

NAME	SOURCE
A. 1. ABHAYACARAN DE, BHAKTIVEDANTA SWAMI PRABHUPADA	
A. 2. ABHAYA DEVI	GVA
A. 3. ABHIMANYU SAMANTA SINGARA MAHAPATRA	GVA
A. 4. ABHIRAMA DASA	GVA
A. 5. ABHIRAMA DASA	GVA
A. 6. ABHIRAMA GOSVAMI, ABHIRAMA GOPAL THAKURA GPC, CCU, GVA	
A. 7. ABDUR RAHIM KHAN	GVA
A. 8. ACARYA CANDRA	CCU, GVA
A. 9. ACARYA RATNA	CCU, GVA
A.10. ACYUTA	GVA
A.11. ACYUTA	GVA
A.12. ACYUTA PANDITA	GVA
A.13. ACYUTANANDA PATTANAYAKA	GVA
A.14. ACYUTANANDA GPC, CCU, GVA	
A.15. ACYUTANANDA	CCU, BMO
A.16. ACYUTANANDA RAJA	GVA
A.17. ADVAITA (ACARYA PRABHU) GPC, CCU, GVA	
A.18. ADVAITADASA BABAJI	GVJ
A.19. AFJAL ALI	GVA
A.20. AGALA PAGALA	GVA
A.21. AGARWALI	GVA
A.22. AGATA	GVA
A.23. AGRADASA	GVA
A.24. AHAMMAD BEG	GVA
A.25. AKINCANA DASA	GVA
A.26. AKINCANA DASA	GVA
A.27. AKINCANA KRSNADASA	GVA
A.28. AKRURA	CCU, GVA
A.29. AKRURA	GVA
A.30. AKRURA	GVA
A.31. AKRURA	GVA
A.32. AKRURA	GVA
A.33. AKRURA	GVA
A.34. AKRURA	GVA

A.35.	AKBAR SHAH	GVA
A.36.	ALAM	GVA
A.37.	ALAOL SAHEB, SAIYAD	GVA
A.38.	ALI MAHAMMAD	GVA
A.39.	ALI RAJA	GVA
A.40.	AMOGHA PANDITA	
	BMO, CCU, GVA	
A.41.	AMAN	GVA
A.42.	AMULYADHANA RAYA BHATTA	GVA
A.43.	ANANDA	GVA
A.44.	ANANDACAND	GVA
A.45.	ANANDACANDRA VIDYAVAGISA	GVA
A.46.	ANANDA DASA	GVA
A.47.	ANANDA DASA	GVA
A.48.	ANANDA PURI	GVA
A.49.	ANANDANANDA	GVA
A.50.	ANANDARAMA LALA	GVA
A.51.	ANANDI	GVA
A.52.	ANANGABHIMADEVA (Second)	GVA
A.53.	ANANTA	GVA
A.54.	ANANTA	
	BMO, CCU, GVA	
A.55.	ANANTA (Sisu Ananta)	BMO
A.56.	ANANTA ACARYA	CCU
A.57.	ANANTA ACARYA	CCU, GVA
A.58.	ANANTA ACARYA	GVA
A.59.	ANANTA CATTARAJA (CATTOPADHYAYA) KANTHAVARANA	CCU, GVA
A.60.	ANANTA DASA	CCU
A.61.	ANANTA DASA	GVA
A.62.	ANANTA PANDITA	CCU, GVA
A.63.	ANANTA PURI	GVA
A.64.	ANANTA RAYA	GVA
A.65.	ANANTAVARMAN CODAGANGADEVA	GVA
A.66.	ANIRUDDHA	GVA
A.67.	ANUBHAYANANDA	CCU, GVA
A.68.	ANUKULA CAKRAVARTI	GVA
A.69.	ANUPAMA (VALLABHA)	CCU, GVA
A.70.	ANUPANARAYANA	GVA
A.71.	ARJUNA VISVASA	GVA
A.72.	ARJUNI	GVA

A.73.	ASARA PURI	CCU
A.74.	ASRAMI UPENDRA	GVA
A.75.	ASTA GOSWAMI	GVA
A.76.	ASTA KAVIRAJA	GVA
A.77.	ASTA PRADHANA MAHANTA	GVA
A.78.	ATMARAMA DASA	GVA
A.79.	ATMARAMA DASA	GVA
A.80.	ATMARAMA DASA	GVA
A.81.	ATULACANDRA CAMPATI	GVA
A.82.	ATULAKRSNA GOSWAMI	GVA
A.83.	AULA MANOHARA DASA	GVA
A.84.	AULIYA THAKURA	GVA

A. 1. ABHAYACARAN DE (Prabhupada) :

A. 2. ABHAYA DEVI;

She was the maternal grandmother of Locanadasa, the author of Sri Caitanyamangala. (See also Locanadasa)

A. 3. ABHIMANYU SAMANTA SINGARA MAHAPATRA;

He was born in Baliagrama in Cuttack (Orissa), in the year 1679 Saka (1757 A.D.). He composed a poetic masterpiece in the Oriya language entitled Vidagdhacintamani. This literary work describes various pastimes of Lord Krsna in ninety-six prosodical styles.

A. 4. ABHIRAMA DASA;

He wrote two booklets entitled Pataparyatana and Abhirama Thakurera Sakha Nirnaya. No autobiographical information about the author is available from the above two books other than the following excerpt:

"Remembering the lotus feet of Sri Ratne svara, Abhirama Dasa wrote this in brief." He summarized the book entitled Pata nirnaya and used it as the base for his own book Pataparyatana. In that work Abhirama states as follows: "I have written this summary taking information from the book Pata nirnaya which covers the same subject matter in great detail. Thus ends the book Pata paryatana compiled by Abhirama Dasa." The book Pata nirnaya is still unpublished, although it was printed by Amvikacarana Brahmachari in the Sahitya Parisat Patrika. A study of this work would reveal many details regarding Vaisnava temples and devotees.

A 5. ABHIRAMA DASA;

He wrote Govindavijaya and Krsnamangala. (See Bangiya Sahitya Sevaka)

A 6. ABHIRAMA GOSWAMI, ABHIRAMA GOPALA THAKURA;

He belonged to the lineage of Lord Caitanya. In Ramalila he was Bharata, in Krsnalila he was Sridama sakha, and in Gauralila one of the twelve Gopalas. A close associate of Nityananda Prabhu, Abhirama Goswami was also known as "Ramadasa", "Rama", "Abhirama Thakura", etc. His Sripata is located at Khanakula Krsnanagar in the Hugli district. Malini Devi was his wife.

In a state of loving ecstasy Abhirama lifted a huge log, which would ordinarily have taken sixteen people to lift, and held it as a

flute.

(According to Bhaktiratnakara 4.123, It would have taken 100 people to lift it)

It has been said that Abhirama was so spiritually powerful that whenever he offered his humble obeisances to the Deity or Salagrama, the latter would crack. By offering his obeisances to the seven sons of Nityananda Prabhu, Abhirama killed them all. Later when Virabhadra Goswami was born, he was able to survive Abhirama's pranama. In great joy Abhirama acknowledged Virabhadra as the second embodiment of Lord Gauranga, which he also mentioned in his own writing entitled Sri Virabhadrastaka: "Soyan prasidatu Harih kila Virabhadra."

Mother Ganga was also glorified in the same way by Abhirama in his Gangastotra (6): "I, Sridama sakha, am moving all over the earth to find that object which can withstand my obeisances. But my dear Mother Ganga! After I offered you obeisances twelve times and you still remained unharmed and smiling, only then did I become aware of your extraordinary spiritual wealth."

Abhirama always carried a cane named "Jayamangala". Anyone who was fortunate enough to be touched by it was blessed with the wealth of divine love. Srinivasa Acarya received such a benediction. Abhirama liberated great numbers of pasandis. In the Pata Paryatana it is stated that even the most

notorious pasandi trembled in fear at the sight of Abhirama.

It has been said that since the time of Krsna's appearance Sridama sakha never took birth again, but wandered about in that same form. Later he met Nityananda Prabhu in Vrndavana. In the unpublished work of Vrndavana dasa Thakura entitled Ai saryamrta Kavya (109 111) it is explained that during the Dvapara Yuga, at the time of Vrajalila, Nityananda Prabhu brought Sridama, in his subtle body, out of a mountain cave and took him to Navadvipa, where Nityananda revealed to Sridama the truths regarding Gauralila. But the following extract from Bhaktiratnakara (4.105 108) says: Abhirama incarnated in the house of a brahmana in order to liberate the fallen jivas. He was erudite in all scriptures, extremely charming, and expert in the art of dancing, vocal and instrumental music. Submitting to the desire of Nityananda Prabhu, he married an extremely qualified girl named Malini, the daughter of a scholarly brahmana.

In most Vaisnava books Abhirama and Ramadasa are mentioned as one and the same person. But the late Jagadvandu Bhadra states, "The late Jagadisvara

Gupta mentions Ramadasa as another name of Abhirama; the fact is not so.

*****It is explained in the book Abhiramalilamrta that Lord Gauranga requested Abhirama Gupta should be brought from Vrndavana to Navadvipa when Abhirama instead of accompanying Lord Gauranga, revealed the image of Ramadasa

generating his force.***** Then Abhirama accompanied Lord Gauranga to Navadvipa where he captivated the world with his dancing, kirtana, and taming of the pasandis. *****Ramadasa, the svarupa of Abhirama, belonged to Sri Nityananda sakha, and Abhirama himself belonged to Sri Caitanya sakha (Gaurap adatarangini P. 21). Abhirama wrote Sri Virabhadrastaka and Sri Gangastotra.

Bhaktiratnakara informs that Abhirama, *****while in a dreaming state, lifted the Deity Sri Sri Gopinatha from beneath the earth at Khanakula Krsnanagar and installed it there. The site from which the deity was lifted is known as "Ramakunda" (B haktiratnakara 4.118). He is said to have established the Balimatha at Puri. Abhirama died on the seventh day of the dark fortnight of Vaisaka. BMO p.121 mentions two other unpublished works which give biographical information on Abhirama entitled Abhiramapatala and Abhiramabandana.

A 7. ABDUR RAHIM KHAN:

A Muslim Vaisnava poet. (See Bangiya Sahitya Sevaka)

A 8. ACARYA CANDRA:

He was a close associate of Nityananda Prabhu. (See CBh 3.5.749). Also refer to Vaisnava Vandana of Jiva Goswami, Devakinandana, and Vrndavanadasa for details.

A 9. ACARYA RATNA:

GVA explains that Acarya Ratna (also known as Candrasekhar Acarya) married the sister of Lord Caitanya's mother. However in the Vaisnava Vandana of Jiva Goswami, Devakinandana, and Vrndavanadasa it is said that Acarya Ratna is not Candrasekhar A carya and gives biographical details on the former. (See also "Candrasekhar Acarya").

A.10. ACYUTA:

A disciple of Rasikananda Prabhu. (See Rasikamangala Pascima 14.108)

A.11. ACYUTA:

A disciple of Rasikananda Prabhu. (See Rasikamangala Pascima 14.123)

A.12. ACYUTA PANDITA:

According to the Pata Paryatana of Sri Abhirama dasa, he was the disciple of Sri Abhirama Goswami. His Sripata was in Kotara.

A.13. ACYUTA PATTANAYAKA:

Father of Rasikananda Prabhu. (Rasikamangala Purva 3.54)

A.14. ACYUTANANDA:

According to GVA he belonged to Lord Caitanya's lineage and was the eldest son of Sri Advaita Prabhu. His Sripata is in Santipura. He was born of Sitadevi in 1426 Saka (1504 A.D.). From his childhood Acyutananda believed

in the divinity of Lord Caitanya and spent many days in Puri relishing the company of the Lord Caitanya. ****The opinion held by Acyuta is unanimously accepted by the Vaisnava community. (CC 1.12.20), (Sakhanirnayamrta 14). According to Gauraganoddesadipika (87 88) Acyuta was the disciple of Gadadhara Pandita Goswami. In earlier incarnations Acyuta was born as Kartikeya and Acyuta Gopi. Acyutananda participated in the festival of Khetari. Following are some references which record Acyuta's close association with Lord Caitanya: CC 1.10.150, 1.12.13, 1.12.20, 1.12.36 and CBh 2.6.40, 2.19.166, 3.1.213 220, 3.4.138 205, 3.10.60.

GPC states that Acyutananda never married. His brother, Krsna Misra, had two sons named Raghunatha and Dolgovinda. The descendants from the family line of Raghunatha still live at Madanagopala Pada in Santipura. Dolgovinda had three sons who migrated to Maldaha and settled there. After several generations this family line produced a highly devout sadhaka named Viracandra Goswami. Viracandra took sannyasa and installed a deity of Lord Caitanya at Katoa. For additional information see: a) Vaisnava Vandana by Jiva Goswami, Devakinandana, and Vrndavanadasa, b) Sri Krsna Caitanya Caritamrtam of Murari Gupta, edited by Mrnalakanti Ghosh, c) Caitanya mangala by Jayananda.

A.15. ACYUTANANDA:

According to Bhakti Movement in Orissa (BMO p. 73 75),

Acyutananda Dasa was a sixteenth century poet who showed versatile genius in writing books on Vaisnava philosophy and religion. He was born in the village Tilkana, situated one mile away from the famous village Nembala (Lembalo), on the bank of the Chitropala (a branch of Mahandi), in the district of Cuttack. According to Udayakahani he was born in 1482 A.D. His father was Dinabandhu Khuntia, and mother Padmavati. From boyhood Acyutananda showed no interest in his studies, and became increasingly indifferent to all worldly affairs as he grew.

Once Dinabandhu, along with his wife and son, went to Puri to pay respect to Lord Jagannatha. At that time Lord Caitanya was present at Puri. One day Dinabandhu and Acyuta went to see the Lord. Upon touching the feet of Lord Caitanya, Acyuta experienced a surge of spiritual energy.

In the Sunya Samhita it is stated that while Acyuta was in Puri with his father, Lord Caitanya advised Sanatana Goswami (not the Sanatana Goswami of the six goswami's, but another from Doligram) to initiate Acyuta. Thus he took initiation in the name of Hari.

However in the Gurubhaktigita another story is related. Once while Acyuta was playing under a banyan tree Lord Caitanya came there in disguise to take rest. The Lord asked Acyuta about his parents and requested to see them. Acyuta conveyed the news to his father, who later came there to meet Lord

Caitanya. At that time the Lord told Dinabandhu that his child should be given Harinama initiation. Dinabandhu thus made preparations for his sons initiation and on the eleventh day of the new moon of Vaisaka Lord Caitanya initiated Achyuta. Afterwards, on the request of Dinabandhu, Lord Caitanya manifested His four armed form. The Lord also told Acyuta that they would meet again at Puri.

According to Sri Caitanya Bhagavata of Iswar Dasa, Achyuta was advised by Sri Krsna to take the paramhansa mantra from Lord Caitanya: "Accept Him as preceptor and propagate the name of Hari." He then left for Puri where he served Caitanya Mahaprabhu.

Regardless of who Achyuta's guru actually was, Lord Caitanya's advent definitely marked a turning point in Achyuta's life. In the Sunya Samhita it is said that Lord Caitanya gave Achyuta cymbals and drums (kola), and taught him the art of tuning, timing, and sense of rhythm.

On the order of Caitanya Mahaprabhu, Achyuta set out on a pilgrimage and returned after a long journey. During that journey Achyuta, being profoundly influenced by Lord Caitanya, formed a Sankirtana (Rahasa) party and preached the name of Sri Krsna in different provinces of India. The account of his Sankirtana party is discussed in an unpublished manuscript called Baranacharita grantha.

Lord Caitanya and Achyuta had a very cordial relationship

and are certainly eternal associates. The description in chapter ten of Sunya Samhita reveals that Achyuta was not only associated with Lord Caitanya during the period mentioned, but he was also a companion in previous births. The story indicates that Sri Krsna informed Sudama that He was going to descend to the earth. Krsna said: "Go thou Sudama, we shall meet again in Kaliyuga. I shall reveal myself in the form of Buddha, and you will bear the name Sundarananda. Later I will manifest in Navadvipa as Sri Caitanya and preach the name of Hari from door to door. At that time you will stay with us, and will be known by the name Achyuta. You will save the cowherd class."

In another passage of Sunya Samhita, Sudama, Subala and others asked Krsna how and when they would meet again. Krsna replied that they would be born as Panchasakhas in the Kaliyuga at Nilacala, and King Prataparudradeva would serve them.

Once Lord Caitanya came to Cuttack and the king desired to perform a religious festival. Lord Caitanya advised the king to bring the Panchasakhas. Thus the Panchasakhas came to Cuttack to join the party and the Lord embraced all of them. In the Chourasi Ajna it is described that Lord Caitanya sat in the Muktimandapa along with His five associates, the king, and Sarvabhauma. The Lord declared that the five associates were the followers of Krsna in every age. The associates replied that they were but five

branches (panca sakha) of one tree. Lord Caitanya called them to his side and asked them to give a demonstration of their occult powers. He handed over the seed of a jackfruit to Jagannatha Dasa, and Acyutananda ripened the fruit.

In the Sri Caitanya Bhagavata it is further stated that Lord Caitanya once asked Achyuta about his writings, and Achyuta told the Lord that he had written many songs and bhajans. In the Gurubhaktigita it is also mentioned that Lord Caitanya advised Achyuta to compose books on rasa. In Anakarsamhita, Acyutananda states that he has written one lakh of padas and padavalis. The renowned scholars, Dr. A. B. Mahanty, claims that he has personally seen 3,000 manuscripts. Achyuta also wrote Samhitas and Upanisads. He was popular in Orissa and known as the Gopala guru. He was the guru of the milkman caste. His Ogalas are very popular amongst his disciples. His famous works are: Sunyasamhita, Sabdabrahmandasamhita, Anakarsamhita, Mahan itya rahasa, Nitya rahasa, Sunya rahasa, Brundarasa, Radha rasa. He is still remembered for his Bhabisyamalikas.

A.16. ACYUTANANDA RAJA:

Acyutananda was the father of the famous Rasikamurari and a disciple of Syamananda Prabhu. (See Bhaktiratnakara 15.26 27) His Sripata stands at Rayani on the bank of the river Suvarnarekha. He was born in the Sista Karana class. Premavilasa 24, informs us that he was the king of Rayani.

A.17. ADVAITA (ACARYA PRABHU) :

He is a disciple of Madhavendra Puri, and constitutes one of the figures amongst the Pancatattva. In an earlier incarnation he was Lord Siva.

He was born in a varendra brahma family on the seventh day of the bright fortnight in the month of Magha, 1355 Saka (1433 AD.), in the village named Lauda in Srihatta.

According to Bangabhosa O Sahitya, Advaita Prabhu was born in 1434 AD.

and met Vidyapati in 1458 AD. Advaita's former name was Kamalaksha

(Kamalakanta) Vedapancanana. His two wives were Sita Devi and Sri Devi.

Acyutananda was born of Sita Devi (1425 Saka 1503 AD.), followed by Krsnadasa, Gopala, Balarama, Svarupa, and Jagadisa Misra. While Sri Devi gave birth to one son named Syamadasa (Premavilasa 24).

From Lauda, Advaita Prabhu migrated to the village of Navahatta and later to Santipura. He also had a house at Navadvipa. In 1480 Saka (1558 AD.), at the age of 125 years (i.e. 25 years after the disappearance of Lord Caitanya) Advaita Prabhu passed away. (Advaita Vilasa)

However, according to Premavilasa 24, Advaita Prabhu was born in Santipura. He studied the Vedas and other scriptures under a scholar named Santacarya in Phullavati village near Santipura, where he was awarded the title Acarya. The genealog y of Advaita Prabhu can be found in Premavilasa

24. Also books such as Valyalilasutra (in Sanskrit), and Advaitavilasa, Advaitamangala, Sitacarita (in Bengali) present detailed information on Advaita Prabhu.

To verify the meeting of Advaita with Vidyapati, it is known that in 1330 Saka (1408 AD.) Vidyapati received the endowment of Bisaphi village from Sivasimha. Vidyapati was born around 1307 Saka (1385 AD.), and was a contemporary of Candidasa . Vidyapati mentions their meeting one another in songs he composed in 1325 Saka (1403 AD.).

One manuscript of the Bhagavata which was copied by Vidyapati is still available and carries the date of copying as 1379 Saka (1457 AD.) Evidence shows that Vidyapati was alive until 1401 Saka (1479 AD.). In 1485 AD. Advaita Prabhu, at the age of fifty two, arrived at the room where Lord Gauranga was born. Much earlier he undertook a pilgrimage. Hence his meeting with Vidyapati should be taken as a fact.

See Advaita Prakasa for further information.

The following are extracts of references to Advaita Prabhu from some important biographical sources:

CC 1.9.21 Advaita Prabhu likened to the trunk of the trunk of the imaginary tree of bhakti.

CBh 1.2.79 105 Advaita interprets all scriptures from the Krsnabhakti point of

- view. While offering Ganga water and Tulasi,
Advaita calls out
loudly demanding that Krsna incarnate.
- CBh 1.7.29 67 Visvarupa visits Advaita daily to discuss sastra;
Nimai goes to
Advaita's house to bring His brother home.
- CBh 1.7.95 108 Advaita wails in separation, deeply grieved when
Visvarupa
takes sannyasa.
- CBh 1.11.72 83 Arrival and introduction of Isvara Puri at he
house of Advaita.
- CBh 1.16.20 21 and 311, 2.1.5 Milana with Thakura Haridasa.
- CBh 2.2.4 154 Milana with Lord Gauranga.
- CBh 2.2.155, 2.6.8 175 Advaita goes to Santipura to test Lord
Gauranga and is
brought back to Navadvipa by Ramai.
- CBh 2.10.147, 151 155 Advaita's loyalty to Lord Caitanya.
- CBh 2.10.166 Music lessons in the presence of Lord Caitanya.
- CBh 2.10.169 Advaita's prayers to the Lord, begging that He
shower His mercy
upon the fallen souls.
- CBh 2.13.238, 257, 300 305, 335 Discussions in the house of Lord
Gauranga
regarding the liberation of Jagai
and Madhai.
- CBh 2.13.341 360 Loving fights between Advaita and Nityananda.
- CBh 2.16.45 51 Seva puja offered by Advaita to Lord Gauranga
while the Lord

was in a state of bhava avesa.

CBh 2.16.52 93 Lord Gauranga's annoyance with Advaita for trying to touch His feet while the Lord was in an unconscious state.

CBh 2.19.13 160 Advaita's grief at finding Lord Gauranga's interpretation of Bhakti oriented philosophy. Advaita departs for Santipura where he deliberates on "Yoga Vasistha."

CBh 2.22.35 125 Aparadha committed by mother Saci forgiven when she touches the feet of Advaita.

CBh 2.24.40 76 Advaita sees the Visvarupa.

CBh 3.1.36 46 Advaita's grief when Lord Caitanya takes sannyasa.

CBh 3.4.441 515 The subject of the occasion when Madhavendra is worshipped.

CBh 3.8.3 86 Advaita visits Nilacala, accompanied by the devotees.

CBh 3.9.12 88 Advaita cooks and serves Lord Gauranga with his own hands.

CBh 3.9.164 184 Caitanya sankirtana performed by Advaita.

CBh 3.9.256 284 Prema delivered by Rupa and Sanatana through Advaita.

CBh 3.9.290 305 Anger of Lord Caitanya with Srivasa on the subject of Advaita tattva.

CC 1.12.23 Advaita chants the Nrsimha mantra when his son,

Gopala, loses
consciousness.

CC 2.12.38 43 Solace given by Advaita after Lord Caitanya's
chastisement of
Kamalakanta.

CC 2.14.88 92 Water sports, after the cleansing of Gundica.

CC 3.3.213 Advaita gives sraddha to Haridasa Thakura.

CC 3.19.16 21 Advaita sends a riddle through Jagadananda.

Premavilasa 1. Lord Caitanya's grief at Advaita's preaching of
Jnanavada for
the second time.

Premavilasa 24. Advaita meets Vijayapuri and receives
Madanamohana and His
seva from the Kunja; Feuds amongst various groups
at Santipura
regarding Haridasa being offered the sraddha;
Advaita ex
communicated from the brahma community;
Haridasa demonstrates his spiritual power.

Advaita Prakasa 22. Advaita's final instructions and his death at
the age of

125.

A.18. ADVAITADASA BABAJI MAHASAYA: (Sri Vrndavana)

He was born in a poor kayastha family of the Varendra
clan in the
village Cadia of Sirajganja in the district of Pavna. He was
known as
Bhimakishore Rakshita. His parents died during his childhood,
leaving only a
widow sister to look after him. In his youth He received very
little

education but managed to learn something about the work of an Amin (land surveyor) and thus became connected with the Zemindary estates. Padmalocana Nag Mahasaya, the Dewan of the Sanyal group of Zamindars of Salap village, was a great devotee. By the grace of Lord Caitanya, Bhimakishore came in contact with Nag Mahasaya and was employed by him to do estate work.

The weaver caste Zamindar of Sonarangi, a village situated at the center of the four districts (Murshidabad, Burdwan, Birbhum, and Bankura) was also a great devotee. During the battle between the English and the Siraj ud daula, the Chief of the English Army was wounded. At the insistence of the Chief, his principal employee continued with the fight wearing the uniform of the chief, and won the battle. As a reward for his services, the Englishman presented a few villages to the said employee, thus the Zamindary estate of Sonarangi became established.

These people were very close to Lord Caitanya. One Basu Mahasaya, originally from Cak village of the Dhaka district, became the first Dewan of the Sonarangi Estate. Through the association of these holy persons Basu Mahasaya became a highly devout person. Padmalocana Nag Mahasaya originated from the village of Mailani of the Dhaka district. By the arrangement of Basu Mahasaya, Padmalocana came in close contact with Lord Caitanya for a short while.

Padmalocana had no son of his own so he brought up Bhimakishore as his own son and in due course of time implanted the seeds of devotion in the heart of Bhimakishore. He also helped him to receive initiation from a progeny of Sri Advaita. Afterwards Bhimakishore was married.

Once, while Nag Mahasaya was away visiting his native village at Mailani, one of the descendants of Sri Nityananda arrived at Bhimakishore's house. During discourses with that saintly person regarding the supreme goal of life (Paramartha), Bhimakishore became very attracted and went away with the sadhu to Murshidabad. Upon returning home Nag Mahasaya was at first disappointed to find that Bhimakishore had left, but later he became happy, appreciating the budding qualities of devotion within Bhimakishore.

Bhimakishore stayed in Murshidabad, enjoying the company of devotees. There he began to study Sri Caitanya Caritamrta, but being unable to decipher Sanskrit words such as 'Kurvan' or 'San', he sought the guidance of another devotee, who advised him to learn Sanskrit grammar from a nearby 'Tole' (Sanskrit school) run by a brahmana pandita. He immediately joined the Tole and began lessons on Laghuharinamamrta. However, after a few lessons the pandita explained to Bhimakishore that without vairagya one cannot gain thorough knowledge of the subject. At that time Bhimakishore was only twenty seven years old and had no property except a few bighas of land

at his native village, yet he immediately embraced the life of a vairagi (veshasr aya) without any consideration of how his childless wife and widowed sister would earn a livelihood.

At that time the Prabhu, with whom Babaji had come to Murshidabad, was away. When Babaji returned home the women folk of the family burst into loud expressions of grief at the sight of Babaji's vairagi attire.

As a vairagi, Babaji became engrossed in studying devotional books. Dissatisfied with his previous teacher, Babaji, along with some Vaisnava associates, traveled first to Navadvipa in search of a better teacher, and later went to Puri. After four months in Puri he found out that Sri Jagadananda Pandita Mahasaya of Sri Radhakunda was a very good tutor on Sri Harinamamrta Vyakarana. Babaji waited until the rainy season had abated and then returned to Sri Vrndavana, via Sambalpura, on foot. The long journey was very strenuous, but Babaji endured the sufferings calmly, bearing in mind that Lord Caitanya and other great gosvamis had also travelled this route to Sri Vrndavana on foot.

After a short rest Babaji went to Srikunda and began his studies on Sri Harinamamrta under the guidance of Pandita Sri Jagadananda Dasaji. Unfortunately, because Pandita Sri Jagadananda was constantly being visited by various devotees, Babaji Advaita dasa felt disturbed by the

interruption to his studies and returned to Santipura where he resumed his lessons on vyakarana under the guidance of Sri Rama Siromani, of Sri Advaita's lineage.

Babaji studied there for a few years, but again felt that he was not properly utilizing his time due to frequent interruptions. Thus at the age of thirty six he returned to Sri Radhakunda in Vrndavana and completed his studies of Sri Harinam amrta under Sri Jagadananda Dasaji.

During this period a famous kirtania named Sri Gopidasa lived at Srikunda. He was also the closest associate of the great contemporary musician who gave recital of Padakalpataru (compiled by Sri Vaisnava Carana Dasa). While Sri Advaitadasa stayed at Srikunda he took elementary lessons on kirtana from Sri Gopinatha Dasa. Advaitadasa Babaji's voice was melodious, thus whenever Gopidasa gave a kirtana recital Advaitadasa would accompany him. But Babaji Mahasaya was more interested in studying than in kirtana.

Every year on the occasion of Sri Jahnavi Mata's utsava, all the Vaisnavas of Vraja congregated near Srikunda to participate in kirtana. On the fourth day of the festival the congregation did parikrama of Srikunda. On one such occasion Gopidasaji, while in the midst of a kirtana recital suddenly stopped singing. His companion, Sri Advaitadasa, immediately picked up and continued the song, repeating the kirtana recited by Sri

Gopidasaji.

Hearing the excellent recital of kirtana by Sri Advaitadasaji, Siddha

Gauracarana Dasa Babaji of Kunjara was so impressed that he took Advaita dasa

in his arms and announced to the audience that from then on there would be one

more musician at Srikunda. Babaji Mahasaya then touched his admirer's feet

and received his blessings.

From that day Babaji Mahasaya's interest in music developed. He first took lessons on kirtana from Sri Gopidasa babaji and afterwards learned other

styles of music under Krsnadayala Candra Mahasaya of Pancthupi village in the

land of Radha. He visited many other places and studied from various famous

musicians to enhance his knowledge in music and kirtana. Babaji Mahasaya also

took lessons from Sri Vaisnavacarana and his sister (descendants of Sri

Mahananda Basak, a well known kirtani a of Vrndavana in the earlier days.)

Sripada Nilamani Prabhu, a descendant of Sri Advaita, had also been a student

of Sri Vaisnavacarana. At that time, Sripada Nilamani Prabhu became very fond

of Babaji Mahasaya. At his own expense he sent Babaji t o various places to

take lessons from different famous musicians, and afterwards Nilamani learned

everything from Babaji Mahasaya. Famous kirtaniyas of later generations such

as Sri Navadipa Vrajavasi, Rai Bahadur Dhagendra Nath Mitra, Sri Gadadhara

dasa babaji and Sri Bhakticarana Dasa Babaji, received lessons on kirtana from

recitals of Sri Advaita Dasa Babaji Mahasaya.

Padmalocana Nag Mahasaya lived in Vrndavana during the last stage of his life. Sri Advaitadasa Babaji regarded him as his guru and his wife as gurupatni. Babaji also treated the two daughters of Nag Mahasaya as his own sisters. When Nag Ma hasaya's wife died at a very old age, Sri Advaita Dasa Babaji performed her last funeral rites and organized the utsava in true vaisnava tradition, including recitals of kirtana.

In the course of his earlier visits to various places for learning kirtana, Advaitadasa once stayed at Katoa for some time. Receiving the news of his presence there, Babaji Mahasaya's wife and widowed sister came to meet him. At the sight of their poverty stricken condition, all the great vaisnavas present there including both elder and younger Prabhu (descendants of Sri Advaita), Venimadhava Thakura, a priest and beneficiary of Lord Caitanya, felt extremely grieved. They collectively counseled Sri Advaita Dasa Babaji and persuaded him to return to his wife. Submitting to the desires of the devotees, Babaji Mahasaya went to live in Navadvipa along with his family.

Later on a daughter was born to his wife and at an appropriate time

Babaji Mahasaya gave her in marriage to the son of a respected Varendra clan

Kayastha family. Sri Advaita Dasa Babaji Mahasaya's daughter gave birth to a son, who later came to be known as Bimana Bihari Majumdar, M.A.

Babaji

Mahasaya then gave his property to his daughter and son-in-law and left for

Sri Vrndavana taking his wife with him, there he took shelter of Rajarshi

Bahadur. Shortly thereafter Babaji Mahasaya's wife passed away and he

shifted to a Vaisnava abode named 'Kangaler Mahaprabhu' (Lord Caitanya of the poor).

Babaji's eyesight became very weak, he had one operation on his eyes

in Mathura but without much improvement. After his return to Vrndavana,

Babaji Mahasaya shared his hard earned knowledge by teaching Sri Harinamamrta

Vyakarana and at the same time continued with his studies of Vedanta. In his

spare time Babaji Mahasaya participated in discourses on devotional

literature. At that time there was no expert teacher in Vrndavana to give

lessons in Nyaya, hence Babaji Mahasaya went back to Navadvipa with all his

valuable collections and documents to study Nyaya sastra.

However, due to his

advanced age of 85 years, Babaji Mahasaya was practically blind, thus he

sought the assistance of his daughter and grandson to arrange for an operation on his right eye. Unfortunately, his daughter died shortly thereafter

and Babaji Mahasaya was forced to return to his former abode Kangaler

Mahaprabhu in Sri Vrndavana.

In his earlier days, during his stay under the shelter of Rajarshi

Bahadur in Vrndavana, Rai Bahadur Manindra Candra Nandi of

Kashimbazar Raj estates had engaged Sri Advaitadasa in giving kirtana lessons to students at his estate capital. Babaji had acquired his knowledge of music from various music teachers in an orthodox and proper sequence, based on sound and technical skill. In fact, the famous 'Garahati' style of kirtana recitals, introduced by Sri Narottama Thakura, remained unimpai red so long as Sri Advaita Babaji Mahasaya remained alive. When the Maharaja of Kashimbazar realized that the students could not properly grasp Sri Advaita's orthodox style of kirtana, the Maharaja asked Sri Radhika Prosad Goswami, a renowned classical musician of Vanavishnupura, to take notations (Swaralipi) on Babaji's kirtanas. The Maharaja was greatly disappointed when Sri Radhika Prosad explained that the music of Sri Advaitadasa Mahasaya's was based on Vilamvita laya (slow tempo) and thus was in most places beyond the scope of conventional notation rules.

Babaji Mahasaya's love for traditional kirtana recital was very intense, a quality rarely encountered during that period of time. On one occasion Babaji Mahasaya demonstrated his enduring capabilities by skillfully performing kirtana recitals at Sri Radhika Prosad Goswami's house from nine in the morning until eleven in the evening, without break and without the aid of any companion.

A Muslim composer of Vaisnava lyrics. He is said to have lived at Chittagong. (See Bangiya Sahitya Sevaka)

A.20. AGALA PAGALA:

He was a disciple of Sri Advaita Prabhu. He was excommunicated from the Vaisnava samaja for defying the command of his guru. (Premavilasa 24, Kamdeva Nagara)

A.21. AGARWALI:

She was a Muslim Vaisnava poet from north-western India. Pada No. 2834 included in Padakalpataru 24 is her composition.

A.22. AGATA:

In GVA it is noted that this name is not accurate. He was a disciple of Rasikananda prabhu. (See Rasikamangala Pascima 14.148)

A.23. AGRADASA:

He was one of the foremost disciples of the famous Kihladasa Payaahari, the composer of numerous padas on Krsnalila in Vrajabhasa. Agradasa's disciple, Nabhaji, wrote the book entitled Bhaktamala in Hindi.

A.24. AHAMMAD BEG:

He was a notorious Yavana who lived at Banapur where he administered the region as a Subadar. He sought the refuge of Rasikananda Prabhu after seeing how a wild elephant was tamed by him. (See Rasikamangala Pascima 7.27 8.5)

A.25. AKINCANA DASA:

He was a devotee of Lord Gauranga. (See Haridasa Dasa ed. Namamrta Samudra 159)

A.26. AKINCANA DASA:

He translated in verse Sri Jagannathavallabha-nataka. (See Calcutta University manuscript No. 1512)

A.27. AKINCANA KRSNADASA:

He belonged to the lineage of Lord Caitanya (CC.

1.10.66). He accompanied other devotees to Puri for the Rathayatra festival (CC. 3.10.9).

A.28. AKRURA:

One of the descendants of Gadadhara Pandita. (See the manuscript Sakhānirṇayamṛta 51.)

A.29. AKRURA:

A disciple of Syamananda Prabhu from Sripata Gopiballavpur. (See Premavilasa 20, Bhaktiratnakara 15.64.)

A.30. AKRURA:

He was a disciple of Rasikananda Prabhu. (See Rasikamangala Pascima 14.111.)

A.31. AKRURA

He was a disciple of Rasikananda Prabhu. (See Rasikamangala Pascima 14.131.)

A.32. AKRURA:

He was a disciple of Rasikananda Prabhu. (See Rasikamangala Pascima 14.151)

A.33. AKRURA:

He was a disciple of Rasikananda Prabhu. (See Rasikamangala Pascima 14.152)

A.34. AKRURA:

He was a disciple of Rasikananda Prabhu. (See Rasikamangala Pascima 14.158)

A.35. AKBAR SHAH:

He was a Muslim Vaisnava poet. (See Gaurapadatarangini

4.2.29)

A.36. ALAM:

He was a Muslim Vaisnava poet. (See Hindike Mussalman

Kavi)

A.37. ALAOL SAHEB, SAIYAD:

During the later half of the 17th century AD. he composed a padavali on the subject of Krsnalila. (See Bangiya Sahitya Sevaka)

A.38. ALI MAHAMMAD:

A Vaisnava poet who was a resident of Chittagong. (See

Benagiya Sahitya Sevaka)

A.39. ALI RAJA:

He was a Vaisnava poet who composed songs about Krsna. He came from the village of Osakhain, near the Bansakhali Police Station of Chittagong. (See Bangiya Sahitya Sevaka)

A.40. AMOGHA PANDITA:

He belonged to the disciple line of Gadadhara Pandita

Gosvami. (CC. 1.12.86, 2.15.245 300. Sakhanirnayamrta 31)

A.41. AMAN:

He was a Muslim Vaisnava poet. (See Bangiya Sahitya

Sevaka)

A.42. AMULYADHANA RAYA BHATTA:

He was a resident of Panihati and a well known Vaisnava

historian. He wrote books such as: Dvadasagopala and

Vrhadvaisnavacarita Abhidhana. He established "Sri Gauranga Grantha Mandira" first at Panihati in 1304 (1897 AD.) and later shifted

the collection to Barahanagar Pathavadi in 1341 (1934 AD.). It was Amulyadhana who arranged to hold the first Vaisnava exhibition at Panihat. Later this exhibition was held several times in various parts of Bengal and Bihar. Despite lacking money and manpower, this highly intelligent man was quietly active in preserving numerous works on Bhakti which were in danger of decay.

A.43. ANANDA:

He was an artisan residing in Nilacala. (See Rasikamangala Pascima 10.76)

A.44. ANANDACAND:

A Vaisnava poet who composed pada number 2455 in Padakalpataru. Also pada number 2872 shows the bhanita of Ananda dasa. Whether Anandacand and Ananda dasa were one and the same person needs to be clarified. (See the Introduction of Padakal pataru by Satiscandra Raya.)

