lamented that he could not follow the path of his devoted father. He regarded himself as a worthless person in this world and lamented his misfortune.

Govinda cherished the hope of meeting Sri Acarya so that a change would occur in his wicked mind. He remembered his elder brother whose life had already been moulded by the favor of Acarya Prabhu. He lamented that even though his elder brother had gotten the favor of the Acarya he himself had not. He cried as he rebuked himself and soaked his body with tears. At that moment an oracle from the sky told him that his desires would be fulfilled within a few days. From that very day Govinda's devotion to Radha and Krsna increased steadily. Ramacandra was glad to find his brother in this transformed state of mind. When Govinda moved to Telia Budhuari villae he first lived on the Western side which was known as Sri Paschimapia and later settled in Budharia. In every sphere of life Govinda liked to depend on his elder brother.

Sri Ramacandra Kaviraja in Vrndavana

As Ramacandra travelled hurriedly to Vrndavana people who observed him remarked that they had never seen such a person. They thought he was probably the son of a king from Gauda. Some people thought he not even a human being but rather a deity. When he arrived in Vrndavana someone informed Sri Jiva

Gosvami that a beautiful person, with skin as bright as gold, had come from Gauda. They told Sri Jiva that they were charmed by the sight of that man who was wandering aimlessly in Vrndavana, crying as he enjoyed the beauty of the holy dhama. Sri Jiva asked Srinivasa if he knew who the man was and Srinivasa said that it must be Ramacandra.

Srinivasa had previously told Jiva Gosvami about Ramacandra, so Sri Jiva ordered his followers to bring Ramacandra to his place. When Ramacandra arrived he bowed at the feet of Sri Jiva and Srinivasa Acarya and both of them lovingly embraced Ramacandra. They asked him questions about the places which he had visited on his trip and Ramacandra first reported what Khandavasi Sri Raghunandana had told him. He also reported what he had heard from other Vaisnavas and he told them the progress of his own study and the result of the long tour which he had completed to Gaya, Kashi, Ayodhya and Prayaga.

From this report Sri Jiva Gosvami could understand the condition of those holy places since the disappearance of Mahaprabhu and his beloved companions. Ramacandra informed them that the inhabitants of Gauda wanted Srinivasa to return and both Srinivasa and Sri Jiva took the request seriously. Thereafter they took Ramacandra with them to visit the temple of Radha Damodara.

While observing the deities of Radha Damodara Ramacandra fell on the ground crying and while visiting the Samadhi of Rupa Gosvami he was moved with emotion. When he cried loudly, calling out the name of Sri Rupa, Sri Jiva took him on his lap and pacified him.

He visited the temples of Sri Govinda, Gopinatha, Madana Mohan, Radha Damodara and Sri Radha Raman and wherever he went he could barely restrain his emotions. He also visited the samadhis of Sanatana Gosvami, Kasisvara Pandita and raghunatha Bhatta although it filled him with grief. Sri Gopala Bhatta, Lokenatha, Sri Bhugarba and other Vaisnavas came to meet and bless him.

Sri Ramacandra visits Radha kunda

Thereafter ramacandra visited Aritagrama and also visited radha and Syama kunda. After bathing in the kundas he met raghunatha dasa Gosvami and bowed at his feet. Raghunatha embraced him affectionately, and was later impressed by Ramacandra's ability to write verses. Ramacandra also met Krsnadasa Kaviraja and other Vaisnavas of that area. He visited Giri Govardhana and roamed happily in the twelve forests. Sri Bhatta Gosvami and others in Vrndavana praised Ramacandra and because of his talent as a poet they offered the title of Kaviraja to him. Ramacandra assisted his guru Srinivasa Acarya in serving Sri Gopala Bhatta Gosvami in various ways. Sri Jiva Gosvami was happy to observe the sweet relationship between the guru and his disciple.

Srinivasa Acarya returns to Gauda

Having received news of his disciples in Gauda from ramacandra, Srinivasa

decided to return home and hastily took leave from everyone in Vrndavana. On the auspicious day of the full moon in the month of Vaisakh, the Simhasama-Yatra of Radha-Raman took place. On this occasion there was a large festival in the house of Sri Bhatta Gosvami and Srinivasa enjoyed the festivities. Sri Jiva Gosvami announced that Srinivasa would return to Gauda and on the day after the full moon Sri Jiva once again entrusted Syamananda to Srinivasa. He also gave Srinivasa some books which had been revised by him. The Gosvamis of Vrndavana gathered in the temple of Sri Govinda to bid farewell to Srinivasa. The Acarya bowed at their feet and then went to see the moon-like face of Sri Govinda. Ramacandra and Syamananda also bowed at the feet of the Gosvamis.

When they departed, Sri Jiva walked a long distance with them but when Srinivasa insisted that he stop, he returned to his home. The Acarya proceeded quickly via Mathura and after a few days he arrived in Vana Visnupura. Getting news of his arrival, the king came forward quickly to meet them. He lay prostrate at the feet of Acarya Prabhu, but the Acarya put his foot on the head of the king, lifted him from the ground and embraced him.

Srinivasa Acarya introduced Ramacandra and Syamananda to the king and king bowed at their feet with tears in his eyes. The king admitted his good fortune in meeting them by the mercy of Srinivasa Prabhu. Ramacandra and Syamananda happily embraced Vira Hamvira. Whoever accompanied the king was equally happy to see Srinivasa and his two followers and when the king took Prabhu to his house, the inhabitants of the village were very pleased. Srinivasa Acarya and his two friends started san kirtana in Vana Visnupura.

Sri Syamananda's visit to Utkala

Syamananda remained in Visnupura for ten days and then left for Utkala. When the king heard of Syamananda's journey he thought to himself that it was truly impossible to understand the inner mind of a mahanta whose only goal is to deliver various places of the world from damnation. He was disappointed that Syamananda would not stay in Vana Visnupura and he feared he would never see him again. The king gave many gifts to Syamananda and this pleased Srinivasa very much. Acarya Thakura embraced Syamananda, soaking his body with tears. Syamananda bowed at the feet of Sri Acarya and then started his journey. Srinivasa held his hand and walked with him until Syamananda forbid him to come any further. After that Srinivasa returned to his house and Syamananda bid farewell to Ramacandra Kaviraja and the other residents of Vana Visnupur who all cried bitterly as he left. A few days later Syamananda and many followers reached Utkala. The people of Utkala came running when they heard of Syamananda's arrival. Sri Rasika Nanda and others came forward happily to meet him. Syamananda stayed at Nrisimhapura and immediately sent a letter back to Visnupura telling of his arrival. Sri Acarya was very satisfied upon receiving the letter.

Srinivasa Acarya gives diksa to king Vira Hamvira

Srinivasa Acarya remained in Visnupura for two months and fulfilled the desires of many people. He was pleased to find that the king had a good capacity for studying and understanding the religious books. He granted the king diksha in radha Krsna mantra. Sri Acarya taught him the meaning of Sri Kamagayatri and also taught him how to recite silently and repeatedly the names of Hari. He appointed his favorite disciple Ramacandra Kaviraja to teach the king, and told the king how Sri Jiva Gosvami had been satisfied by Ramacandra's scholarly abilities and how Sri Jiva had called him Caitanya Dasa. The king shed tears of joy and fell at the feet of Srinivasa Prabhu he humbly offered his respects to Acarya and by the mercy of his guru the king got everything he wanted. The queen of King Vira Hamvira also requested the mercy of Sri Acarya, and being satisfied by her prayers, Srinivasa also granted her diksha. The qualified son of Vira Hamvira, Sridhari Hamvira, also became a disciple of the Acarya.

King Vira Hamvira expressed his desire to instal the deity of Kalachand and make arrangements for his worship. Sri Acarya Prabhu performed the first bathing of the deity. Everyone in the king's state was glad to see the beautiful deity of Kalachand. They all discussed the king's good fortune at acquiring such a beautiful deity.

Sri Acarya Prabhu dedicated the king to the lotus feet of Sri Kalachand and the king dedicated himself to the feet of Sri Acarya whole heartedly. One day the king in his dream composed and sang some songs which his wife heard. When the king awoke from his sleep, the queen requested him to sing the songs once more. While the king humbly sang his songs the queen cried tears of joy. She fell at the feet of the king without any hesitation and both of them were moved in ecstatic love and devotion. Sri Acarya and his companions were pleased by the sincerity of the king and his followers.

Acarya Prabhu's favor towards Hari Narayana

King Hari Narayana of Sikhara bhumi wanted to be a disciple of Srinivasa Acarya. As he preferred the worship of Lord Ramacandra, he wanted to be initiated in Sri Rama mantra. Srinivasa Acarya was happy to see the sincerity of the king and was eager to fulfil his desires. Trimalla Bhatta's son was in Ranga Kshetra and Srinivasa sent him a letter ordering him to come quickly. He arrived in Panchakuta and after learning everything from Srinivasa, affectionately gave Rama mantra to Hari Narayana. After that he dedicated Hari Narayana to Srinivasa Acarya. Srinivasa taught him all of the religious doctrines and was happy to find that Hari Narayana was a man of sweet disposition.

One day while Acarya Thakura was discussing Lord Krsna with his followers, a person arrived from Jajigrama with a letter. He learned from that letter that the people of Sri Khanda were eagerly awaiting his arrival and he should go there as early as possible. But when the residents of Vana Visnupura heard the contents of the letter they were very perturbed. Seeing the anxiety of King Vira Hamvira, Sri Acarya told him that he would go to Kheturi via Sri Khanda and Jajigrama and after a short while he would return to Visnupura. The king wanted to accompany Sri Acarya but Srinivasa consoled him and asked him to be patient as he would

soon get the association of Narottama. Sri Acarya assured him that he would go to Jajigrama so that he could send a letter to Narottama asking him to go directly to Visnupur. The king and his companions were relieved by this proposal and accepted the fact that Srinivasa Acarya would leave the next morning.

Sri Acarya leaves Visnupur

In the morning Sri Acarya and his followers left for Jajigrama from Visnupur. Many people came to say farewell and the king gave him many gifts. He walked with Sri Acarya for some distance and then returned to Visnupur. While the king and his men wondered when they would see the Acarya again the Acarya and his followers hurriedly went to Jajigrama. Upon their arrival the residents of Jajigrama forgot all their miseries.

Acarya Thakura in Sri Khanda

From Jajigrama Acarya Thakura quickly went to Sri Khanda where he entered the courtyard of Sri Gauranaga Mandir and tearfully viewed the deity of Gauracandra. Losing his self-control, Sri Raghunandana stretched out his arms and embraced Srinivasa for a long time. Srinivasa tried to bow on the ground at his feet but was unable to do so as Sri Raghunandana would not release him from his embrace. When Sri Raghunandana inquired about the well being of the residents of Vraja, Acarya sorrowfully told him that due to the worldly disappearance of Mahaprabhu, the intimate associates of the Lord were all passing away day by day. A few remained alive only by the wish of the Lord. Sri Raghunandana could not tolerate this heart breaking news and fainted on the ground in his lamentation he felt that the earth was sinking into utter darkness. Prabhu Narahari and his intimate followers had abandoned him and alone he had to bear the miseries of the world. On hearing about the death of Narahari, Srinivasa also cried in grief. No one could console them. On the contrary, just seeing them, others also began to cry and the air of Sri Khanda was filled with lamentation. The animals, the birds and all living beings of Sri Khanda cried with them, but after sometime Sri Raghunandana advised Srinivasa to go to Jajigrama and then to Kentuka Nagara.

Sri Acarya visits Katoa

After visiting Jajigrama Srinivasa went to Kantaka Nagara, the place from which Gauracandra had started his ascetic life. He cried doing darshan of the deity of Sri Gauranga and later he met the favorite devotees of Mahaprabhu. Sri Yadunandana Cakravarty, a learned disciple of Prabhu dasa Gadadhara, was in a miserable state of mind because of the death of his guru. His grief increased as he and Srinivasa cried and discussed the glory of Prabhu dasa Gadadhara. By the mercy of Mahaprabhu they were able to pacify themselves after a short while. They all asked about the various activities in Vrndavana and Sri Yadunanda thanked Srinivasa for coming to Kantaka Nagara to pacify them in their miserable state of mind. Then Yadunandana showed Srinivasa the seat of Prabhu Gadadhara who had passed away on the Krishnamasti day in the month of Kartik. He also showed Srinivasa the arrangements they had made to perform the festival on the death observance of

Gadadhara. They had invitation cards to everyone, and Yadunandana requested Srinivasa to come to Kantaka Nagara from Jajigrama and stay ten days to observe the ceremonies.

Srinivasa assured him that he would come in time for the occasion and then left for Jajigrama. From Jajigrama he sent a letter to Vira Hamvira and then went to Sri Khanda where he met Sri Raghunandana and told him about the festival. Raghunandana told Srinivasa that he had already heard about the passing away of Gadadhara during Kartik. After Gadadhara's disappearance Prabhu Narahari had grown emaciated and had not spoken a word to anyone. He cried continuously and then suddenly passed away on the Krsna ekadasi day in the month of Vaisakha. He showed Srinivasa the arrangements he had made to perform the death observance of Narahari and also informed him that he had sent invitations to all the companions of Prabhu Nityananda, Advaita and Sri Caitanya. The son of Nityananda Prabhu had agreed to come there. He would start for Jajigrama in the morning and then with all of his companions go to Kantaka Nagara where they would meet the followers of Mahaprabhu. After the festival they would return to Sri Khanda, spending a few days in Jajigrama also.

Having learned their program, Srinivasa happily went back to Jajigrama and met Ramacandra Kaviraja and the others. He told Ramacandra everything and they selected a place where the guests would rest and busied themselves collecting things for the festival. The residents of Jajigrama were excited about the eminent arrival of the followers of Prabhu Sri Caitanya. Srinivasa left for Kantaka Nagara the next day. In the morning Sri Raghunandana and his followers arrived in Jajigrama from Khanda. After spending sometime in the house of Srinivasa Acarya they all went to Kantaka Nagara. The residents of Kantaka Nagara came forward to receive all of the mahantas. I am unable to give a detailed list of all of the Mahantas and information about their residences, but I will mention a few: Sripati, Srinidhi, Vidyananda, Baninath Basu, Ramadasa, Kavicandra, Purusottama, Sanjaya, Sri Candra Sekhara, Sri Madhava carya, Kirtaniya Sastidhara, Sri Kamala Kanta, Brahmin Vaninatha, Visnudasa Nandana Pandita, Puranadara, Sri Caitanya dasa Karnaoura, Brahmin Sri Janakinath, Sri Gopala Acarya, Gopala Dasa, Murari Caitanya dasa, Raghunatha Vaidya, Upaddhyaya Narayana, Balarama Dasa, Dasa Sanatana, Brahmin Krsna Dasa, Sri Nakari, Manahara, Hari Harananda, Sri Madhava, Mahidhara, Ramacandra Kaviraja, Vasanta Lalvani, Sri Kanu Thakura, Sri Gukula, Sri Madhava Carya, Rama Sena, Damodara, Gyandasa, Nartaka Gopala, Pitamvara, Kumuda, Gauranga dasa, Nrsimha, Caitanya dasa, Dasa Vrndavana, Vanamali dasa, Bholanatha, Sri Vijaya, Sri Hrdaya nanda Sena, Lokenath Pandita, Sri Pandita Murari, Sri Kanu Pandita, Haridasa Brahmachari, Sri Ananta Dasa, Krsna dasa, Janardana, Sri Bhaktiratnadara, Dasa Narayana, Bhagavat Acarya, Bhagavat Acarya, Baninath Brahmachari, Caitanya Vallabha dasa, Sri Psupa Gopala, Sri Gopala Dasa, Sri Harsha, Sri Laksmi Natha Pandita and many other mahantas.

The people of the village were enchanted by the arrival of the great mahantas whose manliness was like the glory of the sun. Their style of walking and their graciousness figures impressed the people and soothed their eyes. They all noticed

the grace of Krsna Misra an Gopala, the two sons of Advaita chandra whose beauty was beyond description and who both were great scholars who accepted nothing but the service of Sri Krsna Caitanya.

Sri Vira Bhadra Prabhu, the son of Nityananda

Vira bhadra, the son of Prabhu Nityananda, was an ocean of spiritualism.

According to the book Sri Caitanya Caritamrta:

Sri Vira Bhadra Gosvami was the great heir of Prabhu Nityananda from whom came many branches. He was a Parama Bhagavata and was always absorbed in the verses of the Vedas. Internally he was a lover of God and externally he was a most humble man. He was the driving horse behind the establishment of the Caitanya cult of devotion. Because of his efforts people became interested in the doctrines of Caitanya and Nityananda. Prabhu Vira Bhadra was also known as Vira Candra by some people, and he was the source of happiness for everyone. Whoever came in contact with him was thereafter attached to him. While abosrbing the way that Vira Candra walked, people of Kantaka Nagara said that Vira candra possessed the beauty of Madana, the God of Beauty. His body was soft and tender but dffulent like golden lightning. His curling hair was silky and black and the beauty of the tilaka on his forehead enchanted the world. His beautiful eyebrows looked like a line of black bumble bees and his large eyes looked like lotuses. With beautiful cheeks, ears and nose, his face looked just like the moon. The Kunda flowers were ashamed of their own beauty when they saw his rows of beautifully white teeth. His broad chest, beautiful neck and long hands, his well shaped stomach and beautiful legs were all above description. He wore bright and deocrative clothes. The people of Kantaka Nagara dedicated themselves to the feet of this attractive person Vira Bhadra.

Sri Raghunandana anxiously awaited the arrival of the mahantas, Yadunandana finally reached him with news of the arrival of the mahantas in Kantaka and Sri Raghunandana and his followers went forward to receive them. They met on the banks of the Ganges and in that great gathering of Vaisnavas it appeared is if the ocean of love and devotion had overflowed its banks. They first visited the place from which Mahaprabhu had started his ascetic life. They cried when they saw that place and as their lamentations grew louder they rolled on the ground. Soon all the inhabitants of Kantaka Nagara - even the animals and birds - filled the air with sounds of crying. Thereafter the dust-covered mahantas went to the courtyard of Sri Gauranga where they saw the beautiful deity of Gaura candra and regained their composure. Thereafter they happily they happily went to the houses assinged to them.

Observance of the death ceremony of Dasa Gadadhara Prabhu

Srinivasa Acarya and his followers arranged the great festival and the village residents were enchanted by the grandeur of the daily program. Throughout the day and night the mahants performed san kirtana, filling the air of Kantaka Nagara with the sounds of ecstatic joy. Krsna Misra and Gopala danced in the midst of the san kirtana and they compound where they chanted and danced became crowded

with on-lookers. Even demi Gods took human forms to attend the festival. The mahantas sang and danced so intensely that their bodies perspired and quivered in ecstatic love. It seemed that the place was floating in a flood of divine love. Common people who attended the festival could scarcely understand how the mahantas continued three days in such singing and dancing. After the festival, the mahantas remained in Kantaka Nagara a few more days.

The Mahantas visit Sri Khanda

Thereafter Sri Raghunandana and his companions went to Sri Khanda, leaving the residents of Kantaka Nagara quite unhappy. Sri Yadunandana and others cried at the time of departure. But the mahantas had been fully satisfied by the reception they had gotten from Sri Yadunandana and his followers. Sri Raghunandana encouraged Yadunandana to visit Sri Khanda as soon as possible.

The mahantas went first to Jajigrama, leaving Yadunandana behind in Kantaka Nagara. The duties which he performed there are beyond description. He always looked after the needs of the poor for which he received great respect from the Vaisnava society. He wrote a wonderful narrative about Sri Gauranga, the recitation of which could melt stones and wood. He was the main branch of Dasa Gadadhara and he always engaged himself in worship of the deity of Gaura.

In his book Sri Gaura Gandesha dipika poet Kavi Karnapura described Dasa Gadadhara as Radha when Caitanya had appeared as an incarnation of Visnu. Dasa Gadadhara was the greatest of all the branches of Sri Gaura Candra. According to Sri Caitanya Caritamrta Gadadhara Pandita Gosvami was considered to be Gaura Prema Laksmi in Navadvipa but was formerly Syama Sundara Laksmi in Vrndavana. Sri Dasa Gadadhara was the predominating spirit of the branch of Sri Gaura Candra and was able to impress the Muslim Kazis to utter Hari nama. Poet Krsnadasa says that Gadadhara was also listed in the branch of Prabhu Nityananda. Sri Ramadasa and Gadadhara dasa were the two main disciples of Caitanya Gosvami. When Mahaprabhu ordered Nityananda to go to Gauda he sent these two people to help him. Gadadhara Dasa remained always in the service of Prabhu Nityananda, Krsnadasa also describes as a Gopini who was formerly one of the most intimate confidantes of Balarama in Vrndavana but had become an intimate follower of Nityananda in Gaura Lila. It was impossible for Sri Yadunandana to pass his days without Dasa Gadadhara. Everyone was impressed by the wonderful way Sri Yadunandana observed the disappearance ceremony of his guru.

The mahantas visit Jajigrama

When the mahantas reached Jajigrama they got a warm reception from the residents. Acarya Thakura was very glad to receive these Parama Bhagavata Vaisnavas from the various places and took them to his house where they held a great festival which started with nama sankirtana. They stayed there for two to five days and were satisfied by the sincere service of Srinivasa.

The mahantas visit Sri Khanda

Sri Raghunandana very respectfully took the favorite followers of Mahaprabhu to Sri Khanda where they were warmly received by the village people. They felt happy to have those great Vaisnavas in their village but in their happiness they lamented that the mahantas would also depart at some time. But they felt confident that the mahantas would stay long enough to observe the death ceremony of Sri Thakura Narahari. There were only four more days until the festival and the villagers felt that the whole of Sri Khanda would by then be flooded by nama sankirtana. People from outside Sri Khanda also flocked to the village to see the grandeur of the festival.

On the morning of Ekadasi, Sri Raghunandana dedicated himself to the companions of Mahaprabhu. Thereafter he went to the courtyard of Sri Gauranga and enthusiastically decorated it. All the mahantas appreciated the fine decoration of the pavillion and all of them were enchanted by the beautiful deity of Sri Gaura, the life of Sri Narahari Sarkara Thakura.

Srinivasa Acarya's Bhagavata recitation.

It was decided that on that day Srinivasa would recite verses from the Bhagavatam and explain their meanings. Raghunandana was happy with this decision and at once arranged for proper seats and invited the mahantas. Sri Pati, Sri Mohi and others took their seats; Krsna Misra, Gopala and Mahaprabhu Vira Bhadra sat on celestial asanas. After Sri Raghunandana affectionately escorted Srinivasa to his seat, all the mahantas requested Srinivasa to recite the Bhagavatam. They assured him that they would not mind him reciting for them and told him he should feel no hesitation to speak. Srinivasa bowed to the feet of the mahantas and then offered a flower, tulasi leaves and sandal paste to the holy book. He began his recitation with Mangala Carana. His voice was sweet like a cuckoo and the entire audience was enchanted by his recitation. He cried as he recited the verses of Sri Rasa Vilasa and then he explained the meaning of the Sanskrit verses in sweet language. The audience was fully satisfied by his recitation. Mesmerised by Srinivasa's sweet voice some of the mahantas said that the spirit of Sri Suka had entered Srinivasa. One person felt that Srinivasa had been empowered by Sri Veda Vyasa in his lucid explanation of the verses. Another person felt that it was the mercy of Gadadhara Pandita Gosvami which enabled Srinivasa to speak so sweetly. Others gave credit to Srinivasa saying that his mercy enabled Srinivasa to chant rhythmically. Another person felt that Sri Gauranga himself had explained the verses through the mouth of Srinivasa. Time passed unnoticed for the listeners were all absorbed in the sweet recitations of Srinivasa.

Finding that day was soon becoming night, Srinivasa stopped his reading of the Bhagavatam, paid respects to the books most humbly and then lay prostrate at the feet of Mahaprabhu's companions. Being satisfied with Srinivasa they affectionately placed their hands on his head and blessed him by saying that he had been able to pacify their grief stricken hearts. They prayed that Mahaprabhu would fulfil Srinivasa's desires and they felt that whoever dedicated himself to the feet of Srinivasa would certainly get the favor of Sri Krsna Caitanya. "By Your mercy, the living entities will get exemption from their miseries," said one devotee. While one

devotee embraced him intensely, another bent to touch the feet of Raghunandana, thanking him for arranging the recitation of the Srimad Bhagavatam by Srinivasa.

Sri Raghunandana directed his followers to assemble in the courtyard of Gauranga Mandir without delay. They decorated the pavilion and arranged everything for the beginning of san kirtana. he brought a khola, karatala and other musical instruments and prepared them for the kirtana. After the arrangements were made Raghunandana invited the mahantas. They first performed the Sandhya arati of the deity of Mahaprabhu and then began the san kirtana. They were happy to see the musical instruments, scented sandal paste, and beautiful flower garlands which were being kept in various containers. Raghunandana had prepared sandal paste and flower garlands for each mahanta in a different container and he requested each mahanta to accept it. They also offered sandal wood paste and flower garlands to the khola and kartalas of Sri Mahaprabhu. Sri Raghunandana and Sri Locana then took sandal paste and flower garlands to offer to Krsna Misra and Sri Gopala, the mahantas were enchanted by the beauty of the those two Vaisnavas. They also decorated the body of Sri Vira Bhadra with sandal paste and flower garlands. Then Prabhu Vira Bhadra signalled Srinivasa to give him sandal paste and flower garlands which he in turn offered to Sri Raghunandana. Sri Raghunandana was embarrassed and perplexed by Vira Bhadra's behavior so he turned and offered sandal paste and flower garlands to Srinivasa very affectionately. It was a beautiful scene with the great mahantas all exchanging sandal paste and garlands amongst themselves. As they stood beneath a beautifully decorated canopy some of the mahantas began to play the instruments. An auspicious roar resounded through the air and hundreds of lamps were lit around the compound where the san kirtana was held. The sounds of Khola, karatala, khanjala and kanja created a peculiar divine sensation. The main singers started kirtana by introducing their songs distinctly. The entire assembly was enchanted by the notations, tuning, scale, modulation of voice, musical time keeping and trilling of the kirtana. Whoever took part in the kirtana felt as though he had regained his youth. The compound was soon overcrowded and both the audience and the participants of the san kirtana had tears streaming down his face. Even demigods mingled with the ordinary people and enjoyed the san kirtana, floating in a ocean of happiness. Forgetting their own existence the mahantas chanted and danced madly in a kirtana which mesmerised the entire universe. How can I describe the dancing of Sri Krsna Misra and Sri Gopala?

Whoever saw the dancing of Sri Vira Bhadra forgot his miseries. The devotees lamented that they had only two eyes to see the beautiful dance. A blind man who was listening to the kirtana asked another man the name of the dancer. When he heard the name Vira Bhadra, he thought that the name contained the power to sweep away all evils the word Vira means destroying the wicked, and the word Bhadra means protecting the good. He lamented his blind illness and begged the Lord silently to correct his misfortune. His crying touched the heart of Nityananda Nandana who glanced affectionately towards the blind man. The blind man got back his vision and became mad with joy. A tremendous ovation acknowledged the glory of Vira Bhadra.

They passed the entire night in san kirtana, crying they remembered the glory of Mahaprabhu. Lifting their hands in the air they called out the name of Prabhu and his intimate associates, namely Nityananda Rama, Sri Advaita Acarya, Sri Pandita Gadadhara, Haridasa, Sri Vasa, Svarupa, Ramananda, Sri Madhava, Vasu, Murari, Mukunda, Gadadhara dasa and Narahari. They repeatedly requested Mahaprabhu to appear before them once with all his followers. As they rolled on the ground in despair and their bodies became covered with dust, the sound of their crying filled the air. Mahaprabhu could not restrain his affection toward such sincere devotees and he appeared before them. In this miraculous appearance, Mahaprabhu consoled his devotees in many ways, took away all their miseries, and drowned them in an ocean of divine happiness. In great satisfaction they bowed to one another, embraced each other and shared tears of joy. The night passed and in the morning they observed the Mangala arati for Sri Mahaprabhu. After observing the behavior of the mahantas, the village people began to shout the name of Hari. But the people had various opinions. One person lamented the short duration of the night and blamed Providence. In his opinion, such an ekadasi day as this came very rarely in one's life. On that day they had all observed the rainfall of love caused by the mahantas. Another person commented that the Vaisnavas had an important qualification in that they could fast or remain for the entire day and night. Another person said that it was only possible for the associates of Caitanya to observe the ekadasi day in such a way. One person felt that no one should ever take food on the day of ekadasi. Whoever took food or offered food to anyone on that day would be committing a great sin. But another person felt that only one who got the favor of the companions of Mahaprabhu could properly observe the ekadasi barata. In humility one man questioned whether he could get sufficient faith about observing the auspicious ekadasi day since he was a sinner. One person expressed his ignorance about the sanctity of the auspicious day while another man lamented his own misfortune at not taking the opportunity to prostrate himself at the feet of the Vaisnavas. One man tried to console others who were lamenting and then all of them went together to the compound of the san kirtana to offer obsequences to the Vaisnava mahantas. By this action they were able to get the mercy of the companions of Mahaprabhu. The mahantas appreciated the sincere efforts of Sri Raghunandana. It was the opinion of one person that whoever received the affectionate of Sri Raghunandana would certainly get the mercy of Sri Krsna Caitanya. Another person especially appreciated Raghunandana for his kindness towards poor, worthless and miserable people. Another person appreciated his humble disposition and his politeness. Someone else was enchanted by his beauty which could be compared with that of a kandarpa. One person appreciated his efficiency in singing, playing musical instruments and dancing while another person appreciated his arrangements for the kirtana which they had all enjoyed so much. While the mahantas were discussing the good qualities of Raghunandana, he arrived at that spot. He was embarrassed to hear his own glories for he was a humble person. Observing Raghunandana's humble state of mind, the mahantas were overwhelmed with emotion and embraced him for a long time.

Sri Raghunandana asked the mahantas how they should perform the observance of the day of Sri Dadashi Parana. The mahantas suggested that they should celebrate the day by eating the prasada of Sri Gauranga together. Sri Raghunandana was

happy to hear that suggestion and without delay he gathered a variety of ingredients and ordered his disciples to cook them carefully. The mahantas went to the houses and completed their routine morning duties of evacuating, bathing and chanting their religious prayers. Meanwhile many items were cooked and the priest of the temple offered them to Mahaprabhu. After Mahaprabhu had had sufficient time to honor the food, the priest took the preparations from the deity room. Sri Raghunandana called the mahantas and showed them the various items which had been offered to the Lord. They were all pleased to see the great variety of foodstuffs that had been offered to Mahaprabhu.

After the performance of arati, the mahantas took their seats. Devotees placed banana leaves and cups of scented drinking before each seat and carefully offered each mahanta the prasad of Mahaprabhu. Within the temple, the devoted priest affectionately performed the duties related to the Lord's bed time. He bowed to the Lord repeatedly and then left the deity room to serve prasad to the Mahantas. He distributed both cooked food and fruits to the mahantas and after that he gave them the holy water by which the feet of the Lord had been washed. The mahantas requested Raghunandana to eat with them, but he humbly refused, saying that he preferred the pleasure of watching them all eat together. They invoked the name of Sri hari and then they all began to eat. Sri Raghunandana greatly enjoyed the scene.

Sri Narahari Thakura appears to Sri Raghunandana

Sri Raghunandana quickly entered the Sri Bhoga mandir and took only a small portion of food. He went to a lonely place where Sri Narahari Thakura used to live, placed the seat of Thakura on the ground and put various items of food and a glass of scented drinking water before the seat. He offered betel leaves on a plate and a flower garland from Sri Gauranaga on a different plate before the seat of Sri Thakura. Thereafter he sat on a seat and absorbed himself in meditation through which he offered all these items to Thakura Narahari. After rising from his meditation he closed the door of the room and waited outside for sometime. Then he entered the room again to offer Sri Thakura water for washing. When he opened the door he saw Prabhu narahari- in a celestial body- was sitting on his seat. Raghunandana at once forgot himself and sank in an ocean of misery remembering the disappearance of Prabhu Narahari. Then checking himself, he offered Sri Thakura the water for washing. With tears in his eyes he took the seat of Prabhu Narahari on his head and paid his respects again and again. He then returned quickly to the place where the mahantas were eating and they repeatedly praised him for the excellent food preparations. Sri Raghunandana requested them to take more prasad. When they had finished they washed their mouths and then requested Raghunandana to take his seat and eat with his men. But Raghunandana first served Srinivasa and other devotees and when they were finished he finally took his own meal. Whoever received prasad from that festival greatly appreciated the activities of Sri Raghunandana in arranging such a large meal for everyone.

When Raghunandana had finished all of his duties he went to the courtyard of Sri Gauranga and requested the mahantas to attend the ceremony which is held when the Lord is awakened from his sleep. He also asked them to offer lamps before the

deity in the evening. After these two ceremonies the mahantas began san kirtana which continued through half the night. They slept during the second half of the night and in the morning they completed their routine morning duties of bathing etc. When Raghunadana met them in the morning, Sri Pati and Srinidhi told him that they planned to leave that very day. But Raghunanda requested them to stay for another two or four days. Brahmin Vaninatha told him that they would leave the next day but Raghunandana smilingly told him that there would be some question whether or not they would be allowed to leave the next day. He told them that there would be cooking in every house today and he would be most satisfied if they would complete their bathing. They all acknowledged his requests.

The preiset of Gaura candra brought the mahantas prasad and sweetmeats in many containers and also gave them the water which had bathed the feet of Mahaprabhu. When the food which had been cooked in every house had been offered to Lord Krsna the mahantas ate it gladly and passed their time talking about Lord Krsna. In his ecstasy Sri Raghunandana could not understand how many days and nights had passed.

Two to four days later the mahantas decided they would leave. raghunandana was quite disappointed at this and he gave them many gifts. He held the hand of Sri Vira Bhadra and cried as he spoke with him on various topics. Just seeing the faces of Krsna Misra and Sri Gopala, his heart ached in misery. With a heavy heart raghunanda spoke to each of the mahantas. In the mornig they all went to the Courtyard of Sri Gauranga mandir and observed the deity of Gauracandra. They offered their heartfelt respects and accepted flower garlands of Mahaprabhu from the priests. When they left Sri Khanda the people of that village sank in the depth of misery and disappointment. Sri Raghunandana and others accompanied them for some distance while Sri Pati and some other mahantas consoled Sri Raghunandana, Srinivasa and Sri Yadunandana in various ways. Sri Raghunandana and Srinivasa at last returned to their houses. They passed that day together in nama sankirtan.

The next day Srinivasa bid farewell to everyone and went to Jajigram. Sri Yadunandana went to Kantaka Nagara and other Vaisnavas went to their own villages. But people continued to talk about the grand festival held at the hosue at Raghunandana. Entreating the listeners to hear the narration with a divine mind, Dasa Narahari takes pleasure in writing the Bhaktiratnakara by thinking of the feet of Srinivasa Acarya.

CHAPTER 10

Glory to Navadvipa Natha, Sri Gaurasundara.

Glory to Nityananda, the Lord of Ekacakra.

Glory to Advaita, the jewel of Santipura.

Glory to the disciples of Mahaprabhu and glory to the listeners of my narration.
Now I will begin a new narration.

Observance of the death ceremony of Dvija Haridasa Acarya

When Srinivasa Acarya Thakura returned to Jajigrama from Sri Khanda with all of his followers he began once again to teach his pupils from the books of the Gosvamis. He silenced the heretics by boldly preaching that devotion was the best path. Sri Acarya was pleased with his disciples because they could quickly grasp the philosophy of the Gosvami books, and the pupils were happy to have been trained by their Guru. He decided to give diksha to Sri Gokula Nanda, Sridasa and other followers.

As Gokula sat amongst the other students, Srinivasa told him how his heart burned because of the disappearance of Sarkara Thakura and Sridasa Gadadhara. Because of his unhappy state of mind he had left Jajigrama and gone to Vrndavana only to find that on the Krsna ekadasi day in the month of Magha Haridasa Acarya had also disappeared. Thus he had sunk deeper in the ocean of misery. The Gosvamis of Vrndavana were equally depressed, but they had requested Srinivasa to Gaudadesh.

Srinivasa advised the two brothers to patiently take responsibility for the proper observance of the death anniversary of the Acarya. He ordered them to go to Kanchanagaria and make arrangements for various necessities, assuring them that he would also go there within two to four days. He advised them not to worry about anything because everything would be done easily by the mercy of the Acarya.

Sri Gokula Nanda and his brother left immediately for Kanchanagaria where the inhabitants greeted him warmly. The brothers approached wealthy persons and requested them to help arrange the festival. Those wealthy people gave various useful items, built houses for the invited guests and informed the two brothers when their arrangements were completed. Sri Gokula Nanda and Sridasa were pleased with the arrangements.

The people of the village speculated in various ways about the reason for the festival arrangements. One person clarified it by telling others that Haridasa Acarya was a great disciple of Sri Mahaprabhu. After Mahaprabhu's disappearance in Nilacala it became difficult for Haridasa to pass his days. He gradually dwindled to half life and then decided to leave this world forever. But according to the wish of Mahaprabhu, he checked himself for sometime and called his own two sons Sri Gokula Nanda and Sridasa to his side. He told them about the character of Srinivasa Acarya and advised to take initiation from him. The next morning Haridasa left alone for Vrndavana.

In Vrndavana Haridasa chose a very lonely place to live and Srinivasa once went there to meet him. At that time Haridasa repeatedly requested Srinivasa to give diksha mantra to his two sons. Srinivasa returned to Gauda but as he was travelling to Vrndavana for his second visit he learned of the disappearance of Haridasa during the month of Magha. Srinivasa was grief-stricken but Haridasa consoled him in a dream. When Srinivasa reached Vrndavana everyone came to welcome him. At that time he met Sri Gokula Nanda and Sridasa and talked with them affectionately. He ordered them to go to Kanchanagara and assured them that he would also go there after sometime. He also assured them that on the day of Krsna Ekadasi in the month of Magha he would give them diksha mantra. All these festival arrangements were made for observing the auspicious day of the disappearance of Haridasa Acarya.

The man continued to claim that many great Bhagavatas would come for the festival and the entire village would float in the ocean of sweet san kirtana. He told them that although he had come to the village for some interaction with his relatives, he had heard about this festival and had decided to stay for the entire period.

At that time some commotion was noticed and the loud shouting of Lord Hari's name was heard. People began to move in the direction of the commotion asking one another what was happening. One man explained that Acarya Thakura had arrived from Jajigrama, so they all decided to go and meet him. They found that the house of Sri Gokula Nanda was already overcrowded with people who wanted to meet the Acarya.

Sridasa and Sri Gokula Nanda were very glad to get the association of Sri Acarya Thakura and they cordially welcomed Ramacandra Kaviraja and others. Vaisnavas from many different places came and all the invited guests were taken to their respective houses. Gokula and Sridasa were happy to receive them all and the village devotees engaged themselves willingly in the service of the respected guests. Other villagers brought many useful items for the guests.

The people of the village had never seen such an attractive group of Vaisnava devotees. They were charmed by the appearance of Srinivasa, the perfect Vaisnava mahanta. They were disappointed only because the guests would leave Kanchanagara the next day. One man reassured them that they need not worry about the immediate departure of the mahantas because the next day would be Krsna ekadasi in the month of magha and on that day the Vaisnavas would behave in a way which was beyond the comprehension of the heretics. The Vaisnavas knew how to observe the days of Ekadasi and Dwadashi. They would take food only once today (i.e. the day before Ekadasi) and they would observe the day of ekadasi with full fast. They would not even drink water. On Dwadashi they would again take food only once after making a variety of preparations and offering them to Lord Krsna. That offered food would be kept in different containers and then offered again before the feet of Sri Haridasa Acarya.

One of the villager asked this educated man how he, an ignorant person could learn these various Vaisnava customs. The educated felt pity for the humble villager and encouraged him to remain there for another five days and observe the grand festival to be held at the house of Sri Gokula. He knew that the mahantas would stay there for five days so he advised the man to enjoy the nama sankirtana of the Bhagavatas.

Everyone appreciated the sincere behavior of Sri Gokula Nanda and Sridasa. On the day of dasami they and their followers engaged themselves in san kirtana. They were joyful because they knew they would receive mantra diksha on the month of ekadasi. As he promised Srinivasa Acarya did grant them diksha in Radha Krsna mantra and then dedicated his two new disciples to the feet of Radha Krsna and Sri Caitanya. As they cried joyfully, Srinivasa Acarya embraced them affectionately and those who observed the ceremony praised the occasion by calling out the name of Lord Hari.

On Dwadashi Sridasa and Gokula Nanda cooked many delicious food preparations and Sri Acarya offered the food to Lord Krsna. When sufficient time had passed, Srinivasa offered betel leaves and water for the Lord to wash his mouth and then transferred the food to other containers and offered them again to Sri Haridasa Acarya in a solitary place. Again, when sufficient time had passed, he offered water for Haridasa to wash his mouth. Sridasa then reported to Sri Acarya that he had arranged seats for the guests and eat. Sri Acarya requested the Vaisnavas to take their seats and ordered the serving men to serve the fine food on banana leaves. The aroma of the fine food filled the air, and having invoked the name of Lord Hari, the mahantas relished the offered foodstuffs. After washing their mouths, they all took rest.

Thereafter, many people from Kanchanagarria crowded around that place, eager to get maha prasada. When all the other mahantas had eaten, Srinivasa Acarya took a portion of the maha prasada but Sri Gokula Nanda and Sridasa ate only scrapes of foods left by Sri Acarya. Then they all assembled in the courtyard to take part in san kirtana.

Before beginning the san kirtana, they loudly invoked the name of Lord Hari. In the ecstasy of their chanting and dancing accompanied by various musical instruments, the Bhagavatas did not notice the passing of days and nights. In this way they joyfully spent five days and nights.

At last the time for Sri Acarya's departure arrived and not only the two brothers but all the people of that village lamented. The mahantas who participated in the festival all praised the behavior of the two brothers and then returned to their own homes. But on the request of his two new disciples Srinivasa Acarya decided to stay there for another four days. He greatly appreciated their dedication and devotion to their guru.

Srinivasa Acarya goes to Kheturi

Sri Acarya was eager to see his favorite associate Narottama, and he travelled quickly from Kanchanagararia to Kheturi with his disciples. I will mention the names of some of the favorite devotees of Srinivasa: Ramacandra Kaviraja, a man of extra ordinary qualities; Sridasa; Gokula Nanda Acarya, a most kind-hearted Vaisnava; Sri Krsna Vallabha of Deuligiama; Cakravarti Vyasa Acarya, a famous devotee; Sri Vallabhi Kanta Kaviraja, an image of devotion, who caused panic in the hearts of the heretics; Sri Nrsimha Kaviraja, a great poet; his brother Narayana, the best of all poets; Kanapura Kaviraja, a perfect gentlemen; Bhagavana Kaviraja, a highly qualified person whose brother was Rupa Nimuvira Bhoumalaya; Sri Gokula of Seragah in Panchakuta; Kavindra Bhaktatul of Kadai; Rama Krsna and Kumuda, two great brahmin; Cakravarti Syamadasa; Sri Ramacharana, the brothers-in-law of Sri Acarya; Sri Rupa Ghataka of Jajigrama and Sri Gopala Dasa of Kanchanagararia.

All these disciples travelled from Kanchanagararia to Kheturi with Sri Acarya. On their way Sri Acarya told Ramacandra that they were travelling to Kheturi via Budari where the younger brother of Ramacandra lived. Srinivasa wanted to know who would travel ahead to inform Ramacandra's brother that they were coming, but Ramacandra informed him that there was no need to send news of their arrival for everyone knew. As they were speaking a person from Bhudari, offered obeisances at the feet of Sri Acarya and gave him news of the well being of their village. He told him that Sri Govinda and others were eagerly awaiting his arrival.

When Srinivasa had gone to Vrndavana for the second time, Ramacandra had accompanied him and at that time Govinda had moved to Teli Budarigram. At that time Sri Govinda had dedicated himself to the grace of Srinivasa Prabhu and cherished the hope of one day meeting him. From Vrndavana Srinivasa Prabhu had gone to Vana Visnupura with Ramacandra, stopping at Jajigrama, Kantaka nagara and Khanda. In Kanchanagararia Srinivasa and his followers had performed a great san kirtana festival. The residents of Bhudari felt fortunate that Srinivasa had also come to visit them. The messenger thus spoke sweetly to Sri Acarya, bowed again to Srinivasa, Ramacandra and others and then took his leave from them, hastily returning to Bhudari to report the eminent arrival of Sri Acarya Prabhu in their village.

Crowds of people gathered to greet Sri Acarya when they heard he would soon arrive in Bhudari. Without a moment wasted, Sri Govinda and others made all types of arrangements for Srinivasa Prabhu. They prepared some houses nicely and then went to receive Acarya and his companions. The People of Teli Bhurari were happy to receive such perfect Vaisnavas and they brought many useful things for their respected guests. Sri Govinda requested his elder brother Ramacandra to dedicate him to the feet of Sri Acarya. Ramacandra was moved by Sri Govinda sincerity and he spoke to Srinivasa on behalf of his brother. Srinivasa was glad to take Sri Govinda as a disciple and gave him diksha in Radha Krsna mantra. Both brothers then dedicated themselves to the service of Srinivasa acarya.

Sri Acarya then wondered when Ramacandra would get the opportunity to meet Narottama. Sri Acarya felt that Narottama would arrive soon. They had not met for

a long time, and although Sri Acarya had written a letter to Narottama earlier, he was afraid that Narottama did not know about his arrival in Bhudari. Just as he had decided to send a person to Narottama, a brahmin came to meet him. The brahmin was enchanted by the attractiveness of Sri Acarya surrounded by his disciples and fell at the feet of the mahanta. Sri Acarya asked his name and other particulars and the brahmin replied that he was Durga Dasa of Kheturi, a worthless fellow who had rescued from the refuse of worldly material life by Sri Narottama Thakura. When he heard that Acarya Prabhu was in Bhudari he had come to meet him without informing anyone else.

Sri Acarya asked Durga Dasa about Sri Narottama and the brahmin informed him that after coming to Kheturi from Nilacala, Sri Narottama had boldly established the doctrine of devotion by defeating the heretics. By the mercy of Sri Krsna Caitanya, Nityananda and Advaita he was able to silence the wicked and atheistic people. He had installed five deities of Radha and Krsna and had also discovered a deity of Sri Gaura with his consort.

Then the brahmin Durga described the discovery of the deity. There was a fortunate person named Vipra dasa who lived in a small village called Gopalapura. He had a granary in his house but no one would enter there for fear of snakes. Snake-charmers had come but even their mantras would not bring the snakes out. Strangely, the mantra made the snakes hiss angrily.

Early one morning Thakura Narottama went there and Vipra dasa fell at his feet. He humbly inquired why Narottama Prabhu had come to his house and Narottama informed him that he had urgent work in the granary. Vipra dasa emphatically forbid Narottama to enter the granary as it was full of snakes but Narottama assured that the snakes would all run away and he opened the door by force. To the amazement of everyone the snakes did leave the granary and Narottama Prabhu also came out carrying the deity of Gaurasundara with his consort. Sri Thakura Mahasaya carried the deity back to his house. Sri Santosh Dutta, a disciple of Sri Mahasaya, took the initiative to build a temple and a throne for the deity.

Durga dasa also informed Srinivasa that Narottama Prabhu always waited eagerly for Sri Acarya's arrival. When Sri Narottama learned that Srinivasa was near by he decided to cross the river Padmavati today. Tomorrow morning he would come to Bhudari. That news brought news to the heart of Sri Acarya and his companions.

He blessed Durga Dasa and spoke to his companions about the good qualities of Sri Narottama. The village people were quite happy to know that Sri Narottama would also come there the next day. They passed the night without sleep, eager to go to the house of Ramacandra early the next morning. Ramacandra Kaviraja was an ocean of devotional qualities, and when he heard of the eminent arrival of Narottama, his emotions grew turbulent although he did not reveal it to anyone. He finished his duties properly but while Sri Acarya and his companions, Ramacandra sat awake thinking about Sri Narottama.

Sri Mahaprabhu appears in the dream of Sri Ramacandra

By the wish of the Lord, Ramacandra fell asleep for sometime during which Sri Gaurasundara appeared in his dream. Ramacandra saw the Kandapa like beauty of Mahaprabhu, whose golden skin radiated like lightning and whose head was covered with curly, silky black hair. A flower garland hung from his beautiful neck and his attractive could only be compared to the autumn moon. His ague eyes were reservoirs of mercy, while his long arms and hands reached down to his knees. With a majestic gait resembling that of an elephant, he stood before Ramacandra.

Ramacandra was enchanted by his vision of Sri Gaura Candra and at once he lay prostrate at the feet of the Lord. Mahaprabhu took Ramacandra in his lap and drenched his body with tears of love. With a compassionate smile Mahaprabhu said, "By my desire you do not know your real identity, but you are as dear to me as Narottama." He further ordered Ramacandra to inculcate the doctrine of devotion and join Narottama in rescuing mankind from sin and suffering.

Thereafter Mahaprabhu disappeared and having lost that vision of the Lord Ramacandra cried until tears rolled down his face like rivers. Mahaprabhu could not bear the lamentation of his favorite disciple and he appeared again to console him. Mahaprabhu also appeared in the dream of Srinivasa that night and told hi everything about Ramacandra. No one could understand the motives of Mahaprabhu for he was always bound by love for his devotees.

The arrival of Narottama Thakura

When Ramacandra woke the next morning he completed his routine duties such as evacuation, bathing and religious prayers. But throughout these duties he thought only about his meeting with Narottama. Meanwhile a messenger arrived and bowed at the feet of Sri Acarya. He reported that Sri Thakura Mahasaya had crossed the river Padmavati and was on the outskirts of the village. Sri Acarya and his disciples went forward to receive him. When they met outside the house, Narottama bowed at the feet of Sri Acarya but Srinivasa immediately embraced him tightly and held him for a long time. Then Srinivasa Thakura introduced Sri Narottama to Sridasa Acarya and others. Although Ramacandra observed Narottama and his heart was moved by emotion he did not speak at all.

Sitting alone in a quiet place Sri Acarya asked Narottama about the well being of Kheturi. Narottama humbly reported that he had gone to Gaudadesha according to the order of Sri Prabhu and had engaged himself in the worship of the deity, the service of the Vaisnavas and the performance of San kirtana. He had received the mercy of the deity and thus he had built a temple for the Lord. He had hoped that on the day of the full moon in the month of Phalguna Sri Acarya would install the deities in the temple. Srinivasa's arrival was much later that he expected and he feared that it was too late to arrange for the festival. Srinivasa assured him that the delay had been the wish of the Lord. He then told Narottama about his marriage, his visit to Vrndavana and other incidents. They passed a long time talking together and then Thakura Mahasaya and the others went to sleep in their

respective houses.

Sri Acarya Thakura felt so anxious about the task of organizing the great installation festival that he could not sleep at night. He wandered to himself whether the associates of Mahaprabhu would come to Kheturi or whether Gaurarai would fulfil his desires. Srinivasa cried miserably in anxiety and moved by affection for his devotees, Mahaprabhu appeared to Srinivasa in a dream. He consoled Srinivasa and told him not to be anxious. He advised Srinivasa to send invitations cards everywhere; those devotees who were suffering in separation from the Lord would surely come and participate in the festival. Mahaprabhu also assured Srinivasa that the desires of Srinivasa would be fulfilled by the mercy of the Lord and that the festival would be successful. Thereafter Mahaprabhu disappeared.

Srinivasa felt restless after the disappearance but he controlled his emotions.

The next morning the devotees assembled and Sri Acarya took pleasure in sending invitation cards everywhere. He wrote the invitation cards in verse form and selected fifteen persons to carry the cards to Navadvipa and other places. He sent one card to Syamananda Prabhu in Utkala. Soon everyone knew that on the Phalguna Pournima there would be a grand festival in Kheturi. The residents of Telai Bhudari Bahadurapura and many other places were happy to hear the announcement of the festival.

Sri Acarya and the devotees engaged themselves in san kirtana throughout the day and night. Sri Gokula, Sri Devidasa and other favorite disciples of Sri Mahasaya sang beautiful kirtanas accompanied by musical instruments. One day the wife of Srinivasa Acarya spoke to him privately and after that conversation Sri Acarya entrusted Ramacandra Kaviraja to the care of Narottama dasa. Sri Narottama was very pleased and on the order of Acarya he left with Ramacandra for Kheturi. With the intention of returning quickly, Narottama and his group crossed the river Padmavati. Sri Govinda, the younger brother of Ramacandra, satisfied his guru Srinivasa by his sincere service. When Srinivasa asked him to describe the lila of Sri Krsna Caitanya, Sri Govinda wrote many works in prose, poetry and music. For his writing, Sri Acarya bestowed on him the title Kaviraja. Later Sridasa sang the songs which had been composed by Sri Govinda.

