

**SHRI KARNANANDA**



**Shrila Yadunandana Dasa**

## Introduction by Swami Gaurangapada

In Karnananda, First Niryasa by Shrila Yadunandana dasa, the glories to chanting 64 rounds of the maha-mantra (100,000 names of Krishna) have been described:

tabe sei kalanidhi chattaraja nama, sada harinama jape ei tara kama;  
prabhu kahe tumi caitanyera priyatama, laksha-nama japa tumi kariya niyama.

“Kalanidhi Chattaraja, the disciple of Shrila Shrinivasa Acarya Thakura performed the sole activity of chanting the Hare Krishna maha-mantra. Thus Shrinivasa Acarya told him that he was the dearest devotee of Lord Chaitanya Mahaprabhu and instructed him to make a rule of chanting 100,000 names of Krishna (64 rounds) daily.”

kancanagadia grame prabhura bhaktagana, ekeka laksha harinam karena niyama;  
divasa na laya nama ratrikale vasi, kese dora cale bandhi laya nama vasi.  
sabei prabhura prana sabara prana prabhu, ati priya sthana sei na chadaye kabhu.

“Every single devotee of Shrila Shrinivasa Acarya Thakura residing in Kancanagadia used to chant 100,000 names daily. If they did not use to finish this quota of chanting in the daytime, then they would chant in the night. At night they would sit and chant and would tie up their shikhas (tuft of hair on the back of the head) to poles to ensure that they don’t fall asleep. Due to such determination for chanting, they were the life and soul of their spiritual master and Shrila Acarya Thakura was life and soul for them. Thus Shrila Acarya would never leave this place and always reside there.”

tahara dharani sucarita buddhimata, sri isvarira kripapatri ati sucarita.  
laksha harinama tinho karena grahana, kshane kshane mahaprabhura caritra kathana.

“Shri Sucaritadevi, the wife of Bhavaka Cakravarti was an intelligent and qualified disciple of Shrimati Isvaridevi, the wife of Shrila Acarya Thakura. She used to chant 100,000 names daily and constantly (every second) recite the pastimes and qualities of Shri Chaitanya Mahaprabhu.”

harinama jape sada kariya niyama, laksha harinama vina na kare bhojana.

“Shri Vallabhi Kavipati, another exalted disciple of Shri Acarya used to chant 100,000 names daily with a vow to that effect. He would not accept any kind of foodstuffs until he completed this vow daily.”

Purport by Shrila Bhaktiratna Sadhu Maharaja:

This is called ‘dridha-vrata’ or real determination in spiritual life. When determination is used to complete the chanting of a fixed number (especially 64) of rounds daily, it is the ultimate perfection of determination. If one is not able to complete the vow of chanting then one should perform some austerity (of not eating or not sleeping etc.) so that he or she will not miss fulfilling the vow again. Very sincere devotees like Shri Kavipati (in this verse) and Shri Rasikananda take the vow of not eating until they finish chanting 100,000 names. Some may take a vow of chanting 32 rounds before eating anything in the day and chanting the remaining 32 rounds before sleeping at night. Because if one is distracted and performs other activities while chanting, then it is very difficult to complete this quota of 100,000 names daily. Even the bare minimum of 16 rounds becomes a burden for such a person. Thus the 16-round chanters should try their very best to complete their chanting at one stretch in a peaceful place with full concentration preferably before beginning any other activities in the day. This concentrated effort in chanting will gradually inspire them to increase the quality and quantity of their chanting.

laksha harinama jape sankhya je kariya, sankirtane nritya kare sukhavishta haiya.

“Nimai Kaviraja, brother of Rupa Kaviraja (disciples of Shri Acarya) would chant 100,000 names daily while maintaining a count. He would then dance in sankirtana overwhelmed with ecstatic love.”

laksha nama laya name ta visvasa, badai rasika tinho samsare udasa.

“Shrimanta Cakravarti (disciple of Shri Acarya) would chant 100,000 names daily. In this way, he developed so much faith and attraction to the holy name that he became totally indifferent to this material world.”

sri syamasundera dasa sarala brahmana, laksha harinama tinho karena grahana.

“Shri Shyamasundera dasa (disciple of Shri Acarya) was a very simple and pure brahmana. He would chant 100,000 names daily.”

# SHRI KARNANANDA

## By Shrila Yadunandana Dasa

### FIRST EXTRACT

I offer my obeisances to Sri Caitanya Mahaprabhu, the ocean of kindness, Nityananda Prabhu, the friend of the distressed, Advaita Acarya, who is most merciful, and to Srivasa Thakura, as well as all the devotees of Mahaprabhu. I pray for the blessings of Sri Rupa and Santana, who deeply love mankind, and Sri Gopala Bhatta, who is a reservoir of love and devotion. May Raghunatha Bhatta and Raghunatha Dasa, who lived on the bank of Radha kunda, also bestow their mercy upon me. I bow to the compassionate Jiva Gosvami, and Sri Acarya Prabhu, whose devotion knows no bounds. My obeisances to Ramacandra Kaviraja and Govinda whose devotional characteristics charmed the whole world. Lastly, I request the blessings and kindness of Sri Vaisnava Gosvami, who is the deliverer of sinners.

Now hear attentively, oh listeners, as I describe how Mahaprabhu empowered two exalted personalities to deliver mankind. Sri Rupa Gosvami was empowered by the Lord to write innumerable devotional books. To distribute these valuable literatures, the Lord empowered Srinivasa Acarya. Thus, by the mercy of Sri Caitanya Mahaprabhu the whole world became fortunate enough to enjoy reading these books. I offer my humble obeisances to my generous and kind spiritual master, Srinivasa Acarya, who is as munificent as a kalpavrksa tree. Srinivasa Acarya appeared in this world to deliver distressed mankind. Sri Ramacandra Kaviraja was endowed with extraordinary devotional qualities and was a branch of the tree of Srinivasa. Sri Govinda Kaviraja, brother of Sri Ramachandra Kaviraja, was also a highly qualified person. Sri Govinda Chakravarti was considered to be another branch of that tree. Apart from these three, there were many other highly qualified persons who were considered to be branches of this same tree. There were also many twigs such as Sri Balarama Kaviraja. Gradually the branches and twigs of this tree spread throughout the world.

From this tree bloomed the flowers of purely divine thought and the world became filled with its sweet heavenly fragrance. From these flowers, the sweet fruits of pure divine love and devotion grew. In this way Srinivasa Acarya took the form of a huge tree, bedecked with flowers, and in this way spread the teachings of Mahaprabhu throughout Gauda by publishing and distributing books. Now oh, listeners, try to water this tree by listening attentively to these descriptions. The sweet taste of the fruits of this tree can only be tasted by one who is devoid of pride. Sri Rupa Gosvami and Santana Gosvami also published many books, as well as Sri Bhatta Gosvami and Raghunatha Dasa. The books written by Sri Jiva Gosvami were added much flavour by Sri Kaviraja. Receiving all these books, Srinivasa gladly distributed them in Gaura. Just as the wind carries the clouds, Srinivasa swept away the cloud like books from the hills of Vraja to the land of Gauda. There the cloud like books showered the ground of Gauda with divine love. Thus suffering mankind, which were like grains suffering from the bright rays of the sun (kaliyuga), were relieved by the rain of nectar. Thus all the devotees happily danced like peacocks.

When Srinivasa Acarya established himself at Yajigrama, all his devoted Vaishnava followers assembled there daily. They listened intently as Prabhu explained the meaning of love and devotion. In this way he helped to rid the devotees of their pride of knowledge. After some time, at the request of the Vaisnava's, Srinivasa married his first wife. Some time later he accepted his second wife. Daily the devotees would assemble and listen to discourses on such books as Bhaktirasamrtasindhu, Vidagdha madhava, Lalita Madhava, Haribhaktivilasa, Dasamacarita, mathura Mahatmya, Bhagavata, Gita, Virudabali, Mukta Carita, Krsna Karnamrita, Brahmasangita, and Gopi Premamrita, etc. In this way the devotees remained submerged in the ocean of love through the day and night. They spent half of the day performing harinama and the other half of the day reading these books. They used to spend two hours singing the names of RadhaKrsna, Govinda, etc. as well as singing songs composed by Chandidasa and Sri Gita Govinda by Vidyapati.

In the evening Srinivasa Acarya Prabhu discussed various topics related to Vaisnava religion and culture. During the day, he worshiped the Salagrama Sila and the Tulasi tree with great devotion. Throughout the day he was absorbed in Radha Krsna name. Sometimes while chanting he would shout out the names of Rupa and Sanatana, while at other times he wept at the memory of Sri Radha kunda. Sometimes he burst into loud lamentation, thinking of Sri Girigovardhana. In this way he spent his day and night fully immersed in devotional love. Religious persons took great pleasure in observing his activities, while the impious laughed at him.

Listen attentively as I attempt to describe the followers of Sri Acarya Prabhu who were also very famous for their devotion. Thakura Mahasaya gave a description of the followers of Sri Acarya Prabhu, and Kavi Karnapura noted this in a book. I was ordered by my Prabhu to write the slokas written by the above mentioned persons, in the form of payare (a metrical system of Bengali poetry in which each line consists of fourteen letters). I accepted the order of my guru, but hesitated to begin the work. After a few days, Prabhu again ordered me to take up this task. Being an unqualified and ignorant person, I felt very anxious about executing this order. Nevertheless, I gathered confidence from the blessings of Prabhu, as well as all the Vaisnavas. I simply pray at the feet of the devotees to forgive me for any mistakes I may make in this attempt.

One day when Srinivasa Acarya Prabhu was sitting on the bank of a pond to the west of his house, when he saw a marriage party passing near his house. The bride groom, who was carried by a dola, was extremely attractive. His skin was the color of a golden ketaki flower, his hands were long, with shoulders like that of a lion. His navel was deep, silky curling hair, reddish feet and palms, nose sharp and high, teeth beautifully set, and his face was like the full moon. His lips were reddish like the bimba fruit, his eyes like lotus petals, neck like a conch, slender waist, and well shaped thighs. He wore a silk dress and a garland of flowers. His body was adorned with sandalwood paste. With great curiosity Srinivasa tried to discover his identity. Srinivasa thought to himself, "Is he the son of a Gandharva, or Kamadeva himself? Such a beautiful person should certainly utilize his life in the service of Lord Krsna, otherwise what is the use of such extraordinary beauty."

Srinivasa inquired about the bridegroom from some members of the marriage party, and was informed that the youngman was Sri Ramacandra Kaviraja, a great scholar whose qualities equaled those of Brihaspati or Sarasvati. He belonged to a good Vaidya family, was a famous physician, and was formerly a resident of Kumaranagara. After obtaining this information, Srinivasa returned to his house, and Ramacandra, who had overheard Srinivasa's enquiries, returned to his place.

Ramacandra spent the night in a brahmana's house, thinking deeply about Srinivasa Prabhu. In the morning he came running to Srinivasa and fell at his feet crying loudly. Overwhelmed with emotion, he begged the blessings of Prabhu. Srinivasa lovingly lifted him from the ground and embraced him warmly. Sri Acarya emotionally confessed that they had a long-deeped rooted relationship and were meeting again after a long separation. Thus Srinivasa gave Krsnanama in his ear and sang Radha Krsna lila to him. He also assisted him in the study of Vaisnava literatures, and blessed him to become an earnest lover and devotee of Lord Krsna. Srinivasa told Ramacandra about the glories of Narottama Thakura, and instructed him to go to meet him in Vrndavana. Thus, in due course of time, Narottama and Ramacandra (Krsnadasa??) became such good friends that people considered them like one soul.

Srinivasa Acarya also favored Sri Govinda Kaviraja, the younger brother of Ramacandra, and accepted him as his disciple. These two brothers were considered to be parama bhagavatas, filled with devotional love. Sri Acarya directed Govinda to compose songs on the divine separation of Lord Krsna and Radha. Srinivasa also blessed the wives of the two brothers, as well the highly fortunate Divya Simha.

Srinivasa's first wife, Srimati Isvari Thakurani, was a highly devotional lady. Gaurangapriya, his second wife, also possessed exalted devotional qualities. Their sweet disposition and efforts in worshiping the Deities were highly commendable (they worshiped according to the process of suddha raganuga. They were not particularly attracted to parkaiya vada). They worshiped the Lord with great sincerity, devoid of interest in

karma or jnana. In due course of time many persons became disciples of Srinivasa and his wives. The eldest son of Sri Acarya was Sri Vrndavana Acarya, second son was Sri RadhaKrsna Acarya, and the youngest son was Sri Govindagati. Each of them was highly qualified in the study of Vaisnava scriptures and received the favor of their father.

In the Sri Guru pranali slokas written by Govindagati he describes himself like a bumble bee always flying around the lotus feet of Sri Krsna Caitanya. He explains in these verses that Sri Gopala Bhatta Gosvami highly favored Sri Acarya Prabhu, and he himself received the favor of Sri Acarya. Being a Mahanta, Sri Govindagati had many disciples of his own.