A.45. ANANDACANDRA VIDYAVAGISA:

He translated the Srimad Bhagavatam into Bengali. (See Bangiya Sahitya Sevaka)

A.46. ANANDA DASA:

He was the fifth generation descending from the line of Jagadisa Pandita. In a dream he was commanded by Bhagavatananda, a disciple of one of Jagadisa Pandita's disciples, to write the book entitled Sri Jagadisacaritra. Thus the book was compiled in 1640 50 Saka (1718 1728 AD.)

A.47. ANANDA DASA:

He was a disciple of Syamanandi Damodara. (Rasikamangala

Pascima 15.18)

A.48. ANANDA PURI:

A devotee of Lord Gauranga. (Namamrta Samudra, Haridasa Dasa ed. 198)

A.49. ANANDANANDA:

A disciple of Syamananda Prabhu, he lived at Bhograi village in the district of Baleswar in Orissa.

A.50. ANANDARAMA LALA:

A resident of Srihatta who composed songs in Vrajavuli on the subject of Radha Krsna. (Bangiya Sahitya Sevaka)

A.51. ANANDI:

He wrote a commentary on the Sri Caitanyacandramrta of Pravodhananda Sarasvati (1645 Saka, 1723 AD.) In 1640 Saka (1718 AD.) he wrote a grammar entitled Sighravodha. This proves that even in the seventeenth century Saka (1678 AD. onwards) the teachings of Pravodhananda Sarasvati were widely studied. Through the illustrations he cites in Sighravodha Vyakarana which are mostly related to Lord Caitanya, one can well understand that Anandi was a staunch devotee of Lord Gauranga. The Sri Caitanyacandramrta tika 31, contains a compilation on Gaura mantra. Each sloka within this book is followed by another explanatory sloka written in harmony with the previous verse.

A.52. ANANGABHIMADEVA (The second):

King Anantavarmana of the Ganga dynasty was the fourth in the line of succession from King Codaganga (1190 1198 AD.) It is said that the temple of Lord Jagannatha in Puri, which was originally built by Indradyumna, became dilapidated. Thus in 1078 AD. King Codagangadeva decided to build a new temple on the ruins of the old, which he succeeded in partially constructing. Later King Anangabhimadeva completed the work. He

also built the rampart and the temples of Vimaladevi and Laksmidev

i. The stone edict engraved behind the jewelled altar bears the date of completion of the construction work as 1119 Saka (1197 AD.). The book entitled Gangavansanucaritam also records this information.

Prior to the construction of the above mentioned temples King Anangabhima deva installed the deity of Narayana (Subhalakshminarayana) in the Narayanachata Matha near Bada danda. The deity was installed standing north east of the portal, in ord

er to ward off unforeseen disaster. He also gave numerous land grants to ensure the regular maintenance of Lord Jagannatha's worship as well as the celebration of festivals in Jagannatha Puri.

A.53. ANANTA:

He was a composer of padas, but his identity is not clearly understood. No one can say whether he was Ananta Acarya, Ananta dasa, or Ananta Pandita.

A.54. ANANTA:

A brahmana by caste and a resident of Navadvipa. Ananta was a disciple of Advaita Prabhu. He incarnated as Sudevi in Krsnalila. Padakalpataru contains one pada composed by Ananta. (See Vaisnavavandana by Jiva Gosvami, Devakinandana, and Vrndavanadasa, Also BMO p.173)

A.55. ANANTA (Sisu Ananta):

Ananta (or Sisu Ananta) was the youngest amongst the famous panchasakhas. According to Udaya Kahani of Acyutananda, Ananta was born at Balipatna in the district of Puri in the twenty-fifth year of the reign of Purusottamadeva (1486 AD.). He was known as Sisu (child) and founded the Sisu sampradaya. In

later years many poets added the title Sisu to their names.

The story behind the name Sisu is found in the book of Iswara Dasa: Once Ananta and Jagannatha Dasa paid a visit to Laksmi and Narayana in Vaikuntha. Assuming the form of a sakhi (female associate), Jagannatha attracted the attention of the divine couple. Ananta assumed the form of Padmana (Pradyumna, the infant son of Laksmi). The deities caressed the child as Pradyumna. Jagannatha dasa was searching and realized through mediation that Ananta had become the child and was sitting near the deities (Sri Caitanyabhagavata chapter LXIV, pada 126 132, p.403). After this incident, 'Sisu' was added to Ananta's name.

The most renowned amongst the Sisu poets were; Sisu Arjuna Dasa, author of Ramabhiva and Kalpalata; Sisu Balarama Dasa, author of Rasa; Sisu Sankar Dasa, author of Ushabhihara; Sisu Pratapraya, author of Sasisena; Sisu Dayanidhi Dasa, author of Aswamedha Yaga.

None of Sisu Ananta's works have been published yet, except Udebakhana, and some small poems. The following is a list of his manuscripts which have been preserved in the State Museum of Orissa: Gaduda-Ananta-Sambada, Agatachumbaka-Malika, Hetudayabhagabata, Udebakhara Chhatabakhara, Thika bakhara stotra, choutisa and bhajanas.

After returning from Gaudadesa, Lord Caitanya enquired about Ananta's writings. Ananta informed the Lord that he had written the Bhabisya Purana.

In the Sri Caitanyabhagavata of Iswar Dasa it is explained that all the members of the panchasakha came to Puri, near Baradanda, in the month of Caitra (March April) to join the sankirtana party. The close relationship between Lord Caitanya and the panchasakha was apparent at this time. There is also a description, in the same book, of Lord Caitanya's visit to Cuttack on his way to Vrndavana. At that time the king sent a messenger to bring the panchasakha's. When they arrived, Lord Caitanya embraced them all.

The author also describes the incident of how Ananta received the title 'Sisu'. It is further explain that Ananta was an associate of Krsna in the Dvapara age. At that time the Lord explained that He would advent in the age of Kali as Caitanya (Caitanya mora nija dehi), thus He advised Ananta to also take birth then.

According to Iswara Dasa, after destroying the Yadava class, Balarama Sankarsana went to live in the Vindu Sarovara as the serpent Ananta. At the age of fifteen, Ananta was told by a sage, "Hear me, O Ananta. Nityananda, the embodiment of Sankarsana, has taken birth in Gaudadesa. Caitanya, the Lord of the universe, will go to Nilacala, along with his companions, and you will serve His lotus feet. Nityananda is Sankarsana, and you are His partial self. That is why you bear the name Ananta." The hermit further explained that in the Dvapara yuga Ananta had taken birth as Dama.

On His way to Puri, Lord Caitanya visited Konarka. Ananta met Him there and fell at the Lord's feet. Lord Caitanya advised Nityananda to initiate Ananta. Thus, with a joyful heart, Nityananda imparted the maha mantra into the ear of Ananta.

There is a story in Chourasi Ajna, written by Sudarsan Dasa, in which Sisu Ananta displays his occult powers before his other four associates, as well as Lord Caitanya and Prataparudra. According to Chourasi Ajna, Ananta plucked the ripened jackfruit from the plant and distributed it amongst all the people present there.

A.56. ANANTA ACARYA:

He belonged to the disciplic line of Advaita Prabhu (See CC. 1.12.58).

A.57. ANANTA ACARYA:

He belonged to the disciple line descending from

Gadadhara Pandita Gosvami (CC. 1.12.80). According to Bhaktiratnakara 13, he received the responsibility of serving the deity of Govindadeva in Vrndavana. A resident of Vrndavana and a brahma

na by caste, this Ananta Acarya's 'guru pranali' is as follows: "Pundarika Vidyanidhi, Gadadhara Pandita, Haridasa Pandita, Radhakrsna Dasa."

Ananta Acarya, accompanied by other devotees, welcomed Virabhadra Prabhu when he arrived in Vrndavana (Bhaktiratnakara 13.313 314). Haridasa Pandita, the disciple of Ananta Acarya, commanded Krsnadasa Kaviraja to write CC.(CC. 1.8.50 60). Y adunatha Dasa mentions the names of three Ananta Acarya's in his Srimat Pandita Gosvami (Sakhanirnayamrta 8, 39, and 47). It cannot be ascertained which Ananta Acarya is referred to in Vaisnavavandana.

A.58. ANANTA ACARYA:

He was a Vaisnava poet (Bangiya Sahitya Sevaka). One pada composed by Ananta Acarya is found in Padakalpataru, pada no. 2285.

A.59. ANANTA CATTARAJA (CATTOPADHYAYA) KANTHAVARANA:

He was a brahmana by caste. In an earlier incarnation he was Gopali (Gauraganoddesadipika, 196,206). According to Yadunatha Dasa, he belonged to the line descending from Gadadhara (Sakhanirnayamrta 13). CC 1.12.80 mentions him only by the title 'SriKanthabharana'.

A.60. ANANTA DASA:

He was a descendant in the disciple line from Advaita Prabhu. (CC. 1.12.61)

A.61. ANANTA DASA:

He was a Vaisnava poet. Padakalpataru contains 32 padas ending with the bhanita of Ananta Dasa. (Bangiya Sahitya Sevaka.)

A.62. ANANTA PANDITA:

He was a brahmana by caste from the village Atisara. CBh 3.2.50 56 explains that when Lord Caitanya visited Atisara, Ananta made arrangements for His stay. Jagadvandu Bhadra considers Anantadasa and Ananta Pandita to be one and the same person (CCU p.624) .

A.63. ANANTA PURI:

Pata Paryatana of Abhirama Dasa mentions the name of Ananta Puri, and his Sripata at Badbeluna in Burdwan. He began the tradition of offering seva to the deity of Gopinatha, prior to the birth of Lord Gauranga. He died on the eighth day of the bright fortnight in the month of Agrahayana. The standards Ananda Puri set regarding the service to the deity, attention to guests, and celebration of holy festivals continued long after his death. Later, at the recommendation of Maharaja Mansinsha, the Emperor of Delhi issued a land grant of 409 bighas of land in favor of the Gopinatha Temple. Krsnarama Raya, the Raja of Burdwan, also gave an endowment of 200 bighas of land (rent free), and his successor, Raja Tejascandra, granted an amount of Rs. 163 annually.

Radhavallabha Raya lived in the village Bankura, located at the south eastern corner of Badabeluna. Ananta Puri commanded him to install the deity of Radha on the left side of the deity of Gopinatha. It has been said that Raja Ramacandra Ray a, the leader of the dacoits from Bhatakula in the district of Burdwan, came to steal the jewels from the temple of Gopinatha. However, upon seeing the deities he was captivated by Their beauty and lost his desire to attack and steal from Them. On the contrary, he escaped from the temple only after making a rent free land grant of 100 bighas, lying between Bhatakul and Badabeluna.

Ananta Puri was an accomplished Animasiddhi (Gauraganoddesadipika 96 97) .

A.64. ANANTA RAYA:

He was a disciple of Syamanandi Damodara.

A.65. ANANTAVARMAN CORAGANGADEVA:

This king of the Ganga dynasty established the present temple of Jagannatha Puri around 1078 AD. This information is recorded in the copper inscription of King Nrisinhadev IV, found in the Tirumala temple located on the northern gate of the main temple. (See "Anangabhimadeva")

A.66. ANIRUDDHA:

He was the son of Sarvajna, who was the paternal great grandfather of Rupa and Sanatana Gosvami.

A.67. ANUBHAVANANDA:

Vaisnavavandana mentions his name as a sannyasi associate of Lord Gauranga. (See Namamrtasamudra 163)

A.68. ANUKULA CAKRAVARTI:

He was a teacher of Rasikananda Prabhu (Rasikamangala Purva 19.6)

A.69. ANUPAMA (VALLABHA) :

He belonged to the descending line from Lord Caitanya. He was the youngest brother of Rupa and Sanatana Gosvami. Kumardeva was the name of their father. Jiva Gosvami of Vrndavana was the son of Anupama. Anupama was the Chief of the Mint, under the rule of Hussain Shah, the King of Gauda (Bhaktiratnakara 1.665 669 and CC 3.4.43) He was a worshipper of Rama, this may be why his name has not been mentioned separately in Gauraganoddesadipika and Vaisnava Vandana.

A.70. ANUPANARAYANA:

He was the author of Amodakavya which consists of fifteen

chapters dealing with Krsnalila. He also wrote the Vritti (account) entitled Samanjasa. The concluding part of this Vritti mentions names of Lord Caitanya, Rupa Gosvami and Svarupa (Calcutta Sanskrit Sahitya Parisat mss. no. Sa 855). He also wrote "Vidvadvinodini Sucika" of Srimad Bhagavatam, and Sri Sitasataka Kavya (Sanskrit collections, Benaras 1897 1901, p.9)

As an autobiographical information he notes at the end of Amodakavya that he was the son of Laksminarayana, and that Sri Campaklata poured the nectar of Krsnakatha in his ears. The concluding verse of Sitasataka explains that he became a member of the gathering headed by Kasinatha, and was awarded the two titles of "Tarkalankara" and "Vidyabahadur". According to Gopinatha Kaviraja, the expression "Varsantara nayaka" in the above noted verse is addressed to Mr. Duncan, who was a Political Resident during Lord Cornwallis's time (1786 1793 AD.). Through the initiative of Mr. Duncan, the Sanskrit College in Kasi was set up. Kasinath was the first Principal, Director or Rector of the Sanskrit College, between 1791 and 1801 AD. Hence Anupanarayana can be considered as a contemporary of Kasinatha.

However, as far as the subject of Siddhanta is concerned, Anupanarayana did not follow the view held by Lord Caitanya. No doubt he had great reverence for Lord Caitanya and His associates, as well as faith in the sadhus of the Ramanandi sect.

But in his Sitasataka Kavya he expresses his sincerest loyalty to Sita and Rama. His Sannayasa Vritti is also Dvaitapara, and does not indicate Acintya bhedabheda.

A.71. ARJUNA VISVASA:

He was a disciple of Narottama Thakura. In Premavilasa 20, it is stated that he was extremely competent in offering Guruseva. (Narottamavilasa 12)

A.72. ARJUNI:

He was from the village Naihati, and a disciple of Syamananda Prabhu (Rasikamangala Daksina 12.3) Syamananda Prabhu, along with Rasikananda Prabhu, held three holy festivals in the house of Arjuni.

A.73. ASARA PURI:

He was a disciple of Madhavendra Puri (See Caitanyamangala 34 of Jayananda).

A.74. ASRAMI UPENDRA:

He was a devotee of Lord Gauranga (Vaisnavavandana).

A.75. ASTA GOSVAMI:

The following constitutes the asta, or eight, Gosvami's: Rupa Gosvami, Sanatana Gosvami, Raghunatha Bhatta, Jiva Gosvami, Gopala Bhatta, Raghunatha Dasa Gosvami, Lokanatha Gosvami, and Krsnadasa Kaviraja Gosvami.

A.76. ASTA KAVIRAJA:

The following constitutes the asta, or eight, Kaviraja: Ramacandra Kaviraja, Govinda Kaviraja, Karnapura Kaviraja, Nrsimha Kaviraja, Bhagavan Kaviraja, Vallavi Kaviraja, Gopiramana Kaviraja, and Gokula Kaviraja.

A.77. ASTA PRADHANA MAHANTA:

Svarupa Damodara, Raya Ramananda, Govindananda, Vasu Ramananda, Sena Sivananda, Govinda, Madhava, and Vasudeva Ghosh constitute the eight foremost mahantas.

A.78. ATMARAMA DASA:

He was a devotee of Nityananda Prabhu and a contemporary of Lord Caitanya. Saudamini was the name of his wife. A vaidya by caste, Atmarama's Sripata stands at Srikhanda in the district of Burdwan. Balarama Dasa, alias Nityananda Dasa, the author of Premavilasa, was the son of Atmarama Dasa (Also see "Balarama Dasa"). He was a well known poet and an accomplished kirtana singer (Gaurapadatarangini p. 51)

A.79. ATMARAMA DASA:

He was a disciple of Srinivasa Acarya Prabhu. Atmarama and Syamadasa Catta, another disciple of Acarya Prabhu, came from the same village. (Karnananda, Baharampura ed. 1).

A.80. ATMARAMA DASA:

He performed bhajan in Mathura along with Syamasundara Dasa and Mathura Dasa, all of them were disciples of Acarya Prabhu (Karnananda, Baharampura ed. 1)

A.81. ATULACANDRA CAMPATI (Kalikata) :

Atula Candra completed his B.A. degree with honors in English, Sanskrit, and Mathematics and was a favorite student of the renowned mathematician, Gaurisankara babu. He lived at No. 1. Madan Mitra Lane in north Calcutta.

Atula married Kshiroda, the only daughter of Digamvari Devi. Digamvari was the sister of Jagadvandhu, thus on the occasion of his marriage Atula met Jagadvandhu for the first time and was very impressed with his beauty, simplicity and sweet disposition. Later, after returning from Brahmanakanda, Jagadvandhu unexpectedly arrived at Atula's Madan Mitra Lane residence. They did not, however, develop any deeper intimacy on that occasion.

Later, Atula Candra's daughter, Saraju, passed away when Atula was working as the Headmaster of Arah High School. At that time Jagadvandhu suddenly arrived at Arah to offer solace to him. According to convention, Atula Candra offered Vandhu

a pair of loin cloths prepared from matka silk which he gladly accepted. Before his departure for Bengal, Vandhu called Atula Candra aside and told him privately: "The only substantial thing within this unreal universe is Krsna bhajan. Do not get entangled in this maya. You are destined to assist me in my mission."

After this conversation a distinct change came about in

Atula Candra's nature; he felt agitated inwardly and wanted to ascertain the actual spiritual position of his maternal uncle-in-law, Jagadvandhu.

On one occasion Atula Candra and his assistant teacher had a quarrel, which lasted for a few days, regarding the administration of the school. At that time Atula received a letter from Vandhu, who was staying at Dahapada. The letter advised

Atula to give up quarrelling and try to become absorbed in love instead. Atula was stunned to think that Jagadvandhu had the power to understand what was taking place in Arah and could send a letter to reach him just at the appropriate moment.

Atula Candra contemplated the incident for days and became increasingly detached from his daily life. Suddenly an idea came to his mind which would prove beyond any doubt whether Sri Jagadvandhu was actually an incarnation of God; On a dark night Atula Candra went inside a nearby railway tunnel and positioned himself on the rail, thinking that if the incoming Bombay Mail were to stop about five feet away from where he was lying, he would then be convinced that this was an act of God (Jagadvandhu). Thereafter the Bombay mail train came to a halt a few feet away from his body, apparently due to some serious mechanical trouble. Atula Candra jumped up in joy shouting "Jaya Prabhu Jagadvandhu" and ran off in search of Vandhu. That was the end of his career as a teacher. (This miraculous story was narrated by Atula Candra Campati Mahasaya personally to the humble author of this book Sri Haridasa Dasa.)

It is said that Vandhu had once earlier gone to Arah on his way to the west and had given Atula Candra an indirect hint that both of them would meet again in Calcutta. Prabhu gave a leaf packet containing prasada, rice cooked in ghee, to Atula Candra, who after touching the packet to his forehead, happily consumed not only the rice but also the leaf packet. As a result, a wonderful sense of detachment surfaced within Atula Candra and he began to chant "Haribalo" incessantly.

Atula Candra's manners and behavior after his arrival in

Calcutta appeared to be somewhat unbalanced. He discarded his original dress, putting on a saffron colored robe, and began to walk about the streets of Calcutta in search of his beloved Jagadvandhu, all the while chanting Harinama, unmindful of food or rest. Though he became emaciated, he looked cheerful and anxiously awaited the darshan of Jagadvandhu. One day, while strolling near Strand Road he heard a familiar voice coming from a horse-drawn carriage with its shutters down, saying; "Hare Krsna, Come to me". In ecstasy, Atula Candra jumped on the roof of the carriage, chanting the holy name very loudly and continued until the carriage came to a halt at No. 67, Casadhopa

Pada Lane (a locality of farmers and washermen).

Atula Candra was considered a very close devotee of Prabhu Jagadvandhu, so much so that Atula would become mesmerized at the very sight of Jagadvandhu. One day Vandhu gave two rupees to Atula and made him buy one set of loin cloths and a pair of cymbals. Then Vandhu called Atula close to him and instructed him clearly as follows; 1. To go to Jagannatha Ghat very early the following morning, take a dip in the river Ganges, put on the set of loin cloths and discard the saffron robe; 2.

To wander continuously throughout the streets playing his cymbals and chanting "Krsna Govinda Gopala Shyama"; 3. To go to Kalighata, take a dip in the river and then return to Jagannatha Ghat for another dip; 4. To continue this program throughout the day and night for as long as possible; 5. Govinda would provide him food at His will; 6. After the task would be satisfactorily completed then Atula would be able to receive darsana of a Mahapurusha.

From the next day, Atula dedicated himself fully to implicitly following Vandhu's instructions. By the grace of Jagadvandhu he acquired adequate strength and was able to undergo the difficult rituals prescribed by Jagadvandhu for a long period of time. Despite many obstacles he continued, oblivious of his near and dear ones, his pride of birth, education, and status. After completing his vow Atula was filled with ecstasy. Drawn by the love of Jagadvandhu, Atula went to the cottages of the "Domas" (untouchable caste) in the Rambagan area where a maha mahotsava had been organized by the devotees to celebrate

the appearance of Sri Jagadvandhu Prabhu. Atula was overjoyed to see the festivities and embraced everyone present. With his own hands, Vandhu offered Atula mahaprasada and later on took Atula with him to Pabna. A mahapurusha called Harana Kshepa (Kshepa means insane) used to live at the outskirts of this town. Harana's behavior and manners appeared very unusual.

Jagad

vandhu Prabhu went away after leaving Atula in the charge of Harana Kshepa.

During Atula's stay there he was ordered one day by Harana to eat the left over food of one Vanku Mondala. Without hesitation Atula consumed the left over food as ordered. Afterwards Harana affectionately embraced Atula and kissed him on the cheek.

Soon thereafter Harana explained to Atula the real identity of Jagadvandhu Prabhu, which left no further doubt in Atula's mind. Before sending Atula back to Calcutta, Harana blessed Atula and endowed him with mahasakti (great power). (This has been taken from a book entitled Sri Vandhu Lilatarangini)

On his arrival in Calcutta Campati (Atula) devoted himself to the service of Vandhu. It is said that Campati once picked up phlegm, which had been spit by Jagadvandhu into an open drain, and swallowed it as if it were nectar. Seeing this Vandhu at first questioned Campati's action but afterwards, in appreciation of his total devotion, gave him a 'Magna Carta' saying that from then onward Campati would be at liberty to act as he wished and Vandhu would hold himself responsible for the consequences of his actions.

Thereafter Atula Candra, dressed in the garb of a social outcast and fearlessly went from door to door chanting the holy name at the top of his voice in the neighborhood of wine shops and prostitutes quarters. Keeping in the spirit of his own name, Atula Candra, took it upon himself to reclaim the clan of social

outcasts.

Later on Atula Candra supervised the seva at Sriangana, established by Vandhuprabhu at Goalcamata in Faridapura. For two and a half years (from 1910 to 1912 AD.) Kshiroda Devi, Atula's wife, prepared the bhoga with due reverence; she abstained from speech and kept her nose covered by a piece of cloth while cooking. She used to travel between her nearby maternal uncle's house and Sriangana daily.

After the demise of Vandhuprabhu on the first day Asvina 1328 B.S. (1921 AD.), Campati Mahasaya stayed mostly at his Madan Mitra Lane house in Calcutta. He followed the teaching of Vandhu and wandered about the streets of Calcutta daily chanting the holy name. He walked about absorbed in trance, oblivious of his garments, food, and rest. His melodious kirtana was appreciated by everyone throughout the city.

Sri Bipin Bihari Cattopadhyaya, a Munsiff by profession and a resident of Makadadaha, happened to be a classmate and childhood friend of Campati Mahasaya. We (the author and his associates) had the good fortune of enjoying the company of Campati Mahasaya in his most intimate mood at Makadadaha by courtesy of Bipin babu. When the two friends met they would invariably become involved in a fake quarrel, but would later sing and dance together. Once Bipin babu took Campati Mahasaya to Kashi with him. One day they got into one of their usual arguments but it turned so serious that Bipin babu suddenly called a barber and instructed him to shave half of Campati's head, moustache, and beard. Campati Mahasaya did not protest and the barber completed his job. Afterwards Campati calmly went into the street as if nothing had happened and wandered about singing Harinama, unmindful of the peoples' adverse reactions to his appearance. When Campati Mahasaya returned in the evening Bipin babu called his junior, Giridhari Dasa, and pointing to Campati said, "This is called nirabhiman (modesty). Without this state of mind one cannot expect to reach God." Then he embraced Campati and they happily chanted the holy name together. Bipin babu eventually died on the lap of his friend Campati Mahasaya.

Campati Mahasaya had respect for all religions. One day I (Haridasa Dasa) reached his place when he was taking prasada. Seeing my pale face he said, "I know today is Ekadasi and you have not taken any food." At that moment a gentleman passed by and Campati begged him for some money. The person did not have any cash but went out and brought some ravdi (sweetened condensed milk) from a shop outside. Campati affectionately gestured to me to take the milk and I was fully satisfied. Later on he took me out with him but cautioned me to keep silent and listen only to what he said. First he went to a gentleman at Kumartuli and asked for eight annas to buy food for me, a brahmana boy who had nothing to eat that day. After some persuasion the man paid two annas. Thereafter we walked inside the prostitutes quarters of the Sonagaci area. Campati Mahasaya fell prostrate on the door steps and began reciting "Haribola, jaya Prabhu Jagadvandu sundara, jaya sundara baiji (baiji means a professional dancing girl). On hearing Campati's Harinama the inmates of the quarters began to abuse him with filthy language. This, however, had no effect whatsoever upon Campati. Constantly chanting the holy name, Campati Mahasaya proceeded towards

Beadon Park. Without realizing how to attain bhakti I (the author) followed along behind him thinking within myself that I was going around with an insane person. As if reading my thoughts, Campati Mahasaya suddenly stopped and turning towards me

and said, "You fool, bhakti is attained through bhiksha."

He then walked up to Rambagan and after placing a piece of his loin cloth around his neck approached each hut dweller. Addressing them as mothers of Vraja he begged for their bhiksha. These low caste Doma community people were extremely poor

yet each one of them gave half a paisa to Campati with great pleasure, which amounted to five annas in all. I thought that his method of collecting alms was a bit queer and questioned him about it. In his typical taunting way he told me that according to Jagadvandhu, Harinama is the only satyam (truth) in this universe, everything else is mithya (falsehood).

Campati Mahasaya's deep devotion to Jagadvandhu was unparalleled; He saw Prabhu in everything. When we used to meet

he always snatched away my money or clothing. Once, while escorting him from the Medical College to his Madan Mitra Lane res

idence, I asked him to bless me for a good future life. He replied saying that he would do it if I gave him sixteen annas (a full rupee). I told him that I had no possession except my abhiman (pride). He said, in his typical taunting way, "When a man is born out of urination and dies when his breathing stops what then is the value of abhiman?"

Before his demise in 1925 AD. I made several unsuccessful attempts to meet him again. However, Campati Mahasaya appeared in my dream and warned me to be careful of Narijati (women).

A.82. ATULAKRSNA GOSVAMI:

A descendant of the family line of Nityananda Prabhu. Atulakrsna published an edition of CBh., translated Laghubhagavatamrta and wrote several books such as Bhaktera Jaya (victory of a devotee).

A.83. AULA MANOHARA DASA:

This saintly man appeared many years after Lord Caitanya, and lived a long life. It is said that in 1657 Saka (1735 AD) on 17 Paus (approx January 2nd) he went to Vrndavana from Badanganj. An annual festival is held to commemorate his disappearance at Badanganj on the day of Makara Sankranti (mid January). Memorials containing the mortal remains of Aula Manohara were established in three places; 1) Badanganj, near the Goghat Police Station in the Arambag subdivision of the Hugli district, 2) At the village Gokulnagar, adjacent to Jaipur village, six miles away from Visnupur in the Bankura district, 3) At Sonamukhi village in the Bankura district.

He had a large number of disciples, and paid regular visits to the rural schools to impart religious instructions to the students. He was a childhood friend of Jnanadasa of Kandra,

where they stayed together until the demise of Jnanadasa. It is said that Aula Manohara dasa was a disciple (mantra sisya) of Ma Jahnava. It is not certain whether it was this Manohara dasa who compiled Padasamudra. He inspired Vipra Parasurama to adopt Vesasraya.

A.84. AULIYA THAKURA:

He, along with his followers, participated in the Rasa festival celebrated by Syamananda Prabhu at Gopiballavpur (Rasikamangala Pascima 2.5).

S/L No.	NAME	SOURCE
B. 1.	BALABHADRA	GVA
B. 2.	BALABHADRA BHATTACARYA	GVA
B. 3.	BALABHADRA BHATTACARYA BHRTA	GVA
B. 4.	BALABHADRA DASA	GVA
B. 5.	BALABHADRA VAIDYA	GVA
B. 6.	BALADEVA DASA	GVA
B. 7.	BALADEVA VIDYABHUSANA	GVA, GPC
B. 8.	BALAI DASA	GVA
B. 9.	BALAKA	GVA
B. 10.	BALAKADASA VAIRAGI	GVA
B. 11.	BALARAMA	GVA
B. 12.	BALARAMA	GVA, BMO
B. 13.	BALARAMA	GVA
B. 14.	BALARAMA	GVA
B. 15.	BALARAMA ACARYA	GVA
B. 16.	BALARAMA CAKRAVARTI	GVA
B. 17.	BALARAMA DASA	GVA
B. 18.	BALARAMADASA (MAHANTA)	GVA
B. 19.	BALARAMA DASA	GVA
B. 20.	BALARAMA DASA	GVA
B. 21.	BALARAMA DASA	GVA
B. 22.	BALARAMA DASA	GVA, BMO
B. 23.	BALARAMADASA BABAJI MAHARAJA	GVJ
B. 24.	BALARAMA DASA BABAJI MAHASAYA	GVJ
B. 25.	BALARAMA DASA MADHAVI	GVA
B. 26.	BALARAMA DASA GHANASYMA	GVA
B. 27.	BALARAMA KAVIPATI	GVA
B. 28.	BALARAMA KAVIPATI	GVA
B. 29.	BALARAMA MAHITI	GVA, BMO
B. 30.	BALARAMA MISRA	GVA
B. 31.	BALARAMA ODRA	CCU, BMO
B. 32.	BALARAMA PUJARI	GVA
B. 33.	BALARAMA THAKURA	GVA
B. 34.	BALARAMA VASU	GVA
B. 35.	BALARAMA VIPRA (SARMA)	GVA
B. 36.	BALI	GVA

B. 37.	BANOYARILAL SIMHA	GVJ
B. 38.	BAUDDHACARYA	GVA
B. 39.	BHADRAVATI	GVA
B. 40.	BHADRAVATI	GVA
B. 41.	BHAGAVAN	GVA
B. 42.	BHAGAVAN	GVA
B. 43.	BHAGAVAN	GVA
B. 44.	BHAGAVAN ACARYA	GVA, CCU, GPC
B. 45.	BHAGAVAN DASA	GVA
B. 46.	BHAGAVAN DASA BABAJI	GVJ
B. 47.	BHAGAVAN KAR	GVA
B. 48.	BHAGAVAN KAVIRAJA	GVA
B. 49.	BHAGAVAN MISRA	GVA
B. 50.	BHAGAVAN PANDIT	GVA, CCU
B. 51.	BHAGAVATA	GVA
B. 52.	BHAGAVATA ACARYA	GVA, CCU
B. 53.	BHAGAVATA ACARYA	GVA, CCU
B. 54.	BHAGAVATA ACARYA	GVA, CCU
B. 55.	BHAGAVATA ACARYA	GVA, CCU
B. 56.	BHAGAVATA DASA	GVA, CCU
B. 57.	BHAGAVATA DASA	GVA
B. 58.	BHAGAVATI	GVA
B. 59.	BHAGAVANTA MUDITA	GVA
B. 60.	BHAGIRATHA ACARYA	GVA
B. 61.	BHAGIRATHA DASA	GVA
B. 62.	BHAGIRATHA KAVIRAJA	GVA
B. 63.	BHAGIRATHA VASU	GVA
B. 64.	BHAIYA DEVAKINANANDANA	GVA
B. 65.	BHAKTA DASA	GVA
B. 66.	BHAKTA DASA	GVA
B. 67.	BHAKTA DASA PUJARI	GVA
B. 68.	BHAKTA BHAUMIKA	GVA
B. 69.	BHAKTA KALIDASA	GVA, CCU, GPC
B. 70.	BHAKTA KASI	GVA
B. 71.	BHAKTACAND KAJI	GVA, GPC
B. 72.	BHAKTACARANA DASA	GVA
B. 73.	BHAKTARAMA DASA	GVA
B. 74.	BHAKTIKEVALA AUDULOMI	GPC
B. 75.	BHAKTIPRADIPA TIRTHA	GPC
B. 76.	BHAKTIPRASADA PURI	GPC

B. 77.	BHAKTISIDDHANTA SARASVATI GOSVAMI	GVA, GPC
B. 78.	BHAKTIVEDANTA SWAMI	
B. 79.	BHAKTIVINODE THAKURA	GVA, GPC
B. 80.	BHANJANA ADHIKARI	GVA
B. 81.	BHARATA MALLIK	GVA
B. 82.	BHARGAVA ACARYA	CCU
B. 83.	BHARGAVA PURI	CCU
B. 84.	BHASKARA THAKURA	GVA, CCU
B. 85.	BHATTATHARI	GVA
B. 86.	BHATUA GOPALA	GVA
B. 87.	BHAVADEVA BHATTA	GVA
B. 88.	BHAVAKA CAKRAVARTI	GVA
B. 89.	BHAVANANDA	GVA
B. 90.	BHAVANANDA GOSWAMI	GVA, CCU
B. 91.	BHAVANANDARAYA PATTANAYAKA	GVA, GPC, BMO
B. 92.	BHAVANATHA KAR	GVA
B. 93.	BHAVANI DEVI	GVA
B. 94.	BHAVESA DUTTA	GVA
B. 95.	BHIKA SAHEB	GVA
B. 96.	BHILA VAISNAVA	GVA
B. 97.	BHIMA	GVA
B. 98.	BHIMALOCANA SANYAL	GVA
B. 99.	BHOLANATHA	GVA
B.100.	BHOLANATHA DASA	GVA, CCU
B.101.	BHUDHARA	GVA
B.102.	BHUDHARA	GVA
B.103.	BHUGARBHA GOSVAMI	GVA, CCU, GPC
B.104.	BHUPATI	GVA
B.105.	BHUVANA DASA	GVA
B.106.	BHUVANAMOHANA THAKURA	GVA
B.107.	BHUVANAMOHINI	GVA
B.108.	BRAHMAGOPALAJI	GVA
B.109.	BRAHMANANDA	GVA
B.110.	BRAHMANANDA	GVA
B.111.	BRAHMANANDA BHARATI	GVA
B.112.	BRAHMANANDA GOSVAMI PRABHU	GVJ
B.113.	BRAHAMANANDA PURI	GVA
B.114.	BRAHMANANDA SVARUPA	GVA

B. 1.BALABHADRA:

A resident of Rajagrama in the Midnapur district. He was a disciple of Syamananda Prabhu.

B. 2.BALABHADRA BHATTACARYA:

He belonged to the descending line from Lord Caitanya. In Vrajalila he was Madhureksana. (See Gauraganodesadipika 171, CC. 1.10.146, 2.17.15-17,20, 2.18.99, 103-106, 3.4.209-210.)

B. 3.BALABHADRA BHATACARYERA BHRTYA:

He was an attendant of Balabhadra Bhattacharya (See B.2). He accompanied Lord Caitanya to Vrndavana (CC. 2.17.16-17). Some believe that the name of this attendant was Krsnadasa.

B. 4.BALABHADRA DASA:

He was the owner of Hijalimandala, and father-in-law of Rasikananda Prabhu. Iccadevi was Balabhadra's daughter. (Rasikamangala purva 10.86,91)

B. 5.BALABHADRA VAIDYA:

Balabhadra was one of Rasikananda's childhood teachers. (Rasikamangala purva 9.24)

B. 6.BALADEVA DASA:

A Vaisnava poet who composed pada No. 2842 included in Padakalpataru. It cannot be ascertained whether this Baladeva Dasa was the same person as Baladeva Vidyabhusana.

B. 7.BALADEVA VIDYABHUSANA:

He was born during the eighteenth century AD., in a village near Remuna in the Balasore district of Orissa. He studied Vyakarana, Alamkara, and Nyayasutra in an academic center on the bank of Lake Cilka. Afterwards he went to Karnataka to study the Vedas. At that point he was initiated into the Madhva

Sampradaya. After taking sannyasa he defeated the scholars of Puri (Purusottamaksetra) in a debate on Sastra.

Baladeva stayed at the Tattvavadi Matha, but after studying Satsandarbha under Radhadamodara, a resident of Kanauj and a disciple of Rasikananda Prabhu, he became attracted to the profound philosophical essence of Gaudiya Vaisnavism. Thus he became

a disciple of his teacher, Radhadamodara. It is said that Baladeva studied Bhaktisutra under Pitamvaradasa, and Srimad Bhagavatam under Visvanatha Cakravarti.

After adopting Virakta Vaisnava Vesa, Baladeva became known as "Ekanti-Govindadasa". It was Baladeva who installed the deity of Syamasundara in Vrndavana. Uddhavadasa and Nandamisra were the two foremost disciples of Baladeva.

In Visvanatha Cakravarti's old age he received news that the Bengali sevaites from the temple of Jaipur had been branded as a-sampradaya and deprived of their right to offer seva. Visvanatha immediately sent Baladeva, accompanied by Krsnadeva and Sarvabhauma, to Jaipur. There Baladeva defeated his opponents in a debate and re-instated the Gaudiyas in their seat at the mountainous region of Galta. He also installed the deity of Vijaya Gopala there. (This temple and deity is still existing.)

At this same time Baladeva wrote the book Sri Govindabhasya, a glorious contribution to the Gaudiya Vaisnava community. The following is a list of Baladeva's other works:

- (1) Tika of Satsandarbha
- (2) Tika of Laghubhagavatamrta
- (3) Siddhantaratna
- (4) Vedantasyamantaka
- (5) Prameyaratnavalir
- (6) Siddhantadarpana
- (7) Tika of Syamanandasataka
- (8) Tika of Natakacandrika (rare)
- (9) Sahityakaumudi
- (10) Chandahkaustubha
- (11) Kavyakaustubha

- (12) Vaisnavanandini tika of Srimad Bhagavatam
- (13) Sri Gopalatapnai, and bhasya of Srimad Bhagavadgita (14) Tika of Stavamala
- (15) Aisaryakadamvini
(For a descriptive account of Baladeva's biography see GPC p. 711-720).

B. 8.BALAI DASA:

He was a Vaisnava poet. (See pada 1212 in Padakalpataru).

B. 9.BALAKA:

He was a disciple of Rasikananda Prabhu (Rasikamangala Pascima 14.151). He was one of the astasisu (eight children) who dressed up in Gopivesa during the festival of "Rasa" at Gopiballavpur (Rasikamangala Pascima 2.46).

B.10.BALAKADASA VAIRAGI:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12).

B.11.BALARAMA:

He was the fourth son of Advaita Prabhu. (CC 1.12.27).

B.12.BALARAMA:

A resident of Orissa and devotee of Lord Caitanya. this Balarama was the second son of Kanai Khuntiya (Vaisnavavandana). Some say that Kanai Khuntiya use to worship Sri Baladeva and Lord Jagannatha as his sons. (BMO p. 79)

B.13.BALARAMA:

He was the younger brother of Syamananda Prabhu. (Rasikamangala Purva 2.36)

B.14.BALARAMA:

He was the eldest son of Gauridasa Pandita.