A respectable brahmin named Shyamadasa lived in Bahadurapura village near Budhari. His younger brother, Vamsidasas Cakravarti had an affectionate nature. From his childhood he yearned for knowledge and he had a strong devotional leaning toward Sri Krsna Caitanya and always read books on the pastimes of Radha and Krsna. He had not taken his diksha from anyone although he was eager to. When he heard that Sri Acarya had arrived in Bhudari, he went immediately to meet him. He found Sri Acarya sitting amidst his disciples in Sri Govinda's house discussing the pastimes of Lord Krsna. Vamsidasas prostrated himself at the feet of Sri Acarya, looked at the Acarya for a long time and then returned to his home with tears in his eyes. The companions of Sri Acarya noticed the sincerity of Vamsidasas and thought that he must be a favorite devotee of the Acarya. But they

did not know that simply by glancing at Vamsidasa, Sri Acarya he empowered him.

Sitting alone in a solitary place, Vamsidasa anxiously wondered whether he would get the mercy of Sri Acarya Prabhu. He remained sleepless late into the night but at last fell asleep and dreamed of Srinivasa Prabhu. He was enchanted by the compassionate beauty of Srinivasa who stood smiling at him. Vamsidasa immediately accepted Sri Acarya as his guru and fell at his feet. Srinivasa embraced him and told him that although Sri Narottama had come to take Srinivasa to Kheturi for the great festival, Srinivasa had not gone with him because he was waiting to give initiation to Vamsidasa the next morning. After the initiation they would all go together to Kheturi. He touched his foot to the head of Vamsidasa and blessed him. Then he disappeared.

When Vamsidasa awoke from his sleep the next morning he bathed and went to the feet of Srinivasa Prabhu. He requested the Acarya and his companions to come to his house. Sri Acarya Prabhu gladly gave him diksha in Radha Krsna mantra.

Srinivasa Acarya goes to Kheturi.

Thereafter Srinivasa Acarya and his associates left for Kheturi. Sri Thakura Narottama was glad to receive news of their arrival in Kheturi, and together with Ramacandra and other devotees he went to receive Srinivasa. Sri Santosh Dutta also went forward to introduce himself to Sri Acarya. Sri Thakura and Sri Acarya were happy to meet again and they went to Narottama's house. Narottama arranged individual houses for the companions of Sri Acarya and Santosh Dutta appointed different people to do household duties. Srinivasa first went to visit the deity of Mahaprabhu and the five deities of Lord Krsna. He was enchanted by them.

Sri Narottama was growing anxious because time was short and Shyamananda had not arrived from Utkala. At last he received news of Syamananda's arrival and he hurriedly went to tell Srinivasa, only to find that Syamananda had already reached there. They were all overjoyed to meet once again.

The arrival of Jahnava devi from Khardaha

Sri Jahnava devi, who lived in Khardaha, decided to attend the festival in Kheturi. She simultaneously received a divine message from Mahaprabhu in which he ordered her to go to Kheturi as soon as possible for Srinivasa, Narottama and others were waiting for her. He also told her that because of the desire of his disciples Srinivasa and Narottama, he himself and his intimate associates would appear in that festival to sing and dance in the san kirtana. Sri Jahnava Isvari was overjoyed by the appearance and the instructions of her Lord. She left at once for Kheturi.

The people of Khardaha heard about her journey and came out to meet her. She entrusted responsibilities to the correct persons and then gave some important information to Sri Vasudha devi. She had to console Ganga and Vira Bhadra

affectionately when she left Khardaha with her disciples who were all great Bhagavatas. Her disciples included Krsnadasa Sarakhel, Madhava Acarya, Raghupati Vaidya Upaddhaya, Sri Minaketana Ramadasa, Manohara, Murari Caitanya, Guyanadasa, Mahidhara, Sri Sankara, Sri Kamala Karappalai, Nrsimha, Caitanya, Jiva, Pandita Kanai, Gauranga, Nakari, Krsnadasa, Damodara, Sri Parameswari, Balarama, Sri Mukunda, Dasa Vrndavana and others. She also took many maidservants with her.

Sri Jahnava walked for some distance but later accepted a man carried palanquin. As she passed through different villages, people came forward to meet her. Nayana Vaskara of Halisahara joined her party as did Raghunatha Acarya, the lame brother of Bhagavan. Many devotional people joined their party including Vanika, a servant of Nityananda. When she reached Ambina, a great crowd of people came out to meet her. Sri Caitanya dasa, the son of Vamsidasa, also joined their group along with Sri Hrdaya Caitanya and Sri Hrdaya Nanda.

Sri Jahnava visits the house of Srivasa during her journey

As they approached Navadvipa, each member of the travelling party hoped to visit the holy place although the memory of Mahaprabhu saddened them. As they entered the holy dhama, some cried loudly and others fainted on the ground. Sripati and Srinidhi, the two brothers of Srivasa, welcomed them to Navadvipa where they first bathed in the river Ganga and later went to the house of Srivasa. As Sri Jahnava was wondering why no one had come from Santipura to meet her, Sri Acyuta nanda and Sri Gopala, the two sons of Advaita Acarya came with a large party of vaisnavas to meet Sri Isvari. In that party were Sri Kanu Pandita, Dasa Narayana, Visnudasa Acarya, Kamadeva, Janardana, Banamali, Purusottama and others. All of them were happy with the meeting with Sri Jahnava Isvari and she was so satisfied by their hospitality that she decided to stay another two or three days in Navadvipa. Sripati, Srinidhi and others decided to accompany her to Kheturi.

Sri Jahnava devi visits Kantaka nagara

In the morning the travelling party started for Kantaka Nagara and on their way Krsnadasa of Akaihata joined them. Yadunandana and others warmly welcomed them to the house of Gauranga. Meanwhile Sri Raghunandana and his companions from Sri Khanda arrived there on their way to Kheturi. The numerous mahantas in their party which was travelling to Kheturi included Sivananda, Baninath Varja, Vallabha, Caitanyadasa, Sri Hari Acarya, Bhagavata Acarya, Nartaka Gopala, Jita Misra, Kasinath Misra, Nayana Misra, Kastakata Jagannatha, Uddhava, Sri Puspha Gopala, Raghunatha, Laksmiath Pandita and others. People of the village took great pleasure in the meeting of the Vaisnavas. When the mahantas visited the place from where Mahaprabhu had started his ascetic life they shed tears in grief. By the wish of Mahaprabhu they controlled their emotions after sometime. They were glad to hear that Dasa Gadadhara had seen Sri Gauranga in his dream.

Sri Jahnava cooked various types of delicious food which she first offered to Gaura

Candra and then fed affectionately to the different mahantas. Sri Yadunandana and his followers did not take their meal until after Sri Isvari had eaten. After the meal, they all engaged in nama san kirtana in the courtyard of Gauranga. Thereafter Sri Yadunandana and his followers prepared for the trip to Kheturi. Within each village, people were satisfied to see the mahantas on their way to the great festival. Because of the presence of the great Vaisnavas, each village they entered became a holy place and the people of the village became fortunate. That day they rested in the village of Telia Budhari and the happiness of the villagers was boundless. When they left Budhari for Kheturi, the villagers accompanied them to the bank of the river Padmavati. Sri Santosh Dutta had hired a large boat which took them to the opposite bank of the river. Upon the arrival of the Vaisnavas and Mahantas, Kheturi village became the center point of divine happiness.

Srinivasa and Sri Narottama led the party which came forward to receive the honored guests and the village people fell at the feet of the great Bhagavatas. Seeing the reception one man commented that formerly the villagers had been heretics but by the association of Narottama they had all become religious.

Srinivasa and Narottama arranged individual living places for each guest. The vaisnavas were astonished to see so many living places, such a vast stock of food and so many attendants taking responsibility for the festival.

The people of Kheturi forgot their individual miseries upon getting the association of the great Bhagavatas, and they all looked forward to the beginning of the grand festival. They considered themselves very fortunate because the village was blessed by the dust of the feet of the great devotees. They were impressed with the decorations on the houses of the mahantas and on the throne of Mahaprabhu although the Lord had not yet sat upon it. The next day was Phalguna Punima and the six deities of Krsna would be placed on the thrones. Tomorrow the great devotees would assemble and even the demigods would observe the grand festival. They eagerly awaited the performance of san kirtana.

Someone spoke appreciatively of the fortunate king Santosh Dutta who had taken great care to arrange everything for the festival and decorate the compound which would be used for san kirtana by erecting a beautiful canopy and placing banana trees all around. Another person commented that never in his life had he seen so many persons making flower garlands and sandal paste. Another person said that he had never seen so many types of musical instruments nor so many singers and dancers assemble in his life. Another man wished that the night would pass quickly for the next day he would see the Bhagavatas and pass the entire day with them, feeling no need to return home. Then he chastised himself for returning home simply to eat. Enthusiasm for the festival was heightened by the sound of musical instruments, indicating that morning was not far off.

Installation of the deities by Srinivasa Prabhu

Early in the morning everyone went to the temple to see the beautiful deities. They mahantas assembled in the courtyard of Sri Gauranga wearing new clothes and

decorated with tilaka on eight parts of their body. They took their respective seats and Sri Jahnava took her seat in a separate place. Srinivasa Acarya and Narottama were pleased with the well decorated area and Mahaprabhu's companions gave permission for Srinivasa to start the ceremonial bathing of the deities. Srinivasa bowed to the Mahantas and other Vaisnavas before he began the rituals and carefully installed each of the six deities on his own throne. According to the wish of the Lord he announced the names of the deities as Sri Gauranga, Sri Vallabhi Kanta, Sri Braja Mohana, Sri Krsna, Sri Radha Kanta and Sri Radha Ramana. The mahantas shed tears as they observed the beauty of the six deities, and even the demigods in heaven showered flowers down. The name of Sri Hari resounded and the musicians began to play the different instruments. The brahmins uttered hymns from the Vedas while Srinivasa carefully dressed the deities in gorgeous clothes. He offered scented sandal paste and flower garlands to Mahaprabhu. After performing the ceremony of worship for the deities, Srinivasa arranged for an offering of lamps before the deities. The mahantas called out the name of Hari and prostrated themselves on the ground before the Lords. Narottama composed a verse by which he paid his respects to the deities by singing the names of Gauranga, Vallabhi Kanta, Sri Krsna, Vraja Mohan, Radha Raman, and Radha Kanta.

Although the courtyard had insufficient space, many hundreds of people assembled in the temple to watch the offering of lamps. After that offering Srinivasa Acarya offered many tasteful food preparations to the deities, placing each in a different utensil. He then offered water for washing and betel leaves for chewing. He offered the deities flower garlands and sandal paste and then fanned them with a chamara. When he opened the door of the temple, the sweet scent from the body of the Lord filled the entire courtyard. Everyone was overwhelmed by the shining glow from the bodies of the Lords. Even Srinivasa lost control of his emotions seeing the beauty of the deities and fell on the ground to pay obeisances. He bowed humbly at the feet of the companions of Mahaprabhu and embraced them all with tears of joy. He lay prostrate at the feet of Sri Isvari who affectionately ordered to distribute the offered garlands and sandal paste to the assembled devotees. Srinivasa carried each garland in a different vessel and offered them all to the companions of Mahaprabhu. Sri Isvari ordered Nrsimha Caitanya to offer the garlands to Srinivasa, Narottama and their followers. Sri Isvari was so overwhelmed by the touch of the garland and sandal paste that she lost control of her emotions.

San Kirtana of Thakura Narottama and his followers

Sri Jahnava Isvari stared continuously at Narottama, infusing him with spiritual power beyond the comprehension of common men. The son of Advaita Acarya, Sri Acyuta nanda, blessed Thakura Narottama and the mahantas gave him their permission to begin the san kirtana. The companions of Narottama were all expert in singing, dancing and musical instruments.

Devidasa, who sat on the left side of Narottama, started by stroking the sweet mardala. The other musical instruments joined in, each one seeming to speak in

sweet words. Narottama led the kirtana and Sri Vallabha dasa and others repeated each line in turn. Sri Gauranga dasa and others played other instruments and sang in a pitch. There are two methods of kirtana, namely unbinding and binding. Sri Gokula sang the first method and his sweet voice impressed everyone. The audience was mesmerized by the dramatic performance and the musicians.

Surrounded by his musicians, Narottama looked like the moon surrounded by stars. During the kirtana Narottama and the other singers absorbed themselves in thoughts of Caitanya, Nityananda and Advaita, dedicating themselves to the mercy of those Lords. By their tuning, volume, scale and modulation, the ragas and raginis they sang seemed to take life. The depth of their songs increased the tempo of the instrumentalists and as the volume of the song increased so also the pleasure of the Vaisnavas increased. Khandavasi Sri Raghunandana offered sandal paste and flower garlands to the Srikhola and Karatala, the personal instruments of Mahaprabhu, and then embraced Narottama and the other singers in a wave of emotion. He garlanded Narottama and each singer and they in turn bowed to him.

Thereafter Narottama changed to the binding style of kirtana which explained the mental condition of Nadia Candra observed in the mood of Sri Radhika. The singers themselves became emotional during their performance and this heightened the ecstasy of the audience. Sri Jahnava Iswari cried when she listened to the song describing the spiritual and devotional qualities of Sri Gaura. Sri Acyuta nanda, Sripati, Srinidhi and others lost control of their emotions and shivered in ecstasy.

People discussed the kirtana recital of Narottama in various ways. One person appreciated most the way Narottama expressed the inner meaning of each song. Another person appreciated the overall masterful presentation. One person said that Narottama had attempted to duplicate the method of kirtana enjoyed by Mahaprabhu at the house of Svarupa Damodara in order to attract Mahaprabhu himself to the kirtana. Another man agreed that Mahaprabhu must be enjoying the kirtana with his beloved companions. One devotee expressed his inner desire to see the Lord and his companions manifest within the sankirtana. They all appreciated the quality of the kirtana with its fine tuning, meaning and rhythm, saying that the Gandharvas and Kannaras should be ashamed of their songs.

During the kirtana recital, demigods from heaven poured flowers on the singers. Narada and other famous saints and ascetics came in disguise from heaven to attend the kirtana. Even the animals, birds, snakes and other creatures were mesmerised by the songs. As the ocean of sankirtana little by little overflowed its banks, the people in the sankirtana pavilion forgot their own existence and bathed in the tears from their eyes.

The manifestation of Mahaprabhu in the sankirtana pavilion While listening to the sankirtana Lord Gaura Rai decided to reveal himself clearly in that place. Within that pavilion Caitanya Nityananda Sri Advaita and other companions were suddenly manifest like lightning within a cloud. Charming the universe with their appearance, they became the precious jewels of the sankirtana. This pastime

of Mahaprabhu enjoying and participating in sankirtana was beyond the comprehension of even Lord Brahma and other demigods. The audience was enchanted by the beautiful dresses and graceful gestures of those divine beings. In the midst of the sankirtana they danced gracefully in time with the increasing beat of the musical instruments. Mahaprabhu's indescribable dance in that kirtana seemed to shower love throughout the world. Sri Nityananda's dance caused the world to tremble while Sri Advaita Candra danced like a mad lion and roared in joy. Pandita Gadadhara danced jovially with Srinivasa. The joyful dancing of Srivasa Pandita, Murari Gupta, Vakresvara, Haridasa Thakura, Svarupa Gosvami, Dasa Gadadhara, Rai Ramananda, Vasudeva Sarvabhauma and Vidya Vachaspati lifted the people out of their sorrows and miseries. Acyuta Nanda danced with tears of joy flowing from his eyes while the dance of Mukunda, Sri Narahari, Sri Raghunandana, Gauridasa Pandita, Sripati, Sri Nidhi, Govinda, Madhava and Vasu Ghosh enchanted the world. Hundreds and thousands of people participated in that dance including Mukunda, Sri Acarya Pundara, Vasudeva Dutta, Brahmachari Suklambara, Sriman Pandita, Yadu, Sri Mukunda Dutta, Sri Madhusudana, Sri Natha, Mahesa, Sridhara, Sankara, Jagadish, Sri Yadunandana, Kasiwara, Sri Raghunatha Bhatta, Rupa, Sanatana, Sri Nakula Brahmachari, Dhanajaya, Vipra Vaninatha, Sikhi, Kanai, Vijaya, Suryadasa, Sri Nrsimha, Hridaya Caitanya, Syamananda, Srinivasa, Sri Narottama and others. Even the demigods and Gandharvas danced with them.

Gauracandra loves his disciples and thus he fulfilled the desires of Srinivasa and Narottama by appearing before them during the sankirtana. When he embraced Srinivasa and Narottama he softly told them something confidential which others could not hear. Then Mahaprabhu and his companions disappeared, leaving his disciples in utter despair. Their pitiful lamentation broke the hearts of all who witness the scene.

The sudden appearance and disappearance of Mahaprabhu within that sankirtana created a sense of despair amongst the entire audience. Upon the disappearance of the Lord, people were struck by the reality of their miserable lives and in disappointment they lamented piteously. One person cried out for Mahaprabhu while another looked everywhere, trying to find Sri Advaita or Nityananda. Someone else longed for another sight of Sri Pandita Gadadhara while still another asked for Haridasa and Vakresvara. One person called out for Srivasa and Murari while another asked about Sri Mukunda and Narahari. One devotee wanted to see Gauridasa and Gadadhara while another looked for Sri Svarupa Damodara. At last they all abandoned hope, rolling on the ground and crying loudly because they would never see Mahaprabhu and his companions again. Tears flowed so profusely that the ground became muddy. Even heretics who had come to the sankirtana only for fun also began to cry. Lifting their hands high in the air, they prayed to Mahaprabhu to protect them from sin and misery.

When Sripati, Srinivasa and others regained their external senses they could not believe that they had actually enjoyed the association of the Lord. The people in the audience were also amazed by the vision they had seen. Srinivasa and Narottama explained to them that they had been witness to another lila of

Mahaprabhu and that the Lord's pastimes are always beyond the comprehension of the laymen. Sri Jahnava Iswari confirmed this by saying that Mahaprabhu had fulfilled the great desires of his beloved devotees and Narottama by appearing in living form during their sankirtana. By this appearance Mahaprabhu had delivered many heretics from sin and damnation and lifted mankind out of its ocean of sorrow.

Jahnava Iswari ordered Srinivasa Acarya to inaugurate the Fagukhela program. Srinivasa at once brought different kinds of faga, put them into different containers and mixed them with perfumes. On the request of Sri Iswari Srinivasa and Narottama first approached the mahantas for permission to begin the Fagukhela program. Having received their permission Srinivasa first put fagu in different utensils keeping the faga made of the pollen of flowers in a separate container, and offered both of the kinds of faga to Sri Iswari. She took the containers and offered them at the feet of Mahaprabhu. Thereafter all the devotees enthusiastically played with the faga. Some of them smeared faga on the body of Mahaprabhu and could not look away from his beauty. They offered faga to Sri Vallabhi Kanta, Sri Vraja Mohan, Sri Radha Krsna, Sri Radha Kanta and Sri Radha raman and then were overwhelmed by the deity of the deities. The Vaisnavas themselves became beautiful as they smeared faga on one another until their bodies were bright and colorful. As they played someone sang songs of the fagukhela of Radha and Krsna. By the wish of Mahaprabhu the Fagukhela was an enjoyable festival in which the demigods mingled with the devotees in order to take part.

In the evening the Fagukhela ended and the devotees offered lamps to the deities and then held sankirtana. Thereafter the great Vaisnavas took their seats in the courtyard of Mahaprabhu's temple and requested Sri Acarya to perform the rituals of the birthday ceremony of Mahaprabhu. Srinivasa bowed to them and gladly entered the temple where the priests enthusiastically arranged for the necessary ingredients for the function.

In individual utensils they placed many medicinal things and gave them to Sri Acarya. Acarya Thakura carefully removed the dress of Sri Gauranga, covered the Lord's body with a white cloth and placed him on another throne. Certain scriptural injunctions exist in observing the birthday ceremony of Sri Krsna and those same injunctions were observed in honoring Gauranga for Gauranga and Krsna are the same Supreme Personality but in separate forms.

As the ceremony commenced the brahmins recited hymns from the Vedas and the chronicles sang about the character of Mahaprabhu. Singers from different countries sang songs describing the Nadia Vihara of Mahaprabhu. Instrumentalists played their respective instruments and dancers accompanied the songs. Whoever observed the ceremony was very fortunate.

Some people said that the day of Phalgun Punima was so auspicious that whoever observed the holy day would certainly get the mercy of Gaura candra. Other people acknowledged with astonishment that Kheturi was lit brilliantly by the rays

of the moon. Still others said that the moon personified had come to enjoy the special function. Still others felt that the companions of Mahaprabhu were themselves as brilliant as the moon. Although the official rituals came to an end, the great Vaisnavas continued their kirtana and thus passed the entire night.

At last their kirtana ended and they observed the mangala aratika of Mahaprabhu. Then, in their own houses, they performed their routine morning duties such as personal bathing and religious prayers. Sri Jahnava Isvari also finished her bathing and her morning prayers and feeling fully satisfied she enthusiastically cooked many foodstuffs and offered each to Gauranga, Vallabhi Kanta and the other deities. Srinivasa invited the mahantas to observe the arati for the deities, and all of the deities assembled in the courtyard of the Sri Gauranga Mandir. They were enchanted by the beauty of the Lord, his attractive posture, the tilaka on his forehead, arms and chest and his beautiful new clothes. Their eyes were soothed by darshan of the Lord. After the aratika the priest offered tulasi garlands from Mahaprabhu to each of the mahantas. The priests then took Mahaprabhu to his bed to rest and fanned him with a camara. When the Lord was resting, The priests came out of the temple and closed the door behind him. The Mahantas paid their respects to Mahaprabhu, while Srinivasa and Narottama paid their respects to the great mahantas.

Sri Jahnava distributes Maha prasad

Sri Jahnava instructed Sri Madhava to invite the Mahantas to take their seats and enjoy mahaprasad. Sri Acyuta, Sripati and others happily agreed to Madhava's polite request and Sri Iswari distributed mahaprasad to them with her own hands. They all appreciated the excellent preparations made by Sri Iswari and ate them with great pleasure. After washing their hands and mouths the mahantas went to their personal resting places. Then Sri Iswari affectionately distributed prasad to Srinivasa and others, and when they had finished she also ate some mahaprasad. In addition she fed many people of Kheturi. In this way the great Vaisnavas passed the night of Prapapida and decided to leave for their respective homes on the day of Dwaraka. On the eve of the day of Dwarka Srinivasa requested the mahantas to cook in their places for it was the desire of Santosh Dutta to serve them. They gladly cooked various items of delicious food and offered them to Lord Krsna. Then they happily ate that food. Santosh Dutta was a fortunate person for everyone accepted his food and appreciated his food in many ways.

Thereafter the great mahantas decided to return to their own homes. Sri Jahnava Iswari said that she would first go to her home and then continue on to Vrndavana. At the time of departure, a very pathetic atmosphere enveloped Kheturi. Sri Iswari could not control her grief and wept miserably. The companions of the Lord took their last darshan of Vallabhi Kanta, Gauranga and the other deities and then parted with tears in their eyes. The unhappy people of Kheturi followed them for some distance, crying miserably. Srinivasa, Narottama, Ramacandara, Symamananda and Santosh were very sorry to see the great Vaisnavas leave and they lost control of their emotions. A great crowd gathered at the bank of the Padmavati and the mahantas quickly boarded their boats. They

crossed the river, spent that night at Budhari and then continued their journey in the morning.

Sri Jahnava goes to Vrndavana from Kheturi

Srinivasa Acarya, Sri Jahnava Isvari and other devotees followed the mahantas to the bank of the Padmavati and then returned to the village of Kheturi. Sri Isvari announced that she would leave for Vrndavana and then consoled those who lamented. Sri Santosh Dutta provided whatever essential items Sri Isvari required for her tour to Vrndavana. The devotees who left with Sri Isvari were Krsnadasa Sarkhela, Madhava Acarya, Murari Caitanya, Krsnadasa Vipravarja, Nrsimha Caitanya, Balarama, Muridhar, Kanai, Nakari Dasa, Gauranga Sundara, Sri Paramesvarai dasa, Dasa Damodara, Raghupati Vidya, Uppadhai Manohara, Gyanadasa, Mukunda dasa and others. Govinda dasa and others also accompanied her on the order of Sri Acarya. She assured Srinivasa that she would return to Kheturi and only by the wish of Mahaprabhu could the devotees check themselves at the time of her departure. They returned patiently to their houses. as soon as they saw the courtyard of Sri Gauranga Mandir and remembered that Mahaprabhu and his favorite associates had appeared there in living form to take part in the sankirtana, Srinivasa and Narottama were suddenly transformed and in their happiness they forgot their grief over the separation of the devotees. They glorified the name of that courtyard and they glorified the Kheturi village which had become the center of devotion because of the presence of Mahaprabhu and his followers, the presence of the mahantas and Vaisnavas and the presence of the devoted people of the village. They enthusiastically absorbed themselves in kirtana, filling the atmosphere with divine joy.

The departure of Srinivasa Acarya Prabhu

One day Srinivasa gently informed Narottama that he had decided to go to Budhari the next morning with Syamananda. They would cross the river Padmavati and he would accompany Syamananda to Jajigrama. From Jajigrama he would go on to Visnupura and later return again to Jajigrama. From Visnupura he would send a letter to Narottama who in reply would send him a reply with news of Sri Isvari. Srinivasa advised Narottama to accompany Sri Isvari on her journey to Vrndavana.

After observing the Mangala aratika the next morning, Srinivasa prepared for this journey. He crossed the river Padmavati and went to Budhari where he met Ramacandra Thakura. Ramacandra lived there in an unhappy state of mind but he absorbed in name sankirtana to minimize his unhappiness and in so doing he converted many heretics. By his association there character improved and they obtained devotion at the feet of Sri Gauranga. Dasa takes pleasure in completing the tenth chapter of his book Bhaktiratnakara by glorifying the name of Srinivasa Acarya.

CHAPTER 11

All glories to Bhaktavatsala Gauracandra Prabhu. All glories to Nityananda the resort of the helpless. All glories to Sri Advaita Candra who is loved by everyone. All glories to Gadadhara, Srivasa Pandita, and Rupa-Sanatana. All glories to Lokenatha, Gopala, Srinivasa, Narottama and Ramacandra. All glories to the companions of Sri Gauracandra and to the listeners of Bhaktiratnakara.

Now I will begin a new narration. Before long the grand festival of Kheturi was glorified throughout the universe. Whoever attended the festival returned to his own home. The people of Kheturi felt fortunate because they had the association of the great mahantas. Daily they enjoyed the beauty of the deities Gauranga, Vallabhi Kanta and the others and regularly brought offering for their worship. Narottama carefully explained the glory of the courtyard of the Gauranga mandir to everyone who visited the place regularly. The courtyard was always dusty because of the hundreds of pilgrims who passed through there daily.

Narottama passed his time composing songs, singing, dancing and accompanying his own songs with various musical instruments.

Sri Radha and Krsna hear the kirtana of Sri Narottama

Narottama remained always absorbed in sankirtana with his favorite associates Ramacandra, Gokula and others. On the day of the full moon Narottama began the kirtana by playing various musical instruments and then broke into song glorifying the rasa lila of Radha and Krsna. Even the demigods were enchanted by this beautiful kirtana.

Suddenly the entire environment became effulgent like a cloud struck by lightning. A sweet scent gently filled the air and the sound of Nipura could be heard. When the sound of those nipura's faded away, Narottama, Ramacandra, Devidasa, Gokula and others fell on the ground unconscious. They rose up crying out of disappointment and grief and then fainted again on the ground. They all realised that Sri Radha Krsna had appeared there simply to hear their sweet kirtana. By the wish of Krsna they gradually controlled their emotions.

Sri Jahnava travels to Vrndavana

As an ignorant person I am unable to perfectly describe the devotional qualities of Sri Jahnava Devi, yet I will describe what I have heard from others.

While travelling to Vrndavana Sri Jahnava passed through a large village and wanted to stop there for sometime, but she heard that the village was the residence of many heretics who continually harassed the Vaisnavas. That evening the Bhagavatas of the village came forward to meet Sri Iswari and bowed at her feet while the heretics gathered around criticising that the Vaisnavas had no knowledge

and therefore they bowed to a human being instead of worshipping demigods.

One villager thought that perhaps the Vaisnavas bowed to her thinking she was the personification of Goddess Candi. "What do these Vaisnavas know of the grace of Sri Candi!" said another villager in rebuttal. The simple villagers felt they might have offended Sri Candi by comparing her to Sri Isvari so they went immediately to the temple of Sri Candi and prayed that she might kill the foolish Vaisnavas. Then they all returned to their houses and went to sleep.

Goddess Candi, however, became angry not with the Vaisnavas but with the foolish heretics and her eyes grew red while her lips quivered in anger. Carrying a sharp falchilm, she appeared in the dream of each of those villagers and addressed them angrily, "you are wicked, heretical, and proud and you have deliberately insulted the Parama Bhagavatas," said the Goddess. She raised her falchilm to kill each heretic, simultaneously chastising him for considering Sri Isvari an ordinary brahmin woman. Sri Isvari was the wife of Nityananda who was himself the incarnation of Balarama and was to be worshipped by the whole universe and even by Sri Candi herself. Jahnava Isvari was competent to carry the living entities over their miseries and fears of this world. She was the personification of love and kindness and had no interest but showing mercy on the living entities. She warned them that if they did not try to get the mercy of Sri Jahnava Isvari, then her mighty falchilm would send them to eternal damnation. In a roaring fury Goddess Candi spoke to the village people and then disappeared.

They awoke at once from their sleep and they shivered in fear as they realised their dangerous situation. When morning arrived they went straight to meet the mahantas carrying deep remorse within their hearts. Soaked by their own tears of self-condemnation, the villagers fell at the feet of the mahantas and prayed for forgiveness. They wanted the mercy of the mahantas, knowing that if the mahantas forgave them surely Sri Isvari would also forgive them. They admitted their guilt and prayed for an opportunity to take shelter of her feet. Observing their humble and repentant mood, the mahanta Prabhus forgave them and Sri Isvari also accepted them.

She remained two to four days in that village after the blessing of the heretics and then resumed her journey. The heretics had been transformed into devotees.

A similar incident occurred when she decided to stay in another village. She was camped on the bank of the river near that village when she was sighted by two indomitable bandits who felt that she must be carrying various valuable jewels and other possessions. Deciding to rob her they prepared many weapons and sent one of their men to find out everything about her camp. The spy reported that after finishing namakirtana she and her followers had all fallen asleep.

During the second half of the night the leader of the gang of bandits took many men and weapons and ran towards the camp. Somehow the short distance he had to cover could not be crossed as it continually grew further and further to the camp where they were sleeping. Because of their wicked desires

they could not understand what was happening. The distance to the camp became so far that the bandits spent the whole night running and when dawn was breaking they became frightened. The leader of the gang was quite confused as they had run the entire night but were in their original place in the morning. He thought he had reached the spot and seen the woman but it was only imaginary. They had run the entire night but accomplished nothing.

The leader of the bandits had the dire premonition that a serious misfortune awaited them because of the wrath of that Gauriya Gosvami. Out of fear he decided that he would give up dacoity from that very day and he advised his men to do the same he knew that he had committed sinful activities throughout his life and he would have to suffer substantial punishment in hell. He advised his men to approach that Vaisnav woman and request her mercy.

They took off their bandit's clothing and humbly approached Sri Isvari. As they came before the mahantas their minds became completely transformed. They prostrated themselves on her feet and cried for mercy. Sri Isvari immediately forgave them and blessed them and the news of her mercy towards the dacoits spread far and wide.

Mathura visit of Sri Isvari

After some days they entered Mathura and were delighted to see the beauty of the city. After offering obeisances to the brahmanas of Mathura, Sri Isvari and her associates went to Vishrama ghata to bathe in the Jamuna. When the devotees of Mathura learned that Sri Isvari had arrived they came forward to meet her. They mahantas and Isvari were happy to meet them, and the devotees of Mathura cried in joy. Whoever saw the meeting of the devotees felt very fortunate to witness such a sweet relationship. The Mathura brahmanas immediately sent a message to Vrndavana announcing the arrival of Sri Isvari and then they escorted her to a beautiful house where she rested for the duration of the day.

Sri Isvari visits Vrndavana

Sri Jahnava visited the Mathura temples of Varaha and Kesava deva and left the next morning for Vrndavana. The Vaisnavas of Mathura accompanied Sri Jahnava on her journey to Vrndavana, while the Gosvamis of Vrndavana came forward to meet her. It was near the holy place of Akara that they finally met. When Sri Jahnava saw the Vrndavana Vaisnavas approaching she asked Sri Paramesvara dasa their names. Sri Paramesvara dasa pointed out Sri Gopala Bhatta, Sri Bhugarva, Lokenatha, Krsnadasa Brahmachari, Krsna Pandita, Madhu Pandita and Sri Jiva. He told not only names but the designation of each of the Vaisnavas. The Gosvamis bowed at the feet of Jahnava and a very transcendental of the Vaisnavas of Mathura ensued. Sri Paramesvari introduced the disciples of Sri Acarya to the Gosvamis. He introduced Sri Govinda, the devout Vaisnava son of Cirañjiva Sena of Khanda and brother of Ramacandra Kaviraja, to the Vrndavana Gosvamis. Sri Gopala Bhatta and others gladly embraced him, and they were also pleased to meet Bhagavan Kaviraja and other devotees.

Then they took Sri Isvari and her followers to the place of Akrura and the temple of Sri Gopinatha. Sri Jiva told Jahnava Isvari that the place of Akrura was very lonely and therefore Mahaprabhu had often come here to avoid the crowd and peacefully beg alms. Sri Isvari sighed deeply and wept as she knelt before the holy place and payed her respects. From there she entered Vrndavana.

Sri Jiva had already selected a beautiful house for her and he took her there with her follwers. After their worship fo Sri Govinda, Gopinatha and Madan Mohana, the Vaisnavas came to visit Sri Isvari at her house. The residents of Vrndavana also came in ahuge crowd to meet her. While she spoke privately with Gopala Bhatta, Lokenatha and others, Sri Jiva waited patiently to meet her. When she expressed the desired to visit the temples of Vrndavana they gladly took her to Sri Govinda, Gopinatha, Madan Mohana, Sri Radha Vinoda, Sri Radha raman and Sri Radha Damodara.

She was enchanted by the beauty of the deities and offered them many ornaments and new dresses which she had brought with her from Gauda.

Sri Govinda recieves the title Kaviraja

When Sri Isvari and her followers returned to her house, she rquested them to take rest. They all began to discuss the many incidents which had occurred during their travels and they described the grand festival of Kheturi to Sri Madhva Acarya, Lokenatha and others who were all happy to hear it. Then Sri Paramesvari Dasa requested the Gosvamis to listen to the verses composed by Sri Govinda. They all gladly accepted the proposal but were overwhelmed with the sweet and wonderful music composed and sung by Sri Govinda. Their appreciation of his music was so great that they unanimously offered him the title Kaviraja because of his creative ability. They predicted that he would be famous throughout the world as Govinda Kaviraja. Sri Isvari was most satisfied by this.

Sri Isvari visits Radha kunda

Sridasa Gosvami lived at Radhakunda when Sri Isvari arrived in Vrndavana and although he wanted to meet her he did not have the strength to walk to Vrndavana. Since the disappearance of Sri Rupa, Dasa Gosvami had given up eating and drinking water and was thus emaciated and weak. He passed his days miserably, hoping only to leave this world. Krsnadasa Kaviraja wanted the Vrndavana Gosvamis to meet Dasa Gosvami and therefore Gopala and Raghava Pandita went from Nandeswara and Govardhana to meet Sri Isvari about he condition of Dasa Gosvami. Sri Jahnava Isvari was sorry to hear his condition and told Gopala Bhatta and others that the next morning she would visit Radha Kunda. The Gosvamis advised her to return early after ther visit to Radha Kunda. She should also rest and visit the various forests of Vrndavana. The next morning Sri Isvari and the Gosvamis started for Radha Kunda through the Bahula forests. She was enchanted by the beauty of Radha Kunda but in her mind, the deisre to meet Sridasa Gosvami was foremost.

Sridasa Gosvami lived in a lonely place and engaged himself in continuously chanting the holy name. Krsnadasa Gosvami went in advance to meet Dasa Gosvami and interrupted his kirtana to tell him that Sri Isvari was on her way. With an emotional surge he jumped up and went to receive Sri Jahnava. Jahnava saw that although his body was emaciated, Dasa Gosvami was as effulgent as the sun, and she began to cry spontaneously. Dasa Gosvami bowed at her feet and then met Sri Madhava Acarya and Jahnava's other associates. They all wept uncontrably. The Vrajabasis of Arit village were happy to meet Sri Isvari. She stayed at Radha Kunda for three or four days and every day she cooked various items and offered them to Lord Krsna then she happily distributed the food to all the Vrajabasis of the area.

The miracle seen by Sri Isvari at Radha Kunda

One day at noon Sri Isvari heard the sound of a flute on the bank of the kunda and she restlessly looked in all directions. Suddenly she saw Shyamala Shyama standing beneath a kadamba tree in a pose so beautiful that kandarpa himself would be attracted. Shyama was smiling and playing his flute while Sri Radha, Sr Lalita and there other confidants stood around. Unfortunately Sri Isvari got only a brief vision of Radha and Shyamasundar because she fainted on the ground in emotional ecstasy. She regained her senses but she did not discuss this incident with anyone.

Sri Isvari returns to Vrndavana

Sri Jahnava informed Sri Dasa Gosvami that she wanted to visit Govardhana and other holy places, and the old Vaisnava bowed at her feet and gave his humble permission for his to begin her journey. First Jahnava and her followers went to Govardhana from Radha Kunda. They saw Sri Govardhana, Mana Saganga, Nandagrama and other holy places. Jahnava, Madhava Acarya, and the other Vaisnavas became so overwhelmed by visiting the holy places that they lost their compousre. Sri Jiva pacified them all and after sometime they returned to Vrndavana.

In Vrndavana they first visited the temples of Sri Govinda, Radha Vinod and Sri Radha Raman and then returned to their houses. From time to time Sri Isvari cooked for Sri Govinda or sometimes for Sri Gopinatha. Sometimes she cooked for Madan Mohana and other times for Radha Damodara. Sri Radha raman or Sri Radha Vinod. She always distribute prasad to the Vaisnavas of Vrndavana.

Sri Isvari roams in the forest of Vrndavana

Sri Isvari wanted to hear Sri Jiva read his book Sri Vrihad Bhagavatamrita, and for her pleasure she read it. After a few days she began to visit the forests of Vrndavana. She visited Madhutala, Kumuda, Bahula, Kamyavana, Khadara, Bhadra, Bandara, Sree, Lauha kanana, Mahavana and other parts of Vrndavana. Cherishing a secret hope Sri Isvari went to the side of Govardhana and as she wandered through the lonely places she remembered Krsna and Balarama and their spring

time pastimes with the Gopis. When she reached Vasana vihara she lost control of her emotions. Suddenly she saw the Vanasta rasa and the pastimes of the two brothers with the gopis. Both Rohini Nandana and Yasoda Nandana were playing with faga with the Gopis but as soon as Sri Isvari saw them she fainted out of ecstasy. When she regained her senses she did not tell anyone about her vision. It was her own private joy to observe her dearest husband in his pastime at Ramaghata. When she absorbed her mind in thoughts of the rasa lila of Balarama she suddenly visualised that rasa vilasa and actually saw Sri Rama sporting with the Gopis. When she saw their sweet singing and dancing Sri Isvari emotions took control and she again fainted on the ground. When she regained her senses she searched everywhere for her Lord but she did not speak to anyone about this incident.

From Ramaghata she and her followers entered a village on the bank of the Jamuna within that village lived a simple minded brahmin who had obtained a son in his very old age. Unfortunately the boy had died in early childhood and his parents lamented bitterly. Jahnava Isvari could not tolerate their continuous crying and her heart softened in kindness towards them. She wanted to touch the dead child but the brahmin's wife forbid her. Jahnava told the mother that since they were Vrajbasis she would be purified by touching the child even though it was dead. When Jahnava caressed the head of the dead child with her hand, he at once regained his life and looked around him. The child bowed at the feet of Sri Isvari and then stood up. The parents of the child and other villagers were all astonished by the miracle and they bowed at the feet of Jahnava Isvari thanking her in various ways. Jahnava assured them that she had nothing to do with the miracle but that Krsna himself had restored the boy's life because of the grief of the parents. Sri Jahnava displayed this same kindness at various times and places and ultimately she and her followers returned to Vrndavana.

Sri Isvari receives an order from Radha Gopinatha.

Remembering the order of Prabhu in Khardaha Sri Jahnava decided to return to Gauda without delay. In preparation for her departure she went to the temple of Sri Gopinatha but during her darshana she thought that Sri Radha would be more beautiful if she were a little taller. The thought passed her mind but she did not speak it. She observed the sayana arati and then returned to her house and fell asleep. In her dream that night Gopinatha appeared and told Sri Jahnava that because Sri Radhika was not the same size as himself, he felt it certainly looked odd. He ordered her to arrange for a new deity of Sri Radha when she returned to Gauda. The new deity will be placed on his left side. In the dream Sri Radhika appeared with Gopinatha and assured Jahnava that it was also her wish that the new deity be made and that Jahnava should feel no hesitation in carrying the Lord's order. Then Radha and Gopinatha disappeared and Sri Isvari awoke. She was very happy when she remembered her dream and in the morning she called for Nayana, a sculptor, to build a new deity of Radhika. Nayana at once understood the order of Isvari and began to design the new deity. Sri Isvari kept these activities and did not discuss them with anyone.

Sri Isvari plans her return to Gauda

The Gosvamis fixed a date for Sri Isvari's return to Gauda mandir and Vaisnavas from all areas gathered to bid her farewell. Sri Jahnava wept continuously during her final darshan of Sri Govinda, Gopinatha, Madan Mohan, Radha Vinod, Radha Damodara and Radha Raman. She also visited the temples of Gopiswara, Vindadevi and others in different parts of Vrndavana. She visited the tombs of Raghunatha Bhatta, Pandita Kasivara, Sri Sanatana and Rupa where she cried sadly. She also visited the tomb of Gauridasa Pandita. No one knew what vision she had there but suddenly she spoke something confidential to Baru Gangadasa and thereafter she was able to control her emotions.

Some information on Baru Gangadasa

Sri Jahnava's mother was Bhadravati who was the wife of Surya dasa. Gangadasa was the son of her elder sister. He was a devout disciple of Gauridasa Pandita. The worldly disappearance of Gauridasa was followed by the disappearance of his foremost disciple. At that time Gangadasa got an order from Gauridasa Pandita in a dream that he should go at once to Vrndavana. Gangadasa went immediately and took shelter at Sri Dhira Samara where his guru had lived. Gangadasa engaged sincerely in the worship of Gauridasa in that holy place. Gangadasa had eagerly come forward to meet Jahnava devi when she arrived in Vrndavana, and when Jahnava was leaving she received deities of Radha and Krsna as a gift and she left them in the care of Baru Gangadasa. She showed much favor toward Gangadasa and assured him that he could go with her.

The Gosvamis were all disappointed when they learnt that Sri Isvari would leave for Gauda the following morning. Sri Govinda Kaviraja and his friends met Gopala Bhatta who embraced them affectionately. Lokenatha Gosvami affectionately Sri Govinda Kaviraja in different ways and also sent a message to Narottama encouraging him to worship and serve Sri Vighraha very carefully while employing all his strength, thought and speech in the service of the Vaisnavas. Lokenatha advised Narottama to observe the auspicious days associated with Visnu and the Vaisnavas and to remain continuously absorbed in devotion and prayer with Ramacandra Kaviraja. He also requested Govinda to report to Srinivasa all the incidents which had occurred during Jahnava's visit. Sri Jiva also affectionately met Govinda Kaviraja and requested to take news to Srinivasa. Sri Jiva ordered to send his book Gitamrita and other new books which he might write and in return Sri Jiva would send letters. Gopala Bhatta gave Govinda the book Vrindavali which he had written in a dream according to the order of Sri Rupa.

Krsnadasa Kaviraja, Bhagavan Kaviraja and others all affectionately embraced Govinda and they passed that day rather sadly. In the morning they all met Sri Jahnava Isvari and lamented duely at the time of separation. Sri Isvari started for Gauda surrounded by many great Bhagavatas. When they reached the place of Akrura she forbid them to come any further and asked them all to return to Vrndavana. With tears in their eyes Sri Bhatta Gosvami and others bid her farewell. Sri Jiva Gosvami and some of his associates refused to leave her and

accompanied her as far as Mathura where they rested for the duration of that day.

Sri Jahnava visits Kheturi

At last Sri Isvari bid farewell to Sri Jiva in Mathura and started for Gaurmandala. Somedays later she reached Gauda and went straight to Kheturi. Ramacandra, Narottama and others happily came forward to receive her. Theyr prostrated themselves on the ground before Sri Isvari and also bowed to the other Mahantas. Sri Santosh Dutta and others bowed at he feet of Ramacandra and Narottama as did Sri Govinda Kaviraja. Surrounded by the Bhagavatas Sri Isvari entered Kheturi.

They first vistied the courtyard of th Gauranga mandir and by observing the beautiful deity of Mahaprabhu their hearts were pacified. Then each devotees went to the particular house which had been arranged for him by Narottama. Sri Santosh Rai had arranged for all necessary items and had appointed numerous servants to care for the visiting Vaisnavas. Sri Thakura Mahasaya and Ramacandra requested the guests to complete their baths and personal duties because Santosh had a plan for them. Sri Isvari and the mahantas completed their baths and felt refreshed. Then Santosh offered new clothes which had been freshly washed and dried to each mahanta. Each devotee gladly accepted the new clothes and thereafter decorated their bodied with tilaka in eight places. Sri Jahnava Isvari took her bath in a private place and the brahmin maidservant of Sri Isvari brought her a new dress from Santosh. Santosh Durra felt very fortunate because Sri Isvari had accepted the new cloth from him. Narottama and Ramacandra then came to Isvari's place to accompany her to the temple of Syama Rai. Balu Gangadasa completed his service to Syama rai and went forward to meet Sri Isvari. Sri Isvari observed the beauty of Syama Rai for a long time and then returned to her house with Narottama and Ramacandra. The priest of the temple of Mahaprabhu brought many types of mahaprasad for them and Sri Isvari first fed the mahantas and then ate something herself.

Sri Isvari's conversation with Narottama

Sri Isvari narrated all the incidents which occured in Vrndavana to Narottama and Ramacandra. She also inquired from them about the well being of the devotees of Gauda. Unfortunately Narottama could not reply to her question; he could only cry. Ramacandra then explained that over a very short period some of the beloved disciples of Mahaprabhu had disappeared from the world. Those who remained alive kept themselves in complete seclusion from other people. Sri Isvari commetned anxiously that if this was the condition in Kheturi things must be worse throughout Gauda. Did the Lord want to fill the world with darkness? Then she wept sadly.

In the evening the Vaisnavas all assembled in the courtyard of Gauranga Mandir to observe the Sandhya Aratika. When the nama sankirtana their sorrows were somewhat mitigated. They passed one sixth of the night in sankirtana and thn returne to their houses. Ramacandra brought them Maha prasad and although they had no appetite they ate it gladly. Sri Isvari drank a glass of milk. Because they

were tired from their long journey, they all went to bed.

Narottama and Ramacandra returned to their houses and Sri Govinda Kaviraja took that opportunity to report the various messages the Gosvamis of Vrndavana had given him for Narottama. He had carefully carried the book Gopala Virulavali from Vrndavana and he dutifully handed it over to Narottama who in turn gave it to Ramacandra. Narottama thereafter sent letters to Khardaha and Jajigrama relating all the incidents associated with Sri Isvari's trip to Vrndavana.

Sri Jahnava Devi stayed in Kheturi for three to four days. Sri Govinda Kaviraja and some of his associates went to Budhari in advance, for Sri Isvari planned to leave the next morning with Narottama and Ramacandra.

After finishing her routine morning duties Sri Isvari went to the courtyard of the Gauranga temple and observed Sri Gauranga, Vallabhi Kanta and the other deities and offered her respectful obeisances. The mahantas also took leave of the deities. Narottama and Ramacandra gave instructions about who would care for the deities in their absence. Sri Santosh brought many gifts for Jahnava devi and she thereafter left Kheturi and the bank of Padmavati. Sri Isvari crossed the river and was met by a huge crowd that had come from Budhari to receive her. She blessed the people affectionately and then went to her house. Vansidasa and others busied themselves in household duties. Sri Isvari smilingly told Syama dasa Cakravarti, the brother of Sri Vamsi, that he would have to fulfil a desire of hers. Syamadasa did not reply but left immediately and went to his house. He was an ordinary man and he brooded over her statement; what did he possess to fulfil her request. He fell asleep thinking about his predicament and in his dream he got the instruction to give his daughter in marriage to Baru Gangadasa. Within his dream he gladly gave her and the Vaisnavas appreciated her for that. When he woke up he was so perturbed that although it was early morning he went immediately to Sri Isvari and told her everything that had occurred in the dream. Sri Jahnava was very happy and at one took responsibility for the marriage.

Sri Isvari called Gangadasa and told him that he should marry the daughter of Syamadasa. All the arrangements had been completed and today he should marry her without any hesitation. Gangadasa had no desire to marry yet he could not disobey the order of Sri Isvari and he felt quite disturbed.

The daughter of Syamadasa Cakravarti was Hemalata, a girl with a sweet disposition and a fair complexion. Bala Gangadasa was also a nice looking man who was a great devotee with an effulgent presence. On that day he married Hemalata. After the marriage Sri Isvari gave custody of the deity Syama Rai to Gangadasa but Gangadasa was again anxious for he did not know how he would arrange the bhoga offerings for the deity. Syama Rai himself appeared in Gangadasa's dream and assured him that he would accept anything his devotee could arrange. Gangadasa told Isvari about his dream and happily arranged bhoga for the Lord. In this way Bara Gangadasa dedicated himself to the service of Syama Rai.

Sri Isvari visits Ekchakra

After the wedding Sri Isvari, Narottama, Ramacandra and Govinda left Budhari and headed for Ekchakra in Radhadesha. When Sri Isvari saw Ekchakra in the far distance she felt the surge of emotion. Even Krsnadasa Sarkhela, Gauranga Sundara, Madhava Acarya, Balarama, Mahidahara, Murari, Caitanya, Krsnadasa, Nrsimha, Sri Kanai, Damodara, Raghupati Vaidya, Upaddhaya Manohara, Sri Paramesvari Dasa, Sri Nakari Dasa, Sri Mukunda and others began to cry with emotion. The road on which the pilgrims travelled was shaded by peepel trees and the deep cool shadows and the breeze through the trees mitigated the fatigue of the travellers. As they passed along that pleasant road Sri Isvari and the others suddenly felt very happy but they could not understand why. In their joyful state of mind they met a brahmin on the way to Ekchakra. He was very old and he walked with the aid of a stick. He approached them slowly and then waited under a tree looking here and there wondering where all the Vaisnavas had come from, although he did not ask them anything the Vaisnavas bowed to him and asked him to take his seat beneath the tree. They politely inquired from him why Ekchakra seemed to be only ruins although they had heard it was a large town. What was the cause of the decay? The brahmin replied that it was certainly true that Ekchakra had been famous place for a long time. It had originally been the home of the Pandavas where they had killed many wicked raksas and asuryas. It had also become a famous place of pilgrimage because of its many deities and temples. The temple of Ekchakra Siva with Paravati had been here and many other deities such as Ganesh had been worshipped here but due to the influence of Kali the deities had all gone to the bottom of the river. Previously the river had been very wide and was lined on both sides by trees, plants and flowering creepers. There had also been bees, butterflies and various kinds of singing birds as well as non violent animals in the forest. No one knew who originally established the village of Ekchakra but within its precincts the four castes of Hindu society and lived peacefully.

Previously the village was inhabited by wealthy people who had devotional and religious leanings. They were also scholars of different sastras who studied and taught here. Amongst these scholars was a great astrologer who had prophesied that Ekchakra village would be the residence of God himself for Lord Balarama would appear there. The astrologer lamented that his own life would be too short and he would not be able to see the appearance of the Lord. Many other astrologers examined his evidence and agreed with his conclusion.