With the blessings of her father, Sri Hemalata, Srinivasa's daughter, also became the spiritual guide of many disciples. Srinivasa also his next two daughters, Sri Krsnapriya Thakurani and Danchana Latika. Sridama Thakura of Dancana Garia was a great scholar and was fortunate enough to spend most of his time in the company of Srinivasa Acarya. The three sons of Sridama, Sri Krsna, Jagadisa, and Shyama Vallavacarya, were also great scholars and received the mercy of Sri Iswari. Sri Gokuladasa regularly carried water from the river for Lord Krsna's service and thus received the favor of Srinivasa. The fair complexioned son of Gokuladasa, Sri Krsna Vallava Thakura was blessed by Srinivasa when he was a mere boy. In his later life he became a devout Bagavata and had many disciples. Sri Nrsimha Kaviraja and Sri Raghunathadasa were other recipients of the mercy of Prabhu. Sri RamaKrsna Chattaraja, who was always engaged in chanting the holy name, was another branch of Srinivasa's tree. His son, Sri Gopijana Vallava Chattaraja became a famous in the Vaisnava world, as Prabhu gave his own daughter, Hemalata, to him in marriage. Sri Kumuda Chattaraja always served Srinivasa like a menial servant. Sri Acarya offered his daughter, Sri Krsnapriya, to Sri Kumuda's devout son, Sri Caitanyakshan Chattaraja. The son-in-law of Chattaraja, Sri Rajendra Bandhapadhyaya was a great devotee who was constantly engaged in hearing the nectar of Radha Krsna lila. He was always eager to serve Srinivasa Prabhu and to sing Harinama. The daughters of Chattaraja, Sri Malati and Sri Phulji Thakurani, were blessed by Prabhu. Kalanidhi Chattaraja, a favorite devotee of Sri Caitanya, was ordered by Srinivasa to utter one lac harinama daily. Srinivasa favorite servant was Sri Vrndavana Chattaraja. Prabhu also favored Sri Gopaladasa, a Varna vipra by caste, and ordered him to delvier the people of his own class. As per the order of Prabhu, all his disciples in Kanchanagadia decided to chant one lakh of holy names daily. They used to perform this task not during the day, but at night. There practice was to tie their hair with a string to the roof of the cottage to check themselves from falling asleep. Srinivasa had such great love for them, and they also for him, that they never wanted to leave the vicinity.

Sri Gopimohana dasa of Mirjapura was a disciple of Gokuladasa Thakura, and Shyamadas of Khadagrama was a follower of Sri Gopimohana. Srinivasa favored Govinda Charavarti, who became famous for his worship when he was a young boy.

Bhavaka Chakravarti of Borakuli village was an emobidment of devotional love and had many disciples. His wife, Sucharita, was an intelligent woman and received the favor of Sri Iswari. It was her practice to chant one lac of japa daily and regularly discuss the pastimes of Mahaprabhu.

The eldest son of Thakurani, Sri Rajavallava Chakravarti, was a man of high qualities and a great devotee of Srinivasa. Her other two son, Sri Radhavinoda and Sri Kishanidasa, took mantra from their mother. Sri Karnapura Kaviraja was also blessed by Srinivasa, and had many disciples of his own. Prabhu initiated kVyasa as his disciple and educated him in many mysterious doctrines of Vaisnavism. Many branches and twigs grew from him. They were all known as parama bhagavatas. Sri Vamsidasa Thakura was one of these branches. He was one of Srinivasa's favorite devotees, and was also absorbed in singing Harinama. Sri Gopaladasa Thakura was also one of the favorite followers of Prabhu. Sri Krsna Kirtanity of Vundhaipara was a famous kirtana singer. Even stones would melt upon hearing his beautiful glorification of Radha Krsna's pastimes.

Sri Rupa Ghataka was another dear servant of Prabhu. He had no other activity other than chanting the holy name of the Lord continuously. Srinivasa also offered the title of "Ghataka" to Sri Raghunandana dasa. These two Ghatakas were always engaged in the service of Srinivasa Acarya.

Sri Sudhakara Mandala and his wife, Sri Syamapriya, received the mercy of Srinivasa. Their son, Sri Radhavallava Mandala was always engrossed in singing Harinama. Kamdeva Mandala was also similarly engaged, and Gopala Mandala was known for his faith in Prabhu. Both of them received the blessings of Srinivasa.

The two fathers-in-law of Srinivasa were pure hearted souls. One of them, Sri gopala Charavarti, was also busy serving Srinivasa and used to shed tears while dancing in kirtana. Srinivasa also favored his other father-in-law, Sri Raghunandana Chakravarti, as well as the two brothers-in-law. The elder brother, Syamadasa, was an exalted devotee and could beautifully recite from the Bhagavata. The younger brother, Sri Ramacarana Chakravarti, was very dear to Srinivasa. He used to dance madly and cry during the kirtana recitals.

Another favorite follower of Srinivasa was Krsnadasa Chatta. He had strong faith in the holy name of the Lord. Vanamali Dasa, born of a Vadiya family, was another devoted servant of Prabhu. Sri Mahanadasa, who also came from a Vaidya family was engaged in naisthik bhajan and was the most favorite follower of Prabhu. Sri Radhavallava Dasa, Sri Mathura Dasa, Sri RadhaKrsna Dasa, Sri Ramana Dasa, and Ramadasa were all devout followers of Srinivasa Acarya.

Sri Kavi Vallava a devoted servant of Srinivasa, he was famous for his nice handwriting and dedicated many of his own books to Prabhu. The father of Vanamali Dasa, Sri Gopaladasa, was another great devotee who received the blessings of Srinivasa, as well as parama bhagavata, Sri Syamadasa Chatta. Sri Atmarama became completely indifferent to worldly affairs and became a disciple of Prabhu. Sri Kumudananda Thakura, Sri Rama Dasa Thakura, Sri Radhavallabha Thakura were all great devotees who attained the blessings of Sri Acarya. Sri Gokulanandadasa Chakravarti, Sri Gokulananda Dasa, Sri gopala Thakura, and Sri Syamadasa of the Chatta family were all favored by Srinivasa.

Once Srinivasa Acarya Prabhu took a journey to Sri Purusottama, carrying the books of the Gosvamis. One night he halted at a village. At that time a gang of bandits saw him and mistook the parcel he carried to be valuable jewels, thus they stole the precious books.

To protest this action, Srinivasa went to the court of the king. At that time one brahmana named Sri Rama Chakravarti happened to be explaining topics from the Puranas to the king. The king was pleased with his discourse and offered him the title of "Acarya". The brahmana then read from the Bhramara Gita. Standing off to the side, Srinivasas listened to the brahmana defective explanations. Finally, Srinivasa entered into the court and corrected the brahmanas mistakes. The king was charmed by Sri Acarya's explanations and requested him to explain further. Srinivasa then went gave a beautiful dissertation based on the conclusions of the Gosvamis of Vrndavana. The king, having never heard such a scholarly and devotion presentation, was overwhelmed with joy and immediately fell at the feet of Srinivasa and humbly begged for his blessings. Srinivasa showered his mercy on the Mala King Sri Vira Hamvira, giving him the name of Krsna. In turn Vira Hamvira offered all his properties to Sri Acarya. Thereafter many of the residents of Vanavisnupura became the disciples of Srinivasa.

Two brothers belonging to Sri Karava's family used to write letter of ten to Prabhu and thus earned the title of Visvasa. The elder brother, Sri Ganakirama Dasa and the younger one, Prasada Dasa, became great devotees of Srinivasa. They were formerly known as Majumdar by title, but after receiving the blessings of Srinivasa they were known as Visvasa.

Sri Vallavi Kavi considered himself most fortunate, having received the favor of Srinivasa. He uttered the holy names lacs of times and never drank water until completeing this task. Sri Vallavi surrendered all his

properties and his family to the service of Srinivasa. Thus he remained in the association of Prabhu constantly. The two elder brothers of Sri Vallavi Kavi, Sri Ramadasa and Sri Gopala dasa, also dedicated themselves to the service of Sri Acarya.

Sri Krsna Vallava Thakura lived in the village of Deuli, where Srinivasa visited first after the theft of the books. He was extremely dear to Srinivasa, as it was he who heard of the recovering of the books robbed by the bandits, which greatly relieved Srinivasa. Prabhu visited the king with him and reclaimed the lost books. Being extremely satisfied with Krsna Vallava, Sri Acarya placed his feet on his head and blessed him in the name of Sri Radharamana, Sri Govinda Ji, Sri Madanamahana, Sri Gopinatha, Rupa Sanatana, Sri Gopala Bhatta, Sri Jiva, Sri Raghunatha Bhatta, Sri Raghunatha Dasa, Sri Krsnadasa, and Lokanatha Gosvami. He prayed that by the good wishes of all these Gosvamis, Vallavi Kaviraja would succeed in attaining the priceless gem of devotional love. Pleased with Vallavi, Srinivasa stayed a few more days with him.

When Srinivasa visited the king again, Virahamvira fell flat at the feet of Prabhu. Srinivasa took his seat and conversed with the king about the divine topics of Lord Krsna. Virahamvira was filled with joy to have the darsana and blessings of Srinivasa. Thereafter Prabhu returned home.

That night the king dreamt of Srinivasa and Kalachanda. In his dream the king loudly spoke some lines of poetry describing the divine beauty of Prabhu and Kalachanda. The queen awoke from her sleep and heard the lines of poetry which the king was reciting and she spent the night weeping. When the king awoke, he was still absorbed in thinking of the lotus feet of Prabhu. In his absorption, he cried loudly, calling out the names of Sri Rupa, Sanatana and Sri Bhatta Gosvami. He lamented pitifully having lost the vision in his dream. But even in his wakeful state he could clearly recall the figure of Srinivasa beckoning him to worship the Deity which he had seen in his dream. While the king was absorbed in this ecstatic remembrance, Pattadevi fell at his feet and requested him to again recite the lines of poetry. When the king denied, the queen begged him again and again. The king then relented. He confessed that he no longer hankered after the joy of royal prestige and riches. These things appeared to him now as poison. Now he had found true nectar, by the mercy of Srinivasa Acarya, who was his life and soul. By his grace only, was he able to become a servant of Radha and Krsna and observe their divine pastimes in the groves of Vraja. With great emotion the king revealed that his mind again and again wanted to fly to the bank of the Yamuna in Vraja where his Lord Krsna enjoyed the company of Sri Radha. He described the state of mind and condition of Radha when she was bereft of Krsna's company. Having lost Kala (Krsna), Radha's heart burned incessantly in the fire of separation. She was unable to calm herself. She smeared the paste of aguru over her entire body, yet was unable to cool her burning heart. She was so restless that she was unable to perform her household duties. She would simply sit on the bank of the Yamuna, hoping to see Krsna again. Due to this behavior of Sri Radha, her mother-in-law and sister-in-law rebuked her and her husband became indifferent to her. The king further explained that his deepest desire was to serve the lotus feet of Kalachanda, by the mercy of Srinivasa.

Pattadevi was overwhelmed by her husband's realisation and requested the king to help her to become a disciple of Srinivasa. The king could understand by his wife's fervent emotions, that she had already received the blessings of Prabhu.

Virahamvira happily went before Srinivasa and reported everything to him. Patta Mahadevi ran to the feet of Srinivasa, earnestly requesting him to give her diksa. Observing the queen's sincerity, Srinivasa was greatly pleased. He first poured Harinama in their ears and then gave them Radha Krsna mantra. He directed them to worship by the method of Kamabija and Gayatribija. They were also instructed to serve a Tulasi manjari lovingly because without the performing these various practices, no one could attain the essence of parakiya lila and rasa in the abode of Vraja. They were further directed to worship with a pure mind and pure devotion if they desired to attain the divine favour of Radha and Krsna. They were also told to listen intently to kirtana and to worship the feet of the Vaisnavas. Srinivasa Acarya also favored the prince, Sri Raja Hamvira.



Thereafter, the king installed the Deity of Kalachand. Srinivasa Acarya personally performed the abhiseka ceremony for the installation. The king wished to serve the Vaisnavas everyday. Knowing his intention, Sri Jiva Gosvami sent Sri Gopala Dasa who came to stay there. Srinivasa appointed Sri Vyasa as the salaried worshiper of the Deity. Sri Acarya also cast his mercy upon the wife of Sri Vyasa, Sri Indumukhi Thakurani, and his son, Sri Syamadasa Chakravarti.

Srinivasa favored the great scholar Bhagavana Kavi, as well as the devoted worshipers of Krsna, Sri Narayana Kavi and Narsimha kaviraja. Sri Vasudeva Kaviraja also became a devotee of Prabhu. Sri Vrndavana dasa, who was famous for his title of "Kaviraja", also became a disciple of Sri Acarya. Nimai Kaviraja, the brother of Rupa Kaviraja, received the mercy of Srinivasa. He chanted harinama in lacs every day and danced madly during the kirtana recitals. Sriman Chakravarti, being indifferent to worldly pleasures, took shelter under the protection of Srinivasa. Prabhu favored Raghunandana Thakura and Gaurangadasa, who was a man endowed with divine qualities. He would cite Harinama constantly, remembering the lotus feet of Radha Krsna. He used to ecstatically shout the names of Rupa and Sanatana and cry madly in remembrance of Bhatta Gosvami. He was fully absorbed in the memory of Sri Gauranga and his own Prabhu.