B.15.BALARAMA ACARYA:

He worked in Saptagrama as a priest in the house of Govardhana Dasa and Hiranyadasa Majumdar (the family of Raghunathadasa Gosvami) (CC 3.3.165-166). Balarama was from Candpura, when Haridasa Thakura visited there he stayed with Balarama for some days. During that time Raghunatha Dasa was studying there and would daily visit Haridasa Thakura at Balarama's house. Once Balarama brought Haridasa along to the house of Govardhana, where they sang nama-mahatmya. At that time an employee of Govardhana Dasa's, named Gopala Cakravarti, entered into an argument with Haridasa Thakura. As a result of this argument Gopala became ill. (See also "Gopala Cakravarti")

B.16.BALARAMA CAKRAVARTI:

Balarama was from the Suvarna clan of the Radhi ethnic group in Bengal. He was a resident of Kheturi and his brothers name was Rupanarayana Cakravarti. Balarama took initiation from Narottama Thakura, after receiving the instruction to do so in a dream. He was entrusted with the responsibility for serving the deity worshipped by Narottama and became well-known as Balarama Pujari. (Narottamavilasa 11, Premavilasa 19).

B.17.BALARAMADASA:

He was a devotee of Lord Caitanya and accomplished player of the Ramsina (a wind instrument made of a buffalo's horn). When Lord Caitanya arrived in Puri after his travels in the south, Balarama joyously welcomed him, playing his Ramsina.

B.18.BALARAMA DASA (MAHANTA) :

A devotee from Orissa and close companion of Nityananda Prabhu (Vaisnavavadana).

B.19.BALARAMA DASA:

A devotee mentioned in CBh. 3.5.734 and CC. 1.11.34.

B.20.BALARAMA DASA:

See "Nityananda Dasa".

B.21.BALARAMA DASA:

An Orissa brahmana by caste and disciple of Srinivasa Prabhu.
(Karnananda 2).

B.22.BALARAMA DASA:

Balarama was a great devotee of Lord Jagannatha. He was a resident of Puri and the eldest of the Panchasakhas. In his Jagamohana Ramayana, Balarama Dasa says that his father's name was Somanatha Mahapatra and his mother was Manamaya. In Vaisnavavan dana Balarama's name is mentioned with great reverence, describing him as a profound devotee of Lord Jagannatha and Balarama. He had a number of encounters with Lord Caitanya throughout his life. Dibakara Dasa, the author of Jagannatha Charitamrtia, mentions him as the disciple of Hrdayananda, in the line of Gauridasa Pandita. On Lord Caitanya's request Balarama initiated Jagannatha Dasa. Thereafter, Balarama left to travel throughout India on pilgrimage.

In the Chaitanyabhagavata Iswar Dasa describes Balarama's first meeting with Lord Caitanya in his native village of Chandrapur which is situated near Jagpur. Lord Caitanya stayed at Chandrapur on his way to Puri. Upon seeing Him there, Balarama fell down at the Lord's feet. The Lord kindly raised him up and embraced him affectionately. Lord Caitanya addressed Balarama as Subala and imparted the "Rama-Taraka-Brahma" mantra into his ear.

According to the Sunyasamhita and Chaitanyabhagavata, Balarama Dasa always accompanied the sankirtana party. In the Caitanyabhagavata the story is related of how one elephant of Gajapati Prataparudra became mad and killed his own mahuta (keeper).

Balarama Dasa caught hold of the wild elephant and chanted the holy name in his ear. The elephant suddenly became docile and bowed to the feet of Lord Caitanya. Astonished to see the divine power of Balarama, Lord Caitanya embraced him, calling him "Matta". From that day on Balarama was known as Matta. In his Jagannatha Charitamrita Dibakar Dasa also refers to Balarama as Matta. In the Vedantasaragupttagita it is said that Balarama was gifted with divine powers.

In the Chaitanyabhagavata by Iswar Dasa (compiled by Dr. A.B. Mohanty), Lord Caitanya asked the Panchasakhas about their writings. The eldest, Balarama, said that he had composed the Ramayana in seven kandas and one lakh of padas, Bhagavatagita in eighteen chapters, Vedantasaragupttagita in the guise of Brahmabidya. Besides the works mentioned in Chaitanya Bhagavata he wrote a number of books such as: 1.Brahmapurana, 2.Kanta Koile, 3.Gupttagita, 4.Bata Aavakash, 5.Bhava Samudra, 6.Amarkoshgita, 7.Brahmandabhagola, 8.Saptanga Yogasaragita, 9.Bhagavatatika, 10.Bedaparikrama, 11.Arjunagita, etc.

Once the brahmanas of Puri challenged Balarama, accusing him of being an ignorant, low-born man. In response to this accusation Balarama brought a deaf and dumb man named Haridasa before the assembly and touched the head of Haridasa. Suddenly Haridasa began explaining the Vedanta. Everyone present, including Prataparudra, was astonished to see Balarama's spiritual potency. From that day the king honored him as "Paramaguru", as he was in some ways greater than Lord Caitanya, who was Balarama's own guru.

According to Chaurasi Ajna Balarama was present at the Mukti Mandapa along with Lord Caitanya and King Prataparudra, when the famous jackfruit episode took place. It is also found in the above book, that Balarama referred to himself as Subala of Dva parayuga, and as Sudra in the Kaliyuga. Sri Krsna appeared to Balarama in a dream and informed him that He would appear in Navadvipa as Lord Caitanya. The Lord ordered Balarama to serve the Lord and His followers.

In Gurubhaktigita (by Achyutananda Dasa, Vol.111, Chapter XLIX,

p.176) Balarama Dasa is referred to as the companion, Samadira, of Radha. This fact is supported by Chaitanyaganodesa, in which Balarama Dasa is referred to as sakhi Sumandira which leads us to believe that Balarama was Samadira in a previous birth. (Krsnadasa Kaviraja, Sri Chaitanyaganoddesadipika, manuscript preserved in Orissa State Museum, Cat. No. L 470(B).)

B.23.BALARAMADASA BABAJI MAHARAJA:

At the age of forty Balarama received diksha from Siddha Krsnadasa babaji. Within a short time he mastered the Sanskrit language. Thereupon he translated Srimad Bhagavatam, in his own handwriting and presented it to Krsnadasa babaji.

He lived an austere, detached life at Jhadumandala in Vrndavana, and expected others to live in the same way.

Balarama's uncompromising attitude is exhibited in the following story: At one time Jagadanandadasa of Orissa adopted the life of Vaisnava asceticism, under Nityanandadasa babaji of Mandana Mohana Thoura. Afterwards he visited Balaramadasa and offered his obeisances, still wearing his sacred thread. Balaramadasa became very annoyed and remarked: "You have changed your garb yet you retain your sacred thread to display your brahmana caste (ego)." Feeling very ashamed Jagadananda threw his sacred thread into the Jamuna and returned to Balaramadasa to receive his blessings. Balaramadasa was a great devotee and commanded reverence from all.

At that time it was the custom to send to all distinguished Vaisnavas and descendants of Acaryas, a notification, twenty four hours in advance, regarding any up-coming nagara-sankirtana programs. Simply upon receiving such news Balarama's body automatically assumed a dancing posture and he became absorbed in devotional ecstasy.

He always kept himself at a safe distance from women, never looking upon their faces, nor talking to them. It is said that sometimes he visited temples in Vrndavana walking blind-folded, with the help of a stick, just to avoid the sight of women. Once a young servant of Sri Radharamana temple named Madhusudana

Gosvami challenged Balaramadasa, asking why such an old, emaciated man was still so afraid of women. Balaramadasa replied that according to Lord Caitanya, the inherent desire for physical pleasure exists as long as one is still situated within a body of flesh and blood, therefore the association of women must always be avoided.

Prabhupada Nilamani, a Gosvami of Vraja, ordered that whenever any festival was held at his temple a responsible devotee should be sent to deliver two plates of prasada to Balaramadasa's cottage at Jhadumandala. Only after receiving Balarama's approval would his devotees accept the prasada. The prasada was then hung on the wall, inside a wire-net bag and Balaramadasa would respect the prasada at his will.

On one occasion prasada was brought from Prabhu Nilamani's temple and kept inside the wire-net bag, as usual. When Balarama was about to respect the prasada, he looked up and saw that the prasada had become stained with blood, and fresh drops of blood were dripping on the floor.

On receiving an urgent call from Balarama, Nilamani Prabhu quickly came to Jhadumandala and offered his obeisances to Balaramadasa Maharaja. In great anguish Balarama showed Nilamani the prasada. Nilamani immediately conducted an enquiry, which revealed that the mahotsava at his temple had been performed with finances received from some women of questionable profession from Calcutta.

Another incident connected with prasada which was offered to Balaramadasa on the occasion of a mahotsava is recorded as follows: Everyday Balaramadasa sat on the bank of the Jamuna at Jhadumandal and recited from the Srimad Bhagavatam before the assembled Vaisnavas of Vraja. On one such occasion while Balarama was sitting on the Vyasa-sana giving a lecture, his vision happened to rest upon the breasts of a young woman devotee. The upper portion of her saree had fallen, exposing her breasts. Balarama suddenly became physically excited, in utter disgust he abruptly stopped speaking. He then confessed before his audience that he no longer considered himself fit to be addressed as a

Siddha baba. He declared that he intended to atone for his sin, then and there, by drowning himself in the Jamuna.

His devotees somehow persuaded Balaramadasa not to take such drastic action, but to at least give them time to check back on the source of the prasada from Sri Govinda temple which Balarama had eaten that morning. After a thorough investigation they found that the festival at the Govinda temple had been organized with donations received from an aged Gosvami-mata from a temple in Bengal, who admitted that the money she donated had been earned in her earlier days through a dishonest profession. From that very day Balaramadasa never accepted any prasada offered on the occasion of any utsava. (GVJ. pp no. 177-180)

B.24.BALARAMA DASA BABAJI MAHASAYA:

From the age of twelve years he was engaged in the service of Siddha-baba at Suryakunda. After eighteen years at Suryakunda Balarama became disenchanted when he discovered that one of the babaji's in their cottage went out nightly, incognito, to enjoy the performance of music and dance performed by some local girls. It appeared that the babaji concerned had an unholy relation with one of the dancing girls. Thus, with due reverence to Siddha baba, Balarama left Vrndavana to settle down at Gauda-mandala.

Balaramadasa established an 'Akbara' to accommodate all visiting Vaisnavas from Vrajamandala and Gaudadesha. He organized programs for the celebration of various festivals every year and made adequate arrangements for everyone's comfort. With pleasure he served the Vaisnavas for almost thirty years. One day he happened to meet a saintly old acquaintance from Sri Vrndavana who revived joyful memories of life in Vraja. Upon discussing with the devotee, Balaramadasa babaji found out that Siddha baba of Govardhana, Siddha baba of Suryakunda, and many other former associates had all passed away. In anguish Balaramadasa set out for Vrndavana, leaving behind all his possessions.

He lived a detached life alone in Vrndavana. He carried on with life as a mere formality, eating anything which was offered to him

with affection. Out of the one rupee babaji mahasaya received daily from a retired post master, he spent two paise to buy some puris and cooked vegetables for his evening meal. He regularly attended kirtana at various places. He listened to kirtana attentively with deep concentration, but turned a deaf ear to all other conversations around him. Babaji mahasaya could quote, from memory, verses from Padavali composed by Rayasekhara, and would walk away after kirtana reciting verses from Padavali.

During the later years of his life, at the request of Sri Madhavadasa, Babaji mahasaya gave recitals at his place from Govindalilamrta, Padakalpataru, and verses composed by Jagadananda Thakura, which Madhavadasa himself attended at times. Babaji Mahasaya also did Vraja parikrama with Madhavadasa.

Balaradasa lived in a thatched cottage within the premises of Rajarshi Bahadura, whose mother Babaji mahasaya initiated into vesa-sraya. (See GVJ pp.No. 181-182)

B.25.BALARAMA DASA MADHAVI:

Sridama Tarafdar was a big landowner from Kamyasatpura, which is situated about four miles away from Ranaghat. His wife was named Kripamayi. Balarama, who was born of Kripamayi during the early 15th century Saka (1478 AD), was a contemporary of Haridasa Thakura.

As a child Balarama stayed at Phulia, where he learned the Persian language from Munsi Qutab Khan. Appreciating Balarama's command of Persian, Ali Khan, the Kazi of Santipura, sent Balaramadasa Madhavi, with a note of recommendation, to Hussain Shah, the King of Gauda. Balarama quickly rose to occupy the highest post of a writer in the army section under Hussain Shah. When Chittagong was attacked by the pirate mags, Balarama, acting as the fourth Commander, displayed remarkable skill in warfare, which pleased Paragal Khan. Hussain Shah rewarded Balarama by giving him the title 'Khan' and a village named Chutipur, about twenty four miles away from Tanaghata.

At this point in Balarama's life he had the good fortune of

meeting Nityananda Prabhu one day while walking on the road. Nityananda showered His mercy upon Balarama by immediately initiating him and placing him under the care of Kanu Thakura. Later

Balarama wrote the book entitled Sripatitapavanavatara. (See Gauranga-sevaka, Vol. 7, No. 6)

B.26. BALARAMA GHANSYAMA (also known as GHANASYAMA BALARAMA):

He was a Vaisnava poet. No further information about him is available so far.

B.27. BALARAMA KAVIPATI:

He was a disciple of Syamananda Prabhu. His Sripata is at Budhuri (Premavilasa 20).

B.28. BALARAMA KAVIPATI:

He was a disciple of Ramacandra Kaviraja. (Karnananda 2)

B.29. BALARAMA MAHITI:

A resident of Orissa and devotee of Lord Gauranga (Vaisnavavandana). BMO p.77 refers to him as Baladeva.

B.30. BALARAMA MISRA:

He was one of the sons of Advaita Prabhu. (CC. 1.1.27)

B.31. BALARAMA ODRA:

The title 'Odra' was added to differentiate this Balarama from others. Although some say that this Balarama was identical with Matta Balarama, there is no evidence to substantiate this claim. (Vaisnavavandana of Jiva Gosvami 230, of Devakinanadana 110, and of Vrndavanadasa 102).

B.32. BALARAMA PUJARI:

See "Balarama Cakravarti."

B.33.BALARAMA THAKURA:

Balarama was born in 1655-66 AD in the village of Baladakhan in the district of Dhaka. His fathers name was Taracand Bhagyavanta. Some of his forefathers were devotees of Advaita Prabhu, but Balarama himself belonged to the lineage of Nityananda Prabhu. From Baladakhan he later migrated to the village of Bhuikhali in the Pabna district, where he established his Sripata and was awarded the title of Gosvami.

During his childhood Balarama left home in an ecstatic state of Gaura-prema and went on pilgrimage. He constantly carried the Deity of Sri Kesavaraya with him and would not part with it for even a second. The story regarding this deity is related as follows: In a former birth Balarama Thakura was known as Sukadeva Gosvami and was born in the family of Advaita Prabhu. In that birth Sukadeva had a brahmana disciple which he gave the Deity of Sri Kesavaraya to, instructing him as follows: "You should take the utmost care of this deity until I come back, but as soon as I return you must give back my treasure. You will not die until I come again." Sukadeva then left and soon after passed away. The disciple continued to worship the deity with great care. Many years later this brahmana disciple suddenly met Balarama, understanding him to be his guru (Sukadeva) he danced joyfully and handed over the deity to Balarama. The brahmana then left his body peacefully. From that time wherever Balarama traveled he always carried the deity with him.

Balarama's serene appearance, coupled with his power to perform miracles, commanded the reverence of both Hindus and Muslims. Attracted by the qualities of Balarama, the Nawab of Mushidavad offered him a Zamindary estate named 'Bore'. However, Balarama declined the offer. The Nawab believed that if a saint, such as Balarama, lived on his land, no calamity could take place there. Thus he insisted that Balarama accept his offer. When the Nawab expressed his desire to settle Balarama in a good area named Biyajitpur near the Daulatpur police station in the

district of Nadia, Balarama finally agreed. However, instead of taking a whole village, he accepted only 20 bighas of land, on which he installed his deity of Kesavaraya.

Long after, the Maharaja of Nator, having heard the glories of Balarama, came for his darsana. He was so impressed that he coaxed and cajoled Balarama until he agreed to settle at Bhuinkhali village near the Saithia police station in the district of Pabna, within his own Zamindary estates.

Balarama was divinely inspired to marry at a fairly advanced age. He had two sons; the eldest was named Nandakisora and the younger, Saccidananda. Apart from the deity of Kesavaraya, there is also a Nilamurti which was worshipped by Balarama. One wooden staff which was used by Balarama Thakura is kept by the side of these deities and is also worshipped. The festival of Rasayatra of Kesavaraya is still celebrated in a grand manner.

B.34.BALARAMA VASU:

He was a Vaisnava poet. (Balaramadasera padavali p.27)

B.35.BALARAMA VIPRA (SARMA) :

He was the maternal grandfather of Srinivasa Acarya and the father of Laksmipriya Devi. He lived at Jajigramma near Katoa.
(Bhaktiratnakara 2.68.141)

B.36.BALI:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.123)

B.37.BANOYARILAL SIMHA:

He was born in 1760 Saka (1838 AD.) in a respectable uttara (north) radhi kayastha family in the village of Pancathupi under Kandi sub-division in Mursidabad district. As a boy the spirit of renunciation awoke within him by associating with one of th

e villagers named Krsnadayala, a great devotee, scholar, and kirtaniya of the Manoharasahi school of music. When his renunciation and devotion developed further, Banoyarilal established 'Sri Harivasara' at his home. Thereafter, with the help of some devotees from his village he organized a movement to spread the message of 'love', which created a sensation across the land of Radha.

Banoyarilala always generously served the Vaisnavas and visiting guests. Many ascetic Vaisnavas from Vraja, Sriksetra, and Gaudamandala lived under his shelter at Sri Harivasara and performed bhajana there. Banoyarilala Simha passed away on the third day of the new moon in the month of Phalguna in the Bengali year 1313 (1906 AD.). It is said that even nine years after the death of Simhaji, Mahanta Mahasaya experienced Simhaji's 'aprakatalila' (divine activities in non-manifest existence) at Sri Harivasara. Simhaji's residence at Pancathupi became a place of pilgrimage for Vaisnava devotees. (See GVJ p. 333)

B.38.BAUDDHACARYA:

During His travels in the south Lord Caitanya stayed at a village near Brddhakasi, where He converted all the panditas into Vaisnava's. When the Buddhists of that region heard what had happened they sent their acarya to argue with Lord Caitanya. However, Bauddhacarya surrendered to Lord Caitanya and embraced Vaisnavism. (CC 2.9.54-56).

B.39.BHADRAVATI:

She was the wife of Suryadasa Pandita and mother of Jahnava.

B.40.BHADRAVATI:

She was the mother of Uddharana Datta Thakura and wife of Srikara Datta. (See "Uddharana Datta")

B.41.BHAGAVAN:

He was a disciple of Rasikananda Prabhu. (Rasikamangala 14.107.)

B.42.BHAGAVAN:

He was the nephew and disciple of Rasikananda Prabhu.
(Rasikamangala 14.119-129)

B.43.BHAGAVAN:

He was a disciple of Rasikananda Prabhu's lineage. (Rasikamangala 14.142)

B.44.BHAGAVAN:

He was a disciple of Rasikananda Prabhu's lineage. (Rasikamangala 14.148)

B.44.BHAGAVAN ACARYA:

He belonged to the lineage of Lord Caitanya. He constituted a Kala (usually applied to 1/16th part of the moon) of Lord Gauranga (Gaurangaganoddesadipika 74). Bhagavan was a lame resident of Halisahara. (CC 1.10.136, 3.14.90,31, 2.84-85, 3.2.94-100, 101-167, 3.5.91-158, and Sakhinirnayamrta 38).

B.45.BHAGAVAN DASA:

He translated Sri-Gitagovinda into Bengali.

B.46.BHAGAVANDASA BABAJI MAHARAJA (Kalana) :

He became a disciple of Siddha Krsnadasa babaji of Govardhana. It is said that Bhagavandasa was originally from Orissa, but he always conversed in Bengali. He introduced the worship of the Deity of Nama-Brahmam at Kalana, which is still going on.

Bhagavandasa was a reserved person who rarely discussed Raganuga bhajana with anyone. Even with his disciple, Jagadisadasa, he only spoke on the subject matter in brief. He did not approve of

the emotional behavior of Caitanyadasa babaji of Navadvip (during his bhava state), referring to him as a 'facke' (frivolous).

On one occasion when the pujari of Nama-Brahmah ran away with the ornaments of the deity, close associates of Bhagavandasa suggested that the theft be reported to the police. Bhagavandasa did not agree and explained to his devotees that Nama-Brahmah had allowed the pujari to take the ornaments away because Nama-Brahmah did not wish to wear them any longer.

After a few months the pujari suddenly appeared one day with all the ornaments. He admitted to stealing out of greed, but said that his conscience would not allow him to sell the ornaments, and begged Bhagavandasa to forgive him. The pujari was all owed to return and Bhagavandasa remarked that the Deity of Nama-Brahmah had changed his mind like a 'facke' and wished to be re-decorated with the ornaments.

On one occasion the servants of Bhagavandasa purchased a bundle of wood for three annas from a poor woman vendor. Bhagavandasa, who was observing the transaction, called the woman over and found out that she had two older sons, besides the little one with her, and no one else in her family. Thinking that three annas would be of very little use to her, Bhagavandas told his servant to pay her three more annas. After that vendors were not allowed within the sight of Bhagavandasa.

One day a snake was found inside the asrama and one of the devotees picked it up and threw it away at a safe distance. When Bhagavandasa came to know about it he was very annoyed and ordered the devotee to leave the asrama and stay away. It is said that the snake happened to be an elder brother of Nama-Brahmah in one of its earlier births. Bhagavandasa would not take prasada until the snake had taken a portion of it.

Bhagavandasa regularly took his evening meals after his daily bhajana recitals. On some days he was so absorbed in bhajana that he forgot about his meal, which was usually kept close to his seat. One pet cat of the asrama regularly shared prasada w

ith babaji, thus when Bhagavandasa remained absorbed in prayer till late, the cat would mew repeatedly, going around and around babaji to attract his attention. Bhagavandasa would lift the lid of the bowl of prasada, allow the pet to help itself and then replacing the lid, continue with his bhajana.

On occasions when Bhagavandasa failed to derive the inspiration desired from his bhajana, he would advise his devotees to take their meals and on pretext of his own illness, he refrained from eating. If the devotees tried to convince him to eat, bab aji would simply reply: "In that case let us all retire to bed without any meal." Thus the devotees would reluctantly take their meals.

On the other hand, sometimes when a bhajana session would run late into the night, babaji would suddenly declare himself to be very hungry. If no food was available at the asrama, he sent the devotees to buy sweets from an outside shop. He made sur e that the sweets were sanctified with sprinkles of charanamrita, then offered them to Nama-Brahmah.

He was a virtuous man both in his practices and behavior. He did not allow any prasada received as offerings, to be placed on the floor unless the devotees mopped the place clean. If a devotee failed to do so, babaji would pull him up and call him a Mussulman. When flowers or garlands were offered to Bhagavandasa, he touched them to his forehead with care, making sure the flowers did not come in contact with his garments.

One of his disciples, Visnudasa, came down with a fever for three continuous days. When Bhagavandasa advised his disciple to take medicine the latter said that there was no need to do so as he would be cured by the grace of Nama-Brahmah. Bhagavanda sa angrily remarked that, "A man suffers illness as a part of his penance and should act upon a doctor's advice, rather than pass the responsibility for the disease, and also its cure, to Nama-Brahmah. After all, it is a doctor's job to provide aid to a sick person." Visnudasa promptly took some medicine and was cured.

One day Bhagavandasa had a sudden desire to eat talsansa (the edible kernel of the stone of a palmyra fruit). For days he continued to eat talsansa, without touching his normal food. After some days, due to the excessive intake of fruits, he became very sick with dysentery, nevertheless he insisted on eating the talsansa. His devotee, having failed to restrain babaji, devised a plan; They had a mali (gardener) come before the Deity of Nama-Brahmah and proclaim, while beating a drum (dheran), that the sale of talsansa would no longer be permitted in the market. Any vendor defying this order must pay a fine of twenty five rupees. After some initial resistance Bhagavandasa reverted to his normal diet.

On another occasion Bhagavandasa announced that he had a strong desire to perform his bhajan seated on a high platform overlooking a pond near the Deity of Nama-Brahmah. He ordered his disciple Pranakrsnadasa to begin excavating a tank very early the following morning. Another disciple named Jagadisadasa was put in charge of the construction of the platform. Pranakrsna hired fifty laborers, paying each man two annas per day, and completed the tank within 24 hours, on the day of ekadasi. Jagadisadasa also executed his part of the platform work, with some assistance from Pranakrsna, carrying the necessary bamboo poles from the market on his shoulder and completed the work the following day (dvadasi). Bhagavandasa was very happy to see the job completed on time and sat down to perform bhajan sitting on the high platform overlooking the pond. However, after a few days, Bhagavandasa saw a calf accidentally fall into the pond. Immediately he shouted for his men to rescue the calf from the water, but they were unsuccessful. From that day babaji shifted his seat of prayer back to its original place and had the pond filled up with earth so as to prevent any other cow from falling in.

One day while Bhagavandasa was absorbed in bhajan, he was heard to shout "go away". It came to be known later that he was shouting to scare away a goat which was chewing the leaves of a Tulasi plant in the courtyard of the Govinda temple, far away in Vrndavana. On that same day the Maharaja of Burdwan, having

heard about the powers of Bhagavandas, came to Nama-Brahmah Asrama for darsana. It so happened that Maharaja entered the asrama at the same time that Bhagavandasa shouted, "go away". Naturally, the Maharaja thought that Babaji, for some reason, wanted Maharaja to leave the premises. Thus, in disappointment, he left Nama-Brahmah Asrama.

Afterwards the devotees told babaji of Maharaja's arrival and why he had left without getting babaji's darsana. Bhagavandasa immediately sent a messenger requesting the Maharaja to visit Nama-Brahmah again. When the Maharaja again visited the asrama babaji begged forgiveness and explained the circumstances which had led to the misunderstanding on Maharaja's previous visit. The Maharaja was understanding, but skeptical as to whether Bhagavandasa Maharaja actually possessed the power to see something which was taking place in Vrndavana. To satisfy his own curiosity the Maharaja sent a telegram to Vrndavana to verify the truth of the incident. The reply corroborated the statement made by Bhagavandasa. From that time Bhagavandasa was known as Siddhababa Bhagavandasa Babaji Maharaja.

Siddhababa rarely discussed 'lila', but occasionally mentioned the topic amongst a few confidential devotees. Once he told Jagdisadasa to note down some divine-nama which would be of great value to Jagadisa in the future. Sometimes in the course of speaking with his disciples, Siddhababa would suddenly laugh out loud, without any relevance to the subject of discussion. Though Bhagavandasa did not talk of his internal meditation, his communion with the Lord continued ceaselessly like the flow of a stream; and his sudden laughter, without any apparent reason, could perhaps, be attributed to the manifestation of his actual state of mind. Siddhababa Bhagavandasa expired on the eighth day of the new moon in the month of Kartika (Oct.-Nov.).

(GVJ p. 190-194)

B.47.BHAGAVAN KAR:

A disciple of Advaita Prabhu, Bhagavan Kar is mentioned in the Gaudiya edition of CC. as Bhavanath Kar.

B.48.BHAGAVAN KAVIRAJA:

A disciple of Srinivasa Acarya Prabhu, from the Vaidya caste. According to Anuragavalli his Sripata was at Birbhum. Rupa Kaviraja was his brother's name, and Nimu Kaviraja was the name of Bhagavan's son. However, Bhaktiratnakara 10.138 mentions that Rupa and Nimu were brothers of Bhagavan Kaviraja. He accompanied Jahnava to Vrndavana. (Narottamavilasa)

B.49.BHAGAVAN MISRA:

He descended from the lineage of Lord Caitanya. (CC. 1.10.110)

B.50.BHAGAVAN PANDITA:

He belonged to the lineage of Lord Caitanya (CC. 1.10.69, Namamrtasamudra 134, CBh. 3.9.491, and Murari's KCC. 4.17.19).

B.51.BHAGAVATA:

He was the son of a disciple of Sanatana Gosvami named Jivana Cakravarti (Bhaktamala 2.5). He lived in the village of Mada in the district of Burdwan, where his descendants continue to live.

B.52.BHAGAVATA ACARYA:

He belonged to Advaita Prabhu's disciple-line (CC. 1.12.58). Premavilasa 24 mentions that this Bhagavata Acarya was a reputed scholar, whose previous name was Bada (elder) Syamadasa. Bhagavata surrendered to Advaita Prabhu after being defeated by him in an argument.

B.53.BHAGAVATA ACARYA:

He belonged to the lineage of Lord Caitanya. (CC. 1.10.113, 119)

B.54.BHAGAVATA ACARYA:

He belonged to the disciple-line of Lord Caitanya (CC. 1.12.58).

B.55.BHAGAVATA ACARYA:

He real name was Raghunatha Pandita. He belonged to the disciple-line descending from Gadadhara Pandita (CC. 1.12.80, 3.5.110-121). A brahmana by caste, this Bhagavata Acarya was Svetamanjari in Vrajalila. His work entitled Krsnaprematarangini is a metrical translation of Srimad Bhagavatam wherein the poet gives some information on his lineage, (Gauraganoddesadipika 195, 203, and Krsnapremtarangini p. 2). Raghunatha Pandita was awarded the title of 'Bhagavataacarya' by Lord Caitanya (CBh. 3.5.110-121). The Sripata of Bhagavata is situated in the Matipada locality of Varahanagar in the present northern suburb of Calcutta. There the handwritten manuscript of Bhagavata Acarya has been preserved and displayed.

B.56.BHAGAVATA DASA:

He lived in Vrndavana and was a disciple of Gadadhara Pandita. (CC. 1.12.81, Sakhanirnayamrta 16)

B.57.BHAGAVATA DASA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

B.58.BHAGAVATI:

She was a disciple of Narottama Thakura. Her Sripata is at Pachapada. She was the wife of Vipradasa and her sons were named Yadunatha and Ramanatha (Premavilasa 20). A Deity of Lord Gauranga was found in the granary of Bhagavati.

B.59.BHAGAVANTA MUDITA:

The Hindi Bhaktamala mentions him as the seva adhikari of Sri Govinda. He translated Sri Vrndavana Mahimamrta into Vrajabhasa.

B.60.BHAGIRATHA ACARYA:

He was the foster-father of Madhava, who was the husband of Nityananda Prabhu's daughter, Gangadevi. Jayadurga, one of

Bhagiratha's several wives, gave birth to two sons named Sripati and Srinidhi. When Madhava's mother, Mahalaksmi Devi, died, his father, Visvesvara acarya, left Madhava in the custody of Bhagiratha and Jayadurga and left to take sannyasa, renouncing worldly life.

B.61.BHAGIRATHA DASA:

He was the author of Caitanya-Samhita.

B.62.BHAGIRATHA KAVIRAJA:

He was the father of Krsnadasa Kaviraja Gosvami, the writer of CC. Sunanda was the name of Bhagiratha's wife, they had two sons named Krsnadasa and Syamadasa. (See "Krsnadasa Kaviraja")

B.63.BHAGIRATHA VASU:

He was the husband of Indumati and father of Gunaraj Khan.

B.64.BHAIYA DEVAKINANADANA:

It has been stated in chapter seventeen of Bhaktimala that Bhaiya was a wealthy man who occupied the position of a Faujdar in the Nawab's government, and a follower of Tantric practices. He married the daughter of a Vaisnava and through his wives association he was influenced to become a devotee and take spiritual guidance from the descendants of Srinivasa Acarya Prabhu at Malihati. The Deity of Sri Nandadulala served by Bhaiya Devakinanadana still exists at Kisoranagara Jalalapura.

B.65.BHAKTA DASA:

He was a disciple of Narottama Thakura (Narottamavilasa 12).

B.66.BHAKTA DASA:

He was a disciple of Rasikananda Prabhu (Rasikamangala Pascima 14.150).

B.67.BHAKTADASA PUJARI:

He was a disciple of Gopala Bhatta Gosvami and the founding father of the sevait family which serves Sri Radharamana (Bhaktamala 2.7). (See "Gopinatha Pujari")

B.68.BHAKTA BHAUMIKA:

He lived at the Maliyada temple near Raghunathapur, at the border of Vana-Visnupura. (See "Srinivasa Acarya.")

B.69.BHAKTA KALIDASA:

See "Kalidasa".

B. 70.BHAKTA KASI:

He was a disciple of Kasisvara Pandita. Premavilasa 18 states that Bhakta Kasi was a brahmana by caste and a Vrajavasi.

B. 71.BHAKTACAND KAZI:

See "Cand Kazi".

B. 72.BHAKTACARANA DASA:

He was a Vaisnava poet from Orissa. His Mathuramangala, written in thirty different prosodical styles, contains a brief account of Uddhava's role as a messenger after Akrura brought Krsna to Mathura. He also wrote Mana-Vodha-Cautisa.

B. 73.BHAKTARAMA DASA:

He was the author of Gokulamangala. He lived in the village Anwara in the Chittagong district about 250 years ago.

B. 74.BHAKTIKEVALA AUDULOMI:

Bhaktikevala, known as Pramoda Bihari from birth, was born in 1895 AD. in the Bengali month of Agrahayana (Nov-Dec), on the eighth day of the dark fortnight, in the village of Banaripara, Barisal district. His father was Sri Saratcandra Guhathakurata and mother, Srimati Bhuvanamohini, both of which were extremely pious. From childhood Audulomi was endowed with a calm and quiet temperament. He graduated with distinction from the Calcutta University in 1919, thereafter he studied philosophy in Kasi for a few month and later was employed as a teacher. However, understanding the transient nature of this world, he soon became disenchanted with his work and took shelter of Bhaktisiddhanta Sarasvati.

At his initiation Prabhupada Sarasvati gave him the name Patitapavana dasa brahmachari. During his brahmachari days he was

engaged in temple services, such as caring for the deity. Some years later Bhaktisiddhanta Sarasvati initiated him into tridanda sannyasa, giving him the name Bhaktikevala Audulomi Maharaja. From that time he was engaged in preaching throughout India. He was one amongst the sannyasi and brahmacari disciples of Bhaktisiddhanta who was chosen to preach the message of Lord Caitanya throughout the world. He was also fortunate enough to be blessed with the darsana of Bhaktivinoda Thakura, whereupon he became inspired to seriously take up the study of the sastras.

Bhaktisiddhanta Sarasvati, the founder of the Gaudiya Math, left this world on January 1, 1937 AD. Afterwards, Bhaktiprasada Puri Gosvami succeeded as the Acarya of the Gaudiya Math mission. In March 1940, Bhaktiprasada Puri gave Audulomi the assignment of undertaking Navadvipadham parikrama. Thus for seven consecutive years, Audulomi Maharaja not only led the parikrama, but also acted as the head of the entire Navadvipa mandala and Sri Caitanya Matha. In 1943 he was selected as a member of the Gaudiya Mission Paricarya committee. He also took an active part in publishing and distributing devotional books. He translated Lord Caitanya's Siksamrta into English. Around this time Bhaktiprasada Puri gave a series of discourses on Bhaktisandarbha at Mayapura, which Audulomi attended and listened to with rapt attention.

For some years, while observing Urjavrata, Audulomi Maharaja traveled and preached widely throughout Maimansimha, Naryanaganj, and Dhaka in East Bengal. After completing his vow in October 1953, and bathing in the Jamuna, he took up the garb of para mahamsa.

At the Kumbha Mela festival held in Prayaga in January 1954, a huge sankirtana procession was organized by the Sri Rupa Gaudiya Math and the procession was led by Audulomi. For some days afterwards Maharaja gave classes in the hall of the Math on Sri Bhaktisandarbha.

In December 1953 the president of the Gaudiya Mission, Bhaktipradipa Tirtha Gosvami, expired. Afterwards, February 16, 1954, Bhaktikevala Audulomi became the next president/acarya of

the Mission. At that point Sundarananda Vidyavinod resigned from the post of secretary, whereupon Srirupa Bhagavata Maharaja became the acting secretary, and Sripad Bhavavandhacchida dasa Bhaktisaurabha was appointed the joint secretary. After taking the position of president/acarya, Bhaktikevala Audulomi visited various parts of India to inspect the Mathas. In the course of his travels he gave instructions and diksa to many devotees. Under his guidance and inspiration a new temple, along with a nata-mandira (congregation hall), residence for devotees, and a bhajana kutir were constructed at Cirulia village in the district of Midnapur. Similar construction work was done at Kisora pura in Vrndavana, as well as Godrumadvipa, Navadvipa, Patna, Puri, and Lucknow. Audulomi continuously visited various mathas to deliver lectures on the teachings of Lord Gauranga, leaving deep impressions upon the minds of his listeners. Annual Vrajamandala parikrama, introduced by Audulomi (1957-1960), is still being observed regularly.

B. 75. BHAKTIPRADIPA TIRTHA:

He was born in the village of Sandvipa Hatiya in the district of Noakhali, now in Bangladesh. His father was Rajanikanta Vasu and mother Bidhumukhi Vasu. Rajanikanta was a government employee and a disciple of the Gosvami family of Baghnapada. Rajanikanta and his wife were both initiated by Bhaktivinoda Thakura. Later in life Rajanikanta accepted the vow of babaji from Bhaktisiddhanta Sarasvati, and Bidhumukhi spent her last days in Navadvipa.

As a child Bhaktipradipa Tirtha Maharaja was called Jagadisa. After graduating from the Calcutta University, Jagadisa worked as a teacher, living with his wife in Calcutta. His younger brother, Ananta Vasu, was well-known as Bhaktiprasad Puri Gosvami.

Leaving from the Dhubulia railway station on March 25, 1910 AD. Jagadisa, accompanied by Vaikunthanatha Ghosal Bhaktitattva Vacaspati, walked to Mayapura for the anniversary of Lord Caitanya's appearance. There he met Bhaktivinoda Thakura for the first time

rst time. He was sitting near the Mahaprabhu Mandira, delivering a lecture, in the presence of Siddhanta Sarasvati, Jatindranatha, Chaudhuri, the Zamindar of Taki, and other devotees. After being introduced by Vaikuntha Ghosal, Jagadisa fell prostrate on the ground, tearfully seeking the shelter of Bhaktivinoda. Acknowledging him, Thakura said: "You are a qualified and respectable person, if you take up the responsibility of preaching on Lord Caitanya's behalf certainly large numbers of people will be attracted to the message."

That same afternoon Siddhanta Sarasvati preached to Jagadisa for several hours. He advised that Jagadisa ask permission from Bhaktivinoda Thakura to meet Gaurakisora dasa Babaji at Kuliya. Early the next morning Jagadisa reached Kuliya, paid his obeisances, and offered a watermelon to Gaurakisora. Although Babaji did not usually accept offerings from outsiders, he accepted Jagadisa's gift. After hearing that Jagadisa had been sent by Bhaktivinoda, Babaji requested Jagadisa to lead kirtana.

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aurakisora was very pleased to hear Jagadisa recite the verse of Narottama Thakura which says: " Chanting the holy name of Gauranga makes the body tremble with ecstasy."