Sri Nityananda's family

In Ekchakra lived a pious brahmin who was famous because of his title 'Ojha'. He was a wealthy man but had affection for his Yajamanas on whose behalf he performed his worship. His wife was a lady of sweet disposition but she was unhappy because she had no child although she was able to bear children. Each of her children died at the time of birth.

At last she got a son who was born at a very auspicious moment. The Ojha felt

both happy and sad simultaneously and dedicated his only son to the mercy of Paravati Sankara. He and his wife analysed the fate of their son and out of dissatisfaction they named him Haro. But others in the village kept different sweet names for the child and would often visit the Ojha's house to see the nice child. Day by day the child grew into a beautiful boy.

Ojha performed the ceremony which celebrates the time that a Hindu child can take rice for the first time and other social ceremonies as the child grew and grew. When it was time for the boy to get married his father selected a girl for him from a nearby village. Padmavati was the name of the bride and she was equal to the bridegroom in every way. A few days after the marriage Ojha and his wife disappeared from the world. Haro was overwhelmed by the absence of his parents and he spent a deal of money performing the funeral rites for his parents. Haro Ojha gradually became a respected scholar in all Sastras and eventually got the title Harai Pandita. He was a devout Vaisnava and a scholar in Visnu Bhakti tattva. His wife was also a devoted Vaisnavi and the villagers came to respect the couple for their sincere worship of Lord Visnu.

The Birth of Nityananda Prabhu

Harai Pandita was very happy when he heard that his wife Parvati was pregnant. She gave birth to a beautiful child on an auspicious day and the religious minded ladies of the village came to see the child and bless him. Each gave a different opinion of the child. One woman questioned whether the child was actually a boy or a doll made of golden butter. Another woman commented that she had never seen a child who could cool both the eyes and the heart. Everyday a crowd gathered at the house of Harai Ojha and for the well being of his son Harai Ojha would distribute money to needy people and perform other types of charitable activities. Harai Ojha's son grew like the waxing moon and remained the center of pleasure for his parents. His mother loved him so much that she never put him down from her lap. At the time of his name giving ceremony someone suggested the name Rama and someone else suggested the name Nityananda for the child. When he was old enough to crawl on the ground people spontaneously called him Nitai and wanted to hold him on their laps. People were enchanted by his sweet smile and his tiny teeth which looked like drops of milk. Nityananda became the centre of life for the people of Ekchakra.

The old man continued to tell his story to Jahnava Isvari and her associates. He said that one day he felt disturbed for some reason so he went to the house of Harai simply to see Nitai. When he took the child in his lap, all his miseries seemed to vanish. Harai Pandita's affection for his son was boundless and he would never go anywhere far from the child. Once he went to the house of a Yajamana but returned immediately to his home to check on Nityananda. His mother used to smear the dust of haridya on his body to brighten his complexion but the haridya seemed dull next to Nityananda's own golden color. She smeared scented oil on his head to cool it but his body was cooler and sweeter than the oil itself. After giving him a bath his mother would dry him with a soft piece of cloth. Then she would dress him in silk and advise him to play in the house. But

Nityananda could smilingly ask her who he should play with, for he had no friends.

Nityananda Prabhu's Vraja lila and other Avatara lilas

From that time on many boys would come to Nityananda's house to play with him. Nityananda was a very gentle child. Gradually he grew to the age of ten and with his friends he would play only those sports which Lord Krsna had played with his friends. He would choose a particular type of sport and then teach his friends. Sometimes, for example, he would want to re-enact a pastime from the birth of Krsna. They would create the prison where Krsna was born and act out each of the events related to Krsna going to Gokula to live with Nanda. He also enacted other pastimes like birthday of Krsna in Nanda's house, various incidents which proved the love of mother Yasoda for Krsna, the killing of Putina, the breaking of the cradle, the killing of Trinavata etc. Sometimes he chose to act out the pastime where mother Yasoda tied Krsna to a mortar and later Krsna uprooted the Yamalarjuna trees. During each pastime Nityananda would dress in different types of clothes and play just like Krsna had played in Gokula. He would assign the roars of Baka and Aga to his different boyfriends and then as Krsna he would mockingly kill them. He would build a snake-shaped structure and put it in the water so that they could re-enact the pastime of Kaliya danana. Just like Krsna, Nityananda would sometimes kill Dhanuka or Pralambra while playing in the grazing grounds.

Just like Krsna he would play in the pasturing grounds, occasionally killing a demon like risasura or rescuing Braja by lifting Govardhana. Sometimes they enacted the pastime of stealing the dresses of the Gopis and other times they pretended to kill kamsa. But when they staged the drama of Krsna leaving Vraja where the Gopis lamented pitifully, Nityananda also cried in hopeless despair. He also enacted the various pastimes that Krsna had performed in Mathura.

Sometimes Nityananda taught his boyfriends the pastimes of Sri Ramacandra. For his drama he arranged everything as an exact replica of the places and incidents which had been described by Valmika in his book the Ramayana.

In the mood of Krsna Nityananda also played the role of Vamana, the incarnation of Visnu who tricked King Vali. He also played the role of Nrsimha and mockingly killed Hiranyakasipur. Whatever pastimes Lord Krsna had performed to please his devotees were also performed by the son of Padmavati as he played with his village friends.

The boys of Ekchakra liked to be with Nityananda and could not leave him for a second. The parents of Ekchakra never forbid their children to associate with Nityananda; rather, they would decorate them with ornaments and encourage to take part in Nityananda's transcendental play.

At the time for taking the sacred thread, Nityananda was just stepping into his adolescent period and the village people were enchanted by his beauty. In his

boyhood he became a scholar in all Sastras and Vyakanas and when he was twelve years old he looked like a boy of fifteen. Because of this Harai Pandita anxiously sought out a wife for Nitai. The brahmin gentlemen of Ekchakra agreed to the idea and someone took the initiative to select a bride from a good brahmin family. Unfortunately, none of them could know the future.

Nityananda Prabhu leaves home

One day a travelling Gosvami came as a guest to the house of Harai Pandita. Harai Pandita offered him alms and they passed the night together discussing Lord Krsna. At the time of parting, the sannyasi requested Harai Pandita to give him Nityananda and Harai Pandita was obliged to give him, thinking that there must be some divine plan behind the request.

When the sannyasi left with Nityananda Harai Pandita fell on the ground unconscious and his wife dropped just like a dead body. Even the villagers of Ekchakra became half-dead when they heard the news. The friends of Nityananda fell on the ground and the entire village was lifeless in grief. People assembled at the house of Harai Ojha and tried to revive the Pandita and his wife. But regaining their consciousness, the parents of Nityananda simply cried and called out the name of Nityananda. Their profuse tears could have melted the hard stones.

The younger brother of Nitai also lamented, wanting to know why the sannyasi had not also taken him. One brahmin anxiously asked the crowd which direction the sannyasi had taken. He would catch up with them and fall at the feet of the sannyasi, begging him to release Nimai. After all, the boy did not know how to cook or other household duties. The brahmin would offer the sannyasi his own son who knew how to perform all types of service, and then he would bring Nityananda back. People searched in all directions for the sannyasi but he was not to be found. The astrologers of Ekchakra met in a solitary place and discussed the prophecy of the astrologer who had predicted that Balarama would take his birth in Ekchakra. They realized too late that the prophecy had been fulfilled when Nityananda took birth in the house of Harai Pandita.

"At the time of Nityananda's birth all misfortunes vanished," said one man. "There have been no famines, the people are happy and there is adequate rainfall."

"Now I understand why flowers were showered from heaven at the time of Nitai's birth," said another man.

"Only a God could possess such divine beauty," said another.

"I have never seen the type of sports which Nitai used to enact with his friends," said one gentleman. "Once I saw Nitai in the role of a sannyasi. He wore a saffron colored dhoti and held a dhanda in one hand with a kamdalu in the other. The children were all wearing Vaisnava clothes and danced joyfully with Nitai in the center. Now Nityananda has made the play in reality."

"Oh, I am an ignorant person, lamented another villager. "How could I know that Rumini Kumara and Nityananda were the same person."

"We have no ability to understand the wish of the Lord," consoled another man. "The arrival of the sannyasi was only a pretext under which the Lord would leave home. Just as Balarama had visited all the holy places on foot, so also Nityananda would go on pilgrimage."

"But this is not proper behavior," criticised another person. "Nityananda should not have gone while his parents were still living." Then the poor man broke down and cried loudly while calling out the name of Nityananda.

The lamentation of Harai Pandita

The residents of Ekchakra regularly visited the house of Harai Pandita to console him and his wife. Three months had passed but Harai and Parvati had not taken a bit of food. They had grown mad by continuous crying and calling out the name of Nityananda. Villagers would offer them food but the thought of sustaining their lives simply increased their misery.

In his madness Harai would call out to Nitai requesting him to come and sit on his lap for he had not seen him in such a long time. Other times he would call Nitai to accompany him to the tank for a bath. Then he would call his son to walk in front as they walked in the field inspecting the ripeness of the rice plants. Then he would call Nitai to accompany him to the market to buy new clothes and other play things. He would call his son to come and eat the prasada of Visnu, telling him that his mother was waiting. Or he would ask Nitai to take part in a debate on Sastra with other students of the Pandita. Occasionally he would call his wife in great excitement to come and see that Nityananda was coming down the road. The sannyasi Thakura had kindly returned their son.

In this way the parents of Nityananda passed their day until the time of their death. After their disappearance the friends of Nityananda left Ekchakra and the villagers also moved to other places without telling anyone where they were going. Across the river a Yavana had built a village in his own name and a small population had developed there. In the passing of time, Ekchakra had become simply ruins.

The old brahmana continued to tell Jahnava Isvari and the Vaisnavas that only he and a few other men remained in Ekchakra because of the memory of Nityananda. Although he was old and he could not walk properly, he would nevertheless leave his home each day and wander the streets and fields of Ekchakra to visit the places where Nityananda used to play. Just in the shadow of his peepal tree Nityananda and his friends would eat and play.

"Providence is cruel for I have lived this long life with only my memories of Nityananda. I simply hoped that one day I would see him again but, alas, he has never returned to Ekchakra. I simply pray to be reborn in Ekchakra life after life

on the hope of seeing my Nityananda. And at the end of each life let me simply call the name of Nitai Cand."

The old brahmin broke down in bitter sobbing and called out the name of Nitai. Sri Jahnava and the other devotees left their emotions unchecked and tears rolled like rivers from their eyes. Krsnadasa Pandita bowed again and again at the feet of the brahmana.

The brahmana guides them through Ekchakra

The Vaisnava assembly to guide them through Ekchakra. He took them first to the house of Harai Pandita but he could not describe the house for he was choked with emotion. Without saying anything he left the assembly and returned to his own home crying bitterly. Sri Isvari did not stop him, but with heavy hearts the Vaisnavas entered the house of Harai Pandita although the house was simply ruins the devotees felt a strong attraction for it. They decided to pass the night in that house performing sankirtana.

The lamentation of Sri Jahnava devi

Jahnava devi could not sleep that night. Sitting in a lonely place she contemplated her misfortune that she could not see her father-in-law and mother-in-law. She could not enjoy the happiness of her husband's house. By the wish of the Lord she fell asleep and in her dream she envisioned the big town of Ekchakra. The beauty of the village was enchanting and the golden houses seemed to have been built by Visvakarma himself. The house of Harai Pandita was full of attendants, and in the midst of their riches and grandeur Harai Pandita and Padmavati showered their affection on Nityananda. They also showed great affection for Vasudeva, the two wives of Nityananda. Sri Jahnava the daughter of Surya dasa, was respected by the entire world, yet she was very happy to receive the affection of her father-in-law. Sri Jahnava was truly enjoying herself but then the dream faded away and she awoke.

Again she slept that night and in her dream she saw a garden on the bank of the river in Ekchakra. The trees in the garden were full of flowers, bees hummed, birds sang and the wind blew sweetly. Under one tree was a beautiful throne made of jewels. Many ladies dressed in gorgeous clothes and covered in jewels stood as attendants around the throne. They held Talabrinta and camara, thalis of sandal, chua, scented water and flower garlands. Looking like kandapa, Sri Nityananda was seated on that ornamental throne and with a sweet smile on his face he was more beautiful than the moon. Sri Vasudeva and Jahnava were sitting on his left and right sides and were each as beautiful as Rati the Goddess of beauty. They were happily chewing betel leaves and putting betel leaves in Nityananda's mouth. He would return his chewed betel leaves to his wives while the lady attendants continuously offered chua, sandal and flower garlands. From his own body Nityananda would give the sandal paste and chua to his wives and would embrace them lovingly. He gave them his garlands and held them close beside him.

Sri Isvari was dreaming so happily that when she awoke from her sleep she felt quite disappointed. She spoke briefly about the dream to some of her associates but she could not settle her mind in order to leave Ekchakra.

Sri Jahnava goes to Kharadaha

Suddenly Isvari heard an unknown voice instructing her to go to Khardaha without delay. She left Ekchakra at once but on their way they saw a drunken brahmana who was sometimes laughing and sometimes dancing under the effect of liquor. She inquired from her followers why the brahmana was behaving as that and when she learnt that he was a drunkard she felt great compassion and spontaneously blessed him, praying that Mahaprabhu would enable him to acquire a devotional mind and become mad in divine love. The Vaisnavas in her party all joyfully called out the name of Hari and congratulated the brahmin for his good fortune in getting the mercy of Sri Isvari.

After blessing the brahmana who did become a greatly devotional man, Sri Isvari and the Vaisnavas started for Maureswara where she visited the temple of Lord Siva who had once been worshipped by Nityananda. They were happy to visit the place where Nityananda had subdued the snakes. Because of that pastime the area had been renamed Kundali damana. The people of that place showed them the way to Vakreswara where Nityananda had once travelled during his pilgrimage. Sri Isvari visited Sri Radhadesh and from there went to Kantakanagara. Sri Yadunandana was glad to receive her and sent a message to Jajigrama asking Srinivasa and his followers to come. Srinivasa, Narottama and other devotees sat in a solitary place and received the news. Ramacandra gave the book Gopala Virudavali to Srinivasa Acarya who touched it reverently to his head.

Sri Isvari's reception at Jajigrama

In the morning Sri Isvari invited the Vaisnavas to her own house. So Srinivasa and the others gladly accepted the invitation and left for Jajigrama with Sri Isvari. The residents of Jajigrama joyfully came out to receive the assembly of Vaisnavas. Srinivasa Acarya sent a message to Sri Khanda ordering Narottama, Ramacandra and others to arrange everything for their reception. Because of the sincerity with which they were served the mahantas felt that they were in their own homes. Each mahanta got a house in a beautiful place and Sri Isvari lived with Srinivasa. Sri Isvari was graciously welcomed by the wife of Srinivasa, a very beautiful woman with a sweet disposition. She bowed at the feet of Sri Isvari and Sri Isvari embraced her affectionately. Sri Acarya's wife took her to the temple and offered her an appropriate seat. She washed the feet of Sri Isvari in scented water and Jahnava was quite pleased by her behavior. They enjoyed their days together in Jajigrama by cooking various items, eating mahaprasad and sitting all together. The Mahantas passed their days discussing the pastimes of Lord Krsna as they sat in their beautiful houses.

Meanwhile Sri Raghunandana and other great Bhagavatas arrived from Sri Khanda. They discussed many incidents related to Gauda and Vraja. Sri Raghunandana

wanted to hear the report of Sri Isvari's tour and Sri Paramesvari patiently described everything. Raghunandana first requested Sri Isvari to visit Sri Khanda, then invited the mahants to come and then told Srinivasa. Thereafter he left hurriedly for Sri Khanda. In the evening the Bhagavatas all performed nama sankirtana.

On the order of Sri Isvari Srinivasa recited from Srimad Bhagavatam. His recitation was so sweet that no one could check his own tears. After the recitation Jahnava told Srinivasa the the next morning they should leave for Sri Khanda. From there she would continue on to Khardaha. Srinivasa requested her to go quickly to Khardaha and to complete all necessary arrangements for the deity of Radhika which would be sent to Vrndavana for Sri Gopinatha. He assured her that by the wish of Sri Gopinatha the deity would be completed very quickly without any difficulty. Sri Isvari was glad to hear his assurances and asked him how long he would stay in Jajigrama and where he would go from there. He said he would stay only four days and then go to Navadvipa. Most of the associates of Mahaprabhu had already left the world but Mahaprabhu's favorite attendant Isana was living in Navadvipa. Those devotees living with Isana were on the verge of death and Isana had requested him to come to Navadvipa for sometime. After that he would go to Kheturi where he would pass only a few days before going to Visnupura. From Visnupura he would return to Jajigrama where he would remain for a longer time.

Sri Isvari goes to Sr Khanda

Absorbed in their discussions time passed deep into the night, they ate something and went to bed and in the morning Sri Isvari consoled the wife of Sri Acarya and left for Sri Khanda. Sri Raghunandana and a group of Vaisnavas came forward to receive her as she entered Sri Khanda. A village brahmin who saw the Vaisnavas commented that Mukunda, Madhava and Naahari the three sons of Narayana dasa were very fortunate, the son of Mukunda, Raghunanda Thakura was the personification of love and devotion and had always brought relief to the people of the village. That brahmin accompanied the Vaisnavas as they travelled.

Raghunandana had a beautiful young son named Sri Kanai who was always absorbed in memories of Sri Gauracandra. When Kanai saw the Mahantas coming he asked his father their names. Sri Raghunandana introduced him to each of the mahantas, and with tears in his eyes Thakura Kanai bowed at their feet as each one in turn embraced him. Sri Isvari and her followers happily entered Sri Khanda and went directly to the courtyard of Sri Gauranga where they observed the beautiful face of the deity. They also saw a beautiful form of Sri Madana Gopala, to whom Sri Raghunandana fed Laddu. After resting for sometime in the courtyard they went to their selected houses near the temple. They bathed, ate mahaprasad and in the evening they enjoyed nama sankirtana.

Sri Isvari visits Khardaha

Sri Raghunandana was very sad when the devotees left for Khardaha. He offered various essential gifts to Sri Paramesvari dasa. Krsnadasa Sarkhel and others

accompanied Sri Isvari to Khardaha.

The Vaisnavas visit Navadvipa dhama on their way to Khardaha

From Sri Khanda Sri Isvari went first to Nadia which she found vacant because of the disappearance of most of the associates of Mahaprabhu. Sri Isana and some of his friends, the only persons still living, came forward to receive Isvari and others. They all felt some relieve from meeting Sri Isvari and for the time being they could forget their misery. However they could not control their grief when they entered the house of Srivasa.

Throughout the night Sri Isvari sat awake and in the early mornig she slept for a few hours. At that time Mahaprabhu and his associates to her in a dream. She was quite happy to see Sri Gauracandra with his beautiful clothes and his curling black hair. Gadadhara was on his left side and Nityananda on his right. Sri Advaita, Srivasa and others were in front of him. They started san kirtana and Gauracandra was the first to dance, followed by Nityananda, Sri Advaita, Gadadhara, Srivasa, Murari, Vakreswara and Haridasa. Sri Isvari was enchanted by the vision. Govinda Vasu, Madhava and Mukunda danced madly as they sang to the tune of diffeirent musical instruments. Th whole of Navadvipa became absorbed in sankirtan and the demigods appeared in person to enjoy the festival. Residents of heaven showered flowers on the great Bhagavatas and as she watched the wonderful sankirtana, Sri Jahnavas miseries. Just as the dream had come providing her intense so also it faded away, driving her back into misery. By the wish of the Lord she controlled her emotions and spoke to no one about her dream. She consoled Sri Isana in many ways and pacified him in many ways saying that Srinivasa would soon come.

The visit to Khardaha

After passing two days in Nadia Sri Isvari went to Ambika where she cried emotionally as she visited the various places frequented by Nityananda and Sri Caitanya. She stayed there for one day according to the wish of Gaura and Nityananda and then sent a message to Khardaha. The Vaisnavas who lived near the bank of the Ganga came forward to receive Sri Isvari and she went directly to the house of Uddharana Dutta where she decided to stay.

A large crowd assembled there to meet Sri Isvari, but she passed her time remembering Uddharana Dutta who was a favorite disciple of Sri Nityananda. From his house Sri Isvari boarded a boat and sailed for Khardaha. The residents of Khardaha were happy to receive Sri Isvari and she happily entered her own house. Ganga and Viracandra affectionately fell at her feet and her eyes filled with tears out of affection for the children. Sri Jahnavas then bowed to the feet of Sri Vasudeva and the crowd who assembled there enjoyed the loving reunion of the family members. Sri Vasudeva inquired about her travels and were satisfied with the report. Sri Isvari Jahnavas then ordered Nayana, the sculptor to begin work on the deity of Radhika.

Whoever attentively hears this narration will certainly attain the spirit of pure devotion. In the memory of Srinivasa Acarya, Dasa Narahari takes pleasure in writing the book Bhaktiratnakara.

CHAPTER 12

All glories to Gauracandra, the husband of Laksmi - Visnupriya. Glory to Nityananda, the life of Sri Vasudeva and Jahnava.1

All glories to Advaita Isvara, the husband of Sri Sita. All glories to Sri Vasu and Pandita Gadadhara.2

Glory to Dasa Gadadhara and Narahari and glory to Vakreswara and Sri Gupta Murari.3

All glories to Jagadish and Sri Svarup Damodara. All glories to Haridasa and Brahmacari Suklambar.4

Glory to Pundarik Vidyanidhi the great devotee and glory to Vasudev Ghosh, Mukunda and Sanjay.5

All glories to Rai Ramananda, a man with all good qualities, and all glories to Vasudeva Sarvabhuma Battacarya.6

All glories to Jagannath Misra Vidya Vachaspati and all glories to Vijaya Vanamali, a great scholar.7

All glories to Kasi Misra, Sri Acarya Gopinatha, and Sri Mukunda the father of Raghunandan.8

All glories to Sri Pandita Gadadhara and Damanjaya. Glories to Vansivadhan who overflowed with kindness.9

All glories to Sri Sanatana and Rupa. All glories to Gopal Bhatta the ocean of good qualities.10

Glories to Sri Bhugarda and Lokenath the friend of the poor. Glories to Raghunatha and Raghunath Bhatta the ocean of mercy.11

All glories to Sri Raghava the favorite follower of Mahaprabhu and all glories to Sri Hriday Caitanya Thakura.12

All glories to Sri Jiva and Sridasa Vrndavana. Glories to Krsnadasa and Sri Gopala Narayana.13

All glories to Srinivasa, who was favored by the love of the associates of Mahaprabhu and all glories to Narottama Dasa the great devotee.14

All glories to Ramacandra who communicated Mahaprabhu's divine love. All glories to Syamananda, the life of the Vaisnavas.15

All glories to the listeneres of Bhaktiratnakara who are filled with all good qualities. Now please listen carefully to my narration.16

When Sri Jahnava Isvari returned to Khardaha, everyone became disturbed for different reasons. Srinivasa Thakura sent a report to Visnupur from Jajigram. He also ordered Gokula Nanda and other disciples to stay in Jajigram and study the scriptures. He assured everyone that he would soon return to Navadvipa.17-20

He also told his disciples that he had written a letter to king Hamvira ordering him to come to Jajigram as soon as possible from Visnupur. After giving full instructions to his disciples, Srinivasa Acarya left Jajigram at an auspicious moment. In Sri Khanda he went to the house of Raghunandan and informed him that he was on his way to Navadvipa. 21-23

Sri Raghunandan behaved affectionately towards Srinivasa and for some reason he cried while they were having a private discussion. Srinivasa took leave of Raghunandan after bowing at his feet.24-25

Srinivasa, Narottama and Ramacandra Kaviraja started for Navadvipa in an ecstatic mood. When they saw Navadvipa in the distance their eyes filled with tears. They prayed to Mahaprabhu for countless eyes with which to see the glory of Navadvipa. They lost control of their own bodies and fell again and again in the madness of ecstatic love. They reverently touched the ground of Navadvipa and glorified the good fortune of Bharat Varsa because the Ganges and the other holy rivers flowed there. Even the Bhagavat itself praises the glory of Bharat Varsa. Sri Visnu Purana states that Sri Navadvipa was like Bharat Varsa. It mentions that there are nine dwipas in Bharat varsa namely in Indra dwipa, Kasoru, Gandhava, Tamiapaina, Gavastavali, Naga dwipa, Saumya, and Varuna. The ninth dwipa was Navama dwipa or Navadvipa which was situated on the bank of the river. It extended Sahasra Yajana from North to South.26-35

The Visnu Purana also uses the word Sagara Samvaita in describing Navadvipa. It means, "Situated on the seashore" and that has been explained by Sridhara Swami. The book did not mention the name of Navama dvipa seperately so it can be understood that the Navama Dvipa was Sri Navadvipa. Also in Visnu Purana is the statement that Nadia was the most glorious dvipa in Bharat varsa. 36-37

In Sri Gaura Ganadesha Dipika it is stated; the place which has been regarded by many scholars as Sri Vrndavana, the place which has been called Goloka by the wise men, the place which has been considered Sweta dvipa by gentlemen and the place which has been called the ethereal world by saints may all certainly be called Navadvipa, the most wonderful and glorious place within the vast universe.38

The name Navadvipa is famous in the world because here the nine methods of devotion to Krsna - Sarvana, kirtana, sarmana, padasavana, archana, vandana, dasya, and sakhya as well atma nividna - had all taken form and been practiced. The real identity of Navadvipa was also stated by Sri Prahlada in the seventh chapter of Srimad Bhagavatam. He states that if these nine methods of devotional service can be followed sincerely then the devotee can attain pure love of Krsna and fulfillment of all his desires.39-42

There was no mention of the name Navadvipa in Sakhya, treta, dwapara nor even at the beginning of Kali Yuga. Later in the Kali Yuga the name Navadvipa came into existence. Lord Krsna had originally established a village named Vrajanava in Vraja for his sports, but in the course of time the village had perished. The name Navadvipa was used during the time of Mahaprabhu and his forefathers to reveal the sport of Sri Krsna Caitanya. Wise and expert scholars have concluded that Sri Navadvipa dham was a most suitable place on which to meditate. It was truly eternal Vrndavana situated on the bank of the Jahnavi. It had been the abode of Pancha Siva and Cakti and devotion was its greatest ornament. Its nine dvipas - antar dvipa, simanta dvipa, godurna dvipa, madhya dvipa, koli dvipa, ritu, janhu,

modadrana and rudra dvipa - were both glorious and magnificent. Some experts estimate that the extent of Navadvipa is Pancha Yajana while others say its extent is 16 krosa. The center of Navadvipa is between Mayapur where Prabhu Jagannatha is situated in his temple.43-56

Within the district of Nadia, the beautiful Navadvipa area was so popular that it was impossible to calculate how many people actually lived there.57

In Caitanya Bhagavat it is stated that Sri Navadvipa Puri looked just like a madhupuri in which there were lakhs of people belonging to the same class. Providence had already arranged the decoration of Navadvipa for the pastime of the Lord.58-59

Navadvipa was inhabited by Brahmans and Vaisnavas, people who were virtuous, gentle, noble, broad minded, industrious and learned in all scriptures. They were also many doctors, labourers and traders who lived in Navadvipa. They were all honest, religious and educated. They all looked like demigods and Navadvipa was like Vaikuntha.60-62

A song in Caitanya Bhagavat states; Jaya Sri Nadia, the abode of happiness. Nadia is a wonderful place where Brahmacharis, grihastha, vanaparasta and sannyasis all lived peacefully together where a new festival was held everyday, where people who had attained astasiddhi served humbly in the temples. The people of Nadia were not concerned with dharm, aratha, kama, or moksa. They could control tapatraya, and because they carried the light of devotion within them they were always calm, quiet and full of love. The houses of Nadia were beautiful and the entire district was surrounded by the river Suradhuni (Ganga). The pear like flowers which emulated the rising moon bloomed in Nadia.63-65

Just like Vrndavana, the beauty of Navadvipa was ever fresh just as though the six seasons were simultaneously present there. The ever increasing glory of Nadia extended throughout the universe, yet its true glory was beyond the comprehension of any living being.66-67

In Nadia the king of heaven, Indra, and other demigods like Hara (Siva), and Chaturana (Brahma) engaged peacefully in meditation, while Ghanashyana sported joyfully with his confidants.68

In this song the pastimes of Sri Gauranga in Navadvipa have been described by the poet in decorative language.69

In Sri Caitanya Chandramarta it is stated; I wish I could feel attraction for the place where the ever joyful and magnificently beautiful Sri Caitanya deva took his birth simply to benedict the living beings. That holy place is Sri Navadvipa dhama where devotion was manifest in every house.70

That divine place, Navadvipa dham, took advantage of the presence of the disguised incarnation of Sri Mahaprabhu, to reveal its true nature simply for the benefit of the Kali Yuga.71

In Srimad Bhagavatam it is stated; my dear Lord Krsna, it is you who protects mankind and destroys the enemies of the universe by taking forms like Nara, Tiriyaka, Rishi, deva, and Matsya. Now, my Lord, it is your desire to disguise yourself and perform nama kirtana in the Kali Yuga. For this reason you are known as Tri Yuga, because it is impossible for any scripture to reveal your disguised incarnation on earth.72

In Navadvipa Sri Krsna revealed all of the pastimes which he had performed in previous incarnations. He manifest these divine activities as the son of Saci of

Navadvipa. The pastimes of Navadvipa were beyond the comprehension of even Lord Brahma and other demigods, but by the wish of Mahaprabhu himself some persons understood him in truth.73-75

But no one could grasp the totality of the lilas of Mahaprabhu which he performed in Nadia. These same pastimes which Lord Krsna performed in Dwarapa Yuga in Vrndavana were again revealed by Mahaprabhu in the Kali Yuga. Learned people said that Navadvipa was an eternal holy place which covered eight krosa. Just like a lotus flower, Navadvipa sometimes revealed its supernatural powers in their full glory and at other times concealed them. 76-79

Without considering the extensive distance, pilgrims would come from all directions to meet Mahaprabhu in Nadia. Being attracted by some supernatural spirit they would come to take part in san kirtana.80-81

Thus Navadvipa, the center of Mahaprabhu's pastimes with his associates, became the greatest of all holy places. 82

In Navadvipa there was a special area known as Mayapur where the Supreme Personality of Godhead, Sri Gauracandra, took his birth.

83

Mayapur was the Yogapitha of Navadvipa, none different from the Yogapitha of Vrndavana.84

Mayapur was worshipable even by Brahma and other demigods, and devotees continually sang the glories of that holy place.85

One's miseries can all be destroyed simply by seeing Mayapur. Sri Acarya Thakura visited that holy place.86

Sri Acarya, Narottama and Ramacandra entered Mayapur, their minds absorbed in ecstasy. As they entered Mayapur they saw an old brahmin coming in their direction. They bowed to the brahmin and inquired about the welfare of Sri Ishana Thakura and the brahmin replied that he had just come from visiting Ishana. Ishana was a man of the highest quality and was famous throughout the world for his vast knowledge of devotional practices and his faithful service to Sri Saci devi.87-91

It is stated in Sri Caitanya Bhagavat; Ishana served Saci devi for a long time and thus became the most fortunate of all the fourteen great persons. The brahmin said that he had always heard about the sincere service of Ishana but he had at last been able to witness that service personally.92-93

In Vaisnava Vandana it is stated; with folded hands I worship Ishana who is loved by Saci Thakurani.94

No one can understand the true nature of Ishana's activities. Out of love for Ishana, Nimai chanda never went anywhere without him. And Ishana took Sacinandana Nimai as his life and soul. Nimai had been a restless child and Ishana had managed all of his mischievous activities.95-97

The brahmin reminisced about the happy days in Nadia when people seemed to swim in an ocean of ecstasy. But Navadvipa had gradually sunk into utter darkness. Then the brahmin eagerly inquired whether the three Vaisnavas had been companions of Nimai Chand.

Srinivasa introduced himself and his two companions to the brahmin, and the old man at once embraced Srinivasa and wept. Looking affectionately into Srinivasa's eyes he said, "my dear son, today my desires have all been fulfilled for I have gotten the opportunity to meet you. When I met Ishana today he told me you

would be coming. Ishana is waiting eagerly for you so please go there immediately. I will join you in a short while."

Srinivasa bowed at the feet of the old brahmin who was walking slowly towards his house and then went quickly to the house of Ishana Thakura. He smeared his body with dust from the compound of the house of Jagannatha Misra and then soaked himself with his own tears. He searched for Ishana Thakura and found him at last in a lonely place. Ishana shone with a brilliant effulgence but his eyes were closed and tears streamed down his face and soaked his body. His heavy sighs were as hot as fire.94-114

Ishana was lamenting pathetically and calling out the name of Mahaprabhu, but when he saw Srinivasa he eagerly extended his arms to embrace him. He also embraced Narottama and Ramacandra but the three devotees could only cry seeing the condition of Ishana.

Sri Ishana Thakura consoled them and inquired about their well being. Srinivasa satisfied him with all information and then presented his personal desire for Ishana's consideration. Srinivasa wanted to visit the holy places of Nadia on his way to Vraja with Sri Raghava. Ishana told him that only the Lord could fulfil such a desire. The glory of Navdvipa was complicated and ordinary persons could never understand it. To understand Nadia one had to get the mercy of Prabhu Gauracandra. Ishana had learned the glories of the pastimes of Navadvipa from expert devotees and even in the depths of his sorrow he could remember them.

Later on Ishana Thakura decided that he would personally tour Nadia with Srinivasa. He ordered Narottama to inform Srinivasa to meet him and when they assembled he announced that the next morning they would begin a tour of the entire Nadia dhama.

Srinivasa joyfully fell at the feet of Sri Ishana who immediately embraced him, holding him tightly to his chest as if to cool his own burning heart. He then introduced Srinivasa to other associates of Mahaprabhu who lived in Navadvipa. Srinivasa, Narottama and Ramacandra rested that day in the house of Jagannatha Misra. 115-133

Srinivasa tours Nadia with Sri Ishana

The next morning Sri Ishana Mahasaya, Srinivasa Acarya, Narottama and Ramacandra began their tour of Nadia with happy minds. After paying their respects at the temple of Mahaprabhu they left Mayapura and started for Atopura. As Atopura came into view, Sri Ishana began to describe the glory of that place to Srinivasa.

134-137

The description of Antadvipa

Sri Ishana explained that Atopura had fallen into obscurity for a long time. He then explained the origins of its original name Antadvipa. In the Dwarapara Yuga, Lord Krsna enacted his pastimes in Vraja. Once Lord Brahma stole the cows and cowherd boyfriends of Lord Krsna, but to destroy the pride of Brahma Krsna assumed the form of each calf or cowherd himself. Brahma could not understand the trick and became quite nervous. Driven by guilt Brahma to eulogize Krsna in various ways and Krsna let him continue for a long time before he felt satisfied with Brahma's repentance. Brahma, however, could not forgive himself and decided that his own guilt could not be absorbed without the help of the incarnation of Caitanya.142-146

By appearing in the first half of the Kali Yuga, Sri Krsna Caitanya would benefit the entire age, and if Brahma could worship the Lord in Navadvipa, then certainly the Lord would fulfil his desires. It was here in Atopura that Brahma began his worship of Sri Krsna Caitanya.

When Prabhu Gauracandra appeared as the great lover of devotees, the glittering brightness of his body seemed to illuminate the ten kotas of the globe. His golden complexion defeated the pride of gold and the glory of Kandapa. He was beautiful with his long arms that reached his knees as well as his gorgeous dress and ornaments. His large eyes stretched wide to his ears and their glance seemed to conquer the pride of millions of moons. His nectarine smile mesmerized the entire universe. Brahma was so overwhelmed by the presence of Sri Caitanya that he lost his composure and wept as he eulogized the Lord. He fell on the ground in humble obeisances at the feet of Sri Caitanya. Seeing the sincerity of Lord Brahma, Sacinandana was satisfied and spoke sweetly, "You are always my favorite and I am always pleased with you. Now tell me what your desire." 147-158

Brahma humbly replied, "My dear Lord please take your birth in Nadia in the Kali Yuga and reveal your pastimes with your associates. At that time please allow me to take birth in a lower caste because I want to destroy my own pride. People should look on me with contempt so that my ego will be destroyed and I will rest humbly at your feet. In this incarnation please do not cover me with your illusory maya as you have done previously. I want to be continually involved with your associates and I want to worship throughout my many lives and deaths." 159-164

Sri Mahaprabhu was quite satisfied with the prayer of Lord Brahma and granted his request. Brahma was delighted and asked, "You are the Supreme Personality of Godhead itself, so who can understand your intentions? In your previous incarnations you have performed many pastimes. What will you reveal to us when you come to Nadia? I know you will appear there to save mankind from damnation, but I want to hear the details of your activities." 165-169

"In the form of a devotee I shall practice devotion, and I shall reveal the glory of the precious jewel sankirtana," replied Mahaprabhu. "I shall attract the attention of mankind to the glory of Vraja by an application of Madhura rasa." 170-172

As he spoke Sri Ishana cried softly in memory of the love and devotion of Sri Radha and of the three wishes of Mahaprabhu which he expressed to Brahma and later revealed to qualify unvirtuous devotees. 173-174

Sri Caitanya Caritamrta has also mentioned these three goals of Prabhu Sri Krsna Caitanya. 175

Prabhu Caitanya repeated his promise to Lord Brahma, "I assure you that you will be present in Navadvipa to observe my pastimes." Thereafter, Mahaprabhu disappeared and the place became known as Antadvipa. Brahma was satisfied that he had obtained the mercy of the Lord and waited eagerly for the auspicious incarnation of Mahaprabhu in Navadvipa. "My dear Srinivasa," said Ishana, "who can describe the pastimes of Mahaprabhu in Antadvipa? Simply seeing Antadvipa fulfills all desires." 176-180

Visit to Suvana Vihara

Sri Ishana directed the devotees towards the village of Suvani Vihara where Mahaprabhu had performed many pastimes. Then they entered the village of Samalia. 181-182

Samanta dvipa or Samalia

As they looked at the beauty of Samalia, Ishana Thakura narrated the various incidents which made it famous throughout the world. Once Maheswara in Kailasha Parvata was enjoying the nectarine glories of the devotees of Nadia who were engaged in worship of all the incarnations of Sri Visnu. Maheswara grew ecstatic as he sang the glories of the devotees of Krsna with his five mouths. While chanting Digavarma also danced so vigourously that Girivara Kailash began to tremble. 183-184

While dancing Maheswara played his instruments singa and damaru whose sound pierced the sky and he simultaneously roared like a lion. Seeing the condition of her husband, Parvati devi felt puzzled and could not decide what to do. After a long time Deva Trilichana grew calm and quiet but shed tears in ecstatic joy. Seated on his tiger skin and poised like a silver mountain, he sang the glories of the Kali yuga. Looking here and there with a beautiful smile on his face he called Paravati devi to sit by his side.

Paravati joined him gladly and said, "My Lord I will not forget the favouring you have shown me today but I do not recognise the names you have uttered in your song. You have repeatedly praised the Kali Yuga, but what is in Kali Yuga?"

Maheswara sweetly responded, "in this Kali Yuga, Sri Krsna Caitanya will take his birth from the womb of Sri Saci devi in Nadia. He will have the complexion of Sri Radha and his beauty will conquer the entire universe including heaven and hell. He will destroy the pride of Kandarpa and will perform wonderful pastimes in Navadvipa. He and his associates will reveal the valuable love of Vraja and through him the magnificent ocean of sankirtana will become manifest to save the universe from damnation. During the appearing of this incarnation, no one will feel dissatisfied. Even former criminals will gain his favor. You will find no one who is such an ocean of love as Caitanya Mahaprabhu." 185-207

Thereafter Paravati began to worship Sri Gaurasundara in Navadvipa and Mahaprabhu happily appeared before her, shedding the light of millions of moons from his beautiful face. Parvati was overwhelmed by his large eyes, broad chest his decorative body, his beautiful clothes and his magnificent gait. When Parvati could not control her tears, the Lord Vishvambhara said sweetly, "Although you have worshipped me for so long, still you cannot control yourself. Please tell me whatever you want." 208-218

Parvati folded her hands and answered him gladly, "I know that you will benedict the Kali Yuga by your incarnation. You will easily destroy the tapa traya of the universe and increase the happiness of mankind. My Lord, as you are the Supreme Personality of Godhead, you must know why I am so restless. I am guilty of some misjudgement towards my devotees. When I curse Chitraketu I had to take birth as Viritriusura. But your devotee had such glorious character that even when he was cursed he eulogised me. My Lord, please give him a chance to be one of your associates in your pastimes in Nadia, and please allow me to observe your sports in Nadia at all times." 219-226

Mahaprabhu answered, "your desires will all be fulfilled because without you I cannot perform my activities." Thereafter Mahaprabhu disappeared and Parvati fell on the ground in obeisances. Parvati placed the dust of Mahaprabhu's feet in the center of her hair. For that reason this place has been known as samanta dvipa.

Parvati eagerly awaited the incarnation of the Lord in Nadia.227-230

Samanta dvipa is a holy place which can destroy the fear of this material world and can help obtain the gem of devotion. Until now the people of this area worshipped devi but in the Samalia village Sri Gaurasundara and his many associates enacted their pastimes and performed Nagara sankirtana. Thereafter Sri Ishana and the devotees continued their journey through Nadia. 231-237

Godruma or Gadigacha

While discussing the devotees of Sri Caitanya, they entered the village of Gadigacha. Ishana began his narration of the history of Gadigacha by explaining that it had formerly been known as Godruma dvipa. One day Indra told Surabigavi, "because of the illusory potency of the Lord I am unable to control myself, and because of my pride I have created many offenses. Although the Lord has forgiven me I still feel guilty. I want to be thoroughly punished so that I may once again serve my Lord properly."

Surabigavi sweetly replied, "I can understand your mind and I assure you that your desires will be fulfilled by this incarnation of the Lord. He will reveal himself in the near future simply to benefit the Kaliyuga. Vrajendranandana Krsna will take the form of Sri Gauranga and reveal his transcendental pastimes in Navadvipa. Only those who get his mercy will be able to understand his true nature. As Caitanya Mahaprabhu, the Lord will save mankind from all types of miseries.238-249

Surabi and Indra were delighted simply to observe the beauty of Navadvipa. In order to worship the feet of the Lord Surabi was able to see Sanatana who was the Lord himself. Her ecstasy was boundless as she observed the magnificent beauty of Sri Gauracandra with his sweet smile. The moon of Navadvipa said to Surabi, "I can understand your mind and therefore I am empowering you to observe my pastimes in Navadvipa and thus all your desires will be fulfilled." 250-254

The Lord had just spoken his benediction to Surabi when Indra came running forward and humbly fell on the ground at his feet. Seeing Indra's miserable state of mind Prabhu Visvambhara assured him, "do not worry. You will get your desires fulfilled."255-257

Indra then spoke to the Lord, "is there anyone who is not overwhelmed by your illusory potency? I long to see your Navadvipa pastimes which will be non different than your pastimes in Vraja. The Lord smiled softly and blessed Indra who in turn joined with Surabi in eulogising the Lord in various ways. They were very disappointed when Sri Caitanya disappeared from their vision. They turned their attention once again to the beauty of Navadvipa where devotional love had already revealed itself. Previously there was a large peepula tree under which Surabi would rest and because of that the place had been known as Godruma dvipa. Its popular name was Gadigacha and whoever visited the holy place would gain devotion at the feet of Krsna and get his desires fulfilled. 258-261

Madhya dvipa or Majita

Ishana Thakura and his three associates were enchanted by the beauty of Majita village which had previously been known as Madhya dvipa. At one time there were seven saints who were absorbed in the glories of the Lord and as they observed the beauty of Navadvipa they began to discuss the reasons why Navadvipa was the most holy of all places. One saint said that the glories of Nadia were boundless because the Lord would perform many pastimes there, both in Prakata and

Aparakata forms. Everyone would be able to see the Prakata lilas of the Lord and the most fortunate devotees would also see the Aprakata lilas. Another saint said that simply to benedict the Kali Yuga the Lord would take birth in the house of Jagannatha Misra. His complexion would be golden and he would enchant the entire universe. Another saint said that the Navavipa pastimes of Krsna would be beyond the comprehension of Brahma and the demigods. Yet another commetned that because Sacinandana was self willed so all his activities would be performed according to his own personal desires. In the Kali Yuga he would benedict mankind with the most precious gift of devotional love. Another saint commented that because Mahaprabhu would be the ocean of kindness, his favor towards the living entities would be boundless. He and his associates would enchant the entire world by sankirtana. Yet another saint knew that Gaurahari would be the life of his devotees and he would renounce his home to live the life of an ascetic. Although he would bless the holy places with his presence, he would live in Khetra out of great love for Lord Jagannatha. In this way the seven saints talked and remembered the lotus feet of the Lord.270-288

During the mid day Sun and like the mid day Sun, Prabhu appeared before them. The saints could not drop their eye lashes to observe the enchanting beauty of Prabhu. Being ecstatic they fell at the feet of Prabhu and began to eulogise Prabhu in various ways. After competing their circumbulating around Prabhu, they said to him, "O dear Lord, we all cherish the hope of observing your Nadia sport with our own eyes. We also want to see Nadia in our meditation and to sing the praise of your devotees."289-194

The saints prayed to Prabhu to give them thousand eyes to observe Prabhu Himself. Prabhu being pleased, told them, "Your desires will be fulfilled but mind one thing, my Navadvipa sport is a confidetail one. So you have to keep it in your condifence. Hearing this, the saints said, "Prabhu, is it hymanly possible to cover the sun by the palms. Prabhu began to smile on hearing this. After favoring the saints, Prabhu disappeared. They felt very sorry die to his disappearance and left that place named Kumara Hatta on the bank of the Ganges very suitable for thier establishment and decided to stay there. That place became famous as the Sapt Rishi Ghata.295-303

This place had become famous by the name of Madhua Dvipa because Prabhu had appeared here like the mid day Sun.304-305

THE saints who had been engaged in meditation here, had kept its named as Madhya vipa which could perish all misfortunes. Due to the sport of Gauranga here, it had become so famous in the world.
306-308

Sri Ishana now advance gladly towards the village named Vamana paukhera. He started talking about the glory of that place where Prabhu had performed many sports to Srinivasa. Some experts said that Vamana Paukhera had been formerly known as Vramhana - Puskara. He began to narrate the history of this village to Srinivasa.309-313

There had been a highly experienced old brahmin who was also a greag meditator and scholar in all scriptures. he had a hope in his mind to visit the Puskara Tirtha for which he had a great reverence, but could not go there due to his old age. he repented and said, "I am unfortunate as I cannot see Sri Puskara

Tirtha as it is situated in distant western country . I have spent my golden days in futile. I am afraid as to when Sri Tirtha will favor me to go there." The brahmins began to lament over this privately. Observing the brahmin's miserable state of mind, Sri Puskara Tirtharaj out of kindness appeared before him. Suddenly a new kunda exposed itself with pure water. Sri Puskara tirtha Raj appeared before the brahmin and told him sweetly, "Do not lament anymore. Come and take your bath in this kunda." The brahmin became very glad and hastily took his bath. As soon as he got up from the Kunda, he obtained some sort of celestial knowledge.314-324

The brahmins eulogised Sri Puskara Tirtha by falling on the ground and with his folded hands he again told him, "it is kind of you that you have come from a distant place for me." Puskara replied, "I have not come from a distant place on the contrary I used to live in Nadia for serving that holy place where all the holy places used to assemble to pay their homage.325-328

Navadvipa dharma is the eternal abode of love and devotion which is the sporting place of Sri Gauracandra who has done the Rasa Vilasa once in Sri Vrndavana. He is Syama in Vrndavana and he is Gaura in Navadvipa. In Navadvipa Prabhu behaves like a Gopa. This Kaliyuga will float in the river of happiness due to the Prakata and aprakata sport of Prabhu. In this Kaliyuga Prabhu will distribute the precious gem like devotion and deliver the living being from damnation and reveal the glory of san kirtana. The fortunate people of Nadia can see the sport of Prabhu." 325-336

On hearing all of this the brahmin began to weep loudly saying, "Can I take birth that time in Nadia? Can I be so fortunate to observe the beautiful sport of Gaura Candra?" Sri Puskara Raj appeared after consoling the brahmin in various ways.337-339

The brahmin became very disheartened for the disappearances of Puskara. In the meantime an oracle came to the brahmin. "Always think of the feet of Sri Gauracandra. Calm down for all your wishes will be fulfilled." The brahmin became very happy and began to think of the Moon of Navadvipa all the time. Everyone was very astonished to observe the efforts of brahmin through which he been trying to please Prabhu. The named Vramana Puskara came from that favor which Puskara had given to the brahmin. 340-345

So this was the place of Puskara Tirtha where the brahmin had worshipped Prabhu. He who lived here, could get the darshan of Prabhu.346-347

He who sang the praise of this place, could avoid the sufferings of Hell.348

"O Srinivasa, what shall I say as to what I have seen here." Saying so, Sri Ishana began to weep. Now they started from Vamana Puskara.349-350

Standing near the boundary of Hatadanga village Ishana told Srinivasa, "Look at the village Hatadanga which had been formerly known as Uchagartha. I am now telling you from where the name has come. Indra and other deities used to live here and they began to talk to one another that the Kaliyuga would be gratified by the bodily appearance of Prabhu Sri Krsna Chaitanya and Advaita Iswana and Nityananda Valarama.351-356

Some said that Navadvipa would become the sporting place of all Vaisnavas, Prabhus who would be the life of the poor, worthless and even wretched mankind.

Some said that Prabhu with his associates would charm the universe by san kirtana. A river of divine happiness would be flowing in Nadia which would destroy the sins of mankind. Some said that the fortunate people could only observe the sport of Prabhu in Nadia.357-361

They all cherished the hope of taking birth in Navadvipa at the time of Prabhu's appearance there. Some said with great confidence that they must be born there at that time to enjoy the sport of Prabhu. They hoped that they could engage themselves in the service of Prabhu. They began to sing kirtana loudly by raising their hands high up in the sky and pray to Prabhu to appear as early as possible in Navdvipa. They began to dance madly in loud kirtana. From this type of loud singing came the name Uchyahatta. The sight of this place brought well being to mankind because Saci Kumara with his associates had gratified this place by his divine love and sankirtana. While describing this Ishana could not control his tears as the memory of Prabhu had been coming to his mind.362-371

Koladwipa or Kulia Paharpura

Sri Ishana with Srinivasa entered the village named Kulia Paharapura. He said to Srinivasa that this place had been formerly known as Koladwipa. A brahmin devotee of Sri Koladeva had started his worship for Sri Koladwipa here. That brahmin had been singing the praise of the character of Sri Koladeva with tears in his eyes. He prayed to Koladeva to appear before him only once. His sincere prayer and tears attracted the mind of the devotee loving Prabhu Gaurahari who took the form of Kola whose superb beauty, well shaped hands, legs, nose, eyes and height as high as a mountain went beyond description. The brahmin became overwhelmed to observe the beauty of Varahadeva and fell at the feet of Prabhu delightfully. Devotee loving Koladeva told the brahmin sweetly that his wishes would be fulfilled and he could observe the sport of Prabhu in Nadia. Then he disappeared. Though the brahmin became very disappointed yet he controlled his emotion and began to think about the form of incarnation which Prabhu would take in Navadvipa.372-388

The brahmin took the help of the Vedas and other scriptures to find out the details of the appearance of Prabhu and his nature of incarnation. He found that Prabhu would appear with Gaura complexion in a brahmin family of the Navadvipa in this Kaliyuga. He would establish the glory of sankirtana and distribute his doctrine of love and devotion among the poor and wretched mankind. He would taste the juice of Vraja love and would accept the life of an ascetic in an auspicious moment. Observing the supernatural land he began to lament in this way. Even the scriptures have mentioned the name of Sri Navadvipa dharma which will be the sporting place of Prabhu but I am so unfortunate that I know nothing of it. I doubt whether I will be favored by Sri Navadvipa to take my birth in Navadvipa at the time of Prabhu's appearance. Then he began to weep in despair. In the meantime he got an oracle from the sky saying, "You will be born at that time." The brahmin became very glad and was absorbed into the name of Prabhu. Ishana told Srinivasa that he had heard from an old expert that due to the favor of Koladeva to the brahmin, this place came to be known as Koladvipa. The sight of this place could destroy all kinds of ill beings and could grant pure devotion to mankind by fulfilling their desires to the fullest extent. In this way they kept on travelling the places of sport of Prabhu.389-402

Ritudwipa or Ratupura

While they reached near the village Samudragari, Ishana pointed out to Srinivasa that the experts had called it Sri Samudra gati because it dealt with the topic on Ganga and Samudra. The village Samudra Gati had flourished here depending on the favor of the Ganges.403-405

One day Samudra addressed Ganga saying that there has been none more fortunate than Ganga in the world. According to wise and virtuous people, Sri Gaurasundara who was God Himself would bodily appear in Nadia and he would perform many sports on the bank of the Ganga. He with his companions would sport in the water of the Ganga just like the sport of Krsna in the water of the Yamuna. Janhavi told Samudra sweetly, "to whom shall I tell my miseries? Though at first I will get much pleasure yet much more miseries will be waiting for me when Mahaprabhu will accept asceticism and will go to live by your side. He will increase your pleasure day by day by his numerous sports there. While there are so many chances of your pleasure then why are you increasing my miseries by telling my fortune?" Samudra answered, "What are you saying? I have to see him in the dress of an ascetic which will be so pain staking to me that I am afraid as to how can I bear that. For this reason to get peace of mind I have come to you to take refuge under your kindness because you will show me the sport of Prabhu in Nadia and his magnificent and enchanting beauty. I will observe the favorite companions of Prabhu making the hair style of Prabhu's beautiful curly hair. I will see with your help Prabhu and his associates all the time.