Srimanta Thakura, who belonged to a brahmana family, was another disciple of Prabhu. He favored Sri Gopijana Vallava who used to become ecstatic while chanting the name of Sri Krsna Caitanya. Sri Tulasiramadasa, belonging to a weaver class, always thought of the grace of Prabhu and would immediately become ecstatic upon chanting the name of Sri Gauranga. Sri Balaramadasa, a brahmana from Utkaladesa, lost all interest in worldly pleasure upon meeting Sri Acarya. The brahmana Dayarama Choudhury lived with Sri Balaramadasa in the same village. They both dedicated themselves fully to the feet of Srinivasa. Sri Hari Vallava Sarkara and Krsna Vallava Chakravarti became disciples of Prabhu. Sri Krsna Purahita and Syama Chatta of Gaudadesa were great devotees of Srinivasa who later attained many disciples of their own. Sri Jayarama Charavarti of Ekatra was another famous devotee, and Thakuradasa Thakura also became Srinivasa's disciple. Sri Mathuradasa of Mathura was born of a brahmana family, and Sri Syamasundara Dasa was a simple-minded brahmana who regularly chanted Harinama in lacs daily. Sri Atmarama from Ekatraya received the blessings of Srinivasa. Vrndavanadasa of Sri Vrndavana was a man endowed with extremely devotional qualities and was a favorite disciple of Prabhu. Sri Govindarama and Sri Gopala Dasa of Ektraya were also devoted disciples.

Sri Mohanadasa, Vrajanandadasa, and Sri Ramadasa of Sri Kunda were three celebrated servants of Srinivasa. Sri Rasikanandadasa, Sri Hariprasada, and Sukhananda Dasa of Sri Govardhana, as well as Premi Harinama and Muktamadas were Srinivasa's devoted disciples who used to dance and sing harinama together. Bajanahari was another disciple. Rama Kalanidhi, from a brahmana family in Vangadesa, had the title of Acarya. Sri Rama Sarana, Premadasa, and Rasikadasa were dedicated devotees, always eager to serve the Vaisnavas.

I am unqualified to sufficiently describe how many persons from Visnupura, as well as from Prabhu's own country, received initiation from Srinivasa. Many people from different countries such as Radha, Vangadesa, Gaudadesa, Vrajabhumi, Magadha, Utkaladesa, Barangapara, Vindhya Kandhala and the places near the Ganges took initiation from Sri Acarya. Those who attentively hear these description can easily attain the ecstasy of Krsna bhakti. Sri Hemalata, the daughter of Srinivasa, was a great Vaisnavi. Bowing to her lotus feet, I, Yadunandanadasa attempt to distribute the essence of Karnananda to every listener.

## SECOND EXTRACT

Taking the blessings of Sri Krsna Caitanya, Nityananda, Advaitacandra, and all the devotees of Gaura, the poet continues to discuss the tree of Srinivasa Acarya, along with its branches and twigs. He shall now describe the twigs emanating from the branch of Ramacandra Kaviraja.

The brahmana Sri Vallava Majumdara, and the great scholar Harinama Acarya both received the blessings of Kaviraja. Harinama's son, Sri Gopikanta Charavarti, was also a devotee of Kaviraja and an earnest devotee like his father. Another disciple of Kaviraja was Balarama Kavipati, a man of extraordinary devotion. All the disciples of Kaviraja were constantly engaged in delivering mankind from the suffering of material existence.

For his own purification, the poet attempts to describe the disciples of Sri Iswari. Jaya Krsnacarya, Sri Jagadisacarya, and Syama Vallavacarya were three great acaryas who were disciples of Sri Iswari. The women of the above mentioned family were highly devoted to Sri Iswari. They were always engaged in doing good for humanity, as well as constantly singing the holy name throughout the day and night. They never drank water until they had completed the chanting of lacs of Harinama. Among them the elder was Sri Satyabama Thakurani, and the younger was Sri Candramukhi. They were always absorbed in discussing the hymns which they had learned from Sri Iswari. Sri Rupa Gosvami and Sridasa Gosvami took great pleasure in acknowledging the good qualities of these two ladies. Daily they recited slokas from Astaka by Mahaprabhu, Caitanya Kalpavrksa, Karpanya Panjika, Hari Kusumanjali, Vilasa Kusumanjali, Premamvajamakandaksha, and Catupushpanjali. When chanting these verses they were overcome with ecstasy and called out the names of Sri Radha Govinda. Sri Radha Vallava Cakravarti and Vrndavana Chakravarti were two great Vaisnavas whose disciple was Sri Vrndavani Thakurani. Her sons, Radha Vindoda Cakravarti and Kisari Cakravarti dedicated themselves to their mother. All of them were disciples of Sr Iswari.

Now the disciples of Sri Hemalata shall be described. Sri Suvala Chandra Thakura, and his nephew Sri Gokula Chakravarti were her disciples. Sri Radhavallava Thakura from Mandala village, Sri Vallavadasa of the Gosvami family, and Yadunandana Vaidya dasa of Malihati village were all disciples of Sri Iswari. Kanurama Chakravarti and his two servants Darpanayana and Candi, Ramacarana, Madhu Miswas, and Radha Kanta Vaidya were other disciples of Hemalata. Jagadisa kaviraja and his follower, who was the brother of Radhavallaa Kaviraja were initiated by Hemalata. The three sons of Sri Gati Prabhu; Sri Krsna Prasada Thakura, Sri Sundarananda and Sri Hari Thakura took initiation from their father. Amongst the two wives of Prabhu the younger one was initiated by her husband. The elder one, Sri Satyabama initiated Sri Radha Madhava. Sri Jogadananda Thakura, Sri Ghanasyama, son of Tulasirama dasa, and Sri Dandarparai Chattapati became disciples of Sri Gati Prabhu. The sons-in-law of Sri Gati Prabhu dedicated themselves to the service of Prabhu. His five daughters were very eager to worship Prabhu. Sri Gati Prabhu favored Sri Kanaka Priya Thakurani, daughter of Srivasa. Sri Janaki Viswasa and his son Srihari Vishigovinda earnestly worshiped Sri Gati Prabhu. Sri Prasada Viswasa and his son, Sri Vrindavanadasa, were his disciples. Sri Gati Prabhu's other disciples were Sri Vraja Mahana Chattaraja, Sri Purusottama Cakravarti, Jayaramadasa of Sanavali village, and Radha Krsna Dasa Thakura. Sri Krsna Prasada Cakravarti and his nephew, Sri Madana Cakravarti, Sri Vallavikanta Cakravarti, Sri Ghanasyama Kaviraja all received the mercy of Sri Gati Prabhu. Another disciple was Sri Anaramadasa, a Vaidya by caste, who was always absorbed in chanting the holy name. The poet apologises for being incapable of mentioning all the disciples of Sri Gati Prabhu. The poet, Yadunatha dasa was directed by Srila Hemalata, daughter of Srinivasa Prabhu to compose Karnananda for the satisfaction of all devoted souls.

### THIRD EXTRACT

By the mercy of Sri Krsna Caitanya, Nityananda Prabhu, Advaitacandra, and all the devoted disciples of Gaura, I shall now discuss some unrevealed theories and episodes which may be beneficial for the listeners. I shall first attempt to describe the glories of Ramacandra whose generosity knew no bounds.

One day my spiritual master, Sri Hemalata, revealed the glories of Ramacandra to me. After hearing her description of his exalted character, I was filled with divine pleasure. Prabhu Ramacandra was a very grave man, yet his heart was filled with love and kindness. He was a famous psychiatrist and also known for his sweet and loving disposition.

Once Srinivasa was sitting with his two wives in his house in Visnupura. His wives considered themselves the most fortunate to have such an exalted and attractive husband. At that time Srinivasa became talking about the pastimes of Lord Krsna, which attracted the minds of his wives. While speaking, Prabhu suddenly fell into an ecstatic state. Overwhelmed with emotion, he fell on the ground and fainted, calling out the name of Sri Gauracandra. In this ecstatic condition he sometimes cried out the name of Sri Rupa, Sanatana, and sometimes the name of Sri Bhatta Gosvami. After a long time, he composed himself and went to take his bath. After bathing he put on a fresh white cloth and sat before the Deity. Wearing a scarf printed with manakshana, he marked his forehead with tilak and began to recite prayers in a sweet voice. Srinivasa happily worshiped Sri Vamshivadana with sadalwood paste and Tulasi leaves, then sat absorbed in deep meditation. In this state he was able to witness the transcendental pastimes of Radha and Krsna. With great pleasure he saw Radha and Krsna taking bath on the banks of the Jamuna. Surrounded by the gopis, Krsna appeared like a cloud surrounded by lightning. The gopis decorated Krsna's body with many ornaments.....Krsna entered the water. Sri Rupa Manjari, Sri Lavanga Manjari, Sri Guna Manjari, and Sri Rati Manjari remained standing on the bank of the river in order to observe the beautiful pastimes of Krsna. With their wet saris tightly clinging to their bodies, the other gopis began to splash water on Krsna's face.

Observing this scene, Srinivasa was completely enchanted by the beauty of the gopis, the movement of their bodies, the swinging of their hips, hands, and legs. Even when they frowned they were gorgeous. He was amazed to hear their sweet talks with Krsna, and to see them splashing water directly in the eyes of Krsna. They all laughed loudly and fought with Krsna, sometimes in knee-deep water, sometimes in hip-deep water, sometimes breast deep, and sometimes in neck-deep water. They would fight with Krsna sometimes face to face, sometimes breast to breast, sometimes eye to eye, and sometimes nail to nail. Due to their fighting the water of the river overflowed its banks. Lord Krsna then stole the garments of the gopis and climbed up in a tree, from where he could observe the beauty of gopis bodies in the blue water of the Jamuna. The transcendental nectar of these divine pastimes cannot be understood by ordinary persons. Kaviraja Gosvami has further explained this pastime in his book Sri Govinda Lilamrta.

After finishing her bath, Srimati Radharani left the water. However, in doing so, she did not notice that her nose stud had fallen out. The gopis followed her, and Krsna returned all of their garments and ornaments. Beautifully dressed, they all entered into the kunjavana. Vrinda brought various types of fruit, sweets, and numerous preparations and they dined together happily. The gopis were captivated by the beauty of Radha and Krsna, and lovingly served Them attentively.

Suddenly they noticed that Sri Radha had lost her nose-stud. Thinking that it had most probably been lost in the water, they became distraught. Sri Rupa Manjari and Sri Guna Manjari winked at Sri Mani Manjari, and told her that since she knew the mind of Sri Radha very well and was accustomed to searching out Radha's lost ornaments, she should go in search of the lost nose-stud. Since Sri Radha was in the habit of losing her ornaments, sometimes in the water of a kunda or in the Yamuna, sometimes at day and sometimes at night, Manji Manjari was frequently sent to search for the lost item.

Mani Manjari happily went to the bank of the Yamuna in search of the lost nose-stud, but she could not find it there. She then entered into the water of the Yamuna river, which glittered in the sunshine like a shining mirror, yet to her disappointment she did not find it there either. The nose-stud had actually fallen on the footprints of Radha Krsna and had been covered by the leaf of a lotus, thus Mani Manjari was unable to find it.

Meanwhile the wives of Srinivasa found that their husband was remaining in a state of deep meditation for a long time. Evening had arrived, but still Srinivasa did not break his meditation. The wives saw that the body of their husband had become stiff, his breath seemed to have stopped, and there was no quivering in his belly. Seeing Srinivasa's extraordinary state, they were reminded of Sri Caitanya Mahaprabhu. Fearing for the life of their beloved husband, the wives began to loudly chant the holy name into his ear, yet still he did not return to external consciousness. When Prabhu continued to remain in this state until the late hours of the night, his wives began to think about many bad omens and wept loudly, rolling on the ground in grief. After a few hours they pacified themselves and began to fan him.

When the king heard about the condition of Srinivasa, his heart was filled with grief and he hurried to Prabhu's house. He fell flat before Srinivasa, then tried to feel the breath of Prabhu by placing his hand near Srinivasa's nostrils, but he could not find any sign of life. When Thakurani explained to him that he had been in this condition since early in the day, the king became filled with anxiety and tried to figure out a method to bring him back to his senses. Disciples such as Sri Vallavi Kaviraja, Sri Vyasacarya, Sri Krsna Vallava, Janki Dasa, and Prasada Dasa rushed to see their master. They also tried their best to revive Srinivasa Prabhu. When they all failed, they lost all hope for the life of their guru. When the first three hours of the night passed, Prabhu's wives began weeping loudly. They fell on the ground and rolled in grief. The disciples of Prabhu tried their best to give them solace, explaining that Prabhu was simply absorbed in a highly spiritual state and would certainly regain his senses after some time. This pacified the wives to some extent and sat down by the side of their husband, trying to think of some way to revive their lord. In this way the night passed and the dawn appeared, still Srinivasa did not return to consciousness.

The king and all the disciples also sat anxiously waiting for Srinivasa to regain consciousness. In this way the first three hours of the day passed. As time passed Prabhu's disciples began to think that they had lost their master forever. Thinking that they would never again have the opportunity for such exalted association, they began to weep loudly. Thakurani then placed some cotton balls under the nose of Srinivasa to detect his breath. When they did not even slightly quiver, she pulled at her hair and fell to the ground in despair. In their grief, sometimes they wept and sometimes they fainted on the ground.

Suddenly Srimati Jin remembered something which gave her encouragement and immediately calmed her down. Seeing Sri Isvari's change of mood everyone inquired curiously as to what had calmed her mind. She gladly told them that a long time ago Srinivasa Prabhu had told her about Sri Ramacandra Kaviraja, who was capable of understanding everything about Sri Acarya. She said that she was sure that Kaviraja would arrive there that day, as this had been foretold to her previously in a dream.