Afterwards Babaji encouraged Jagadisa to become as humble as a blade of grass and more tolerant than the tree, to avoid the association of dishonest persons, and to chant the holy name of the Lord constantly. Jagadisa told Babaji that he had not taken initiation yet and Babaji consoled him saying that Bhaktivinoda Thakura was waiting to shower his mercy upon him and that Mayapura was the proper place for dedicating oneself to the service of the Lord.

Following the advice of Babaji Maharaja, Jagadisa returned to Mayapura. At mid-day, after shaving his head and taking bath in the Ganges, Jagadisa received mantra diksha from Bhaktivinoda Thakura at his cottage in Godruma. Afterwards Jagadisa relished the remnants of prasada from his spiritual master's plate. At 2 pm. that same afternoon Bhaktivinoda read from Sikshastaka and explained the meaning to the devotees. Krsnadasa Babaji also

recited from CC. and Bhaktivinoda offered comments.

A few days after their initiation, Jagadisa, Vasanta babu, and Manmatha babu underwent the 'Upanayana' purification, under the guidance of Siddhanta Sarasvati, and received Brahman Gayatri, Guru Gayatri, and Gauranga Gayatri. Appreciating Jagadisa's dedication to the study of sastras and his service to the Vaisnavas, Siddhanta Sarasvati Prabhupada bestowed upon Jagadisa the title of "Bhaktipradipa." Later, after completing the examination introduced by Siddhanta Sarasvati Prabhupada, Jagadisa also earned the title "Vidyavinod Bhaktisastri Sampradaya Vaibhavacarya."

Jagadisa spent considerable time at Godruma serving his spiritual master, Bhaktivinoda. He would recite from CC. and Bhaktivinoda would comment. In the early morning Jagadisa, Krsnadasa Babaji, and other local devotees would go on sankirtana throughout Godruma, chanting loudly; "Nadia Godruma Nityananda Mahajana.

On June 23, 1914 AD., the evening of his disappearance day, Bhaktivinoda Thakura offered invaluable advice in the presence of Jagadisa and other devotees, refuting the arguments of the materialists' and the smartavada.

When his wife died, Jagadisa accepted the renounced order under the guidance of Siddhanta Sarasvati in the month of Kartika (Oct-Nov) 1920 AD. and came to be known as Tridandisvami Bhaktipradipa Tirtha Maharaja. Afterwards, following the order of Bhaktisiddhanta, he left for the eastern part of Bengal to propagate the teachings of Lord Caitanya.

Bhaktipradipa was a handsome man, qualified scholar, and expert preacher. In the course of his missionary work he went from East Bengal to Orissa via Calcutta, Burdwan and Midnapur. He was the first sannyasi disciple of Bhaktisiddhanta Sarasvati. Later twenty-four disciples who were qualified with western education, took sannyasa from Siddhanta Sarasvati and were sent to different parts of India to preach the message of Lord Gauranga. On March 18, 1933 Bhaktisiddhanta Sarasvati delivered

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rewell address in honor of Bhaktipradipa, Bhaktihridaya, and Samvidananda Bhaktisastri prior to their departure for preaching in the European countries. During his stay in the west, apart from propagating the teachings of Sri Caitanya, he wrote many articles as well as translated the life of Gaurasundara and also Bhagavad gita into English.

Bhaktipradipa was present when Bhaktisiddhanta Sarasvati departed from this world on the 15th day of Pausa in 1343 (Dec. 31, 1936 AD.).

In Mayapura on March 26, 1937, Gaura Purnima, Bhaktiprasad Puri Gosvami was officially appointed "Acarya" of the Yogapitha. On behalf of the sannyasi's, Bhaktipradipa Tirtha delivered the inaugural address.

At the first annual general meeting held at the Sri Caitanya Math in 1941 AD. (Feb-Mar) Bhaktipradipa was elected the president of the Gaudiya Mission (registered under the 1860 Act). At the age of 82 years he went to the Purusottama Math in Jagannatha-Ksetra where he was engaged, under the collective advice of some gurus, in meditation until he passed away on the auspicious Purnima tithi in the month of Agrahayana in 1360 (1954 AD.)

In the early morning of that day Bhaktipradipa Maharaja called his devotees to his side and affectionately gave his last instructions. He meticulously performed his daily sadhana as usual, reciting from Gaurangasmaranamangalam and Svaniyamadasakamb

y Raghunatha dasa Gosvami. He also read from the tenth chapter of Srimad Bhagavatam (Brahmastavas) until 11:30 am. Afterwards he took his massage, bathed and dressed in new clothing. Sitting on a new asana he put on tilaka, recited his daily prayers, offered water to tulasi, then accepted some prasada. After a little rest he gathered all the devotees around him, sat on a new asana with his japa in hand and listened to Anathanatha dasa read about Lord Caitanya's sankirtana pastimes from the m adhya lila of CBh. He listened up to the stanza ..."That Supreme Lord who is constantly glorified by Lord Siva Digamvara Bhola,

that same Lord is now moving about here, manifesting his sankirtana-lila." At that point Bhaktipradipa placed his japa on the stool, bowed his head, and with folded hands uttered Oh Gaura, Oh Nitai, Oh Gadadhara, and breathed his last.

B.76.BHAKTIPRASADA PURI:

He was born on the sixth lunar day of the bright fortnight in the month of Bhadra 1302 (August 25, 1895). He was one of the five sons born of Bidhumukhi and Rajanikanta Vasu of Sandvipa Hatiya village in the district of Noakhali (now Bangladesh). His original name was Ananta and his elder brother, Yogindra, was well known as Bhaktipradipa Tirtha Maharaja.

Ananta was a lover of kirtana from early childhood. He had great reverence for the Bhagavata sastra and by the age of eight could quote from memory various parts of the Ramayana, Mahabarata, and Bhagavad gita. His melodious voice charmed everyone as he sang Narottama dasa Thakura's compositions, skillfully handling the mrdanga. (revealing the nitya siddha bhagavata svabhava). At the age of sixteen he went to Bhaktibhavana, located at Ramabagan in Calcutta, with his father and elder brother Yogindra, where he received the blessings of Bhaktivinoda Thakura. Bhaktisiddhanta Sarasvati and Krsnadasa babaji were also present there.

He completed his Intermediate course in Krsnanatha college of Baharampur and graduated in the first class from Calcutta University.

After the demise of Bhaktivinoda Thakura, Ananta again visited Ramabagan in 1918 with Yogindra to receive the darshan of Bhaktisiddhanta. During their discussion Ananta enquired from Prabhupada whether it was possible to convincingly establish through sound logic that the conclusions put forth within the Srimad Bhagavatam truly represent the philosophy enjoined in the Vedanta. Ananta was concerned about the arguments raised by Raja Ramamohan Raya, and another Gosvami, who were attempting to vil

ify Vaisnavism and the Bhagavata sastra.

Prabhupada Sarasvati took sannyasa in the year 1918 on the anniversary day of Lord Caitanya's appearance. At that time the Sri Caitanya Matha was established and the deity of Sri Sri Vinodapran was installed. On the following day Prabhupada gave ma

ntra-diksha to Ananta, Haripada Vidyaratna, and Dharendra Natha Bandopadhyaya. Ananta was given the name Ananta Vasudeva brahmacari. Later, on behalf of the 'Pracarini Sabha' at Navadvipa, Prabhupada conferred on Ananta the title of Paravidyabhusa na.

From 1925 Ananta was fully engaged in the service of Bhaktisiddhanta Sarasvati. He took notes on Prabhupada's lectures, performed secretarial work, and traveled with him to East Bengal. Ananta was a 'srutidhara'; he remembered everything Prabhupada

said about Bhagavata slokas. In fact, when Bhaktisiddhanta lectured, Ananta would instantly provide clarification of slokas, when called upon by Prabhupada. Ananta was a very surrendered devotee, he would not even take his meals unless asked to do so by Prabhupada, consequently he went without food on several occasions.

After the Sri Caitanya Matha was established Paramananda Vidyaratna, Vasudeva Prabhu, Kunjavihari Vidyabhusana, Jagadisa Bhaktipradipa, and some other devotees lived at the Matha with Prabhupada. With the object of establishing a center for the prop

agation of bhakti in Calcutta, Prabhupada, with assistance from Vasudeva and Kunjavihari, selected a house at No. 1 Ultadingi Road, at a monthly rental of Rs. 50. Some of Prabhupada's grhastha devotees collectively paid the rent. In the year 1918 (N

ov-Dec) Prabhupada installed a seat in memory of Bhaktivinoda in the house, and in 1919, on the day of the advent of Visnupriya Devi (Vasanta Pancami) the international court for Vaisnavas was re-established there. Around that time Prabhupada initiat

ed his first sannyasi disciple, Bhaktipradipa Tirtha. In the same year Prabhupada visited the house of Atulcandra Bandopadhayaya at Dhanbad.

From 1919 Ananta took charge of the Sri Bhagavata press and published many religious books. When Prabhupada reached the age of fifty, Ananta introduced the Vyasa Puja and composed the first 'sraddhanjali' (hymns) in praise of his spiritual master.

After Bhaktisiddhanta passed away on December 31, 1936, Ananta was unanimously elected the President\Acarya of the Gaudiya Matha and Mission, under the chairmanship of Kunjavihari Vidyabhusan. In the evening of the same day Ananta initiated over one hundred disciples. From that day Ananta was addressed as Acaryadeva.

In 1937 (April-May) he left with a sizeable number of sannyasis to preach in Dhaka, East Bengal. After a successfully preaching tour, Ananta came to Calcutta where a large public meeting had been organized to welcome him. Desiring to continue his preaching activities, Acaryadeva left for Rangoon on February 22, 1938, accompanied by Bhaktisaranga Gosvami and other associates. After a vigorous preaching tour, Ananta went to Hardwar and performed the opening ceremony of the Sat Siksha exhibition at the Kumbhamela, then again began preaching enthusiastically throughout various place.

In 1938 (Aug-Sept) a two month celebration was organized to commemorate the appearance of Bhaktivinoda Thakura. On that occasion Ananta delivered lectures in different areas of Calcutta.

Ananta Vasudeva accepted tridanda sannyasa at Gayadhama in 1939 on the fifth day of the dark fortnight in the month of Asada (1346) and came to be known as Bhaktiprasada Puri. In October 1939 he returned to Dhaka where the sevakas of Dhaka Madhva Gaudiya Matha had organized a reception in his honor, which was attended by many important respectable persons of the city. On that occasion regular kirtana and lectures were held at the Matha.

After accepting sannyasa Bhaktiprasada Puri changed his lifestyle; He discarded his garments-keeping only a kaupina, walked only with bare feet, never used any utensils made from metal, slept on the bare floor, and remained awake on Ekadasi nights.

With loyalty to Isana Thakura, the domestic helper of Jagannatha Misra, Bhaktiprasada regularly watered and cleared the weeds from the plants in the temple garden.

As prescribed in the Haribhaktivilasa, Bhaktiprasada strictly followed the rituals to be practiced in the month of Vaisaka (April-May). In addition, he introduced the custom of observing the following holy occasions: Harivasara, the anniversary of Lord Gauranga's appearance, fasting on the day of Nityananda Prabhu's appearance day, Advaita Acarya's vrata, and Radhastami.

Between 1942 and 1945 Bhaktiprasada gave lessons on Sri Bhakti Sandarbha. From 1945 onwards he began publishing the works of the Gosvami's. In 1954 he appointed Bhaktikevala Audulomi Maharaja as the Acarya\President of the Gaudiya Mission and withdrew to Vrndavana as a complete renunciate.

During his earlier years of preaching with Bhaktisiddhanta Sarasvati, a great deal of intellectual discussion took place on the subject of Daiva Varnasrama Dharma. This was extremely disturbing to the Sahajiyavada, who strongly opposed the suddha Bhagavata Dharma preached by Lord Caitanya. A critical evaluation of Samkhya Jnana was specially brought out to highlight the subject of Samvandha Jnana.

During his stay at Vrajadhama, Bhaktiprasada Puri was surrounded by Bhakti Srirupa Bhagavata Maharaja, Sivadavastava Prabhu, Vrajasundara dasa, and others. Finally, early in the morning of March 8, 1958 at the Kunjavati of Sri Radharamanadeva, Bhaktiprasada delivered his parting advice to the devotees gathered there: "Try to be in touch with the Inner Self, draw inward. Preoccupation with the external world is of no use. You must return to your own real home. Give up the bondage of egoism and surrender to Krsna, He alone is the creator, doer, and

sustainer. There is no other alternative for survival other than self-surrender. Krsna is the controller of the mortals' movements and it is sheer stupidity to pose oneself as the doer. In the present age of kaliyuga Sri Syamakisora has appeared as Gaurakisora."

That afternoon Bhaktiprasada requested the devotees to continuously chant "Sri Krsna Caitanya Sacisuta Gaura gunadhama". While listening intently, he passed away from this world.

B. 77.BHAKTISIDDHANTA SARASVATI GOSVAMI:

Srila Bhaktisiddhanta Sarasvati was one of ten children born to Bhaktivinoda Thakura, a great Vaisnava teacher in the disciple-line from Lord Caitanya Himself. While living in a house named Narayana Chata, just near the temple of Lord Jagannatha in Puri, Bhaktivinoda Thakura was engaged as a prominent Deputy Magistrate and also served as the superintendent of the temple of Lord Jagannatha. Yet in spite of these responsibilities, he served the cause of Krsna with prodigious energy. While working to reform Gaudiya Vaisnavism in India, he prayed to Lord Caitanya, "Your teachings have been greatly depreciated and it is not in my power to restore them." Thus he prayed for a son to help him in his preaching mission. When, on February 6, 1874,

Bhaktisiddhanta Sarasvati was born to Bhaktivinoda and Bhagavati Devi in Jagannatha Puri, the Vaisnavas considered him the answer to his father's prayers. He was born with the umbilical cord wrapped around his neck and draped across his chest like the sacred thread worn by brahmanas.

Six months after the child was born, Bhaktivinoda arranged for his son to undergo the annaprasana ceremony with the prasada of Vimala Devi, and thereafter named the boy Bimala prasada. Around the same time the carts of the Jagannatha festival stopped at the gate of Bhaktivinoda's residence and for three days could not be moved. Bhaktivinoda Thakura's wife brought the infant onto the cart and approached the Deity of Lord Jagannatha. Spontaneously, the infant extended his arms and

touched the feet of Lord Jagannatha and was immediately blessed with a garland that fell from the body of the Lord. Seeing this the priests chanted the name of Hari and told the child's mother that the boy would certainly become a great devotee one day. When Bhaktivedanta Thakura learned that the Lord's garland had fallen on his son, he realized that this was the son for whom he had prayed.

Bimala Prasada stayed in Puri for ten months after his birth and then went to Bengal by palanquin on his mother's lap, his infancy was spent at Nadia District's Ranaghat hearing topics of Sri Hari from his mother.

Bhaktivedanta and his wife were orthodox and virtuous; they never allowed their children to eat anything other than prasada, nor to associate with bad company. One day, when Bimala Prasada was still a child of no more than four years, his father mildly rebuked him for eating a mango not yet duly offered to Lord Krsna. Bimala Prasada, although only a child, considered himself an offender to the Lord and vowed never to eat mangoes again.

(This was a vow that he would follow throughout this life.)

By the time Bimala Prasada was seven years old, he had memorized the entire Bhagavad gita and could even explain its verses. His father then began training him in proofreading and printing, in conjunction with the publishing of the Vaisnava magazine Sajjana-tosani.

In 1881, in the course of excavating for the construction of the Bhakti bhavana at Rambagan in Calcutta, a Deity of Kurmadeva was unearthed. After initiating his seven year old son, Bhaktivedanta entrusted Bimala with the service of the deity of Kurmadeva.

On April 1, 1884, Bhaktivedanta was appointed the senior Deputy Magistrate of Serampore, where he admitted Bimala in the Serampore High School. When Bimala was a mere student in class five, he invented a new method of writing named Bicanto. During this period he took lessons in mathematics and astrology from

Pandita Mahesacandra Cudamoni. However, he preferred to read devotional books rather than the school texts.

In 1892, after passing his entrance examination, Bimala was admitted into the Sanskrit College of Calcutta. There he spent considerable time in the library studying various books on philosophy. He also studied the Vedas under the guidance of Prithv

idhara Sarma. As a student he contributed many thoughtful articles to various religious journals. However he did not continue with his college studies for long.

In 1897 he started an autonomous Catuspathi (Sanskrit school) wherefrom monthly journals entitled "Jyotirvid", "Vrihaspati", and many old treatises on astrology were published. In 1898, while teaching at Sarasvata Catuspathi, he studied Siddhanta Kaumudi under Prthvidhara Sarma, at Bhaktibhavana. By the time he was twenty-five he had become well versed in Sanskrit, mathematics, and astronomy, and he had established himself as the author and publisher of many magazine articles and one book, Surya-siddhanta, for which he received the epithet Siddhanta Sarasvati in recognition of his erudition.

In 1895 Sarasvati Gosvami accepted service under the Tripura Royal Government as an editor for the biography entitled Rajaratnakara, the life histories of the royal line of the independent Tripura Kingdom. Later he was entrusted with the responsibili

ty of educating the Yuvaraja Bahadur and Rajkumar Vrajendra Kisore, in Bengali and Sanskrit.

After a short period of time, Siddhanta Sarasvati took up the responsibilities for inspecting various ongoing activities in the royal palace for the state of Tripura. However, after finding envyousness, malice and corruption surfacing in ever corner of his inspection, Siddhanta Sarasvati very quickly developed an aversion to state affairs and gave notice of his intention to retire to Maharaja Radhakisore Manikya Bahadur. The Maharaja approved of Siddhanta Sarasvati's plans for renunciation and awarded him full-pay pension. However, after three years

Siddhanta Sarasvati also renounced his pension. With his father, he visited many tirthas and heard discourses from the learned panditas. In October 1898 Siddhanta Sarasvati accompanied Bhaktivinoda on a pilgrimage of Kasi, Prayag, Gaya and other holy places. At Kasi a discussion was held with Ramamisra Sastri regarding the Ramanuja Sampradaya. After this talk Siddhanta Sarasvati's life seemed to take a turn, his inclination towards renunciation increased, and he quietly continued to search for a sadguru.

When Siddhanta Sarasvati was twenty-six his father, understanding the mind of his son, guided him to take initiation from a renounced Vaisnava saint, Gaurakisora dasa Babaji. Gaurakisora dasa Babaji was the embodiment of vairagya and was very selective about giving diksa. He lived beneath a tree near the bank of the Ganga and wore the abandoned clothes of dead bodies as a waist band (kaupina). Generally he ate plain rice soaked in Ganga water garnished with chili and salt. Sometimes he utilized discarded earthen pots, after properly washing them he would cook rice in them, offer it to Krsna, and then take prasada.

Following the advice of his father, Siddhanta Sarasvati went to Gaurakisora dasa and begged to be accepted as his disciple. Gaurakisora replied that he would not be able to give diksa unless he received the approval of Lord Caitanya. However, when Siddhanta Sarasvati returned again, Gaurakisora said that he had forgotten to ask Lord Caitanya. On the third visit, Gaurakisora stated that Lord Caitanya had said that erudition is extremely insignificant in comparison to devotion to the Supreme Lord.

Hearing this Siddhanta replied that since Gaurakisora was the servant of Kapatacudamani (the Supreme deceiver) hence he must be testing Sarasvati by withholding his consent. However Siddhanta Sarasvati remained firmly determined and remarked that Ramanuja Acarya had been sent back eighteen times before he finally received the grace of Gosthipurna, thus he too would wait patiently until the day that Gaurakisora would bestow his benedictions upon him. Seeing the commitment of Sarasvati, Gaurakis-

ora was impressed and gave him diksa in the blissful grove of Godruma and advised him, "to preach the Absolute Truth and keep aside all other works."

In March 1900 Sarasvati accompanied Bhaktivinoda on a pilgrimage of Balasore, Remuna, Bhuvanesvar, and Puri. As instructed by Bhaktivinoda, Sarasvati gave lectures from CC. with profound purports. Through the initiative of Bhaktivinoda Thakura the flow of pure bhakti again began to inundate the world. After Lord Caitanya's disappearance a period of darkness ensued in which the river of bhakti had been choked and practically dried up. The end of the period was brought about by the undaunted preaching of Bhaktivinoda Thakura. He wrote a number of books on suddha bhakti siddhanta and published numerous religious periodicals. He inspired many to take up the service of Lord Gauranga and instituted various Namahatta and Prapannasrama (Gaudiya matha centers).

In 1905 Siddhanta Sarasvati took a vow to chant the Hare Krsna mantra a billion times. Residing in Mayapur in a grass hut near the birthplace of Lord Caitanya, he chanted the mantra day and night. He cooked rice once a day in an earthen pot and ate nothing more; he slept on the ground, and when the rainwater leaked through the grass ceiling, he sat beneath an umbrella, chanting.

In 1912 Manindra Nadi, the Maharaja of Cossimbazar, arranged to hold a large Vaisnava Sammilani at his palace. At the specific request of the Maharaja, Sarasvati Gosvami attended the Sammilani and delivered four very brief speeches on Suddha Bhakti on four consecutive days. However, he did not take any food during the Sammilani because of the presence of various groups of Sahajiyas. After fasting for four days Sarasvati Gosvami came to Mayapura and took the prasada of Lord Caitanya. Later when Maharaja Manindra Nandy realized what had happened he was deeply aggrieved and came to Mayapura to apologize to Siddhanta Sarasvati.

During that time Bengal was full of Sahajiya sects, such as Aul,

Baul, Kartabhaja, Neda-nedi, Darvesa, Sain etc., who followed worldly practices in the name of spiritualism. Siddhanta Sarasvati launched a severe attack against those irreligious sects

and did not spare anyone who deviated from the teachings of Lord Caitanya. Even some well known persons bearing the surname of Gosvamis patronized these Sahajiya sects during that period.

Siddhanta Sarasvati was deeply grieved to see these groups of Prakrita Sahajiyas, in the garb of Paramahamsa Gosvami Guru's, misleading the people. Thus he completely disassociated himself and resorted to performing bhajana in solitude. During this

period of solitude, one day Lord Caitanya, along with the six Gosvamis, suddenly manifested before Siddhanta Sarasvati's vision and said: "Do not be disheartened, take up the task of re-establishing Varnasrama with new vigour and preach the message of love for Sri Krsna everywhere. After receiving this message, Sarasvati Gosvami was filled with inspiration to preach the glories of Lord Caitanya enthusiastically.

In 1911, while his aging father was lying ill, Siddhanta Sarasvati took up a challenge against pseudo Vaisnavas who claimed that birth in their caste was the prerequisite for preaching Krsna consciousness. The caste-conscious brahmana community had

become incensed by Bhaktivinoda Thakura's presentation of many scriptural proofs that anyone, regardless of birth, could become a brahmana-Vaisnava. These smarta brahmanas, out to prove the inferiority of the Vaisnavas, arranged a discussion. On behalf of his indisposed father, young Siddhanta Sarasvati wrote an essay, "The Conclusive Difference Between the Brahmana and the Vaisnava," and submitted it before his father. Despite his poor health, Bhaktivinoda Thakura was elated to hear the arguments that would soundly defeat the challenge of the smartas. On the request of Madhusudana dasa Gosvami of Vrndavana and Visvambharananda deva Gosvami of Gopiballavpur, Siddhanta Sarasvati traveled to Midnapur, where panditas from all over India had gathered for a three-day discussion. Some of the smarta panditas who spoke first claimed that anyone born in a sudra family,

even though initiated by a spiritual master, could never become purified and perform the brahminical duties of worshiping the deity or initiating disciples. Finally, Siddhanta Sarasvat i delivered his speech. He began quoting Vedic references glorifying the brahmanas, and at this the smarta scholars became very much pleased. But when he began discussing the actual qualifications for becoming a brahmana, the qualities of the Vaisn

avas, the relationship between the two, and who, according to the Vedic literature, is qualified to become a spiritual master and initiate disciples, then the joy of the Vaisnava-haters disappeared. Siddhanta Sarasvati conclusively proved from the s criptures that if one is born as a sudra but exhibits the qualities of a brahmana then he should be honored as a brahmana, despite his birth. And if one is born in a brahmana family but acts like a sudra, then he is not a brahmana. After his speech,

Siddhanta Sarasvati was congratulated by the president of the conference, and thousands thronged around him. It was a victory for Vaisnavism.

Bhaktivinoda Thakura passed away in 1916(1914?) on the day of Gadadhara Pandita's disappearance. On the eve of his death Bhaktivinoda instructed his son to preach the teachings of the six Gosvamis and Lord Caitanya far and wide. He also requested t hat Siddhanta Sarasvati develop the birthsite of Lord Gauranga. Mother Bhagavati Devi died a few years later. Before her death, she held the hands of Sarasvati Gosvami imploring him to preach the glories of Lord Gauranga and His dharma. Accepting th e instructions of his parents as his foremost duty, Sarasvati Gosvami took up this task of preaching with intense enthusiasm and vigour.

With the passing away of his father, and his spiritual master a year later, Siddhanta Sarasvati continued the mission of Lord Caitanya. He assumed editorship of Sajjana-tosani and established the Bhagwat Press in Krishnanagar. Then in 1918, in Maya

pur, he sat down before a picture of Gaurakisora dasa Babaji and initiated himself into the sannyasa order. At this time he assumed the sannyasa title Bhaktisiddhanta Sarasvati Gosvami

Maharaja.

Bhaktisiddhanta Sarasvati was dedicated to using the printing press as the best medium for large-scale distribution of Krsna consciousness. He thought of the printing press as a brhat mrdanga, a big mrdanga. The mrdanga drum played during kirtana could be heard for a block or two, whereas with the brhat mrdanga, the printing press, the message of Lord Caitanya could be spread all over the world.

Rohinikumar Ghosh, a nephew of Justice Candramadhava Ghosh of Calcutta High Court and originally a resident of Bhola in Barisal (now in Bangladesh), decided to renounce the world and engage himself in Haribhajana. With this purpose in mind he came to Kulia in Navadvipa where he led the life of a Baul. However, he despised the practices of the sevadasis prevalent amongst the Baul sect. One day Rohini Ghosh happen to come to the Yogapitha when Sarasvati Gosvami was lecturing there. Rohini was delighted to see the luminous appearance of Sarasvati Gosvami and fascinated by his words. Late that night, after spending the whole day listening to Sarasvati Gosvami's teachings, Rohini returned to his Baul Guru's asrama at Kulia. Without taking any prasada, Rohini took rest contemplating the lessons on Suddha Bhakti which he had heard that day. In his dream Rohini saw a Baul and his consort appear before him in the form of a tiger and tigress which were about to devour him. Trembling in fear Rohini desperately called out to Lord Caitanya. Suddenly Rohini found himself being rescued from the clutches of the tigers by Bhaktisiddhanta Sarasvati. From that day Rohini left the Baul guru forever and took shelter at the feet of Sarasvati Gosvami.

Annadaprasad Datta, the elder brother of Sarasvati Gosvami, suffered with severe headaches shortly before his death. On the day of Annada's death Sarasvati Gosvami remained by his side all through the night, chanting Harinama. Before Annada passed away he briefly regained consciousness and began apologizing to Sarasvati Gosvami, who simply encouraged him to remember the holy name of the Lord. Suddenly the tilak mark of the Ramanuja sampradaya became clearly visible on Annada's forehead. Annada

explained that in his past birth he had been a Vaisnava belonging to the Ramanuja sect. But due to committing an offense at the feet of Sarasvati Thakura, Annada had to be reborn. However, as a result of his past merit he was fortunate enough to be born into Bhaktivinoda's family. After finishing his account Annada breathed his last.

Once on the day preceding Janmastami in the Bengali month of Bhadra, Sarasvati Gosvami was engaged in bhajana at Mayapura but was feeling disturbed as he was unable to arrange for milk to be offered to the deity. As soon as he began to think in this

way he chastised himself: "Have I thought like this for my own sake? That is wrong." Because it was the monsoon season, Lord Caitanya's birth site was covered with water and was totally inaccessible except by boat. However, that afternoon, one milkman turned up there wading through water and slush carrying a large quantity of milk, ksira, butter, cottage-cheese etc. Apparently a zamindar named Harinarayana Cakravarti, guided by Lord Caitanya, had sent the milkman with all the items.

After offering everything to the deity the devotees partook of the prasada joyfully. Sarasvati Thakura was surprised to see so much prasada and the devotees explained what had happened. After taking prasada Siddhanta Sarasvati humbly appealed to the Lord: I am very sorry to have caused You so much trouble. Why did I have such an uncalled for thought? To fulfill my desire You have inspired another person and arranged to send these things."

The world was amazed to see the supernatural power of Sarasvati Gosvami. Many educated persons from highly respectable families were attracted to him and thus dedicated themselves to the service of Lord Gauranga. Between 1918 and 1937 Bhaktisiddhantha Sarasvati founded sixty-four Suddha Bhakti Mathas at the following places: Navadvipa, Mayapura, Calcutta, Chaka, Mymensingh, Naryanaganj, Chittagong, Midnapore, Remuna, Babasore, Puri, Alalanatha, Madras, Covoor, Delhi, Patna, Gaya, Lucknow, Varanasi, Hardwar, Allahabad, Mathura, Vrndavana, Assam, Kuruksetra,

and outside India in London, and Rangoon. Sarasvati Gosvami instituted Gaurapadapitha at Nrsimhacala on the top of the Mandara hill, and at several places in South India. He initiated twenty five highly educated persons into Bhagavata Tridandi sannyasa.

He published the following periodicals on Suddha Bhakti in different languages:

1. Sajjanatosani (a fortnightly Bengali)
2. The Harmonist (an English fortnightly)
3. Gaudiya (a Bengali weekly)
4. Bhagavata (a Hindi fortnightly)
5. Nadiya Prakasa (a Bengali daily)
6. Kirtana (an Assamese monthly)
7. Paramarthi (in Odiya)

In addition he published a large number of Vaisnava books. In fact, he heralded a new era in the spiritual world. He deputed well-disciplined Tridandi sannyasi's to preach the message of Lord Gauranga all over the world. For six years he continued to supervise this preaching work and when he found that his mission had attained its goal, to a reasonable extent, he decided to pass into the eternal service of Lord Gauranga.

A few days before his death Bhaktisiddhanta Sarasvati called his foremost disciples and showered his blessings upon all his devotees. He gave them the following instructions: "With the utmost enthusiasm preach the message of Rupa Raghunatha. Our ultimate goal is to become a speck of dust touching the lotus feet of the followers of Rupa Gosvami. All of you remain united in allegiance to the spiritual master (Asraya-vigraha) in order to satisfy the senses of the Transcendental Entity of Non-Dual Knowledge. Do not give up the worship of Hari even amidst hundreds of dangers, hundreds of insults or hundreds of persecutions. Do not become unenthusiastic upon seeing that the majority of people in this world are not accepting the message of Krsna's sincere worship. Never give up the glorification of the topics of Krsna, they are your own personal bhajana and your very

all and all. Being humble like a blade of grass and tolerant like a tree, constantly glorify Hari.

In the early hours of the day on January 1, 1937 Bhaktisiddhanta Sarasvati Gosvami passed away.

B. 78. BHAKTIVEDANTA SWAMI PRABHUPADA:

B. 79. BHAKTIVINODA THAKURA:

See "Kedarnath Datta".

B. 80. BHANJANA ADHIKARI:

He was a Bhatta brahmana by caste of the Kasyapa clan and a disciple of Syamananda Prabhu. His Sripata is at Fatepur, postal-zone Gadadhpur in the district of Midnapore. Because of Bhanjana's exalted spiritual consciousness, Syamananda Prabhu awarded him the title 'Adhikari'. The nearest relatives of Bhanjana, Niranjana Adhikari, Jivanakrsna Adhikari, and Paranakrsna Adhikari, were all disciples in Syamananda's line. All four were accomplished mrdanga players, who regularly accompanied Syamananda's kirtana.

Some of the descendants of Bhanjana Adhikari continue to live in the Sripata at Fatepur, ten or twelve miles from the Kantai road railway station. Descendants of the disciples of Bhanjana live in the surrounding villages of Fatepur, Hasimpur, Egada, Kenthad, Erang, Kusunda, Kamiyabag, Dodekhan, Gadia, Kotara, Gopalpur, Badalpur, etc.

B. 81. BHARATA MALLIKA:

Mahamahopadhyaya Bharata Sen appeared around the mid-seventeenth century and wrote commentaries on the following books: Kirata, Kumara, Ghatakarpura, Naisadha, Nalodaya, Amarakosa, Bhatti, Medgaduta, Sisupala etc. Two other treatises entitled Candraprabhu and Ratnaprabha record the ancient history of the Vaidya caste. Scholars hold that his book Karakollasa, composed in Anustupa prosody and consisting of 107 sections, was written in the same way as Jiva Gosvami's Harinamamrtavyakarana.

An incomplete manuscript of his Suvodha tika of Sri Gitagovinda, consisting of chapters two to seven, is available in the

collection of Bangiya Sahitya Parisad, Calcutta (ms, No. 39). From the viewpoint of the depth of rasa this Suvodha tika is far superior to Sarvargasundari of Narayana dasa, Rasikapriya of Rana Kumbha, and Rasamanjari of Sankara Misra. One manuscript of Bharata Sena's on grammar entitled Drutavodha is available in the collection of Sanskrita Sahitya Parisad, Calcutta (ms. n o. 490, 490A) Bharata also wrote a tika on this work entitled Drutavodhini. He wrote two other treatises on Ayurveda entitled Ratnakumudi and Sarakaumudi.

B. 82. BHARGAVA ACARYA:

His name is mentioned in Jayananda's Caitanyamangala p.88.

B. 83. BHARGAVA PURI:

His name is mentioned in Jayananda's Caitanyamangala p.2.

B. 84. BHASKARA THAKURA:

He was a devotee of Lord Gauranga and possibly a skilled artisan (Vaisnava Vandana). Gauraganoddesadipika 114 notes that he was Visvakarma in an earlier incarnation.

B. 85. BHATTATHARI:

A large population of Nambudri brahmanas live on the Malabar-coast of India. Persons from the Bhattathari caste serve as priests of these Nambudri brahmana's. Bhattatharis are skilled in the art of black magic and sorcery. These priests are said to have hypnotised Krsnadasa, Lord Caitanya's companion, during their pilgrimage in the south (CC. 2.9.223-226). The word Bhattathari came to be known in Bengal as Bhattamari.

B. 86. BHATUA GOPALA:

He was a devotee of Lord Gauranga (Namamrta samudra 226).

B. 87. BHAVADEVA BHATTA:

He was an official in the court of the king of Vanga, Harivarmadeva. He was expert at both wielding weapons and quoting sastra. He installed the Deity of Anantavasudeva in Bhuvanesvara, and wrote Dasakarma-paddhati.

B. 88. BHAVAKA CAKRAVARTI:

See "Govinda Cakravarti".

B. 89. BHAVANADA:

He was born in eastern Bengal in the sixteenth century, and wrote an ancient book named Hariavansa.

B. 90. BHAVANANDA GOSVAMI:

He was the descendant of a subsidiary disciple-line from Gadadhara Pandita. He was the classmate of Madhu Pandita and a dedicated servant of Gopinatha. (Sakhanirnayamrta 42-43 and Bhaktiratnakara 13.320-321.

B. 91. BHAVANANDA RAYA PATTANAYAKA:

Bhavananda Pattanayaka was a devotee of Lord Jagannatha who lived in the village Bentapur in the district of Puri. One day his five sons, Ramananda (the eldest), Gopinatha, Vaninatha, Sudhanidhi, and Kulandidhi accompanied him to the house of

Kasi Misra to pay respects to Lord Caitanya. Upon arriving at Kasi Misra's house they all fell prostrate before the Lord as Sarvabhauma introduced each family member individually. It is stated by Kaviraja in CC. that Lord Caitanya embraced Bhavananda and praised Ramananda. The Lord compared Bhavananda with Pandu and his five sons, saying that there was no difference between him and his sons. Bhavananda replied to the Lord: "I am a low-class worldly minded sudra, yet when you embraced me I understood that You are the Supreme Lord. From this moment I offer to You everything in my possession; my five sons, all my servants, and anything else I have in this world. My son Vaninatha will become Your lifelong attendant" (CC. 1.10.134,

2.10.49
, 50, 52, 54, 57).

Kavikarnapura was full of praise for Bhavananda (Caitanyacandrodayanatakam 8.258). In Gurubhaktigita 3.49.176 Achyutananda describes him as a gopi. According to Chaitanyacandrodayanatakam 8.2, CC Mahakavyam 12.130, and CC. 2.10.46, Verse No . 30 and 89 of Padyavali could have been composed by Bhavananda.

B. 92. BHAVANATHA KAR:

He belonged to the disciple-line of Advaita Prabhu and was a Kayastha by caste (CC. 1.12.60 and Namamrta-samudra 141).

B. 93. BHAVANI DEVI:

She was the sister of King Acyutananda, the mother of Rasikamurari, and the foremost disciple of Syamananda Prabhurabhu. (Bhaktiratnakara 15.29).

B. 94. BHAVESA DATTA:

He was the founding father of the family line of Uddharana Datta. He was a trader by profession who migrated from Ayodhya to Suvarnagrama in Vanga. Bhagavati, the daughter of Kanjilala Dhar, was his wife, and Krsnadatta, his son.

B. 95. BHIKHA SAHEB:

He was Muslim Vaisnava poet. His padavali has been reproduced in "Sant-Sahitya".

B. 96. BHILA VAISNAVA:

On the way to Vrndavana, Lord Caitanya passed through Jharakhanda where He converted the violent Bhil tribe. (CC. 2.17.53-54)

B. 97. BHIMA:

He was a horrible tyrant from the gopa caste who acted as the Zamindar of Dharend, a village near Khadagpur. By the grace of Rasikananda he later became a Vaisnava. (Rasikamangala Daksina 4.22-5.36)

B. 98. BHIMALOCANA SANYAL:

He translated Rupa Gosvami's Catupuspanjali into Bengali. (Bangiya Sahitya Sevaka)

B. 99. BHOLANATHA:

He belonged to the devotee-line of Advaita Prabhu (Premavilasa 19) and was present at the festival at Katoa. (Bhaktiratnakara 9.403)

B. 100. BHOLANATHA DASA:

He belonged to the disciple-line of Advaita Prabhu. (CC. 1.12.60, Namamrtasamudra 139)

B. 101. BHUDHARA:

He was a disciple of Rasikananda Prabhu (Rasikamangala pascima 14.114).

B. 102. BHUDHARA:

He was another disciple of Rasikananda Prabhu. (Rasikamangala pascima 14.152)

B. 103. BHUGARBHA GOSVAMI:

The brahmana Bhugarbha and his brother's son, Lokanatha, were among the pioneers who settled in Vrndavana. According to CC. and Jadunatha, Bhugarbha was included amongst the disciples of Gadadhara. CC. mentions that Rupa Gosvami, along with Bhugarbha and other followers, visited Sri Krsna in the house of

Bitthaleswar at Mathura. In Gauraganoddesadipika he is identified as Premamanjari. According to Premavilasa 7, at the command of Lord Caitanya, Bhugarbha unearthed all the buried lilasites in Vrndavana. Bhugarbha Gosvami passed away on the 14th day of the bright fortnight in the month of Kartika (Oct-Nov).

B. 104. BHUPATI:

He was a Vaisnava poet, no further information is available.

B. 105 BHUVANA DASA:

He was a Vaisnava poet. His padavali entitled "Baramasi", included in Padakalpataru 4.9, is an excellent and enjoyable work.