406-419

In this way they remained in constant thinking of the appearance of Prabhu and became very impatient. Gradually Suradhumi and Samudra came to realise that the time had come for the appearance of Prabhu.420-422

At the time of appearance, the day became highly auspicious as that day occurred on the lunar eclipse and nama kirtana. Sri Navadvipa bhumi had become highly spirited and so also the house of Jagannatha Misra. All the people began to float in the ocean of extreme happiness. All the saints began to worship Prabhu and Viramba and other deities began to shower flowers from heaven. When actually Prabhu was born, the news of his birth at once had been circulated in the world. To observe the Prakata lila of Prabhu Sindhu being perplexed, told many things to Ganga. Samudra everyday used to come with Ganga and enjoy the sport of Gauracandra. One day Samudra saw Gauracandra with his associates under a tree on the bank of the Ganga. He had been sitting on a celestial throne who in beauty could defeat Kandarpa, who in his beautiful curly hair could charm the whole world, who with his facial beauty could defeat million of moons. He was smiling as if showing nectar. His eyes were broad and stretched up to his ears. His hands were long stretching up to his knees and his chest was remarkably broad. He looked very beautiful with his well shaped naval, knees and legs. He wore a white silk dhoti with red borders. His body was smeared with sandal paste and was decorated by many types of scented flowers and ornaments. He looked beautiful with his companions standing at both sides. Sri Nityananda was on his right side and Gadadhara was on his left side. Advaita was in front of him with Srinivasa and others. Samudra became ecstatic by this sight and looked at Gauracandra without dropping his eyelashes.423-440

Samudra became overwhelmed to observe Prabhu's companions serving their Prabhu. he began to cherish many hopes in his mind. Prabhu who was God

Himself realised his mind and granted his wishes. Being mad in joy Smudra kept on enjoying the sport of Prabhu. He began to admire the fortune of ganga with whom he used to come everyday to observe the sport of Prabhu. The name Samudra Gati came from the coming of Samudra with Ganga. Now people used to call it by the named Samudra Gati the sight of which could increase the feeling of pure devotion in the minds of the devotees.441-447

From Samudra Gari, Ishana started for Champakahatta. He said to Srinivasa that the name Champakahatta had been transformed into Champakhati. In this place there had been a Champakavana where the gardeners used to pluck many champa flowers to make garlands and different types of flower ornaments. They used to establish a flower market here for selling their flower commodities and people used to buy from them for worshipping of deities. In this way the name chapmahati came. 448-453

Some experts said that here, there had been an old brahmin scholar who had great devotion for Krsna. One day he collected numerous Champaka flowers and began to worship Krsna most gladly. Though he thought of the green complexioned Krsna yet he viewed the form of Gaura in that form of Krsna. His Gaura complexion was as similar as that of Champaka flowers. Suddenly they form of Gaura disappeared leaving the brahmin in utter despair. He with a heavy heart began to stare at the Champaka flowers and started studying the Vedas and scriptures in the hope of finding any answer to it. After a long time he controlled his emotions and told from the scriptures that Prabhu would appear in the Kali Yuga as an incarnation of Krsna for establishing the glory of san kirtana and changing the world by it. He again thought that Krsna would appear as an incarnation in Navadvipa but the time of appearance would take a longtime and that he would not be able to see the beautiful Gaura complexioned body of Prabhu. While thinking so he had been extracting heavy sighs and his face and breast used to be moistened with tears from his eyes.454-465

Due to the wish of Prabhu, he fell asleep and dreamt of Sri Gaurahari whose beauty seemed to be beautiful like a champaka flower, whose facila beauty could defeat the beauty of his beautiful curly hair, eyes, nose hands and chest etc. which enchanted the whole universe. The brahmin's joy know no bounds and out of despair and grief the brahmin lost his sense. After a long time the brahmin our of passion embraced the champaka flowers and said, "You have showed me Gaura incarnation."446-473

From the words of elologies which the brahmin had uttered for the champaka flowers, came the name champakahatta. Prabhu then granted him the fulfillment of his desires. The brahmin became very glad as he could see Prabhu in Nadia. Ishana now showed Srinivasa the house of brahmin Vaninath who was the very favorite of Prabhu Gauranga. This hint about Vaninath had also been given by the book Sri Gaura Ganaddesa Dipika.474-480

From Champika Village Ishana started for Ratipuna village. When they reached near Ratupura, he told Srinivasa tht formerly it had been a small one. Formerly this place had been the dwellin place of numerous devotees of Krsna. Sri Gauranga had done many sports in this Ratupura village.481-484

"O my dear Srinivasa, said Ishana, "now I an narrating you the history of this village. Here all the six seasons Varsha, Sarata, Hemanta, Sita or Sisira, Vasanta and Girishma used to be present here bodily. Addressing one another they began to talk

sweetly. Krsna candra will appear in Nadia, Some of them said, he will perform wonderful sport here to increase our happiness little by little. Some one said, "When Vrajendra nandana Gaurahari will reveal himself for our happiness. Some said, "Sri Narada has announced everywhere that he will be the incarnation in the first half of the Kali yuga." Some said, "when will he appear?" Some others said, "Vasanta may be that fortunate person." Vasanta became glad and he began to thank his own good fortune. The other Ritus with their king kept on thinking about the time of Prabhu's appearance. They began to worship Prabhu with many hopes in their minds. For this reason this place became famous as Ritudvipa. Prabhu would sport here during the all six seasons. He who took the view of this place, could be entitled to take his birth in Nadia to observe the sport of Prabhu. Saying so Ishana from Ritudvipa started for Vidya nagara with Srinivasa, Narottama and Ramacandra.485-498

Janhudvipa

Ishana told them, look at the beauty of Vidyanagara. Now I am telling you from where the named has come." One day Vrihaspati in the court of the deities became very anxious. The deities asked him, "why are you so anxious? Vrihaspati being jubilant told them, "Prabhu will be born in the house of brahmin Jagannatha Misra in Nadia in this Kali Yuga. Prabhu Gauracandra as the son of Jagannatha used to reveal many sports in his different forms of incarnation. When he is the incarnation of Rama, he shows his skill in weapons. Whereas being in incarnation of Krsna, he shows himself as a Gopa or a cowboy. Being the incarnation of Gauracandra, he shows his skill in education.499-506

"Prabhu will fulfil all my desires. I must go to navadvipa for worshipping Prabhu requesting him to reveal himself soon in Navadvipa." So Vrihaspati started for Navadvipa where Prabhu would perform his sport of education.507-510

For observing this sport, Vrihaspati, a respected person, came to Navadvipa with his disciples. So Vrihaspati came to this Vidyanagara for worshipping Sri Gaura Sundara Prabhu ordered Vrihaspati, "very soon I shall reveal myself with my companions here. Spread education as much as possible." Vrihaspati became very glad and began practising education very sincerely. He also began to teach many pupils here. For the sport of Prabhu, he engaged himself in this effort and for this reason this place became famous as Sri Vidyanagara. The view of this village brought fulfillment in all spheres and removed ignorance. Gauranga with his companions chose this place for his different sports by living in the house of his devotee.511-518

Now Ishana Thakura entered slowly Jannagara. He told Srinivasa that this Jannagara had been formerly known as Jannadvipa. But why it had been called Jannadvipa? Janhumini thought in his mind that by observing the view of beautiful Navadvipa, "Kaliyuga is more fortunate than other Yugas because in the Kaliyuga appears Sri Krsna Caitanya as an incarnation. He will appear with his associates in Navadvipa in the first part of the Kaliyuga. He will be of Gaura complexion and very beautiful looking. He will perform many sports here. Will I be able to observe this sport. 519-526

Thinking in this way the saint began to worship Sri Gauracandra and keeping his eyes shut he began to meditate. In his meditation, Prabhu appeared in his heart. He became enchanted to observe the grass green skin colored complexion of

Prabhu in his usual posture of standing with a feather of a peacock in his hair. He had been holding a flute in his hand and played it sweetly. His moon like face glittered in brightness. Suddenly he saw Prabhu in his ascetic dress of saffron color holding a stick and a Kamamdolu in his hand and his bright skin had been glittering as bright as the Sun.527-532

The saint could not keep his eyes shut any longer. As soon as he opened them he saw him in front of him. Prabhu's beautiful curly hair and the ornaments in his body which had darkened in the glow of gold mesmerised the saint and even the whole world. He had been looking so magnificent that kandarpa would be put to shame. Prabhu Gaurahari favored the saint who fell to the lotus like feet of Prabhu and soaked them with the tears from his eyes. The saint began to eulogise Prabhu by placing his eyes on the beautiful face of Prabhu.533-539

Prabhu embraced him again and again and blessed him by saying that all his desires would be fulfilled. Then Prabhu disappeared and the saint being pacified began to thank his own good fortune. He said to himself, "My meditation became successful after a long time." The saint sincerely wanted to sing the praise of Nadia and engaged himself in singing the glory and grace of Nadia Cand all the time. In doing so his body became covered in dust and his eyes shed tears. As Janhumuni used to stay here, this place became to be known as Janhudwipa. Ishana told Srinivasa, "While thinking of the sport of Sri Gauracandra in Janhumuni, my heart is breaking up. People say that here is situated a beautiful forest full of different types of flowers named Tapavana of Sri Janhumuni. The view of this place can remove all miseries and agonies and can increase faith in devotion."540-548

From Jannagara, Ishana went to the direction of Maugachi village which was a beautiful place and this place had been formerly known as Modrumadvipa. The real history of this place was that for keeping the words of his father, the son of Kaushalya had left Ayodhya and had gone to the forest. Having left the royal dress, Prabhu gladly began to travel in the forest with Janaki and lakshmana. The hard way became soft as Prabhu had walked on it with his soft feet.549-555

The narrative of Prabhu's sports in the forest is a beautiful one. While Prabhu had been travelling from one forest to another, the weather always remained favorable to him. The people from all the countries became mad to observe the beauty of Ramacandra. The forests and mountains which Prabhu had visited became famous as great holy places.556-558

A short distance from here to the northern direction, Ramacandra used to stay in a mountain cave. Even today peoples visit that holy place. In this way travelling many places Ramacandra came here. It was a beautiful scene that Ramacandra, the son of king Dasharatta was walking first, then Sri Janaki in the middle and Thakura Lakshmana at the end. Apart from all people even the animals and birds were enchanted to see the beauty of Sri Rama, Sri Janaki and Sri Lakshmana. Rama Rajivalochana who had been respected by even Vrahma and other Gods, had been walking with the gait of an elephant looking here and there. From a short distance of Navadvipa, he looked at the place with a smile on his face. observing the smiling face of Ramacandra, Janaki asked him, "why are you smiling?" Sri Ramacandra replied, "After the dwapara Yuga, there will occur a very funny thing in Navadvipa in the first half of the Kaliyuga. I shall perform a queer sport in Navadvipa and then I shall accept the life of an ascetic. I shall travel in this way as I am doing now." Thinking of the future I now smile.559-570

Hearing this Janaki asked him with folded hands, "what will you do my Lord in Nadia?"571

Prabhu said, "I shall be born of a brahmin family and shall reveal many activities in my childhood. My color complexion will be bright yellow which will enchant the world. I shall become a great scholar and become famous in the world. I shall marry twice after the death of my father. I shall go to gaya for Pindadana just as I have done in my life. I shall increase the devotional spirit of my devotees in Navadvipa and preach the glory of San kirtana. I shall go for asceticism after giving consolation to my favorite associates."572-577

Listening to this, Sri Janaki told him with a smile, "As you have decided to go for asceticism then why will you marry? I think it is not fair, why are you so cruel when you are known for your kindness."578-579

Hearing this Rama was ashamed and told Sri Janaki, "it is beyond your realisation what I am going to do in Navadvipa." While saying so Sri Rama along with Sri Janaki and Lakshmana came to this place.580-581

Here there had been a great banyan tree. They came to stand under its shade. Again Sri Janaki asked, "What type of San kirtana will you start in Nadia?"582-583

Janaki Vallava Rama Rajivalochana told his loving wife, "shut your eyes."584

Then Janaki shut her eyes and observed the wonderful sport in Navadvipa. The numerous devotees of Prabhu had been engaged in San kirtana by singing and dancing with numerous musical instruments. Among the devotees stood Sri Gaura Sundara looking very young and as an ocean of beauty. Sita became overwhelmed to see the world conquering beauty of Sri Gaurahari. She opened her eyes and looked at her loving husband. Lovingly Sri Ramacandra pacified her.585-589

On the other hand, Sri Sumitranandana Lakshmana knew everything and so he became very much emotional to remember the memory of the sport. As all of them became very jovial here, the place became famous as Modadrumadvipa.590-591 He who got the view of this madadrumadvipa, got the favour of Sri Rama, Janaki and Lakshmana.592

"O my dear Srinivasa, this is the place called Ramavata which disappeared with the entrance of the Kaliyuga.593

From here Ramacandra gladly started for Utkala with Sri Sita and Lakshmana. In Utkala, Sri Ramacandra installed the idol of Siva in the name of Rameswara. This place situated on the bank of the Suvarna rekha. From there Ramacandra began to travel from forest to forest and everywhere he revealed various types of sports. Sri Gaura Sundara had done many sports in this Mangachi village.594-598

"O my dear Srinivas, here lived a brahmin who was a worshipper of Rama. He had been present in the house of Jagannatha Misra at the time of the birth of Prabhu Visvambhara. On the auspicious moment the deities began to make noises of ovation in the name of Prabhu and this made the brahmin very happy as he realised that his Prabhu had revealed himself. He knew at once that King Dasharatha had come in the form of Jagannatha Misra and Queen Kaushlyya as mother Sati.599-603

He did not tell anyone but only kept on observing Visvambhara. Then he returned to his own house. While thinking of Durva dala Shyama Ramacandra, he saw the son of Misra, Gaurahari in place of Ramacandra. In the very moment he

fell asleep and saw Gauracandra in front of him who had been looking magnificent in his Gaura complexion, with a moon like face, in his Gaura complexion, with a moon like face, big and long hands, broad chest, big eyes, silky curly hair on his head with a flower crown and the sacred thread hanging round his beautiful neck. He had been sitting on an ornamental throne in front of which stood Vrambha and other Gods with their folded hands.604-611

While the brahmins had been looking at the beauty of gauracandra, Prabhu quickly changed his form and became Durvadala Syama Sri Rama Candra, son of Kaushallya who had been looking very beautiful in ornamental decorated royal dress, smiling face, the bow and arrow in his hands. Sri Sita Devi had sat by his side and Lakshmana had been holding an umbrella on the head of Prabhu. In front of Prabhu there stood Sri Pavana nandana Hanuman with his hands folded. The brahmins at once fell at the feet of Ramacandra who favored him very much as he was the greatest lover of his devotees. Then he disappeared and the brahmin woke up. But he became so grief stricken that Prabhu again appeared before him and forbade him to tell anyone about this dream. So the Brahmin did not tell anybody. Ishana told Srinivasa that the brahmin had done great favor to him and told him something of great value. In his opinion, he who once got the view of the place dwelt by the brahmin could be relieved from worldly services.612-623

Here Sri Gaura Candra had revealed the rama Lila with his associates. After describing all these incidents, Ishana started for Vaikuntha from Maugachi. 624-623

Here Sri Gaura Candra had revealed the Rama Lila with his associates. After describing all these incidents, Ishana started for Vaikuntha from Maugachi.624-625

Sri Ishana told Srinivasa and Narottama slowly, "Look at Vaikuntha and listen to its former history."626-627

One day Narada came to Lord Siva in Kailasha Parvata from Sri Vaikuntha. Siva then with his followers being seated on a leather seat, had been talking about Sri Krsna Carita with his five mouths. Narada seeing Mahesa became very ecstatic and fell to his feet. Deva Trilochana took Narada to his bosom and asked from where have you come.628-631

Narada gladly told him, "I had gone to see Sri Narayana whom I found was engaged in discussing with his followers about Navadvipa all the time. Navadvipa is the most beautiful place in Varthavarsa where Prabhu Narayana with his followers want to go. Seeing the great fun there I come here quickly to enquire what will be happening in Nadia.632-635

On hearing Narada Deva, Maheswara began to smile and became ecstatic in love. He started at Narada and began to swing his head with heavy roars, Sri Kailasha Girisara began to weep in ecstatic love and wet his whole body with tears from his eyes. Leaving Maheswara in that ecstatic condition, Narada started from that place and reached Navadvipa and began to think in his mind.

636-640

This Navadvipa dharma was the best of all dharmas where the Sarvadharmas Nath used to live. I have come from Sri Vaikuntha Narayana. Am I able to see him in this place?641-642

As soon as he thought it in his mind, he saw Sri Vaikuntha with his followers. Narada became so moved by love that he could not control his tears. After praying to Sri Navadvipa dharma in various ways, Narada went to Dwaraka to visit Lord Krsna. Rukmini Nath, Krsna became very happy to see Narada and asked him from where he had come.643-647

Narada replied, coming from Navadvipa, and kept his mouth shut. Krsna at once realised the mind of his devotees and took the form of Gaura. Observing Nadiacandra, narada impatiently began to weep. At once Prabhu took th form of Syamananda Krsna. The saint kept this valuable jewel like gaura Krsna image in his mind privately. Prabhu being glad to see the effort of Narada, advised him go to Siva in Kailasha and tell all of them to come to Navadvipa because time has come near. So don't make dealy."

648-655

Having heard the sweet words of Krsna, Narada took his leave from there. He hastily reached Kalilasha while singing the praise of gaura Krsna in his Vina (a musical instrument) 656-657

Bowing to the feet of Siva, Narada reported to him everything which made Siva very much emotional. He took Narada in his lap and began to dance in joy. Narada conveyed the news of Nadia to everywhere and again came to this place.658-660

Narada began to think in his mind where he should be able to see the sport of Dwaraka here. It seemed to him tht the riches of Dwaraka were all present in Nadia. He could see Sri gauracandra sitting on an ornamental throne whose beauty could even make kandarpa enchanting. Narada became overwhelmed to see the beauty of Prabhu.661-664

Prabhu said sweetly to Narada, "you will see my Prakata lila here within a very short time. I shall keep your wish by delivering people permission.665-666

Then Prabhu disappeared leaving Narada in a perplexed state of mind. He stayed for sometime in this Narayana Pitha and then started for a tour programme. As Narada had seen Narayana here, this place became famous as Narayana Pitha.667-670

As the riches of Sri Vaikuntha revealed itself here it came to be known as Vaikunthapura. The king of this place was a very efficient man who manifested the worship of Sri Narayana here. This village had been ruined for some time but again it flourished itself after a few years. An old brahmin scholar used to live here

who was a worshipper of Lakshmi narayana. His pure efforts to serve Lakshmi Narayana was beyond any saying.671-675

Some times he used to go to the house of Vallava Misra and privately favoured Vallava Misra very much. As the brahmin favored Vallava Misra adored his gurudeva. He had been present here when the marriage took place between Prabhu and Lakshmi Vishyamvara dance by addressing lakshmi Vishyamvara as lakshmi Narayana. Tears were streaming down from his eyes while had had been dancing in joy.676-680

Due to the wish of Prabhu, he checked somehow his feelings. He stayed that night there and then came to his cottage. Entering into his poor cottage he began to weep over the memory of Lakshmi Visvamvara. He began to think in his mind, "Narayan has taken birth as the son of Sachi in the name of Gaura and Lakshmi, the daughter of Vallava Misra is Goddess Lakshmi, the daughter of Vallava Misra is Goddess Lakshmi Herself. So Lakshmi narayana both have manifested themselves in this earth. May a poor and worthless person like me ever get the favor of Prabhu Gaura Candra.681-686

While the brahmin had been eulogising Prabhu, he saw the darshan of Prabhu and the Vaikuntha Vilasa of Prabhu in his hut. He saw Sri Gaura Candra sitting on an ornamental throne with Lakshmi by his side. He saw the beauty of both of them which was beyond any comparison. In the meantime Prabhu took the image of Narayana with his four hands which perplexed the brahmin.687-691

The brahmin fell to the feet of Prabhu and Prabhu the lover of his devotees told him with a smile, "You are my most favorite servant in life after life and you are the most suitable person to observe my desires will be fulfilled according to my wish."692-694

Saying so, Prabhu placed his feet on the head of the brahmin and disappeared. Since that time the brahmin began to swim in the ocean of the sport of Sri Navadvipa. Sri Ishana pointed out to Srinivasa the actual place of the dwelling hut of the brahmins. 695-697

Prabhu with his followers had done various sports in this Vai Kuntha pura which had become a place of religious importance. Sri Ishana paid his homage to this place and started for Matapura.698-700

Sri Ishana Thakura told Srinivasa that this village matapura had been formerly known as Sri Mahatapura.701-702

According to the intention of Sri Krsna. the Pandavas had to live in the forest where different kinds of sports of Prabhu took place. The illustrious five Pandavas brothers used to travel in forests after forests and cities after cities which had not been visited by the Pandavas. They were taken to be regarded as the cities rejected by the Pandavas. According to the Puranas, the Pandavas had killed many demons

in different countries on their town programme. While travelling in this way they entered into Gauradesh and hailed in the village Ekchakra in Radha desha. One of the Pandava brothers, Vima became very famous by killing the demon of Ekchakra.703-708

The five Pandavas brothers with Daupadi used to engage themselves always for the welfare of the people.709

Ekchakra used to remember the memory of Sri Krsna Valarama privately. Observing its beauty, Yudhisthira, the eldest of the five Pandavas began to think that he had travelled many countries and villages but had never seen such a beautiful place like Ekchakra. He understood that this place must be a place of sport of Krsna but he knew nothing about him as Krsna had never told them anything. When the night had come to an end, due to the wish of Krsna Yudhishtra fell asleep and dreamt of Lord Balarama who appeared before him and told him sweetly, "there is a village named Sri Navadvipa within a short distance from here which is encircled by the famous river Suradhumi and where in the first half of the Kaliyuga, Krsna will appear in disguise in the house of a brahmin. Due to this wish his confidants will take their birth in different places but due to his wish I have to take my birth here i.e. in this Ekchakra village.710-720

Being astonished the king began to think in his mind that this Ekchakra village seemed to him as the Swetadvipa with beautiful scenarios. At that very moment he woke up from sleep. He told his brothers about his dream. From Ekchakra, they came to Navadvipa and halted at this place. Maharaja Yudhishtra thought whether he could see the same here what he had seen in Ekchakra through his dreams. While thinking so he became very perturbed.
721-725

Due to the wish of Krsna, Yudhishtra fell to a little sleep and saw Krsna Valarama in his dream. Krsna told Yudhishtra with a smile, "this Nadia is my birth place. I shall appear here bodily with my associates to madden the world with my san kirtana. I shall sport on the bank of the Sindhu by taking all of you with me and help you to drink the juice of the precious love of Vraja.
726-730

Understanding the mind of the king, Krsna took the image of Gaura. King Yudhishtra forgot his own entity to observe the world maddening beauty of Krsna Valarama, With profuse tears in his eyes, he fell at the feet of the two Prabhus. The two Prabhus embraced the king and pacified him. Then they disappeared. In the morning the king told all to his brothers and they stayed there for some time.731-736

As Yudhishtra was the greatest of all great men in the world, so this place became known as mahatapura. The five pandava brothers with Draupadi used to stay here under the shadow of a Panchavata tree and used to observe the beauty of Navadvipa from here. There had been a high hillock named Yudhishtra Vedit but all had been punished in time. The Pandavas had lived here during the period of

living incognito. By the order of Sri Navadvipa Candra, the Pandavas started for Odradesha.737-742

In Utkala, they had lived for some days near Purusottama Puri. There had been a beautiful forest where an idol of Sri Madhava lay hidden under the custody of a demon. Vima killed that demon by his gada and rescued the idol. They manifested the worship of Sri Madhava. They manifested the worship of Sri madhava. Even today fortunate people kept on worshipping that idol. In this maharapura, Gauracandra with his followers had revealed many sport. He who once caught sight of this place, could easily attain devotion to Prabhu. He who could remain absorbed into the topic of mahatapura could easily remove miseries of other people. Ishana while remembering the other people. Ishana while remembering the sport of Gauranga, started from Sri Mahatapura. 743-750

Rudra Dvipa

There situated on the east side of the Ganges the village named Radupura which was also called by Rudrapura by many persons. Sri Ishana Thakur told Srinivasa that this Rudupura formerly known as Rudrapur had been a flourishing place but now it became a name only. The name Rudrapura came from an incident. Sri Rudra (Siva) became very delighted to know that Gaura candra would appear in Nadia. He with his followers began to sing madly the praise of Gaura carita. He also began to dance madly with various types of musical instruments. The earth began to tremble with his dancing.751-758

Observing the dance of Sri Rudra, the deities began to shower flowers on him. Rudradeva began to tell everyone that now mankind would be rescued from miseries. Though Prabhu had not yet taken his bath, yet Rudra sang the birth of Prabhu, "now Prabhu must take his birth in Nadiia and I shall cool my eyes by seeing the sport of Prabhu's birth." So hearing this, the deities in the heaven also began dancing in joy.759-762

While singing the praise of Prabhu, Rudra forgot his own entity which made Prabhu Himself very anxious. Prabhu imperceptively appeared before Rudradeva and pacified him by saying that he would very soon appear in Nadia with his followers to fulfil the intention of Rudradeva. Being pacified Rudradeva became very glad and eulogised Prabhu in various ways. Sri gaura Sundara embraced Sri Rudradeva and then disappeared. Sri Rudra deva with his followers took his seat here and began to sing the praise of Gaura Carita.763-769

For this reason, this place became famous by the name of Rudradvipa. Sri Rudra helped one to attain devotion to the lotus like feet of Prabhu in one once caught sight of this place. 770-771

After telling the glorious history of Rudradvipa, Sri Ishana gladly advanced towards the Velapaukhera village which had been formerly known as Villyapaksha.

Now Ishana started describing the history of this name. This place had possessed on idol of Panchavaktra Siva.772-775

Panchvaktra Siva used to fulfil the desires of those who were genuine Krsna devotees. Once some ascetic brahmins began to worship Siva for the fulfillment of their desires. They had worshipped Siva with marmelo leaves (Villya Patra) for fifteen days at a stretch which pleased Siva very much. "He told the brahmins demand what you want." The brahmin said, "we want the capacity of doing greatest deeds." Siva being astonished said to them, "what are you saying?" I know that the act of worshipping Krsna is the greatest of all deeds." The brahmin said, "we know that the act of serving Krsna is the greatest of all deeds but how will it possible for us to obtain. O my Lord, kindly grant us that capacity."776-782

Panchavaktra told them, do not worry, you will get that capacity of serving Krsna. Within a very few days, Krsna will reveal himself in a brahmin family in Nadia.783-784

"You also will be born at that time. You all will give him much pleasure taking education from him. You all will serve him with his other devotees.785-787

On hearing panchavaktra Mahadeva, they became very delighted and fell at the feet of Mahadeva. They took their leave and remained absorbed in the thought of the lotus like feet of Krsna. Due to the wish of Prabhu, Panchvaktra disappeared from this place. As the brahmins worshipped Siva with marmelo leaves for fifteen days, this place became famous by the name of Villya Paksha.788-792

Here, Vishyamvara with his followers had performed many sports. Describing in this way, Sri Ishana Thakura started towards the direction of Variadanga a famous holy place. Sri Ishana told Srinivasa that this place had been formerly known as Varadvaja tila. saint Varadvaja from his pilgrimage came to Chakradaha near the Ganges. The name Chakradaha had been changed later as Chakdah from where the saint went to Navadvipa. he decided to stay humbly in the forest of this tila for worshipping Gauracandra in seclusion. Being pleased with Varadvija, Prabhu Gaurahari appeared before him whom the saint eulogised in various ways. Prabhu being satisfied told him to demand what he had cherished in his mind. "O my Lord, favor me by enabling to see your sport in Nadia."793-803

Prabhu granted him his prayer and disappeared. Varadvija paid his homage to Navadvipa bhumi and started for his toru programmed. As Varadvija used to live here, this place became known as Varadvaija tila. Prabhu Gauranga had revealed many sports here.804-808

Sri Ishana now started for Suvarna-Vihara village with Srinivasa and narottama and Ramacandra. Ishana told Srinivasa, "look at this village. It is called Suvarna Vihara. Its former name was also Suvarna Vihara. Now listen as I will describe the former history of this village."809-811

The king of this country was a very fortunate man who had great devotion for Krsna. One of the disciples of Narada came to the court of the king. The king welcomed him with great reverence by bowing at his feet and by stretching his body at his feet and offered him a seat. The king asked him about the number of incarnations of Prabhu. The person made the question clear to him. Being pleased with the king, the person told him, "Prabhu will reveal himself as an incarnation with yellow complexion in the Kaliyuga and will perform many sports in Navadvipa. He will madden the world with his san kirtan which is a precious thing even to Brahma and other Gods. He will give happiness to his disciples by his dancing in sankirtana just like Krsna dancing on the ceremony of maharasa in Vrindavana. The Providence has created this village of Navadvipa for enjoying the sport of Prabhu. The real history of Navadvipahana is beyond the realisation of ordinary people. Only he can realise it who has got the favor of Prabhu's associates.812-821

In this way that person favored the king in various ways and then took his leave. The king began to think in his mind. "Fie to this human life and fie to my own life. Being absorbed in material things all the time I fail to make any ascetic association. After a long time I get the favor of an ascetic and now I come to know that Nadia will become a dhama of Prabhu." Having judged himself in this way the king became ecstatic in love. 822-826

He began to weep by looking at Navadvipa and repeatedly paid his homage at that place.827

He prayed to Navadvipadhana, "please do me the favor by which I can take my birth in Navadvipa at that time." At once he saw an oracle from the sky telling him, "let your desire be successful."
828-829

Though the king became full of joy at this, yet he could not keep his patience.830

The great lover of devotees Prabhu Visvambara Rai showed the king in a dream the sport of himself surrounded by musical instruments. Prabhu had been dancing in the middle of his devotees just like the moon. That time Prabhu took the image of Syama Krsna. Again Prabhu took the form of the complexion of Gaura. The king became very puzzled on seeing the Suvarna Vighraha in the middle of the devotees singing sankirtana. Before getting the answer, his dream broke. When he came to his senses he began to meditate on the sport of Suvarna Vighraha. for this reason this place came to be known as Suvarna Vighraha dancing in sankirtana. Some said that they had never seen in their life such beautiful color or complexion. They also had never seen in their life such a beautiful spot. One who once saw this village, could absorb in the sports of Sri Gauranga.831-844

From there Ishana went to the house of Misra in Mayapura. Mayapura was a very beautiful place which was the soothing relief to the eyes of mankind. It was beyond the reach of anybody to realise the glory of Mayapur. Even Brahma and

other Gods remained always concerned about this place. Ishana with Srinivasa, Narottama and Ramacandra came to the house of Misra in the village of mayapur. While entering into Misra's house, Ishana became very emotional over the former memory of PRabhu. They stood at one side of the house and began to look at the beauty of the house. He told Srinivasa that this house of Misra was the Mahayaga pitta. This house had increased the elegance of the sport of Prabhu which had been beyond the realisation of others. Upendra nandana Misravana with his wife Sachi used to worship Visny all the time. Everyone would appreciate the devotional efforts of Jagannatha Misra and Saci. Sri Nilambara Chakravarty gave in marriage his daughter Saci to Jagannatha Misra. Sri Saci gradually gave birth to eight daughters and a son named Visnurupa whose qualities were beyond any description.

845-858

In Sri Krsna Caitany Carita - First chapter. Henceforth, Sri Gauradeva who was an expert in scriptures and a great scholar also, gave him the name of Sri Pundara Misra. One day, the broad minded, virteous and great Kulina Smimat Nilamvara Chakravarty gave in marriage his daughter Sri Sacidevi to Sri Pundara Misra. Sri Pundara Misra was very happy to get her as a wife. He began to prosper in all spheres of life since then. He took a great effort in increasing his devotional prosperity such as nursing guests, customs like Shanti Sasrayana Saucha etc. Due to all these good activites, within a short while he obtained eight daughters, but unfortunately they died one after another. Sri Saci devi being very grief stricken, took refuge at the lotus feet of Sri Hari. Even Sri Misra for the desire of getting a son perfomed a ritual called Pitriyangya. Just like a poor man became happy on receiving riches so also Sri Pundara to get a diety like son. He gave the son the name Visvarupa. After a time Visvarupa became a scholar in the Vedas, Naya Shastra and Vakti yoga etc. Visvarupa was a very calm and queit natured, kind hearted and versatile genius and he never though of material gains. On the contrary he used to absorb in meditation of Sri Hari and used to read Sri Madvagvaita all the time. 859-868

O my dear Srinivasa, who can understand what is lying hidden in the mind of Visvyarupa?869

Sri Advaita Acarya became very happy in his mind as Prabhu would soon appear in Navadvipa.870

He used to worship Prabhu with water of the ganges, Tulsi and sandal paste flowers with an ecstatic roar.871

Being attracted by the roar Prabhu took his form in the womb of mother Saci. Saci devi and Jaganntha became very happy while Prabhu Gaura candra delightfully began to grow up in his mother's womb.872-873

Six months had gine in counting that Prabhu kept on growing in his mother's womb. One day suddenly Sri Advaita came to visit the house of Jagannatha Misra and began to worship the womb of Sri Saic with sandal paste and perfumes. Then

he performed the act of going round Saci devi and went to his own house. Here Sri Saci and Jagannatha became very perplexed by his behavior.874-876

Even Brahma and other Gods used to worship Saci and Prabhu in the womb of his mother looked at all in great fun. He lived in his mother's womb for thirteen months. What a transcendental sport of his it was.877-878

In Sri Krsna Caitanya Caritamrta (2nd. chapter, 24th sloka)
Gradually the thirteen months of Prabhu's living in the womb had gone. Then came the most auspicious moment of the month of falguna and the end of the fourteenth month for which the whole world had been waiting.879

It was the most auspicious moment of Falguni Nakshatra and Falguni Purnima in the Saka era of fourteen hundred and seven. At the auspicious moment of the lunar eclipse Visvambhara took his birth in the house of Misra. Everyone present at that time became mad in joy to see the beauty of the new born baby of Jagannatha Misra.880-882

In Sri Krsna Caitanya Carita (1st chapter)
Srimad Jagannatha Misra became very glad to get Sri Gaura Sundara as his son whose eyes could be compared to the blooming lotuses, whose face was as beautiful as the bright full moon, whose complexion was as bright as gaura i.e. golden and the glow of his body decorated by ornaments could destroy the utter darkness of the whole surface of the universe.883

"O my dear Srinivasa, Prabhu on the pretext of the lunar eclipse makes the people pick a name. People begin to assemble in crowds in different places and to sing kirtanas with delightful hearts. Those who never say Krsna nama, even they begin to take Krsna nama at that time of their bathing in the Ganga. Apart from the Hindus, the Yavanas also begin to take Krsna nama. In this way the son of Saci takes the pleasure of delivering mankind from damnation. Prabhu who is a lover of san kirtana even takes his birth in the midst of sankirtana. You know well that san kirtana is a glorious thing in the world.884-888

In Sri Padyvali dhirta - Pravasa Khanda Vachaman:
Glory to Sri Krsna sankirtana who is the cleanser of the mirror like mind, the extinguisher of the great forest fire like this material world, the distributor of moonlight like well being of people, the life of Vidyadevi, the augmentor of the ocean of happiness, the server of nectar and the soother of all miseries.
889

"Those who hear Sri nama kirtana, may become happy to the fullest extent. Who can tell what glory lies in san kirtana.890

Sri Caitanya Carita (1st chapter) says -
Even many religious rituals and Yangya etc. have no match to Sri Hariguma Kirtana whether it may be sung for a little time.891

The news of the birth of Prabhu spread all over the places which made the virtuous people become very impatient to see him.892

The people in millions even the deities used to take to their heels to the house of Misra where the ocean of happiness began to overflow its limits.893

In a song - Raga Vasanta

The people used to cheer Jay jay in Nadia, because Gora chand is born in the womb of Saci.

In the Makshatra Fulgini Tithi of Fulgun Purnima Gora Dwijamoni is born in an auspicious moment.

Extinguishing the darkness of despair rises the full moon of Nadia.

In Dwapana, as Krsna destroyed the demons

So in Kaliyuga, even from the mother's womb.

Goracand delivers the manking.

Vasudeva Ghosa sings the song in the hope of getting the gracious feet of Prabhu.895-900

In another song (Vasantray)

Appears Sri Gaura Candra

increasing the happiness of the universe.

Whose beauty can destroy the pride of Madana

Smiles to hear his own kirtana.

His face with beautiful eyes shows the mark of royal grace.

Dhyaja vajra marks are under his feet.

Whose beautiful body maddens the people.

All misfortunes and riches come in the way.

Vrndavana dasa sings the praise of Sri Caitanya - Nityananda.

901-906

On the auspicious moment of Fulguni Purnima, Saci gave birth to her son and looked at his face. She thought of many things in her mind but could not touch his body which looked like golden butter to her. She told her husband, Sri misra about the birth of a son and took her baby carefully in her lap.907-909

The great brahmin Jaganantha became very happy as if floating in the ocean of happiness took to his heels to see his baby. He became ecstatic to see the moon like face of his son. He called everybody including his own favorite friends to perform social customs for the well being of his son. All the people present there admired the fortune of the baby's parents. Everyone became very happy even the animals, birds and trees were full of joy. Narahari said that Gauracandra had extinguished the darkness of miseries of the universe.910-916

The songs composed by Narahari in different ragas mainly dealt with the birth of Srigaura Candra, the happiness of the people of Nadia and even the whole universe and the deities of the Heaven, the beauty of Gaurahari and the fortune of Saci and Jagannatha Misra. Actually the whole incident of the birth of Gauracandra.

917-942

O my dear Srinivasa, what more shall I say about the episode of the birth of Prabhu. In the meantime Nilamvara Cakravarty began to count days in great hope. On the eighth day of Prabhu's birth there took the ceremony of distributing eight kalai among the children. The deities also enjoyed this sport of Prabhu from heaven. In this way Prabhu completed one month of his being born.943-945

At the time of Visvamvara's first time of standing up and walking, the ladies performed many peculiar customs. One day Visvamvara on the pretext of crying, made the people chant "Haribol."946-948

In this way there were many wonderful sports and Visvambhara was soon four months old. Visvambhara's mother had one day gone somewhere leaving the baby alone in the room. The baby upset the whole room but when she returned she found the baby lying in his bed and she wondered as to who had created all this havoc.949-952

When the baby grew to be six months old, they performed the ceremony of Annprasana. After it took place the ceremony of nama Krana. Though the boy had been given the name nimai Visvambhara, yet he was called by many different names later. The people of Nadia got great pleasure at the ceremony of Annaprasana.953-955

Narahari in a song in Raga Kamoda had described the same ceremony of Prabhu.956-959

Saci devi was delighted to see all the people enjoying the ceremony of Annaprasana. Mother Saci devi used to put collyrium in the eyes of her son and the ladies who had been sitting around took great pleasure in giving the milk of their breast to Nimai.
960-962

Nimai's mother used to sing songs while putting him to sleep. Who can describe the efforts of Sri Saci Devi as to all that she did to please her son. Gradually Prabhu began to crawl in compound of the house, the beauty of which was beyond description.963-965

In a song of Vasudeva Ghosa -

The beauty of Goracandra while crawling in the compound of the house could not be described by a single mouth. He had been looking very beautiful as saliva rolled down from his mouth and ripe marmelo like lips. His hands were decorated with armlets, his legs decorated by scalloped bangles and a locket of tiger nail hanged from his neck. There was a beautiful golden chain on the beautiful head.966-969

In a song of narahari dasa in raga Turi the same description had been made i.e. the crawling beauty of Prabhu gaurahari.970-979

The mother of Nimai, took her son on her lap and told him to utter the names by pointing out his own nose, eyes, mouth etc. On listening to his mother the boy became very enthusiastic and pointed out everything with his finger. One day while crawling in the compound he gave much pleasure to a snake by lying on the body of the rolled snake. Everyone became so afraid that they cried out in fear but it has been the favor of Prabhu to Ananta deva (snake).980-983

Here Sri Visvarupa took Visvambhara in his lap and cleaned his body of the dust. Prabhu showed many sports of his childhood while crawling in the compound of his house. There were many more beautiful sports that he showed when he began to walk for the first time. The touch of his beautiful legs could destroy the miseries and agonies of the world. The glow of his body could attract the hearts of all.985-987

The book Sri Krsna Caitanya Carita the same description had been quoted.988

Who could know the real glory of this compound of the house where Prabhu walked for the first time.989

In the songs of Narahari -

Saci Thakurani taught Gauracandra to walk by holding the fingers of her son. Gauracandra used to fall on the ground sometime when he had been trying to walk alone. Saci at once took her son on her lap and kissed his cheeks. Gauracandra used to move his beautiful legs while he had been caught in his mother's lap and with the moving of his legs, the nupura in his feet began to ring sweetly. Sometimes he used to suck his mother's breast for milk. Narahari became overwhelmed to describe the beauty of Prabhu in this stage. The ladies of Nadia used to come to see Gaurahari everyday in the early morning. They could not control themselves from coming to the house of Saci to see Nimai while leaving their own sons uncared for in their houses. They somehow managed to spend the night in their own houses and in the morning would rush to the house of Nimai with many items of food for him. They were always eager to have Nimai on their laps.990-1003

This particular place had become gratified with the dancing of Nimai during which the ladies used to do the act of clapping their hands.1004

In a song Narahari described -

The ladies of Navadvipa would ask Nimai to dance giving him their word that they would offer Kshira, Sara and Nani after his dancing. They began to clap their hands with the dance of Nimai. Gora looked at the face of his mother and began to smile sweetly. The smile which could make the whole universe forget its own entity. While dancing the nupuras in the feet of Gora used to ring sweetly. His mother had been looking at the moon like face of her son with a delightful heart.1005-1013

Saci by holding her son to her bosom used to request him that he should not go anywhere but stay in his own house. Other boys should come to him to play with

him but he would not go to play with them. She advised him to tell everybody that his father had forbidden to go anywhere. She said to herself that her anxieties could only be understood by Narahari that how she had to remain anxious for her restless son while he was out of the house.

1014-1017

In this place, Visvambhara used to smear dust on all over his body seeing which his mother used to repent in mock anger. Nimai one day ate some soil instead of sweets given to him by his mother. On day in this room, Saci mata would tell her son tales from the Puranas to help him sleep.1018-1020

Visvambhara used to roar in every word of the tales and his mother gladly kept on telling him stories.1021

O my dear son, Visvamvara, Krsna went to Mathura first and then went to the court of Kamsa to kill him.1022

He for a long time wrestled with Kamsa and then knocked him down from the dias and killed him.1023

While listening to this Prabhu being very angry roared and said again and again, "I shall kill the rest of the followers of Kamsa."1024

On another day, while sleeping Prabhu began to address Siva, Brahma and other Gods in his dream. O Siva, Brahma, do not think anymore, I shall soon deliver the human beings and madden them in san kirtana.1025-1026

Hearing Visvambhara talking in his dreams, his mother became very much afraid.1027

O my dear Srinivasa, Visvambhara in his childhood had done various types of sports.1028

One day in this room, Sacimata with her son Visvambhara used to take rest for sometime. Suddenly some deities in crowds came to this place.1029

Sacimata became afraid to see the deities having four and five mouths.1030

Here in this room, father Jaganatha had been lying here on his bed and Sacimata sent her son to him.1031

On some days the parents of the boy used to hear singing of nupuras which used to make them very astonished.1032

In the morning they would quickly perform some holy rituals in their house in fear of some transcendental occurrences in their house.1033

Here all the children used to dance beautifully taking Visvambhara in the middle

of them.1034

In some songs by Vasudeva Ghosa and Narahari the description of the dancing of Prabhu could be found.

Visvambhara like a doll of gold used to dance in the compound of his house with many boys all around him. The ringing of nupanas on their feet seemed to be a soothing relief to the ears of Nimai's parents and others present there. Sometimes visvambhara Rai out of fun used to hide at the back of his mother. At times he would dance like the Khajana bird by holding the border of her dress of his mother. The beauty of the boy used to madden the world. Sometimes the boy with his friends used to dance clapping their hands and chanting Haribol. The beauty of them at that time was beyond the capacity of describing by the poet himself. Sometimes Sacimata used to decorate her son just like Krsna and when Nimai used to start dancing everyone present there would forget their own entity.1035-1056

Here in this place, the son of Saci used to play by holding the border of the loin cloth of his mother. When the boy used to go out to play, he used to play in all sorts of dirty places.

1057-1058

Standing in this place, Sachimata used to call her son forbidding him to play there. In reply to this, what the boy had said to his mother increased the astonishment of his mother.1059-1060

The boy used to play a sort of a sport of throwing stones in the Ganges while his mother used to call him loudly. He being angry used to scatter all the useful things in the room.1061-1062

Sacidevi took Nimai in her lapa and tried to pacify him in various ways. But Nimai did not listen to her and coming down from her lap, he ran away from there. Mother Saci used to follow him with a stick in her hand. 1063-1064

The viewers of this incident began to say that the behavior of Saci was just like that of Mother Yasoda.1065

Visvamvara by sitting on dirt clay used to smear clay all over his body and his mother used to rebuke him not to do this and at once go to the river to make himself clean by washing. 1066-67

Nimai became very angry and began to show a piece of stone to his mother to make her afraid. When his mother was about to faint, Nimai hastily brought a coconut for her.1068-69

One Day Nimai brought a puppy and put it on a wooden seat inside the room. Sacimata by tricks set it free which made Nimai so angry that he began to tell abusive words to his mother while crying bitterly. Sacimata tried her best to pacify

her son.
1070-1072

Here in this place, Sacimata one day used to take a plate full of gifts and go to worship Godeless Sasthi under a banian tree. Visvambara ate all the fruits and sweets from the plate by not caring for his mother. His mother took the feet of an old lady by her hands and repented for the actions of her son. She prayed to everyone for the wellbeing of her son as he had done a most unholy deed. 1073-1075

All the ladies took him in their laps one by one and taught him many things.1076

Oh Srinavasa, now listen to me how Prabhu had done favor to two thieves.1077

The two thieves had decided to steal the ornaments from the body of Visvamvara. They deceived and took the boy with them. What a mistake they made! They deceived a boy like Nimai who himself could charm the entire world. So they kept on travelling in Nadia but did not get any way to flee. They put down the boy on the road and flew away in despair.1079-1080

The activities of Nimai sundara who was a very restless type of boy were beyond any understanding. Sometimes he used to tease other boys and forced them crying. Sometimes he used to break all the clay containers of Khira milk, etc. of his neighbors. All the ladies of Nadia like the Gopinis of Vraja used to complain to Sacimata just like Mother Yasoda.1081-1083

Oh my dear Srivivas, in this city of Nadia, no guests used to return emptyhanded from the doors of Misra's house. Whether they were brahmins or sannyasis or others, they always used to be well treated by the Misra family.1084-1085

The visit of a Tairthika brahmina to the house of Misra and his darshana of Sri Gaura Sundara , an image having 8 hands

One day a Tairthika brahmina who was a very celestially spiritual and suddhyachari person came to the house of Misra. He was a versatile genius and worshipped Gopal through a six word mantra. The idol of Valagopala and Salagrama sila were his neck ornaments and he used to make Krsnanama all the time. Sri Misra most gladly welcomed him and offered him a nice room to stay. Suddenly the brahmin came across Nimai and could not turn his eyes from him. He began to think that he had never seen such a boy anywhere.1086-1091

Prabhu smiled a little at the brahmin and went out to play with other boys.1092

the brahmin said nothing to Misra but was glad to see Misra's sincere efforts to serve him. Misra helped the brahmin with utmost care to cook for himself. Near about evening, the cooking of the brahmin became completed. the brahmin at first offered the cooked food to his Lord Krsna and began meditation. In the meantime there came Visvambara who was the God himself. Being very glad, he began to ea

one mouthful of the offered food. The brahmin seeing that began to cry in despair. Misra became so angry that he was about to strike his son and the brahmin held his hands just to pacify him. Being requested by Visvarupa, the brahmin cooked again and Visvamvara also ate that. So thrice Prabhu, the lover of his devotees, at the food prepared by the brahmin and favored him to an extent the brahmin could not realize.1093-1100

When the night was deep and everyone was sleeping deeply, the world-charmer Prabhu Visvamvara appeared before the brahmin in his dream and spoke to him sweetly. The brahmin was astonished to see Visvamvara in such late night in the kitchen. He saw the eight handed figure of Visvamvara in whose four hands there were Samkhya and Chakra. He had been eating nani by his two hands and had been playing flute by his other two hands. He had been looking beautiful in many ornaments and his look seemed to be maddening the whole world. The brahmin also saw the Yamuna river, its beach, Vrindavana where cows, Gopas and Gopinis used to roam. The brahmin lost his entity and fell to the lotus feet of Prabhu and began to wet them by his tears. Sacinandana who was the ocean of love and mercy informed him of his Nadia sports and embraced the brahmin. Prabhu forbade him to tell anybody what he had seen just now. The brahmin stayed at Nadia in hiding and kept on enjoying the sport of Prabhu. That's why this place became very famous.1101-1111

Prabhu's favor to Jagadisa and Hiranya Govardhana on the pretext of wishing to eat rice on the day of the new moon

On the day of the new moon, Jagadisha and Hiranya Govardhana prepared many items of food for Sri Visnu. The brahmins Jagadisha and Hiranya Govardhana prepared many items of food for Sri Vaisnu. The brahmins Jagadisha and Hiranya heard that Visvamvara wanted to eat that rice.1112-1113

Look at that house where Jagadisha and Hiranya used to live who had a very good relations with Jaganatha Misra.1115

Many childish activities of Nimai

What shall I say about the childish activities of Nimai. He used to be very disturbed if he could not get all the things what he wanted to have.1116

Here while looking at the sky, Nimai used to claim the moon from his mother. Looking at the flying bird, he invariably used to claim it from his mother and used to cry for it.1117-1118

All the girls used to complain against Nimai to Sacidevi. All the virtuous brahmins used to complain against Nimai to his father.1119-1120

Sri Sacidevi one day ordered Nimai to quickly call Visvarupa. Visvarupa was then at the house of Advaita. Nimai went there and told his elder brother, 'Come on brother, mother is calling you to eat' and holding the border of his brother's

loincloth, he came to his house. 1121-1123

Ishana said, "I atonce arranged two seats for them and the two brothers took their seats to eat. Oh Srinivasa, I cannot say any more about that incident because my voice has become choked."