Just as she was speaking Ramacandra Kaviraja suddenly arrived at the spot. He fell at the feet of Srinivasa, reciting prayers with folded hands. At once Srinivasa regained external consciousness. He embraced Kaviraja and asked about his well-being. Kaviraja replied, "Without your darsana how can I be in a good state of mind?" Prabhu took him in his hands and placed him on a seat beside himself. Together they happily discussed Lord Krsna's pastimes. After they both took bath, they discussed more transcendental subject matter. Overcome with emotion they both wept, calling out the names of Rupa, Sanatana, Sri Bhatta gosvami and Radha Krsna.

Srinivasa bowed before the Deity of Sri Vamsivadana. He changed his dress and painted tilak on his forehead. Repeatedly he called out the name of Sri Kunda and Govardhana. After watering the Tulasi plant, he worshiped the Salagrama sila and offered various types of sweets. He then offered betel leaf to the Deity and performed arati. Again and again he humbly bowed before the Deity. Returning to his house he ate the prasada and gave the rest of it to Kaviraja.

The wives of Srinivasa cooked and offered it to their dear husband. Prabhu first offered the food to the Salagrama sila. He then put the Lord to rest and fanned Him slowly for some time. Afterwards Srinivasa came out from the temple and bowed before the Deity, stretching himself out flat on the ground. Thereafter he invited all the devotees who were waiting in his house to dine with him. He requested them to take their seats and he personally served them. After satisfying them with profuse prasada, Prabhu offered them betel leaves and requested them to take rest. He then entered into his room and was pleased to find Kaviraja waiting for him there.

His wives cleaned the place where he would take his seat to dine and requested Prabhu to take his seat along with Kaviraja. But Srinivasa said that Kaviraja would take his food after he had finished. Kaviraja then began to fan Srinivasa while he respected prasada. After Srinivasa finished, Kaviraja sat down and ate from the plate of Prabhu. While eating, Kaviraja became filled with spiritual emotions. After completing his meal, Kaviraja sat down near Prabhu and Srinivasa offered him his chewed betel leaf. Srinivasa then lay down to rest and Ramacandra massaged his legs.

After some time Srinivasa awoke from sleep. His wives then asked him, "Oh lord, previously you often spoke with great admiration about Kaviraja. Now we have observed how he ate from your plate and drank water from your glass without any hesitation. Please explain this to us." Srinivasa explained that Ramacandra is an exceptional devotee, beyond their understanding, and that in time they would come to know all about him. The wives were very pleased to hear this, and requested Prabhu to give them the remnants of his chewed betel leaves.

The next day when Srinivasa entered into the compound of his house with Kaviraja, they saw what appeared to be a snake and jumped across it in fear. Kaviraja searched for the snake but was unable to find it, rather he discovered that Prabhu had mistaken a coil of straw to be a snake. Nevertheless he did contradict his master. When Srinivasa himself discovered that it was a coil of straw and pointed it out, Ramacandra at once accepted his opinion. Prabhu and Kaviraja then sat down in the room to converse.

Later, when the wives of Srinivasa were resting, Sri Acarya came to them and began to explain the exalted characteristics of Ramacandra. He compared Ramacandra to Arjuna by citing one story from the Mahabharata:

Once upon a time Dronacarya was engaged in teaching the art of using weapons to Duryodhana and his hundred brothers, along with Yudhistira and his four brothers. Dronacarya put a bird on the highest branch of a tree and ordered them all to hit the eye of the bird with one arrow. Duryodhana and his brothers took up their weapons and happily aimed at the mark. Dronacarya then asked them what they were seeing at that moment, and they replied that they saw the tree, its branches, and the bird. Drona was angry and dissatisfied with their answer and rebuked them, saying that they would never be able to learn the art of using weapons. He then called Arjuna to aim at the bird, then asked him the same question. Arjuna replied that he saw nothing other than the eye of the bird. Drona ordered him to shoot and Arjuna's arrow perfectly hit the eye of the bird. Greatly satisfied, Drona explained to all that Arjuna's never diverted his attention from the eye of the bird. That is why he passed the test. Arjuna bowed to the feet of his master and took his seat among the other disciples. With content Drona told Arjuna that he would be the only person who could be parallel to his master and that he was his best disciple. Duryodhana was deeply unhappy to hear these words of praise.

Srinivasa took great pleasure in describing this incident and comparing Kaviraja with Arjuna, because Ramacandra never disobeyed his master. He always sincerely listened to Prabhu even when the latter ordered him to take his food after everyone else. Srinivasa further described Ramacandra's faithfulness by citing explaining about the time when Prabhu had mistaken the coil of straw to be a snake, and although Ramacandra knew this, he nevertheless tried to find out the snake in the courtyard as ordered by Srinivasa. Yet when Prabhu told him that it was a coil of straw, not a snake, Ramacandra at once accepted his master's opinion. Ramacandra

humbly submitted to Srinivasa, saying that without the favor of his master how could he know what was right or wrong. Thus Srinivasa openly declared that as Arjuna was the dearest disciple of Dronacarya, so Ramacandra was most dear to him. "From now on," Srinivasa said, "everyone should take it for granted that Ramacandra's opinion is the same as mine." Srinivasa explained that Ramacandra and Narottama were his two eyes, thus both of them were identical. Kaviraja Govinda and Chakravarti Govinda were the two persons who understood the characteristics of Ramacandra and Narottama. Srinivasa said, "He who receives the favour of Ramacandra, he also attains the blessings of Lord Krsna." In this way Sri Acarya took great pleasure in glorifying Ramacandra.

In this regard, once Srinivasa's wife narrated a story to the disciples. Once Srinivasa was eating with Ramacandra seated on one side of him, and Narottama on the other side. They happily talked about Lord Krsna, while Prabhu took food from his two disciples after it had been touched by their hands. Srinivasa's wives were surprised to see this behavior as they could not understand how it was possible for a disciple to offer food to his master after touching it with his own hand. Thus they decided to wait for an opportunity to ask him about this. After eating and washing their hands and mouths, Srinivasa and his two disciples became absorbed in discussions about Krsna. All three of them became extremely emotional and shed tears of joy.

When the opportunity arose, Iswari questioned her husband about the question which had arisen in her mind in regards to how he accept food which had been touched by his disciples. Srinivasa explained that Ramacandra and Narottama were exactly like his two hands and two eyes. Since they were like parts of his own body, it did not matter if the food had been touched by Ramacandra and Narottama.

While discussing this topic, the left eye of Iswar suddenly began to dance. Her left thigh and left side also began to quiver. She took this to indicate that Ramacandra would soon arrive there. Similarly the right eyes of the men present began to quiver. Thus they were not surprised when Ramacandra arrived at their place. Everyone happily received them including the wives of Srinivasa, who rushed forward to greet him. Upon meeting Iswari, Ramacandra fell at her feet. Seeing her face dark with grief, he inquired as to the cause of her distress. Iswari explained that Srinivasa had been lost in deep meditation for three long days which caused her great anxiety, but now, upon seeing Ramacandra, her anxieties had disappeared. Speaking to him like a son, Iswari explained that Srinivasa had. Hearing this Ramacandra fell at Iswari's feet then stood before her humbly with folded hands. He then went to see Srinivasa, who lay in a state of deep meditation. His body was stiff and no sign of breathing could be detected. Ramacandra tried to feel his breath by placing his hand under Srinivasa's nostril, but he felt nothing. Turning to Iswari, he explained that Srinivasa was immersed in a deep state of meditation, similar to the ecstatic absorption Sri Caitanya Mahaprabhu formerly manifested. Calling the name of Sri Radha and beseeching Her blessings, Ramacandra covered the boy of Srinivasa with a cloth and slid under the cover along with Prabhu. By exercising the powers given to him by the grace of Srinivasa, Ramacandra also entered into a deep trance and in his perfected spiritual body he came to understand everything about Srinivasa's trance. Ramacandra then assured Thakurani that if after two hours Srinivasa did not regain consciousness, she should chant the holy name loudly in his ear.

Thereafter, Ramacandra, in his original spiritual body, went to the bank of the Yamuna where Sri Mani Manjari was searching for the nose-stud of Radha which was dropped on the foot prints of Radha Krsna under the water and was covered by the leaf of a lotus. Mani Manjari happily greeted her confidante, and together they continued the search for the nose-stud. They both entered the water and eventually picked up the lotus leaf which had been concealing the nose-stud. Mani Manjari praised him profusely for helping her to find the nose-stud. They then rushed to the spot where Radha and Krsna were taking rest.

All of the confidantes of Radha were anxiously waiting for Mani Manjari to return with the nose-stud. When they caught sight of Mani Manjari and Ramacandra, they happily received them, relieved to hear that the lost ornament had been recovered. Sri Rupa Manjari took the nose-stud and skillfully placed it through the hole on Radha's nose. Back in its rightful position, the nose-stud throbbed slowly along with the breathing of Sri Radha.

Sri Rupa Manjari gently grasped one of Radha's legs and began to massage it. After some time, Sri Guna Manjari requested Mani Manjari to massage the other leg of Sri Radha. With great ecstasy, Mani Manjari accepted this service. Later Sri Guna Manjari told her that she had kept for her the remnants of Sri Radha's chewed betel leaf. Mani Manjari happily accepted it and was most pleased to see that she had also kept a portion of it for her confidante (Ramacandra).

At this time, Srimati, the wife of Srinivasa, peered behind the cloth curtain and found that her husband was still lost in meditation, thus she instructed all the disciples to chant the holy name. Srimati personally chanted loudly into the ear of her husband, while the others waiting outside began a boisterous kirtana. Peering behind the cover again, Srimati found that both Srinivasa and Ramacandra remained in deep trance. However, after a long time, the Harinama penetrated the ear of Srinivasa, and he immediately awoke. Prabhu looked around him, here and there, as if he were searching for someone. His disciples eagerly pulled the cloth aside and were charmed by the divine beauty of their beloved master. Srinivasa, however, appeared rather disturbed, sometimes he looked grave, while at other times he seemed restless. After some time he controlled his emotions and began to converse with his disciples. The atmosphere finally became peaceful, and the disciples heaved a sigh of relief, enjoying the company of Srinivasa. After some time, Srinivasa took Ramacandra to a secluded place where they discussed privately.

Observing the intimate relationship between Srinivasa and Narottama, Iswari remarked that Ramacandra was the dearest associate of Srinivasa, just as Ramananda was dear to Mahaprabhu, and Subal was dear to Sri Krsna. Intrigued by this intimate relationship, she inquired how it was possible for Ramacandra to revive Srinivasa when he had been engrossed in meditation for three long days. With folded hands Ramcandra humbly explained to Iswari that in his meditation Srinivasa enjoyed the company of Radha and Krsna while They bathed at the Yamuna river, and described everything which took place. Iswari listened to Ramacandra with great appreciation. Weeping with joy, she blessed Ramacandra from the core of her heart, feeling herself most fortunate to have son like Ramacandra.

Everyone then understood that Ramacandra Kaviraja was the most intimate disciple of Srinivasa. Thus Srimati happily sang the glories of Ramacandra. The other devotees also noted that Ramacandra's good qualities were as deep as the ocean. They greatly appreciated the value of his priceless association.

Srimati approached Srinivasa and very humbly submitted that being ignorant and unqualified she was completely dependent on the mercy of her husband to understand what was right and what was wrong. Dedicating herself fully to Sri Acarya, she begged that her husband take her into his confidence as he had done with Ramacandra.

Pleased by her submissive spirit, Srinivasa took her and Rmacandra to a secluded place and told them that he had kept tied up in the edge of his cloth a piece of betel leaf which had been chewed by Sri Radha. He took out the betel leaf and gave it first to Ramacandra and then to his wives. The taste and sweet smell of it swept them away into a state of divine ecstasy. They were unable to control their emotions and tears of joy flowed profusely from their eyes. Srinivasa reminded his wives how extraordinarily fortunate they were to have obtained the chewed betel leaf, a boon which even Lord Brahma is desirous of achieving. He further explained that they were now elevated to the platform of devotion equal to that of Ramacandra. Sri Acarya stated that Ramacandra was his life, as was Narottama. These two disciples he could not be separated from.

When Srinivasa's other disciples heard about this statement made by their guru, they fell at the feet of their guru requesting him to favour them as he did Ramacandra. Hoping to achieve the mercy of Srinivasa, his disciples endeavored very sincerely to please him. In their eyes Srinivasa was the only one who could rescue them from materialistic sinful life. Seeing the sincerity of his disciples, Sri Acarya's heart melted and he assured them that they were all his dearly beloved disciples.

Cheered by Srinivasa's words, the disciples requested him to tell them what happened when he was in meditation for three long days. Srinivasa replied that Ramacandra knew everything and he could tell them. Turning to Ramacandra, Srinivasa requested him to narrate the story. Everyone eagerly stayed in the house of Srinivasa and listened with divine joy to the extraordinary pastimes of their guru. Thereafter, being ordered by Prabhu, Srimati took her bath and went to the kitchen to cook. Meanwhile Ramacandra and others went to the river to bathe.