B. 106. BHUVANAMOHANA THAKURA:

He was the brother of Radhamohana Thakura and a descendant of Srinivasa Acarya. At present the descendants of Bhuvanamohana's family live at Manikyahara in Mursidavad. (See also "Radhamohana Thakura")

B. 107. BHUVANAMOHINI:

She was the daughter of Viracandra Prabhu, the wife of Parvatinatha, and a resident of Phulia.

B. 108. BRAHMAGOPALAJI:

Ramaraya Gosvami, previously known as Paramahamsa-Cudamani, was a disciple of Nityananda Prabhu. Brahmagopalaji was the grandson of Ramaraya's younger brother, Candragopalaji. He composed "Harilila" in 55 eloquent padas which deal with Astakalina lila. Each pada is preceded by a couplet. Throughout his composition the poet narrates Astakalila seva in the order of the eight groves of the eight sakhis. Brahmagopalaji wrote his commentary entitled Vastuvodhini based on the Gaura Vinodini Vritti of Ramarayaji and Sri Radhamadhavabhasya of

Prabhucandra Gopala.

B. 109. BRAHMANANDA:

He was the younger brother of Nityananda Prabhu (Premavilasa 24).

B. 110. BRAHMANANDA:

He was a participant in the kirtana recital of Lord Gauranga at Navadvipa. (CBh. 2.8.116, 2.18.9, 102-107, 2.28.12, 104, 3.2.35)

B. 111. BRAHMANANDA BHARATI:

He is compared to the very root of the imaginary tree embodying Lord Caitanya. (CC. 1.10.136, 2.10.155-159)

B. 112. BRAHMANANDA GOSVAMI PRABHU:

Sripada Brahmananda Prabhu (later known as Sri Paramananda) was a fourth generation descendant of Nandakisora. He established the Sripata of Nityananda Prabhu in Vrndavana. Brahmananda was very handsome, when he and his cousin-brother, Nrisimhananda, performed kirtana together the audience was so moved they felt as if Lord Caitanya and Nityananda Prabhu were personally present. He was an accomplished kirtaniya and well versed in sastra, and also appreciated these qualities in others.

Under the guidance of an ascetic Vaisnava named Golokadasa babaji, Brahmananda mastered the art of kirtana. When people heard that Brahmananda was performing kirtana, they left all other work and rushed to hear him. Everyone, including distinguished persons and other kirtaniyas, became so absorbed in his recitals that they forgot the time of day. On occasions when kirtana continued until midnight, Brahmananda would pass a message to his supervisor to arrange food for about forty Vaisnavas.

Brahmananda meticulously performed two annual rituals in memory of his parents. On one such occasion a programme was arranged to hold a day-long kirtana recital, followed by nagara-sankirtana the next day. The first days kirtana was lead by the famous Krsnadasa babaji, accompanied by his brother Gauradasa babaji (father and uncle of Navadvipa Vrajavasi respectively). At that time kirtana performed by Gaura and Krsnadasa was considered unparalleled.

When the kirtana ended Brahmananda escorted Krsnadasa to his room where a separate bed had been placed alongside his own for Krsnadasa. Being very tired, Krsnadasa quickly fell asleep whereupon Brahmananda took the opportunity to quietly massage the body of Krsnadasa. When Krsnadasa awoke and asked what he was doing, Brahmananda put him back to sleep saying that he should be more concerned about the nagara-sankirtana than the massage.

Brahmananda Prabhu was a close friend of Siddha Jagannathadasa babaji. He was a dignified, blissful person, devoid of anger. He had no attraction for material pleasure and accepted whatever food was offered to him with love. Prabhupada Prem ananda once told his disciple, Madhavadasaji, that Brahmananda had earned more than two lakh rupees yet he had not kept a single paise for himself.

One day about 12:00 noon at Sripata Purulia, as Brahmananda was completing his sadhana, he came to know that his eldest son had passed away. Members of his family arrived their crying in grief. Brahmananda, however, completely unperturbed, walked across the temple, took prasada from the pujari, and carried on with his routine bhajana session, leaving his relatives and friends to perform the last funeral rites. Thereafter no one ever heard Brahmananda mention his son.

Brahmananda was a magnanimous person. When one of his devotees committed an act unbecoming of a true Vaisnava, Gosvami blamed himself for not properly guiding the devotee concerned. At the same time he made sure that the person was separate

d from the other devotees, and, if necessary, would send him away to live elsewhere at his own expense.

Once, in the presence of Brahmananda Prabhu, the second Siddha Krsnadasaji, a disciple of Siddhababa Krsnadasaji of Govardhana, recited Sri Radha's snana-sringara lila for twenty-four hours without cessation.

Brahmananda Prabhu died on the fourteenth day of the bright fortnight of Jaistha in the Bengali year 1305(1898 AD.). (GBJ:p.187-189)

B. 113. BRAHMANANDA PURI:

He was one of the nine sannyasis who are considered the main roots of the imaginary tree embodying Lord Caitanya. (CBh. 1.9.170, CC. 1.9.13)

B. 114. BRAHMANANDA SVARUPA:

He was a sannyasi companion of Lord Caitanya. (Vaisnava Vandana, Namamrta samudra 219)

NAME stated: GVA)	SOURCE (if not
D. 1. DAITYARI	
D. 2. DAITYARI GHOS	
D. 3. DAIYAKI DASA	
D. 4. DAIVAKINANDANA DASA	GVA, GPC
D. 5. DAKSA SAKHI	
D. 6. DAMAYANTIDEVI	GVA, CCU
D. 7. DAMODARA	
D. 8. DAMODARA CAUBE	
D. 9. DAMODARA DASA	
D. 10. DAMODARA GHOS	
D. 11. DAMODARA GOSVAMI	
D. 12. DAMODARA PANDITA	GVA, CCU, BMO
D. 13. DAMODARA PUJARI	
D. 14. DAMODARA PURI	GVA, CCU
D. 15. DAMODARA SARKHEL	GVA, CCU
D. 16. DAMODARA SEN	
D. 17. DAMODARA SVARUPA	
D. 18. DAMODARA YOGI	
D. 19. DANKA	
D. 20. DANUJAMARDANA	
D. 21. DANUJARI GHOS	
D. 22. DARIYA DAMODARA	
D. 23. DARJI	
D. 24. DARPANARAYANA	
D. 25. DARPANARAYANA	
D. 26. DASA	
D. 27. DASA VRAJAVASI	
D. 28. DAYALA	
D. 29. DAYALA DASA BABAJI	GVJ
D. 30. DAYALA DASI THAKURANI	
D. 31. DAYARAMA CAUDHURI	
D. 32. DAYARAMA DASA THAKURA	
D. 33. DEVADASI	
D. 34. DEVADURLABHA DASA	
D. 35. DEVAKI	

D. 36. DEVANANDA	
D. 37. DEVANANDA PANDITA	GVA, CCU
D. 38. DEVANATHA DASA	
D. 39. DEVIDASA	
D. 40. DHANANJAYA PANDITA	GVA, CCU, GPC
D. 41. DHANANJAYA VIDYANIDHI	
D. 42. DHARANI	
D. 43. DHARMADASA BABAJI	GVJ
D. 44. DHARMADASA CAUDHURI	
D. 45. DHARU CAUDHURI	
D. 46. DHIRA HAMVIRA	
D. 47. DHRUVA GOSVAMI	
D. 48. DHRUVANANDA	
D. 49. DHRUVANANDA	GVA, CCU
D. 50. DHRUVANANDA BRAHMACARI	GVA, CCU
D. 51. DHYANACANDRA GOSVAMI	
D. 52. DINA CAITANYA	
D. 53. DINAHINA DASA	
D. 54. DINA KRSNADASA	
D. 55. DINA KRSNADASA	
D. 56. DINA SYAMADASA	
D. 57. DINAVANDHU	
D. 58. DINAVANDHU DASA	
D. 59. DIVAKARA DATTA	
D. 60. DIVYASIMHA RAJA	
D. 61. DUBE	
D. 62. DUHKHI	
D. 63. DUHKHINI	
D. 64. DUHKHINI KRSNADASA	
D. 65. DUHKHI SYAMADASA	
D. 66. DURGADASA	
D. 67. DURGADASA MISRA	
D. 68. DURGADASA RAYA	
D. 69. DURGADASA VIDYARATNA	
D. 70. DURGADASA VIDYAVAGISA	
D. 71. DURGADASA VIPRA	
D. 72. DURIKA DASI	
D. 73. DURLABHA DASA BABAJI	GVJ
D. 74. DURLABHA VISVASA	
D. 75. DVADASA GOPALA	

D. 76.DVADASA UPAGOPALA
D. 77.DVARAKANANDA
D. 78.DVARAKANATHA THAKURA
D. 79.DVIJA BALARAMADASA THAKURA
D. 80.DVIJA DASA
D. 81.DVIJA GOPALA
D. 82.DVIJA GOPALADASA THAKURA
D. 83.DVIJA GOPIMOHANA
D. 84.DVIJA GOPIMOHANA
D. 85.DVIJA GOPINATHA
D. 86.DVIJA GOVINDA BHATTACARYA
D. 87.DVIJA GOVINDA DASA
D. 88.DVIJA HARIDASA
D. 89.DVIJA JIVADASA
D. 90.DVIJA KAVICANDRA
D. 91.DVIJA KRSNADASA
D. 92.DVIJA MURALIDASA
D. 93.DVIJA PRANAKRSNA
D. 94.DVIJA RADHAMOHANA
D. 95.DVIJA RADHAVALLABHA
D. 96.DVIJA RAGHUNATHA
D. 97.DVIJA RAMAKRSNA DASA
D. 98.DVIJA SANKARA
D. 99.DVIJA SUNDARA RAYA
D. 100.DVIJA SYAMASUNDARA
D. 101.DVIJA VANINATHA
D. 102.DVIJA YADUNATHA

D. 1.DAITYARI:

He was the disciple and nephew of Rasikananda Prabhu.
(Rasikamangala Pascima 14.119)

D. 2.DAITYARI GHOS:

He lived at Kulai village and was a disciple of Narahari Sarkara Thakura. (See 'Kansar')

D. 3.DAIVAKI DASA:

A descendant of the family-line of Syamananda Prabhu. He was one of the eight children who dressed up in Gopivesa during the Rasa festival held at Gopiballavpur. (Rasikamangala Pascima 2.45)

D. 4.DAIVAKINANDANA DASA:

He was a brahmana by caste and disciple of Purusottama dasa. He came from either Kumarahatta or Halisahara. His two Sanskrit works, Vaisnavavandana and Vaisnavabhidhana, brought him great fame amongst the devotees. Five padas composed by him on the glories of Lord Gauranga have been extracted in Gaurapadatarangini (See Anuragavalli 8).

At one time Daivakinandana became critically ill due to offenses committed to Srivasa Pandita. Later he took shelter of Lord Caitanya and was instructed to surrender to Srivasa Pandita. Srivasa kindly requested Daivakinandana to take up the task of compiling Vaisnavavandana as the medicine for his cure. As directed, Daivakinandana set out on a tour of different parts of the country, gathered information on the Vaisnavas, and eventually completed the Vaisnavavandana. Since then it has become customary amongst devotees to chant this vandana daily.

D. 5.DAKSA SAKHI:

Although he was related to the family of Gopala Bhatta Gosvami, his real name is not known, Daksasakhi was his nickname. He wrote Vanaviharalila in 1835 Samvat and Astakalalila in 1836 Samvat in Vrajabhasa.

D. 6.DAMAYANTI DEVI:

She belonged to the disciple-line of Lord Caitanya and was the sister of the well known Raghava Pandita. According to Gauraganoddesadipika 167, she was Gunamala sakhi in an earlier lila (CC. 1.10.24-25). Brahmana by caste, Damayanti and her brother

Raghava lived at Sriputra Panihati. Throughout the year they

prepared countless varieties of foodstuffs to be sent to Lord Caitanya in Puri. (CC. 3.10.13-39)

D. 7.DAMODARA:

He was a disciple of Syamananda Prabhu from the village of Kasiyadi in the district of Midnapore.

D. 8.DAMODARA CAUBE:

He was a brahmana by caste and resident of Vrndavana. His wife was Vallabha devi and son Madanamohana Caube. This son was so pious that Lord Krsna often played with him (Premavilasa 23). Sanatana Gosvami received the deity of Madanamohana from the house of Damodara. Damodara served Lord Krsna in Vatsalyabhava.

D. 9.DAMODARA DASA:

He belonged to the disciple-line of Nityananda Prabhu. (CC. 1.11.52 and Namamrtasamudra 136)

D. 10.DAMODARA GHOS:

He was from the Kayastha caste of the north Radha clan. Damodara was the fourth brother of Vasudeva Ghos, he did not have a descending family-line. (See 'Vasudeva Ghos')

D. 11.DAMODARA GOSVAMI:

A resident of Cakulia village and a disciple of Syamananda Prabhu. (Rasikamangala daksina 1.50)

D. 12.DAMODARA PANDITA:

He was an Odiya brahmana devoted to Lord Caitanya. He was Saivya and Sarasvati in earlier incarnations (Gauraganoddesadipika 159, CC. 1.10.31). Sankara Pandita was his older brother (CCU. p.652).

In Puri there was a handsome, sober, young Odiya brahmana boy who

lived alone with his young widowed mother. He regularly visited Mahaprabhu and the Lord became very fond of him. However, Damodara did not approve of the boys frequent visits and forbade the boy to come again. However, unable to resist the attraction of Lord Caitanya, the boy disregarded the order of Damodara and continued his visits.

One day Damodara lost his patience, openly chastising the Lord he complained that it did not look good for a sannyasi to associate with a boy whose mother was young and pretty (CC.3.3.19). Although Lord Caitanya did not comment at that time, at the first opportunity, He sent Damodara to Navadvipa to take care of mother Saci. As commanded Damodara settled in Navadvipa under the shelter of mother Saci (CBh. 3.9.95-108)

D. 13.DAMODARA PUJARI:

He was a Gauda-brahmana who lived at Devavana in the Saharanpur district near Hardwar. Gopinatha Pujari, Damodara's brother, was instructed by Gopala Bhatta Prabhu to take responsibility for the service of the deity Radha Ramana. After Gopinatha's death, Damodara became the pujari for Radha Ramana and his descendants are still continuing to carry out this service.

D. 14.DAMODARA PURI:

A sannyasi associate of Lord Caitanya, he attained Vasitva Siddhi. (Gauraganoddesadipika 96-97, Namamrtasamudra 211)

D. 15.DAMODARA SARKHEL:

A brahmana by caste and the second son of Kansari Misra (the paternal uncle of Jahnava and Vasudha). (See 'Suryadasa Pandita')

D. 16.DAMODARA SEN:

A vaidya by caste, his Sriputra is at Srikhanda. According to Bhaktiratnakara 1.239, 9.144, 1.242-244, Damodara was a gifted poet. His daughter, Sunanda, was married to Ciranjiva Sen.

D. 17.DAMODARA SVARUPA:

See 'Svarupa Damodara'.

D. 18.DAMODARA YOGI:

A brahmana by caste and disciple of Syamananda Prabhu. Damodara was born at Kesiyadi in the district of Midnapore. His disciple was Govardhana dasa. Formerly, Damodara was an arrogant Vedantist who took pleasure in showing off his useless scholarship. His pride was smashed, however, upon meeting Syamananda Prabhu, heated arguments ensued and Damodara finally acknowledged defeat and became Syamananda's disciple.

Damodara had the good fortune to see a divine sacred thread appear on the radiant body of Syamananda Prabhu. (Premavilasa 20)

D. 19.DANKA:

A snake-charmer whose real name is unknown. Under the spell of 'Nagaraja', Danka used to sing Krsnalila. Hearing Danka's singing, Haridasa Thakura was overcome with transcendental emotions. One envious brahmana decided to imitate Danka's singing but

he was beaten and thrown out. This Danka sang the glories of Haridasa Thakura. (CBh. 1.16.199-248)

D. 20.DANUJAMARDANA:

In 1485 AD. the Zemindar Ganesa of Bhaturia Paragana, heeding the advice of his chief adviser Narasimha Nadiyal, arranged to have the Sultan Samsuddin killed, thus usurping the throne of Gauda. During the period of Ganesa's rule the royal court was adorned with great personalities like Padmanabha, Narasimha Nadiyal, poet Kirttivasa, and others. However, after the death of Ganesa, his son Yadu embraced Islam, accepted the name of Jalaluddin, and ascended the throne, thus ending Ganesa's dream of setting up a Hindu kingdom.

At that point, a high ranking royal employee named Danujamardana, a kayastha by caste, declared independence and became the king of Pandunagara (or Pandua). All the Hindu ministers of Ganesa took asylum under him. The new kingdom underwent great turmoil for a number of years.

In 1495 AD. Padmanava shifted his family to a secure place, and alone came to Navahatta (or Naihati), under the jurisdiction of Danujamardana, to spend the rest of his life on the bank of the Ganges.

After three years in his new kingdom Danujamardana was defeated in battle by the Pathans and was driven out of Pandua. He traveled eastward with his army and set up his kingdom at Candravipa. The members of the old kayastha royal family of Bakla

Candravipa (present Barisal) are descendants from Danujamardana. Coins dated 1339-40 Saka era (1417-1418 AD.) carrying the name of Danujamardana have been preserved in the collection of the Bangiya Sahitya Parisad.

D. 21.DANUJARI GHOS:

He was a Kayastha by caste, belonging to the north Radhi clan. He was the seventh brother of the famous Vaisnava poet Vasudeva Ghos. His family-line is now extinct.

D. 22.DARIYA DAMODARA:

A resident of Dharendra and disciple of Syamananda Prabhu.

D. 23.DARJI:

A Muslim tailor, he became ecstatic upon seeing the *****aisarya of Lord Caitanya in the courtyard of Srivasa's house. (CC. 1.17.231-232, Bhaktiratnakara 12.3464-66)

D. 24.DARPANARAYANA:

He was a disciple of Hemalata Devi, the daughter of Srinivasa

Acarya Prabhu. (Karnananda 2)

D. 25.DARPANARAYANA:

He wrote Srikrasnacautisa. (See Bangiya Sahitya Sevaka)

D. 26.DASA:

He was an Odiya devotee of Lord Caitanya. Bearing the title 'Mahasoyara' he cooked for Lord Jagannatha at Puri. When Lord Caitanya returned to Nilacala from South India, Sarvabhauma Bhattacharya introduced Dasa to the Lord. (CC. 2.10.43)

D. 27.DASA VRAJAVASI:

This brahmana lived in Vrndavana very close to the bhajana-kutir of Raghunatha dasa Gosvami, who happened to be very fond of Dasa. During Raghunatha's final days he gave up eating rice and subsisted on only a small portion of curd served in a leaf cup. One day Dasa Vrajavasi picked up a large leaf from a Palasa tree near Sakhistali and made a cup from it. He filled it with a large portion of dahi and offered it to Raghunatha dasa.

Raghunatha, who was always absorbed in meditation on the pastimes of Radha Krsna, looked at the cup and asked, "Where did you find such a large Palasa leaf?" When Vrajavasi replied that he had found it at Sakhistali (the place occupied by Candravali), Raghunatha dasa became furious and threw away the cup. "I would never take curd from a leaf of the tree grown in the village of Candravali", he said, "And I advise you to never visit the village of Candravali again."

When Srinivasa Acarya and Raghava Gosvami came to Vrndavana and stayed at the house of Raghunatha dasa Gosvami, Vrajavasi served them with admirable care. (Bhaktiratnakara 5.564, 5.567-568, 5.572)

D. 28.DAYALA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14-155)

D. 29.DAYALA DASA BABAJI (Vrndavana) :

The renunciation of Dayala dasa was well-known throughout Vraja, as well as Gaudamandala. About 3:00 one winter afternoon he sat down on one of the ghats at the Jamuna, covered his head with a cotton wrapper, and sat motionless-like a statue until 2 PM. the following afternoon.

His only possessions were a cotton wrapper, an earthen vessel and a kaupina. From his appearance no one could tell his age or place of birth. Sometimes he practiced silence, while at other times he wandered endlessly around Vrndavana.

Dayala dasa was very friendly with Kamini Kumara Ghos. It is said that some members of Kamini Ghos's family were relieved from incurable disease's by the grace of Dayala dasa Babaji

D. 30.DAYALA DASI THAKURANI:

She was a great devotee of Lord Caitanya and was given refuge by Acyuta, the father of Rasikananda Prabhu. (Rasikamanagala Purva 7.22-53)

D. 31.DAYARAMA CAUDHURI:

A brahmana by caste and disciple of Srinivasa Acarya Prabhu. Dayarama Caudhuri and the Odiya brahmana Balarama both hailed from the same village. (Karnananda 1)

D. 32.DAYARAMA DASA THAKURA:

A brahmana by caste and disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

D. 33.DEVADASI:

These were a class of young women who where dedicated to

performing exquisite dance, with the accompaniment of instruments, in front of the temple deity. (See GVA Vol. 1, pp 337-338, also CC. 3.13.78-79, 3.13.81-82)

D. 34. DEVADURLABHA DASA:

He was the poet from Orissa who composed Rahasya manjari in the 16th century AD. (See Rahasya Manjari, GVA p.1735)

D. 35. DEVAKI:

She was the daughter of Rasikananda Prabhu and disciple of Syamananda Prabhu.

D. 36. DEVANANDA:

A Vaidya by caste, belonging to the disciple-line of Nityananda Prabhu (CBh. 3.7.475), CC. 1.11.46). CCU. mentions that CBh. has recorded two persons named Devananda*****since one poet would never repeat the name of the same individual at an interval of two verses.

D. 37. DEVANANDA PANDITA:

In an earlier incarnation he was the sage Bhaguri. He was a resident of Kulia village, a brahmana by caste, and a reputed teacher of Srimad Bhagavatam. ***** However, by the grace of Vakresvara, Devananda

D. 38. DEVANATHA DASA:

He belonged to the Srikhanda Sampradaya and composed Sri Gauranganakhyana.

D. 39. DEVIDASA:

A disciple of Narottama dasa Thakura. He was a renowned kirtana singer and an accomplished mrdanga player who participated in the famous Kheturi festival. (Premavilasa 20, Narottamavilasa 12, Bhaktiratnakara 10.528-529)

D. 40 DHANANJAYA PANDITA:

See separate file

D. 41.DHANANJAYA VIDYANIDHI:

He was also known as 'Vidyanivasa' or 'Vidyavacaspatti'. Dhananjaya taught the class of Srinivasa Acarya. Some argue that the name of Srinivasa Acarya's teacher was Srirama Vacaspatti. (Premavilasa 3, Bhaktiratnakara 2.186)

D. 42.DHARANI:

He was a Vaisnava poet who lived before the time of Srinivasa Acarya, he composed pada's in Bengali and Vrajavuli. Pada Nos 676, 858, 2381, 2454 extracted in Padakalpataru are composed by Dharani.

D. 43.DHARMADASA BABAJI (KAMYAVANA) :

Dharmadasa was the grand-disciple of Siddha Baba of Kamyavana. He was from Orissa and received very little education. Dharmadasa never criticized anyone and regularly quoted the verse from CBh: "He who chants the holy name with a heart devoid of malice receives the blessings of the Lord and is immediately liberated."

He took charge of serving the deity of Radhamadana Gopalaji which was previously served by Siddha Baba. Although not very orthodox about rituals, he was extremely careful about cleanliness. Even in his old age he never failed to cleanse himself after passing urine, standing waist-deep in Vamala Kunda. He stayed at the Jagamohana of the temple and performed the mangala arati throughout the entire year. However, so as not to wake Madhavadasa Babaji and others who were lying asleep, he did not ring the bell during arati, but completed the arati first and then rang the bell himself afterwards.

Seva was arranged through *****bhiksa, though Dharmadasa's method of collecting this bhiksa was somewhat different; when he ran out

of some ingredient he would stand in front of a shop, without looking at the keeper, and simply mention that such and such item for seva was out of stock. Thus the shopkeeper would immediately arrange to deliver the required ingredients to Dharmadasa.

He regularly rendered selfless service to the residents of Vraja who came to Vimala Kunda for their routine bath; providing them with twigs (for tooth brushes), tilak, and japa beads, as well as tending a fire for their warmth during the winter month s.

If Dharmadasa was offered some vegetables he would accept, otherwise he would simply collect wild leafy vegetables which he served to the deity Madanagopala, along with a few capatis. In the early morning he prepared small sweet balls with wheatflour, fried in ghee, and mixed with jaggery. Visiting Vaisnavas frequently dropped into his place and were always received cordially. Dharmadasa regularly offered extra capatis and vegetables, in case any visitors arrived unexpectedly. If the bhoga a

vailable was inadequate to feed everyone present, Dharmadasa simply divided everything equally. If anyone happened to be left out then he would go out on madhukari and later satisfy them.

One time Madhava dasa came to know that one Babaji which was staying with them ate onions. The young Madhava dasa came before the Babaji and adamantly declared that he must either give up eating onions or move elsewhere. However, Dharmadasa disagreed and rebuked Madhava saying, "This place belongs to Siddha Babaji Mahasaya. Our duty is only to serve the visiting Vaisnavas and other guests. It is beyond our line of duty to offer advice to others."

Long before Madhava dasa's arrival in Vrndavana, a devotee once died at the residence of Dharmadasa. The dead man's clothing was then distributed by Dharmadasa to another Vaisnava. At that time, however, it was the law of the royal government that t

he government must first be informed of the death before touching the belongings of the deceased. Thus Dharmadasa was summoned to the Cutchery*****where he admitted to violating the law and was imprisoned for a few days. Later he told Madhava in an unruffled manner, "I have had the opportunity to experience a visit to the kingdom of Yama." While in prison Dharmadasa was not asked to perform any hard labor; wheat flour and pulses were supplied to him from the royal household. Some brahmana prisoners cooked for Dharmadasa, while prisoners of other castes took care of any further needs.

Around 1889 or 1890 Dharmadasa Babaji passed away at the age of almost one hundred years.

D. 44.DHARMADASA CAUDHURI:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

D. 45.DHARU CAUDHURI:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

D. 46.DHIRA HAMVIRA (Dhadi Hamvira):

He was the son of the king of Visnupura, Vira Hamvira. He belonged to the disciple-line of Srinivasa Acarya Prabhu and his Vaisnava name was Gopala dasa. Some say that Jiva Gosvami called Dhira by the name Caitanya dasa (Karnananda 1). (See also 'Gopala Bahadur')

D. 47.DHRUVA GOSVAMI:

He was a sannyasi who lived at Kamyavana. Dhruva arrived at Mangaladhi carrying the deities of Sri Syamcand and Sri Balarama on his head (See Virbhuma Vivarana Chapter one, pg.146-147). Escaping from the tyranny of the Muslims, Dhruva, accompanied by twelve Gopala's *****reached Vanga and stayed for some time at the village Bhandiravana. He left this village due to a tragic

event which occurred on the Dolamanca*****: It so happened that a young widow of the royal family of Khatanga village near Bhandiravana had an illicit love affair with the brahmana cook of the same family. In a fit of rage the king ordered that the cook be beheaded. The helpless brahmana fled in fear to the asrama of Dhruva Gosvami at Bhandiravana. Shortly afterward s the sentries of the king arrested the brahmana and brutally killed him.

Soon after this incident Dhruva Gosvami decided to move elsewhere. Accompanied by the twelve Gopala's***** Dhruva arrived at the bank of the river Mayuraksi. Although Caitra is usually a dry month, monsoon had come early and the Mayuraksi was overf

lowing its banks. Dhruva carefully placed the deities one by one on the boat, but the twelfth one refused to move. Thus Gosvami handed over the twelfth Gopala deity to a beggar brahmana and left the place.

The poor brahmana carried the Gopala deity close to his heart, carried it to the house of Nandadulala Ghosal in the village of Noadihi and left. Long afterwards, Ramanatha Bhaduri, a generous brahmana, constructed a temple at Bhandiravana where the deity of Gopala was installed.*****d

Dhruva Gosvami eventually arrived victoriously at Mangaladhihi and took shelter in the house of one Pandita there. When Gopala, a resident of Mangaladhihi and son of Mansukha, heard of Dhruva Gosvami's arrival he came to meet him at the Pandita's ho use. Gopala was extremely pious and a devoted Vaisnava, thus he and Dhruva quickly became good friends. Gosvami told Gopala all about his past life, as well as the story of the deity Syamcand. Later Dhruva left the deities of Syamcand and Balarama

in the care of Gopala and left on pilgrimage to Jagannatha Puri. From that time Gopala, along with his wife Laksmipriya and sister Madhavilata, happily served the deities.

After four years Dhruva returned and took the deities away with him. The three servants were stricken with grief. However, before Dhruva reached the boundary of the village, the deity

appeared before Dhruva in a dream. In His form of Visvambhara Murti, the Lord commanded Dhruva to return Him to Mangaladhihi. *****This account has been narrated in metrical verse in Jagadananda's Sri Syamacandrodaya.

D. 48.DHRUVANANDA:

He was a disciple of Syamananda Prabhu. (Premvilasa 20)

D. 49.DHRUVANANDA:

According to old documents preserved in the collection of the descendants of Kamalakara Piplai; when Dhruva lived at Puri he had a strong desire to personally cook and offer food to Lord Jagannatha, but the priest prevented him from doing so which hurt Dhruvananda deeply. However, in a dream Dhruvananda received the following command: "Dhruvananda, go to the banks of the Ganges at Mahesa village, there you will find Me and you can serve Me as you desire."

Following these instruction, Dhruvananda went to Akna Mahesa, two miles south of Serampore in the Hugli district; there he found a wooden deity of Lord Jagannatha floating in the Ganges and joyfully lifted it from the water. He cleared an area of the forest, installed the deity, and entrusted Kamalakara Piplai with the responsibility of serving the deity according to the same procedures followed in Puri. Thus Dhruvananda was the first to introduce the worship of Lord Jagannatha in Bengal.

Mahesa village became the Sripata of Kamalakara Piplai and some people argue that it was actually Kamalakara who installed the deity of Lord Jagannatha there. (See 'Kamalakara Piplai')

D. 50.DHRUVANANDA BRAHMACARI:

A brahmana by caste belonging to the disciple-line of Gadadhara Pandita (CC. 1.12.79). He was Lalita in a past incarnation (Gauraganoddesadipika 152 and Sakanirnayamrta 4). Descendants of Dhruvananda's family settled in various places throughout the district of Burdwan; Sripata, Mahata, Canaka, Mandar, etc. In

each of these places a deity of Govinda is being served.

D. 51.DHYANACANDRA GOSVAMI:

He was a disciple of Gopala Guru Gosvami and worked as a Sevaka at Gambhira. ****

D. 52.DINA CAITANYA (DVIJA CAITANYA) :

He was a poet from Orissa who composed, in Odiya, the Saksigopala Mahatmya, which is composed of forty three chapters. Therein he gives a lucid description of events narrated by Nityananda Prabhu.*****

D. 53.DINAHINA DASA:

He composed in Bengali a ***** translation of Gauraganoddesadipika.

D. 54.DINA KRSNADASA:

He was a brahmana by caste, a resident of Saligramam, and the fifth son of Kansari Misra. Gauridasa Pandita and Suryadasa Pandita were his brothers. He composed a large number of padas in praise of his elder brother, Gauridasa Pandita, with the bhanita of Dina Krsnadasa.

D. 55.DINA KRSNADASA:

An Odiya poet and author of Rasakallola. This work contains thirty four prosodical styles and deals with various musical ragas and raginis.*****

D. 56.DINA SYAMADASA:

He was a disciple of Rasikananda Prabhu and the son of Ramadasa and Draupadi. He lived at Srijamha village. (Rasikamanagala Pascima 14.70-78)

D. 57.DINAVANDHU:

He was a disciple of Syamananda Prabhu. His Sripata is at Dharanda village. (Premavilasa 20)

D. 58.DINAVANDHU DASA:

He compiled Vaisnava-padas and circulated the book entitled Sankirtanamrta, which contains 207 of his own compositions as well as forty padakartas.

D. 59.DIVAKARA DATTA:

See 'Uddharana Datta Thakura'.

D. 60.DIVYASIMHA RAJA:

His capital was at Lauda village (or Navagrama) in the district of Srihatta. He was a disciple of Advaita Prabhu and his Vaisnava name was Krsnadasa. Towards the end of his life King Divyasisimha became a renunciate and settled in Vrndavana. Premavilasa 24 gives an account of how this king, who was previously a staunch Sakta, was converted into Vaisnavism by the grace of Advaita Prabhu. King Divyasisimha was the author of Visnubhakti-Piyusavahini, a translation in Bengali verse of Visnupuri's Visnubhaktiratnavali.

D. 61.DUBE:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.101)

D. 62.DUHKHI:

She was a domestic attendant in the house of Srivasa who served Lord Gauranga conscientiously. She was also called Sakhi. (CBh. 2.25.11-22)

D. 63.DUHKHINI:

She was the wife of Jagadisa Pandita. (Jayananda 1.43)

D. 64.DUHKHINI KRSNADASA:

Another name of Syamananda Prabhu. (See 'Syamananda')

D. 65. DUHKHI SYAMADASA:

He composed the book Govindamangala***** About 275 years ago he wandered as a minstrel in the Midnapore area reciting from Govindamangala.

D. 66.DURGADASA:

He was a disciple of Srinivasa Acarya Prabhu. (Karnananda 1)

D. 67.DURGADASA MISRA:

His wife was named Vijaya, and their two sons were Sanatana and Kalidasa. Sanatana's daughter was Visnupriya devi, thus Durgadasa was her paternal grandfather. (See 'Visnupriya')

D. 68.DURGADASA RAYA:

He was the Zemindar of Cakhundi village where Srinivasa Acarya was born. Durgadasa was a Sakta who became a devout Vaisnava by the grace of Caitanyadasa (Gangadhara Bhattacharya), the father of Srinivasa Acarya.

From the time that Srinivasa was conceived the village of Cakhundi became filled with the chanting of the holy names. One local Shakta brahma was angered by this and complained to Durgadasa. Thus, a few men, accompanied by Durgadasa walked througho

ut the village and announced, with the beating of drums, that no house in the village should worship any god other than Siva and Durga Premavilasa 1). Eventually the party reached the house of Gangadhara, there Durgadasa was cordially invited to spe nd the night and Durgadasa agreed. That night while Durgadasa was sleeping, Gaura-Nitai appeared to him. They filled his heart with joy and he danced in ecstacy. From that day Durgadasa

abandoned the Saktha faith and became a Vaisnava. He celebrated the birth of Srinivasa Prabhu by playing a musical instrument.

D. 69.DURGADASA VIDYARATNA:

He strongly criticized Narottama dasa Thakura, until he received the blessings of Narottama. At that point his heart changed and he became a devout Vaisnava and disciple of Narottama (Premavilasa 19). (See 'Rupanarayana')

D. 70.DURGADASA VIDYAVAGISA:

He was a famous Nyaya scholar, the son of Vasudeva the second, and a devotee of Lord Gauranga. He prepared the tika of both Mugdhavodha Vyakarana and Kavikalpadruma.

D. 71.DURGADASA VIPRA:

He was a disciple of Narottama, resident of Kheturi, and brahmana by caste (Bhaktiratnakara 10.184-185). When Srinivasa Acarya was staying in Teliyavudhuri village at the house of Govinda Kaviraja, Durgadasa arrived there with the news of Narottama's return from Puri. He also brought pleasure to everyone there by informing them that Narottama had found a deity of Lord Gauranga inside the granary of a devotee named Vipradasa.

D. 72.DURIKA DASI:

She was the mother of Syamananda Prabhu. (See 'Syamananda')

D. 73.DURLABHA DASA BABAJI (Govindakunda) :

Durlabhadasa practiced his bhajana on the north bank of Govindakunda, at the time when Manoharadasa Pandita Babaji moved into a house at the kunda. During this period Vrndavana was under the grip of an epidemic of plague. One day, while Durlabhadasa

a was chanting japa under a margosa tree in the hot midday sun, he suddenly saw a huge terrifying grayish figure appear in front of him. In amazement he asked the being why he was there. The

figure said that he was the messenger of death and had been deputed to take Durlabhadasa along with him. Durlabhadasa serenely replied, "I am ready, you are free to take me." However, the strange being replied that he could not do so unless Durlabhadasa stopped chanting. The strange being disappeared when Durlabhadasa refused to comply.

Later Durlabhadasa explained what had happened to Manoharadasa, hoping to understand the significance of the incident. Manoharadasa pointed out that Durlabhadasa was actually destined to die at the precise moment when the figure had appeared. However, by the grace of the holy name, Durlabhadasa had been endowed with a longer life span.

D. 74. DURLABHA VISVASA:

He belonged to the disciple-line of Advaita Prabhu. (CC. 1.12.59)

D. 75. DVADASA GOPALA:

Information regarding the Dvadasa Gopala varies in the following books: Ananta Samhita, Gauragnaoddesadipika, Caitanyasangita, Pataparyatana, Vaisnavacardarpana. For details see Dvadasa Gopala compiled by Amulyadhana Rayabhatta, pp. 3-13. The following is a list of the names of the twelve Gopala's, along with their respective names in past incarnations as recorded in Gauragganoddesadipika:

1. Abhirama Thakura (Ramadasa Abhirama)	Sridama
2. Uddharana Datta Thakura	Suvahu
3. Kamalakara Piplai	Mahavala
4. Kalakrsna Dasa	Lavanga
5. Gauridasa Pandita	Suvala
6. Dhananjaya Pandita	Vasudama
7. Paramesvari Dasa	Arjuna
8. Purusottama Dasa (Nagara Purusottama)	Dama
9. Purusottama Dasa	Stokakrsna
10. Mahesa Pandita	Mahavahu
11. Sridhara (Kholaveca)	Madhumangala
12. Sundarananda Thakura	Sudama

12a. Halayudha Thakura Pravala
(Some hold Halayudha Thakura in place of Purusottama Nagara as one of the Gopala's.)

D. 76.DVADASA UPAGOPALA:

The following names have been taken from Vaisnavacara-darpana p.334:

Vrajalila	Gauralila	Sripata
1. Suvala Sakha	Halayudha Thakura	Ramacandrapura (Navadvipa)
2. Varuthapa	Rudra Pandita	Vallabhapura
3. Gandharva	Mukundananda	Navadvipa
4. Kinkini	Kasisvara	Vallabhapura
5. Ansuman	Ojhavanamali	Kulyapara
6. Bhadrasena	Srimanta Thakura	Rukunpura
7. Vasanta	Murari Maiti	Vansitota
8. Ujjvala	Gangadasa	Naihati
9. Kokila	Gopalthakura	Gaurangapura
10. Vilasi	Sivai	Belun
11. Pundarika	Nandai	Saligrama
12. Kalavinka	Visnai	Jhamatpura

D. 77.DVARAKANANDA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascma 13.135)

D. 78.DVARAKANATHA THAKURA:

He was the sixth in the descending family-line from Panua Gopala of Mangaladihi village in Birbhum. He composed Sri Govindavallabhanataka in Sanskrit.

D. 79. DVIJA BALARAMADASA THAKURA:

He was a highly accomplished musician who belonged to the disciple-line of Nityananda Prabhu, his Sripata stands at Dogachia village in Krsnanagar. In a past incarnation he was

Sumandira Sakhi (CC. 1.11.34).

Balarama Thakura was from the western Vaidika clan of the Bharadvaja gotra. His father was Satyabhanu Upadhyaya of Pancakhanda village in Srihatta. After receiving Diksa from Nityananda Prabhu, Balarama moved to Dogachia.