1124-1125

Sacimata had tried to make Nimai understand that what he had done was not fair. Sri Murari Gupta in Nadia was a saintly man wand everyone adored him. Saci told her son, "You should not touch the plate of rice of Sri Murari before he has eaten it. For this everyone will criticize you, my dear son."1126-1128

He is a wise man and that's why he does not rebuke you. Please do not do it again.1129

The beginning of Nimai's education

On an auspicious day, Sri Misra gave a chalk in the hand of his son for beginning his studies and writing. he at first wrote the Bengali alphabet and asked his son to write them,. Nimai used to sit with folded legs and write all of them.1130-1131

having finished his writing, Nimai chand used to utter the alphabets sweetly which made his father very glad. During his boyhood, Prabhu always used to absorb in his study and used to become very restless if he did not have anything to write. 1132-1133

He gradually became very advanced in writing seeing which everyone became very delightful. Sri Jaganatha Misra took the great pleasure in educating Visvamvara. he used to opoen a book before Nimai which he used to accept very eagerly and to remain absorbed in it. By standing at this place Visvamvara RAi told his mother to maintain the day of the new moon (Ekadasi). Sacidevi became very glad and took the effort of maintaining the day of the new moon (Ekadasi vrata).1134-1138

Jagannatha Misra decided to give marriage to Visvarupa but Visvarupa had realized already that as this material world was not eternal and there was no use to be in this world as an ordinary person, he decided to be an ascetic. He left the house forever for Lord Krsna and took the title of Sri Samkaranya. he first of all went for a pilgrimage. Visvarupa who was a part of Valadeva Himself was a beautiful boy of sixteen when he left the house.1139-1142

In Sri Krsna Ciatanya Charita (1st chapter) Vaidya Murari took the pleasure of singing the praise of Visvarupa who was a part of Sri Valadeva.1143

AT the age of sixteen Visvarupa obtained the post of an Acarya who was an attentive listener of the episodes relating to God, a man of pure, broad and vituous mind. Being a man of devout worship at the lotus feet of Sri Nrsimhadeva and being of versatile genius and always merry, a man never perturbed in mind, a man always clam and quiet, Sri Visvarupa had no attraction for material world. 1144

Here due to the separation of his elder brother, Visvamvara began to weep miserably. Sachi and Jagannatha Misra also began to cry so miserably that moved everybody present there. They began to take the name of Visvarupa repeatedly and to cry loudly. There arose a very painful scene in the house of Misra. Everyone tried to console Sachi and Jagannatha and due to the wish of Prabhu they somehow controlled their sorrow.1145-1149

One day Prabhu told his parents that it was a very good sign of having taken the life of an ascetic by Visvarupa because he would deliver his paternal and maternal dynasties from any sort of damnation and sin. He consoled his parents that he would look after them. On hearing this, his parents became so happy that they took their son to their bosoms and kissed his cheeks.
1150-1152

Oh my dear Srinavasa, the sorrow caused by the asceticism of Visvarupa gradually became cooled down in time.1153

Ceremonies of Chura-karana and Yangya Sutra dharana by Prabhu

Sri Sachi devi told her husband Misra Purandara that the time had come for performing the ceremony of Churakarana of Visvamvara. According to the customs of the Vedas, they arranged for the ceremony on an auspicious day.1154-1155

In a song of Narahari in Raga Dhanashi:

What a happy time All the people are coming
To the beautiful house of Sachi
The Churakarana of Nimai Is pleasing the hearts of all
Held at an auspicious moment
Decorated with ornaments They placed Visvamvara
On a celestial seat
The Vedic rites And social customs
Have been followed by Sri Misra
Then comes the barber Who has done the
Act of piercing the ears of Nimai
The ladies began to cheer Along with them people chant
The universe becomes full of joy
The brahmin begins to cite Vedas The chroniclers describe
The dancers dance and instruments play
What a beautiful scene1156-1159

The barber became astonished to see the hole in the ear of Prabhu which had already been pierced. But he told no one about this.
1160-1161

Narahari in another song has described the same beautiful scene on this occasion.1162-1166

Look Sri Nivasa, it is this place where Nimai used to play with his friends and the ladies used to enjoy their playing by standing at that place. One day Sri Misra decided to perform the occasion of the Yangya Sutra dharana of his son. He settled an auspicious date with the help of his neighbors. The house of Misra became full of joy and happiness again. Everyone in Nadia came to know about holding this festival. 1167-1173

All the neighbors of the Misra family used to carry many gifts and items of food to the house of Misra. Misra being very happy offered the sacred thread by following the Vaidic rituals to his son Gorachandra who had been looking very beautiful in red loin cloth, with a celestial danda in his hand and a cloth bag hanging on one shoulder. When Prabhu began the act of alms taking from the women, even the demigodesses used to mingle themselves with the ordinary women and took pleasure in giving alms to Gorachandra. The brahmins began to cite from the Vedas and the chroniclers began to sing songs describing the whole event. 1174-1178

The two songs of Narahari had described the same event.
1179-1196

Oh my dear Sri Nivasa, Prabhu Visvamvara became very eager to learn his studies. Having realized the mind of his son, Purandara Misra took him to Gangadasa Pandit and dedicated his son to the feet of the pandit. Pandit began to educate Nimai in Vyakarana which Nimai completed within a very short time. Here in this place, one day Prabhu Gaurachandra took a betel leaf for chewing. While chewing it suddenly he lost his sense. His parents hastily helped him to come to consciousness with utmost care. Having controlled himself, Prabhu told many things relating to the ascetic life of Visvarupa. One day in this room, Jagannatha Misra had dreamt a dream in which he had been with Visvamvara in an ascetical dress. When he woke up in the morning he became so bewildered that he at once began to pray to his Lord. He told his wife Sacidevi that most probably they would see Visvamvara also. Saci tried to console her husband that he should not be anxious because Nimai would go nowhere. In her opinion Nimai who had no other attractions than reading and who had great love for his parents would go nowhere leaving them here. But all went in vain because Misra could not pacify his own mind and became over-sanguine that Nimai would not stay at home.
1197-1210

Worldly disappearance of Jagannatha Misra

While thinking too much about the future of his son Sri Misra suddenly became very ill and died within a few days. There was no language to express the grief of Saci and her son. They began to cry loudly by falling on the ground and cried with all the other neighbors of Sri Misra. By the wish of Prabhu, the neighbors somehow pacified Saci and her son. Visvamvara consoled his mother in various ways who now could not leave her son even for a single moment. Who could

understand what was lying dormant in the mind of the Lord? One day he demanded some flower garlands from his mother and wished to go to the Ganga for a bath. As his mother had been a little late in giving the garland to him, he became so angry that he broke all the valuable things in the room. Then he lay down in the compound of the house and fell asleep. After a long time having seen her son awake from sleep, she came to him and got him up by cleaning the dust from his body. Then she gave him flower garlands and Nimai gladly went to the Ganga to take his bath.1211-1222

One day Saci told her son that there was not a single rice grain to eat. On hearing his mother Prabhu gladly brought a piece of gold secretly. Saci was astonished to get the gold but could not understand her son.1223-1225

Mangalacara of the marriage ceremony of Nimai

Now Sacimata began to think of the marriage of her son. Nimai now had crossed his boyhood and entered in his adolescent period. Observing the growing beauty of Nimaichandra everyone became enchanted. To make his mother happy, Prabhu decided to marry. While thinking about scriptural points in his mind on his way towards the Ganga he came across lakshmidēvi who later became his wife.1226-1231

Narahari in a song has described the meeting of the two hearts - Raga Kamoda:

The daughter of Vallava Sweet natured Lakshmi
Being encircled by her confidantes
For taking her bath was going to the Ganga
While looking here and there
Suddenly saw Gaurangacandra Standing a distance away
And was overwhelmed with desire
Observing his beauty Which seemed to be nectarean
She could not control her mind
Gaura Gunamani Identifying his own beloved
Glanced at her
Saw her beautiful gold complexion Her beautiful figure
Took her at once in his mind
Both of them glanced At each other's faces
No one else understood it
Narahari saw it And being satisfied
Took pleasure in writing it1232-1235

Gaurahari told me that he would fulfil my desire, whatever desire I have in my mind.1236

Vanamali Acarya one day came to visit Saci and told her about the marriage of Nimai. Due to his initiative, the marriage of Nimai with Lakshmi, the daughter of Vallavacarya, was settled. Nimai heard his mother talking about his marriage but he showed to be busy in some work as if he had heard nothing. Saci hastily

arranged for the things necessary for the marriage ceremony and fixed an auspicious date for it. The inhabitants of Navadvipa came to know about the marriage of Nimai and became very glad. How could the people know that due to the wish of Prabhu everything had been pre-arranged? However, they were so glad that they took to their heels to the house of Nimai and asked his mother every detail of the marriage. They began to come to the Misra house with many gifts, flowers, garlands,. Many singers, dancers and instrumentalists came to the house of Saci to participate in the marriage ceremony. Many poor people in crowds used to assemble in the house of Saci in the hope of getting many things to eat.1237-1252

The Adhivasa ceremony before marriage

The newly wed girls of Navadvipa began to tell one another that they were the fortunate ones because they could witness such a beautiful marriage ceremony. Solme of them said, "Vallabha Acarya and his wife Siviti must have done some good deeds in their previous life and as a result they were able to get such a son-in-law in their present life." Someone else said," laksmi was a very fortunate girl as she was about to get such a husband who was as beautiful as Madana." Someone said, "It was very good of Vanamali to arrange this marriage. But please hurry up and complete your dress and makeup and let us go to the house of Saci because the function of Adhivasa will begin today."1253-1256

All the girls of Nadia in beautiful dresses and ornaments began to assemble in the house of Saci. They became veryt eager to see Gorachandra in the dress of a bridegroom. They brought many flower garlands for Nimai. When they reached the house of Nimai they first of all bowed to the feet of Sacimata who highly and cordially welcomed them. 1257-1260

The compound of Saci became full of decorated girls and women of Nadia who in beautiful dresses and ornaments seemed to lighten the whole surroundings of the house. The brahmins began citing slokas from the Vedas. All the ladies offered flower garlands to Gorachanda who had been looking very beautiful in them. The ladies offered sandal paste and perfumes to Nimai. After the completion of the Adhivasa ceremony, Sri Vallava carya returned to his own house. Saci also performed many customs which could only be done by the ladies. The singers began to sing, the dancers began to dance and the instrumentalists began to play their musical instruments.1261-1262

On the other side, in the house of Vallava Acarya the ceremony of Adhivasa of Laksmi also took place. The mother used to dress up Laksmi and used to decorate her with ornaments. She helped her daughter sit on a celestial throne in the compound of the house. All the ladies of that place even the demigods incognito began to assemble in the house of Vallava Acarya to observe the beauty of Laskmi and also to participate in the ceremony. There were sweet sounds of conch, bell and other muasical instruments which filled the atmosphere of that place with great pleasures.1273-1276

the night of Adhivasa ceremony was over and all the ladies in the house of Nimai became busy in arranging everything for the marriage. The brahmins helped Nimai to perform the various Hindu customs of marriage. There had been a big crowd in the house of Saci. There had been sweet sounds of various musical instruments. The singers began to sing sweet songs. The women were making a sound by moving their tongues rapidly within their mouths in order to give cordial reception to Nimai.1277-1282

Now the ladies became prepared to go to a nearby pond for performing the custom of bringing holy water in some celestial containers. What a beautiful scene was that that the ladies in a row with beautiful painted containers on their waists had been going to bring holy water. While they were walking the nupurs on their feet used to ring sweetly.1283-1286

The ladies now bathed Nimai by that holy water. They on the pretext of smearing oil on the curly hair of Nimai would pat his head. Some of them used to smear tumeric paste on the body of Nimai which seemed to lose its yellowness while smeared on his bright yellow colored skin. Somebody sprayed perfume on his body which seemed to lose its effectiveness due to the original scent of Prabhu's body.1287-1292

Now the friends of Visvamvara began to give Nimai the make up of a bride groom. They used to smear sandalpaste and perfumes on the body of Goracandra. They painted dots of sandalpaste on his forehead. They decorated his beautiful curly hair with flowers and garlands and put ornaments all over his body. They put a flower garland round his beautiful neck. They put golden chain round his beautifully thin waist. Last of all they gave a silky red dhoti to him to wear.1293-1300

After completing the makeup, the friends of Nimai gave a mirror in his hand which was also a social custom of a Hindu marriage. How beautiful he looked as a bridegroom. Apart from the human beings even the demigods could not turn their eyes from him. Saci at the time of starting for the house of the bride, performed many customs with the help of other ladies. Nimai after bowing to the feet of his mother started for the house of the bride.1301-1308

The marriage of Niami

Narahari in two songs has described the above mentioned incidents of Nimai's starting for the house of the bride. 1309-1316

In the house of Vallava there arose a cheer of joy as soon as the marriage party reached there. Being very delighted, Vallava performed all the social customs of Hindu marriage. Visvamvara gladly stood up on a wooden seat. His beauty at that time seemed to madden everyone and the glow of his bodily complexion seemed to lighten all the directions of the universe. His beautiful moon-like face seemed to shower nectar when he smiled. When he looked at anyone he could not control his emotion. His beautiful ears with earrings and his beautiful curly hair seemed

to make one forget his own existence. His sandal paste smeared forehead seemed to put Madan to shame. the mother of the bride and other ladies came to get him from the wooden while they ululated and made other holy utterances. They began to circumambulate him seven times with seven lamps in their hands. They took the bridegroom inside the room. Vallava brought his daughter and for offering her hands to the hands of Nimai, he helped his daughter to sit on a celestial wooden seat. The bride also had been looking very beautiful in valuable silk dresses and ornaments. Vallava offered his daughter to the son of Saci. the brahmins kept on citing Vedas and the ladies kept on ululating throughout the ceremony. There were beautiful sounds of instruments such as conch, bells, etc. Even the demigods could not control their desire to throw flowers on the bride and bridegroom while hiding themselves in the sky. 1317-1336

Another song in Raga Bupalī:

After the customs of the marriage had been over, Gora Gunamani with his bride entered into a room which was called Vasaraghara where the ladies used to make many types of jokes with the bridegroom. some of them gave him pieces of betel leaf and told him to put it in the mouth of Laksmī. Some gave betel leaf directly in his mouth. some, in the hope of touching the beautiful hair of Gora, used to dishevel the hair. someone used to place Laksmī on the lap of Gora and look at them with great pleasure. 1337-1340

Another song in Raga Tōri:

On the day after the marriage, in the morning, in the house of Vallava, everyone became very happy to see the newly wed couple. Everyone admired the fortune of the wife of Vallava for having such a son-in-law. Vallava being very happy had done many efforts to please the guests. 1341-1346

Then Guarahari with his bride started for his own house. Privately he told many sweet things to his wife Laksmī. all the inhabitants had been observing the departure of the newly wed bride and groom and became enchanted to see their beauty. Laksmī had been crying with her mother and father and her friends on the verge of leaving her house. There were sweet sounds of conch, Dunduvi, Veri, etc. The dancers had been dancing and the Vrindas had been singing when they were about to take their leave from the house of Vallava. 1347-1350

Another song in Raga Kamōda:

With his bride, Visvamvara returned to his own house. Saci took her daughter-in-law in her lap and blessed her with dhana and durva. She repeatedly kissed the cheeks of her son and daughter-in-law. No one could turn his or her eyes from the beauty of Nimai and Laksmī. The world-charmer Gaurarai sweetly talked to everyone. Ishana told Srinivasa that he also used to enjoy everything with full satisfaction. In this room, Visvamvara used to live with Laksmī. Everyone became pleased to see the sweet disposition of Laksmī who tried to please everyone by her sincere duties. Gourachandra then engaged himself in educating his pupils of Naida. Nimai did not hesitate to show his respect to everybody. One day he bowed to his own servant Isvarapuri and gave him alms by inviting him most cordially to his house. One day on the pretext of being attacked by wind disease,

Prabhu used to reveal many kinds of love and devotions when some wise companions tried to cure him. Dure to his own wish, he controlled his emotions. When he became cured everyone thought that he had escaped the danger of the disease. One day before this door of the temple of Visnu, he began to play flute seeing the full moon in the sky. Only his mother could hear the flute playing and no one else could. 1351-1371

Mahaprabhu's visit to East Bengal and the death of Laksmidevi

Having bowed to the feet of his mother, Nimai started for Bangladesh with his disciples. Laksmi here used to live alone with the memory of her husband. One day on the bank of the Ganga Laksmi had been bitten by a snake and died. When Saci got the news she began to cry and lament loudly. The neighbors tried their heart and soul to console her. Saci began to think anxiously for her son but Prabhu who was God himself came to know everything. He hastily came back to his house and being unperturbed, he consoled his mother in various ways. Then he became absorbed in the duty of teaching his pupils. 1372-1378

The marriage arrangements for Nimai

Mother Saci again began to think of a second marriage of her son but could not find a suitable girl. One day while Saci had gone to take her bath in the Ganga came across the daughter of Sanatana Misra, named Visnupriya. She liked her very much and decided to make her the daughter-in-law. Due to the order of Saci, Kasinath Pandit took the initiative of this marriage. 1379-81

All the inhabitants of Nadia heard about this marriage arrangements and became very glad. Buddhimanta Khan and Mukunda Sanjay took responsibilities of arranging everything for the marriage. They decided to make the marriage ceremony a great one. The devotee-bound Prabhu smiled at the efforts of his disciples. Buddhimanta and others being very enthusiastic, made themselves busy in arrangements for the marriage. They used to hang big canopies here and plant banana trees and put earthen pitchers full of water for holy purposes. They appointed many persons to decorate the house with flowers and to make flower garlands and sandal paste. They also appointed many singers, dancers and instrumentalists to show their performances in this occasion. Just a day before Adhivasa, all the inhabitants of Nadia were invited to attend the ceremony. On this particular day of Adhivasa, a big crowd used to be assembled here. Saci ordered the woman for doing auspicious activities. She ordered the married ladies to bring holy water from the river to bathe the bridegroom. 1382-1396

A song in Raga Kamoda:

The people of Nadia came to know of the second marriage of Gaura Gunamani. Sanatana Misra was a fortunate man, as he decided to marry his daughter to Nimai chandra. Visnupriya was the name of that girl who was unparalleled on this earth. The ladies began to think of Adhivasa eagerly, when the night would be over and they could go to the house of Saci. 1397-1402

In six songs, composer Narahari had tried to describe the mental condition of the girls and married women of Nadia on the eve of the Adhivasa ceremony. They all had come to the house of Sachi in beautiful makeups, beautiful dresses and beautiful ornaments. They had brought with them beautifully strung flower garlands and flower ornaments for Gouracandra. Everyone of them relished the hope of placing her gift directly in Nimai's hands. Everyone of them used to feel a passion for Nimai. All the married girls took permission from their elders in their houses to go to the house of Sachi for the wedding. In the morning they started towards the Misra house in beautiful dresses and ornaments. The nupuras on their feet used to ring sweetly, and it seemed it could conquer the hearts of all saints. Everyone had taken a container full of different kinds of scented flowers and flower garlands and ornaments for Gaurahari. They themselves also wore various types of flower ornaments. They looked like they were walking slowly because of the heavy weight of the ornaments on their bodies. When they reached the house of Sachi, she welcomed them very cordially and asked everyone about their well-being.

1403-1428

Sacidevi ordered them to go to the river to bring holy water for Nimai. They gladly started in a row. Some one held a plate of things for worshipping deities in her hands. Someone held a plate of blooming lotuses in her hands. Someone held a dala covered by a silk cloth on her head. After the occasion of bringing water, they returned to the house of Sachi who engaged them in many acts of social customs such as the preparation of turmeric paste with oil, decoration of Varanadala, etc. Then Sacimata being very satisfied decided to go to the bank of the Ganga to worship her with many items. She worshipped Goddess Ganga with flowers, sandal paste and perfumes. Suradhunidevi became very eager to worship the feet of Gauranga in her heart. She Sacidevi started worshipping Goddess Sasthi with many items. Sasthi devi regarded herself very fortunate for having the favor of Gauracandra. Sacidevi after that returned to her home to perform other holy customs. She put her son on a celestial wooden seat and the ladies gave him flower garlands to wear. In the meantime Misra Sanatana came to the house of Nimai with many gifts for his son-in-law. He became enchanted to see the beauty of Gauracandra. 1429-1444

Misra Sanatana returned to his own house to complete the adhivasa ceremony of his daughter. The brahmins brought many items for Adhivasa from the room of the mother of the bride. There were many guests assembled in the house of the royal pandit and a perfect gentleman, Sanatana Misra who welcomed them cordially with sandal paste and flower garlands. They took their seats and sat in a circle. The wife of Misra with other ladies brought Visnupriya from the room and helped her to sit on a throne in the middle of the guests. Everyone became enchanted by the beauty of Visnupriya who had been looking very beautiful in ornaments and a beautiful dress. Everyone blessed her by dhana and durva. The ladies made cheering sounds with their tongues. The brahmins began to cite Vaidic slokas. 1445-1458

The marriage of Nimai

The day after Adhivasa, there were great amusements in the house of Nimai and also in the whole of Nadia. The marriage of Nimai became the talk of the town. Everyone went to the house of Niami. Even Lord Siva with Parvati came from Kailasha to observe the ceremony. Ananta with his companions came to that place and took pleasure in observing the ceremony by while remaining concealed in a hiding place. The Baikuntha Vasis became very eager to observe it. Chaturmukhi with his wife became present here. Surapati with SAcI came to observe it. All the femile demigods decided to mingle with the ladies of Nadia and took part in the ceremony. The Kinnaras and Gandharvas cherished the hope of singing and dancing along with the sindancers who had been appointed for the ceremony. Deva Ris

The ladies now began to decorate Nemai to make him prepared for going to the house of Sanatana Misra. They put ail to the beautiful hair of Gorachanda. According to the customs, Nimai completed his bath and took his seat on a throne. He had been looking very beautiful at that time. No one could turn his or her eyes from the face of Nemai. Then the friends of Nermai prepared him as a bridegroom. Nermai bowed to the feet of his mother and started for the house of Sanatgana Misra with many companions. The roads became full of cheering sounds of people and also musical instruments. The friends of Nemai put him in a coradle and walked along with it in dancing. The ladies of Navadwipa with utmost care began to decorate themselves for going to the marriage ceremony. They used to make their hair beautifully arranged in knots and plaits used to put flower garlands on their knots and plaits. Tey used to put sazffron dots on their foreheads and flowers earrings in their ears. They used to wear valuabhle ornamental garland round their necks and beautiful silky dresses. 1477-1502.

In two songs Narahari had anoted the same descriptions. 1503-1520.

There were many auspicious customs that had been performed in the house of Sanatana Misra. When the eradle of the bridegroom reached the house of Sanatana Misra, the latter hurriedly advanced forward to welcome his son-in-law. Every one became enchanted to see the beauty of the bridegroom. There had been a big crowd including all the brahmins and virtuous people of that place who came to participate in the ceremony. There had been a big crowd in the road also where even some blind and lame persons remained waiting for the coming of Gorachanda. There were big noises caused by the sounds of musical instruments. There were hundreds of lamps to be lighted in all the houses of that area. Misra being very much satisfied, took his son-in law inside the house and placed him on a vanable and beautiful seat. The ladies began to shower flowers on the head of Gaorachari. Every one used to cheer up in joy.1511-1526.

In a song, Narahari had described the mental satisfaction of the mother of Vishnupriya in observing the beauty of her son-in-law. She with other ladies came to bless Nemai with dhana and dourva. Then she with others began to go round

him seven times in a circles with seven lamps in their hands. She took him inside the room after this occassion. 1527-1530

The wife of Sanatana Misra performed many social customs. She took the pleasure of decorating his daughter with ornaments and beautiful dresses. Misra Mahasay ordered his friends to bring her daughter to the pavilion of marriage. They brought her and placed her on a throne. First of all, Devi Vishnupriya dedicated herself to the feet of Prabhu by placing a flower garland on them. With a little but sweet smile AAA Gorarai offered his garland round the neck of Vishnupriya. Through the exchange of flower garlands Prabhu and Visnupriya understood each other's minds very well. The pleasured grew up little as Prabhu started his life with Vishnupriya. Sri Sanatana Misra took his seat to offer the hands of Gauracandra. As the dowry, Sanatana gave Nema celestial cows, riches, lands, bedding materials, servants and maidservants. Lastly took place the custom of Homa. Sanatana placed his daughter on the left side of Viswamvara at the time of the Homa. Every one became enchanted to observe the beauty of the newly wed couple. 1531-1548

In three songs composed by Narahari the same discription had been quoted. 1549-1560

The Gods and goddesses used to talk about the marriage ceremony of Prabhu Gauracandra. The people of Nadia had been fortunate enough as they could observe this auspicious ceremony by their own eyes. Those brahmins who had beautiful daughter, began to lament as they could not get a son-in-law like Gauracandra for their daughters. Every one began to say that Sanatana Misra was a very fortunate man having such a beautiful son-in-law. Now the ladies took both of them in the Vasaraghara where the ladies used to joke with the bridegroom. Some of them offered betel leaf to Gauracandra and requested him to give it to Vishnupriya. In the Vasaraghara, gorarai had maddened every lady by his beauty which could put even Madana to shame. Gorarai happily spend the night with Vishnupriya in the Vasara ghara. In the morning Gaurhari most gladly participated in the function of Kusamdika. He then politely asked the permission of going to his own house with his bride from Sanatana Misra. Sanatana patiently tried to begin the sorrow of bidding farewell to his daughter. After consoling his daughter in various ways he offered the hands of his daughter again in the hands of Gaurahari while checking himself in utmost patience. At the time of departure, Gauurahari bowed to the feet of the respected persons who in their town blessed him with dhana and durva. All the brahmins started citing vaidie slokas. The ladies made the sound of cheer by their tongues. 1561-1594.

In a song Narahari had described the same event which had been described above. 1595-1598.

Gorachanda returned to his own house with his bride very gladly. The deities began to shower flowers on the hands of the couple. Some one reported Sachinata of their coming to this direction. In the meantime hearing the sound of musical instruments, Sacinata became very restless and hurriedly came out of her house.

Within a short while, Gora slowly got down from his cradle with his bride. Sachinata at once embraced them and kissed the cheeks of her son and daughter-in-law. She took them gladly inside the house and placed them both on the throne. The people became enchanted to observe their beauty.1599-1610.

While the marriage ceremony had been over, Sachi used to distribute clothes, ornaments and wealth to the chroniclers, singers, dancers, instrumentalists, and beggars who became very satisfied and took their leaves from the house of Nemaï. They began to sing the praise of Gaura Gauramoni. Sachinata bade farewell to the ladies very politely.1611-1614.

" Oh my dear Sri Nivasa, I can now remember how we had enjoyed in the marriage ceremony of viswanvara. This is the place where Sacinata used to sit with her son Gaurahari and daughter-in-law Vishnupriya. How Sacinata loved Vishnupriya, can not be described by my single mouth. Vishnupriya made herself engaged in the service of Sri Vishnu and Sacinata with all her sincerity. Sacinata became very much satisfied with her daughter-in-law. She used to spend her days very happily. "1615-1619.

Viswamvara who now became a handsome youngman of profuse vigour, used to spend his time very pleasantly with his wife. He looked very beautiful in celestial garlands and sandal paste, always in well dresses and ornaments. With this worldcharming beauty Sacinandana had become absorbed in teaching his pupils. Having seen the tendency of the people to do wrong and sinful deeds, he decided to go to Gaya. After bowing to the feet of his mother and consoling her, Prabhu started for Gaya. Gaurahari had performed the religious customs in Gaya and favoured Iswarapuri by living in his house. After a few days, he returned to Navaduipa and everyone became very glad to see him. Sacinata used to perform many auspicious customs for the well being of her son and used to look at the path by which her son would be coming. She used to ask the passes by whether Nemaï had been coming soon or not. In the meantime Prabhu stepped in to his own house.1620-1628.

" Oh my dear Sri Nivasa, this is the place where Viswanvara used to bow to the feet of his mother. How can I describe the mental happiness of Sacinata after seeing her son who again and again used to look at the face of her son with tears in her eyes. Vishnupriyadevi also became very happy to see her husband and could not control her emotions. "1629-1631.

Even the parents of Vishnupriya became very happy to hear that Gauracandra had returned back because Gauracandra had been their life also. Many persons came to the house of Nemaï to meet him with whom Nemaï behaved properly. After bidding farewell to his friends, Nemaï with four or five friends began to talk about Gaya privately. As soon as Nemaï had uttered the name of the lotus like feet of Lord Vishnu, he lost all controls over himself and began to extract heavy sighs as he uttered the names of Krishna and he became to sweating and quiver. After a long time, Prabhu controlled himself and told his friends to go to their own houses and to come to the house of Suklamvara tomorrow. They being very happy took

their leave from him. 1632-1640

Many Vishnavas from different places came to meet Gauracandra. There had always been a big crowd in the house of Gauracandra. The people of Nadia began to whisper that Nemaï Pandit had become a great Vishnava now days. The ecstatic condition of Prabhu began to grow up very often and he could not eat or sleep. Perhaps he wanted to sleep at night but he used to spend the whole night being ecstatic in the memory of Krishna. Sometimes he ecstatically began to roll on the ground in crying and his golden complexioned body used to be sweated by dust. Sometimes as Kapila, he used to teach his mother many things. Prabhu distributed devotional love to his mother who was also an image of love and devotion. One day by sitting in this place Viswamvara used to be looking very beautiful with his pupils. His pupils wanted to be properly educated by Nemaï as they had been formerly but Nemaï could not give proper education to them as he had become very inattentive in his duties as a teacher. The pupils thought that after returning from Gaya, Nemaï had developed such inattentiveness, while thinking so, due to the wish of Prabhu, they all became interested in devotional love. They all changed their minds and became uninterested in their studies. While Prabhu used to cry ecstatically, they also began to cry with him. While Prabhu used to dance in kirtana, his disciples surrounding Prabhu also began to sing and dance by taking the names of 'Gopala' and 'Govinda'. They all began to float in the river of devotional love while uttering 'Haribol' 'Haribol' constantly. Being attracted by Prabhu's Kirtana, many devotees and many persons took to their heels to participate in the Kirtana. Those who knew nothing of it having heard the sound of kirtana, used to come to Nemaï and at once used to become absorbed in Kirtana with Prabhu. 1641-1659.

Whenever any one used to come to the house of Prabhu just to investigate what had been going on there, at once he became attracted by the beauty of Prabhu and interested in the kirtana sang by Prabhu and his disciples. Sometimes the devotees of Prabhu had to check Prabhu if he became too much ecstatic. 1660-1662.

Ishana told Sri Nivasa that Prabhu sometimes used to reveal his own identity. As he had been most devotee-loving, he could not control his anger to see the heretics and wicked persons who used to cause miseries to his devotees, Prabhu used to ecstatically laugh, cry or roan in anger by saying "I am that He", "I am that He". The wicked persons could not dare to stay here and used to flee from there. While being in this state of mind Prabhu used to lie down on the motionlessly. Observing him in this condition some one reported his mother that he had again been attacked by his former disease of winds and addressed her to take after him with utmost care. While Sachi became very anxious, the close disciples of Prabhu consoled her that Prabhu was not an ordinary person. 1663-1670.

" Listen to me Sri Nivasa, what happened one day, That day Prabhu being ecstatic in love asked everyone that where his Krishna was and could not control his tears streaming down from his eyes. In the meantime Gauracandra came to him with

betel leaves for Prabhu. Prabhu asked him where lies Shyamla Krishna was. Gauracandra replied that Krishna had always been the miknd of Gaurahari. Hearing this Prabhu at once tried to tear up his breast. Gauracandra hastily hold the hands of Prabhu and consoled him in various ways. Sachihnatha requested Gauracandra to be with Nemai all the time.1671-1676.

Sometimes in the evening Mukunda with many devotees used to cite slokas which made Prabhu very ecstatic in devotional love. Sometimes Prabhu used to spend the night being absorbed in the Sankirtana with his devotees all around him. During sankirtana Prabhu used to roar ecstatically which used to snatch away the night's sleep of the wicked and dishonest people. The hereties being very angry began to announce that the people engaged in Sankirtana would be in danger. To them Kirtana in Nadia would bring a bad owen in this country. So the king would send his soldiers to stop this Sankirtana. Srivasa became very afraid because he knew that the Yavana king could do any thing. eing very much anxious he told everthing to Prabhu. Visvarnavasa who was god himself came to know already everthing. He roared in anger by saying that to protect his own devotees he had appeared in this earth as an incarnation. As the devotees did not actually knew it, Prabhu wanted to reveal himself to them. Prabhu in beautiful dress gladly started roaming in the streets of Nadia by singing Sankirtana with all his devotees, While travelling all the places of Nadia, Prabhu used to madden all the people by his graceful gifure. Everyone began to feel attraction for him.1677-1697.

"Look sri Nivasa, this is the path from which Prabhu stgarded his nadia town. During his travel in the streets of Nadia Prabhu halted at the house of Srivasa and being very kind to Srivasa, Prabhu showed him his fowr-armed image i.e the image of visnu. Look, this is the place where Prabhu used to sit one day and he began to cry by taking the name of Krishna. One day he took the pleasure of showing himself as the Varaha avatana to his devotees. from here he went to the house of Murari guptya and favoured him by showing the Varaha image. One day being seated here, Prabhu became vbery eager to get Nityananda among his group of devotees. Oh sri Nivas, Nityananda Haladhara was the son of Harai Pandit and Padmavati.1698-1704.

Hari Pandit who had been respected by all and his wife Padmavati had lived in the village Ekchakra in Radadesha. These brahmin couple had been very broad-minded and had many good qualities. Prabhu Nityananda for the good of mankind took his birth in this family on auspicious moment. The birth day of Prabhu Nityananda used tobe observed by all with great respect. He appeared on the auspicious day of Maghi Sukla Trayadashi. The wise scholars had described in various ways the happy situation which used to be occurred on the moment of the birth of Prabhu Nityananda.1705-1710

In a song of Narahari_
Oh, what a pleasure today!
in Ekchakrapura in the house of Hari Pandit
was born Nityananda.
Whose soft feature justlike golden butter

maddened the whole universe.
Observing his face became pleased
Padmavati Harai Pandit.
Sru Adyauta in Shantipura roared in joy
could not contro himself

danced with hands up with many clps
"I have brought Varavira".

God varaha and others threw scented flowers
cheering Jai Jai

Gandharvas and Kinnaras playing Vadyas in hundreds
sang the praise of Prabhu.

Oza was a fortunate being donates for son's wellbeing
in numerous numbers.

With many gifts people took to their heels
in a crowd in that house,

Glory to Rada and Viswa and glory to Nakshtravara
glory to Magha Sukla trayadashi.

Narahari says it well as in the Kalikala
appeared to destroy misery.1711-1716.

Prabhu Nityananda who was the root of divine joy and who had been formerly the son of Rohini now took his birth in the womb of Padmavati. The people of Ekchakra delightfully took to their heels to the house of fortunate man Harai Pandit. The face of newly born Netai seemed to glitta like the moon and obsering the face, people could not turn thier eyes. Even the gods being happy, used to shower flowers on him.1717-1720.

The birth and the sport of childhood of Nityananda had been very beautiful. Prabhu used tolive in his house for twelve years from his birth and then as an asectic he left his house for a polgrimage. Having obtained the fulfilment of his desires, he began his waiting for Prabhu in Vrindavana. Nityananda in his mind came to know that Prabhu Gauracandra had revealed himself in Nadia. Being very satisfied Prabhu Valadana came toNavaduipa. He first of all came to the house of Nandana Acharya who became too over whelcomed to observe the spirit of Nityananda. He with utmost care nursed Nityananda in his house and took a great pleasure in helping Prabhu to accept alms from him. Gaurarai had already known the coming of Nityananda to Nadia but did not tell anybody about it elaborately. He used to narrate a dream of himself to the Vaishnavas who used to assemble in the Vishnu Temple of Prabhu Viswanvara.1721-1730.

Prabhy Viswanvara told them that he had seen a beautifully decorated Taladwaja

chaviot on which there had been a beautiful ears, neck and moon-like face which could madden the universe. He had been holding a black jar in his hand, his head had been wrapped by a blue cloth and he had been wearing a blue loin cloth. He had heard that man addressing the name of Prabhu himself and looking here and there to find Prabhu. It seemed to Prabhu that Valadena had come here. Saying this much, Prabhu became ecstatic in the memory of Valarama.1731-1734.

Sri Vvasa and other companious obsrving this condition of Prabhu hastily tried to pacify him by eulogising him in various ways. Prabhu had been very eager tomeet Nityananda. Prabhu gave some directions to Haridasa and to Sri Vasa and sent them in search of Nityananda. They with utmost rigous, searched every house of Nadia but in vain and they reported it to Prabhu who only smiled to hear it. No one could understand the meaning of this type of smile of Prabhu. 1735-1740.

Now Prabhu in beautiful dresses himself started with his companious to find out Nityananda, Prabhu kept him in the house of Sri Vasa. From the house of SriVasa, Ramai came to Pra bhuh and report ed some of the qualities of Nityananda. Prabhu repeat edly asked Ramai Pandit about the activities of Nityananda and Ramai reported him that Nityananda had broken up his danda and Kamandalu. Hearing this Prabhu with a little smile started for the house of Srivasa.1741-1746.

"Oh my dear Sri Nivasa how do I describe the pleasant situation that had occurred in the house of Prabhu?" One day by siting here, Prabhu ordered and sent Sri Rama Pandit to bring Advaita from SShantipura. "Now listen to me Sri Nivasa, what is the back ground of the living of Advaita in Shantipura".1747-1750.

Formerly the father and the grandfather of Advaita used tolive in a village named Navagrama in Srinatha in Vangadesha and maintain links with Shantipura. Advaita's father Sri Kuvera Mahasay was very famous as Misra Panditacharya who was also respected by all his good and pure devotioal principles.1751-1754.

In Sri Gauraganaddeshadipika-

The friend of Mahadeva, Yakkkshapati Kuvera had revealed himself as the father of Srimad Advaita Prabhu in the name of Srimad Kuvera Pandit who had been a great scholar.1755.

Nava had been the wife of Sri Kuvera Misra who had been very loyal to her husband and who had been the mother of Sri Advaita. As they had no son, they greatly desired for one which became fruitful in their oldage in Navagrama. At the time of the birth of Sri Advaita chandra, there had occurred a pleasant atmosphere in the universe.1756-1758.

The narrative of the birth of the Sri Advaita.

In a song (Raga Maur)-

On the auspicious day of Maghi Sukla Saptami the ocean of joy reached the extreme point of its turbulence as the moon of Navagrama had revealed himself in the womb of Nava. Kuvera Pandit became so happy that he began to make charities in numerous kinds to brahmins and poor people. Slowly entering in to the delivery room, he looked at the face of his newly born son. The inhabitants of Navagrama began to say that it had been an astonishing event that in their old age they became fortunate enough for getting such a son. From hiding, the daities even began to shower flowers on the baby. Having Prabhu gratified the universe, Advaita Prabhu appeared for the deliverance of man kind from sins. the people of that place began to sing the praise of the baby. The chroniclers began to sing, the instrumentalists began to play their instruments and the dancers began to dance. 1759-1766.

"Oh dear Sri Nivasa, at the moment of his birth, Advaita Prabhu had uttered the name of Sri Krishna Govinda." 1767.

The sport of Advaita's childhood had been a very beautiful narrative. Sri Advaita had been the constant source of happiness to everybody. In the hope of living on the bank of the Ganges Sri Kuvera with his wife Navadevi and son, Sri Advaita came to Shantipura from Navagrama and began to settle there. Having made their son scholar in all scriptures, they disappeared from the world. After their death, Advaita started for Gaya but actually he wanted to visit all the holy places of Varatavarsha. He used to worship Krishna in Vrindavana and due to his wish, came to know about his revealment in Navadwipa. From Vrindavana Prabhu came to Gamadesha for travelling the whole of Vangadesha. He returned to Shantipura after visiting Navadwipa and the people of Shantipura became very glad to see him. They built a beautiful dwelling place for Sri Advaita and engaged themselves in their service of Prabhu. Who could realise the transcendental nature of the versatile genius like Sri Advaitachandra. Some wise persons of that place took the initiative for the marriage of Sri Advaita and asked for Prabhu's permission. Sri Advaita gave them his words and they gladly informed the brahmin Sri Nrisimha Vaduri that Prabhu had decided to marry. Fortunately Nrisimha had two beautiful and good-natured daughters. 1767-1782.

The Marriage of Advaita Prabhu

Nrisimha Vaduri most satisfactorily offered his two daughters to the hands of Sri Advaita who became very happy to get his two wives whose names were "Sree" and "Sita" who had been respected by the whole universe. 1783-1785.

In Sri Gaura Ganaddeshadipika-

Vagavati Yogamaya had revealed herself as the first wife of Sri Advaita as Sita Devi and the second wife "Sree" had been a part of Sita Devi. 1786.

With his two scholarly minded wives, Sri Advaita decided to stay in Shantipura

and built a house for them in Nadia. Very often Sri Advaita used to live with Srivasa and they used to spend their day and night in discussing about Lord Krishna. 1787-1789.

Sometimes he used to be in Shantipura and sometimes in Nadia because he became very restless in his mind without Krishna. He began to worship Krishna in various methods. Sometimes he used to burst into roaring and it was due to his roaring that Krishna had to reveal himself as a human form. Advaita kept on watching the sport of Prabhu in Nadia but did not tell anybody about its real cause. He used to make people understand it only by hints. After the revelation of Prabhu, he used to worship him for some days and then went to Shantipura with some desires in his mind. As per order of Prabhu, Sri Rama Pandit went to Shantipura and reported everything to Advaita what Prabhu had ordered him to report to Advaita. Advaita became ecstatic in love and his wife Sitadevi prepared many things for the worship of Prabhu. Being satisfied Advaita with his followers came to the house of Srivasa in Nadia. Prabhu got the news of Advaita's reaching the house of Srivasa and hastily came to meet him here. 1790-1798.

Sri Gauranga Sundara with his companions kept on absorbing in Sankirtana in his house continuously but he became very perturbed to meet Pundarika Vidyanidhi and began to cry by addressing him sometimes in the name of father and sometimes in the name of friend because Pundarika was his very favourite person. Purandara used to live in the village named Chakrasala situated near Chatigrama in Navadvipa where he had a house of his own. In outer look he seemed to be a man attached to worldly riches and pleasures but his great vaishnavi nature had been unknown to the people. 1799-1804.

"But Sri Nivasa, Prabhu himself loved him so much that while talking about his characteristics, he invariably used to weep in joy." 1805.

Due to the attraction of Prabhu, he came to Nadia at night and met him here. Out of ecstasy he fainted to see Prabhu and began to float in his own tears when he got his sense. His humbleness and lamenation caused every one to cry in emotion. Prabhu being delightful told everyone that now he had seen the actual possessor of divine love with his full eyes. Talking in this way Prabhu soaked the body of vidyanidhi by his own tears. Due to the wish of Prabhu, Vidyanidhi controlled himself and bowed to the feet of Prabhu and then paid his homage to Sri Advaita Acharya. All the devotees became very pleased to observe the meeting of Prabhu with his another great devotee. After a few days, Vidyanidhi gladly took his leave from Prabhu and returned to his own place. 1806-1816.

"Oh dear Sri Nivasa, one day Sacinata told her son that she had dreamt a dream" 1817.

Looking at the face of her son, Sacinata told him, "Oh my dear son, now listen to me what I had seen in my dream in late night. I saw that you and Nityananda entered the room of Vishnu like five years old boys while quarrelling with each other. I peeped in to the room and saw that Nityananda gave his hands in to the

hands of Krishna and you into the hands of Valavarma and then you all four came out of the room while quarelling with one another in my presense. You all began to quarrel over your food and Nit yananda addressing me as "mohter" came to me and said "I am hungry give me rice". These words broke up my dr ea m and I woke up. Being awoke, I found that the night was over but my dear son, I cannot understand the meaning of my dream".1817-1825.

Being overwhelmed in joy, Prabhu began to smile sweetly and told his mother "Today invite Nityananda here and feed him." His mother became very glad and without delay she start ed preparing many items of food for Nitanda. Prabhu most gladly brought Nityananda in his house. 1826-1828.

"Look Sri Nivasa, here they two used to take their seats to ea t from Sacinata and here Gadadhara and others used to sit for eating. Oh Sri Nivasa being over joyful I brought water hastily for washing their feet and Sacinata gave them rice and other items with a satisfied mind and kept on enjoying the Shyama Suklarypa togehter. she could not control her emotious while observing both of them. after their eating, theytook their seats here and I hurriedlycleaned this place. I am feeling very emotinal as the memory comes to my mind that after their eating, I most gladly had eaten the remnants of their food."
1829-1835

Gauracandra with Nityananda and his companious became engaged in Samkirtana. This time Viswamvara revealed himself as Matsa, Kwrma, Varaha, Vamana and others incarnatious of AVishnu. But everyone could not observe those features, only those who had been fortunately favoured by Prabhu.1836-1838.

One day a singer-devotee of Siva came here and sang songs of Siva playing darnaru and Singa. Prabhu at once thought himself as siva and being Siva he climbed on the shoulder of the singer. In a song Naraharihad described beautifully the attitude of Prabhu in Raga Malavastri.1839-1844.

After a long time Prabhu came to sense and got down f rom his shoulder. He offered so much alms to that person that he would not has to beg to anywhere.1845-1846.

Then Prabhu with his companious spent the whole night in sankirtanna. Whenever Prabhu used to go anywhere for Sankirtana numerous devotees used to go with him there.1847-1848.

As in Srichaitanya Vagavata-
Sometimes the Sankirtana used to be held at the house of Srivasa and sometimes at the house of Chandra Sekhara.

The associates who used to be with Prabhu that time were Nityananda, Gadadhara, Advaita, Sri Vasa, Vldyanidhi, Murari, Hiranya, Haridasa, gangadasa, Vanamali, Vijaya, Nandana, Gagadananda, Vuddhimanta Khan, Narayana, Kashiswara, Vasudeva, RamaGarurai, Govinda, Govindananda, Gopinath, Gagadisha, sreemana,

while behaving like mad.

Someone in exstasy roars like lion
while trembling like mad.

Some one looking at another stretching the hands
embraces one after other.

Some one holding other's feet touches the dust on his head
Some one rolls on the ground.1907-1913.

The order of Mahaprabhu to Nityananda-Haridasa for preaching SriKrishna
Vajana.(consciousness)

One day Prabhu sitting above on a celestial seat had been looking very sadly here
and there. He ordered his favourite Nityananda and Haridasa to convince the
people for worshipping rishna. These two being very glad at once adhered to the
order of Prabhu. They became very successful in this effort every where and
reported everything to Prabhu.1914-1917.

Prabhu's favour to Jagai and Madhai.

"Oh dear sri Nivasa, Prabhu by sitting here favoured Jagai and Madhai, the two
notorious decoits who began to sing the glory of Prabhu. To observe Jagai and
Madhai, Vishnupriya and Sacinata used to sit on this place and in this room. Look
sri Nivasa, this is the place where gaurachandra loved to be absorbed in
sankirtana."1918-1920.

In a song Ghanashyama dusa said-

Sri Gauracandra with Advaita, Netai, Gadadhara Srinivasa and others began to
dance madly in Sankirtana by stretching their arms up. The earth seemed to be
trembling by their dancing steps. They kept on uttering "hovibol" while
eulogising Lord Krishna in their songs with continuous clapping of their hands.
Gaurachanda being ecstatic embraced Jagai and Madhai who by the touch of
Prabhu also began to dance by raising their hands up and became very sincere in
doing so. They used to fall in the ground to the feet of Prabhu. They began to
tremble in emotion and weep madly while repenting over their former activities.
1921-1929.

Different sports of Prabhu being ecstatic in love for Krishna.

Being passionate in Sankirtana, Prabhu with his associates had done sport in the
waters of the Ganges and then returned to his house. He used to wash his legs and
worship the Tulasi. Then he used to take the Prasada of Vishnu and to lie down on
the bed while the daities kept on massaging his legs invisibly. One day Prabhu

went to the house of Srivasa and favoured his mother-in-law. One day Prabhu with his companions used to tour Navadvipa with Sankirtana. Sometimes in ecstasy he used to say that he would give up his loveless fertile life and used to jump in to the Ganges. Nityananda and Haridasa hurriedly had to jump in the river to rescue Prabhu. 1930-1940.

In two songs Narahari had described the same sports of Prabhu in ornamental language. 1941-1948.

Maha Prabhu's dancing as Lakshmi in the house of chandra Sekharacharya.

Being absorbed in Sankirtana, Prabhu one day told Vuddhinanta Khan "today I shall dance as goddess Lakshmi with my companions in the house of Chandra Shekharacharya. Now tell them all to be dressed in Samkhya, Sari, Kanchuli and golden ornaments." Directing him Prabhu went to the house of Chandra Sekhara where he had danced what he had decided already to do. 1949-1954.

The effort of Advaitacharya for getting the favour of Prabhu through the act of explaining Gyana-Yoga.

Advaitacharya began to feel very much hurt as Gaura Rai regarded him as his guru. Advait decided to do any such activities that would increase the anger of Prabhu and he would punish Advaita by catching his hair. Having decided so, on some pretext Advaita with Haridasa went to Shantipura where he started preaching the theory that knowledge was greater than devotion. In his house he used to sit on a celestial seat began very proudly to teach the glory of knowledge to everyone. On observing this attempt of Advaita, people began to give various opinions and they told Sitadevi, wife of Advaita that Prabhu would surely come here for investigation. Gaurachandra who was god himself began to smile in his mind from here. To fulfil the hidden desire of Advaita, on the protest of travelling the cities, Prabhu started for shantipura with Nityananda. He favoured a certain sannyasi at Lalitpura, he went to Shantipura through the Ganges. On hearing Prabhu's coming to his place, advaita intentionally became very much enthusiastic in preaching the theory of glorification of knowledge. When Prabhu reached the house of advaita, Achyutananda and others bowed to the feet of Prabhu. 1955-1968.

Having favoured everyone, Gaurachandra with Nityananda came face to face with Advaita. Being very angry Prabhu asked advaita "Tell me, who says that knowledge is greater than devotion?". Advaita said "I think that knowledge is the greatest of all". Prabhu became so angry that he lost his temper and a very strongman like Prabhu jumped on the seat of Advaita and thrust him on the ground by catching his hair. He began to hit Advaita Nemendously by his two soft hands. Sita devi who knew everything and who had been the mother of the universe, tried to say some thing sweetly to Prabhu. Haridasa in fear used to stand by one side but Nityananda began to smile sweetly. Prabhu by roaring in anger revealed a very precious side of his sport and Advaita being treated in this way became very happy and satisfied. He began to dance in joy by clapping his hands and took the dust of Prabhu's feet to his head. He began to euligise Prabhu so much that Prabhu out of

repentance began to cry miserably by taking Advaita in his lap.1969-1978.

Nityananda, Haridasa, Advaita, Sitra devi and others also began to cry. Sri Achyutananda, son of Advaita began to cry too. In fact the whole body began to cry with Prabhu. They all began to eulogise Prabhu who in his turn favoured all of them. Out of joy Advaita arranged for a great feast in his house where the son of Padmavati, Nityananda used to scatter rice as the sign of enertainments. Prabhu stayed for some time in the house of Advaita, returned to Navaduipa. Who could realise the real intention of Advaita? One of the branches of Advaita named Shankara began to possess sincerity in connection of knowledge. 1977-1985.

Advaita began to tell Shankara, "in this way I make my object successful. Now leave me , leave me, you are spoilt." But he by any means could leave Advaita. So Advaita himself left him. The wise people came to realise that the seeds of outwardness had been sowed by Shankara and gradually this seed would be grown up into a big tree.1986-1988.

Nityananda, advaita and Haridasa with Prabhu came back to Nadia from Shantipura. The people of Nadia ran to the house of Prabhu to see him coming back from Shantipura. Srivasa, Mukunda Valreswara and others arranged for the Sankirtana and Prabhu started singing. then they all became absorbed in Sankirtana. 1989-1994.

To dispel the sin committed by his mother sachi to the Vaishnavas, Prabhu ordered his mother to take the dust of Advaita's feet.

Prabhu told his favourite associates that his mother had committed a sin to Advaita, He suggested that if his mother took the dust of Advaita's feet on her head, her sin could be dispelled. In this way he had manifested vaktiyoga. Now "Oh Sri Nivasa, listen to me what sin Sachi had committed. She thought that due to the wish of Advaita, her elderson Viswarupa had become an ascetic. As she could not bear the separation of her son, she began to think in crying that Advaita had no kindness because due to him Viswarupa had left his house. Now he had been trying to do the same to her younger son Viswanvara. In her opinion, being a wiseman, how Advaita could be so unkind. She became afraid that acharya had taken awayher all two sons". 1995-2002.

Advaita heard the suggestion of Prabhu and came to meet him. Being perturbed Advaita while singing the glory of Sacinata, fainted on the ground. In the meantime Sacinatha came to that place and took the dust of Advaita's feet on her head. Gauracaqndra became very glad and it had been his lesson to all through his mother.2003-2006.