After bathing, Srinivasa worshiped Lord Krsna, offered Him food, then served the prasada to the Vaisnavas. Srinivasa and Ramacandra then sat down to eat. The wives of Srinivasa brought the prasada and served them. Thus Sri Acarya broke his three day fast. As he ate, his wives stretched their palms out to gather the remnants of his meal. Whatever they gathered they happily ate and distributed to the disciples. After eating, they washed their mouths, took betel leaves, and Srinivasa lay down to rest, while Ramacandra sat by his side massaging his legs. Meanwhile, Srinivasa's wives relished the rest of the remnants left on the plate of their husband.

When Srinivasa fell asleep, Ramacandra left the room and took his seat amongst the other disciples of Prabhu. Srimati, being requested by the followers of Srinivasa, then began to narrate the stories she had heard from Ramacandra. At first she confessed that it was beyond her capacity to describe the wonderful pastimes of Sri Radha and Krsna at the Yamuna river, yet with the blessing of Srinivasa she began to describe how Radha had lost her nose-stud while bathing in the Yamuna, and how Guna Manjari had sent Sri Mani Manjari (Sri Acarya) to trace it out. Since the nose-stud was covered by a lotus leaf Mani Manjari was unable to locate it. Ramacandra, being the closest associate of Prabhu, went to help Mani Manjari in the search. This was the reason that Srinivasa had remained in trance for three days. Who but Ramacandra could realize it? After listening to this narration the disciples of Srinivasa had even greater appreciation of Ramacandra. Overcome with emotion, they glorified the great spiritual prowess of Ramacandra, admitting that certainly of them possessed such great potency. Thus they humbly surrendered to Ramacandra. At that time Srinivasa got up from his bed, taking the name of Sri Krsna Caitanya, and all his disciples ran to his side. After some time they took their leave with the permission of Srinivasa.

Those who listen attentively to the glories of Ramacandra as described by the wives of Sri Acarya will certainly be blessed by Lord Krsna and their hearts will be filled with pure devotional love. Those who even once hear such descriptions, can never forget it in their life. Thus the thirst for reading Karnananda will help every Vaisnava to attain divine love. Taking shelter at the lotus feet of Sri Hemalata, the daughter of Sri Acarya Prabhu, I, Yadunandana dasa narrate Karnananda.



## FOURTH EXTRACT

With the blessings of Sri Caitanya Mahaprabhu, the deliverer of mankind, I shall describe another episode which I heard from my guru, Sri Iswari Hemalata.

Returning to his home, the king began to think of the exalted spiritual qualities of Ramacandra. Thinking in this way he realized that Ramacandra's association was as valuable as a precious gem, and he desired to learn the proper method of worship from him. Thus the king went before Srinivasa and fell at his feet. Prabhu lifted him affectionately and embraced him cordially. The king then offered his obeisances to Srimati Thakurani and Ramacandra. Turning to Srinivasa, the king humbly requested that Sri Acarya take him into his confidence and give him shelter under his feet. The king glorified Sri Acarya as an avatara who had descended to save suffering humanity, and also repented that he had wasted so many years uselessly striving for sense gratification. Now he begged for the mercy of Srinivasa so that he could learn the proper method of worship and meditation, and expressed his attraction to Ramacandra. Surrendering at his feet, the king earnestly requested Sri Acarya to cast his merciful glance upon him, and humbly fell prostrate before Prabhu.

Srinivasa lifted him up and embraced him lovingly. He said that Ramacandra would be the king's religious guide and would teach him according to the instructions of the six gosvamis of Vrndavana. Sri Acarya called Ramacandra and told him to take care of the king like his younger brother, and happily reassured the king that he was actually the most fortunate person for Sri Caitanya Mahaprabhu had shown His favor by entering into the king's house in the form of the Gosvami's books, thus he would also surely be blessed by Sri Rupa, Santana and the other Gosvamis. Hearing this, the king was overwhelmed with emotion and fell on the ground, crying.

Srinivasa then turned to Ramacandra and told him to give further instructions to the king. Thus Ramacandra explained to the king how great his fortune was having attained the shelter of Srinivasa Acarya's lotus feet, because by his grace one could easily receive the blessings of Rupa and Sanatana. Ramacandra explained that when Sri Acarya was traveling to Gauda from Vraja with the Gosvamis' valuable books and the bandits stole them, the king rescued those books and kept them carefully. At that time he had actually earned the best wishes and blessings of all the Gosvamis who had mercifully entered into his house in the form of books. Thus Ramacandra was most pleased to have him as his disciple.

Ramacandra went on to instruct the king about the proper methods of sadhana. He emphasized that the king must first humbly serve the Vaisnavas and serve the Tulasi tree. Then it would be possible to attain the gracious feet of Krsna. Ramacandra said, "My Prabhu is the living example and embodiment of these principles. He is always absorbed in the service of the Vaisnavas. Thus you should follow his footsteps and worship and serve the Vaisnavas, drinking the water which has washed their feet, eating the remnants of their foodstuffs and smearing the dust of their feet on your body." Ramacandra assured the king that if he performed all of these duties he was sure to attain the mercy of Krsna. However, he warned, that even a slight offence to a Vaisnava, was capable of depriving one of pure devotional love for Krsna. The Vaisnavas have great power, by pleasing them one attains the grace of Krsna--and by displeasing them one loses the grace of Krsna. Thus he recommended that the king first of all wholeheartedly serve the Vaisnavas. According to the Puranas, Krsna and Krsna's devotees are non-different, as Krsna personally empowers His devotees. The Vaisnavas are abodes of all good qualities; kindness, truthfulness, innocence, saintliness, benevolence, determination, sobriety, equality, are all to be found in the devotee. These qualities help one to attain the grace of Sri Krsna. Thus Ramacandra advised the king to give up all other types of company and to associate only with the Vaisnava devotees of the Lord. He also instructed the king to serve Srimati Tulasi devi with the utmost care and devotion, thus he would certainly obtain the grace of Krsna. Every devotee should observe, touch, worship and utter the name of Tulasi everyday. In this way Krsna will become satisfied with such a devotee.

Listening intently, the king inquired further, requesting Ramacandra to explain the sixty-four methods of devotion and meditation. Ramacandra gladly explained that amongst the sixty-four methods of devotional service, first of all one should learn the process of sadhana bhakti then eventually the devotee will rise to platform of pure love of Krsna. The method of sadhana bhakti is of two varieties--vaidhi-bhakti (regulated service) and raganuga bhakti (spontaneous service). Vaidhi-bhakti is performed according to the rules of shastra. This process must be followed by those who have not yet developed their spontaneous service attitude. Some of the other important processes recommended amongst the sixty-four items of devotion service are accepting initiation from a bona fide spiritual master--depending upon his mercy and serving him with utmost care, following the path of the previous acaryas, studying religious books, giving up all types of greed, observing the Ekadasi fast day, worship of the cows-brahmanas-Vaisnavas-and sacred trees, avoiding the company of non-devotees, not making many disciples, not reading books which do not help to increase religious knowledge. One should not allow himself to become distraught upon losing or gaining something material, neither should one criticize other processes of religion. One should not listen to criticism of Vaisnavas, one should avoid sentimentality and should constantly engage in worshiping and glorifying Sri Krsna. One should follow the nine-fold process of devotional service (i.e. sravanam, kirtanam, smaranam, etc.). Dandavata pranama, asthana and anuvraja to tirthas should be performed, as well as accept the mahaprasadam of the Lord. One should visit the temples and attend the arati ceremony, and should generously distribute articles to the poor and distressed. One must very attentively serve Tulasi, the Vaisnavas, Mathura, the Bhagavata, and observe different types of fasts and religious vows with great sincerity. Ramacandra further described that the five types of worship which were of the greatest importance were the performance of sankirtana, associating with the devotees, listening to Srimad Bhagavatam, living in a sacred place such as Mathura, and worshiping the Deity.

The king then humbly requested Ramacandra to explain the method of raganuga worship. Thus Ramacandra explained that raganuga bhakti is also executed by the performance of hearing and chanting the glories to Krsna. This is the verdict of the Gosvamis. Sri Radha Thakurani possesses the highest elegance of style and beauty. She is the embodiment of devotional love, so much so that the intensity of Her love is not understood by Krsna Himself. Yet, if even once the name of Krsna enters into Her ear she immediately begins to tremble in emotion and completely loses Her self-control. No one has the capacity to describe the ecstatic state of Srimati Radharani. She is desirous of chanting the name of Krsna with millions of mouths, and hearing His name with millions of ears. If one is attracted by the holy name of Krsna, he is sure to give up reading the Vedas and engage in the worship of Krsna. The glorification of the holy name as described by Sri Rupa in the form of slokas is full of the sweetest nectar. Mahaprabhu, Himself, accepting the mood of Sri Radha, tasted the nectar of Krsna's holy name. While at other times Sri Krsna Caitanya, as Krsna Himself, enjoyed the nectar of the name. Thus Ramacandra instructed the king that he should also take shelter of continuous chanting of the holy name. In this way he would taste the highest pleasure. Ramacandra explained the siksastaka slokas as preached by Mahaprabhu which are meant to dispel the darkness in one's heart and light the lamp of love for Sri Krsna. Mahaprabhu, along with Swarupa Damodara and other disciples, always engaged in sankirtana. Sri Caitanya Mahaprabhu explained to Swarupa Damodara and Ramananda Raya that nama-sankirtana is the only way to attain the lotus feet of Krsna. Nama-sankirtana destroys all evils and vices, and brings happiness in the minds of all. Sankirtana destroys sins and immerses one in the ocean of loving devotion to Krsna. When sorrows and distress try to occupy the mind, the only remedy is the chanting of the holy name of Krsna.

Whatever one's desires may be, he should take to chanting the holy name. There are no hard and fast rules, nor any limitations of place, time and regulations regarding the chanting of Krsna nama. One can chant the holy name anywhere at anytime. Ramacandra described Mahaprabhu's instructions to Swarupa Damodara and Ramananda Raya regarding the chanting of the holy name. The Lord said that if one chants the holy name in a humble state of mind, thinking himself lower than the grass and more tolerant than the tree, his love for Krsna will certainly increase. A tree shows its tolerance in two ways; it never complains when it becomes dry--on the contrary, it always offers its fruits to all and protects everyone with its shade. In the same way, a Vaisnava never shows his pride and vanity, and always pays respect to everyone. He who chants the holy name in this frame of mind is sure to attain the favour and blessings of Lord Krsna. When Mahaprabhu was explaining in

this way to Ramananda Raya and Swarupa Damodara, He became emotional and began to humbly pray for the attainment of pure devotional service. He prayed, "Although I am Your eternal servant, I am bound by maya in this world, please lift me up from this ocean of birth and death." Absorbed in ecstatic love the Lord continued to pray, "When will my eyes be decorated with tear of love flowing constantly when I chant You holy name? Oh Govinda, I am feeling all vacant in the world in Your absence." In such a state of disappointment, Mahaprabhu was unable to spend His days and nights and His eyes began to shed tears like torrents of rain. Without Govinda the whole world seemed to be vacant to Him. The confidantes of Krsna became very sorry to observe Krsna's indifferent attitude towards Mahaprabhu. Radha became very anxious and after thinking for a long time she arose Dasyavava in Mahaprabhu joy, anxiety, humbleness and politeness-all these feelings made Radha very much perturbed and she began to cite some slokas which Mahaprabhu also began to cite as He them in Dasyavava. In these slokas Radha alivs Mahaprabhu completely dedicated Herself to the favour and mercy of Krsna though She knew that Krsna used to sport with all the Gopis, Yet He was the life of Radha. Ecstatically prabhu Himself cited some slokas which are known as Sikshastakas which help to increase love and devotion of a devotee to the feet of Krsna. While reading the slokas of Joydeva, the Vagavata, drama written by Rai and karnamrita, Mahaprabhu being overwhelmed with emotion used to be in those vavas as deccribed in those slokas. During long twelve years, Prabhu with his two associated passed his days and night in tasting the assence of Krsna rasa. Raganuga devotees always used to engage them selves in listening to and singing kirtanas. Ragatmila devotion can only be possessed by the Vrjvasis and Raganuga Vakti belongs to those who used to be submissine to the Vrjavasis. Deep Tustaraya to Ista is the nature of Ragamayee Vakti. Raganuga devotees do not care about the sayings of the Shastras. Sadhana is of two types namely Vahya and antara. Avahya Sadhaka used to hear and sing kirtanas, but he used to be in Siddhavava in his antara and to absorb in the thought of Radha and Krsna. He never exposed himself to anybody and always engaged in worshipping Krsna introspectively. For enjoying the Suddhavava of Radha, Krsna appeared in Navadvipa as Sri Gauranga. It is not possible for all to explain this wonderful sport of Krsna. Only kaviraj Goswami is able to realize it and writes in his book that now Vrajandranandana took up the attitude of Dasyavava for enjoying the Anudatyava. Kaviraj Goswami in the seventeenth and eighteenth extracts of his tried to explain it by giving the name of this episode as Antaleela. One day Prabhu taking the shape of a tortoise lay on the ground. Swarup Goswami helped him to come to sensus. Again the hands and legs and then the full body of Mahaprabhu became visible. Back in sense, prabhu looked here and there and asked Swarup, "where do you bring one"? He told Swarup that following the melodious sound of flute hewent to Vrndavana where he saw tghat Vrajendranandana was playing flute in the grazing ground Krsna attracked Radha by his flute sound who atonce came to the Kunjavana. Krsna took her in to the Kunja Vasara (room) for playing with her. Mahaprabhu also entered with them. He was enchanted to her the sound of Radha's ornaments and the sound of Radha's sweet laugh and conversation with the Gopinis. In that very moment Swarup Goswami broke Prabhu's meditation. Prabhu repented are this because he had been retrained from enjoying the divine sport of Radha Krsna in the Yamuna river. In his meditation he viewed the kalindi river which attracted him to go to Vrindavana where he found Radha and Krsna playing Divinely in the water of Yamuna river. Mahaprabhu had been enjoying this sport with the confidantes of Radha while standing on the bank of the river. He only described this divine seene to Swarup as he was only elegendible to enjoy this with Prabhu. Ramchandra told the king that here he was about to explain another episode which the king should listen attentively by giving up all kinds of malevolency. Sri Rup Manjari requested Radha that she wished to prepare a seented betel leaf with seented camphor for Radha and she hoped to see that Krsna was sure to snatchit from the mouth of Radha. She wished she could get a scrap of that betel leaf chwed by Radha and Krsna both, she also wished she could comb the hair when Radha would become tired by a long time sport with Krsna in the water of Yamuna. The king felt highly satisfied to listen to this confidential topic. The king also heard the most confidential episode from Ramchandra that what Rup Manjari wished to do for Sri Radha was the wish of Prabhu who always prayed to Radha and to worship Radha and wanted to beat her service constantly. He wished to ne a confidante of Rasha like her other confidantes and the permission of serving her always. He had nothing more to demand for. The lotus-like eyes of Radha attracted him and trose in his mind to be a confidante at her feet.