Once when Nityananda Prabhu was engaged in kirtana, He happened to pass by and observe Balarama performing the seva to the Gopala deity. Nityananda Prabhu was so pleased that He offered His own turban to Balarama. This turban (pugree) is still preserved with great care at Sripata Dogachia.

Balarama married at his Guru's command. Haridasa Gosvami of Navadvipa was a descendant of Balarama's family line. The famous Mula-Mahotsava held every year at Dogachia on the fourth day of the dark fortnight in Agrahayana, coincides with the celebration of the disappearance day of Balarama and is attended by a large number of Vaisnavas.

D. 80. DVIJA DASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala 14.155)

D. 81. DVIJA GOPALA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala 14.155)

D. 82. DVIJA GOPALADASA THAKURA:

He was a brahmacari disciple of Narahari Thakura, brahmana by caste, and resident of Srikhanda. Gopaladasa left Srikhanda and settled at Takipura, where he is said to have liberated a ghost from a haunted house. He took charge of the seva of the deity Sri Rasikaraya, who was originally served by Candrasekhar (also a disciple of Narahari Thakura). Gopaladasa has a number of disciple-lines.

D. 83. DVIJA GOPIMOHANA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.127)

D. 84.DVIJA GOPIMOHANA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.156)

D. 85.DVIJA GOPINATHA:

He was a disciple of Rasikananda Prabhu (Rasikamangala Pascima 14.86-88)

D. 86.DVIJA GOVINDA BHATTACARYA:

He was a disciple of Rasikananda Prabhu (Rasikamangala Pascima 14.99-100)

D. 87. DVIJA GOVINDA DASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.109, 112)

D. 88.DVIJA HARIDASA:

He was a disciple of Narahari Sarkara. While traveling to Nilacala, Haridasa was given the***** 'Srikrsna Caitanya nama' mantra by Narahari Sarkara Thakura.

D. 89.DVIJA JIVADASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.133)

D. 90.DVIJA KAVICANDRA:

He composed Govindamangala (See manuscript No. Ka 15 in the collection of Pathavadi).

D. 91.DVIJA KRSNADASA:

He was a resident of Radha, belonging to the disciple-line of Nityananda Prabhu. (CC. 1.14.46)

D. 92.DVIJA MURALIDASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.155)

D. 93.DVIJA PRANAKRISNA:

He was a resident of Teliya (Muksudavad) who translated Gitagovinda under the title 'Jayadeva-Prasadavali' (A.S.B. 5402).

D. 94.DVIJA RADHAMOHANA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala 14.142)

D. 95.DVIJA RADHAVALLABHA:

He was the son of Purusottama and a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.139)

D. 96.DVIJA RAGHUNATHA:

He was a devotee of Lord Gauranga. In Vrajalila he was Varangada. (Gauraganoddesadipika 194, 200)

D. 97.DVIJA RAMAKRSNA DASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.79-82)

D. 98.DVIJA SANKARA:

Around 1789 AD. he composed Sri Gauralilamrta in Sanskrit which consists of twenty nine chapters (adi, madhya, sannyasa, and sesa khanda). His language is simple and he generally used the prosodical style called anustupa-chanda. Other than this nothing is known about him.

D. 99.DVIJA SUNDARA RAYA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.103)

D. 100.DVIJA SYAMASUNDARA:

A brahmana by caste and disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.141)

D. 101.DVIJA VANINATHA:

A devotee of Lord Gauranga and resident of Campahatta. In a past incarnation he was Kamalekha of Vraja. (Gauraganoddesadipika 195, 204, Namamrtasamudra 98)

D. 102.DVIJA YADUNATHA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.157)

SL. No.	NAME	SOURCE
E. 1.EBADOLLA		GVA
E. 2.EKAKRAVASI VRIDDHA BRAHMAN		GVA
E. 3.EKANTI GOVINDA DASA		GVA

E. 1.EBADOLLA:

He was a Vaisnava poet. (See Bangiya Sahitya Sevaka)

E. 2.EKAKRAVASI VRIDDHA BRAHMAN:

Jahnava Devi, accompanied by her devotees, went on pilgrimage to Ekacakra, the village where her husband, Nityananda Prabhu, was born. It is recorded in Bhaktiratnakara 11.408 and 11.697-608,

that when the pilgrims arrived at Ekacakra they met an aged brahma, to whom they offered their humble obeisances and inquired from about the history of Ekacakra.

Thus the brahma spoke: "Knowledge of the significance of this sacred place has been passed down through the ages. The Pandavas, during their exile in the forest, visited Ekacakra and killed a demon named Vaka."

"Formerly this was a charming, prosperous village filled with people. It was extremely beautiful with its numerous temples lining the banks of the wide river. It was the abode of 'Ekacakresvara', Siva and Parvati. But now, even what I had witnessed in my earlier days has completely disappeared."

The brahma went on, giving an account of Nityananda Prabhu's ancestry, His birth, His childhood days, and finally His acceptance of sannyasa. At that point his voice cracked, choked with emotion. Jahnava Devi burst into tears, and all the devotees cried pitifully. The brahma went on to explain that after Nityananda Prabhu left Ekacakra, the village gradually lost all its charm. Because of Ekacakra's deteriorating condition, a wealthy Yavana who lived there, left the village and settled on his own land on the opposite side of the river. Gradually all the residents of Ekacakra followed suit. Even the childhood companions of Nityananda Prabhu deserted Ekacakra. Only he, the poor brahma, remained, hoping that Prabhu would once again visit Ekacakra. Saying this the old brahma uttered "Oh Nitai!" and began to cry loudly.

E. 3.EKANTI GOVINDA DASA:

Vaisnavas of Vrndavana gave this name to Baladeva Vidyabhusana. (See 'Baladeva Vidyabhusana')

G. 104. GOPALA BHATTACARYA:

He was an expert statesman and the brother of (Khanja) Bhagavan Acarya. However, he had no interest in the management of the estate and lived a life of renunciation. After studying Vedanta philosophy in Benares, Gopala returned to Bhagavan Acarya's home at Nilacala. Bhagavan took his brother, Gopala, to meet Lord Caitanya, but the Lord, knowing that Gopala was a Mayavadi philosopher, felt no jubilation upon meeting him. Nevertheless, because Gopala was related to Bhagavan Acarya, Lord Caitanya feigned pleasure in meeting him.

One day, Bhagavan Acarya said to Svarupa Damodara, "Gopala, my younger brother, has returned to my home after completing his study of Vedanta philosophy, please listen to his commentary on Vedanta." Svarupa Damodara, however, somewhat angry,

yet in a loving tone, spoke as follows: "You have lost your intelligence in the association of Gopala, and therefore you are eager to hear the Mayavadi philosophy; when a Vaisnava listens to Sariraka-bhasya, the Mayavada commentary upon Vedanta-sutra, he gives up the Krsna conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord."

The next day Bhagavan Acarya asked Gopala to return to his own district. (CC. 3.2.89-100)

G. 105. GOPALA BHUINYA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.144)

G. 106. GOPALA CAKRAVARTI:

He was the father-in-law, as well as disciple of Srinivasa Acarya. Gopala had two sons named Syamadasa (Syamananda) and Ramacarana (Ramacandra). Gopala's brother's name was Vrndavana

Cakravarti. His only daughter, Draupadi, was married to Srinivasa Acarya. Raghunandana Thakura of Srikhanda acted as the match-maker in connection with this marriage (Bhaktiratnakara 8.490-494). His Sripata was at Jajigrama.

G. 107. GOPALA CAKRAVARTI:

Gopala lived in Bengal and his duty was to collect 1,2000,000 coins to deposit in the treasury of the Emperor. He was the official chief tax collector for the house of Hiranya and Govardhana Majumdar. One day Balarama, the priest of the Majumdar family of Saptagrama, brought Haridasa Thakura into the court of Hiranya and Govardhana for a recital of nama-kirtana. Gopala was a handsome, learned youth, but he could not tolerate the statement that one can attain liberation simply by glimpsing the awakening of the Lord's holy nama, as expounded by Haridasa Thakura during nama-kirtana. Gopala became very angry and insulted Haridasa openly before the audience at the court. Balarama Acarya immediately chastised Gopala saying, "You have insulted Haridasa Thakura, thus you have placed yourself in a very dangerous position; nothing auspicious will come your way. Gopala was then discharged from the service of Govardhana.

Within three days Gopala was attacked by leprosy; his highly raised nose, his beautiful toes and fingers, which previously looked like golden-colored campaka-buds, had all melted and withered away as a result of the disease. Some say that this Gopala and Capala Gopala were one and the same person. (CC. 3.3.190-192, 198, 202-203, 209-210)

G. 109. GOPALA DASA:

Gopala dasa belonged to the disciple-line of Lord Caitanya. He was the seventy-fifth branch of the allegorical tree of Lord Caitanya (CC. 1.10.113). He was Pali gopi in his past incarnation (Gauraganoddesadipika 158). He was one of the many associates of Rupa Gosvami, who went for the darsana of Lord Gopala at the house of Viththalesvara at Mathura, where for one full month the Lord Gopala was kept in hiding, due to fear of the Mohammedans. (CC. 2.18.51)

G. 110. GOPALA DASA:

When Sanatana Gosvami stayed in a kutir near Pavana lake, Gopala was one of the Vaisnava devotees who served him there. (Bhaktiratnakara 5.1307)

G. 111. GOPALA DASA:

He was a disciple of Abhirama Gosvami. His Sripata is a Mahesa. (Pataparyatana by Abhirama dasa)

G. 112. GOPALA DASA:

By caste a vaisya, Gopala dasa was a beloved disciple of Jiva Gosvami. (Sadhanadipika 9)

G. 113. GOPALA DASA:

He was a disciple of Srinivasa Acarya. His Sripata was at Budhuipada in the district of Mursidavad (Karnananda 1). In 1590 AD., under the advice of Mukunda dasa Gosvami, he wrote the book Radha Krsnarasakalpalata in Vrndavana.

G. 114. GOPALA DASA:

He was a disciple of Srinivasa Acarya. Gopala used to practice bhajan near Radha-kunda at Vrndavana, along with Govindarama and Vrndavana dasa, both of whom were also disciples of Srinivasa Acarya. (Karnananda 1)

G. 115. GOPALA DASA:

A disciple of Srinivasa Acarya, Gopala's Sripata was at Kanganagaria in Kandi sub-division of the Mursidavad district. (Bhaktiratnakara 10.142)

G. 116. GOPALA DASA:

He was a disciple of Srinivasa Acarya. Gopala's son,

Vanamali dasa, also received diksa from Acarya Prabhu. (Karnananda 1)

G. 117. GOPALA DASA:

He was a disciple of Srinivasa Acarya. Gopala's second brother was named Vallava Kavipati, alias Kaviraja of Vanavispupara. Ramadasa was the youngest of three brothers.

G. 118. GOPALA DASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.152)

G. 119. GOPALA DASA:

In 1590 AD. he wrote a book entitled Bhaktiratnakara which was a different book from the famous Bhaktiratnakara of Narahari (Ghanasyama).

G. 120. GOPALA DASA:

In the vanita of the book entitled Sri Krsnavilasa Gopala dasa's name appears as the author. However, it is said that the book was actually compiled by Krsnadasa, a devout Vaisnava and elder brother of the renowned Kasirama dasa (famous for his Mahabharata). Krsnadasa, who was a disciple of Gopala dasa, was given the name Sri Krsnakinkara by his guru.

G. 121. GOPALA DASA:

See "Ramagopala Raya Caudhuri".

G. 122. GOPALA DASA:

He was one of the translators of the book entitled Jagannathavallabhanataka. (C.U. mss, 2582-BS 1235)

G. 123. GOPALA DASA ADHIKARI:

A resident of Vrndavana and disciple of Gadadhara Pandita.

(Sakhanirnayamrta 33)

G. 124. GOPALADASA BAHADURA:

He was the son of Raja Veerahamvira of Vishnupura.

Gopala's past name was Dheerahamvira. He was also well known as Dharihamvira. He, as well as his entire family, were disciples of Srinivasa Acarya. Jiva Gosvami was very fond of the prince and renamed him Gopaladasa. Like his father, Veerahamvira, Gopala was a very virtuous person, so much so that during his reign of Visnupura he made an announcement saying, "If anyone is found to take even water before doing his Harinama, he will receive sever punishment."

G. 125. GOPALADASA THAKURA:

A resident of Budhuipada in the district of Mursidavad,

Gopala was a disciple of Srinivasa Acarya. (Premavilasa 20)

G. 126. GOPALA DATTA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

G. 127. GOPALA HODA:

He was a devotee of Lord Gauranga. (Namamrtasamudra 192)

G. 128. GOPALA KSATRIYA:

A resident of Multana, Gopala was a devotee of Lord

Gauranga. He received diksa from Krsnadasa. (See "Krsnadasa Punjavi")

G. 129. GOPALA MANDALA:

He was a disciple of Srinivasa Acarya. (Karnananda 1)

G. 130. GOPALA MISRA:

He was the third son, as well as disciple, of Advaita Acarya Prabhu (CC. 1.12.19). According to Advaitaprakasa 11, Gopala was born on the tenth lunar day of the bright fortnight of Kartika (Oct-Nov) 1500 AD (?). He was Ganesa in his past incarnation. Gopala was born with his eyes closed. Seeing this Advaita Prabhu uttered very loudly, "Gaura Hari", and immediately the child's eyes opened. While still a child, Gopala had such strong religious tendencies that he would stop enjoying his mother's milk in order to hear nama-recital. The moment nama-recital stopped he began wailing and revert to enjoying his mother's milk.

Once Gopala fell unconscious at the time of the Gundicamarjana at Puri. Unable to revive his son, even after trying various tantric methods, Advaita Prabhu became aggrieved. Seeing Acarya's sad face, Lord Caitanya touched the boy's heart and chanted, "Gopala, get up." Hearing the Lord's voice, Gopala at once got up.

G. 131. GOPALA MISRA:

He was a disciple of Sanatana Gosvami. His father was the priest of Gosvami Prabhu. He did his bhajan practices at Nandisvara near lake Pavana in Vrajamandala.

When Srinivasa Acarya, during the course of his Vrndavana-parikrama with Raghava Gosvami, met Gopala Misra, the latter and his associates, Uddhava dasa, Madhava, and others, extended a cordial welcome to the visitors. (Bhaktiratnakara 5.1331-32, 1.682)

G. 132. GOPALA NARTAKA:

He belonged to the disciple-line of Nityananda Prabhu.

G. 133. GOPALA PURI:

With the exception of Jayananda's Caitanyamangala pp. 134, he is not mentioned in reference to sankirtana. In the last stage of his life he lived at Puri. He was a great devotee of Lord

Caitanya. Indeed, he was the first person in Puri who believed, or rather expressed, that Lord Caitanya was an incarnation of Lord Krsna HImself. His duty was to make sure that all the pilgrims from Navadvipa were housed properly.

G. 134. GOPALA SADIPURIA:

He belonged to the disciple-line of Gadadhara Pandita. However, BBM mentions that his place of origin could not be established from his title.

G. 135. GOPALA SIMHA:

He was the sixth descendant in the family-line of Raja Veera Hamvira of Visnupura, and ruled the state from 1712 AD. to 1748 AD. He composed a kavya based on Radha Krsna-lila.

G. 136. GOPALA THAKURA:

He was one of the dvadasa Upagopla's, known by the name Kokila in his past incarnation. His Sripatha was at Gaurangapur, near Khanakula Krsnanagara in the Hugli district.

G. 137. GOPALA VALLABHA:

Nityananda Prabhu's son-in-law, Madhavacarya, was the father of Gopala Vallabha. He married Rasamanjari, the daughter of Jagadisa Pandita. (Caitanyamangala 12.16 by Jayananda)

G. 138. GOPALA GURU:

He was a disciple of Vakresvara Pandita, and his past name was Makaradvaja Pandita. Murari Pandita was his father's name. (Vakraesvara-carita Madhya, pp 116)

After the disappearance of Lord Caitanya, Vakresvara Pandita received the charge of the seva of Gambhira in Kasi Misra's house, where the Lord used to stay during his visits to Puri. Gopala Guru, who was disciple of Vakresvara, succeeded him as the sevait of the Radhakanta temple at Gambhira. When

Narottama Thakura met Gopala at Nilacala, the two of them embraced each other and began to shed tears of ecstatic love.

(Bhaktiratnakara 8.389)

From his childhood Gopala served Lord Caitanya. It is said that, one day, prior to Lord Caitanya's departure from Puri, Gopala happened to notice that while the Lord was taking rest, He kept his tongue pressed between his teeth. Gopala, who

was serving the Lord at that time, remarked humorously: "A devotee is supposed to chant the holy name up to the time of his death. My dear Lord, Your activities are manifestations of Your own lila, however, if a jiva were to follow Your footsteps and hold his tongue locked behind his teeth, then how could he chant the holy name?"

"Gopala is right," the Lord replied. "From now on you shall be called guru."

When this episode came to be known by devotees far and wide, Abhirama Gosvami, who was well known for his supernatural power, came to Nilacala to verify the truth. Needless to say, it was this Abhirama Gosvami who, by offering his obeisances, had destroyed many salagrama stones and eliminated all the offspring of Nityananda Prabhu (with the exception of Virabhadra and Ganga devi).

When Gopala heard that Abhirama was on his way to meet him, he was so frightened that he ran to take shelter on the lap of Lord Caitanya. The Lord placed His lotus feet on Gopala's head implanting a tilaka mark, depicting the foot-print of the Lord, on Gopala's forehead; thus empowering Gopala to withstand the effect of Abhirama's obeisances. Therefore, Abhirama's obeisances did not harm Gopala Guru.

During the period between 1538-1548 AD. Gopala was in charge of the service of the Radhakanta Deity. During that time the temple was thoroughly renovated. Under Gopala's advice four additional deities, those of Sri Radha, Lalita sakhi, Nityananda Prabhu, and Lord Gauranga were installed. The first two were placed, one on each side of Radhakanta. While the other two, in a dancing posture, on the right side and left side of Radhakanta

respectively. The oil painting of Advaita Prabhu, which was already there, was not disturbed.

Gopala Guru took up the service of the deities on the twelfth lunar day of the bright fortnight of Magha. To commemorate the occasion a festival is held every year on this day. It is said that on this day Gopala Guru momentarily appears on one side of Lord Caitanya's asana. Some items used by Lord Caitanya (wrapper, water pot, wooden sandals) are still on display at the temple of Gambhira.

After turning over the charge of the seva of Radhakanta to his disciple Dhyanacandra, Gopala Guru passed away at a ripe old age. However, because Gopala passed on the charge of the seva without the formal approval of the king, the royal sentries seized the temple while Dhyanacandra was away, accompanying the dead body of Gopala to Svargadvara to perform his last rites. Upon hearing news of the seizure, Dhyanacandra began to cry, holding the feet of Gopala's dead body. It is said that Gopala suddenly regained his mortal life and proceeded towards the temple with the accompaniment of the sankirtana party. When the royal sentries heard the episode, they immediately opened the gates and gave up their attempt to seize the temple. Gopala kept himself alive and occupied the position of sevait long enough to see through three successive generations of the concerned king, and then disappeared on the ninth lunar day of the bright fortnight of Kartika.

However, Gopala is said to have re-appeared at Vraja the following year. After participating in the Rathayatra festival in Puri, the residents returned to Vraja, where they found Gopala practicing bhajan near Bansivata at Pakudatala at Vraja. When Dhyanacandra received this information he rushed to Vraja and urged Gopala Guru to return to Nilacala. Gopala replied as follows: "Do not worry, if you really cannot tolerate my separation then you may make an image of myself using the wood of the Margosa tree situated in front of the Radhakanta temple, and install the image before the Garva temple. This will not be offensive on your part. At the time of performing bhoga offerings

to Radhakanta you may place the said image before the deity. Through the image you will be able to see me."

From that time the image of Gopala guru has remained at the jagamohana of the temple of Radhakanta.

Gopala Guru wrote a book entitled gauragovindarcanapaddhati.

G. 139. GOPALAKRSNA PATTANAYAKA:

He was an Oriya poet and devotee of Lord Gauranga. In a verse titled 'Manah-siksa', composed by him and incorporated in his padavali, Gopalakrsna-Padyavali, he has described the innate Radha Krsna bhava of Lord Gauranga. His Sanskrit presentation of Gauravandana on page 94 of this book is truly impressive.

G. 140. GOPENDRA ASRAMA:

He was a sannyasi associate of Lord Caitanya.
(Gauraganoddesadipika 98, 101)

G. 141. GOPICARANA DASA:

He was a udasina Vaisnava and wrote amendments on the tika on Harinamamrta entitled Balatosani tika.

G. 142. GOPIDASA:

A faithful servant of Syamananda Prabhu's wife, Gauranga dasi. (Rasikamangala Uttara 4.55)

G. 143. GOPIJANAVALLABHA:

He was the eldest son of Veeracandra Prabhu. (Premavilasa 24).

G. 144. GOPIJANAVALLABHA:

He was the son-in-law, as well as the disciple, of Srinivasa Acarya. His father's name was Ramakrsna Cattaraja and his Sripata was at Budhuipada in the district of Mursidavad. He was married to Hemalata devi, the eldest daughter of Srinivas a Acarya. (Karnananda 1)

G. 145. GOPIJANAVALLABHA:

He was also a disciple of Srinivasa Acarya. (Karnananda 1)

G. 146. GOPIJANAVALLABHA DASA:

A resident of Dharendra village in Midnapur district, Gopijana belonged to the Gopa (milkman) caste. He was the eldest of the five sons of Rasamaya. Haricarana dasa, Madhava, Rasikananda, and Kisora dasa were his brothers. Vansi and Mathura dasa were his uncles. Gopijana, as well as all the other members of his family, received diksa from Rasikananda Prabhu. Gopijanavallabha dasa was one of the 'Asta sisu', who dressed up in gopivesa during the Rasa-utsava at Sripata Gopiballavapur.

He wrote the famous biography of his guru, Rasikananda Prabhu, entitled Rasikamangala. (Rasikamangala Pascima 2.45)

G. 147. GOPIJIVANA:

He was one of the 'Asta sisu' who participated in the Rasa-utsava, dressed in gopivesa, at Sripata Gopiballavapur. Rasikamangala Pascima 2.46)

G. 148. GOPIKANTA:

He belonged to the descending-line of Lord Caitanya. (CC. 1.10.110)

G. 149. GOPIKANTA ACARYA:

He belonged to the disciple-line of Srinivasa Acarya. Gopikanta received diksa from his father, Harirama Acarya, who was a disciple of Ramacandra Kaviraja. He was a Padakarta (See pada no. 2382 included within Padakalpataru).

G. 150. GOPIKANTA DASA:

He was a Padakarta and composed the books entitled Prarthana and Nagara Sankirtana. The latter book describes the episodes relating to the nagara-sankirtana of Lord Caitanya in the company of his associates and devotees which finally lead to the deliverance of Cand Kazi.

G. 151. GOPIKANTA MISRA:

He was a devotee of Lord Gauranga. (Namamrtasamudra 87)

G. 152. GOPIKRSNA DASA:

He was the author of the book entitled Harinamakabacha.

G. 153. GOPIKRSNA DASA:

He was a disciple of Syamanandi Damodara.

G. 154. GOPIMANDALA:

He was a resident of Rohini village, under Gopiballavpur Police Station in the Midnapur district. (Rasikamangala Purva 3.36)

G. 155. GOPIMOHANA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.158)

G. 156. GOPIMOHANA DASA:

He belonged to the family-line of Srinivasa Acarya. He was a disciple of Gopaladasa Thakura and his Sriputra was at Mirzapur. (Karnananda 1)

G. 157. GOPINATHA:

He was an intimate associate of Vrndavana dasa, the author of CBh. Gopinatha was the son of Gopala, who was the youngest son of Balabhadra. He was the first progenitor of the brahmachari clan of Denuda village in the district of Burdwan.

G. 158. GOPINATHA:

He was a disciple of Syamananda Prabhu. (Rasikamangala Purva 1.32)

G. 159. GOPINATHA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Daksina 4.19)

G. 160. GOPINATHA ACARYA:

A resident of Navadvipa, Gopinatha was the son-in-law of Mahesvara Visarada of Vidyanagara, and brother-in-law of Sarvabhauma and Vacaspati. He was Lord Brahma in a past incarnation. Others argue that he was sakhi Ratnavali in Vrajalila (G

auraganoddesadipika 75, 178). Isvara Puri stayed at the house of Gopinatha for a few months during his visit to Navadvipa. Gopinatha was one among the close associates of Lord Caitanya and participated in nagara-sankirtana, water sports, and the drama staged at the house of Candrasekhar as patrakaca with Lord Caitanya (CBh. 1.11.96, 2.8.115, 2.13.337, 2.18.22).

Lord Caitanya gave Gopinatha the service of taking care of the devotees who were visiting Puri from Gauda; providing them with food and accommodation etc. (CC. 2.11.173-204). In Puri, he was the first devotee to openly identify Lord Caitanya

as the incarnation of the Supreme Personality of Godhead, for which he was ridiculed by Sarvabhauma (CC. 2.6.18). During Narottama Thakura's visit to Puri, he found Gopinatha in an emaciated state of health (Narottamavilasa 4). The following books also mention Gopinatha Acarya: Nataka and Kavya by Karnapura, Jagannatha Caritamrta by Divakar dasa, Vaisnavabhidhana by Daivakinandana, Sri Caitanyaganoddesadipika by Vrndavana dasa.

G. 161. GOPINATHA ACARYA (PASUPATI / GOPINATHA THAKURA:

According to BBM, Gopinatha was a brahmana resident of Navadvipa and did not reside at Nilacala. He came to Puri as a Vaisnava visitor from Gauda. He was Brahma in his past incarnation. BBM refers to Vaisnavavandana 21 in Bengali which is identical to the verse quoted in GVA in reference to Gopinatha Thakura. (See also "Gopinatha Thakura")

G. 162. GOPINATHA PATTANAYAKA:

He belonged to the disciple-line of Lord Caitanya. Gopinatha was the second of the five sons of Bhavananda Raya (Pattanayaka). Ramananda Raya, his elder brother, served under Raja Prataparudra as the Governor of Rajamahendri in the district of Godavari in south India. Gopinatha served in the place known as Malajathya Dandapata as a collector of royal revenue.

Once Gopinatha under-deposited his collection at the royal treasury by 200,000 kahanas of conchshells. When the King demanded the due sum, Gopinatha said, "There is no money I can pay you in cash. Please give me time so that I can purchase and sell my gross goods and fill your treasury gradually." Gopinatha had ten to twelve good horses which he offered to sell at a reasonable price for repaying part of his dues. After saying this, Gopinatha brought all the horses into the Raja's palace.

Prince Purusottama Jana was expert at evaluating horses; so the king deputed him to go with some ministers and escorts to work out a price for the horses. After inspecting the horses, the prince, intentionally offered a very low price, well below the actual value, which naturally made Gopinatha very angry. Noticing that the prince had a habit of turning his neck and facing the sky, looking here and there at regular intervals, Gopinatha made a sarcastic comment: "My horses never turn their necks or look upward, therefore the price of them should not be reduced." The insulted prince returned to the palace and reported to the king that Gopinatha was not willing to pay the money due and instead was squandering it under false pretense

. The prince recommended to the king that Gopinatha be placed on the canga in order to realize the dues from him. The king replied, "Adopt any means you think best. My interest is to see that the debt is paid." Having received the king's permission, the prince raised Gopinatha onto the platform of the canga and positioned swords below the platform upon which to throw Gopinatha.

Meanwhile devotees came running to Lord Caitanya, informing Him that Gopinatha Pattanayaka had been condemned to death by the bada-jana (eldest son of the king) and had been raised on the canga to be thrown on swords placed beneath the platform. When the Lord inquired why the king was chastising him, the devotees described the entire incident. After hearing their explanation Lord Caitanya said, "How can one find fault with the king? After all, he is only demanding his legitimate share of collections from Gopinatha, who has squandered the money to see dancing girls."

Eventually Gopinatha Pattanayaka, as a result of the causeless mercy of Lord Caitanya, was excused by the king and reinstated in his post. (CC. 1.10.133, 3.9.13-152)

G. 163. GOPINATHA PUJARI:

He was a disciple of Gopala Bhatta. According to Premavilasa 18, Gopinatha was entrusted with the responsibility of the service of the deity Sri Sri Radharamana, installed by Gopala Bhatta in Vrndavana. Descendants of Gopinatha still continue the tradition of offering seva to the deity. During Gopala Bhatta's pilgrimage to Uttarakhand he picked up the Gaudiya brahma Gopinatha from Devavana, near Hardwar, and brought him along as his disciple. Later, understanding Gopinatha's pure devotional mood, Gopala Bhatta Gosvami, at the time of his death, chose Gopinatha to hold the responsibility for the seva of Radharamana.

Gopinatha was a life-long bachelor and before his death passed on the charge of the seva to Damodara, his younger

brother. Descendants from Damodara's family-line continue to offer sevapuja. Foremost panditas and devotees of Lord Gauranga hailing from this family-line are Galluji Maharaja, Sakhalala, Gopilala, Madhusudana Sarvabhauma, Damodaralal, Banamalilal, etc. The book entitled Sri Radharamana Prakatya by Sarvabhauma, clearly describes many biographical events relating to the life of Gopala Bhatta.

G. 164. GOPALA SIMHA:

He belonged to the lineage of Lord Caitanya. Lord Caitanya addressed Gopinatha by the name "Akrura". (CC. 1.10.76)

G. 165. GOPINATHA THAKURA:

He was a 'Bard' of Lord Caitanya. (See also "Gopinatha Acarya", alias Pasupati)

G. 166. GOPINATHA VASU:

He was a minister under the ruler of Gauda, Hussain Shah, (1494-1525 AD.). He was awarded the title of Purandara Khan (alias Yasaraja Khan). He was a cousin-brother of Maladhara Vasu. Some opine that Gopinatha Vasu wrote a book entitled Krsnamangala.

G. 167. GOPINATHA DASA PATTANAYAKA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.106)

G. 168. GOPIRAMANA:

He was a Padakarta. (See pada no. 18 of Padakalpataru)

G. 169. GOPIRAMANA CAKRAVARTI:

He was a disciple of Narottama Thakura. He participated in the famous Kheturi festival and looked after the accommodations for the visiting Vaisnavas. He was also present at the utsava

held to commemorate the disappearance of Narottama Thakura. (Narottamavilasa 6, 12, Premavilasa 20)

G. 170. GOPIRAMANA CAKRAVARTI:

According to Rasikamangala, he was a disciple of Govardhana dasa Damodara and his Sripata was at Budhuri.

G. 171. GOPIRAMANA CAKRAVARTI:

He was a disciple of Hridayananda. He was present when the deity of Radhavinoda was installed in the house of Govinda (alias Bhavaka Cakravarti). (Bhaktiratnakara 14.97)

G. 172. GOPIRAMANA KAVIRAJA:

He belonged to the family of Srinivasa Acarya. (Anuragavavalli 7)

G. 173. GOPIRAMANA DASA VAIDYA:

He was a Padakarta and disciple of Srinivasa Acarya. His Sripata was at Goyasa.

G. 174. GORACAND DASA BABAJI:

This biography has been narrated by Navadvipa dasa Babaji Mahanta Mahasaya to Haridasa dasa. Towards the beginning of this century Goracand dasa practiced bhajan at Radhakunda. He was deeply loyal to Lord Caitanya and knew CC. by heart. He lived on the northern side of Radhakunda in a mud bhajan kutir which had a small door covered by a jute-hanging.

One afternoon while he was absorbed in chanting the holy name in the solitude of his kutir, Navadvipa dasa Babaji approached his kutir, chanted "Jaya Radhe" from outside, and enter the kutir. There he found Goracand lying down within a mosquito net. When Goracand got down from his cot to receive Navadvipa dasa, he noticed that Goracand was physically very frail and weak, with open wounds on his chest and back.

Navadvipa dasa asked Goracand to explain why Krsna has been called "Jnanavastu" in the CC. verse "Advayajnana Tattvavastu Vrajendranandana." Up until then Goracand had been seated with his eyes half-closed, but as soon as he heard this question he began reciting from memory the following verses. As he began speaking his physical appearance underwent a complete transformation; with the energy of a lion and deep spiritual fervor, he sang the glories of Lord Krsna for about half and hour until his attending-disciple turned up and Goracand fell totally unconscious. This disciple disapproved of Navadvipa dasa's provoking Goracand, and Navadvipa left in utter embarrassment and regret. This incident, however, serves as a lesson as to how the descent of Bhagavad-avesa makes one transcend the identification with one's body.

G. 176. GORAI KAZI:

An employee working under Cand Kazi, this Gorai Kazi was notorious for torturing the Hindu population.

G. 177. GOSAIN DASA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

G. 178. GOSAINDASA PUJARI:

He was the priest in the temple of Sri Madanmohana at Vrndavana. CC. 1.8.74-76 explains how Krsnadasa Kaviraja Gosvami went to the above-noted temple prior to his writing of the CC. to seek the permission of the deity. Gosaindasa Pujari placed a garland around the neck of Kaviraja Gosvami, and the devotees present expressed their jubilation.

G. 179. GOVARDHANA BHANDARI:

He was a disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa 12). He was a Vaisnava poet and his padas included in Padakalpataru numbered 1454, 1479, 1573 are admirable.

G. 180. GOVARDHANA BHATTA:

He was a Gaudiya Vaisnava in the line of Gadadhara Bhatta. Around the 18th century he composed Madhukelivalli consisting of 223 slokas. This book deals primarily with lila related to Holi. He also wrote an Ode entitled Sri Rupa Sanatana-S totra consisting of 49 slokas in Sardulavikridita prosodical style which presents biographies of Rupa and Sanatana. It is a piece of high poetic merit. Another work of his entitled Sri Radhakundastava consists of 104 slokas.

G. 181. GOVARDHANA DASA:

In Rasikamangala he is mentioned as a member of Sri Syamananda Prabhu's family. He was a disciple of Damodara. The Bengali monthly Bharatavarsa April-May 1916 AD (1323 BS), p.752 explains that Govardhana was born in Kesiadi in the district of Midnapur. He also made some contributions to Padavali literature (See Medinipurera-Itihasa p.604).

G. 182. GOVARDHANA DASA:

He was the Gaudiya Vaisnava poet who was the chief of the kirtana-troupe at Jaipur of Sri Sri Gokulacandra. Govardhana died in 1778 AD.

G. 183. GOVARDHANA DASA:

Born of Kayastha caste, and well-known by the title Majumdar, Govardhana was the Zamindar of Saptagrama and the father of Raghunatha dasa Gosvami. Govardhana's brother was Hiranyadasa (CC. 2.16.217-219). Both these brothers were friendly with Nilambara Cakravarti, the maternal grandfather of Lord Caitanya.

Raghunatha dasa, the son of Govardhana, was indifferent to material attachments from his childhood (CC. 2.16.222). The following is an extract from Sangitamadhavannataka which describes how charitable Govardhana was: "Patale Vasuki Vakta Svar

ge Vakta Vrhaspati, Gaude Govardhana data Khande Damodarah Kavih." How Govardhana met Thakura Haridasa is explained in CC. 3.3.265, 173. The story about Govardhana receiving news regarding Raghunatha from Sivananda, is related in CC. 3.6.248-267. (See "Raghunatha dasa Gosvami")

G. 184. GOVINDA:

He was a close associate of Lord Caitanya. According to Gauraganoddesadipika 116, he was Vaikuntha parsada Pundarikaksa in his past incarnation.

G. 185. GOVINDA:

A Kayastha by caste, he descended from the disciple-line of Lord Caitanya. He was a chosen attendant of Lord Caitanya, as well as a trusted watchman (CBh. 1.10.2). Both Govinda and Kasisvara brahmacari were disciples of Isvara Puri and were fully dedicated to the service of their guru. Later, at the time of his death, Isvara Puri directed these two to serve Lord Caitanya.

Govinda met Lord Caitanya at Nilacala first and conveyed the instruction of Isvara Puri. Initially, Lord Caitanya refused to accept service from his guru's attendants but later Sarvabhauma convinced him that "The guru's command should prevail." At this Lord Caitanya allowed Govinda and Kasisvara seva-adhikara. Govinda came in contact with Lord Caitanya after the latter's return from pilgrimage in the south. (CC. 3.10.94-95, 55-56, 3.15.82-100, 3.19.56, 3.20.118., Bhaktiratnakara 3.189-190)

G. 186. GOVINDA:

He was a Gaudiya Vaisnava who resided in Vrndavana. (Bhaktiratnakara 6.513)

G. 187. GOVINDA:

He was a disciple of Syamananda Prabhu and hailed from

Sripata Gopiballavpur. (Premavilasa 20)

G. 188. GOVINDA:

He was a disciple of Srinivasa Acarya Prabhu. (Karnananda 1)

G. 189. GOVINDA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.108)

G. 190. GOVINDA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.150)

G. 191. GOVINDA ACARYA:

He descended from a subsidiary line from Gadadhara Pandita. He was a resident of Malladesa. (Sakhanirnayamrta 50)

G. 192. GOVINDA ACARYA:

Vaisnavavadana and Gauraganoddesadipika describe him as a learned musician. It is difficult to identify padas composed by this Govinda Acarya as his padas seem to be mixed up with padas composed by two poets, both named Govindadasa.

G. 193. GOVINDA ACARYA:

He was the author of Govinda-Bhagavata.

G. 194. GOVINDA ADHIKARI:

A resident of Multan, Govinda Adhikari was a disciple of the renowned Krsnadasa Punjabi. (Also see "Krsnadasa Punjabi")

G. 195. GOVINDA ADHIKARI:

He was born in Jangipore near Khanakula Krsnanagara in the district of Hugli in 1798 AD. He composed narrative operas suitable for open-air performance. His opera party was named Kaliyadaman. The abundance of al-literation in his composition of songs is noteworthy. The popular son beginning with, "Vrndavana-vilasini rai amadera..." is his composition.

G. 196. GOVINDA BHADUDI (BARUDI) :

He was a member of the gang of dacoits who operated under Raja Cand Raya. When Cand Raya surrendered to Narottama Thakura and became his disciple, Govinda Barudi (Govinda Bandujaye) followed his leader and also became a disciple of Srila Thakura. He later turned out to be a great Vaisnava. (Premavilasa 19)

G. 197. GOVINDA BHAKATA:

A resident of Vrndavana, Govinda was a devotee of Lord Caitanya. Govinda accompanied Sri Rupa Gosvami and other devotees to see the Deity Gopala in the temple of Vithalesvara in Mathura. (CC. 2.18.52)

G. 198. GOVINDA BHANJA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.160)

G. 199. GOVINDA DASA:

A resident of Ghatasila, Govinda was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.116-117)

200.GOVINDADASA BABAJI MAHARAJA (Mahanta, Sri Haridasa Thakurera Matha, Puri):

Gauracarana Cakravarti was born in an area near Dulalbajar in the district of Noakhali (Bangladesh). He was the only child of his parents. Since Gauracarana lost his mother early in his childhood, his father took the child along wherever he went. Shortly afterward his father also passed away, leaving Gauracarana an orphan without any refuge. He moved around aimlessly, yet somehow imbibed the virtues of truthfulness, simplicity and compassion. At that time Dulalbajar had a considerable Vaisnava population. Being attracted by the inherent virtues of Gauracarana, the Adhikari there offered the boy refuge and out of deep affection trained him in the customs and practices of Vaisnavism.