The son of Sachi who had been a jewel of love and devotion constantly used to spend his time in Samkirtana. Sometimes he used to go out for a toun in the city

with his companions. Mukunda used to sing sweetly the glory of the sport of vraja. Prabhu very much liked to hear the glorification of his own sports. According to Prabhu's desire, gadadhara used to decorate Prabhu with flowers. Prabhu's world charming beauty used to madden the whole world. The association of Prabhu could not turn their eyes from the beauty of Prabhu's moon like face. They could not console their emotions when Advaita used to do aratrika before Prabhu. 2007-2017

In a song Narahari had given a beautiful description of aratrika i.e. warning light before Prabhu. Advaita used to wave light before his god gamachandra with Nityananda on his right and Haridasa on his left side. Srinivasa used to fan Prabhu with a chamara and suklamvara used to prepare sandal paste. Madhava, vasu ghosha, purushottama, vijaya, mukunda and others used to sing sweetly the praise of Prabhu. They used to play different types of musical instruments such as Mridanga, Khola, Karatala, Vina, Vishana, Flute, bells and Jajara, etc. with their songs. Vakreswara used to dance beautifully. Rasika gadadhara, sridhara, gauridasa, Haridasa etc. all of them used to be ecstatic in singing Sankirtana. Even the daities could not keep themselves apart from joining in this pleasant festival. 2018-2027

Observing this beautiful and auspicious aratrika festival, everyone became overwhelmed in joy. They prepared many items of food for Prabhu and gladly fed him. After the eating of Prabhu they all gladly ate the prasada of Prabhu. In the deep of night they all went to sleep to their own places. For Prabhu, gadadhara prepared a soft bed. Prabhu being very glad went to bed prepared by gadadhara with flower garlands and sandal paste. Viswanara lay down the bed and gadadhara lay down near him. Both of them became absorbed in conversation. Who could understand what had been lying hidden in the minds of gaura and Haridasa? In the morning, Haridasa used to serve Prabhu in various ways. 2028-2035

In Srichaitanya charita (2nd chapter) srimad gadadhara Prabhu, a great scholar, a great devotee and a great brahmin of higher caste used to give company to Mahaprabhu all the time 2036

Again in this book once alright Srimad Mahaprabhu ordered srimad gadadhara that in the next morning he should distribute the flower garlands used by Prabhu himself to each Vaishnava devotee. Mahaprabhu took out all his garlands and gave them to gadadhara. Then in the beautiful hours of the morning gadadhara Prabhu offered the garlands to each Vaishnava. The Vaishnava devotees after their bathing in the Ganges and worshipping their own god, came gladly to Mahaprabhu. Srimad gadadhara Prabhu every day used to sandal paste all over the body of Mahaprabhu and to decorate his beautiful feature with flower garlands. He used to decorate the bedroom of Mahaprabhu with many scented flowers and flower garlands. When Mahaprabhu used to tie down on his bed, gadadhara used to lie down at the end of the lotus-like feet of Prabhu and used to go to sleep while listening to the nectar-like words of Mahaprabhu. 2037-2044

"Oh dear Srinivasa, Prabhu used to sit here in the morning with his associates and

the people of Nandwipa used to come here every day to see Mahaprabhu."

2045-2046

srimad mahaprabhu's favour to his devotees and his preaching of sriharinama by pointing out the decrees and methods of it

The devotees used to come to prabhu and to bow to the feet of prabhu and prabhu used to bless them "May Krishna bless you. Let you be a great devotee of Krishna". Prabhu with great favour preached the mahamantra of Krishna. 2047-2048

"Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare
Hare Rama Hare Rama, Rama, Rama Hare Hare. 2049

Again he told everybody, "Oh my dear brothers, obsorb in the Harinama following the proper methods. You will surely get all your desires to be fulfilled by the help of this namamantra and also will get extreme pleasure from this ". 2050-2051

Again by holding a grass by his teeth, he told them 'You must sing Kirtana of Sri krishna all the time" 2052

Directed by Prabhu , they gladly began to sing the namamantra in their own houses. As per order of Prabhu they began Sankirtana in each and every house. 2053-2054

A yavana named kadi who was wicked fellow could not tolerate Kirtana and because very hostile towards the people engaged in Kirtana. Prabhu because very angry and roared in anger. He decided to go out for a town in the city with sankirtana with all his associates. It became the talk of the town that Prabhu would go out for a town in the city with kirtana gaurarai ordered all the people to come in the evening to this place. They all came in time very enthusiastically. 2055-2060

"Oh dear Srinivasa, what a big gathering was there in the evening who constantly kept on cheering as 'Jay"Jay' which seemed to feet the earth and the sky" 2061

Sriganasundara first of all started Sankirtana and began to dance. At that time he had been loking very beautiful in beautiful dresses. With him danced Sri Nityananda on his right and godadhara on the left side. Advaita, Srinivasa, Haridasa, Vakreswara, Naraharidasa, Gadadhara, Damodara, Murari, Mukunda, Vasu, Govinda and all other devotees of Prabhu began to dance with him. What a pleasant scene had been created there! Then Srigamanga directed his associate to be divided in to groups. Sri Advaita took the lead of a group and started his town with sankirtana which emotinally attracted every person who began to ery londly to hear Advaita's Kirtanas 2062-2068

Srinivasa took the lead of a group and started his tour with sankirtana. Prabhu himself took the the lead of a group and started to sing and dance in Sankirtana. His mother and wife came out of their house to observe the beautiful procession. It

was the wonderful effort of prabhu to make people sink in the ocean of sankirtana. After the end of the town Prabhu came back to his house and spent the whole night in discussing about Srikrishna. 2069-2074

One day, gamachandra decided to visit all houses of the vaishnavas of Nadia. He started to carry out his programme with his associates. 2075-2077

One day in a world charming dress, Prabhu in his Sankirtana favoured some devotees to a great extent. A wise but poor brahmin with his son came from Vangadesha to prabhu whose name was Vanamali. When he saw prabhu, he found him in the image of Shyamal Sundara with a peacock feather on his head, dressed in yellow loin cloth and holding a flute in his hand. What a fortunate brahmin he had been that he got the favour of Prabhu Gamanga here. Prabhu used to teach devotional theories to his disciples but one of his pupils hurt him by some wrong arguments which disturbed prabhu much and he at once went to the Ganges for a bath with all his belongings in his body in order to purify him from the touch of that heretic. He henceforth, never saw his face. 2078-2085

One day Prabhu delightfully planted a mango tree here and it had been a miracle that the tree at once began to grow up and started to give fruits. His companions plucked some ripe mangoes from the tree and offered to Krishna. The ripe mangoes were of superior quality that there had been no thread-like membranes in them and had nectar-like sweetness. Only one had been enough to satisfy one's hunger. Prabhu ate the fruit and gave them to his devotees. The tree used to give her fruits throughout the year 2086-2089

One day at the time of Sankirtana, there had been created a very cloudy atmosphere that seemed to be showered rain at any time. Prabhu came out of the place with a mandira in his hand and at once all the clouds were gone away. For giving lessons to the devotees and mankind Prabhu used to clean the temple of Vishnu everyday with his associates 2090-2092

In Srikrishna Chaitanya Charitra (2nd Chapter)-

One day for giving lesson to his devotees, Mahaprabhu himself took a spade on his shoulder and tied a piece of cloth tightly in his waist and a piece of cloth on his head with his follower brahmins. He also took a broom in his hand and went to the temple for cleaning it. Even a man like SriAdvaitacharya and other great brahmins also took spades and brooms in their hands and accompanied Mahaprabhu in cleaning the temple as sweepers who belonged to a lowly caste among the Hindus. Srigamasundara who was god himself, in this way many times out of favour gave lessons of Srikrishna to his devotees 2093-2096

One day while Prabhu became ecstatic in uttering the words "Gopi" "Gopi", a heretic brahmin pupil began to criticise why Nimai was not uttering the name of "Krishna" instead of "Gopi". Prabhu became very angry with him and chased him with a stick for beating him. The brahmin saved his life by fleeing from there. That wicked brahmin and some other wicked brahmin pupils began to criticise

Prabhu in many ways. Knowledge could not be earned by a pupil who always tried to indulge in criticising his won guru. Prabhu did not tell them any thing on the contrary remained obsorbed in Sankirtana all the time.
2097-2102

Oneday Kesavavarathi came to see Prabhu whom Prabhu most cordially welcommed and paid his homage. He invited him and helped him to accept always from prabhu. No one became able to know what did they converse with each other and varathi returned to Kantakanagana without delay. 2103-2104

Viswamvara went to the house of Srinivasa and began t talk with his favourite gadadhana. After taking his bath, he went t the temple of Vishnu to worship Him but he began to weep so miserably that his face, chest and clothes had becme soaked with his tears. As Gandadharai could not control his tears, he ordered gadadhara t complete the worship of Vishnu. Gadadhara used t say that Prabhu loved to be obsrbed in Vraja Vilasa cnstantly. 2105-2109

Vishnupriya devi kept on servng her mother-in-law very sincerely. Prabhu in his own house had manifested many sports. Those who were fotunate enough to see all these places, were sure to obtain the precious gem like devotional love. "Now oh my dear Srinivasa, I shall show you some places outside this house where Prabhu had dne many Sports. Again we shall come back to this huse. "Saying so, srigshana tok Srinivasa and others from the house of Prabhu 2110-2117

He told Srinivasa that Prabhu used to play here in his childhood. Under this tree of kadamna, Prabhu used to play nakedly with other boys. Prabhu used to lok at the Kadamna tree and demanded Kadamna flowers from any body who used to pass him at that time. They pacified him by saying that it was not the flooming time of Kadamna flower. On hearing this, Prabhu began to cry and his eyedrops seemed to be just like pearls. Prabhu tld them to search the tree and they must get even a single flwer in it. Some one being fortunate enough looked at the tree and saw that there was a single flwer in the tree. He hastily climbed on the tree and plucked the flower for Nemaï. All of them became very much astonished t observe the power of a little child like Nemaï. 2118-2125

Under this banian tree Sachimata taking her son in her lap used t worship goddess Sasthi with many items. There had been a neem tree here whose flwers had very sweet scent. Its deep shadw had been a pleasant assent to the passers-by. No birds used to sit n the branches f this tree. Prabhu used to play under this tree. He ordered Gowindasa Pandit to manifest tw idols from that tree. That had been a beautiful event.

2126-2131

Gawindasa Pandit, a loving natured man had been very favorite to Nityananda-Chaitanya. Nemaï Chanda used to play here and there with his friends and used to do many mischieves in the houses of his friends. 2132-2134

In this house of a brahmin oneday Viswamvara had stolen milk and had drink it

without any fear. Luckily he had discovered an earthen container full of curd hanging in a Sikkai i.e a hang made of strings, and had become very happy to see it. He used to pierce its body and curd by placing his mouth just under its hole. While he had been eating curd with great pleasure, the brahmin suddenly entered the room and grasped the left hand of Naimai tightly. Naimai out of fear at once held his feet and began to request him to set him free on condition he would never do it again. But who could know what the brahmin had seen in the face curd stained mouth of Naimai, the brahmin could not turn his eyes from Naimai. He told Naimai again and again to come and eat curd from his house everyday. In this way Naimai used to tease every one who outwardly became angry with him but inwardly he became delighted. 2135-2141

Look Srinivasa this was the way where two fortunate thieves had to flee away by leaving little Naimai in the room. 2142

This was the place where prabhu used to eat day. Look Srinivasa, this was the place where that Tairthika brahmin used to stay in seclusion. This was the house of Gagadisha and Hiranya where Prabhu used to take food on the day of new moon. Look at this place on the beach of ganhari river where Prabhu's various sports used to be discussed by the brahmins with great pleasure. Here Prabhu used to play with other children. Look, this was the place where Murari Gupta used to explain his studies by peculiar waving of his hands. Prabhu used to jeer at him humorously for this bad habit. One day Prabhu went to the house of Murari Gupta at the time of his eating and used to urinate on the plate of rice of Murari and to give him certain lessons. 2143-2151

Srinivasa, look at the beautiful idol on the bank of the Ganges. The girls used to worship this idol after bathing in the river. One day at that time of their worshipping, suddenly Sachinandana came to this place. He used to sit among the girls and began to joke with them. One day he used to meet the daughter of Vallava and used to behave with her very humorously. This was the place where Naimaichanda used to play and quarrel with other boys. Naimai used to tease the fathers here in this bank of the Ganges. The girls used to complain to Sachimata against Naimai. 2152-2161

Look Srinivasa, under this tree Viswarupa once discovered the truth in his mind that Naimai could not be a human being. It was a place where Sri Advaita and other associates of prabhu had tried to observe the wicked tendencies of mankind. Here Viswarupa had explained the rural essence of devotion to Krishna which has made adventadeva roaring like a lion. Advaita had taken the pleasure of lifting Viswarupa on his lap and dancing in joy. Look Srinivasa, it was this place where the wise men of Nadia had been discussing about Krishna with Viswarupa when little Naimai being naked had come here to call his elder brother Viswarupa. Everyone present then could not turn his eyes from the dust-covered but very beautiful feature of Naimai. This was the place from where Viswamvara had said to Viswarupa "Oh brother, come with me for eating" and holding a portion of Viswarupa's cloth Prabhu used to return to his house

2162-2169

Viswarupa while returning with Viswamvara, again and again kept on looking at the face of Nemaichanda "Oh Srinivasa what I shall say about Viswarupa who within a few days had accepted the life of an ascetic and left his house forever. The devotees of Viswarupa could not live without him and they desired to live in a forest. Look at this place. Here the devotees of Gamachandra used to sit sadly when they heard the criticisms of their Prabhu by the heretics whose words had come as a bolt from the blue to them. 2170-2173

Look at this place. Here Advaita Prabhu used to console the devotees in their miseries. Look at this room. Here while the devotees used to sing harinama little Vishnamvara leaving his playing used to come to them hastily. When they asked him why he come here, he used to say why they had call him and then again hastily went to play with his friends leaving the devotees in to utter bewilderment. 2174-2177

Oh Srinivasa, look at this place. Here Nema had made the wise scholars very much astonished by his genius. Due to the fear caused by the elder son's acceptance of asceticism, Father gaganmatha forbade Nema to read his books. Nema had become very disheartened by this and as a result he intentionally had begun many mischievous activities. When the inhabitants being very much vexed began to complain to his father, he again permitted his son to start his studies which pleased Nema very much. Nema in this place used to take his lessons with other boys. 2178-2183

Look at this room. Here gaganmatha Misra had performed the ceremony of yangyasutra of Nema. This was the house of gangadasa Pandit where Nema used to learn vyakarana from his teacher. 2183-2185

Day by day Nema had acquired vast knowledge in Vyakarana and had become able to explain the subject with many valuable hints. Here he used to question Krishnanda, Sri kamalakanta and Sr murarigupta about many points in scriptures. Here Nema used to absorb in his studies. 2186-2188

Look at this bank of the Ganges. Here Nema used to bathe in the Ganges with his devotees, to worship Vishnu and Tuls, to eat the mahaprasada. Nema did not like any other activities than to discuss scriptures. In this way he had become a great Scholar in Nadia. Look at this place, Here Prabhu with Murari Gupta used to discuss Scriptures. Murari who had been a part of Rudra, had become very glad to listen to the explanations of Prabhu. 2189-2194

Look at the house of Srivallava-Acharya whose daughter was Sri lakshmidēvi who had been the first wife of Nema. Here in this way of the Ganges Prabhu had first, seen Lakshmidēvi. 2196-2197

Look at the house of Vanamali Acharya who had taken the initiative of Nema's marriage to lakshmi. This was the way through which Viswamvara had returned to his house with his newly wed wife and the people had begun to appreciate the

beauties of the newly wed couple. 2198-2200

Look at this place. Here Prabhu used to teach his disciples. Murari Gupta by sitting here had indulged in debates with Prabhu.

2201-2202

Look at this place. Here Advaita being very angry with the heretics had begun to roar like a lion 2203-2204

Look at the house of Gopinath Acharya where Prabhu used to come from time to time. Sri Iswarapur used to stay here sometimes and here he had written the book "Krishna Leelamrita". Being very affectionate to Gadadhara Pandita, Sripuri had taught him here. Sri puri had loved Viswamvara very much and had requested Naima to edit his book. Viswamvara also had great regards for Sripuri and he used to please him by his efforts 2205-2209

Look at this place. Here all the Vaishnavas had become very pleased to listen to the explanatory scriptures by Naima and had blessed him by saying "May Krishna bless you". Here Srinivasa and other vaishnavas had given many lessons to Viswamvara 2210-2212

Look at the house of Sri Mukunda-Sanjaya. Here Prabhu used to practice his studies in scriptures. Here the brahmins had discovered that Viswamvara had been attacked by a disease caused by wind by observing but not knowing his exact condition. While Naima had become able to come to sense, they felt relieved that he had been saved from the grip of wind disease. 2213-2215

In Navadvipa, Sri Gamanga's sports had been wonderful and here he used to behave with every body very smilingly and politely. It was for this reason ever one in Navadvipa had feet attracted for Sachchandanana. 2216-2217

Look at the house of a weaver where Prabhu Viswamvara used to wear a long cloth taking from the weaver. 2218

Look at the houses of the milk-men where Prabhu used to eat curds and drink milk happily 2219

This was the house of a Gandhavanika where Prabhu Gamahari used to sear perfumes by favouring the owner of the house. 2220

This was the house of a maker of flower garlands where Prabhu used to wear celestial garlands by which he had been looking very glittering. 2221

Look this was the house of a maker of betel leaves where Prabhu Gamarai used to eat betel leaves. 2222

Oh dear Srinivasa, Prabhu Gamachandra with his companions used to tour Navadvipa with great pleasure 2223

rabhu as Krshna hling the Vamsh in his hand. Td satisfied the minds f all the in habitants. 2224T

This was the house of a conch maker where Prabhu humorusly had taken a conch. 2225

Look, this was the house of a truth-letter where once Prabhu had given a visit and had asked that man whether he culd tell who he had been in his former life.Hearng this, that truth-letter had begun to practise celestial hymns by which he could see Prabhu as the Son of Vasudedva.He could see Prabhu as God Vishnu with His four arms holding sankhya,chakra,gada,and padma. That time he had to close his eyes again and saw Prabhu as Krshna holding the Vamshi in his hand. That man even could see the Rama, the Varaha, Te Nrisimha and other encarnatins of Vishu in Prabhu Gamachandra. The truth-letter had becme bewildered to observe all these. Prabhu had asked him "Tell the what you have seen". He replied "I shall tell you later. Now go where you are going".Prabhu only had suniled at this and had gone to the house of Sridhara with whom Prabhu had made many jokes 2226-2234

After completing his town of Nanadwipa, Prabhu Viswamvara with all returned to his own house. Prabhu had dne many sports such as yuddha-kama and other accrdng to his own wish 2235-2236

Look this was the main rad where Prabhu used t walk n wrld-charming dress. Suddenly neda he had come acrss Srvasa Pandt and had talked to him. 2237-2238

Oh Srinivasa, this was the bank of the Ganges where Prabhu used to sit with his disciples for discussing studies in scriptures. Someone of his disciples reported Prabhu about the name of a world-conquerng schlar who had wn the favour of Godess Saraswati and had come to Nadia. He had been very prud of his knowledge and could not count a single man parallel to hm. He had with himmany elephants,horses and eradles and numerous supporters. All the great scholars of Navadwipa had become annious about their own depth of knowledge. Hearing all these, Viswamvara had smiled and said that god did nt like to see human beings too proud. The world conquering scholar being attracted by the graceful figure of Prabhu surrounded by his disciples came to meet Prabhu. Visvamvara very proudly asked him to explain the glory of Ganga. 2239-2247

That scholar with great confidence uttered many hymns but Viswamvara asked him to clarify the hymns. Though the hymns had been very stiff to understand, yet sthat scholar most easily had clarified them in his own versions while the brahmin scholar had stopped, Prabhu Viswamvara had begun to find out many in correct meanings made by that scholar in the adi, madhya and anta parts of the whole topic 2248-2250

The world-conqueror had become very ashamed of his own depth of knowledge

but Prabhu Gamachandhara had behaved with him very politely and had kept his prestige before others. Due to the wish of Goddess Saraswati, that that man now had come to realise that Prabhu Ganmadai had been the God Himself. He had taken refuge under the feet of Prabhu and got his favour.

2251-2253

This world-conquering scholar belonged to a Vaishnava sect whose name was Kesava Kashmir. 2252

It was known that Hamsa had been the disciple of Sri Narayana whose disciples had been Sanka and the four others (Chatusama).

2255

Sanka's disciple had been Sri Narada Maharsay whose disciple had been Nimanaditya who had been an abode of good qualities.

2256

Sru Bubvadutta's disciple had been Acharya Sri Nivasa who had become famous everywhere 2257

His (Srinivasa) disciple had been Biswacharya whose disciple had been Sri Purusottamacharya, a great scholar 2258

His (Bismacharya) disciple had been Sri Vilasacharya whose disciple had been Sri Swarupa Acharya. 2259

His (Swarupa) favorite disciple had been Sri Madhavacharya whose disciple had been Srimadbhadracharya. 2260

His (Shyama) disciple had been Acharya Gopala whose disciple had been Kripacharya 2262

His (Krupacharya) disciple had been Devacharya whose disciple had been Sri Sundaravatta. 2263

His (Sundara) disciple had been Srimad Padmanava vatta whose disciple had been Upendravatta 2264

His (Upendra) disciple had been Ramachandravatta whose disciple had been Srivatta Bamana 2265

His (Bamana) disciple had been Krishna vatta whose disciple had been Padmakaravatta 2266

His (Padmakara) disciple had been Vatta Srisravana whose disciple had been Vurivatta. 2267

His (Vurivatta) disciple had been Sri Madhava whose disciple had been Shyama

vatta. 2268

His (Shyama) disciple had been SriGopala vatta whose disciple had been Balavadra vatta 2269

His (Balanadra) disciple had been Gopinath vatta whose disciple had been Sri Kesava vatta 2270

His (Kesava) disciple had been sri Gokula Vatta whose most favorite disciple had been Kesava Kashmir 2271

Having worshipped Goddess Saraswati he had gained so much knowledge which had increased his pride so much. After conquering the whole world by his knowledge he had acquired the title of "World-Conqueror" who belonged to a most polite brahmin sect of Kashminadesha. He had come to Navadwipa on a very auspicious time because he had transformed into a changed man completely submissive to the famous of Prabhu. He had also changed his title of Kesava Kashmir into 'Laghu kesava'. Kesava Kashmir had been a very fortunate man having got the favour of Prabhu and since then he had begun to sink in to the depth of divine happiness. It became the talk of the town that Nema had defeated the World Conqueror. 2272-2277

People began to say that there had been no person more educated as a professor than Nema Pandit. 2278-2279

One day Prabhu had come across twenty ascetics in this way. Prabhu most gladly welcomed them and gave various items of food to them for eating observing his effort of nursing the sanyasis in this way, everyone used to be astonished at this as Nema did not care a fig for his earnings. 2280-2282

Once Prabhu desired to visit Bangadesha and started for that place. Look this was the house of a brahmin where Prabhu used to stay on his way. Having reached Bangadesha, Prabhu sent Tapana Misra to kashi. Having gratified Bangadesha Prabhu after a long time returned by this way where the brahmins had welcomed him and his companions. 2283-2286

Look at this place where the brahmins had reported Nema about the news of death of Sri Lakshmi Devi. They thought that Nema would be very hurt in his mind to find his house vacant. So they thought to console Nema that being a Superman, he should take it as his fortune. 2287-2289

One day Prabhu taught some one the lesson of painting the sectarian mark on the forehead after taking bath because Prabhu had found that the mark had been absent on his forehead.

2290

Look, Srinivasa, Prabhu had done many humorous activities in this place with his friends using many light words which I (Ishana) am now feeling very awkward to explain to you (Srinivasa).

2291-2292

Look at the house of Santana Misra who had been the royal court scholar and who belonged to a high brahmin class. Vishnupriya was his daughter. Santana most gladly had given marriage of his daughter to Viswamvara. This was the house of Kashinath Pandit who had taken a great initiative in this marriage.

2293-2296

Look at this place where the devotees had begun to lament as they could not get association of any great devotee so long. He had begun to extract sighs by uttering "Oh Krishna" "Oh Krishna". In the meantime Thakur Haridasa who had been dedicated devotee of Prabhu had come to their place. 2297-2299

This was the place where Prabhu Gamachandra had been thinking that he had revealed in the earth for preaching devotional love for Krishna. So he had decided that coming back from gaya, he would perform the duty of destroying the miseries of his devotees and manifesting the precious thing like devotional love. With this intention in his mind, Prabhu after consoling his mother had started for gaya. This was a house of a brahmin where Prabhu used to half at night and in the morning he again had started with his companions. In gaya Prabhu had favoured Sri Iswarpuri to a great extent. Now started his revelation of devotional love. Prabhu had started for Navadvipa with his disciples. When he had reached Navadvipa, the inhabitants of this place had become very glad to get him among themselves. They all advanced forward to welcome Prabhu. This was the way through which Prabhu returned to his house. Now all the vashnavas had become very enchanted to see Naimi swimming in the streams of devotional love. Srivasa told Ramai, Gopinath and Gadadhara that Naimi Pandit had become a completely changed person after coming back from gaya. There had been no signs of pride in him now. About the topic on gaya he could not even utter a word when he had been trying to talk about Vishnupadapadma because that time his tears had been streaming down like stream of a river from his eyes. Sometimes he used to fall on the ground unconscious uttering the name of Krishna. How wonderful had been his expression of devotional love. Every one had become very delightful to hear all these changes in Naimi.

2300-2313

Srivasa and others after some time went to the bank of the Ganges and met Suklamvara in his house. Prabhu used to come to this house of Suklamvara after coming back from gaya. Having found all of them here, Prabhu began to weep by holding the shoulders of everybody on the topic of Krishna. All the devotees who had been stee in their hiding places had begun to weep on hearing the ecstatic condition of Prabhu. Prabhu asked "who is crying inside the room" Suklamvara replied "your Gadadhara". At once there had taken place a beautiful scene of expressing ecstatic love which accumulated Brahmachari to sink into the Ocean of love.

2314-2320

Look at this tree under which Ratnagarva Acharya used to cite slokas from vagavata. Prabhu could not control his emotions on hearing the glorification of his own devotional pride and then had fainted on the ground in ecstasy. How fortunate Ratnagarva had been that having got his sense, Prabhu at once had embraced Ratnagarva cordially. 2321-2323

Oh dear srinivasa, this was the place where Prabhu had revealed his love while hearing his own glorification. Sr Advaita having found problem in such ecstatic condition, had begun to tell everybody what he had seen in his dream because Advaita had been himself able to know everything already what now had been occurring here. Though the devotees could not fully understand the intention and efforts of Advaita yet they being very satisfied went back to their own places. 2324-2329

Now listen to me (Ishana) Sri Nivasa, gradually the people of Nadia had come to know about the changed character of Naimai. 2330

Prabhu had begun to serve and nurse the vaishnavas being absorbed into devotional love. Prabhu taught every body that serving the devotees should be the best way of getting Krishna. Who could understand the real intention of Prabhu who always kept on requesting humbly the devotees to bless him. Being respected by all, Naimai even used to carry himself the flower baskets and clothes of the vaishnava devotees. For this he never had felt ashamed. The devotees also had taken pleasure to bless and to give good suggestions to Gamachandra. Viswamvara used to take the dust from the feet of the Vaishnavas on his head. 2331-2337

One day Prabhu went to the house of Advaita with Gadadhara. Advaita being ecstatic in love had begun to prepare various items for worshipping Prabhu. He had worshipped Prabhu by offering scented flowers on the feet of Prabhu and then had begun to enlighten Prabhu with various hymns. Observing the efforts of Advaita, Gadadhara had begun to smile and said to him not to make him so humble to a boy like Naimai who had been so younger to him. Advaita told him that he and others would know sometimes later actual identity of this boy. Gadadhara had become very astonished at this and thought in his mind that this boy must be God himself. 2338-2345

After a long time Gamarai had come to sense and as he did not want to disclose himself to others, he told something to Advaita. Prabhu Gamarai who had been love bound by Advaita, had done many sports here. With numerous desires in his mind Advaita had returned to shantipura. Observing the ecstatic condition of Prabhu during the Sankranta and his absorption in devotional love, the vaishnavas gradually had come to realise that Prabhu Bswamvara was not a human being. 2346-2350

One day in an ecstatic mood Prabhu told a vaishnava devotee that he wished to see the Natyasala of Kanai. There Prabhu had begun Sankirtana and had begun to roar like a lion in Sankirtana which had caused great pain in the minds of the heretics.

They had begun to criticise Prabhu in various ways which had given great pain to the vishnavas but they knew that the heretics did not know at all that for destroying the inferences of mankind Prabhu had appeared as an incarnation. For carrying out the plans of destroying the miseries of mankind and of manifesting Himself, Prabhu used to travel in Nadia in world-charming dresses which used to excite the heretics.
2351-2355

The sport of Nadia-Town of SriGamasundara

Observing the enchanting beauty of Gamachandra, the devotees used to be very delightful. All people discriminating men or women, used to be attracted by Prabhu and to tell one another about Prabhu
2356-2357

Narahari in his songs had said-

All people discriminating men or women or aged used to stand by the road to see the beauty of Gamachandra who had been looking just like the moon. Some one thought that who had created him so beautiful. Some one said that he would be very happy if he could keep the beautiful feature forever in his heart. Some one used to bless Prabhu all the time. 2358-2361

Again in a song in Raga Kamoda.

All the people, standing in the way by which Prabhu used to walk in samkirtana, used to look at the beauty of Sachidulala and used to think that he could not be an ordinary person only. In their opinion he was not a human being on the contrary God Himself. Some one used to thank the providence for helping him to take his birth in this Nadia. Some one said that Sachi had been fortunate enough to get such a son. Some one used to wish of not departing Prabhu from Nadia. Some one used to pray to the providence for not taking away Nemaï from Nadia.
2362-2367

Another song ----Raga Bhupali

On hearing the coming of Gamanga, the blind people came out of their houses. Some one of them began to complain to the providence for making him blind as he could not see the beauty of Gamanga. They began to learn that they could not properly enjoy the nectar-like beauty of Gamasendara because they could not control themselves as even their blind eyes also began to run with Prabhu Gamachandra.
2368-2371

Another song in Raga Tori

The lame people also came out on the road to observe GamaGunanmoni. They began to wait with all excitement and to think when Prabhu would come that way. Some one said that now they had understood the intention of the providence for creating them lame because if they had not been so, they might have gone elsewhere and at the same time would miss the loving association of Prabhu. They now desired to be able and to be Naidia through their lives because they wanted to observe Prabhu gamachandra all the time. 2372-2375

In another two songs Narahar had described the same thing i.e. the feelings of the people of Nadia observing the beauty of Gamachandra 2376-

Oh srinivasa, during the Nadia town, Prabhu had revealed himself for the happiness of his devotees. when , during his tour, he could see the cows grazing on the beach of the Ganges could hear the lowing of the cows while grazing in groups and could see them drinking water and looking here and there with their tails up or fighting with one another , Prabhu used to cry out loudly "I am HE", "I am HE".
2384-2387

Being in a wonderful ecstasy, Viswamvara used to run gladly to the house of Srivasa who used to shut the door and begin to worship the idol of Nrsimhadeva, Prabhu had begun kicking the door of the room with roaring which had broken the immediate attention of srivasa. Srivasa became very angry at this and looked here and there. He saw the painted feature of Viswamvara on the celestial throne of the idol with four hands holding sankha, chakra, gada, and padma, and he had been saying many things with extreme roaring to Srivasa Srivasa became very afraid and began to worship Prabhu in various ways 2388-2393

Srinivasa's enlogies to Srimad Mahaprabhu

Being satisfied by the enlogies of srivasa, Prabhu showed him the activities of all the incarnations of Vishnu. Srivasa Mahasa who had been a scholar in all scriptures, kept on praising the glories of Prabhu which pleased Prabhu Gamahari very much and Prabhu greatly favoured srinivasa by granting him what he had desired in his mind. Srivasa and his followers had been fortunate enough as they continued worshipping Prabhu with various items. His method of worshipping Prabhu had been above any saying. Being very much satisfied Prabhu placed his feet on the heads of all of them and freed their minds from all kinds of fear. Sri Vasa had a niece named Narajani who had been four years old. Due to the wish of Prabhu, she began to cry by uttering the name of Krishna. Prabhu became ecstatic in emotion and favored the girl in various wonderful ways which the laymen could not understand. While Prabhu came to his sense, he became very ashamed and told Srivasa not to tell anything to anybody. Then he returned to his own house.

2394-2403

Prabhu went to the house of Murari where He manifested Himself as the Varaha incarnation.

One day, being deeply absorbed in the mood of Sri Varaha, the Lord ran towards the house of Murari roaring loudly. Rushing into the house He entered the temple of Lord Visnu and manifested His form as Lord Varaha. Seeing a waterpot in front of Him, he picked it up with his teeth and said to Murari, "You know nothing about My incarnations." What could Murari say? He was speechless. However, Prabhu ordered him to speak. Thus, with a faltering voice and eyes filled with tears, Murari immediately began to glorify the Lord's unlimited transcendental qualities. Being greatly satisfied by His devotee's prayers, the Lord abundantly showered His mercy upon Murari. In this way, Prabhu visited the houses of all his devotees for the purpose of revealing to them His real

identity.

One day while Srivasa and Murari were praising the glories of Prabhu, Srivasa pandita began to lament; "How could I have failed to recognize Prabhu for so long? My heart aches to think that Prabhu once carried my flower basket and my loin cloth. At that time I offered Him my blessings saying, "May you attain devotion to the feet of Krsna." What an ignorant fool I was to advise the Lord Himself to worship Krsna." Lamenting in this way, Sri Murari and others burst into vehement tears.

Sri Nityananda Prabhu's arrival in Nadia.

Gaurarai informed Srivasa and others that Nityananda would soon come to Navadvipa. Shortly thereafter Nityananda Prabhu arrived in Nadia but kept Himself hidden. No one except Mahaprabhu was aware of Nityananda's appearance there. The Lord thus took some devotees with Him to the house of Srinandana Acarya where Nityananda was hiding. There they found Sri Nityananda Prabhu sitting in meditation. The devotees who had come with Gaurarai were mesmerized by the enchanting beauty of Nityananda.

Nityananda looked up and saw the Lord standing before Him, looking more beautiful than Madana, adorned with celestial flower garlands and exquisite dress. (As in Sri Caitanya Bhagavata??) The glittering of gold seemed dull and faded in comparison to the effulgence of the Lord's transcendental body. Even the moon desired to look upon the shining face of Prabhu. The Lord's teeth were capable of defeating the pride of pearls; His beautiful hair could madden the universe; His eyes shown brightly like blossoming red lotus flowers and a sacred thread hung across His broad chest; His graceful arms hung down to His knees and His handsome forehead was decorated with tilak; His entire body was gorgeous even without ornaments. Nityananda Prabhu was completely enchanted by the stunning beauty of Visvambhara.

In order to disclose the internal meditation of Nityananda, Gaurarai requested Srivasa to recite some appropriate slokas from the Srimad Bhagavatam (Chapter 10 p. 21/5): "Once Sri Krsna, wearing a golden colored loin cloth, a peacock feather on the tuft of His hair, a Karnika flower in His ear and multi-colored garlands around His neck entered as Natabara into Vrndavana which was marked by the signs of His own feet (sankha, cakra etc.). The gopas surrounded the Lord singing His glories while Krsna played His flute, whose holes were blessed by the touch of the Lord's lips (saliva)." Hearing these verses Nityananda Prabhu was filled with ecstatic emotions. Narahari has written a song which beautifully depicts the loving sentiments of Sri Nityananda. Oh Srinivasa, the glories of Nityananda Prabhu are celebrated throughout the entire universe.

Seeing Nityananda in the lap of Visvambhara, Gadadhara smiled happily. Visvambhara then told Nityananda, "Tomorrow is the full moon day on which you must worship Sri Vyasa. Where will you perform this ceremony?" Nityananda replied, "In the house of Srivasa." Srivasa was thrilled and began speaking to

Visvambhara about the arrangements for the next day as they all walked towards the house of Srivasa.

Various sports of Mahaprabhu in the house of Srivasa.

Oh Srinivasa, in the house of Srivasa, Visvambhara and Nityananda performed sankirtana dancing madly accompanied by numerous devotees. With the purpose of revealing the true identity of Nityananda Prabhu, Gaurahari personally worshiped Nityananda as Balarama. Suddenly Gaurahari climbed up a dias and began uttering "Varuni, Varuni." Immediately someone brought water from the Ganges and gave it to Prabhu, who drank it like wine. On the demand of Gaurahari, Sri Nityananda, who saw the Lord in His six handed form, gave Him the Sri Hala and Mushala?? Suddenly Prabhu began to utter "Nada, Nada" and Advaita Prabhu responded to these words as if it were his name. Overwhelmed with ecstasy, Nityananda Prabhu broke His danda and kamandalu. Gauracandra had to pacify Nityananda; He took the danda and kamandalu and threw them into the Ganges. Who could understand the inner meaning behind this action? Gaurahari and Nityananda then went to the Ganges to take bath.

The worship of Sri Vyasa.

Prabhu (Nityananda?) offered flowers and sandalwood paste to Sri Vyasa, properly following the appropriate procedures. Afterwards, at this spot, Sacimata found Nimai-Nitai and others taking the prasada of Vyasa. Previously there was a Kunda tree here from which the Vaisnavas used to pluck flowers for worshipping. One day Gaurarai told Srivasa that Advaita would soon be arriving there carrying various items for worshipping Him. Advaita was anxious to see Gaurahari manifest His original feature as the Supreme Lord. Thus Prabhu entered into the temple of Visnu and sat on the Deities celestial throne. All the devotees stood in a circle around the Lord gazing at His moon-like face. Nityananda held the umbrella above His head and Gadadhara offered Prabhu betel. Everyone was engaged in serving the Lord in various ways.

In the meantime Advaita arrived there and fell on the ground bowing at Prabhu's feet. Advaita drank in the all-enchanting beauty of the Lord, whose was as brilliant as millions of suns; He stood in the pose of Krsna, bedecked with jewels and ornaments, holding His flute in His hands. Brahma, as well as other demigods and saints stood before the Lord chanting His glories. Seeing this exquisite form of the Lord, Advaita was overwhelmed. Prabhu told Advaita again and again, "I have revealed myself as an incarnation to keep your promise." In this way Prabhu satisfied Advaita as well as all of the devotees. Advaita continued to stand before the Lord with folded hands and Prabhu ordered him, "Worship me along with your wife."

By the order of Prabhu, Advaita Acarya and his wife worshiped the lotus feet of the Lord.

Being ordered by Prabhu, Advaita delightfully washed the Lord's feet with

perfumed water and offered Tulasi leaves smeared with sandalwood on His feet. While praising the Lord, he offered sixteen items of worship with utmost sincerity then fell at the feet of Prabhu with tears in his eyes. Understanding the desire of Advaita, Prabhu placed his feet on Advaita's head and the devotees cheered joyfully. Being ordered by Prabhu, Advaita began dancing and chanting the holy name, while the devotees lay prostrate before the feet of Prabhu. Looking up at the face of Nityananda and observing the activities of Advaita, they all shed tears of joy. Each of the devotees offered garlands to the Lord then they insisted that Advaita make some request to the Lord. Advaita thus prayed, "All of my desires have been fulfilled. Now please show Your mercy to the fallen conditioned souls." All of the devotees were happy to hear Advaita's request, but who could understand the intimate relationship between Prabhu and Advaita? Gauracandra then went to His residence, leaving Nityananda in the house of Srivasa, and all the devotees returned to their own homes.

Oh Srinivasa, due to the desire of the Lord, numerous devotees came to Nadia from various places; Pundarika Vidyanidhi, whom Prabhu was eagerly waiting for, came from Vangadesha with many followers, and a certain villager named Sri Mukunda also came to meet Vidyanidhi.

The ecstatic condition of Sri Vidyanidhi.

Outwardly Vidyanidhi decorated himself like a prince but only Sri Mukunda could understand what kind of Vaisnava Sri Pundarika actually was. Sri Mukunda and Gadadhara Pandita Gosvami came to meet him, but observing his external appearance Gadadhara mistook him to be a "pleasure loving" Vaisnava. Understanding Gadadhara's mind, Mukunda tried to help him to understand the true state of mind of Pundarika by chanting various slokas (Srimad Bhagavatam 32nd chapter 2/23):

"It is only the merciful Lord Krsna who I can ask for my salvation. He is so kind that He even showered his mercy upon the demoness Putana, the sister of Bakasura. Although she was trying to kill Him, He considered her to be a mother-like nurse and sucked her poisonous breast milk.

Upon hearing this sloka, Vidyanidhi impatiently, insisted that Mukunda continue describing the episode again and again. While listening attentively Vidyanidhi cried out in roars. He began to sweat and shiver while tears welled up in his eyes. He thrust himself on the ground and kicked the bed, spoiling his beautiful clothing. His handsome body became smeared with dust as he rolled on the ground and fell unconscious.

Gadadhara was astonished to see the condition of Vidyanidhi and began to weep in repentance. He told Mukunda, "What a sinner I am, by your mercy I have understood my mistake. I can only be saved from my offense to Pundarika Vidyanidhi by taking initiation from him." (This is further described in Sri Caitanya Bhagavata-Madhya Khanda.) Gaurahari gladly consented to this and ordered Gadadhara to perform the initiation hastily. Gadadhara was then initiated

by Vidyanidhi, much to the pleasure of all the devotees, especially Mukunda. What can be said of the glories of both the guru Vidyanidhi and his disciple Gadadhara? They are both extremely intimate associates of Sri Krsna Caitanya.

The character of Nityananda was impossible to comprehend; He behaved just like a boy whenever he stayed in the house of Srivasa. Sri Malini Devi, wife of Srivasa, treated Him exactly like her son. Nityananda never ate with His own hand; He enjoyed eating rice from the hands of Malini. Srivasa also displayed great love for Nityananda. Prabhu knew the mind of Srivasa and for that reason He gladly handed over the charge of Nityananda to Srivasa. Nityananda, in the mood of a little boy, used to travel throughout Nadia to the houses of Gangadasa and Murari Gupta.

Nityananda used to swim happily in the Ganges then run to the house of Srivasa to see his mother. Gaurahari also visited the house of Srivasa regularly along with Nityananda, Advaita, Gadadhara and other followers. Look, Srinivasa, this was the compound of Srivasa's house where Prabhu and His companions danced madly, absorbed in sankirtana. The earth seemed to tremble with the sound of their dancing and kicking. Narahari has described the beauty of this sankirtana in his songs. Vrndavana dasa has also explained it wonderfully. In the compound of Srivasa, Sri Caitanya Rai used to dance wildly while the instrumentalists played kholas and karatalas. Nityananda's moon-like face lite the house of Srivasa as He danced like a drunkard, looking gorgeous with His golden complexion, strong hands and lean waist like a lion. His beautiful broad eyes shed tears like showers of rain soaking the ground. Observing the ecstatic condition of Gaura and Nitai, Advaitachandra roared continuously. Srivasa Pandita held the feet of the Prabhus with tears streaming from his eyes. Mukunda and Gadadhara held each other weeping incessantly, while Thakura Abhirama cried out, "Haribol, Haribol."

Oh, Srinivasa, I cannot describe how many people assembled in the compound of the house of Srivasa. As the main entrance of the house had been closed, numerous people were left outside in great distress. Although Prabhu and His companions spent half of the night in sankirtana they felt no exhaustion, neither was there any sweat on their bodies. Lost in the ecstasy of sankirtana, they could not understand that they had already spent a year in a glimpse due to the wish of Prabhu Gaurachandra. (In Sri Krsna Caitanyacarita 2nd chap 7th Sarga.) For the pleasure of His devotees Sri Gaurahari sported in this way, spending an eternal night in sankirtana. (Sri Caitanya Bhagavata--Madhya Khanda.)

In ecstasy, Prabhu used to address all the Vaisnavas by their former names. What can I say, Srinivasa! The pastimes of the Lord could melt even rocks. I cannot describe the extraordinary emotions of Nityananda, Advaita, Gadadhara and others. Due to the order of Prabhu, they stopped their sankirtana at the fag end of the night. Prabhu then took the salagrama sila in his lap and sat on the throne of the Deity, demanding curd, milk and butter from his devotees. What a beautiful relationship between Prabhu and his devotees. Prabhu delightfully ordered Sri Murari Gupta to recite some poems composed by Sri Gupta himself. Sri

Murari Gupta began to recite Ramastaka and the Lord, who was greatly pleased, at once regarded himself as Ramacandra. With a sweet smile Prabhu wrote the name "Ramadasa" on the forehead of Murari Gupta. He also recited Raghunathastaka.

By the order of Mahaprabhu, Murarigupta recited his own composition "Sri Ramastaka".

"I adore the Supreme Lord Ramacandra who is worshipped by the residents of the three worlds; Whose face is as beautiful as a spotless moon, Whose ears are adorned with beautiful kundalas, shining more brilliantly than the stars named Brhaspati and Sukra; and whose crown is bedecked with the gleaming Kiritamani jewel which glows like the shining rays of the sun."

"I worship Sri Ramacandra, the only guru of the three worlds, Whose eyes are as beautiful as blossoming lotus', Whose lips are like beautifully red bimba fruit. His nose is charming and His smile defeats the soft rays of the moon."

"I worship the only guru of the three worlds, Sri Ramacandra, whose neck is as charming as a conch, and Whose complexion is like that of a blue lotus. His effulgent necklaces of pearl and gold are likened to the sky, where lightening flashes next to white swan-colored clouds."

"I praise Sri Ramacandra, by whose side is seated the bright golden complexioned Sita who holds a lotus flower in Her raised hand. That lotus clasped by Her five beautiful fingers is possessed of more than five hundred leaves."

"I sing the glories of Sri Ramacandra, the only guru throughout the three worlds, in front of whom stands the great archer Sri Lakshmana, formerly known as Shesha (or Great Spirit), whose beautiful golden complexion is enhanced by numerous ornaments and who is known as a devout servant of his elder brother."

"I glorify Sri Raghava, the killer of the demons Ravana, Khara, Trisira and Kavandha. He is the destroyer of the corruptor's of Sri Dandakaranya: the killer of Vali: and the friend of Sugriva."

"I worship the only guru of the three worlds, Sri Rama, who has taken the hand of Sita after breaking the Haradhanu. While on his way from Mithila to Ayodhya, Sri Ramacandra, for the pleasure of his father, destroyed the pride of Parasaurama. "

Being pleased to hear the glories of Sri Raghunandana Rajasimha, the Supreme Lord Gaurasundara, placed his feet on the head of Sri Murari Gupta and wrote on his forehead, "It is My desire that henceforward you shall be known as Ramadasa."

Murari Gupta was overwhelmed with joy and gratitude. In the morning Prabhu and all the devotees returned to their own houses. Who can understand the hidden meaning and true intentions behind the Lord's transcendental

activities.

Mahaprabhu's ecstatic kirtana on the bank of the Ganges.

One day Mahaprabhu, along with his companions, went to the bank of the Ganges. By the of the Lord they began sankirtana. In ecstasy, Lord Gauranga danced beautifully in the midst of His devotees. Sometimes He cried, sometimes He laughed, and sometimes he roared. As various types of instruments played, the nectar of His voice and the sound of his ankle bells filled the air, maddening the entire universe. The Lord's gorgeous moon-like face, His long hands touching his knees, His beautiful white teeth like Kunda flowers, His broad chest, and His attractive curly hair enchanted the minds of the people.

Oh Srinivasa, the river Suradhuni (Ganges) was fortunate enough to have the Lord and His devotees walk along her banks joyfully performing sankirtana. These pastimes have been described by Narahari in his songs. Afterwards Gaurahari returned to his home.

One day Prabhu came to the house of Srivasa and took His seat along with His companions. The Lord could not allow a single day to pass without engaging in sankirtana; He wanted nothing else but to chant the holy name, nothing else could bring Him happiness. While absorbed in chanting the Lord began to look here and there, but no one could understand His mind.

Gaurahari's abhiseka in the house of Srivasa.

Taking the hints given by the Lord, his favorite disciples hastily began making arrangements for Prabhu's abhiseka; happily bringing water from the Ganges. Mukunda and others started singing as Prabhu Gauracandra was placed on the throne and His abhiseka began. Vedic hymns were chanted as they began pouring Ganges water on the Lord to bath Him; The women made sounds through their tongues and the sweet vibration of musical instruments filled the air. As they sang the devotees wept with joy and the demigods began chanting the glories of the Lord. Even Madana would faint upon seeing the charming face of the Lord as His beautiful glittering golden body was bathed.

Oh dear Srinivasa, innumerable devotees came to see the Lord's abhiseka and Gaurahari smiled softly at them all. The number of buckets of water brought by the people was beyond counting. One maidservant named "Dukhi" took great pleasure in bringing water for Prabhu and thus the Lord changed her name to "Sukhi." Some of the devotees sponged the body of Prabhu with soft cloths, while others brought new clothes for the Lord to wear. Someone else brought sandalpaste to smear over the body of Prabhu, and another decorated the beautiful body of Prabhu with ornaments all the while observing the Lord's moon-like face. Another devotee decorated the throne of Visnu and the Lord then came to take His seat. Nityananda held the umbrella over the head of Prabhu and someone else fanned Him with a camara while other devotees delightfully showered flowers.

Some of the devotees fell prostrate at the feet of Prabhu and began glorifying Him, while others brought many items of food to offer to the Lord.

At that time Gaurahari told Srivasa, Advaita, Gangadasa and Haridasa about their former lives and they began to weep and fall at His feet upon hearing His words. Prabhu offered a boon to Sridhara who used to sell the outer-covers of banana trees. The Lord delightfully offered His benedictions upon everyone; He suddenly appeared before each devotee in the particular incarnation of Visnu which each devotee was accustomed to worshipping. Murari, who worshiped the Rama incarnation of Visnu, was able to see Rama, Sita, Laksmana and himself as Hanuman. Overwhelmed with joy he began singing the praises of the Lord. Being satisfied with Murari, Prabhu gave him the name Murari Vallava. Mukunda also received the Lord's favor and from that time became known as a favorite associate of Prabhu. For seven long praharas Prabhu remained in this state of ecstasy. All of the demigods including Caturmukha and Panchamukha came there in hiding to see the Lord. While Prabhu performed His pastimes the happiness in the house of Srivasa knew no bounds. Leaving Nityananda in the house of Srivasa, Prabhu returned to his own house.

The description of Jagai-Madhai's deliverance and discussions with Srinivasa about Nityananda Prabhu.

Who could understand the transcendental characteristics of Sri Nityananda Prabhu? One day upon finding Malini devi in distress, Nityananda asked her what had happened. Malini explained that a crow had stolen her pot of butter oil. Smiling, Nityananda ordered the crow to return the pot and the crow at once returned it to Malini devi. Seeing the power of Nityananda, Malini began to praise Him profusely.

Nityananda also regularly visited Sacidevi in her home. On one such occasion Gaurahari instructed Nityananda and Haridasa to preach throughout Nadia. Following the Lord's order, Haridasa and Nityananda daily visited every house in Nadia requesting the dwellers to worship Krsna. The wise people received them happily, while the heretics ridiculed them. One day, when Nityananda and Haridasa happened to pass the notorious brothers, Jagai and Madhai, lying on the road, they also requested them to worship the Lord. Hearing this suggestion the two brothers began to roar with anger. Nityananda, whom even Brahma and other demigods desired to please, advanced towards the brothers without fear. There was no sin which these rogues had not performed. Although they belonged to a brahmana family they had been spoiled by bad association. Everyone in Nadia trembled in fear of them. Madhai angrily rushed towards Nityananda and struck Him on the head and blood gushed forth from the wound.

When Gaurahari heard what had happened His fury knew no bounds. He rushed towards the spot calling for the Sudarsana cakra to kill the wicked brothers. The kind-hearted Nityananda, however, stopped the Lord and saved the sinners from the cakra and from hell. Afterwards He showered His mercy on Jagai and Madhai; bestowing upon them the most precious gift of devotion, which is

desired even by the demigods in heaven. He included them amongst His group of devotees and they were drown in the ocean of sankirtana.

The news spread like wild-fire throughout the three worlds, "Gaura Gunamoni has delivered two demon-like brothers from sin." Everyone breathed a sigh of relief and happily rushed to see the two reformed brothers.