He addressed Sri Radha as Vrndavaneswari and wished to dye her feet with liqnefied lac. Ramcandra told king that if he wished to worship Radha Krsna in Vrndavana, he should have to worship passionately their

feet jointly. Ramcandra wished to live in Sri Vrjamandala in his present life and the lives following. So he could nurse Radha and Krsna constantly. If he succeeded in getting the favour of Swarup, Rup Sanatana Goswami and Gopala Vatta, he could also get the divine grace of Radha and Krsna. To get the favour of Krsna and Radha, he should involve in Samkirtana and meditation everyday, should nurse the Vaisnavas and worship the divine hill, Govardhana. Sri Rup Manjari and Sri Guna Manjari were two favourite confidants of Radha who wished to be loved by Krsna. So when the Rasafestival began, Sri Radha honourably sent Krsna to a hiding place where Sri Gunamanjari had been waiting for Krsna and requested Krsna to kiss Sri Guna Manjari, Sri Raghunath Dasa Goswami narrated all these events in his book. He explained all these points in the hymns of Sri Vishkhananda. His opinion was that only those persons could realize the hymns who could get favour from Sri Rupa Goswami. Being ordered by Sri Rupa Sanatana, he began to live near the Radhakunda. The Goswami used to follow very stiff and hard rules of worship as if the lines of rules were written on stone. He methodically used to recite hymns in prayer to his Guru, Krsnanama and hymns in prayer to Sri Caitanya, He regarded Swarup Goswami and Sri Rupa Sanatana as his elder brothers. He had great devotion to Sri Girindra, Gandharvi Sarovara, Sri Mathura mandala and Sri Vrindavana. He had great confidence in Sri Vrjamandala and devotion to Vrjavasis. Parakiya Leela is very confidential a deep vaisnava philosophy of love which unfortunate and undevotional persons can never grasp in their lives. If the king desired to realize this doctrine he had to worship his Guru sincerely everyday. Sri Kaviraj Goswami had realized it to the full extent and had discussed it in his book. The activities of Mahaprabhu were of this kind of doctrine which only Swarup and others were able to realize. Mahaprabhu used to cite hymns of this doctrine while dancing in Samkirtana, the meaning of which was only clear to Swarup. When Mahaprabhu came to Nilacala, Sri Rupa Goswami realized the significance of the slokas regarding this doctrine and feeling the mingling of Mahaprabhu he wrote some slokas. The Slokas dealt with the episode of the marriage of Radha Krsna during their childhood which took place in the Vetasivana. As ordained by God, they were married but it did not last long. Radha was married to another man. After this marriage of Radha, Krsna and Radha again were united but they did not get public consent. So the love which united them is known as parakiya prema which is very difficult to understand, Mahaprabhu cultivated the conception of this type of love which Sri Rupa Goswami after realising fully had expressed in his Slokas. Sri Vrindavana always attracted Mahaprabhu because there he could get the constant company of his intimate followers and he could feel the constant presence of Sri Radha and Krsna. Parakiya prema of Sri Radha and Krsna could only be found in Sri Vrindavana. It could not be found elsewhere. Listening all these from Ramcandra the king was full of satisfaction. The king then most humbly requested Ramcandra to explain to him that in this vast eternal world which is the best of all the holy places and where Krsna always used to remain. Ramcandra explained that Krsna is the God of Gods who lives in eternal Vaikuntha. It is the living place of all living beings of this eternal world and Vrajendranandana is the eternal and omniscient and ever blissful God of all and is full of all worldly and heavenly riches, beauties and powers who is to be worshipped by hymns of kama Gayatri and karma Vija. He who tries to follow this method of worship sincerely is sure to obtain Vrajendranandana. Sri Krsna is the Absolute Being who lives in Goloka. Krsna is the root of all divine phases which cannot be perished and those who are his devotees possess the quality of six fold supernatural power obtained through asceticism. As Krsna himself always likes to be in Vrindavana, it is the best of all holy places and Vaikuntha and other holy places are only parts of Vrindavana. The word Goloka means Gokula city. All the holy places are only the kinds of wealth of Gokula. The king then requested Ramcandra to discuss the glorious character of Ganga and Yamuna. He further requested that he had already realized the fact that Krsna is the only God to be worshipped by all. But now he wanted to hear something about Sri Radhika and the Swakiya and parakiya Leela of Sri Krsna. Ramcandra was very glad as the king had requested him to narrate those topics. He said that the glory of Yamuna is greater than that of Ganga because Yamuna is the only river where Vrajendranandana used to sport in the water with his sweet-heart Sri Radha and her confidantes. Now he started to qualify the divine grace and glory of Sri Radha whose Characteristics are beyond realisation even to Krsna too, Sri Radhika is the mine of all kinds of devotional qualifications which have been highly praised by all Shastras. Among all the female deities of this vast eternal universe, Sri Radha is the Goddess of Goddesses. The mistresses of Krsna are of three classes namely Lakshmis, Queens and Vrajanganas. But all are the embodiments of Sri Radha. The three classes are taken to be the three types of virtues of Sri Radha. Lakshmis denote her luxurious character, Queens denote her wealthy character and Vrajanganas denote her witty and humorous character. As it is impossible to enjoy wit and humor alone, Radha exposes herself by creating all the

Vrajanganas from her own entity. Sri Radha is the main source of power to Krsna. So she is the deity to be worshipped by all. She is the protectress and mother of this vast universe. She is the mine of divine beauty. Sri Radhika fulfils all the wishes of Krsna. Krsna is the fascinating figure which charms the vast universe and Radha is the God Himself and the Supreme Being in this vast eternal universe Radha is the Supreme Goddess. Goddess Durga is only a part of Krsna where as Radha is the whole part of Krsna. Krsna is the Lord of Radha who is the embodiment of Krsna and has none but Krsna in her mind. She always thinks of Krsna is her external and internal body and can feel the entity of Krsna in all things which come in to her view. She is not related to Swakiya Prema. She is only related to Parakiya Prema which can be found in only Vrindavana. Sri Das Goswami analysed this ecstatic state caused by profundity of love and devotion in his book Premamvoja Makarandhyaksha. The affliction of Krsna for Radha is taken to be an act of anointing with perfumes which gives her perfumed body a bright golden colour. She takes her bath first from the showers of nectar-like compassion of Krsna secondly from the showers of nectar-like immortality of Krsna and thirdly from the showers of nectar-like charm of Krsna. Then she wears a blue coloured i.e. blue coloured skin of Krsna dress to hide her shyness and she carefully and most beautifully tried to cover her beautiful breasts.

She put a spot of saffron on her beautiful forehead and smeared the paste of camphor and sesame all over her body. She also smeared the perfume of musk which is compared with the perfume of the body of Krsna all over her body. She coloured her lips in red by chewing betel leaf and used collyrium to brighten her beautiful eyes. She painted a sectarian mark on her bright forehead and put a garland of flowers round her neck. She always tried to make herself beautiful to please Krsna. The poet said that all should be grateful to Brahma i.e. providence as he has created Radha whose divine qualifications are above all saying. Those who failed to satisfy Radha is worshipped by the whole universe and by Narada and all the deities and Vaishnava ascetics and devotees. Those who neglected to worship Radha who is the main source of power of Krsna are taken to be foolishly proud of their knowledge. So Sri Das Goswami directed everybody while worshipping Krsna he should first worship Radha sincerely and regularly. Sri Das Goswami strictly followed the practice of worshipping Radha and Krsna. He settled on the bank of the Radhakunda with Sri Krsnadasa Goswami and Loknatha and used to engage themselves always in Radha Krsna nama Samkirtana for the whole day. During this time they used to enjoy most gladly the book Gopala Champaka. This book is consisted of very stiff slokas which externally dealt with the Swakiya Prema but internally meant the parakiya prema. Some people could not understand Sri Jiva and said that Sri Jiva wanted to say Swakiya Prema. But when they became able to understand the inner-meaning of it, their satisfaction knew no bounds. Sri Das Goswami declared that as Vrindavana is the only place where the parakiya Prema Leela could be found, he would not go anywhere leaving Vrindavana. He also declared that he would perform his all spiritual and devotional duties in Vrindavana and he would die here. He prayed to Sri Jiva to be with him as his elder brother and to Sri Krsnadasa and Goswami Lokanatha as his friends. He wished he could die first leaving all of them. By following the meaning of Champu Grantha, Goswami Kaviraj wrote the book Gopaka Champu in which he tried to discuss the daily activities of Krsna and the Parakiya Prema. Those who are able to grasp it by heart, they are sure to get Krsna in their lives. Self-willed Krsna makes daily sports with his companions. The king desired to know what is meant by daily activities of Krsna. Ramchandra pointed him out that there are three methods of it namely Krsna Tatta Radha Tatta and Leela Tatta Ramachandra tried to make it elaborate to the king. He explained to the king all the points which Sanatana had learnt from Mahaprabhu. After being familiar with all the unrevealed things of Vaisnava religion, the king humbly surrendered himself to the favour of Ramchandra.

## THE FIFTH EXTRACT

The king requested Sri Ramachandra to explain the Gosvami writings to be followed by Ramcandra and others. Ramcandra agreed to explain why he and others received the writings from Sri Jiva. Formerly Sri Jiva Goswami sent his book Gopala Champaka to Sri Nivasa. Sri Nivasa became very enchanted to go through the whole book of Sri Jiva. Sri Jiva dealt with pure parakiya leela in his book which thrilled Sri Nivasa. The inner meaning in this book was so difficult to grasp that everybody tried to understand only the described slokas of the book. Sri Nivasa worried to find that as if Sri Jiva had found a precious gem and he tried to conceal it from the eyes of others. As the extracts of Rasa larra in this book were beyond other's limitation of knowledge that prabhu Sri Nivasa directed them to worship the book as a deity. By providence, Sri Nivasa Chakravarty was forced to change his character. He did not understand the inner meaning of the book. He thought that the subject matter of the book obviously dealt with Swakiya tatta. Formerly he was very proud of his knowledge but now luckily he became a changed person. Formerly he was very proud of his knowledge but now luckily he became a changed person. Formerly when prabhu Sri Nivasa was in Yajigrama, he ordered Ramacandra's brother to describe Krsna Leela. He described it as a purely Parakiya Tatta which maddened the people who ever read it. Sri Thakur Mahasaya became ecstatic in tasting the juice of it at khetari. Ramcandra and his two brothers also accompanied them. In the mean time Sri Vyasa Chakravarty came to join them and they together used to spend their time there. One day Sri Vyasa badly criticised some points which greatly hurt Ramacandra and his brothers. He crossed Ramachandra about the real meaning of Parakiya Tatta and told them that from them he had heard that Parakiya Vajana could be found in Swakiya Vajana. What would be its real meaning. Ramcandra replied him that Sri Vyasa could not understand his prabhu. He with his brothers began to think anxiously that what would be its answer. They all the time began thinking about the solution and the person from whom they could get the right solution. While thinking for a long time they wrote a letter to Sri Jiva. They began to think of a bearer who would take the letter with him to Vrindavana and to give it to Sri Jiva Gosvami. They found Rai Vasanta who was a devoted Vagavata and very eagerly wanted to visit Vrindavana. They delivered the letters to Sri Jiva Gosvami and his companions. Rai reaching Vrindavana gave the letters to Sri Jiva Gosvami. Then he gave the letters to the companies of Sri Jiva and told them everything elaborately what had happened there. After a few days Gosvami gave a reply to Sri Nivasa. Sri Jiva Gosvami wrote the letter criticising Vyasa and wanted to know where Vyas recently had remained. He also wrote "I do not understand why Acharya had asked me about Vyasa. I am under his favour and his opinion is my opinion." From the letter it could be realized that the gain which could be got from Sadhana, depended upon the nature of Sadhana one had been performing. Sri Gosvami Krsnadasa had discussed this tattva in his book. In his opinion, if one worshipped for a particular motive in Vrja, one could reach his goal and could get the favour of Krsna. Sri Jiva Gosvami formerly wrote a letter to Sri Nivasa. When Rai Vasanta reached Vrindavana, Sri Jiva Gosvami asked him about Sri Nivasa. Sri Rai Vasanta made him acquainted with all the news of Sri Nivasa. Sri Jiva sent a letter for Sri Nivasa who by getting it touched it by his head. After reading the letter Prabhu understood everything and began to weep. From there Rai came to Gauda and Ramcandra and his companions became very glad to get their letters. When Ramcandra asked Rai what was the purpose of this letter, Rai replied that the letter was written on comment of Sarma. Rai said that while Gosvami heard the reason of sending the letter he opined that there was no other person but Sarma who could comment in this way. No Vaisnava devotee could dare to ask such type of questions. Only a brahmin pandit could do that. Having heard about the letter the king was overwhelmed with joy and was in a state of ecstasy. He began to shed tears and out of ecstasy he fell to the ground and cried loudly by holding the feet of Ramacandra. Ramcandra lifted him from the ground and embraced him and began to weep loudly by throwing his hands round the king's neck. Ramacandra thanked him for his good luck because he had got favour of his prabhu. The king most humbly told Ramacandra that he only depended upon the favour of the latter because from him he was able to know so much beautiful theories and events of Vaisnava philosophy. Ramcandra warned him by saying that he should keep all the things in his own mind and should not disclose them to others. Ramcandra also advised the king that he should give up worldly activities and should try to absorb in this philosophical theories. One could