Once Gauracarana went on pilgrimage to Visvanatha at Srikunda. There the thousands of streams of water which rushed down from a higher altitude aroused his curiosity. When the sound of Harinama filled the air this water fell in double the quantity. In order to visit the source of this thousand-streamed spring, Gauracarana, accompanied by a few wandering mendicants, travelled through the mountain ranges until finally reaching a remote spot where they were no longer able to find shelter. Despite being stricken with hunger and cold, Gauracarana, a courageous youth, began chanting the holy name and after encountering great difficulties, finally made his way home from the dangerous forest area. After that visit Gauracarana seemed to lose all attachment for home and developed a spirit of indifference and detachment from everything.

Soon he left, on foot and totally penniless, for a pilgrimage to Jagannatha Puri, After taking darsana of Lord Jagannatha, he went further on to visit other holy places. He lived beneath the trees and ate whatever was offered to him unasked; otherwise he would starve. After passing some months in this way, Gauracarana suddenly underwent a transformation of mind, he felt an attraction for something deeper than making pilgrimages and

returned to Puri. There he reverted to his routine of taking food from the chatra daily, having darsana of Lord Jagannatha as he desired, and resting beneath a tree or on the roadside.

At that time Radharamana dasa deva regularly passed through out the street of Puri with a group, singing the holy name. One day while singing kirtana at the main portal of the Jagannatha Temple, Radharamana attracted Gauracarana and initiated him. Gauracarana felt blessed to attain the cherished goal of his life after such a long time. The hearts of both of them became joined with a chain of love. Gauracarana constantly meditated upon Radharamana, be he awake or asleep, and dedicated himself fully to the service of his guru. One day Radharamana directed Gauracarana to approach the Karta Babaji of Narayana chata to have vesasraya. After much resistance Gauracarana carried out the command and his new name became Sri Govinda dasa.

At the insistence of Karta Babaji, Govinda dasa dedicated himself to the premaseva of Radharamana. Govinda dasa was entrusted with the duty of serving Vaisnavas through raising alms. As for himself, he was only entitled to take the remnants of food left over by the Vaisnavas. Govinda dasa somehow filled his stomach by begging for prasada in different chatras, and engaged tirelessly in the service of Radharamana. In this way Govinda dasa passed his days in great joy.

Sometimes it happened that various dishes prepared in the matha, as well as a large quantity of mahaprasad (of Jagannatha Puri) would arrive. Large numbers of invited and unannounced visitors would partake of the mahaprasada. Afterwards, to have some fun, the devotees would pour the left-over food on the head of Govinda dasa and roaring "Haribol" in great joy, would lick his body. Seeing the funny reaction of Govinda and his soft rebukes, his associates would forget their own hunger and thirst and all felt satisfied without partaking of any food. This happened not once or twice, but frequently.

Both Navadvipadada and Govindadada were very close friends and were always alert to the service of Radharamana. At times Govinda dasa had to undergo severe trials. For instance, he was ordered

to offer dandavat pranam wherever he saw a toilet used by the residents of Nilacala on his way to the Jagannatha temple. The ever-obedient servant immediately began following these instructions, despite the taunting remarks passed by several people. Once when Govinda dasa was bed-ridden with a sever fever, he was ordered to go immediately to Narendra sarovara and have 108 dips there. Govinda did as commanded; carrying out the order joyfully and unquestionably.

Govinda was able to understand the desires of Radharamana in advance and hence would prepare various preparations before Radharamana even expressed a desire to have it. Everyone was amazed by Govinda's supernatural skillful cooking, his attention to

the minute details of service, his extraordinary fascination for Sri Guru Vaisnava seva, and his charming way of caring for the poor, afflicted, and fallen souls. Only very fortunate persons had the opportunity to see, taste, and feel the supremely blissful environment which arose when this venerable Govinda dasa participated in sankirtana, and danced along with Navadvipa, Gokula, Ramadasa, and Jayagopala.

Early one morning, Radharamana, in a serious mood, wrote a letter to Govinda at the cutchery of Syamasundara babu and deputed a boy to deliver this letter as well as bring back Govinda's reply. The letter was as follows:

"My dear Govinda,

As soon as you have read this letter you should prepare to leave for Vrndavana right away without a second thought. On your arrival at Vrndavana follow a routine of staying at Radhakunda, Jhadugiriseva, and madhukari. I don't think we can meet now. As Lord Nitaicand wills we shall meet at the destined hour and place.

Your in the service of the Vaisnavas,

Sri Radharamana carana dasa"

The letter stirred the heart of all present, though Govinda said calmly, "Let his will be done. Please convey my dandavats at his feet. May he remain happy." When the messenger-boy repeated these words to Radharamana, the latter left quietly for his morning wash. Later, with Radharamana's permission, Nityasvarupa brahmacari, Syamananda dasa, and Nitaidasa accompanied Govinda dasa to Vrndavana.

Upon arriving in Vrndavana, Govinda did parikrama of Giriraja, came to Radhakunda, and did Jhaduseva to Radhakunda for six consecutive years. During this time he never went anywhere or stopped performing Jhaduseva. Occasionally he went to Giriraja parikrama or Vrndavana, but would invariably return the same day. He never even went close to Varsana or Nandagrama during this period. After serving in this way for six years with a deeply concentrated mind, Govinda dasa was endowed with supernatural spiritual wealth.

When Radharamana, along with his devotees, arrived in Vrndavana, Govinda met him and by the command of his guru, returned with them to Jagannatha Puri. Thus Govinda passed his days joyfully serving in the holy association of Radharamana. Later at Navadvipa, Radharamana suddenly passed away. It is impossible to describe how deeply stricken with separation Govinda was. His days and nights were spent in grief, until he received a command in a dream, directing him to go to Jagannatha Puri and dedicate himself to the service of Haridasa Thakura.

The Samadhi-temple of Haridasa Thakura at Puri was very old and is facing images of Nitai-Gaura-Sitanatha in a mood of dhyana. The service here had fallen to utter irregularity and this matha was on the point of being auctioned to a Christian missionary to meet the debts. Govinda did his best to serve; he carried the items of seva with his own hands, offered bhoga with deep love, and then distributed the prasada to the destitute-and even to the birds and animals-then he would take for himself. Thus for a stretch of twenty two years Govinda, who never found fault with others, continued his service in the temple; sustaining the destitute and giving refuge to the shelterless.

He trained one devotee to take charge of the service; he taught every detail of how to offer seva and revealed both lila and tattva in such a way that the latter would never make a mistake in the seva-duties.

Govinda drew those whom the society hated and the family ignored, close to him with love and blessed them with the spiritual message of Radharamana. Towards the final days of his life, Govinda dasa stayed in a house near Sri Radharamana Bag at Navadvipa, where the practice of Vaisnava seva and sat-prasanga was continued as before. Govinda had a fascination for the CC. and Brhadbhagavatamrta. In 1930 Govinda dasa breathed his last at Navadvipa.

G. 201.GOVINDA DASI:

A disciple of Rasikananda Prabhu, Govinda dasa was the mother of Kasinatha Nandana. (Rasikamangala Pascima 14.69)

G. 202.GOVINDA DATTA:

He belonged to the lineage of Lord Caitanya. Govinda Datta was the principal singer in Lord Caitanya's kirtana party (CC 1.10.64). He was one of the devotees who took part in kirtana with Lord Caitanya in front of the Ratha car of Lord Jagannatha (CC

. 2.13.37,73). According to Vasinavacaradarpana his Sripata was at Sukhcara on the bank of the Ganges in district 24 Parganas, between Khaddaha and Panihati, where the deities of Sri Sri Nitai Gauranga were installed by Govinda himself. This temple now lies within the precinct of the Devalaya owned by Mahendranatha Cattopadhyaya, who spent a considerable amount for the upkeep of the temple and Deva-seva. In one of the padas composed by Govinda the name "Girisvara" is mentioned. According to Bang

abhasa O Sahitya this Girisvara was the name of Govinda's father. Govinda Datta spent the final stage of his life in Vrndavana.

G. 203.GOVINDA DEVA KAVI:

A Vaisnava resident of Orissa, Govinda deva belonged to the family-line of Vrakreswera Pandita Prabhu. Govinda acquired all-time fame by writing the Sanskrit book Gaura Krsnodaya in eighteen chapters.

G. 204.GOVINDA DVIJA:

See "Sugriva Misra".

G. 205.GOVINDA GHOSH:

He was born of the Kayastha caste in the north Radhi clan. His Sripata was at Agradvipa. Also known as Ghosathakura, Govinda was the brother of the well-known Vaisnava poet Vasudeva Ghosh. Govinda belonged to the lineage of Lord Caitanya and was instrumental in installing the deity Sri Gopinatha (CC. 1.10.115, 118). The above information is also found in the book Vaisnavacara darpana.

The name Govindananda mentioned in CBh. 3.8.16 possibly refers to this Govinda Ghosh. Among the three brothers, each had his Sripata as follows: Vasudeva at Tamluk, Madhava Ghosh at Dainhat, and Govinda at Agradvipa. According to Visvakosa, Ghosatha

kura (Govinda) lived at Kasipur Visnutala near Agradvipa. Some believe that he was born at Vasinavatala where to this day a number of Kayastha families holding the surname Ghosh, continue to live.

Govinda accompanied Lord Caitanya and His devotees when they left Nilacala for Vrndavana. In this context Acyutacarana Caudhuri writes in Srihatta Itivrtta: "One day after finishing His lunch, Lord Caitanya looked for some mouth-freshener (a fruit called Haritaki). Govinda rushed to the village, collected some fruits, and offered one to the Lord. Upon receiving the fruit so promptly, Lord Caitanya glanced inquisitively after Govinda. Understanding that Govinda had stored Haritaki, Lord Caitanya admonished him saying, "Govinda, since you have not been able to give up the habit of saving things, perhaps you had better stay back and take charge of installing the deity Gopinatha."

Following the command of the Lord, Govinda continued to stay at Agradvipa. However, despite the Lord's reassuring words, he felt miserable to have been left behind by Lord Caitanya.

A few days later, when Ghosathakura was taking a dip in the Ganges, some floating object touched his back. It appeared to be some sort of wood, although considerably heavy. That night he received divine directions in a dream to preserve that piece of wood with care and to hand it over to Lord Caitanya when he arrived there. During the night when Govinda went to fetch the wood, he realized that it was a Krsnasila. The next morning Lord Caitanya turned up in Govinda's house and said, "Look here Govinda! You have nothing to worry about anymore. Tomorrow one sculptor will come here to chisel a deity from this sila and you should install that deity. The deity of Sri Gopinatha was thus installed.

Later, at the command of the Lord, Govinda married and continued to serve the deity jointly with his wife. Govinda was blessed with a son, however, both his wife and son passed away one after another. Govinda was so deeply grieved by the loss of his family that he stopped serving Gopinatha. Lord Krsna appeared to Govinda in a dream and asked him, "Govinda! Do you think it proper that when a person loses one son he should starve his other son to death also?"

To this Govinda replied, "It was my hope that had my son survived he would have performed the necessary rituals in remembrance of my deceased soul and those of my forefathers. Tell me, what do I gain by serving you?"

Lord Krsna explained, "I hereby promise to celebrate your death anniversary in a fitting manner forever. Now please can I have some food to eat?" Govinda was delighted to hear this and immediately returning to serving Gopinatha.

In course of time, when Govinda breathed his last, Gopinathaji held kusagrass in His fingers to perform the sradh ceremony, a practice continued even today. Govinda left word during the last moments of his life that his body should not be cremated, b

ut should be buried under the ground near Dolaprangana.

G. 206.GOVINDA GOSVAMI:

He was a disciple of Kasisvara Gosvami. He lived at Vrndavana serving the deity of Sri Sri Govindadeva. He accompanied Rupa Gosvami when he went to the temple of Viththalanatha for darsana of Gopalaji. When Virabhadra Gosvami arrived in Vrndavana, Govinda went with other bhakta residents of Vrndavana to welcome him. (Bhaktiratnakara 6.513, 13.324-25)

G. 207.GOVINDA KARMAKARA:

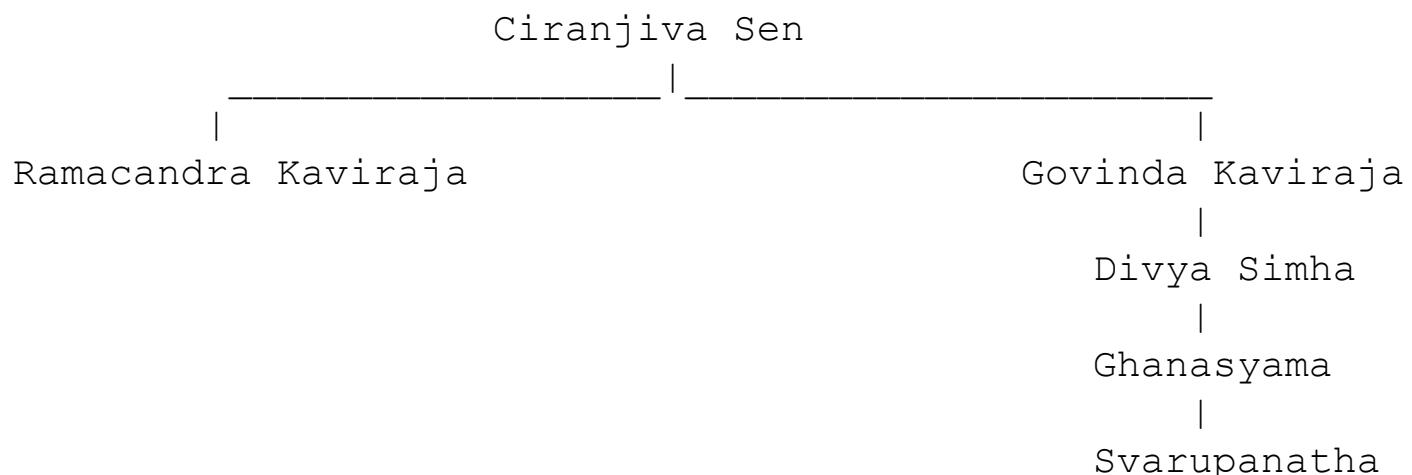
His name is mentioned on page 83 in Caitanyamangala by Jayananda.

G. 208.GOVINDA KAVIRAJA:

He belonged to the disciple-line of Nityananda Prabhu. (CC. 1.11.51)

G. 209.GOVINDA KAVIRAJA:

A Vaidya by caste and a disciple of Srinivasa Acarya, Govinda Kaviraja was better known as Govinda dasa or Dasa Govinda. His father was Ciranjiva Sen and his mother, Sunanda devi. He was the younger brother of Ramacandra Kaviraja. His maternal grandfather was named Damodara Kavi. Govinda's Sripata was at Tiliya-Budhuri in the Mursidavad district. Govinda and his wife, Mahamaya devi, had one son named Divya Simha. The genealogical line is as follows:



During her pregnancy, Govinda's mother became critically ill, however, by taking some sanctified water from the Sakta cult she was able to deliver the child safely. Govinda was brought up by his maternal grandfather who was a Sakta by faith, thus Govinda also grew up a Sakta devotee. Although he realized the superiority of Krsnabhajan, which he had learned from his mother, he failed to give up Sakti-worship and soon fell seriously ill. While waiting for his imminent death, Govinda informed his elder brother, Ramacandra, of his illness and expressed his desire to touch the feet of Srinivasa Acarya Prabhu.

Ramacandra brought Acarya Prabhu to Budhuri and went straight into the bedroom of Govinda. Acarya Prabhu raised his feet to touch the forehead of Govinda and the latter became overwhelmed with joy. The next day Govinda received diksa and entered into the life of a devotee. His first pada composed during this period is extremely charming and spontaneous, and reveals the fact that Govinda was a born-poet.

Govinda immediately recovered from his illness and dedicated himself to composing pada's on Gaura-Krsna lila. Gradually Govinda became known for his poetic talent throughout some parts of Bengal. According to Bhaktiratnakara Govinda wrote Sri Ramacritragita at the command of King Harinarayana. Govinda's other work entitled Sangitamadhava Nataka, which he wrote on the request of Santos Datta-the KING of Khetari, bears out his unparalleled poetic talent. Govinda also composed fifty-one pada's on

Astakaliya lila. His fame soon spread as far as Vrndavana; the Vaisnava's there, headed by Jiva Gosvami, were fascinated by Govinda's extraordinary poetic talent and sent him a letter of appreciation. The Gosvami's of Vrndavana even awarded Govinda the title of "Kaviraja" or "Kavindra" and sent the following sloka to him:

"Sri Govinda-Kavindra-Candanagirescancadvasantanilenanaitah-

Kavitavali parimalah
Krsnendu-samvandhabhak. Srimadjiva-Suranghripasrayaojuso
bhrngan samunmadayan sarvasyapi camatkrtin Vrajavane cakre
kimanyat param." (See also Bhaktiratnakara 9.176)

Govinda lived on the bank of the river Radma in the Pascimapada area of Tiliavudhuri (presently called Bubod village). On his way back from Vrndavana, Govinda paid a visit to the Sri pata of the famous poet, Vidyapati, at Bisafi village under Simla, where he recovered many lost padas of Vidyapati.

During his stay at Budhuri, Govinda visited the royal courts of King Narasimha of Pakkapalli, and King Pratapaditya of Jessore. He had a very close relationship with Vasanta Raya, the paternal uncle of King Pratapaditya.

Govinda passed away in 1534 Saka (1612 AD). The deity Gopala, installed by Govinda, as well as his descending family-line, are still in existence. Govinda is included amongst the eight Kaviraja's who are daily remembered and worshipped by Gaudiya Vaishnavas.

About 430 padas in Vrajavuli with the bhanita of Govindadasa have been included in Padakalpataru. Some others have been included in Padamrtasamudra. Seventy-five padas are found in Gaurapadatarangini. In 20-21 padas the bhanita of Govinda appears also

with those of poets such as Vidyapati, Rayavasanta, Santos, Bhupati, Rupanarayana etc. (See Padakalpataru pada nos: 261, 1052, 2415, 2416, 2420 etc.). Some padas, such as nos. 428, 1298, 1384, do not have any bhanita at all. Ksandagitacintamani contains 79 gitas composed by Govinda. It is understood from the tika of Padamrtasamudra (p. 17), that Govinda also wrote Gitavali. Amongst all the poets of Vrajavuli literature, Govinda stands indisputably as the foremost one. The appropriate use of rhetoric in his poems shows that Govinda had a excellant command over the Sanskrit language. His usage of prosody with proper pauses, rhythm, and sound establish his superiority over all other poets.

Govinda also completed some of the incomplete padas of Vidyapati, who greatly inspired Govinda. Even today when it comes to the subject of Rasakirtana, Govinda's popularity is noticeable. Scholars in literature hold that the reason for Govinda's unprecedented popularity can be traced to his thorough study and analysis of various articles of Srngara rasa in the Ujjvalanilamani and its outcome as reflected in his Gitamrta. (See the article by Jitendranath Vasu in Bangadarsan Agravahayana 1317 pp. 309-406)

G. 210.GOVINDA PURI:

He was a Prapti Siddhi and a sannyasi associate of Lord Caitanya (Gauraganoddesadipika 96-97). According to BBM, he was also known as Govindananda Puri (Vaisnavavandana)

G. 211.GOVINDARAMA:

A resident of Vrndavana and disciple of Srinivasa Acarya. (Karnananda 1)

G. 212.GOVINDARAMA RAJA:

He was a disciple of Narottama Thakura (Premavilasa 20). When Narottama Thakura became deeply grieved upon received the news of Ramacandra Kaviraja's passing away, Raja Govindarama served him like a nurse. (Narottamavilasa 1, 12)

G. 213.GOVINDA RAYA:

He descended from the family-line of Srinivasa Acarya. (Anuragavalli 7)

G. 214.GOVINDA RAYA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

G. 215.GOVINDANANDA:

A resident of Navadvipa, he was a lila-companion of Lord Gauranga (CBh. 2.8.114, 2.13.338, 2.23.151). According to Gauraganoddesadipika 11, in the treta-yuga he was an incarnation of Sugriva.

G. 216.GOVINDANANDA CAKRAVARTI:

An accomplished kirtana singer who belonged to the lineage of Lord Caitanya. He performed kirtana ahead of the rath. (CC. 1.10.64, 2.13.37, 2.13.73)

G. 217.GOVINDANANDA THAKURA:

He was born as Indurekah in a past incarnation. His name is mentioned in Pataparyatana.

G. 218.GUPHANARAYANA:

According to Pataparyatana of Abhirama dasa, he was a disciple of Abhirama Gosvami. He belonged to Sripata Pakamalyati.

G. 219.GUNAMANJARI:

He translated of Rupa Gosvami's Smaranamangala into Vrajabhasa.

G. 220.GUANANDA GUHA (Majumdar):

He was the father of the well-known King Basanta Raya, who was the paternal uncle of Maharaja Pratapaditya, the ruler of Bengal and a scion of the Kayastha caste. He constructed the temple of Madanamohana toward the south of the temple of Krsnadasa (some hold as Ramadasa) Karpura in Vrndavana. The stone inscription engraved on the eastern wall of the above temple has been deciphered by Grouse. The Madanagopala Deity was worshipped in this temple long before the above-noted temple of Krsnadasa became decadent. Purusottama Jana, the son of Maharaja Prataparudra, had two deities of Radha made and sent them to Vrndavana. As per command, received in a dream, the smaller of the two deities was installed as Radha on the left of Madanagopala and th

e bigger one as Lalita on the right-side. Since then the Deity Madanagopala came to be known as Madanamohana. In the course of time, due to the tyranny of Emperor Aranzeb, such deities as Madanamohana and others were shifted to Jaipur. From Jaipur, Gopalasingh, the King of Karauli and brother-in law of the King of Jaipur, arranged to install Madanamohana at Karauli. At the original temple of Gunananda, Deities of Lord Caitanya and Nityananda Prabhu are presently being worshipped.

Information elicited from the stone-inscription states that Ramacandra, a descendant of the Guha-family, migrated from east Bengal and found employment with the royal government first at Saptagrama and later at Gauda. All three sons of Gunananda; Bhavananda, Gunananda, and Sivananda, occupied important positions in the service of the royal government. King Vikramaditya, the son of Bhavananda, and King Basanta Raya, the son of Gunananda, founded the royal estate of Jessore. The well-known King Pratapaditya was the son of the above mentioned Vikramaditya. Between 1563 AD and 1572, during the reign of Suleman Karrani, Gunananda settled in Vrndavana until his death. Around early 1570 AD. Gunananda constructed the above-mentioned temple in Vrndavana with funds supplied by his son Basanta Raya. (See Manasi O Marmavani, a Bengali journal, Vaisakh 1333)

G. 221.GUNANIDHI:

He has been referred to as "Mukundanidhi". (See Gauraganoddesadipika 102-103)

G. 222.GUNARAJA KHAN \ MALADHARA VASU:

He began the book Sri Krsnavijaya in 1395 Saka (1473 AD.) and completed it in 1402 Saka (1480 AD.). His real name was Maladhara Vasu and Gunaraja Khan was the title awarded to him by a certain king of Gauda. His father, Bhagiratha Vasu, and mother Indumati were from Kulinagrama. See CC. 2.15.99-100 for Lord Caitanya's comment on the book Sri Krsnavijaya.

G. 223.GUNARNAVA MISRA:

It is possible that he hailed from Jhamatpur, the same village that Krsnadasa Kaviraja was from. (CC. 1.5.168-170)

G. 224.GUPTA BEJHA:

See "Murari Gupta" (Caitanyamangala sutra 27).

G. 225.GURUCARANA DASA:

He was the disciple of the second wife of Srinivasa Acarya Prabhu. At her command he wrote the book Premamrta. This book is based on Premavilasa.

G. 226.GURUDASA BHATTACARYA:

A Vaidike brahmana by caste, he was a disciple of Narottama Thakura. His Sripata was at Gopalapura. He ran a Sanskrit school where he taught a large number of students. When Narottama Thakura's popularity began to increase and people from brahmana castes came to take spiritual initiation from Narottama, a non-brahmana, Gurudasa was irritated beyond measure and verbally attacked Narottama without cause. Premavilasa 19 explains how Narottama finally converted Gurudasa into a devout Vaisnava.

G. 227.GURUPRASADA SENGUPTA (PRASADA DASA) :

Father of the well-known Bengali poet Rajanikanta Sen, Guruprasada compiled a padavali collection under the title Padacintamanimala. Most of the padas in this collection have been composed in Vrajabuli. This compilation was first published in 1283 (1286 AD.). Guruprasada presents an introduction to the book which explains sound and grammar in Vrajabuli.

NO.	NAME	SOURCE
G.	1.GADADHARA	GVA
G.	2.GADADHARA	GVA
G.	3.GADADHARA BHATTA	GVA, CCU
G.	4.GADADHARA BHATTA	GVA
G.	5.GADADHARA BHASKARA	GVA
G.	6.GADADHARA DASA (DASA GADADHARA)	
	GVA,CCU, GPC	
G.	7.GADADHARA DASA	GVA
G.	8.GADADHARA DASA	GVA
G.	9.GADADHARA PANDITA GOSVAMI	
	GVA,CCU, GPC	
G.	10.GAJAPATI PRATAPARUDRA DEVA	GVA, GPC
G.	11.GAJENDRA MATHURA DASA	GVA
G.	12.GALIMA	GVA
G.	13.GANDHARVA KUMUDANANDA	GVA
G.	14.GANDHARVA RAYA	GVA
G.	15.GANDHARVAVARA KHAN	GVA
G.	16.GANESA CAUDHURI	GVA
G.	17.GANESA RAJA	GVA
G.	18.GANESA RAYA	GVA
G.	19.GANGADASA	GVA
G.	20.GANGADASA	GVA
G.	21.GANGADASA	GVA
G.	22.GANGADASA	GVA, CCU
G.	23.GANGADASA DATTA	GVA
G.	24.GANGADASA NIRLOMA	GVA
G.	25.GANGADASA PANDITA	
	GVA,CCU, GPC	
G.	26.GANGADASA RAYA	GVA
G.	27.GANGADHARA BHATTACARYA	GVA
G.	28.GANGADHARA DASA	GVA
G.	29.GANGA DEVI	GVA
G.	30.GANGA DEVI	GVA
G.	31.GANGAGOVINDA SIMHA	GVA
G.	32.GANGAHARI DASA	GVA
G.	33.GANGAMANTRI	GVA, CCU

G.	34.GANGAMATA GOSVAMINI	GVA, GPC
G.	35.GANGANARAYANA CAKRAVARTI	GVA
G.	36.GANGANARAYANA (RAMA) CAUDHURI	GVA
G.	37.GARUDA	GVA, CCU
G.	38.GARUDA AVADHUTA	GVA, CCU
G.	39.GARUDA PANDITA	GVA, CCU
G.	40.GATIGOVINDA (GOVINDAGATI)	GVA
G.	41.GAUDAPURNANANDA CAKRAVARTI	GVA
G.	42.GAURACARANA DASA BABAJI (SIDDHA)	GVJ
G.	43.GAURADASA (GAURAMOHANA)	GVA
G.	44.GAURADASA BABAJI	GVJ
G.	45.GAURAGANADASA	GVA
G.	46.GAURAGOPALA	GVA
G.	47.GAURAGOVINDANANDA BHAGAVATASVAMI	GVJ
G.	48.GAURAGUNANANDA THAKURA	GVA
G.	49.GAURAKISORA DASA BABAJI	GVJ, GPC
G.	50.GAURAKISORA SIROMANI	GVJ
G.	51.GAURANGA	GVA
G.	52.GAURANGA DASA	GVA
G.	53.GAURANGA DASA	GVA
G.	54.GAURANGA DASA	GVA
G.	55.GAURANGA DASA	GVA
G.	56.GAURANGA DASA BABAJI	GVJ
G.	57.GAURANGA DASA GHOSALA	GVA
G.	58.GAURANGA DASA VAIRAGI	GVA
G.	59.GAURANGA DASI	GVA
G.	60.GAURANGA PRIYA	GVA
G.	61.GAURANGAVALLABHA	GVA
G.	62.GAURASUNDARA DASA	GVA
G.	63.GAURIDASA	GVA
G.	64.GAURIDASA KIRTANIA	GVA
G.	65.GAURIDASA PANDITA	GVA
GVA, CCU, GPC		
G.	66.GAURIMOHANA DASA	GVA
G.	67.GHANASYAMA	GVA
G.	68.GHANASYAMA	GVA
G.	69.GHANASYAMA	GVA
G.	70.GHANASYAMA CAKRAVARTI (NARAHARI DASA)	GVA
G.	71.GHANASYAMA DASA	GVA
G.	72.GHANASYAMA DASA	GVA

G.	73.GHANASYAMA DASA	GVA
G.	74.GIRIDHARA DASA	GVA
G.	75.GIRIDHARA DASA	GVA
G.	76.GIRIDHARA DASA	GVA
G.	77.GIRIDHARA DASA	GVA
G.	78.GIRIDHARI DASA BABAJI	GVJ
G.	79.GIRIDHARI DASA BABAJI (Navadvipa)	GVJ
G.	80.GITAPATHI BRAHMANA	GVA
G.	81.GOKULA CAKRAVARTI	GVA, CCU
G.	82.GOKULA DASA	GVA
G.	83.GOKULA DASA	GVA
G.	84.GOKULA DASA	GVA
G.	85.GOKULA DASA	GVA
G.	86.GOKULA DASA (GOKULANANDA)	GVA
G.	87.GOKULA DASA MAHANTA	GVA
G.	88.GOKULANANDA VAIRAGI	GVA
G.	89.GOKULANANDA	GVA
G.	90.GOKULANANDA	GVA
G.	91.GOKULANANDA DASA (GOKULA KAVINDRA)	GVA
G.	92.GOKULANANDA DASA CAKRAVARTI	GVA
G.	93.GOKULANANDA SENA	GVA
G.	94.GOPALA	GVA, CCU
G.	95.GOPALA	GVA
G.	96.GOPALA	GVA
G.	97.GOPALA	GVA
G.	98.GOPALA	GVA
G.	99.GOPALA ACARYA	GVA, CCU
G.	100.GOPALA ACARYA	GVA
G.	101.GOPALA ACARYA	GVA
G.	102.GOPALABHANJA RAYA	GVA
G.	103.GOPALA BHATTA GOSVAMI	GVA, GPC
G.	104.GOPALA BHATTACARYA	GVA
G.	105.GOPALA BHUINYA	GVA
G.	106.GOPALA CAKRAVARTY	GVA
G.	107.GOPALA CAKRAVARTY	GVA
G.	108.GOPALA CAKRAVARTI	GVA
G.	109.GOPALA DASA	GVA, CCU
G.	110.GOPALA DASA	GVA
G.	111.GOPALA DASA	GVA
G.	112.GOPALA DASA	GVA

G. 113.	GOPALA DASA	GVA
G. 114.	GOPALA DASA	GVA
G. 115.	GOPALA DASA	GVA
G. 116.	GOPALA DASA	GVA
G. 117.	GOPALA DASA	GVA
G. 118.	GOPALA DASA	GVA
G. 119.	GOPALA DASA	GVA
G. 120.	GOPALA DASA	GVA
G. 121.	GOPALA DASA	GVA
G. 122.	GOPALA DASA	GVA
G. 123.	GOPALA DASA ADHIKARI	GVA, CCU
G. 124.	GOPALADASA BAHADURA	GVA
G. 125.	GOPALADASA THAKURA	GVA
G. 126.	GOPALA DATTA	GVA
G. 127.	GOPALA HODA	GVA
G. 128.	GOPALA KSATRIYA	GVA
G. 129.	GOPALA MANDALA	GVA
G. 130.	GOPALA MISRA	GVA
G. 131.	GOPALA MISRA	GVA
G. 132.	GOPALA NARTAKA	CCU
G. 133.	GOPALA PURI	CCU
G. 134.	GOPALA SADIPURIA	CCU
G. 135.	GOPALA SIMHA	GVA
G. 136.	GOPALA THAKURA	GVA
G. 137.	GOPALA VALLABHA	GVA
G. 138.	GOPALA GURU	GVA, CCU
G. 139.	GOPALAKRSNA PATTANAYAKA	GVA
G. 140.	GOPENDRA ASRAMA	GVA
G. 141.	GOPICARANA DASA	GVA
G. 142.	GOPIDASA	GVA
G. 143.	GOPIJANAVALLABHA	GVA
G. 144.	GOPIJANAVALLABHA	GVA
G. 145.	GOPIJANAVALLABHA	GVA
G. 146.	GOPIJANAVALLABHA DASA	GVA
G. 147.	GOPIJIVANA	GVA
G. 148.	GOPIKANTA	GVA, CCU
G. 149.	GOPIKANTA ACARYA	GVA
G. 150.	GOPIKANTA DASA	GVA
G. 151.	GOPIKANTA MISRA	GVA
G. 152.	GOPIKRSNADASA	GVA

G.	153.GOPIKRSNADASA	GVA
G.	154.GOPINANDALALA	GVA
G.	155.GOPIMOHANA	GVA
G.	156.GOPIMOHANA DASA	GVA
G.	157.GOPINATHA	GVA
G.	158.GOPINATHA	GVA
G.	159.GOPINATHA	GVA
G.	160.GOPINATHA ACARYA	
	GVA,CCU,BMO	
G.	161.GOPINATHA ACARYA (PASUPATI or GOPINATHA THAKURA)	CCU
G.	162.GOPINATHA PATTANAYAKA	
	GVA,CCU,GPC	
G.	163.GOPINATHA PUJARI	GVA
G.	164.GOPINATHA SIMHA	GVA,CCU
G.	165.GOPINATHA THAKURA	GVA
G.	166.GOPINATHA VASU	GVA
G.	167.GOPINATHADASA PATTANAYAKA	GVA
G.	168.GOPIRAMANA	GVA
G.	169.GOPIRAMANA CAKRAVARTI	GVA
G.	170.GOPIRAMANA CAKRAVARTI	GVA
G.	171.GOPIRAMANA CAKRAVARTI	GVA
G.	172.GOPIRAMANA KAVIRAJA	GVA
G.	173.GOPIRAMANA DASA VAIDYA	GVA
G.	174.GOPIVALLABHA	GVA
G.	175.GORACAND DASA BABAJI	GVJ
G.	176.GORAI KAZI	GVA
G.	177.GOSAIN DASA	GVA
G.	178.GOSAINDASA PUJARI	GVA
G.	179.GOVARDHANA BHANDARI	GVA
G.	180.GOVARDHANA BHATTA	GVA
G.	181.GOVARDHANA DASA	GVA
G.	182.GOVARDHANA DASA	GVA
G.	183.GOVARDHANA DASA	GVA
G.	184.GOVINDA	GVA
G.	185.GOVINDA	GVA
G.	186.GOVINDA	GVA
G.	187.GOVINDA	GVA
G.	188.GOVINDA	GVA
G.	189.GOVINDA	GVA
G.	190.GOVINDA	GVA

G. 191.GOVINDA ACARYA	GVA
G. 192.GOVINDA ACARYA	GVA
G. 193.GOVINDA ACARYA	GVA
G. 194.GOVINDA ADHIKARI	GVA
G. 195.GOVINDA ADHIKARI	GVA
G. 196.GOVINDA BHADUDI (BARUDI)	GVA
G. 197.GOVINDA BHAKATA	GVA
G. 198.GOVINDA BHANJA	GVA
G. 199.GOVINDA DASA	GVA
G. 200.GOVINDA DASA BABAJI MAHARAJA	GVJ
G. 201.GOVINDA DASI	GVA
G. 202.GOVINDA DATTA	GVA
G. 203.GOVINDA DEVA KAVI	GVA
G. 204.GOVINDA DVIIJA (See 'SUGRIVA MISRA')	GVA,CCU
G. 205.GOVINDA GHOSH	GVA,CCU
G. 206.GOVINDA GOSVAMI	GVA
G. 207.GOVINDA KARMAKARA	CCU
G. 208.GOVINDA KAVIRAJA	GVA
G. 209.GOVINDA KAVIRAJA GVA,CCU,GPC	
G. 210.GOVINDA PURI	GVA,CCU
G. 211.GOVINDARAMA	GVA
G. 212.GOVINDARAMA RAJA	GVA
G. 213.GOVINDA RAYA	GVA
G. 214.GOVINDA RAYA	GVA
G. 215.GOVINDANANDA	GVA,CCU
G. 216.GOVINDANANDA CAKRAVARTI	GVA
G. 217.GOVINDANANDA THAKURA	GVA
G. 218.GUMPHANARAYANA	GVA
G. 219.GUNAMANJARI	GVA
G. 220.GUNANANDA GUHA	GVA
G. 221.GUNANIDHI	GVA,CCU
G. 222.GUNARAJA KHAN (MALADHARA VASU)	GVA
G. 223.GUNARNAVA MISRA	GVA
G. 224.GUPTA BEJHA	GVA
G. 225.GURUCARANA DASA	GVA
G. 226.GURUDASA BHATTACARYA	GVA
G. 227.GURUPRASADA SENGUPTA (PRASADA DASA)	GVA

G. 1. GADADHARA:

A devotee from Barahanpura, he installed the Deity of Lalvihari (Bhaktamala 25.3)

G. 2.GADADHARA:

He was a disciple of Syamananda Prabhu and belonged to Sripata Gopiballavpura. (Premavilasa 20)

G. 3.GADADHARA BHATTA:

He was Rangadevi in a past incarnation (Gaura-ganoddesa-dipika 165). His Sripata is located at Hanumanpura in Andhra Pradesh.

G. 4.GADADHARA BHATTA:

He was a disciple of Raghunatha Bhatta Gosvami. Gadadhara Bhatta composed the work entitled Mohinivani. According to Bhaktamala 23, he was a pious, warm-hearted, sober person and his talks on Srimad-Bhagavatam were very lucid. It is said that Jiva Gosvami was so overjoyed to hear a pada composed by Gadadhara that he dispatched two of his messengers to deliver a letter to Gadadhara at his native village containing the following sloka:

anaradhyā radhapadambhijarenumanasritya
vrndatabim tatpadankam,
asambhasya tadbhavagambhiracittam kutah
syamasindhoh rasasyavagahah?

The messengers arrived at Gadadhara's village and happened to meet Gadadhara, who was having his morning bath. Assuming that Gadadhara was a local resident, they inquired where they could find the residence of Gadadhara. When Gadadhara asked the messengers where they had come from, they replied "Siramora Vrndavanadhama." Simply by hearing the name of Vrndavana, Gadadhara was filled with ecstasy and fell unconscious. When he regained consciousness the messengers, being convinced of the identity of Gadadhara Bhatta, handed over Jiva Gosvami's letter. After

touching the letter to his forehead, Gadadhara read the contents and immediately thereafter rushed to Vrndavana. There he met Jiva Gosvami and ultimately surrendered himself at the feet of Raghunatha Bhatta. (See Namamrtasamudra)

G. 5.GADADHARA BHASKARA:

His Sri pata was at Dainhata, where his family descendants continue to live and worship a beautiful stone Deity which they installed there.

G. 6.GADADHARA DASA (DASA GADADHARA) :

See file GADADTHA.DOC

G. 7.GADADHARA DASA:

He was a resident of Vrndavana (Vaisnavavandana 70).

G. 8.GADADHARA DASA:

He hailed from the village Ganisimha close to Indrani on the bank of the river Bhagirathi in the neighborhood of Agradvipa. Gadadhara stayed with his father, Kamalakanta dasa, in Puri. His elder brother, Kasirama, translated the Mahabharata into Bengali. Krsnadasa was Gadadhara's other brother.