Narahari has written a song describing this incident:

Oh what a joy in Nadia,
Wanting to see the two reformed brothers,
Everyone, whether man or woman, rushed to see them,
while excitedly speaking with one another.
Some said privately,
"Look at them,
what an innocent appearance they have gained
Where have their sinful minds gone?"
Some said, "Oh how wonderful
is the ecstatic love they have attained.
Sometimes they cry out with love and are unable
to control their tears."
Some said, "How beautiful they are looking
trembling in ecstasy
and rolling on the ground
caring for nothing."
Some said, "Look, they are gazing
at the moon-like face of Gaura
and becoming overwhelmed
and are bowing to His feet."
Some said, "Look at Nitaichand
to whose feet they are falling
while lamenting in various ways
as tears stream from their eyes."
Some said, "look at Advaita Iswara
with Gadadhara and Srivasa
walking in ecstasy
enjoying the regards from all."

The scene was so pleasing to everyone that even the demigods began to sing the glories of Prabhu Gauracandra and shower flowers upon Him and His devotees. Narada also praised Prabhu, and the Lord encouraged everyone to merge into the happiness of sankirtana. Prabhu then returned to his own house followed by everyone.

Jagai and Madhai were changed persons; every morning they bathed in the Ganges then chanted the holy name incessantly. Everyone in Navadvipa henceforth began to admire these two extremely virtuous brahmanas. Oh Srinivasa, look at the house of Jagai and Madhai. Being ordered by Nityananda, Sri

Madhai used to humbly clean the bathing place on the bank of the Ganges everyday, bowing to the feet of everyone who came there to bathe. Observing him weeping miserably, everyone cried along with him and prayed to Prabhu for their well being. This place is therefore called the ghat of Madhai. Here Madhai practiced meditation, for which he earned the title Sri Madhava brahmacari.

Mahaprabhu's sankirtana in the house of Srivasa.

One day Mahaprabhu, along with his companions, went to the house of Srivasa, who was overwhelmed with joy by the presence of Prabhu. While dancing in sankirtana, Prabhu asked His companions, "Why am I not getting peace in my mind." Hearing this, Srivasa Pandita became anxious and began looking here and there. Suddenly Srivasa discovered his mother-in-law hiding in a corner of the room with her head covered by a turban. Srivasa took her by the hair and dragged her out of the room. Seeing this Prabhu said, "Now I am feeling happy" and became absorbed in sankirtana.

One day, while Prabhu was lying unconscious due to ecstatic love, Advaita came forward and took the dust of His feet and smeared it on his body. When he regained consciousness the Lord said, "Why am I not feeling happy?" The devotees could not understand what they had done wrong, and looked to Advaita questioningly. However, when they saw Prabhu grab Advaita's feet tightly and place them on His own head, they understood the meaning of the Lord's displeasure. Mahaprabhu then took His seat on the throne of Visnu.

Meanwhile Suklamvara arrived there after completing his alms-taking from the houses of Nadia. Out of extreme love and affection Prabhu took rice from the cloth bag of Suklamvara and addressed him by the name of "Sudama." Holding the cloth bag on his shoulder Suklamvara humbly danced along with the kirtana. The Lord then left with his companions for a certain section of town to perform sankirtana. Mahaprabhu's wonderful method of kirtana has been described in the songs of Narahari as well as many places throughout this book.

Oh Srinivasa, look over here, this is the house of Sanjaya, where Prabhu used to sing and dance with his companions in sankirtana. This has also been described elsewhere in this book. Look under this tree, Prabhu used to rest here on His way to the Ganges. Along the way, affectionate ladies would speak to the Lord. This has been described in a song composed by the disciple of Gadadhara Thakura, Sri Yadunandana Chakravarty: "Oh my dear friends I have just seen Sri Gauranga walking along the street, crying out the names of Radha. He was unable to control Himself and fell on the ground and His body was smeared with dust. I cannot bear the misery of observing Prabhu crying so bitterly. Now I am asking myself why did I go in that direction to see Gauranga." There are many songs composed by Yadunandana wherein he describes the same pastime in different ragas.

The elegant dancing of Sri Gaurasundara.

Oh Srinivasa, Prabhu used to dance in this place on the bank of the Ganges.

This is described in Narahari's song in Raga Som:

On the bank of the Ganges Gaura Nata Nagara
used to roam with his companions.
His impassioned dancing, which was more elegance each day,
maddened the entire universe.
With His golden complexion His strongly built body
trembles in ecstasy
His gait, like an elephant, and long hands
has put the demigods to shame.
His beautiful kunda like teeth smiling sweetly
used to mesmerize the universe
With a bright face he constantly uttered "Hari, Hari,
making everyone impatient.

Narahari has described this in different ragas in other songs.

After satisfying Mother Ganga, Prabhu returned to his house with his followers.

mahaprabhu's dancing and assuming the feature of Sakti in the house of Sri Chandrasekhara Acarya.

One day Prabhu desired to dance in the house of Chandrasekhara Acarya. Just look at the house of Chandrasekhara where Prabhu came along with his companions. Sadasiva and Buddhimanta Khan gathered many articles of clothing so the Lord could dance in the features of Laksmi and other saktis. Nityananda and Advaita also danced in different features. Sacimata with Visnupriya devi, Srivasa and others along with their wives all assembled here to enjoy watching the dancing of Prabhu. Mukunda and others started kirtana with mrdanga, mandira and other musical instruments. Advaita and others were feeling a little awkward, so the Lord, wanting them to forget themselves, began dancing. As the devotees began to cheer, "Jaya, Jaya", Sacinandana started dancing in the feature of Rukmini. Although many in the audience were unable to understand the Lord's masquerade, they were all overwhelmed by Prabhu's glowing beauty. Narahari has written a song describing this pastime.

Oh Srinivasa, Prabhu took the form of different Sakti's and danced beautifully. Sometimes He danced playing the role of Parvati and sometimes in the roll of Laksmi. Suddenly, playing the part of Maha Laksmi, He took his seat on the throne. Being order by Prabhu, His companions began to worship Sri Laksmi and Parvati. As Gaurahari was ecstatically absorbed, playing the part of the mother of everyone, He began to feed His breast milk to everyone, seeing them as His children. this way Prabhu Gaurahari revealed a wonderful but strange pastime before everyone.

Oh Srinivasa, Gadadhara Pandita, Nityananda, Advaita, Srivasa and others danced madly at this spot. Even Brahma and other demigods cannot experience the pleasure which was revealed in the pastimes of the Lord in the house of Chandrasekhara. In the morning the devotees, along with their wives, happily returned to their own houses. Sacimata who had greatly enjoyed watching her son dance, also returned home with her daughter-in-law. However, even though the devotees left that place, the spirit which had been created by Prabhu there, miraculously remained for seven days.

Sri Mahaprabhu's visit to Santipura.

Mahaprabhu once visited Santipura and stayed there for a few days, then returned to Nadia on this road. Mahaprabhu, Nityananda, Advaita, and Haridasa paid a visit to the house of Srivasa. Murari immediately came forward and bowed to the feet of Gaurahari and then to Nityananda and Advaita. Prabhu corrected Murari saying, "You have made a mistake by not bowing to Nityananda first. What can I say to you as you are a layman." Murari replied, "But how could I know?" Prabhu assured him, "Now you should go home but tomorrow you will understand everything." Saying this the Lord dismissed him and happily began sankirtana in the house of Srivasa.

The dejected Murari Gupta went home and fell asleep. In his dream he saw Nityananda in His powerful form of Balarama, holding the Srihala musala in his attractive strong hands. His beauty could defeat the pride of the glowing silver moon. He was walking like a drunkard and behind him walked Visvambhara, looking gorgeous in His form of Krsna, with blue complexion and wearing a peacock feather on the tuft of his hair. Seeing this vision, Gupta was perplexed. Prabhu then explained that He was younger than Nityananda and then both of Them disappeared. Now Murari understood that Nityananda was the elder brother of Prabhu. Overwhelmed in joy he rushed to the house of Srivasa. There he found Prabhu Gauracandra sitting on the celestial throne with Nityananda standing by His right side. This time he bowed first to the feet of Nityananda and then to Prabhu. Gaurahari smiled and asked Murari, "Oh Gupta, what are you doing?" Murari said, "As you have told me." In a joyful mood, Prabhu offered his own chewed betel leaf to Murari who ate it and then wiped his hand on his own head.

Mahaprabhu in the house of Sri Murari Gupta.

One day Murari Gupta told his wife, "I shall take my food now." That virtuous lady cooked rice and brought it to her husband who first offered it to Krsna and then respected the prasada. On the following morning Prabhu paid a visit to the house of Gupta who asked Prabhu, "How kind of you to come to my house. Why have you come so early in the morning?" Prabhu replied, "I want to be treated for indigestion." Gupta asked, "What did You eat yesterday?" Prabhu replied, "Certainly you know as well as I. Yesterday you offered Me so much rice and insisted that I eat it all, so how could I avoid it. Now, as a result of eating too much, I have indigestion. It can be cured by drinking lots of much water." Saying

this Prabhu drank water from Murari's glass. Having received such mercy from the Lord, Murari and all the members of his family began to weep in joy. Prabhu cordially embraced Murari and returned home.

One day, in the house of Srivasa, Gauracandra revealed His four-handed Visnu form, holding His sankha, cakra, gada and padma. At that time Murari became Garuda, the chief of the birds and stretched out his big wings. Prabhu climbed on his back and wandered around the compound of the house. How fortunate were the associates of Prabhu to witness such a beautiful scene.

One day Murari thought, "Who knows what Prabhu has in mind. So I shall die first." Thinking in this way he decided to kill himself that night and thus found a sharp weapon and hid it. The Supreme Lord Gaurahari who could understand the mind of His devotee, came to Murari's house and searched out the weapon which he had concealed. How can I describe what Prabhu then said to Murari to whom Prabhu Himself was bound by love.

Oh Srinivasa, one day Prabhu visited this place known as Visarada Jangal where he met Devananda Pandita who had once performed a great sin in the house of Srivasa. Prabhu sternly rebuked him and Devananda felt very ashamed. Look, over here is the den of drunkards. Srivasa forbade Prabhu to go there but Prabhu, the great friend of the distressed, intentionally used to pass by that way. The drunkards saw Prabhu and began to utter "Haribol, Haribol!" Prabhu looked at them lovingly showing His mercy upon them.

Look at the house of Maheswara Visarada whose son was Vasudeva Sarvabhauma. Due to the desire of Prabhu, Vasudeva stayed in Nilacala. Gopinatha Acarya enjoyed many pastimes with the Lord in Nadia. Being ordered by Prabhu, he went to Nilacala but he was very unhappy when he could not find the devotees their who had formerly met Prabhu. Oh my dear son, who could understand what Prabhu had in His mind. Meanwhile Prabhu and His associates continued to perform sankirtana madly in Nadia. This has all been explained by Narahari in his songs.

Isana describes Mahaprabhu's Kazi damana lila.

After spending a pleasant time with his companions Prabhu returned home. Prabhu ordered the people of Nadia to be absorbed in sankirtana and following the Lord's order the town was filled with blissful kirtanas. The unhappy heretics complained about this to the Kazi. Thus, much to the displeasure of the Lord, the Kazi forbade everyone to engage in sankirtana. In anger, Prabhu decided to punish the Kazi and began preparing to tour the city with the sankirtana party. Prabhu divided his companions into different groups and directed them to sing and dance in various streets madly in sankirtana. Advaita Acarya took the lead of one group, Haridasa took the lead of another. Srivasa also took the lead of a group and another group was headed by Prabhu Himself with Nityananda and Pandita Gadadhara, while Vakreswara and others led another group. Some of them remained nearby the Lord, while others spread out into other areas. Numerous

people joined in the kirtana and danced madly. What a beautiful sight it was in Navadvipa. Even Narada and other demigods and saints joined the dancing parties keeping themselves disguised. People did not care a fig for the Kazi.

The millions of lights the sankirtana parties carried throughout Navadvipa seemed to turn night time into day. The pleasant atmosphere was enhanced by the cooling soft rays of the moon beaming down upon the women, children, and aged people who joyfully observed the elegant dancing of Prabhu's sankirtana. The entire city vibrated with the sound of "Hari, Hari." The foolish heretics became extremely uncomfortable in the midst of the festivities. Narahari has explained in his songs that Lord Caitanya's dancing was so enchanting that the people who were sitting in their houses lost control of themselves and rushed out in the street to join the sankirtana party. From the last row of the kirtana party, Ramai, Sundarananda, and Mukunda lead the singing. Gaurasundara danced in the middle, and Advaita stayed in the front row singing. As Prabhu danced He looked here and there and at once the people of that direction lit their lamps and uttered, "Hari Hari". What is the use of practicing meditation or performing Vedic rituals when Mahaprabhu's sankirtana is indiscriminately delivering mankind from damnation regardless of one's caste or creed. The housewives lost interest in their appearance and dress, the sannyasi's gave up their meditation, and the most peculiar was that even the yavanas began to chant the holy name.

Prabhu suddenly changed his course, proceeding in the direction of Madhai's ghat. Look at this Barkona ghat where Prabhu revealed his wonderful pastimes of dancing and singing. From the bank of the Ganges Prabhu had to pass along this way.

The Kshetrapala Siva dances with Mahaprabhu.

There was a temple of Kshetrapala Siva, in the form of a linga, in Navadvipa. This powerful and spirited deity assumed his original form of Siva. Prabhu Gaurahari then fulfilled the desire of Lord Siva by dancing ecstatically with him.

Look at this temple of Ganesa. That beautiful deity disappeared from this place after Mahaprabhu took sannyasa and the people of this area were extremely unhappy.

Over here is the village named Simulia where Prabhu fulfilled Parvati's desire to relish the sankirtana of Prabhu.

Look, this is the path leading to the Kazi's house. The Kazi trembled in fear when he heard the Lord approaching. After subduing the Kazi and showering His blessings upon him, Prabhu returned along this path. With the submission of the Kazi, the heretics were silenced forever.

Mahaprabhu's visit to the house of Sridhara and His pastimes there.

One day Prabhu and His companions paid a visit to the old dilapidated house of Sridhara. Entering into the compound of the house the Lord picked up an old broken iron pot which was filled with rain water and happily drank the water. Overwhelmed with love for His devotee, Sridhara, the Lord burst into ecstatic tears. The Lord began kirtana there in the compound and Nityananda, Advaita and others joined in, weeping along with Prabhu. Gaurahari then led His joyful sankirtana party throughout the villages of Gadigacha, Pardanga etc. This is described in Sri Caitanya Bhagavata Madhya Khanda (23/513), "Even today the fortunate people of Navadvipa can observe the wonderful pastimes Lord Caitanya." As Mahaprabhu engaged in His pastimes of nagara-sankirtana, distributing divine love unlimitedly to His devotees, there was no end to the happiness everyone experienced.

Mahaprabhu's dancing on Janmastami day in the house of Srivasa.

One day in the house of Srivasa, Prabhu announced, "Tomorrow is the birthday of Krsna." Srivasa and others, knowing the mind of Prabhu, at once understood that tomorrow He would dance in the form of a Gopa. Everyone began busily preparing for the forthcoming festival. On the next day the house of Srivasa was filled with joy as the auspicious abhiseka of Lord Krsna was performed, afterwards they spent the entire night absorbed in sankirtana. The following morning Nityananda expertly dressed and decorated Gaurahari in the garb of a gopa. Ramai, Sundarananda, Gauridasa and others also decorated themselves as Gopas. They all took earthen pots full of yogurt and butter, tied strings around the necks of the pots, and then tied the pots on both ends of a stick. Placing the stick on their shoulders they entered into the compound of Srivasa. Absorbed in the mood of the gopas, Srivasa and Advaita scattered curd and tumeric in the compound. Within a short time the house of Srivasa was transformed into the house of Nanda Raja, the father of Krsna. Narahari has described this incident in his songs.

By the order of Mahaprabhu, arrangements were made to perform the birthday ceremony of Sri Radha in the house of Sri Pundarika Vidyanidhi.

With a smile, Prabhu told Pundarika, "Tomorrow I shall observe the birthday ceremony of Sri Radhika in your house." Vidyanidhi was overjoyed and rushed to his house to arrange everything for the festival. The next day Prabhu and His companions came to the house of Vidyanidhi. First of all Prabhu performed the abhiseka of Sri Radha, then He decorated Himself as a gopa and directed his followers to do the same. Taking on their shoulders earthen pots filled with milk, curd and butter, they all began dancing like Gopas, and Pundarika scattered milk, curd and turmeric in the compound of his house. Afterwards, taking up their musical instruments, they began sankirtana dancing and chanting eloquently as the Lord, in the dress of a gopa, stood beneath the Kadamba tree holding his flute in the pose of Krsna.

The Lord's pastimes as a cowherd boy.

Oh Srinivasa, this is the spot where Prabhu revealed His pastimes as a cowherd boy. When Gaurahari remembered His cows he suddenly began calling out, "Saoli, Saoli, Dhavali, Dhavali," which were the names of the two favorite cows of Krsna. He began to move the stick for controlling the cows, as Ramai, Sundara, Nityananda watched joyfully.

The Dana Lila of Prabhu.

One day Prabhu went out wandering throughout the streets of Nadia to collect alms, requesting, "Give Me something, give Me something." Although this sometimes put people in great difficulty, they were unable to refuse. But afterwards they began to suspect that they had given alms to Gaura, who was actually the incarnation of Krsna.

Sri Gaurasundara flower-throwing pastimes.

One day seeing a flower garden, Prabhu wanted to enjoy pastimes with the flowers. He picked flowers and began throwing them on the heads of His devotees, and the devotees in return, also threw flowers on the head of Prabhu.

The chess-playing of Prabhu.

One day Prabhu and Gadadhara sat amidst the flower garden and became deeply absorbed in playing chess together.

Prabhu's water-pastimes.

One day, on this bank of the Ganges, Prabhu and His companions played in the water, delightfully throwing water on one another's bodies.

Sri Gaura's picnic (vanavojana lila).

Oh Srinivasa, one day on this bank of the Ganges, Prabhu enjoyed a picnic with his companions. Srivasa and Murari gathered many items and Advaita directed all of them to sit in a circle, placing a palasha leaf plate filled with rice in front of each of them. First Prabhu began eating, then everyone else began to eat. With His own hands, Nityananda fed Gaura kshira, sara, butter, and chana. Advaita similarly fed Nityananda chana etc. Then Nitai reciprocated by feeding Advaita sweetmeats. The devotees watched happily and also began feeding varieties of prasada to one another. After eating they all drank the cold and pure water of the Ganges. In another song Narahari has described this same event.

Jhulana-lila of Sri Gaurasundara. Songs of Narahari.

Oh Srinivasa, due to the desire of Gauracandra all six seasons were visible in Nadia. For making the rainy season (i.e. Varsha Ritu) a pleasant one, Prabhu climbed on a cradle and performed the Jhulana lila. As the Lord sat on His swing near the bank of the Ganges, Gadadhara, Nityananda, Advaita and others sang the

songs of Jhulana. The Lord's beauty stole the mind of the universe, as He sat looking like bright lightening, illuminating the cloudy monsoon sky. After sometime, they brought Prabhu down from the cradle and placed him under the Neepa tree. Seeing Prabhu under the Neepa tree, Nitai became filled with ecstatic emotion and began to cry. Advaita roared in ecstasy, while Srivasa and others offered many items of food to Prabhu. Prabhu Gaurarai, the life of all, first of all distributed prasada to His devotees then afterwards He ate.

Rasa-Rasa Vilasa of Sri Gaurasundara.

Gauracandra gladly revealed His pastimes of Rasa-rasa. When reminded of the Vrndavana lila, Prabhu regarded the Ganges as the Yamuna, His companions as the gopas, and the flower gardens as Vrndavana. He would dance ecstatically uttering "Jai, Jai". Oh Srinivasa, Gauracandra and His companions happily enjoyed the pleasant atmosphere of Nadia in Vasanta Ritu. Narahari has described in a song that at this time Prabhu enjoyed His pastime of Fagua (i.e. throwing of red powder on one another.)

During this season the trees in Nadia blossomed with flowers, the cuckoos sang sweetly, and bumblebees hummed contentedly amidst the flowers as the wind blew mildly. On the bank of the Ganges Prabhu Gaurarai played Fagua with his companions. They collected the flower pollen and smilingly smeared that pollen on the body of Gauracandra. Prabhu also smeared red powder on the bodies of the devotees. Nityananda, Advaita, Srivasa and others began to throw red powder on one another. Observing this beautiful scene even the demigods became impatient to take part in the fun. Filling the pichakarīs with colored water, Narahari, Srivasa, Murari and others began showering Prabhu's body with water. Vakreswara and others began singing while Sanjaya and Vijaya played khola, kartala, mrdanga etc., while Nandana began to jhanja. All the people of Nadia rushed to the spot to observe the beautiful fagnakhela of Prabhu and his companions. Narahari has described the sport of Fagua in many songs in different ragas.

Sri Gaurasundara's pastime of stealing clothes.

One evening, reminiscent of His pastimes as Krsna, Gaurasundara enjoyed the mischievous sport of stealing the clothes of His companions. (As in Sri Caitanya Caritamṛta Ch. 2, 5th sarga). After sometime the Lord returned their clothes. Narahari has also described this pastime in one of his songs. Sacinandana also revealed His Govardhana lila to his associates. Oh Srinivasa, who could avoid meditating upon the wonderful pastimes of Gaurasundara.

The Astakalina lila smarana of Srimad Mahaprabhu.

The wise old scholars have advised that one meditate on the Astakalina lila of Prabhu Sri Gaurasundara; (1) At the end of the night (i.e. prathama jama, or the last one hundred and forty-four minutes of the night) think about Gauracandra going to sleep in His own bed. (2) In the early morning (i.e. dwitiya jama, or from

the sunrise to one hundred and forty-four minutes afterwards), think of Prabhu rising from bed, washing His face in scented water, taking His oil massage, bathing and eating. (3) In the forenoon (i.e. tritiya jama or 6 a.m. to 12 a.m.) think about Gaurasundara's eagerness to go to the houses of his devotees. (4) At noon (i.e. panchama jama or up to the evening) think about the numerous humorous sports performed by the Lord as He wanders throughout Navadvipa. (6) In the evening (i.e. sastha Jama, or up to 6:00 in the evening) think about Prabhu returning to His house. (7) In the early morning (i.e. saptama jama, or up to 1:20 at night) think about Prabhu's enjoying His pastimes in the house of Srivasa surrounded by His associates. (8) At night (i.e. astama jama, or up to late night) think of Sri Gaurasundara's sankirtana. Narahari has described the above mentioned lilasmarana of Prabhu in some of his songs.

Gopala Chapala's punishment for offending Srivasa Pandita.

Gaurasundara used to shut the doors of the room in Srivasa's house and absorb Himself deeply in sankirtana. At that time there was a wicked person named Gopala Chapala who always thought of doing harm to Srivasa. One night, plotting to defame Srivasa, he intentionally put wine bottles, sindura and other unsavory items in front of the door of Srivasa's house then happily returned home. In the morning when Srivasa found these items, he showed them to the other devotees then cleaned the place where they had sat. Because of this offensive act Chapala was attacked by leprosy within two or three days. Srivasa, who was a very kind-hearted devotee, could not bear to see Chapala suffer and thus bestowed his mercy upon him and restored his health.

One day while Prabhu was absorbed in sankirtana, a brahmana came to the house of Srivasa but did not receive permission to enter the house. Thus his cherished desire to see the sankirtana performance was thwarted and he returned home extremely disappointed. One day that brahmana happened to come across Prabhu on the bank of the Ganges and angrily tore off Prabhu's sacred thread and cursed Him that His happiness in family life would be destroyed. Hearing the brahmana's condemnation, Narahari became joyful and returned home after completing His bath. Those who respectfully hear about the Lord being condemned by the brahmana are themselves certain of overcoming any condemnation by a brahmana. (Sri Caitanya Caritamrta 2nd ch.)

Sri Mahaprabhu's dancing and sankirtana vilasa.

Oh dear Srinivasa, Prabhu and His associates use to dance madly in sankirtana at this spot. In some songs, Narahari has described Prabhu's elegant style of dancing as He performed sankirtana. Sri Caitanyarai looked extremely beautiful with His golden colored complexion. The people of Nadia overcame all their miseries simply by hearing the melodious sankirtana of Prabhu. When the Lord was about to dance, His associates would decorate Him with ornaments, flowers, sandalwood paste, and flower garlands. While dancing ecstatically Prabhu uttered the holy names, crying incessantly. All the devotees and listeners also cried along with Him, loudly chanting the names of Hari.

Sri Advaita Prabhu danced in the mood of a gopi in the house of Srivasa, and observed Mahaprabhu's Visvarupa.

Sometimes Gaurahari fell unconscious while performing sankirtana and the devotees would chant the holy name into His ears to bring Him back to His senses. One day, in the house of Srivasa, Advaita Prabhu began to dance in the mood of a gopi. This pastime is described in Sri Caitanya Bhagavata Madhya Khanda 24/32, as well as in Narahari's songs. (The following is unclear??) Previously in Nilacala Advaita had requested the Lord for a boon. In Sri Caitanya Chandrodaya Drama it is said: "Someone loves to be a servant to one's God and someone loves to be a friend of one's God but all are bound to me. Someone is attracted to me though one used to worship Sri Radha Madhava with utmost care. Someone loves to think Dwarakesha Krsna as one's friend. I shall involve all persons in the pleasure of Vrndavana whether they like to be servant or friend of God or whether they are attracted to my other incarnations??. Advaita became so ecstatic in the mood of a gopi that he could not stop dancing. Although the devotees repeatedly requested Him to stop, he paid no heed. Understanding the mind of Advaita, the Lord Himself pacified Advaita, taking him inside a room, closing the door and sitting him door. Gaurahari then revealed His Visvarupa to Advaita. By chance, Nityananda happened to enter the room at that time and He and Advaita stared in amazement at the Lord's extraordinary manifestation.

One day while the Lord and His companions were ecstatically absorbed in sankirtana, the son of Srivasa, who had been ill, suddenly expired. Srivasa forbade his wife and other members of his family to express their grief as it would disturb Mahaprabhu. However, the Supreme Lord Gaurahari could understand what was happening and by His inconceivable potency empowered the dead boy to speak about the real truth of human life. In this way all the members of Srivasa's family were able to forget their misery and bowed to the feet of Prabhu. Gaurahari lovingly told Srivasa, "Henceforth, Nityananda and I will be your two sons." Hearing these affectionate words everyone began glorifying Prabhu. After some time Gaurahari returned home with Gadadhara.

One day at the house of Srivasa, Prabhu bestowed His mercy upon a yavana tailor who lived by the side of Srivasa's house and used to stitch clothes for Srivasa. The Lord revealed His four handed Narayana form to the tailor, who began to dance uttering, "I have seen, I have seen."

Mahaprabhu's pastimes in the house of Suklambara.

One day Prabhu visited Suklambara's house and demanded rice from him. Suklambara gladly fed the Lord and offered Him betel leaf. Afterwards the Lord took rest.

Once the author Srivijaya, who was a disciple of Mahaprabhu, saw

something in the hand of Prabhu by touching the hands but he did not tell anybody due to the wish of Prabhu. However, later he became somewhat mad and wandered aimlessly throughout Nadia for seven days.(???)

One day in the house of Suklambara, Prabhu suddenly spoke out loudly requesting, "Bring honey, bring honey". While Prabhu was ecstatically absorbed in the mood of Haladhara, Nityananda brought a pot full of Ganges water to the Lord. Remembering His Vrndavana lila Prabhu began dancing and demanded Srivasa to bring His flute. But Srivasa said, "One gopi has stolen the flute." Hearing this Prabhu gladly said, "Bol, bol", and Srivasa began to describe the Vraja lila. Afterwards Prabhu tightly embraced Srivasa.

One day, absorbed in the mood of Nrsimha, Prabhu ran to kill the heretics with a gada in his hand, and the people fled in fear. Coming to His senses, Prabhu dropped the gada before Srivasa. Oh dear son Srinivasa, the universe became overwhelmed by this Nadia lila.

One day in this place, the wise disciples of Prabhu began discussing the Lord's kindness: "It is certainly not necessary to prove that Gaura is the most merciful; Everyone in this world is impressed by His beauty and magnanimous qualities." Narahari has written some songs describing the Lord as the abode of all kindness who has incarnated just to distribute love of God to the suffering humanity and deliver them from their sinful, miserable lives. Previously in His incarnations such as Rama, the Lord had to kill the demons, but in this incarnation He is destroying the atheistic mentality of men and turning them into devout Vaisnavas simply by distributing pure love. All glories to Gaurahari!

Sri Mahaprabhu's sannyasa lila.

Oh Srinivasa, Prabhu was the Supreme Lord Himself and only His devotees could understand His mind. Thus some of the devotees of Prabhu began to feel disturbed by observing the Lord's unusual behavior. Discussing amongst each other they said, "I think there is something peculiar going on within the Lord's mind." Someone else said, "Ever since that day when Prabhu became angry and wanted to beat a pupil with a stick, He has been acting strange." "I'm afraid that Prabhu might be thinking of accepting sannyasa very soon." Others said, "Even Nityananda Prabhu is thinking in this same way." Talking in this way, they went to the house of Mukunda and found him sitting in a disturbed state of mind. Then they went to the house of Gadadhara and found him in the same condition. From there they went to the house of Srivasa and found him weeping bitterly. In the meantime Prabhu came to that place. Seeing Him the devotees could not hide their distress. Prabhu talked with them about various topics but failed to pacify their minds. Prabhu then said to them sweetly, "For the salvation of mankind I must accept sannyasa. Don't be anxious, I won't leave you. I shall be with you life after life." In Sri Caitanya Bhagavata Madhya Khanda (27/13-14) this pastime is described. "There are two more incarnations `kirtana' and `ananda' in which you will all participate along with Me in the kirtanas."(???) Prabhu's sweet consoling words somewhat pacified the devotees. The Lord embraced each one of them and

returned home.

In the meantime, Sacimata had already come to know of her son's decision and being overcome with misery fell on the ground unconscious. Upon awaking she tried in every way to change her son's decision. Knowing that His mother's life was at stake, Prabhu took her to a private place and explained to her that she had been His mother in all of His various incarnations, and in this life she had been allowed to taste the pleasure of kirtana. He would take his birth again and would start kirtana in the same way as He had done in this life. He said, "Twice more I shall take My birth from you and begin sankirtana. In this way you have been and will be my mother life after life and I am eternally your son." Though Sacimata somehow controlled herself, she could not stop the tears from pouring from her eyes. Prabhu also consoled Visnupriyadevi in many ways. After pacifying everyone Prabhu left the house for sankirtana. Within no time they all became absorbed in sankirtana and the grief and anxiety concerning Prabhu faded from their minds. But the pleasant atmosphere in Nadia was about to come to an end.

This is described in a song in raga deshapala:

When Gauracandra left Nadia

Jahnavi's waves stopped dancing
Sambhu Bagavati, the deity of Ganapati,
became very gloomy

The trees did not bloom,
and the flowers lost their scent
The bumble-bees stopped sucking honey
by not sitting on the flowers.

The cuckoos stopped cooing,
the peacocks stopped dancing.

The parrots began crying
and would not fly.

The cows stopped grazing.

The animals stopped preying.
Narahari says, all pleasure left
from the minds of the Nadiavasis.

Mahaprabhu's sannyasa lila-continued.

Oh Srinivasa, according to His own desire, the Lord did not reveal His plans for taking sannyasa to anyone. The day before leaving, Prabhu became absorbed in sankirtana. He sat on the celestial throne, His body fully decorated and a garland hanging from His neck. Even the demigods in heaven were drawn there to observe His gorgeous curly hair and exquisite beauty. The demigods and the devotees all bowed to the feet of Sri Gauracandra. Smiling sweetly at everyone, Prabhu distributed His own garlands to all His associates. Upon receiving His prasada, the devotees loudly chanted, "Hari Hari." Prabhu explained to everyone that if they really wanted to please Him, they should always sing the glories of

Krsna.

While Gaurahari was busy instructing the devotees, Sridhara came to Him with a bottle-gourd. Prabhu began to think, "It is not evening yet and tomorrow I shall leave. How can I refuse a gift from My devotee?" In the meantime another person came to offer Prabhu a can of milk. Prabhu ordered his mother to cook the bottle-gourd with milk. With the utmost care Sacimata cooked and offered it first to Krsna and then gave it to her son to eat.

As the night grew late, due to the wish of Prabhu, all his devotees and family members fell asleep, but Prabhu could not sleep. In the early morning when everyone was in deep sleep Prabhu took the dust from His mother's feet and went out of the house as an ascetic. When the others awoke and found the Lord was gone, not a word could be heard, only the pitiful sound of crying. Sacimata was bereft of all sensation and sat on the doorstep of her house staring at the path by which Prabhu had left.

The devotees, unaware of the Lord's departure, came to meet Him in the morning. Seeing Sacimata's pitiful condition, they immediately understood what had happened. "Oh Prabhu how cruel You are," saying this they fell on the ground and burst into loud crying. Here in this place, Advaita began to cry, lamenting in various ways: (Sri Caitanya Chandradaya Drama) "Oh Visvambhara! Oh Lord! Oh ocean of love! Oh deliverer of mankind! Oh possessor of all divine qualities! Oh protector of the devotees! Oh life of the devotees! Why did you leave us, making all ten direction of the world utterly dark and vacant? What did we do wrong?"

Srivasa, Murari Gupta and other devotees fell to the ground crying helplessly. The residents of Nadia cried so bitterly that the earth became muddy with their tears. Even the wicked heretics began to lament that they had not recognised the greatness of Prabhu, but no one could console each other. Everyone sank into the depths of despair. Oh Srinivasa, I also cannot put out the fire still burning in my heart. Oh dear Srinivasa, Visvambhara traveled alone to Kantakanagara, but Nityananda, Gadadhara, Mukunda Datta and Sri Chandrasekhara all ran after Prabhu to bring Him back. Meanwhile the heart-breaking news of Mahaprabhu's departure and acceptance of sannyasa spread to every home in Nadia.

At a very auspicious moment in the month of Magha on the full moon day the Lord, at the age of twenty-four, showered His mercy upon Kesava Bharati by taking sannyasa from him. This is described in Sri Caitanya Caritamrta, Madhya Khanda. Thereafter Prabhu left Kantakanagara.

When Sri Chandrasekhara Acarya returned to Nadia he found that the devotees of Prabhu had practically lost their lives due to separation from Him. Yet they eagerly requested Chandrasekhara to report everything about Prabhu's activities. Afterwards he went to see mother Saci to give her the news of her son's well being. Advaita and others were overwhelmed with emotion when they heard about the Lord's acceptance of sannyasa.

Meanwhile, Prabhu blessed the land of Radhadesa by visiting there and

taking His bath in the Ganges. When Prabhu approached Kuliagrama, he sent Nityananda back to Nadia.

Arriving in Nadia, Nityananda first visited the house of Prabhu, where He found Sacimata emaciated from fasting for twelve days. Nitai bowed to her feet and Sacimata cried out pitifully, "Oh my dear son come to me," and fell on the ground unconscious. All the Lord's disciples cried upon seeing Nityananda Prabhu. Nitai told everyone, "I have come to take all of you with me to see the Lord. After sending me here Prabhu planned to travel on to Kulia. Afterwards He will go to Santipura via Kulia." Everyone was relieved and happy to hear this and immediately regained their strength and vigour. When Nityananda requested Sacidevi to cook something for Prabhu, she was deeply moved and gladly went to the kitchen and began preparing various items for Nitai and the others. Sacimata offered the items first to Krsna and then served Nitai. After Nitai, she served the rest of the devotees, then she broke her fast and ate something herself. Visnupriya devi also took some food which made all the Vaisnavas very happy.

The devotees immediately began preparations for their journey with great eagerness. All the residents of Nadia, including the heretics and wicked persons, traveled along with the Vaisnavas, earnestly anticipating the opportunity to take refuge under the Lord's feet. All the roads of Navadvipa, Phulia and Santipura were crowded with countless devotees on their way to see the Lord. Gauracandra's closest associates took Sacimata along with them to Santipura.

In the meantime someone reported that Prabhu had arrived at the house of Advaita. Hearing this everyone rushed to Advaita's house. When Sacimata reached the house of Advaita, oh Srinivasa what can I say? Who could understand or describe the emotions Saci experienced? Joyfully she took her son in her lap and then cooked various items for Him. All the devotees of Prabhu encircled Him and started sankirtana. After this, the three prabhus took their seats in a line. Narahari has described this pastime in one of his songs.

Oh Srinivasa, due to the wish of Prabhu, all the people; men, women, children, and the aged began dancing and singing. Advaita's house was transformed into Vaikuntha as Mahaprabhu freely distributed love and devotion to everyone. Prabhu consoled Srivasa, Murari Gupta and other devotees with sweet words. He also pacified His mother and sent her back to Navadvipa. After consoling everyone, Prabhu, along with Nityananda and a few other companions, left Santipura. This is further described in Sri Caitanya Bhagavata, Antya Khanda. Prabhu went to Nilacala with Nityananda, Mukunda, Govinda, Gadadhara, Jagadananda and Brahmananda and after traveling to many places He decided to stay in Nilacala. Narahari has also described this in a song.

Oh Srinivasa, Prabhu remained in Nilacala and sent Nityananda back to Sri Gauramandala after discussing something confidential with Him. Nityananda thus went to Gaura with Abhirama, Dasa Gadadhara and others. This is described in Sri Caitanya Bhagavata, Antya Khanda (5/231-233). Ramadasa, Gadadhara dasa Mahasaya, Raghunatha vaidya oza, Krsnadasa Pandita, Parameswari dasa,

Purandara Pandita and others also went with Nityananda. Following the advice of Gauracandra, Nityananda visited Utkaladesa and then returned to Gauradesa. During this journey He delivered many people from their sins and miseries. Narahari has described this in his songs.

Sri Nityananda Prabhu's pastimes in Panihati.

Nityananda Prabhu and His close associates first traveled to the village of Panihati. Upon their arrival, Raghava Pandita, Makaradwaja Kar and others greeted them happily. Who could describe the wonderful atmosphere created in the house of Raghava Pandita as Nityananda and His followers danced and performed sankirtana. Narahari has written some songs describing the beauty of Nitai in the house of Raghava: Oh how gorgeous was Nitaichand as He danced elegantly, crying joyfully He lifted His hands high and continuously uttered the name of Gaura. Nityananda Prabhu freely distributed His mercy to the distressed conditioned souls, bestowing upon them the valuable jewel of devotional love. At that time the festival of Sri Nityananda's abhiseka was held.

Some of the followers of Nityananda placed Him on a celestial throne and bathed Him with scented Ganges water, as others sang sweet songs. Narahari brought new clothes for Nitaicanda, smeared His body with sandalwood paste and placed a flower garland around His neck, while Sri Raghavananda held an umbrella over His head. Nityananda then told Sri Raghava, "I would like to wear a garland of kadamba flowers." "But it is not the season for kadamba," Raghava replied. Nityananda pointed to a tree and said, "Go to that tree and surely you will find kadamba flowers. Raghava went to the Jamvsia tree indicated and, to his surprise, found that kadamba flowers were blooming there. Raghava gladly plucked the kadamba flowers, prepared a beautiful garland and placed it around Nityananda Prabhu's neck. Prabhu then advised everyone to always worship Lord Krsna. This is described in Sri Caitanya Bhagavata, Antya Khanda 5/303: "According to the Bhagavatas, Sri Nityananda Prabhu bestowed upon the world the same devotion which the gopikas possessed."

One day, Nityananda expressed His desire to wear ornaments and His followers happily brought beautiful jewelry and decorated Him exquisitely. The specific purpose behind this desire was that once, when Nityananda Prabhu was traveling as an avadhuta throughout Vraja, He bestowed His mercy upon a devotee in Govardhana. That devotee had wanted to decorate Nityananda with some ornaments and Prabhu had told him, "Not now." Thus, in order to fulfill the desire of His devotee, He now ordered His followers to prepare a gold plated Govardhana sila for Him, which He wore around His neck. Who can understand the pastimes of Nityananda Prabhu, who loved His devotees dearly? This is described in Sri Caitanya Bhagavata, Antya Khanda (5/418-19): "The mood of devotion to Krsna which is desired even by Brahma and other exalted beings, and the love for Krsna which even the gopikas desired to possess, was given freely by Nityananda to all of the brahmanas."

Sri Nityananda Prabhu in the house of Dasa Gadadhara.

After spending some days happily in Panihati, Nityananda Prabhu started for Navadvipa to visit Sacimata. He, along with His followers, went to the house of Dasa Gadadhara. Narahari has described this event in a song. Nityananda Prabhu showered His mercy upon Dasa Gadadhara and an extremely pleasant atmosphere was created in Gadadhara's house due to the Lord's presence there. He also showed His mercy to the wicked Kazi of that village by destroying his pride. In this way Prabhu Nityananda revealed His pastimes in many places.

Nityananda Prabhu's pastimes in Khardaha.

Prabhu Nityananda, looking more beautiful than Cupid in His ornamental dress, reached Khardaha along with his followers. Narahari has explained in his songs that Prabhu Nityananda maddened the entire universe with His magnificent features. His face was just like the moon, the glow of His body resembled the brilliant rays of the sun, and His hands hung gracefully down to His knees. He constantly uttered the names, "Gaura, Gaura", as tears of ecstatic love flowed from His eyes. In Khardaha, Nityananda stayed in the temple of Purandara Pandita and distributed the priceless jewel of devotion to everyone by dancing and chanting in sankirtana. Purandara, Sri Caitanyadasa, and Murari became mad with ecstasy, seeing Nityananda Prabhu dance. Narahari has described this in his songs.

Sri Nityananda's pastimes in Saptagrama.

After spending a few days in Khardaha, Prabhu Nityananda went to the house of Uddharana Datta in Saptagrama. Uddharana Datta became the most fortunate man, having attained the association of Prabhu Nityananda and His followers. When the residents of Saptagrama heard of Prabhu's arrival in their village, they rushed to meet him. Nityananda Prabhu became ecstatically absorbed in sankirtana and divine happiness filled the house of Uddharana. Everyone loudly chanted, "Haribol, Haribol." The people of Saptagrama received such mercy from Nityananda that their faith in His lotus feet became firmly fixed. The blessings which Nityananda bestowed upon Vanika went beyond saying. Nityananda Prabhu informed Uddharana that He would soon go to Santipura to meet Sri Advaita.

Nityananda Prabhu's pastimes with Sri Advaita Acarya prabhu.

Advaita Acarya, who lived in Santipura, knew nothing else but Sri Caitanya Mahaprabhu. It was he who brought Sri Krsna Caitanya to this world. His glories have been acknowledged by all. As Narahari has explained in his songs, it was Advaita who, by practice of severe austerity and religious practices, brought Gauracandra to this world. Although he himself was a partial expansion of the Lord, he always considered himself to be a servant of God. He was a man who was so full of love and mercy that he was capable of attracting Prabhu Gauracandra to take birth in this world. Advaita Gosvami, the husband of Sri Sita devi, was always absorbed in sankirtana, sometimes in his own house or in the houses of his followers, sometimes on the bank of the Ganges or sometimes elsewhere. He knew nothing other than sankirtana and was always absorbed in the pastimes of

Gauracandra. Narahari has described this in his songs. Advaita Acarya spent his days with his devotees in his own house absorbed in ecstatic love. He frequently danced, lifting his hands high and uttering, "Nitai, Nitai." When Nityananda Haladhara arrived from Saptagrama and they saw each other face to face, they were both unable to control their emotions and wept with love.

Nityananda's visit to Navadvipa.

After spending four days in the house of Advaita, Nityananda took Advaita's permission and started for Navadvipa. It seemed that Advaita said something to Nityananda before He left which made Him smiling meaningfully. Upon reaching Nadia, Nityananda first visited the house of Prabhu Gauracandra.

Sacimata had been spending her days lost in memories of her son. One night she had a dream about Visvambhara which she happily confided to Malini: "Nimai came home and stood here calling for His mother. I had been sleeping inside my room but hearing the voice of Nimai, I came out. Nimai bowed to my feet and cried out, "Because of you mother, I was unable to stay in Nilacala and thus I have come here." I at once took Him in my lap, but at that moment my dream began to fade away. After that I was unable to sleep and wept the rest of the night." Saying this she fell on the ground unconscious. Sacimata called Visnupriya to her side and taking her in her lap she cried loudly, thinking, "Why doesn't Nitai come home. If he comes back I will never allow Him to leave again. Oh, if only I could get some relief by seeing Him again."

In the meantime Nityananda arrived at the house and bowed at her feet. Sacimata happily took Him in her lap. Being ordered by her, Nitai decided to stay in Navadvipa. He then went to the house of Srivasa and met him and his wife Malini devi. He and His followers then started sankirtana with great pleasure.

Some dacoits decided to steal the ornaments of Nityananda but, by a sudden turn of events, they took refuge at the Lord's lotus feet instead. This is described in Sri Caitanya Caritamrta, Antya Khanda.

Nityananda and His followers visited Khanchanda, Badagachi, Dogachia, and Kulia on the other bank of the Ganges and Advaita came from Santipura to join Nityananda's sankirtana party. One day in the house of Srivasa they began Sri Krsna Caitanya sankirtana; some of the devotees played musical instruments while others began to sing. Nityananda, Srivasa, Murari, Gangadasa, Gadadhara, Abhirama, Saranga, Sundara, Manahara, Vidya Vachaspati all began to dance. Suddenly, those who were extremely fortunate, saw that Prabhu Gauracandra was dancing in between Nityananda and Advaita. Seeing this the demigods cheered, "Jai, Jai."

Nityananda Prabhu's marriage.

Advaita and others began to discuss the possibility of Nityananda Prabhu's marriage. Krsnadasa, the fortunate son of Harihoda from Badgachigrama, had

great respect for Nityananda and wanted to make arrangements for Nityananda's marriage.

At that time a brahmana named Suryadasa, who had earned the title of Sarkhela by serving in the court of the Yavana king, lived at Saligrama near Navadvipa. He had four extremely virtuous brothers, and two daughters named Vasudha and Jahnvi who were known for their beauty and good disposition. Suryadasa had requested the wise brahmanas to search for good bridegrooms for his daughters, but they were unable to find suitable candidates. However, they suggested that he go to the village of Ekacakra in Radhadesa and meet Hadai Pandita. He was a very good man and the father of Sri Nityananda Prabhu, a high spirited young boy. Traveling as an avadhuta, Nityananda had visited many holy places and was renowned as a great scholar. After visiting various places of pilgrimage He reached Nadia where He met Sri Gauracandra and decided to give up His stick of an avadhuta. The brahmana explained that Nityananda was the favorite associate of Sri Krsna Caitanya and thus would be the most suitable husband for his daughters. He also told Suryadasa that if he was able to have such a son-in-law as Nityananda Prabhu, then he should certainly thank Providence for his good fortune. Suryadasa listened attentively then returned home without uttering a word.

With his mind filled with anticipation, Suryadasa lay down and fell asleep. In his dream he saw himself giving his two daughters to Nityananda in marriage. While the wise brahmanas recited the marriage hymns, Suryadasa dedicated his daughter to Nityananda, as the demigods in heaven showered flowers on their heads. While looking at his son-in-law, he suddenly saw the extremely enchanting Lord Balarama in place of Nityananda, His complexion was like that of a silver mountain, His face was effulgent like the moon, and His body was adorned with brilliant ornaments. He looked at Vasu and Jahnava and saw instead Varuni and Revati with complexions as bright as gold. They wore beautiful dresses and ornaments and sat on either side of Balarama. Suryadasa was overwhelmed by this vision and began to weep. Suddenly his dream faded away.

In the morning he went to the house of the brahmana and bowed to his feet saying, "I agree to your proposal. Please don't delay." The happy brahmana took four persons with him and started for Nadia chanting the auspicious names of Durga and Ganesa. When they arrived at the house of Srivasa they found Nityananda, looking like Cupid himself, sitting amongst Srivasa and other associates. Feeling extremely fortunate, the brahmana's eyes filled with tears. With great respect, Srivasa inquired about the brahmana's well being and the brahmana replied, "I have come from my house to speak privately with you. Srivasa took him to a secluded place and the brahmana gladly revealed his mind saying, "I've heard that you are searching for a bride for Nityananda so I brought with me the details of two girls who are the daughters of Suryadasa Pandita. I have searched everywhere but have found none to compare to them. They are as beautiful as goddess Laksmi and of good disposition. I think they will be suitable bride's for Nityananda. Please come to my place and see the girls. Suryadasa Sarkhela, who belongs to a good family, has agreed to this marriage and doesn't want to delay any longer. Now tell me what your opinion is?" Srivasa Pandita replied, "Well, I shall

see to it. Today I must send Krsnadasa to Badagachi, but tomorrow they will go to your place and you can take Krsnadasa to the house of Suryadasa." Hearing this the brahmana happily hurried back to Suryadasa's house in Saligrama.

Meanwhile, Srivasa Pandita informed Advaita about the marriage proposal. Nityananda overheard their discussion and smiled softly and meaningfully. Krsnadasa, who was a very intelligent son of Raja Harihoda, hastily went to Badagachi and immediately began preparing for the marriage. News of the wedding spread quickly and everyone said, "It will be a good one."

Nityananda and His associates happily left Navadvipa and started for Badagachi. As they approached the village, the residents of Badagachi rushed forward to welcome them. The brahmanas and wise people of the village were filled with happiness to see the graceful features of Nityananda Prabhu.

Meanwhile, in Saligrama, which was not far from Badagachi, Suryadasa told his younger brother Krsnadasa, "I shall go to Badagachi first. You and the brahmanas come behind me with these gifts." Suryadasa hastily came to Badagachi and went to meet Nityananda. Overwhelmed with emotion, Suryadasa burst into tears and fell on the ground at Nityananda Prabhu's feet. He held the feet of Nityananda in his two hands but could not speak a word. Smiling brightly Nityananda embraced the fortunate Suryadasa.

The ceremony of Nityananda's adhvasa on the eve of His marriage in the house of Krsnadasa.

After meeting with all the Vaisnava's there, Suryadasa fixed the date for Nityananda's adhvasa. Krsnadasa pandita came from his house along with the brahmanas and many items for the ceremony. In the evening all the residents of Badagachi came and, at the auspicious time, Nityananda sat in the middle of the respected brahmanas and wise persons. The people watched happily as the adhvasa took place and auspicious music filled the air. Narahari has described this scene in one of his songs. After the completion of adhvasa, the guests returned to their homes. Suryadasa also happily returned to his house.

The auspicious adhvasa ceremony of Vasudha and Jahnava.

Suryadasa, with the help of wise brahmanas, joyfully performed the adhvasa ceremony of his daughters. Suryadasa had previously seen the real identities of his daughters, yet as a father he became very emotional about his daughters' marriage. Carrying many items for the adhvasa, the brahmanas came from Badagachi to the house of Suryadasa. At the time of adhvasa, Vasudha and Jahnava looked very sweet and elegant in beautiful dresses and ornaments. The brahmanas began to cite hymns from the Vedas and blessed the brides with dhanya and durva, and the girls made sounds with their tongues (uludhkani). After completing the adhvasa, the satisfied brahmanas went to their homes. In the evening the bridegroom, Nityananda Prabhu, left Badagachi and started for

Saligrama. Everyone who saw the extraordinary bridegroom became enchanted by His beauty.

The auspicious marriage ceremony of Sri Nityananda.

Nityananda Prabhu happily entered into the village of Saligrama and came to the house of Suryadasa. The people who rushed forward to touch the Lord's feet were suddenly filled with devotion. From a hidden place, Sri Vasu and Jahnava observed the beauty of their husband with extreme pleasure. As a great crowd began to congregate in the house of Suryadasa, young girls decorated Vasu and Jahnava in beautiful dresses and ornaments. According to the customary procedures, Suryadasa then offered his daughters to Nityananda. All the brahmanas, and even the demigods, were enchanted by the beauty of the brides and the bridegroom.

The next day the house of Suryadasa was filled with joyous festivities as Suryadasa humbly performed the various social customs, and Nityananda satisfied the desires of all the devotees. Afterward, Nityananda Prabhu and His two wives returned to Badagachi. Srivasa's wife and all the ladies there, admired the beauty of the newlyweds. In Sri Gauraganoddesha Dipika it is stated that Sri Suryadasa, who was a great man and brilliant as the sun, was the incarnation of Kokudmi. His daughters, the wives of Sri Nityananda Prabhu, were previously Sri Varuni and Sri Revati. According to some, Sri Vasudha devi was formerly Kalavani, and Sri Jahnava devi was Anangamanjari. The wise saints also support this opinion.

Thereafter, Nityananda happily stayed in the village of Badagachi. The extraordinary qualities of the deliverer of mankind, Nityananda Prabhu, who was mad after Sri Gauranga, have been sung by many poets.