not attain anything from worldly activities. The king then requested Ramacandra to make him acquainted with the episode of the meeting of Vatta Gosvami with Mahaprabhu, Ramchandra told him that this episode had been written in the Sri Caitanya Caritamrita when Mahaprabhu had been visiting the holy places of South India. The episode of pilgrimage to South India can be found in the ninth chapter of the middle position of the above-mentioned book. One Venkata Vatta, a devout Vaisnava cordially invited Mahaprabhu to his place. While Mahaprabhu reached his house, Venkata washed Mahaprabhu's feet with water and he and his family drank that water as carana-mrita. While visiting the holy places of South India, Mahaprabhu accidentally went to visit Sri Rangakshtra. There was a man named Tailanga Viparaja better known as Trimalla Vatta of a brahmin society. After finishing his bath at noon, Mahaprabhu with his companions came to visit the house of Trimalla Vatta and the Brahmin by coming in touch with the Vaisnava group became overwhelmed in happiness. He washed the feet of Mahaprabhu and drank the water as carnamrita with all the members of his family. He completely surrendered to the grace of Mahaprabhu. Prabhu got some pleasure there and spent a few more days in his house. Mahaprabhu used to beg Viksha from him. While Mahaprabhu finished his eating, Trimalla Vatta took the remnants of his food and ate gladly with all the members of his family. He offered Mahaprabhu betel-leaf and humbly requested him to stay in his place during the four months of the rainy season as it had been difficult for Prabhu to go on a pilgrimage in the rainy season. Prabhu gladly agreed to his request which very much pleased Vatta and his family members. During the period of Prabhu's staying there, Malla most sincerely and carefully nursed him. Prabhu spent most gladly these four months in his house by taking bath in the Kaveri river, visiting the temple of Rauganatha and singing and dancing with his companions. The little son Venkata, Sri Gopala Vatta most sincerely and devotedly nursed Mahaprabhu this time. His father finding him a sincere devotee, engaged him in this task. Gopala's sincere duties towards Prabhu were beyond any saying. The boy had a fair complexion and had enough knowledge. He spoke very gently and was very graceful in looking. His arms were long reaching down to the knees, naval was deep and he was very gentle in his nature. His eyes were looked like petals of lotus and his chest was broad. His palms and feet were red in colour. He used to do every task before Prabhu told him to do this or that. Prabhu was very much impressed to find him so dutiful. Prabhu was so satisfied by his nursing that he favoured his whole family along with the servants and maid servants. One day while Mahaprabhu was taking rest, Sri Vatta Goswami was massaging his feet. Being fully satisfied by their massaging, Mahaprabhu told some thing to the boy confidentially. While Prabhu addressed him as a confidante of Sri Radha, Vatta addressed him as Vrajendranandana himself who this time appeared taking the origin of Radha and who by giving up the blue colour of Krsna appeared in the golden colour. While talking about all these things, they both absorbed in ecstasy. Returning back to their senses, Prabhu advised him that he should take care of his parents for some days and then he should go to Vrindavana where he could meet Rupa and Sanatana and would get much pleasure there.

Mahaprabhu gifted him a Kaupina (a small piece of loin cloth worn after the fashion of a suspensor by Indian ascetics) and a bahirvasa (a thin-accar for the upper body). Gopala took these with reverence by touching them by his head and bowed to the feet of Mahaprabhu by stretching himself on the ground. Prabhu lifted him and embraced him in his bosom. He directed him some important things and told him to take them as his order he told him that a brahmin youngman would come to Vrindavana from Gauda whose name was Sri Nivasa who was empowered by Mahaprabhu, Gopala should hand over this kaupina and bahirvasa to him and should give him one lac books and should send him back to Gauda. Gopala must tell Rupa Sanatana to give Sri Nivasa the book Vrja Vilasa and should tell them that he was also empowered by Mahaprabhu. Vatta at once agreed to obey his order and bowed to his feet. Prabhu also advised him that he would return back to here very soon after completing his South India tour and that time Vatta would go to Vrindavana. Prabhu assured him that he would send one asana (anything used for sitting upon) and one dora (athread a holy one) to him. He would sit on the Asana and wear the dora round his neck and took Sri Nivasa into his confidence. Gopala Vatta concealed all the things given to him by Mahaprabhu in a hiding place with utmost care. Sri Vatta Goswami went to Vrindavana and met Sri Rupa Sanatana and remained with them. Sri Kaviraj Goswami described all these things in his book Sri Caitanya Caritamrita. So Sri Gopal Vatta was one of the most significant branches of

Mahaprabhu. Sri Gosvami kaviraj wrote in his book the hymns praising Sri Vatta Gosvami who had great devotion for Hari and who had no interest in riches. Kaviraj Gosvami spoke highly of Gopala Vatta who always used to shed tears in the name Krsna he began to sweat when dancing in samkirtana and he used to sing always Hare Krsna nama. Kaviraj Gosvami tried to prove that famous Sri Guna manjari, the confidante of Sri Radha in Vrndavana and Sri Goplala Vatta were the same features. To emancipate the mankind of the kaliyuga, he appeared in this world to distribute prema rasa to all. The hymns which Kaviraj Gosvami had written in his book would help to expel darkness. Those who read them sincerely and devotedly was sure to be included in the group of confidantes of Radha and sure to get the blessing of Radha Krsna. Sanatana Gosvami in his book Harivakti Vilasa and exposed everything of Gopala Vatta. Gosvami in his book Vaisnava Torani said that Gopala Vatta and Raghunath Dasa were specially favoured by Radha and Krsna. If these two great devotees gave shelter to anybody, he was sure to succeed in his spiritual life. Ramacandra wanted the give to proof of this assumption very carefully. He described another topic to the king which has been mentioned in karna Rasayana. It says that if anyone nourished any reverse impression about these three great devotees, one should be guilty of a lot of vices. The meaning of this comment would be clear only to one who knew Sanatana Gosvami and got kind love from him, to one who had a good friendly relation with Sri Rupa who had no other than Sri Radha Ramana in his mind and to one who would be inclined to worship Gopala Vatta who accompanied always Rupa Sanatana in Vrndavana. Now Rama Candra told him about the promise of prabhu which helped one to forget all the wiseries. He cited hymns from Navaratna and advised the king to take all these hymns in his heart seriously. The king was very glad to hear this. For this purpose Yadunandana Dasa wrote Karnananda which tried to enhance the devotional spirit of mankind.



## THE SIXTH EXTRACT

This extract begins with the names of Mahaprabhu, Nityananda, Advaita Candra and all the devotees of Sri Gauranga. Now this extract is going to explain the promise of prabhu which helps to forget all worldly miseries. This is quoted from the karna rasayana. To fulfil the intention of preaching the pure Vrjaleela in Gauda Mahaprabhu empowered Sri Rupa in this task. With the help of this power from prabhu Sri Rupa wrote a book. Sri Gauranga also empowered the desire to worship the feet of Mahaprabhu who was then in Nilacala. Sri Nivasa by giving up all attractions started for Nilacala. But on his way to Nilacala, he was informed of the news that Mahaprabhu had disappeared from the world. Hearing this heart-broken news, Sri Nivasa at once fainted on the ground and sank in deep misery. At this state of mind he sometimes got back his sense, sometimes fainted again and sometimes began to cry loudly. Mahaprabhu having seen the misery of his devoted disciple, appeared before Sri Nivasa and consoled him by putting his leg on his head. He gently and sweetly advised Sri Nivasa to check himself and so to Vrindavana to meet Sri Rupa Sanatana there who had already finished his book Radha Krsna Leela. He ordered Sri Nivasa to go to Gauda with those books and preached their sayings there. Sri Nivasa being ordered by Prabhu at once started for Vrindavana. He was overwhelmed with joy by the natural beauty of that place. From there he went to Mathuramandala and was informed of the news of disappearance of the two renowned brothers. Sri Nivasa at once threw himself on the ground and cried out loudly. He miserably repented that there was no necessity of his own life as he did not have the company of the two brothers. Having settled his mind, he fainted under the tree. Seeing him grievously heart-broken. The two brothers out of sympathy appeared before him and put their feet upon the head of Sri Nivasa. They gladly told Sri Nivasa that the whole mankind including poor, mean and misery-stricken might be able to achieve salvation by the help of the kindness of Sri Nivasa. They advised him to give up the sorrow and at once go to Sri Vatta Gosvami to take refuge in his feet. They also advised him to get himself initiated to Gopala Vatta. From there he should go to Gauda taking the books with him and to help the misery-stricken mankind to attain salvation. At once he obeyed the order and went to Vrindavana where he met Sri Gopala Vatta. He fell to the ground and took the feet of Vatta Gosvami on his head. He humbly requested Vatta Gosvami to favour him. He reported everything to him what Sri Rupa and Sanatana had ordered him to do, Hearing this Vatta Gosvami began to shed tears of joy. He most cordially accepted Sri Nivasa in to his confidence and thanked Mahaprabhu for his gift i.e. sending of Sri Nivasa to him. He showed Sri Nivasa the original handwriting of Mahaprabhu which he had kept with him for Sri Nivasa and the Asana and the dora sent to him by Mahaprabhu. Now he advised Sri Nivasa to sit on the Asana. He then gave him diksha and the hymns of worship. He also taught him the lessons of the books. Gradually Sri Nivasa became qualified in the books which was highly appreciated by all the Gosvami's there. Sri Jiva ordered Sri Nivasa to go to Gauda. Sri Jiva told him that it was the order of Mahaprabhu who had already sent a letter from Sri Nilachalato Sri Rupa in this connection. Sri Jiva reported him that receiving the letter Sri Jiva's Prabhu began to weep because it was his assumption that he would not be able to meet Sri Nivasa who was an embodiment of pure love. Sri Jiva Gosvami ordered Sri Nivasa to go to Gauda with the books. But Sri Nivasa most humbly expressed his intention that when he was with Mahaprabhu, he cherished the desires of living in Vrindavana and of serving prabhu. So he did not want to go to Gauda. He said that as it was the order of his Guru which he must obey by going to Gauda but he prayed for a favour from Sri Jiva another Gosvami that he wanted that who would come in contact with him was sure to attain the grace of Radha Krsna. He was determined that he would not go to Gauda until the required favour would be fulfilled. Listening to this, Jiva Goswami was full of ecstatic joy. He and all the Gosvamis gathered in the temple of Lord Govinda and began to pray to him. Sri Vatta Gosvami, Sri Dasa Gosvami, Sri Jiva Gosvami, Vatta Raghunath, Loknath Gosvami and Vugarva Thakura-all of them prayed for a long time to Govinda. Sri Govinda became satisfied by their prayer and told them that he had himself taken the semblance of Sri Gauranga in Gauda to taste the juice of Radha Krsna Leela and had swept the people there by the wave of divine love. He himself created Sri Nivasa out of this love.

So Sri Nivasa's request would must be fulfilled by him. The Gosvamis heard the nectar-like order from the moon-like mouth of Sri Govinda to send Sri Nivasa to Gauda with the books, Sri Nivasa in ecstatic joy began to weep by lying on the ground. The Gosvamis were also overwhelmed with divine pleasure. Sri Nivasa out of ecstatic joy had described the moon like face of Sri Govinda in highly ornamental language. Listening to

the description, all of them wept in joy. Sri Nivasa bowed to the feet of Sri Jiva. Then he embraced some of them and some bowed to the feet of Sri Nivasa. After that the priest of Sri Krsna, Adhikari Gosvami gladly lay Govinda on the bed and gave the garland of Govinda to Sri Nivasa. All the Gosvamis put it round his neck which greatly pleased Sri Nivasa. They then dined together the scraps of food first of all offered to Govinda. They took betel-leaves and Tulimala and returned to their own house. Next day while they gathered, they advised Sri Nivasa to go to Gauda with the books. Sri Vatta Goswami brought the kaupina and the babirvasa from his room and gave these to Sri Nivasa and told everybody that when Mahaprabhu had met Vatta in South India he ordered him to give this kaupina and the bahirvasa to Sri Nivasa when the latter would come to Vrndavana. Mahaprabhu also advised him to inform Sri Nivasa that he should obey the order of Sri Vatta taking it in his mind that it was the order of Mahaprabhu himself. Sri Vatta had informed everything to Rupa and Sanatana who became very glad to hear this. Then all the Gosvamis gladly gave permission to Sri Nivasa to return back to Gauda. Prabhu Sri Nivasa began to describe Sri Vatta Gosvami as an embodiment of Sri Guan Manjari, a confidante of Sri Radhika in some lyrics written by himself. The Gosvamis were all enchanted to listen to the lyrics. Sri Dasa Gosvami being highly impressed took him in his lap and began to soak his body with the tears of joy. He told Sri Nivasa that only to meet him he had come to Sri kundu and would not yet leave this place. As he was greatly shocked by the disappearance of Rupa and Sanatana, he had no consolation in his mind. But now his misery had gone away to a great extent by the presence of Sri Nivasa who was in his opinion, a highly fortunate person. He openly declared that to see Sri Nivasa, he could regain the place which he had lost since the disappearance of those two brothers. He showed Sri Nivasa the Danda (a stick) and the Govardhana Sila used by prabhu and the other things which had since been kept for Sri Nivasa such as the original handwriting of Mahaprabhu, the books of Rupa Sanatana etc, he confessed that for Sri Nivasa, they could hear the nectar-like order of Sri Govinda. It was Sri Nivasa for whom Rupa Sanatana had left their orders before their disappearance and it washed for whom all of them were waiting so long. Sri Vatta Gosvami with the help of Sri Dasa Gosvami handed over to Sri Nivasa the kaupina and babirvasa given by Mahaprabhu and the offered garland of Sri Govinda. At the same time he offered him the idol of Sri Vamsivadana salagrama most gladly. Then they blessed him in the name of Sri Radha Govinda and Rupa Sanatana. Then Sri Nivasa worshipped the feet of his Guru, took the permission from all of them and showed his reverence to all the Vrajavasis and started for Gauda taking the books with him. The Gosvamis with the hundreds of Vrajavasis followed Sri Nivasa. While following Sri Nivasa a little more than two miles of the way they began to repent to the providence that why he took Sri Nivasa away from them. The poet gave a heart broken description of the separation of Sri Nivasa with the Vrajavasis. Even the animals and birds of Vraja also cried in his separation. But after a while they controlled themselves and directed prabhu Sri Nivasa to start for Gauda happily. While they were returning to Vrndavana, they started crying in their way. All these descriptions are to be found in the book prem Vilasa. Sri Nityananda Dasa who wrote and published this book as per order of Sri Janhava. Prabhu Nivasa reached Gauda with the books and that time he favoured the king. Ramcandra said to the king that he had already wrote two lyrics in which he tried to narrate the way by which Sri Nivasa had kept his promise by giving favour to the king. Ramcandra advised the king that as he was a fortunate man that he had got the favour of his prabhu, he should whole heartedly worship the feet of his Prabhu Ramcandra gave the king many lessons for two months. The king was highly satisfied. He offered a village as a gift to his Guru Ramcandra and bowed to him by throwing himself on the feet of Ramacandra. The poet, Yadunandana paid his heartiest homage to the feet of Ramcandra from who the king learnt many lessons of Vaisnava treatises. He prayed to prabhu Sri Nivasa to give him a shelter under his feet. He wished he could be his dog who would love to eat the remnants of his food in the hope that one day Prabhu would favour him. He wished he could be one of the servants of Prabhu for the whole term of his life. He addressed prabhu as the deliverer of sinners and prayed to him to deliver him from damnation. He said that there was none but prabhu o whom he could depend for his salvation. He wished that in his future birth he wanted to be one of the servants of prabhu. He confessed that being an ignorant person, he knew nothing about the methods of worship. Though he had no capacity of describing the wonderful Leelas of Krsna and the devotees of Krsna. Yet he prayed to prabhu to forgive him for his inefficiency. He began to speak of himself and of the completion of his book, he lived at Bundhaipara on the bank of the Janhaba river with his wife. At the age of 29 years by taking the lotus-like feet of his prabhu on his head in the month of Vaishakh and in the day of the full moon he had finished his book. He being Yadunath Dasa who is a servant of a servant of Sri Krsna Caitanya prabhu wrote the book which pleased

Thakurani who kept the name of the book as karnananda. Srimati with her confidantes read the book and she was overwhelmed with ecstasy and began to shed tears of joy. She put her head on the head of Yadunandana and with a smile said to him that he through his book gave her much pleasure. Addressing him as her son, requested him to tell her something about Kaviraj and his community and Chakravarty and his community. The poet firstly prayed to his Guru and asked his favour in this task. As per order of his prabhu he narrated the overmentioned topics. He wrote that there were eight Kavirajas and six Chakravartys. Firstly he would explain the topic about eight Kavirajas and secondly he would explain the topic about the six Chakravartys. The eldest among the eight Kavirajas was Sri Ramacandra Kaviraja who had become famous in this world. His brother was Sri Kaviraja Govinda who had a fine character. Then came Sri Karnapura Kayiraja Thakur, Sri Nrisinha Kaviraja Thakur who was famous for his methods of worship, Sri Vagawana Kaviraja who knew nothing but the grace of Prabhu, Sri Vallavidasa Kaviraja who was a man of purely divine character, Sri Gopiramana Kaviraj and Kavirja Sri Gokulananda. Now he described the other branches of the main Kaviraja community. Kaviraja Dibyasinha was the son of Sri Govinda was regarded to be a mad bumble-bee flying on the lotus-like feet of prabhu. Sri Vasudeva Kaviraja Dasa Vanamali was very eager to do good to mankind. Kaviraja Diurgadasa always wished to eat remnants of food eaten by the Vaisnavas. Kaviraja Thakur was a man full of divine love. His brother Sri Nemaï Kaviraja had nothing to do except serving the feet of prabhu. Shyama Dasa Kaviraja was his step-brother who was a very scholarly man. Sri Narayana Kaviraja was the brother of Nrismha. Sri Vallavi Kaviraja had two brothers Sri Ramadasa Kaviraja Thakur and Kaviraja Gopaladasa. Here the poet had mentioned the twenty nine names of t

he kaviraja community whose names always created the feeling of love in the minds of everybody. Now he presented the names of the six Chakravartys. The most famous among the six Chakravartys was Sri Govinda Chakravarty. He always used to engage himself in worshipping prabhu. He now spoke of the two brother-in-law of prabhu who were very efficient in the method of worship. They were Sri Shyamadasa Chakravarty Thakur and Ramcandra Chakravarty. Another Chakravarty was Chakravarty Vyasa who lived at Visnupura. Then the names came as RamaKrsna Chakravarty Thakur and Sri Gokulananda Chakravarty who also loved to serve the Vaisnavas. There were other Chakravartys of the six Chakravarty community-Maharaj Chakravarty Sri Vira Hamvira who was a great devotee of prabhu, Sril Dasa Chakravarty who had Harinama in his tongue all the time, Ramachandra Chakravarty, Sri Radha Vallava Chakravarty, Sril Rupaghataka Chakravarty and Chakravarty Thakurer Thakur. The poet had given the twelve names of the Chakravarty community. Prabhu worshipped the feet of all these parama Vagavatas and took great pleasure in hearing history of these two communities. As Srimati also took great pleasure in hearing all these, the poet thought that his book karnananda was a successful one. With the blessing of Srimati, Yadunandana wrote the book Karnananda.

## THE SEVENTH EXTRACT

This extract begins with the names of Mahaprabhu, the deliverer of distressed mankind Sri Nityananda, the symbol of kindness, Sita Natha, Advaita, Isvara and Srivasa, the companions of prabhu, Sri Swarup Damodora, Ramananda, the mine of premarasa, Sanatana, deliverer of sinners, Sri Gopala Vatta, Sri Raghunath Vatta, Sri Dasa Gosvami, Sri Jiva Gosvami, Sri Acharya prabhu, the ocean of kindness, Ramcandra and his two brothers Sri Vaisnava Gosvami. The poet appealed to the listerness to listen to it attentively. Having listened to the book, Prabhu felt very satisfied and blessed him kind-heartedly. Srimati addressed him as her son and relieved him as already he had got the favour of prabhu. The poet, Yadunandana requested humbly to Prabhu to release him from a doubt which he had long been cultivating in his mind. Prabhu agreed to do this and asked him about his doubt. Nityananda Dasa in his prema vilasa wrote as per order of Janhava about the character of prabhu. When prabhu was on the way to Gauda with the books some bandits mistakenly stole the books. When Gosvami heard this, he became very much dis-heartened. Sri Dasa Gosvami and Sri Kaviraj Gosvami both hurriedly came to Sri kunda. When they heard the missing of the books, Dasa Gosvami threw himself in to the water of the Sri kunda in grief. As the grief was un bearable, Sri Kaviraj Gosvami died before the death of Sri Dasa Gosvami. Here liay the doubt of the poet because he had already read all the books by Kaviraj Gosvami where he had written about Raghunath Dasa "Late Sri Raghunath Dasa". How it could be possible that kaviraj died before the death of Raghunath. Listening to him Thakurani sweetly told him that formerly Ramacandra had asked the same question to prabhu and the reply of prabhu had satisfied Ramcandra which she also overheard at that tike. She reported him that prabhu had been saying to Ramcandra that Raghunath was a man of strict principles and was determined to keep his promise. The separation of Sri Rupa Gosvami so dis-hearted Dasa Gosvami that he used to spend his days on the bank of the Radha kunda as a blind man and all the time kept himself in thinking of his own death. In the mean time he got the news of missing of the books. This is completely broke him. He began to repent by crying loudly. Being in patient, Gosvami attained him desired death. The people of the Radha Kunda becam every sad. This incident geatly made Rupa Sanatana anxious who after thinking of the promise uttered by Raghunatha, told kaviraja the importance of the incident. They said that it was for this book, Mahaprabhu had sent his writing, ordering them to hand it over to Sri Nivasa, that it was for this book, Mahabrabhu had sent his writing ordering them to hard it over to Sri Nivasa, that it was for this book that Mahaprabhu had empowered Sri Rupa for writing this book and that it was for this book he also had empowered Sri Nivasa to preach the lessons of this book of Gauda. So it was the order of Mahaprabhu himself which could not be endangered by any living being in this world. So they advised Kaviraj Gosvami to give up all his miseries and repentances for the books which were sure to be recovered again. They also advised him to attend and to look after Raghunath sincerely for a few days and then he again could be included in the group of the companions of Raupa Sanatana. As per order of the two brothers, kaviraj again regained his life. After this all the deities in the sky began to think of the promise of Raghunath which, in their opinion, could not be violated by any one in this world. He promised that he would eat kshira (a milk prepatation), made in Vraja, would wear the leaves of trees of Vraja and by living in Sri kunda of Giri Govardhana, he could succeed in destroying his own pride. He also promised that he must die the bank of the Radhakunda. He would leave behind him Sril Jiva, Sri Krsnadasa and Lokanatha Gosvami. Suddenly there came an oracle from the sky addressing Kaviraja that he must get the news of the recovery of the book. The oracle of the deities and the order of the two brothers helped Krsnadasa to regain his life as an omniscient saint. Kaviraja in his book caritamrita wrote about the ecstatic condition of Mahaprabhu in his meditation when Mahaprabhu had viewed the 'Jalakeli Leela' of Krsna and Radha in the Yamuna river where as Swarupa and others became anxious about Mahaprabhu. They got the news of Mahaprabhu from a fisherman. They atonce hurried to the bank of the river and found prabhu in half-died condition. They began to sing harinama loudlu into his ears and gradually Mahaprabhu got back his senses. The opinion of the poet was that only an omniscient saint like Kaviraja could describe the in ward and outward conditions of Mahaprabhu. Listening to all these incidents Ramcandra threw himself on the ground and bowed to the feet of prabhu, prabhu, placing his leg on the head of ramacandra gladly took him in his bosom and advised him to keep all these things in his heart. Then prabhu went on saying that Ramcandra was his most favourite and faithful disciple prabhu said satisfactorily that he who would worship like Ramcandra, must obtain favour of prabhu. Ramacandra was ever grateful to prabhu as he came to know from him that Raghunath was the same empodiment of Sri Rupa. The poet had been listening all these things

from Srimati which highly satisfied him. He addressed to the listeners that it was the blessing and kindness of his Isvari that he was able to find out a solution of his doubt. Now he bowed to the devoted companions of Sri Acharya prabhu and requested them to fulfil his intentions for he knew that only their blessings could help a person to attain pure devotion and love for God. He wanted to get the most cherishable companies of Sri Rupa Sanatana and Sri Krsna Caitanya prabhu and Acharya prabhu. He paid his heartiest homage to the feet of Sri Hemlata, the daughter of Sri Acharya prabhu who was a Kalpavalli (a paradisaical creeper) of devotional love as ever created by the providence. By holding the lotus - like feet of Sri Hemlata on his head, he, Yadunandanadasa completed his book, Karnananda.