This is one of Narahari's songs in Raga Kamoda:

The elder brother of Krsna and the son of Rohini,
Rama was the husband of Revati and Varuni.
He blessed the Kaliyuga by appearing as Nitisundara,
the elder brother of Gauracandra and son of Padmavati.
By His supernatural qualities, Nityananda Prabhu, the husband of Vasudha and
Jahnava, bestowed His mercy upon mankind.
Being mad with affection for Gauracandra, He purified
the world with His divine love.
He satisfied everyone by revealing the ecstasy of
of pure love for Gauracandra.
His bright golden complexion shone like the glowing red sun.
Ornaments bedecked His beautiful ears
and His long arms touched His knees.
His beautiful mouth always chanted, "Gaura, Gaura"
as streams of tears flowed from His eyes.
He was always floating in the endless ocean of sankirtana,
dancing elegantly along with His followers.

He was extremely kind to the helpless and distressed fallen souls.

After a few days Nityananda Prabhu and His followers returned to Nadia. Sacimata, and all the great devotees of Gaurahari and their wives, were very happy to see Vasudha and Jahnavi. Following the order of Sacimata, Nityananda visited Santipura and then Saptagrama. According to the desire of the devotees, Nityananda Prabhu then went to Khardaha where He stayed with his wives in a beautiful house. He spent some wonderful days there, causing great joy to His followers by the performance of sankirtana. Then again he returned to Nadia to see Sacimata.

Nityananda's pastimes are described in Narahari's song in Raga Kamoda:

The beautiful and genius Prabhu Nityanandarama
is the son of Padmavati.
For twelve years He lived with his followers
in the village of Ekacakra.
When Gaura was born, He left home
as an avadhuta.
He visited all holy places and after twenty years
gladly came to Nadia.
Reviving His life in Gaura's association, He fell into His love- trap and threw
away His danda and kamandalu.
Absorbed in sankirtana, He went with Prabhu to Ksetra
and broke Prabhu's danda into pieces.
By the order of Prabhu, He came to Gauda from Ksetra
and performed His duties as desired by Prabhu.
The husband of Vasu-Jahnavi and the resort of dasa Narahari,
distributed His love to all.

Oh dear Srinivasa, Sri Advaita and his followers were always absorbed in sankirtana, sometimes in Santipura and sometimes in Nadia. This is described in a song by Narahari in Raga Kamoda:

The jewel-like Sri Advaita, who is the son of Navadevi,
is a mine of good qualities.
He was born in Navagrama in Bengal and lived there
happily until coming to Santipura.
When his parents passed away after a pilgrimage,
he decided to stay in Santipura.
He married Sri Sita devi and through intense meditation
brought Krsna and Haladhara to this earth.
Observing the Lord's Nadia-vihara, Advaita became very satisfied
and danced with Him in sankirtana
In his house Advaita serves the great sannyasi
Gauracandra very carefully.
While Prabhu stayed at Nilacala, he enjoyed visiting there often
and the people's attraction for Gaura increased.

Dasa Narahari says that Sri Advaita's kindness earns the praise of the world.

Srivasa, Murari and all the devotees constantly sang the glories of Gauracandra and were always concerned about the upliftment and well being of mankind.

After giving this description, Sri Isana Mahasaya became very emotional. After some time he calmed himself and the three of them went to sleep in the compound of the Prabhu's house. The night passed swiftly, yet Srinivasa lay wide awake looking here and there in the house of Prabhu. Srinivasa began to think, "Why is the house of Prabhu made of grass and other trifle materials, and why did Prabhu keep me, His devotee, in a far distant place, depriving me of the enjoyment of His Nadia Vihara?"

In his dream Srinivasa observed the pastimes of Mahaprabhu and the real origin of Sri Navadvipa.

Thinking in this way, Srinivasa, by the will of the Lord, eventually fell asleep. In his dream he witnessed the beautiful pastimes of Prabhu and the origin of Navadvipa was revealed to him.

His dream is described as follows:

1) The origin of Navadvipa:

At first he saw the golden city of Nadia and the jewel embossed ghat of the river Suradhuni. Then he saw the house of Gauracandra, which was more beautiful than anything found in the palace of Indra. He wondered who could have built this extraordinary house which was surrounded by a golden wall. Perhaps it was Viswakarma? Prabhu performed His various pastimes in different sections of the house.

2) Vilasa inside the house (Antapuru Vilasa):

Inside the house, there was a beautiful flower garden in the middle of which was a temple embossed with jewels. Inside the temple was a beautiful canopy covering a throne bedecked with jewels. Gauracandra sat on the throne with his two exquisitely beautiful wives Laksmi and Visnupriya seated by His side adorned with gorgeous dresses and ornaments. Millions of maid servants were engaged in fanning them with camara's, serving betel leaves, offering garlands and sandalwood paste. Sri Gauracandra looked extremely enchanting in this setting.

3) Kirtana-Vilasa with His companions:

Srinivasa then awoke, but soon fell asleep once more and again saw Sacinandana sitting on another jeweled throne a different area of His house.

The Lord's elegant appearance put millions of Cupids to shame, and His beautiful face defeated the pride of the moon. By His side was Sri Nityananda, Sri Advaita, and Pandita Gadadhara. Surrounding Him stood Vidyanidhi, Gangadasa Pandita, Srivasa, Sri Candrasekhar Acarya, Murari, Haridasa, Damodara Pandita, Mukunda, Vakreswara, Gauridasa, Suryadasa, Dasa Gadadhara, Sri Mukunda, Narahari, Sri Raghunandana, Ciranjiva Sen, Sen Sulocana, Dwija Haridasa, Brahmacari Suklambara, Srivasa Pandita, Nandanacarya, Sridhara, Vijaya, Sri Svarupa, Kashiswara, Yadunarayana, Sri Lakshmiapati, Madhavendra Puriswara, Vasudeva Sarvabhauma, Kesava, Sankara, Sri Prataparudra the king, Rai Ramananda, Trimalla, Venkata Bhatta, Sri Prabodhananda, Sri Gopala Bhatta, Sri Raghunatha Bhatta. Sanatana, Rupa, Sri Jiva, Bugarba, and Sri Lokanatha. Seeing Gauracandra surrounded by His innumerable associates, Srinivasa, filled with ecstasy, bowed to the feet of the Lord and His devotees, but suddenly his dream disappeared.

4-7) Divine Vilasa (Aisarjya Vilasa):

Srinivasa became very impatient to see the Lord again and once more fell asleep and envisioned another beautiful portion of the house where the Lord sat upon a jewelled throne as many servants waited upon Him with utmost care. Brahma, Siva, Indra and other demigods were also there offering words of praise and falling at the Lord's lotus feet. Overwhelmed by the Prabhu's elegance, Srinivasa trembled with emotion.

5) In another portion of the house Srinivasa observed the Vaikuntha Vilasa and his body trembled with excitement.

6) He also observed Ayodhya Vilasa and Dwaraka Vilasa which made him extremely happy. Observing Mathura Vilasa, he felt very humorous. He saw himself as a confidante of Sri Radha in Prabhu's Vraja Vilasa. Srinivasa was filled with ecstasy as he observed the dancing performance in the Sri Rasamandala. While he was observing the Nikunja Vilasa, his dream faded away, he woke up from sleep and saw that it was morning.

Overwhelmed by the remembrance of his dreams and the infinite kindness of Prabhu, it took Srinivasa considerable time to control his emotions. Anyone who attentively hears these pastimes with utmost respect, can obtain the mercy of Gaurahari. Those who have received the mercy of the Lord can perceive and enjoy the transcendental town of Sri Navadvipa. Taking the lotus-like feet of Prabhu Srinivasa Acarya on my head, I Narahari Dasa, take pleasure in writing this book Sri Sri Bhakti Ratnakara.

All glories to Sri Krsna Caitanya, the only shelter for all humanity. All glories to Nityananda Prabhu, the embodiment of mercy and kindness. All glories to Sri Advaitadeva who is an ocean of devotion. All glories to Srivasa Pandita, Gadadhara, Srigupta, Murari, Vakreswara, Sri Mukunda and Narahari. All glories to Sri Pandita Gauridasa, Damodara, Sri Svarupa, Haridasa, Suklamvara and all the devotees of Sri Caitanya Mahaprabhu. May they all kindly bestow their mercy upon this unworthy poet. Now, oh listeners, please hear with patience and attention as I continue this narration.

Srinivasa, Narottama, Ramacandra and others leave Navadvipa.

Srinivasa Acarya, Narottama and Ramacandra received boundless pleasure from their tour of Navadvipa and were deeply moved when it came time to say good-bye to Sri Isana Thakura. Tears flowed from the eyes of Sri Isana Thakura as he lovingly embraced each of them. He wanted to tell them something but his voice choked up and he was unable to speak. By hand signals he tried to explain that this would be their last meeting.

With a heavy heart Sri Acarya bowed to the feet of the followers of Sri Caitanya and repeatedly paid his obeisances to the auspicious Sri Navadvipa Dhama. As he departed he happily visited all the holy places along the way. Arriving at Sri Khanda he visited the temple of Sri Gauranga where he met Sri Raghunandana, who was anxious to know about the well-being of Sri Navadvipa. Crying pathetically, Srinivasa reported that most of the close associates of Caitanya Mahaprabhu had already disappeared, and those who were still alive were now maintaining complete silence. Only Isana, whose devotional spirit was beyond criticism, was still living in the house of Lord Caitanya. But since they had left Navadvipa they had heard that Isana Thakura had also disappeared. Sri Acarya expressed his concern for the condition of Nadia which seemed to be sinking deeper and deeper into utter darkness day by day.

Hearing this report Sri Raghunandana simply held the neck of Srinivasa and cried loudly. Srinivasa and his party then took leave from him and continued on to Yajigrama, where Sri Gokulananda and others rushed forward with delight to receive them. The people of the village were overjoyed and Sri Gokulananda brought them to his house. Srinivasa took everyone to a secluded spot outside of the house and began to discuss about the unhappy condition of Navadvipa. At that time Narottama prophesized that Vira Hamvira would soon be arriving from Vanavisnupura, sure enough, at that very moment a messenger arrived and said that Vira Hamvira would be arriving that day.

Vira Hamvira's arrival in Yajigrama.

At an auspicious moment king Sri Vira Hamvira spotted Yajigrama and

immediately paid his heartfelt homage to the village. Stopping at a beautiful spot on the outskirts of Yajigrama he ordered his horsemen, elephantiers and soldiers to wait there, while he and a few attendants entered into the village. He first sent the commodities which he had brought with him to the house of Prabhu, then he slowly advanced towards the house of Acarya. Reaching there he fell at the feet of Acarya repeatedly offering his obeisances. He also fell at the feet of Narottama. Srinivasa Acarya and Thakura Narottama embraced him very affectionately. The king offered his homage to Ramacandra Kaviraja and requested to be introduced to all the devotees. As Ramacandra happily introduced him to everyone, the king bowed at their feet and each one embraced him warmly. All the residents were deeply touched by the king's humility and devotion. Acarya Thakur ordered Sri Ramacandra to take charge of Vira Hamvira and guide him on the path of devotion.

The king was so happy in Yajigrama that he had no desire to return to Vanavishnupura. When Ramacandra informed Sri Acarya about the king's feelings, Acarya Thakura and Sri Thakura Mahasaya spoke to the king and consoled him in various ways. They then ordered some devotees to take the king to visit the various holy places of Yajigrama. With great delight the king went on pilgrimage and received the blessings of all the mahantas residing at those sacred spots. While traveling the king began to brood in his mind, wondering how it would be possible to return to Vanavishnupura without the association of Srinivasa Acarya. Understanding the mind of the king, Acarya Thakura revealed his future plans; first he would go to Khetari and then return to Yajigrama. After a few days he planned to go to Vishnupura because he was anxiously waiting for a letter from Sri Janhava devi from Khardaha.

Sri Janhava devi sends the Deity of Sri Radha from Khardaha to Vrndavana.

In the meantime a messenger arrived from Khardaha and Acarya impatiently inquired about events there. The messenger humbly reported that everything was well in Khardaha and that the residents were always receiving the blessings and love of Sri Iswari. He explained that when the carving of the Deity of Sri Radha was completed, Sri Iswari handed over seven hundred coins, as well as many valuable dresses and ornaments for Radha Krsna, to Sri Paramesvara dasa and ordered him, along with a few other responsible persons, to carry the beautiful Deity to Vrndavana. As the hired boat set off for Vrndavana, Sri Iswari prayed to Sri Gopinatha, requesting Him to carry His loving consort to Him as quickly as possible. The boat reached Nadia where it stayed for one day and is expected to arrive in Kantakagrama today. Thus the messenger had been sent in advance with a letter for Sri Acarya. Immediately after reading the letter Acarya and his followers started for Kantakanagara, taking with them many beautiful dresses and ornaments for Sri Radha Gopinatha. Vira Hamvira secretly gave one thousand coins for the Deities to Ramacandra and when Ramacandra told Acarya Prabhu, Sri Acarya smiled and accepted the money.

The boat carrying the Deity reached the Sri Varatighat in Katowa and was met by an ecstatic party of devotees performing sankirtana.

The boat soon reached Kantakanagara and anchored at Srikesavarati ghat. Srinivasa Acarya and his associates happily rushed to meet Sri Parameswari dasa, Nrsimha Caitanya, Thakura Kanai and others. The king bowed to the feet of Sri Parameswara dasa and the other devotees, who were most happy to meet him and embraced him affectionately. Sri Vira Hamvira was overwhelmed with joy to see the loving spirit of all the devotees, and the people of Kantakanagara observed the king's humble disposition with great appreciation. Nrsimha Caitanya was particularly impressed by the king's devotional character.

Sri Parameswara Thakura gladly brought Srinivasa Acarya into the boat and told him sweetly that Sri Iswari would soon visit Vrndavana. He explained that the purpose of their journey to Vrndavana was to hand over Sri Radhika to Sri Gopinatha and then quickly return by boat to Khardaha. He removed the curtain from the statue of Sri Radhika and revealed her beautiful form to Srinivasa, who was overwhelmed with joy and love. Sri Parameswara dasa then showed him the new dresses and ornaments which he was carrying for Sri Gopinatha and His two eternal consorts. He also displayed dresses and ornaments which were meant to decorate Sri Govinda, Madanamohana and other Deities. Being inspired, Acarya humbly offered one hundred coins, as well new sets of dresses and ornaments for their Lordships. Sri Parameswara dasa then called the rest of the devotees inside the boat and showed them everything. Narottama, Ramacandra, Govinda, Sridasa, Gokulananda and everyone was extremely happy to see the beautiful Deity and wonderful decorations. Meanwhile a huge crowd of curious on-lookers gathered on the bank of the Ganges, eager to see assembled Vaisnavas.

After some time Sri Yadunandana took everyone to the courtyard of Sri Gauranga. They were delighted to see the beautiful form of the Lord and streams of love and devotion seemed to flow throughout the courtyard. They began ecstatic sankirtana and the chanting of the holy name filled the sky. Nrsimha Caitanya danced wildly, and Sri Parameswara dasa excitedly requested Narottama and Srinivasa to dance and sing along with them. Thakura Kanai embraced Ramacandra again and again, while Sri dasa, Gokulananda, Govinda and the others danced and sang madly. After a long time the sankirtana came to a halt and they all went to visit the place where Mahaprabhu had accepted sannyasa, there they rolled on the ground and smeared the dust of that holy place on their bodies. The rest of the day they remained at Kantakanagara and the following morning Sri Parameswara dasa and his party started for Vrndavana.

Sending King Vira Hamvira back to Visnupura.

Srinivasa Acarya and his favorite followers returned to Yajigrama from Kantakanagara. The affectionate Acarya sadly bid farewell to Sri Vira Hamvira. The king was extremely unhappy at the thought of returning to Visnupura. With tears in his eyes he took the feet of Acarya in his hands and requested him to visit Vanavisnupura very soon. Acarya Thakura embraced and assured him that he would surely visit Visnupura soon. The king tears bathed the feet of Narottoma as he fell at his feet offering obeisances. His voice choked with emotion Virah

Hamvira said, "I am the most wretched sinner in the entire universe. I have performed so many wicked deeds and now I am afraid of my misfortune." Thakura Mahasaya kindly embraced him and consoled him saying that he should no longer think of his past mad activities, but should always remain fully engaged in devotional service. Hearing this the king forgot his miseries and happily bowed to the feet of Ramacandra, Govinda, Sri Dasa, Gokulananda and the other disciples of Acarya. Paying his regards to the people of Yajigrama Vira Hamvira took his leave.

Virahamvira's wife had been associating with the wife of Acarya in her house. Draupadi Iswari, Acarya's wife, was a woman of fine disposition. The queen had decorated Draupadi beautifully with fine clothing and ornaments. Falling at Draupadi's feet the queen unhappily bid her farewell. The queen repeatedly paid her obeisances to Yajigrama then got on her palanquin and started for Vanavisnupura. When the king reached the outskirts of Yajigrama he boarded a celestial carriage and began his journey home.

Srinivasa Acarya's visit to Khetari.

The next day Sri Acarya Thakura went to Khanda with Narottama and Ramacandra. Upon arriving Srinivasa approached Sri Raghunandana requesting permission to leave the following morning for Khetari. Sri Raghunandana gave his permission but ordered him to return quickly.

Srinivasa returned to Yajigrama and anxiously told Narottama about Raghunandana instruction. Since he had never given such an order before they became a little fearful and wondered what was in the mind of Raghunandana.

From Yajigrama Acarya Thakura hastily went to Kanchanagari and spent two days fully absorbed in sankirtana throughout the entire day and night. From Kanchanagaria he proceeded to the village of Budhari where he was warmly received by the residents. In Budhari, Acarya Thakura and his companions again spent two days fully engaged in nama sankirtana. Thereafter they crossed the river Padmavati and were happily greeted on the other side by the inhabitants of Khetari. Stepping off the boat, they headed straight to the courtyard of Gauranga, where they relished the darsana of the beautiful Deity of Mahaprabhu. From there they went to their on homes.

Sri Acarya Thakura and Thakura Mahasaya spent their days enjoying the transcendental pleasure of sankirtana, and attracted many people to bathe in the river of devotion and love. One day a heretic brahmana observed them both dancing in sankirtana and a wonderful change suddenly took place within him, tears fell from his eyes and he fell at the feet of Sri Acarya And Thakura Mahasaya. Thus he became a great devotee and took shelter under the merciful feet of Sri Acarya. Sri Acarya then placed him under the care of Narottama.

One day Sri Acarya seemed perturbed about something and was seen speaking privately to Narottama. This disturbance appeared to go on for a few

days until finally Acarya left for Yajirgrama with some of his followers. He quickly went to meet Sri Raghunandana, who immediately took Srinivasa in his lap and embraced him affectionately. Sri Raghunandana privately told Srinivasa that a very ominous time was quickly approaching, which would cause suspicions in the minds of all the Vaisanava's. However, he assured Narottama that he should not worry because Sri Gaurarai had many plans which He intended to carry out with the help of Srinivasa. Raghunandana then blessed Srinivasa with a long life, throughout which he would perfectly maintain the mood of devotion taught by Mahaprabhu. He also blessed him to be invested with the power to change the hearts of the atheists and direct them to the path of bhakti.

The disappearance of Sri Raghunandana.

After finishing his discussion with Srinivasa, Sri Raghunandana went to temple of Madana Gopala-Gauranga. There he dedicated his son to the lotus feet of Gaura-Gopala and became madly engaged in sankirtana for three full days. At last, while meditating on the lotus feet of Narahari and staring lovingly at the faces of Gopala-Gauranga, he suddenly gave up his body while repeatedly uttering the names of Sri Krsna Caitanya. The people were overwhelmed to observe Sri Raghunandana's wonderful departure from this world, and that auspicious day of Sravana Sukla Chaturthi became everlastingly etched in the memory of all. Raghunandana's son, Thakura Kanai, arranged a great festival to commemorate his father's passing away, and Srinivasa remained there until its completion. Thereafter all the mahantas returned to Sri Khanda.

When Thakura Kanai was very young he had two sons named Madana and Sri Vamsi, who were both naturally inclined to spiritual life from youth. When Madana was mere boy of eight to ten years he devoted himself to the lotus feet of Narahari prabhu and visibly manifested highly developed devotional qualities. Later he was reknowned for his beautiful singing and dancing during the performance of sankirtana.

Srinivasa Acarya prabhu's visit to Vanavisnupura and his second marriage.

When Srinivasa was about to leave Yajigrama, Thakura Kanai said something to him which made Srinivasa cry profusely. Srinivasa tearfully began his journey. He cried all the way to Yajigrama, remembering the extraordinary devotional qualities of Sri Raghunandana. He halted at Yajigrama for four days and from there hurried on to Vanavisnupura. The king, along with all his courtiers and subjects rushed forward with delight to greet Acarya Thakura. In Visnupura, Acarya and his followers lived in a beautiful house.

One day Sri Acarya, by the order of Sri Gauracandra, accepted his second wife. With pleasure I shall now describe this incidence:

At that time the brahmana's from Gopalapura in Radadesa were very famous. In that village Raghunatha (also known as Sri Raghava Cakravarty) and his wife Sri Madhavi lived, along with their daughter Sri Gaurangapriya. This

brahmana was in great anxiety as he had not managed to arrange his daughter's marriage. One day in the early morning, Thakurani told her husband that in a dream she had heard the spirited voice of a brahmana tell her that their daughter's husband would be Srinivasa Acarya. When she asked the brahmana who he was, the voice replied that he had come from Santipura. At that point her dream faded away. The brahmana told his wife that he had also had a similar dream in which he had seen himself give his daughter in marriage to Srinivasa. Sri Thakurani advised her husband to immediately approach Srinivasa and request him to marry their daughter. The joyful brahmana rushed to Srinivasa and made his proposal. Srinivasa remained silent for some time, then, for the good of mankind, consented to the marriage.

The king was so happy about this arrangement that he spent huge amounts of money to arrange for Sri Acarya's marriage celebration. The people of the village were filled with excitement and joyfully looked upon the bride and bridegroom admiring the beauty of both. Acarya remained at Visnupura for sometime and then, after consoling everyone, started for Yajigrama. Arriving there he proceeded to his house along with his new wife and followers. The people of Yajigrama were enchanted by the beauty of the bride, and the two wives of Acarya happily met each and from then on enthusiastically engaged in the service of Sri Acarya together. Srinivasa Acarya spent his days happily teaching his pupils and worshipping the Supreme Lord Krsna.

The divine meeting of Sri Sri Gopinatha and Sri Radhika in Vrndavana.

One day Srinivasa told his disciples that he had suddenly experienced an unprecedented feeling of joy which he thought might indicate the imminent arrival of Sri Paramesara dasa and his followers. Within moments his prediction proved true, Sri Parameswara was seen in the distance coming in their direction. Acarya Thakura and his followers delightfully rushed to receive them. Acarya requested Sridasa and others to sit in celestial seats and enthusiastically enquired about the well-being of Vrndavana. Sri Parameswara dasa assured them that they had reached Vrndavana without difficulty. Upon arrival the pujari serving Sri Gopinatha explained that he had received an order from the Lord to place Sri Radhika on His left side. Formerly Thakurani had the pleasure of sitting on the right side of Sri Gopinatha, but now Gopinatha's enchanting beauty was enhanced as He stood with Radhika on his left and right. The residents of Vraja were extremely grateful to Sri Janhava for sending Sri Radha to Gopinatha, and they requested Sri Parameswara dasa to invite Sri Janhavadevi to come to Vrndavana again.

Sridasa related the unbounded joy he had experienced at the grand installation festival of Sri Radhika. He told Srinivasa that he and his followers had returned without problem, and explained that he planned to leave that day by boat for Kantakanagara, and would then go on to Khardaha as quickly as possible to report everything to Sri Iswari. He also said that Sri Iswari would soon visit Vrndavana again, which greatly pleased Acarya. Srinivasa then accompanied Sri

Parameswara dasa up to Kantakanagara. From there Sri Parameswara dasa started for Khardaha and Sri Acarya returned to Yajigrama.

Sri Parameswara reached Khardaha and immediately went to the house of Sri Iswari. Bowing to the feet of Sri Vasu and Janhva, he reported everything about Vrndavana and the festival. While listening, Sri Iswari became absorbed in devotional love. She then softly told Sridasa to quickly go to Tara Atpura village to inaugurate the worship of Sri Radha-Gopinatha. Sri Parameswara dasa at once adhered to her order. Sri Iswari also went there to participate in the festivities. At this time she took the opportunity to tour various villages.

Sri Virachandra Prabhu's marriage.

Sri Iswari visited the village of Jamatpura near Rajvalahat and stayed at the house of one of her servants. There she met the brahmana Yadunandanacarya whose devotion increased immensely by Iswari's association.

Yadunandanacarya's wife, Lakxmi, was a very humble and submissive lady, she had two very beautiful daughters named Sreemati and Narayani. By the arrangement of Sri Iswari, these two girls became the fortunate wives of Virachandra prabhu. On the day of the wedding Yadunandana took initiation from Virachandra, and Sri Janhava happily accepted Sreemati and Narayani as her disciples. Virachandra brought his two wives home and Sri Vasu was extremely happy to see her two daughters-in-law. The whole Khardaha village was mad with joy about this marriage and flooded the brides with gifts. Gangadevi was also very pleased with her brother's marriage. On this occasion the people remembered how they had enjoyed the marriage of Gangadevi, who was said to have been manifested from the lotus feet of Visnu. Her husband, Acarya Madhava, was an extremely devotional person. According to Sri Gauraganaddeshakipika Gangadevi was born from the feet of Sri Visnu, and is the daughter of Sri Nityananda Prabhu. Her husband, Madhava Acarya, was formerly King Santanu.

Sri Janhava devi's service to Sri Gopinatha.

After the marriage of Virachandra, Sri Janhavadevi and her followers immediately went to Vrndavana. Arriving there she rushed to the temple of Gopinatha and was filled with delight upon seeing Sri Gopinatha with Radha on either side. Sri Iswari humbly offered Sri Radha-Gopinatha the numerous gifts she had brought from Gaura. She also took great pleasure in cooking many preparations for the Lord's pleasure. She visited the temples of Sri Radha Govinda and Sri Radha Madanamohana and relished Their exquisite beauty. These three Deities, along with Sri Radhika, were the heart and soul of the people of Gaura. Further descriptions of Sri Iswari's visit to Vrndavana can be found in the book Anuragavalli.

Sri Virachandra Prabhu visited Vrndavna, after receiving his mother's permission.

After receiving permission from his mother, Virachandra and some of his

followers started for Vrndavana on an auspicious day. Along the way they stopped at Saptagrama for two days, where they stayed in the house of a fortunate Vanika and spent there time absorbed in sankirtana. Through the association of Virachandra prabhu, many of the residents of Saptagrama were relieved from all miseries of life. The party then traveled on to Santipura. There Virachandra met Krsna Misra, the son of Advaita Acarya, and they enjoyed performing sankirtana together. From there Virachandra went to Amvika, and then on to Navadvipa for two days. From there he traveled to Sri Khanda and was cordially received by Sri Kanai, son of Sri Raghunandana. They also enjoyed nama-sankirtana together. From there he went to Yajigrama and affectionately received by Srinivasa Acrya, who took him to his house where they spent the entire day relishing discussions about Lord Krsna. The next day Srinivasa and his followers accompanied Virachandra to Kantakanagara, and spent a day with him there.

After bidding farewell to Acarya, Prabhu Virachandra went to Khetari via Budhari. Sri Narottama Thakura Mahasaya warmly welcomed Virachandra and took him to the courtyard of Sri Gauranga. Virachandra's wonderful singing and dancing in sankirtana pleased the hearts of the villagers. After a private discussion with Thakura Mahasaya, Virachandra and his followers started for Vraja. On his way he bestowed the rare jewel of devotion upon a poor brahamana. He also destroyed the pride of an arrogant brahamana and transformed him into a deeply devotional man.

After a few days Virachandra entered Mathura and the residents ran to greet him and marveled at his beauty. Conversing amongst themselves they remarked with amazement: "Look at the extraordinary son of Nityananda Baladeva." Someone else said, "Is there any other human being who is so beautiful?" Others said, "He certainly cannot be an ordinary human being." Another person remarked, "Just look at the amazing and spirited features of Virachandra and his companions." As news of Virachandra's arrival in Vrndavana rapidly spread, hoards of people rushed to see him.

Sri Jiva Gosvami, Krsnadasa Kaviraja, Gadadhara Pandita Goswami's disciples, the adhikari of Govinda, Sri Anantacarya and his disciple Haridasa Pandita Gosvami (from whom Sri Govinda Himself demanded milk and rice for eating), the adhikari of Madanagopala and disciple of Gadadhara, Krsnadasa brahmacari, Gopaladasa goswami-another disciple of Gadadhara, Sri Madhu Pandita-the disciple of Gadadhara and adhikari of Sri Gopinatha, Vabananda-the friend of Sri Madhupandita, the adhikaris of Sri Govinda, Haridasa, and Gopala--all of them advanced forward to receive Virachandra. Kashiswara Pandita-a great friend of Sri Krsna Pandita-along with his disciples, Govinda Gosvami, and Sri Yadavacarya were all extremely happy to hear of Virachandra's arrival. The people of Vraja greatly admired the devotional qualities of Virachandra.

Virachandra and his followers delightfully visited the temples of Sri Govinda, Gopinatha, Madanamohana, Sri Radhavinoda, Radha Ramana and Radha Damodara.

Sri Virachandra prabhu's visit to forests of Vraja.

Virachandra first took permission to visit the forests of Vrndavana from Sri Bugarba and Sri Jiva Gosvami, then started out along with Yadava Acarya and others to visit the forests of Madhu, Tala, Kumuda and Bahula. He also went to

Radha Kunda where he relished the association of Sri Jiva and others. Surrounded by numerous great Vaisnavas, Virachandra enjoyed the beauty of the Radhakunda. Seeing the Tamala tree under which Prabhu Gaurachandra had sat during his visit to Sri Radhakunda, Virachandra became ecstatic. After visiting Shyamakunda and Radhakunda he went on to Girigovardhana, where he sang and danced madly absorbed in the ecstasy of sankirtana. Eager to serve him, the people of Vraja offered many items of food for his pleasure. He and his followers stayed there for five or six days. Thereafter Sri Jiva, Sri Bhugarba and others bid farewell to him.

Virachandra then slowly proceeded from Govardhana towards the cottage of Sri Krsnadasa Kaviraja. He stayed with Sri Kaviraja for two days and then went to Vrndavana, accompanied by Krsnadasa Kaviraja, Vasudeva, Uddhava, Yadava and some other devotees. He then traveled to Kamyavana, the place where Lord Krsna played as a youth. He took his bath in Vimala and other kundas in Kamyavana and then went to Vrisabhanupura. Vasudeva pointed out the location of King Vrisabhanu's palace where Lord Krsna first met Sri Radha. One day Krsna began thinking of a plan by which he could enter into the palace of Vrsabhanu. Very soon thereafter, on the occasion of Sri Radha's birthday celebration, Vrsabhanu sent Sridama to the house of Nanda to invite Nanada Maharaja and his family and friends to his palace. When Nanda and his party entered Vrsabhanu's palace, Krsna and Sri Radha met and stood staring at one another, enchanted by each other's beauty, later on they managed to meet in a private place.

From Vrishabhanupura, Virachandra went to Nandagrama, where Vasudeva told him about the wonderful birthday celebration which was held there to commemorate Lord Krsna's appearance: One that day Queen Yasodamayi told Nanda that today is Krsna's birthday so he should invite all His friends. Nandaghosh sent the son of Upananda to the palace of Vrisabhanu and requested them to come to his house. Vrisabhanu and others came to the house of Nanda carrying various gifts. Vrisabhanu's queen, Kirttika, and their daughter Radhika came along with Nanada Maharaja. Queen Yasoda cordially received them, offering them celestial seats. News of the festival spread throughout Vraja and all the gopi's rushed to the house of Nanda, joyfully singing songs for Krsna's well being. The gopas decorated themselves with ornaments and went to the house of Nanda carrying many buckets of milk, curds and ghee. The Lord's birthday celebration was thus celebrated with great ecstasy.

On that occasion Krsna observed Sri Radha from a secluded place, but the two of them were unable to come closer to each other due to the presence of so many respected elders. Thus Sri Radha began to consider some pretext by which she could escape to meet Kanu. Somehow her confidante Lalita managed to take Radha to a lonely place where she met her beloved Krsna.

Virachandra was enchanted by the wonderful descriptions of Radha Krsna's pastimes. Thereafter he took his bath in Sri Pavana Sarovara, visited Khandiravana and came to Yabata. From there he went to Ramaghata where he arranged for the Rama Rasa performance. He observed the place of the Vandir-vata, but Vasudeva informed him that the actual Vandir-vata was no longer in existence. Virachandra prabhu sat in a secluded spot and meditated upon the sports which Krsna and Balarama use to play. Suddenly before him he saw the two brothers Rama and Krsna playing with Their friends. Virachandra was overwhelmed with excitement.

Virachandra happily roamed throughout Nandaghata, Chiraghata, Vadravana, Vandira, Sri Louhavana and then visited the great Sri Gokulavana and observed the birthplace of Lord Krsna with great ecstasy. He visited the birthplace of Sri Radhika at Raol and then went to the Visramaghata in Mathura, where he took his bath with great pleasure. He observed the temple of Gokarnaksha Siva and the place of Akrura. Then he returned to Vrndavana and entered the temple of Sri Govinda on the appearance day of Lord Krsna. A wonderful abhiseka ceremony took place that day which everyone delightfully participated in. Virachandra also observed the day of Vadra-Sukla astami i.e. the day of Radika's birth abhiseka. Virachandra stayed happily in Vrndavana for a few more days then started for Gauradesa with his followers. All the residents of Vrndavana cried in despair to see Virachandra departing, and Virachandra also unable to hold back his tears. Virachandra patiently consoled everyone then went to Gaura via Mathura.

Upon reaching Gaura, Virachandra visited all the places of importance and informed the residents there about the happenings in Vrndavana and Mathura. He then returned to Khardaha and reported everything to his mother Sri Janhava devi.

Those who attentively hear these pastimes are sure to be freed from from all miseries of material life, thus I earnestly request the listeners to go deep into the ocean of Bakti Ratnakara. Remembering the lotus feet of Srinivasa Acarya, I Narahari dasa, take the pleasure of writing this book, Sri Sri Bhaktiratnakara.

CHAPTER 14

The glorification of Sri Gaurasundara and his associates.

Glory to Sri Krsna Caitanya, the only shelter of mankind.
Glory to Nityananda Rama, the son of Rohini. Glory to Sri Advaitacandra, the son of Kuvera. Glory to Gadadhara, Gauranga was the center of his heart. Glory to embodiments of love, Srivasa and Murari. Glory to Vakreswara, the devotional genius.
Glory to Haridasa, Dasa Gadadhara, Pundarika Vidyanidhi, Suklambara, Narahari, Gaurdasa and Dhananjaya. Glory to Ramananda, the son of Vabananda. Glory to Sri Vijaya Vasu, Madhava, Mukunda, Kashiswara, Yadu and Sri Paramananda.
Glory to Rupa and Sanatana, the favorite associates of Gauracandra.
Glory to Raghunatha dasa, Raghunatha Bhatta, Sri Gopala, Sri Bugarba, Sri

Lokanath and Sri Jiva Gosvami. Glory to all the devotees of Sri Gauracandra, through their association mankind may attain the priceless gem of devotional service. Lastly, glory to the listeners who attentively relish Bhakti Ratnakara.

The exchange of letters from Vrajamandala and Gauramandala.

Sri Acarya Thakura remained happily engaged in teaching his pupils and disciples all the religious books. By the mercy of Lord Caitanya, Sri Acarya was a veritable genius, well versed in all scriptures. He was constantly feared by irreligious persons, who were certain to be defeated by him in debates on religion and devotion.

Sri Jiva Gosvami was very affectionate towards Srinivasa Acarya and sent him a letter from Vraja. One day Acarya inquired from his followers whether any letter had arrived from Sri Gosvami, just as he asked the question Sri Vasanta Rai came before him to deliver the letter from Sri Gosvami. Acarya happily took the letter and wept with joy as he read its contents. Sri Jiva Gosvami inquired about the well-being of Vrndavanadasa, who was the eldest son of Acarya and whose name had been given by Sri Jiva. He also asked about Vyasa and Vasudeva, the two disciples of Acarya. With great appreciation he mentioned the name of king Sri Vira Hamvira. He also sent his deepest respects to the all the disciples of Sri Acarya. Within a few days Acarya received another letter from Sri Gosvami, which he read in the presence of all his disciples. In this letter Sri Gosvami inquired about the well-being of Shyamadasacarya, the son of Vyasacarya, as well as the brothers and sisters of Vrndavana dasa. He also asked about Sri Gopaladasa, son of Vira Hamvira who was also famous by the name of Sri Dhari Hamvira. Thus Jiva Gosvami expressed his thoughtful concern about all the Vaisnavas, and Sri Acarya sent his reply answering all his questions with great pleasure. In this way, through letters, the Vaisnavas communicated amongst themselves.

While living at Yajigrama, Sri Acarya Thakura once became very keen to see Ramacandra. At that time Ramacandra, Narottama and Sri Govinda were fully absorbed in the ecstasy of sankirtana in Sri Khetari. One day while the three of them were sitting in a quiet place, a messenger arrived with a letter from Sri Jiva. They eagerly took the letter and respectfully touched it to their heads. Govinda delightfully to read it and they others listened with great admiration for Sri Gosvami.

Thereafter Sri Govinda Kaviraja left Sri Khetari and went to Budhari. There he sat in solitude and organized all the songs which he had composed. During that time Govinda received a letter from Sri Gosvami in Vraja. Govinda was delighted by the letter and, with the permission of his elder brother, took the initiative to send his book Gitamrita to Sri Gosvami.

Ramacandra Kaviraja's visit to the house of Srinivasa Acarya.

Attracted by Sri Acarya, Ramacandra went to Yajigrama from Khetari. Ramacandra was overwhelmed with emotion when he saw Sri Acarya and fell at his feet. Weeping with joy, Acarya immediately lifted Ramacandra and placed him in his lap. He asked Ramacandra about the well being of Narottama and then brought him inside his house. Sri Ramacandra happily bowed to the feet of Acarya's two wives, Draupadi Iswari and Sri Gauranga-priya. They greeted him very affectionately, as if he were their own son. Ramacandra was introduced to all the associates of Sri Acarya, who were all greatly impressed by Ramacandra's devotion.

One night when the moon was fully bloomed in the sky, Ramacandra suddenly burst into laughter. Draupadi Iswari was astonished by his outburst and asked her husband what had caused the outburst. Acarya explained that Sri Radhika and Krsna along with their confidantes had been plucking flowers in the garden. Sri Radha was plucking white kunda flowers which were as white as moonlight, whereas Krsna was trying to pluck the moonlight which He had mistaken for kunda flowers. Observing Krsna's mistake, the confidantes of Radha began to laugh, which also caused Ramacandra to laugh along with them. Sri Iswari was so bewildered by this explanation that she was unable to speak.

Sri Acarya took pleasure in discussing Gosvami scriptures with Ramacandra, who was a great scholar. They spent their days very happily in Yajigrama, absorbed in sankirtana.

Srinivasa prabhu's tour.

After a few days Acarya and his followers went to visit the village of Kanchangaria. There they performed sankirtana and relieved the miseries of the residents there. After some time he and his followers went to Budhari. Acarya sent a message to Sri Khetari to inform Thakura Mahasaya that he would like to see him. Upon receiving the message Sri Thakura Mahasaya and his men happily rushed to Budhari without delay. The fortunate residents of Budhari were overwhelmed with delight to observe the meeting of these great Vaisnavas who were as spirited as the sun. Everyone admired the beauty and devotional qualities of both Srinivasa and Narottama. Acarya and all the Vaisnavas took great pleasure in performing sankirtana together.

The grand festival at Borakuli Village.

After enjoying some days in Budhari, they gladly started for Borakuli village. Sri Govinda Chakravarty welcomed Srinivasa Acarya in his house most cordially. Chakravarty was the favorite disciple of Acarya and was expert at singing and playing musical instruments. How Chakravarty came to settle in Borakuli from Mahula and became Acarya's disciple is known to all, thus the poet will not discuss here how that event took place.

Sri Govinda decided to hold a grand festival in his house and sent invitation cards to all the Vaisnavas. Among those invited were Virachandra and

his followers, Krsna Misra and his followers, Sri Gopiramana-a disciple of Sri Hridayananda from Amvika, Thakura Ramai, Thakura Kanai-the son of Raghunandana with his followers from Khanda, Sri Yadunandana from Kantakanagara, and Sri Nayananda Misra with his followers.

When the guests began to arrive, Srinivasa Acarya, Thakura Mahasaya, Ramacandra, Sridasa, Gokulananda and others rushed forward to receive their respected quests. They spent the day together singing the glories of Hari and dancing. The next morning, after finishing their morning duties, they assembled in the courtyard of the temple. Srinivasa Acarya brought forward a beautiful Deity and requested the permission from the quests to perform the abhiseka for the installation. After the bathing ceremony was completed, they began to consider a suitable name for the Deity. Suddenly they heard a voice from the temple ordering them to name the Deity Sri Radhavinoda. The devotees accepted the prophetic words from the enchanting voice and named the Deity Sri Radhavinoda. With the utmost care Srinivasa installed the Deity and performed all the necessary duties. He placed the Deity on a throne and decorated Him with beautiful dresses.

The next morning Virachandra prabhu, Krsna Misra and others finished their morning duties and assembled in the courtyard of Sri Radhavinoda where they began sankirtana. Syamadasa and Devidasa played mrdanga so sweetly but spiritedly that its sound seemed to thrust the sky. Gokula and others first sang prayers in glorification of Gauracandra. Their singing was so sincere that Sri Gauracandra and His associates were obliged to personally appear in the courtyard to participate in sankirtana. The extraordinary dancing and ecstatic symptoms displayed by Virachandra prabhu enchanted the hearts of everyone. Krsna Misra's body became wet from his own tears, and Thakura Kanai was overwhelmed with ecstatic love. Sri Nayananda Misra rolled in the dust, and Thakura Ramai, while Sri Yadunandana and others danced and sang madly. When the sankirtana performance came to an end the Vaisnavas affectionately embraced each other in an ecstatic mood. Forgetting himself completely, one of the devotees rolled on the ground, while someone else grasped the feet of another crying. After a long time they composed themselves and sat down in the courtyard of the temple.

At that time the people gave the title of "Sri Vabuka Chakravarty" to Sri Govinda Chakravarty because of his extraordinary ecstatic emotions.

When Prabhu Virachandra, Krsna Misra and others decided to take their leave from Barakuli, everyone was extremely sad. When they actually left, Sri Acarya, Thakura Mahasaya and their followers tearfully accompanied them. Acarya then offered various commodities to Virachandra and his party.

Acarya and Narottama, along with some of their favorite companions, then remained in Borakuli for some days. Thereafter they left for Khetari. After crossing the river Padmavati they immediately went to the courtyard of Sri Gauranga where they met the companions of Prabhu. The people of Khetari happily relished the sankirtana performed by Acarya and his party. After a few days, Acarya spoke to Narottama privately then left for Budhari.

Observing Sri Acarya's character the people of Budhari considered him to be a pure devotee and the main force by which Sri Gauracandra's mission would be carried out.

However, some foolish cheaters residing in that village tried to propagate their own glories, saying that they were the most learned persons in the village. Giving up the performance of Sri Krsna kirtana and Sri Caitanya kirtana, they foolishly praised themselves. The people of the village were not fooled however, and used to say that these rascals would certainly be punished by the Kalki Avatara. In this way encouraging themselves they went to see Srinivasa and to bow to his feet(?).

When Sri Acarya returned to Yajigrama he received word that Virachandra prabhu was establishing the Vaisnava cult on a strong footing.

In the village named Kandra in Radhadesa a kayastha named Jayagopala used to live in the house of Sri Mangala Gyanadasa. Jayagopala became very proud of his knowledge and deliberately began to flout his religious teacher. When Virachandra heard this he rejected his disciple Jayagopala. Srinivasa was glad to hear about this incident. In the meantime Sri Acarya received a letter from Virachandra and read it with pleasure. Virachandra returned to Khardaha from Kandra and reported everything to his sons. Virachandra's sons were just like their father. The elder one was Gopijanavallava, the second son was Sri Ramakrsna-who was a very broad minded person, and the youngest one was Sri Ramacandra who was endowed with a very sweet disposition. They also rejected Jayagopala.

At Yajigrama Acarya remained engaged in discussing sastra and in singing and dancing in sankirtana with his companions.

The poet confesses that being an ordinary person how can I analyze the devotional characters of Sri Narottama and Srinivasa. All I can say is that anyone who sincerely thinks of these two great souls Srinivasa Acarya and Narottama Thakura, is sure to be freed of any unforeseen evils. Remembering the lotus feet of Srinivasacarya, I, Narahari dasa, take great pleasure in writing this book Bhakti Ratnakara.

CHAPTER 15

Glorification of Sri Gaura and his associates.

Glory to Gaura, Nityananda, Gadadhara, Srivasa, Murari and Vakresvara.
Glory to Sri Mukunda, Gauridasa, Pundarika Vidyanidhi, Suklambara, Suryadasa, Krsnadasa and Dhananjaya.
Glory to Narahari, Raghunandana, Vijaya, Vasu Ramananda, Jagadisa, Sri

Sankaranandamaya and Kashimisra. Glory to Kashiswara, Karnapura, Chakravarty and Sri Nath Thakura. Glory to Sri Sundarananda, Abhirama, Raghunatha Bhatta, Sanatana and Rupa. Glory to Sri Bugarva, Lokanatha, Sri Gopala Bhatta, Dasa Raghunatha and Sri Jiva Gosvami. Glory to Krsnadasa Kaviraja, Vrndavanadasa, Vyasa and Haridasa. Glory to Narottama, Ramacandra and Syamananda. Glory to the listeners.

One day Sri Acarya told his companions about the devotional qualities of Sri Syamananda. Meanwhile, much to the pleasure of Sri Acarya, two disciples of Syamananda arrived with a letter from Syamananda. Srinivasa welcomed the two disciples with great affection and sent a reply to Syamananda through them, which was also very happily received by Syamananda.

The character of Srila Syamananda Prabhu and the mercy he bestowed upon Sri Rasikananda.

Syamananda traveled from Vraja to Gauramandala, then quickly went to Utkala via Amvika. He halted at his birthplace, Dharendra village, in Dandeswara, and from there went to Rayani. The village Rayani was situated in Mallabhumi by whose side the river Suvarnarekha flowed in the northern direction. Near Rayani was a village named Varayita, by whose side flowed the river Dolangi, which was a very beautiful place. In Varayita, the son of Dasaratha, Rama, had installed a Deity of Siva named Rameswara. During His exile in the forest Rama stayed there with Janaki and Lakshmana. The king of this city was named Acyuta and his loving disposition greatly endeared him to his subjects. The king and his wife, Sri Vabani, had two sons, Sri Rasikananda and Sri Murari. From the time of their youth these two boys were famous for their extraordinary intelligence. They were devoted sons and served their parents lovingly.

Once Sri Murari's wife expressed her desire to spend some time in Ghantasila village. Ghantasila was situated near the river Suvarnarekha. It was beautiful spot, noted as the place where the Pandavas had taken rest during their exile in the forest.

One day while in Ghantasila, Murari was sitting alone wondering how he would find a spiritual master to guide him. Suddenly a voice from the sky assured him that he should worry no longer because soon he would meet his spiritual master, Sri Syamananda. Rasika Murari was overwhelmed with happiness and immediately began chanting the name of Syamananda over and over. Waiting in excited anticipation, Murari gradually became impatient and cried incessantly. He was unable to sleep and simply lay awake calling out the name of Syamananda. Late into the night Murari finally drifted off. Syamananda appeared to him in his dream and assured Murari that he would arrive at his place the following morning. Syamananda then disappeared and Rasikananda was filled with joy.

In the morning Sri Rasika told no one about his dream but waited for his spiritual master with great anticipation. After some time he suddenly saw Syamananda, along with Kisordasa and other disciples, approaching in the

distance. Sri Rasika was stunned by the beauty of Syamananda's smiling face. Syamananda was absorbed in chanting Sri Krsna Caitanya, and due to the powerful influence of the holy name he was unable to walk properly as he approached Rasika. At once Rasika-Murari fell on the ground and touched his feet. Syamananda embraced him to his chest and wept emotionally. Syamananda bestowed his mercy upon Murari and gave him diksa in Radha-Krsna mantra. Syamananda also accepted Sri Rasikananda as his disciple and dedicated him to the lotus feet of Nityananda-Caitanya.

Rasika-Murari took their spiritual master to Royani and delightfully engaged in nama sankirtana. Syamananda stayed there for sometime, during which many people took initiation from him. Eventually Syamananda and his disciples left Royani. During his travels Syamananda came across a yogi named Damodara who received the mercy of Syamananda and became a very exalted devotee, he used to become mad by chanting the name of Nitai-Caitanya. Syamananda traveled on to Valaramapura where he showered his mercy upon many fortunate residents.

Thereafter Kisore, Murari, Damodara and other disciples of Syamananda held a grand festival in Dharendra village. Seeing Syamananda, the people of the village forgot all their worldly miseries. Syamananda and his numerous disciples; Radhananda, Sri Purushottama, Manohara, Chintamani, Balabadra, Sri Jagadishwara, Uddhava, Akrura, Madhuvana, Sri Govinda, Jagannatha, Gadadhara, Sri Anandananda, and Sri Radhmohana etc., engaged continuously in sankirtana, glorifying the holy names of Gaura-Nityananda, accompanied by mrdanga and kartalas. They sang and danced madly, sometimes rolling on the ground and crying profusely. Syamananda's dancing enchanted the demigods, and even the wicked hearts of the demons melted and they fell on the ground weeping with joy. They cried out to Syamananda requesting him to save them from their sins. Syamananda freely bestowed his mercy and everyone sank into the ocean of love of God. The crowd was amazed to see the extraordinary devotional qualities of Sri Syamananda and was swept away by the happiness of sankirtana. Syamananda also displayed these wonderful sankirtana pastimes in Sri Nrsimhapura.

Sri Rasika Murari subdues the heretics.

Thakura Syamananda went to Sri Gopivallavapura and showered his rain of devotion upon the residents there. While there he put Sri Govinda under the care of Rasika. Rasikananda was also blessed with great devotion and saved many fallen souls from hellish material life. He travelled to many villages, along with his disciples, and bestowed his mercy upon many yavanas. He also tamed a mad elephant which some rogue had sent to harm him. Seeing this the rascal yavana king submitted himself humbly to Rasika. In this way he delivered many distressed people, regardless of class or caste. Sri Rasikananda's constant absorption in ecstatic sankirtana enchanted the hearts of everyone. I apologize to the listeners because I am unable to describe the character of Syamananda in detail as this book would become too lengthy.

The people of Gaura were delighted to hear that Syamananda had conquered Utkala and other countries with his devotional love. In Gaura, Srinivasa, Narottama and others were also very successful in distributing love of God, and accumulated many disciples. Ramacandra Kaviraja, who was famous for his exalted devotion, was one of the favorite disciples of Srinivasa Acarya.

The character of Sri Hariramacarya.(from Srinivasa's branch)

Sri Ramacandra's disciple, Hariramacarya, was renowned for his miraculous devotional activities. He always took pleasure in preaching the message of Sri Krsna Caitanya and in delivering the fallen conditioned souls from their hellish life in material existence. Many poets have composed songs in glorification of his deep absorption in sankirtana.

The character of Sri Ramakrsnacarya. (from the branch of Sri Narottama.

The disciple of Srila Narottama, Sri Ramakrsnacarya, was a great devotee and scholar. He was especially loving and kind hearted to the poor and wretched, and was expert at defeating heretical arguments. He was always absorbed in the pleasure of sankirtana.

The character of Sri Ganganarayana prabhu. (from the branch of Srila Narottama)

Sri Thakura Narottama was regarded by all as the deliver of the sinful. His disciple, Ganganarayana Chakravarty, was also a powerful preacher and scholar. Many poets have praised the transcendental qualities of Ganganarayana and his absorption in sankirtana. In this way, the branches and twigs of Srinivasa prabhu and Sri Narottama prabhu stretched their merciful hands to remove the evil tendencies of all mankind regardless of caste or class. I humbly confess that I am completely unqualified to describe the transcendental qualities of these great Vaisnavas, but by the mercy of Srinivasa Acarya I am writing this book Bhakti Ratnakara.