Around 1778 AD., while staying at the village of Makhanpur in the district of Puri, Gadadhara wrote the book entitled Purusottama Mahatmya (later named Jagat mangala). Therein he sings the praises of Lord Gauranga at the very beginning of the book, which leads one to believe that he was a devotee of Lord Gauranga. In this book Gadadhara presents a collection of Puranic evidence in support of the divinity of Lord Gauranga and concludes the book by noting the merits accrued from devotion to Lord Gauranga.

G. 9.GADADHARA PANDITA GOSVAMI:

See file Gadapan.doc

G. 10.GAJAPATI PRATAPARUDRA DEVA:

An independent King of Orissa who belonged to the disciple-line of Lord Caitanya (See "Prataparudra Deva"). According to Sakhanirnayamrta he descended from the disciple-line of Gadadhara Pandita. He was Indradyumna in his past incarnation. GVA mentions the following references:

1. Preparation for his meeting with Lord Caitanya,
Cc. 2.11.59
2. Meeting with the devotees of Gauda, Cc. 2.11.236.
3. Critical condition just prior to the meeting and later the actual meeting Cc. 2.12.5, 52.

G. 11.GAJENDRA MATHURA DASA:

He was a disciple of Rasikananda Prabhu (Rasikamangala Pascima 14.134). GVA questions if this is a combined name representing two persons.

G. 12.GALIMA:

In Cc. 1.10.112 his name his mentioned, but no further information is available on him. It is not known for certain whether Galima was a title or the name of a particular person.

G. 13.GANDHARVA KUMUDANANDA:

He has been described as "Dasama Gopala" in some books and as "Upagopala" in others. He was originally from Chittagong and his Sripata was at Dainhat village in the district of Burdwan, where he installed the Deity Rasikaraja. This Sripata, however, is no longer in existence. The Pathavadi is presently located within a local householder's compound. The Deity Rasikaraja is now served by Gosvami's descending from the family of Ramacarana Cakravarti of Dainhat village.

G. 14.GANDHARVA RAYA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

G. 15.GANDHARVAVARA KHAN:

He was a devotee of Lord Gauranga. His real name was Govinda Vasu and he lived at Siakhala in the Hugli district. Gandharvavara was a senior royal employee in the court of Emperor Hussain Shah, and his brother, Purandara Khan, was the Prime Minister in the same court.

G. 16.GANESA CAUDHURI:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

G. 17.GANESA RAJA:

He was the Zamindar of Bhaturia Pargana in north Bengal. During the reign of Azam Shah, the King of Gauda, Ganesa was the head of the department of Revenue and Administration. It is quite likely that the appointment of Padmanabha, a renowned scholar and the great-grandfather of Rupa and Sanatana, as a very high official at the royal court, was arranged by Ganesa.

Narasimha Nadial, the grandfather of Advaita Prabhu, migrated from Srihatta to Ramakeli and after acquiring profound knowledge in the Sanskrit and Persian languages, also joined the council of ministers under Ganesa. After the death of Emperor Azam, his son, Hamza Shah, ascended the throne, followed by Azam's grandson, Samsuddin. Hamza and Samsuddin, however, were both mere tools in the hands of Ganesa, who actually wielded the power. Eventually, in 1407 AD., under the guidance of Narasimha, Ganesa arranged to have Samsuddin eliminated and afterwards ascended the throne of Gauda himself (Valyalilasutra, Advaitaprakasa 1). The royal court of King Ganesa included, among others scholars, Padmanabha and Narasimha. During that period Kavi Krittivasa received a court award. (Bangabhasa-O-Sahitya 4th ed. p. 130-131)

G. 18.GANESA RAYA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

G. 19.GANGADASA:

He was a companion of Nityananda Prabhu and the youngest of the three sons of Caturbhija Pandita of Radha desa. Visnudasa and Nandana were the other two brothers of Gangadasa. He lived at Navadvipa and CBh. mentions that Nityananda Prabhu stayed at their house (Cc. 1.11.43). In Krsnalila he was Durvasa.

G. 20.GANGADASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 15.118, 149)

G. 21.GANGADASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 15.118, 149)

G. 22.GANGADASA:

Gangadasa was a brahmana by caste and a resident of Anadi. (See Vaisnavavandana by Sri Jiva, Devakinanadana, and Vrndavana)

G. 23.GANGADASA DATTA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

G. 24.GANGADASA NIRLOMA:

He lived at Nilacala and belonged to the disciple-line of Lord Caitanya (Cc. 1.10). In his Caitanyamangala p. 12 Jayananda mentions the names of two devotees as Kata Gangadasa and Bhagai Gangadasa. It is stated that Lord Caitanya, in a playful mood , named a dog after Gangadasa.

G. 25.GANGADASA PANDITA:

He belonged to the lineage of Lord Caitanya (Cc. 1.10). In Gaura-

ganoddesa-dipika 53 it is stated that Gangadasa was Sandipani in a past incarnation. It is said that the sage Vasistha, the guru of Ramacandra (of Ayodhya), manifested in Gangadasa. Gangadasa lived in Navadvipa where he was a teacher of Lord Gauranga.

The following are the biographical references relating to Gangadasa Pandita:

1. As a favorite teacher of Lord Gauranga, CC. 1.10.29.
2. Lord Gauranga studying Sanskrit grammar under Gangadasa, CC. 1.15.5.
3. Joy of Gangadasa when witnessing the supernatural power of Lord Gauranga, CBh. 1.8.31-37.
4. Gangadasa cheers, blesses and advocates for a proper interpretation of the events he heard of Lord Gauranga, CBh. 2.1.120-284.
5. Meeting with Nityananda Prabhu at the house of Gangadasa, CBh. 2.8.25.
6. Rescue of Gangadasa at "Ferry-ghat", CBh. 2.9.109-120.

(See also Sri Caitanya-caritamrta Kavya 3.3. of Karnapura; Sri Krsna Caitanya-caritamrta 1.9.1. of Murari; Caitanyamangala p. 18 of Jayananda.)

G. 26.GANGADASA RAYA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

G. 27.GANGADHARA BHATTACARYA:

He was the father of Srinivasa Acarya. Later Gangadhara came to be known as Caitanyadasa. (See "Caitanyadasa Bhattacharya")

G. 28.GANGADHARA DASA:

He was a disciple of Syamananda Prabhu. (Rasikamangala Purva 1.79)

G. 29.GANGA DEVI:

This Ganga Devi was the mother of Pundarika Vidyanidhi and wife of Banesvara Brahmaacari. (See "Pundarika Vidyanidhi")

G. 30.GANGA DEVI:

Ganga was the daughter of Nityananda Prabhu. She married a brahmana from Jirat named Madhava Cattopadhyaya. Ganga's son was named Gopivallabha, whose family-line became well-known in Jirat as the Gosvami-line descending from Gangadevi.

She was highly advanced in spiritual life, so much so, that Abhirama Gosvami failed to harm her even after offering his humble obeisances to her twelve times. This convinced Abhirama that Ganga devi was extremely powerful, thus he composed the "Sri Gangastotra" consisting of 20 slokas.

CCU notes that Devakinanadana in his Vaisnavavandana does not mention Ganga separately but right at the end of the book he refers to Madhavacarya, the husband of Ganga devi. Sri Jiva's Vaisnavavandana refers to Ganga on pages 55-60. Krsnadasa Kaviraja mentions the name of Virabhadra in Cc. but omits Ganga totally. BBM wonders whether the long-drawn out dispute between the family-line of Ganga and that of Nityananda Prabhu had surfaced at the time when Cc. was being written.

G. 31.GANGAGOVINDA SIMHA:

The founder of the royal family of Kandi (Mursidavad), Gangagovinda acted as the chief adviser (or Dewan) of Lord Hastings. He was a great Vaisnava and an ardent devotee of Lord Caitanya. He became so amazed and inspired upon seeing the virtuous character of Siddha Totarama that he bequeathed his entire property to his grandson, Lalababu, and left for Navadvipa accompanied by a few hundred Vaisnavas. In Navadvipa Gangagovinda pioneered the task of re-locating the site where the ancestral house of Lord Gauranga originally stood. Many local residents, who had personally seen the house of Lord Gauranga, were still alive at that time. After gathering the relevant information from them

and corroborating it with authentic evidence, the actual location of Lord Gauranga's house was identified. This place, which is in the neighborhood of Navadvipa, was called Ramacandrapura.

On first Agrahayana 1199 BS (Dec-Jan 1792 AD.) Gangagovinda built a temple which was more than sixty feet high, there he introduced the worship of Deities; Govinda-Gopinatha-Krsna-Madanamohana. This temple was still in existence in 1819 but disappeared sometime in 1821 AD., due to erosion caused by the river Ganges.

He also built a Tola house for the benefit of the students. There he provided the students with money and clothing for their maintenance at the beginning of each month. Apart from rendering service to the Panditas of Navadvipa, he also arranged for giving meals to Vaisnava sages and pilgrims. (See "Navadvipa-Mahima" pp 407-408.)

G. 32.GANGAHARI DASA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

G. 33.GANGAMANTRI:

A resident of Orissa who belonged to the lineage of Gadadhara (Cc. 1.12). According to Gaura-ganoddesa-dipika 196 and 205 he was Candrika in a past incarnation. Gangamantri was also known as Mamuthakura or Srikanthabharana (Cc. 1.12.80). However, Yadunatha dasa states in Sakhainirnayamrta 11, that Mamuthakura was a different person.

G. 34.GANGAMATA GOVAMINI:

She was the only daughter of King Naresanarayana of Puntiya in the district of Rajsahi (now in Bangladesh). During her childhood she was called Saci. She was endowed with a religious temperament from youth and within a short time Saci became conversant with Vyakarana, Kavya and various scriptures. When Saci grew up, her beauty and grace charmed everyone. However, Saci felt no

attraction for any man however handsome or wealthy he may be. Her heart belonged to her Madanagopala. When she came to know that her parents were concerned about her marriage, Saci very firmly told them that she would never marry a mortal being. The king and queen were so disturbed by their daughters decision that they both passed away, leaving Saci to shoulder the responsibility of running the royal administration. She performed her royal duties for some time, but after a short while she set out on a pilgrimage, leaving the royal administration in the charge of her relatives.

Saci could not find peace of mind anywhere. Finally in her search for a sat-guru, she came to Puri. She felt inspired after spending a few days there and then left for Vrndavana. There Saci had the good fortunate to meet Haridasa Pandita, an ardent devotee of Gaura-Nitai and a disciple of Ananta Acarya. Saci fell prostrate at the feet of Haridasa and with tears in her eyes prayed for his refuge.

Haridasa tested Saci's conviction; "Since it is not possible for a princess to practice bhajana in Vrndavana without relinquishing all worldly possessions, it would be better for you to go back and perform your bhajana at your own house."

Although Saci understood the significance of Haridasa's remark, she did not pay heed to his words and instead, continued performing her bhajana with great renunciation. Gradually she gave up wearing costly garments and refrained from using any ornaments. One day Haridasa said to Saci, "If you can give up your sense of pride, dignity, and fear and go out in Vraja with a begging bowl (madhukari), then and then only the divine grace shall be showered upon you."

Saci was very pleased to hear Haridasa's advice and from then on went out regularly on madhukari, covering herself with only a tattered garment. Despite being dressed as vairagi, when she went from door to door in Vraja, her graceful appearance led people to believe that she was not a common woman. Saci gradually became very thin and looked emaciated. Nevertheless, she went on with her daily routine; bathing in the Yamuna, cleaning the temple yard, parikrama, attending arati and religious disco

urses.

Seeing Saci meticulously carrying out his instructions, Haridasa became compassionate towards her. One day he called Saci before him and said: "Although you are a princess, your personal sacrifice and devotion to Krsna has pleased me greatly. You may prepare yourself to receive mantra diksa right now." Thus Saci devi was initiated in Radha Krsna mantra from Haridasa on the thirteenth day of the bright fortnight in the month of Chaitra, and thereafter devoted herself fully to the service of guru and Govinda. Everyday she attended discourses on Gosvami sastra given by Haridasa and listened with rapt attention. Within a short period of time, to everyone's pleasure, Sacidevi became thoroughly conversant with Gosvami-siddhanta.

Around that time Laksmipriya, an ardent devotee of Haridasa who was known to regularly chant Harinama three lakhs daily, arrived in Vrndavana. Under Haridasa's instructions, Laksmipriya and Sacidevi began regularly practicing bhajana at Radhakunda. They also performed Govardhana parikrama together daily. When Haridasa was convinced of Saci's purity in bhajana and total devotion, he called her one day and instructed her to move to Puridhama to perform her bhajana there and to preach the teachings of Lord Caitanya among the respectable residents of Puri.

By the time she arrived at Puri the majority of Lord Caitanya's companions had disappeared from the world. In Puri Saci devi lived and performed her bhajana in the dilapidated house of Sarvabhauma Pandita. Of all the Deities worshipped during Sarvabhauma's time only the Damodara salagrama still remained there. Everyday Sacidevi would recite from Srimad Bhagavatam in the presence of the respectable residents of Puri. Very shortly she became well-known as an accomplished commentator of Srimad Bhagavatam.

One day Mukunda-deva, the Maharaja of Puri, came to hear Saci devi's recital from Srimad-Bhagavatam. He was very impressed by her speaking and felt inspired to offer her something as a token of his appreciation. That very night Lord Jagannatha appeared to the Maharaja in a dream and commanded him to award Saci

devi a site close to Sveta-ganga. Accordingly, Mukunda-deva met Saci devi the following morning, explained his dream, and requested Saci to accept his humble offering of the land near Sveta-ganga. At first Saci devi declined, but later, in consideration of the command of Lord Jagannatha, and repeated requests of the Maharaja, Saci devi accepted the offer and the land was eventually turned over to her. Incidentally, the fact that Saci devi was a princess by birth was generally known to the people of Puri.

Once Saci devi expressed her desire to take a bath in the Ganges on the auspicious day of Varuni. However, she gave up the idea as it was her guru's order that she stay at Sriksetra. That night Lord Jagannatha appeared in her dream and said, "Saci, do not worry, on the day of Varuni you take your bath in Sveta-Ganga, the Ganges will flow to meet you at your bathing place."

When the auspicious day came Saci devi went out alone at midnight to take a dip in Sveta-Ganga. As soon as she touched the water, Saci felt herself being swept away by swelling waves, similar to that of the Ganges. Saci devi was carried along in the current until she finally found herself inside the private restricted bathing place within Lord Jagannatha's temple premises. Therein Saci devi saw herself amidst thousands of people of Puri taking bath in great joy while the chanting of hymns filled the air.

Hearing unusual sounds emanating from within the temple, the security staff of the temple woke up. The Maharaja was informed of the incident and under his order the temple door was opened. To everyone's surprise they found the well known reader of Srimad Bhagavatam, Saci devi, standing alone inside the temple. The sevaka pandas of the temple suspected that she had intended to steal the ornaments of Lord Jagannatha, although some others thought the idea of Saci devi being a thief was incredible. Ultimately, Saci devi was taken away and locked up in prison. Saci devi, completely oblivious to the external circumstances, simply chanted Krsna nama happily.

Very late that night Maharaja Mukunda-deva saw Lord Jagannatha in a dream. This time the Lord angrily commanded him: "It is I who brought the Ganges, under My feet, in order to enable Saci to take a bath in the Ganges as she desired. Go and release Saci immediately. Also you, along with your priests and pandas, pray at her feet for forgiveness and receive mantra-diksa from her."

Early the following morning Maharaja took his bath and went to Saci devi. After releasing her from prison he fell prostrate at her feet, begging for mercy. He explained his dream to her and sought refuge at her feet. In compliance with the Lord's wish, on the next auspicious day Saci devi gave Mukunda, and numerous priests, Radha Krsna mantra diksa. From that day Saci devi came to be known as Gangamata Gosvamini.

As a token offering to his guru, Maharaja Mukundadeva expressed his desire to donate some land to Gangamata. At first she declined to accept any material gift, but after repeated humble requests from Mukundadeva, Gangamata had to relent. She permitted the Maharaja to offer certain items and nothing else; two vessels full of mahaprasada of Lord Jagannatha for the Vaisnavas to relish, one vessel of vegetable, one piece of cloth first offered to the Lord, and 160 paise. These items were to be sent to the Matha of Gangamata daily after the noon offering. This custom is still continued today.

C. 35. GANGANARAYANA CAKRAVARTI:

He was a brahmana by caste from the Varendra clan, and a disciple of Narottama Thakura. He was also known as "Thakura Cakravarti." Ganganarayana's Sripata is situated at the village Gambhila, now known as "Gamla", falling within Baluchar of the Mursidavad district. He was a highly respected erudite scholar. It is said that he provided his five hundred students with food daily. His wife was Narayani devi and daughter Visnupriya, both of whom were deeply religious and received their d
iksa from Ganganarayana. As he had no son of his own, Ganganarayana adopted Krsnacarana, the youngest son of his God-brother, Ramakrsna Acarya (alias Cakravarti). Ganganarayana's exemplary performance of sadhana, bhajan, and austerity made him popular amongst the devotees of Vrndavana. The well-known Visvanatha Cakravarti was one of Ganganarayana's students. Books such as Bhaktiratnakara, Premavilasa, and Narottamavilasa provide references on Ganganarayana.

During the earlier stages of Ganganarayana's life he was an arrogant scholar, so much so, that he even had no respect for Narottama Thakura. However, through the association of Harirama Acarya, a disciple of Narottama Thakura, Ganganarayana was eventually convinced of the spiritual excellence of Narottama. Later Narottama showered his blessings upon Ganganarayana (Narottamavilasa).

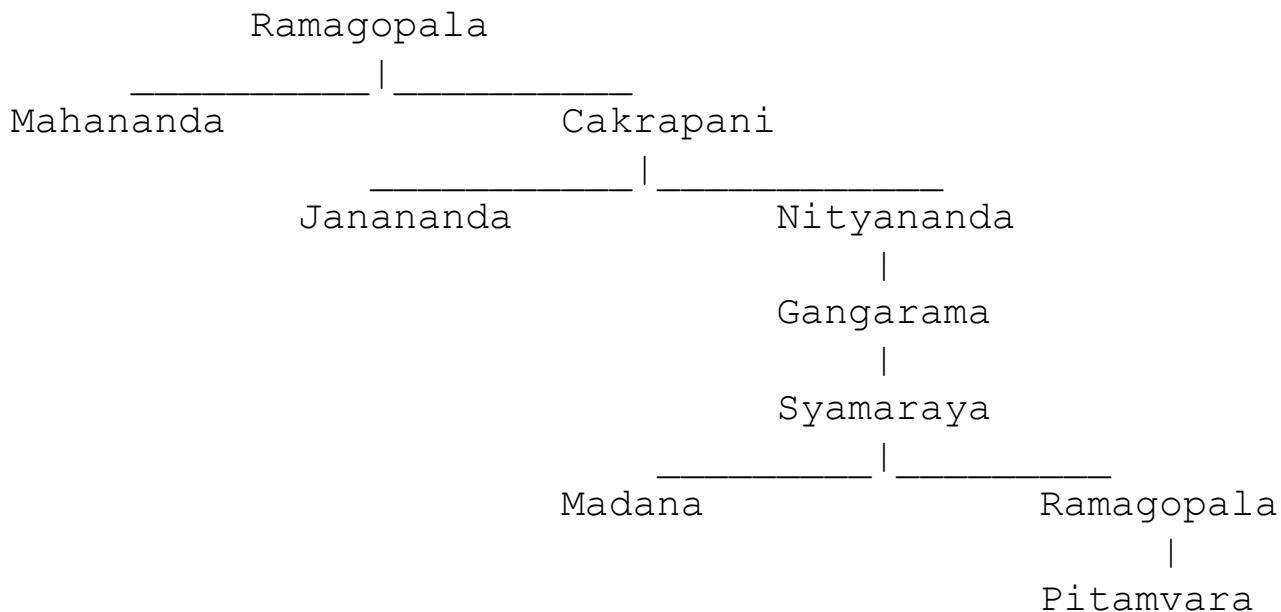
When Ganganarayana approached Narottama for diksa the latter remarked: "You are a brahmana by caste, if you behave like this (i.e. if you seek diksa from a Kayastha who is considered lower than a brahmana) then what will be the reaction of the brahmanas of the land?"

At this Ganganarayana replied, "Does he, on whom you choose to shower your mercy, care about what a brahmana who is devoid of bhakti thinks?"

Because he took diksa from a Kayastha, Ganganarayana, who had a large number of disciples, had to bear the criticisms hurled at him by countless brahmanas. However, in due course of time, all those brahmanas who had previously antagonized Ganganarayana, eventually surrendered at his feet and received diksa from him. (See also "Narottama Thakura")

G. 36. GANGANARAYANA (RAMA) CAUDHURI:

He was the grandson of Cakrapani from the lineage of Raghunandana Thakura (See "Cakrapani"). Ganganarayana had two grandsons named Madana and Ramagopala. The son of Ramagopala, Pitamvara, wrote Rasamanjari (Bangabhasa O Sahitya). Madana translated Govindalilamrta. Ramagopala himself wrote Rasakalpavalli. The descending-line from Ramagopala is as follows:



G. 37. GARUDA:

He was from Gauda and an associate of Lord Gauranga. In a past incarnation he was Vaikuntha-parsada Kumuda. (Gauraganoddesadipika 116).

G. 38. GARUDA AVADHUTA:

He was a great devotee and sannyasi-companion of Lord Caitanya. He was Kumudanidhi in a past incarnation.
(Gauraganoddesadipika 98-101)

G. 39. GARUDA PANDITA:

A brahmana by caste, he was also known as "Garuda" and "Garudai". He belonged to the disciple-line of Lord Caitanya (CC. 1.10.75). As a resident of Akkna, Navadvipa, he survived the venom of a snake by chanting the holy name. In his past incarnation he was Garuda. (Gauraganoddesadipika 117)

G. 40. GATIGOVINDA (Govindagati):

The youngest son, as well as disciple, of Srinivasa Acarya (Karnananda 1 and Premavilasa 20). He lived at Jajigrama. According to the biography of Viracandra Prabhu, he wrote Viraratnavali. The manuscript of Gatigovinda's other work, Jahnava tatvamarmartha, is preserved in the collection of Varahanagar Pathavadi mss. no. B62 Ka. His contribution to Padavali literature can be found in the Ksanadagita-cintamani, Baharampur ed. 15.2, 20.2.

Krsnaprasada was the son of Gatigovinda, and Radhamohana Thakura, the compiler of Padamrtasamudra, was the grandson of Krsnaprasada.

G. 41. GAUDAPURNANANDA CAKRAVARTI:

A Nyaya scholar of Bengal, he appeared in the 18th century AD. and later became a disciple of Narayana Bhatta. He wrote Tatvamuktavali or Mayavadasatadusani. According to Catalogus Catologorum, he wrote two more books entitled Yogavasistasuratika and Satadusaniyamuna.

G. 42. SIDDHA GAURACARANADASA BABAJI (Dauji, Kunjara):

He was a descendant from the family of Lokanatha Gosvami and was born in Talakhadi village in the district of Jessore (Bangladesh). At a very young age he had the good fortune of

hearing the glories of Lokanatha Gosvami and Narottama Thakura which greatly inspired him. Shortly thereafter he left home and traveled to Navadvipa where he took shelter under Siddha Caitanyadasa babaji (Some say that he took shelter under Siddha Bhagavandasa babaji of Kalna). He stayed with Caitanyadasa for a long time, until the desire to visit Vrndavana arose in his heart. Gauracarana asked the approval of Siddha baba and received this reply: "You may go, but remember, if you become too attached then you will never want to come back here."

Upon reaching Vrndavana, Gauracarana went alone to Caurasi Krosa. Later, when he arrived at Dauji of Gokula Mahavana, he thought to himself: "As soon as the sun rises I shall cross the boundary of Vraja and return to Gauda." He then lay down on the open ground and fell asleep. That night Dauji appeared to Gauracarana in his dream and said: "Look Gauracarana, I am really quite fond of you, I would like you to practice bhajan residing in the nearby cave. You shall attain your goal at this very place."

Gauracarana protested saying that he must return to Gauda as Siddha baba had directed. After some argument, Gauracarana hurriedly got up, placed his bag on his shoulder, and rushed out onto the road. He walked quickly along the road thinking that he would be crossing the border of Vraja at any moment. To his dismay, however, at the break of dawn he realized that he had been going around and around Baladeva-kunda throughout the night. Remembering the words of Siddha baba Caitanyadasa he returned to the cave as directed by Baladeva. There he sat tight in one position, chanting the name of Radha Krsna (Ramakrsna?).

Gauracarana was absorbed in sakhyarasa and took pride in calling himself the younger brother of Sridama and the elder brother of Radharani. He chanted the holy name on a very long rosary and remained in that cave for twenty consecutive years. His daily routine was to rise early in the morning, go for ablutions and then enter the cave for bhajan. In the afternoon he went for another ablution and returned to study sastra until dusk, when he went out on madhukari. He went nowhere else

, nor did he talk to anyone. It is said that Dauji, being deeply moved by the love and devotion of Gauracarana, personally appeared before Gauracarana to fed him butter and sugar-crystal.

During this time a lower caste Bengali arrived in Vrndavana and came to the cave of Gauracarana, hoping to receive his blessings. On his way to madhukari, Gauracarana saw him standing near the cave but did not take any notice. The stranger, however, continued to wait for one year. Finally, one afternoon Gauracarana asked the stranger: "My son, who are you and what have you come here for?" The devotee introduced himself briefly and sought the grace of Gauracarana. The devotee carried an old CC. manuscript tied to his waist. Upon discovering the manuscript, Gauracarana allowed the devotee to enter the cave and requested him to read from CC. Gauracarana listened intently for one year as the devotee read.

During that time Gauracarana gave him diksa and vesasraya and named him Dayala dasa. Dayala was the first disciple of Siddha baba Gauracarana dasa. While listening to the CC., Siddha baba shed incessant tears which soaked the upper portion of his garment. As his meditation on Lord Gauranga deepened, he gradually gave up chanting the name of Radha Krsna and began to chant: "Sri Gauranga Nityananda Sri Advaitacandra. Gadadhara Srivasadi Gaurabhaktavrnda." He gave up the practice of contemplating Radha Krsna and concentrated on Nitai-Gauranga bhajan.

After one year passed Dayala dasa sought permission from Gauracarana to visit Navadvipa. Since he himself was unable to carry out the command of Siddha baba Caitanya dasa, Gauracarana could not prevent Dayala from going. Soon after Dayala's departure, Gauracarana became somewhat unbalanced and roamed around aimlessly in the forest, calling out "Dayala", "Dayala." Because Gauracarana had previously been unaware of the glories of Lord Gauranga, he was convinced that Dayala dasa was a manifestation of Lord Gauranga who had come to teach him Gaurabakti.

After six years Gauracarana came to Kunjara village where he lived in a hut which was offered to him by the local residents of Vraja. He stayed there for a long time and gathered a large

number of followers, one of the foremost of his followers was Jagannathadasa babaji.

During his visit to Vrndavana he stayed at Dulala Saha near Dhirasamira and later the final days of his life were spent with his disciple, Kailasadasa (alias Krsna Caitanyadasa) at Manipuri kunja, where he breathed his last.

Once when Gauracarana was absorbed in the mood of sakhyarasa, he went to the temple of Govindaji, stretched his leg out towards the deity, and asked the Lord to offer His humble obeisances at his feet. Taking him to be a crazy person, the priests drove him out of the temple compound. Standing outside Gauracarana spoke with deep anguish: "You cannot get away by driving me out with Your own men. You will have to come out soon and touch my feet, otherwise I shall not allow you to participate in our play."

Gauracarana was extremely enthusiastic to hear kirtana recital which was based on sakhyarasa. On one occasion a kirtana singer happened to insert rasabhasa within his recital of Gosthalila. This infuriated Siddha baba and he slapped the singer on the face to teach him a lesson.

Once, during Rajarsi Bahadur's stay at Srikunda, Gauracarana favored him with a visit. In the presence of a spiritual circle of devotees (gosthi) he spoke about the love of Radhamadhava. Before commencing his discourse, Gauracarana warned the audience that discussion on that specific subject should normally be avoided, but then continued to deliver a fascinating and unique discourse regarding the love of Radhamadhava.

Gauracarana was known to chant the holy name very audibly even in a state of deep sleep. He died in Vrndavana at a fairly advanced age.

G. 43. GAURADASA (GAURAMOHANA) :

The Vaisnava poet who wrote Karnananda (See Bhanita of

pada no. 377 of Padakalpataru). Gauradasa was a devotee of Yadunandana and also wrote padas in Vrajavuli.

G. 44. GAURADASA BABAJI (Nandagrama) :

Around 1873 AD. Gauradasa Babaji practiced bhajan at the bhajan-kutir of Sanatana Gosvami on the bank of the Pavana-sarovara at Nandagrama. He became well-known as a realized soul. He collected flowers daily from Gajipur near Prema-sarovara and made a garland to offer to the deity Lalaji. The following is a story which relates who how Gauradasa attained the grace of Lord Krsna by offering flowers.

After five or six years of offering flowers to Lalaji, Gauradasa became frustrated: "I have served Lalaji with flowers for so long yet still he has not showered His grace upon me. Generally Lord Krsna is a bit cold-hearted. But the heart of Radhika, the daughter of Vrsabhanuraja is full of compassion. Had I served Her for so long she would have certainly showered Her grace upon me. I shall leave for Varsana immediately, I refuse to stay here any longer."

In the afternoon Gauradasa walked through a field, one mile south of Nandagrama, carrying his clothing in a bundle on his back. Just before dark he came across a herd of cattle on their way home from the pasturing ground. The handsome dark-complexioned boy who accompanied the herd suddenly approached Gauradasa and asked where he was going. When Babaji explained that he was going to Varsana, the boy urged him to go back to Nandagrama. In anguish Gauradasa revealed his frustration, explaining that his long stay at Nandagrama had been spiritually fruitless. The boy tried to console Gauradasa, yet insisted that he return to Nandagrama. Babaji, however, was determined to go ahead. The boy then stretched out his arms, obstructing the forward movement of Gauradasa. Strangely, in whichever direction Gauradasa attempted to move, he found the boy obstructing his path with open arms. Babaji became tired and said, "You naughty fellow! Why do you harass me so much?" (Meanwhile the sun had set and it became dark.) The boy replied, "Babaji if you go away then who will offer me flowers?" Babaji was struck by the

significance of these words. Feeling deeply moved and excited he asked the boy who he was. Suddenly the boy and the cattle disappeared, no trace of either was visible. Babaji burst into tears, rolling on the ground in pains of separation he wailed, "Oh Lord Krsna, why did you deceive me in this way? Alas! I could not recognize you nor could I understand what you were trying to tell me. Oh! be merciful to the poor, I am the least deserving of all human beings, please have mercy on me."

Gauradasa thus returned to Nandagrama and spent the rest of the night crying. The priest of Lalaji Temple received a command as follows: "Be watchful, Gauradasa should by no means stop offering flowers to Me." (Extracted from Amara Vrajavasera Eka Adhyaya-a chapter from my stay at Vraja, by Sudhanya Mitra, in GVJ)

G. 45. GAURAGANDASA:

He was a disciple of Sanatana Gosvami Prabhu. He wrote an excellent book of verse in Vrajavuli entitled Sri Sri Gaurangabhusanamangavali.

G. 46. GAURAGOPALA:

A disciple of Rasikananda Prabhu and one of the eight children (astasisu) who appeared in sakhivesa during the Rasa festival in Gopiballavapur. (Rasikamangala Pascima 14.85)

G. 47. GAURAGOVINDANANDA BHAGAVATASVAMI:

He was born to a high caste brahmana family in a prosperous village in the district of Jessor (Bangladesh). Gauragovinda lost both his mother and father at a very young age and was brought up under the care of his maternal grandfather, Sanya Mahasaya, who was a middle-class professor. Sanyal Mahasaya was a very hospitable person and frequently made arrangement for the care of visitors.

One day, while Sanyal Mahasaya was away, a brahmacari visitor arrived at the house requesting a place to rest. Seeing

the visitor's fatigue, the young Gauragovinda cordially invited him in, offered him a seat on the carpeted floor, and served him water from a metal pot. The boy then began to fan the brahmacari with a hand-fan. The brahmacari was pleased by the extraordinary beauty of the boy but, nevertheless, took the fan away from him. The boy was also very impressed by the graceful white-haired visitor with his long rosary and tulasi-leaf garland around his neck.

The brahmacari did not accept the food offered by the boy. However, he did allow the boy to fill his pipe and enjoyed a smoke of tobacco. After the visitor's departure, Gauragovinda stood still for awhile, then suddenly ran after the brahmacari shouting, "Thakura, Thakura! Please stop."

Hearing the boy's voice, the aged visitor stopped and asked, "What has happened? Why are you running in this hot afternoon sun?"

The boy replied, "After you left I realized that I had not paid my obeisances at your feet."

The brahmacari affectionately embraced the boy and said, "You have given me much more than your obeisances. Now, go home or else your grandfather will worry about you." When the boy expressed his sadness on account of their separation, the visitor again took the boy in his arms and slowly said, "Go home son, maybe some other time....". Without saying anything else, the visitor walked away quickly. The boy stood there staring in the direction which the brahmacari had gone.

Later Sanyal Mahasaya came to know that Gauragovinda had spent that night in the company of an acquaintance named Haricarana vairagi in a school-room more than eight miles away, without any food. Sanyal Mahasaya brought the boy back home but he became convinced that Gauragovinda would not stay at home for very long.

A few days after this incident Sanyal Mahasaya passed away. Shortly afterwards the 13 or 14 year old Gauragovinda left

home and traveled with a brahmacari. Although he had not received diksa, Gauragovinda wore Vaisnava attire. The brahmaca-ri took the boy to his guru's asrama in another city. Before hearing of Gauragovinda's family background, the guru expressed his pleasure at meeting the graceful and serene young boy. Later he came to know of the boy's maternal grandfather, and learned that the boy had manifested a strong inclination for devotion from his very early childhood. Gurudeva was inspired by the boy and said, "I wish I could give you every bit of my inner possessions. You had all material things at your disposal, yet

you chose to become a virakta, deriving your pleasure from bhiksanna. I feel inclined to advise you to embrace vairagya. Such sharp intelligence, knowledge of sastra, and intense vairagya is certainly rare. I am eager to see you as a shaven-headed hermit dressed in reddish colored garments."

Late in the evening Gurudeva began his Syama-sangeet (songs composed in glorification of goddess Kali), accompanied by instruments. The distinct resonance of "Aum" produced by the instruments charmed everyone present there. After going through the usual 'murchana' etc., he stood up, embraced Gauragovinda, and said, "Your guide and guru is waiting to deliver you. Meanwhile, you should continue to follow your own natural instincts."

After this Gauragovinda lived as a student in Navadvipa at the house of a Vaisnava house-holder, where Bhakti-sastra was taught in an ashram-like environment. Though Gauragovinda dressed in red ocher clothing, the inmates of the place were very fond of him on account of his genius-like intelligence and wisdom. However, his stay at this place was cut short due to an incident involving a widow who, being attracted by his unusually handsome features, attempted to seduce him. Thus he quickly left the place.

While roaming from place to place as an udasina, he had a chance meeting with the same Tantric brahmacari whom he had met two years before at his maternal grandfather's house, and by whose association Gauragovinda had become inspired to renounce his home. It was a happy meeting for both of them and

Gauragovinda gave up his plan to go to Kasi, when the brahmacari invited him to go to his own guru's Akhara nearby. When they arrived at the Vaisnava guru's Akhara, they found everyone extremely worried as the old Gurudeva was very ill. Entering inside they saw the aged Vaisnava. Although emaciated he had a divine appearance about him as he sat on a bed of grass chanting japa.

When the brahmacari introduced the young svamiji (Gauragovindananda) to Gurudeva, the old guru became emotional and exclaimed, "Oh! Oh! so this is him!. Ah! is he Gauracandra? His whole body began to tremble, the brahmacari held his guru's body and slowly placed him on the bed. All the devotees began to chant "Hare Krsna, Hare Krsna", close to his ears. After some time Gurudeva regained his normal consciousness, addressing Svamiji he said, "Where is my Gauracandra?" Feeling very embarrassed, Svamiji left the room. However, on the repeated request of Gurudeva he came back into the room and saw the old Vaisnava leaning against the brahmacari and chanting Hare Krsna. Gurudeva then said to Svamiji, "Please forgive my emotional behavior, come and sit near me. Nitai dasa (his brahmacari disciple) has told me all about you and I am eager to meet you. By the grace of Lord Gauranga you have come here and I feel very fortunate to have your association, kindly remain in this kutir as our guest." He then directed Nitai dasa, who had been massaging Gurudeva's chest, back and feet with matured clarified butter, to arrange for Svamiji's meal and accommodation

When Svamiji and Nitaidasa went to a nearby pond to wash their hands etc., Nitai requested Svamiji to stay at the kutir for a few days to take care of Gurudeva in order to enable Nitai to bring Gurudeva's wife to take over the care of Gurudeva, as she had promised to do. He explained to Svamiji that Gurudeva had renounced his home at a very young age and since then his wife had been leading the life of an ascetic, though living like a housewife. Hearing this Svamiji agreed to stay on for a few days.

While Nitai was gone, Gauragovindananda nursed the old Vaisnava Gurudeva; holding his decrepit body on his lap, serving him medicine at stipulated intervals, and massaging his chest,

back and feet with ointment throughout the night. Gurudeva was extremely happy, he would open his eyes at times, stare smilingly at the face of S�amiji, and chant "Hare Krsna, Hare Krsna, Gaura, Gaura."

After a few days the old lady (Gurudeva's wife) arrived with Nitai dasa and immediately took over the charge of her husbands nursing. Seeing that the old woman had the appearance of a udasina, S�amiji became free of his apprehension.

One day S�amiji went to a nearby pond, but found that it was crowded with women-bathers. To avoid the women, he chose to bathe at an unused ghat, which happened to be infested with water-weeds. He entered the pond and dove underwater. When he surfaced some distance away, he realized that his neck was encircled by some sort of thick rope-like object. The other bathers, seeing that a large water-snake had coiled around the upper portion of S�amiji's body, cried out, "snake, snake", and began to chant "Jaya Nitai, Jaya Nitai." Gauragovindananda also chanted "Jaya Nitai" and took another dive into the water. This time when he surfaced, the bathers shouted, "gone away, gone away," and heaved a sigh of relief.

Realizing S�amiji's predicament, the women bathers shouted, "Sannyasi Thakura, please come away quickly, we are leaving the ghat." S�amiji then saw the aged brahmachari mata (Gurudeva's wife) approaching the ghat with a pitcher to collect water. He took the pitcher and filled it with clean water from the pond. When he returned the pitcher to her she looked at him and said, "You are a worshipper of Abhaya (an appellation of goddess Durga), so what are you afraid of? When snakes and tigers make way for you, why should you be afraid of human beings who are as good as your mothers and sisters? The young S�amiji blushed in shame and touched the mata's feet and paid his obeisances. She smiled and blessed him.

Around midnight of the same day, the aged mata told all the inmates to get up as Gurudeva's end was very near. Gauragovinda and Nitai rushed to the side of the old babaji.

Earlier Gurudeva's condition had seemed to been improving, thus Gaurag

ovinda had decided to leave for Kasi early the next morning, but now he sat down near Gurudeva dumfounded. Babaji was placed in a sitting position with his back resting on Nitaidasa, while mataji sat facing her husband. Addressing Gauragovinda, Bab aji said, "You, my Gorachand, why are you staying away at such a moment? Come and sit alongside my Nitaichand. Don't you understand that our being together at such a moment indicates our close relationship in a past life? Don't be shy, come and sit near me." S�amiji then sat next to Nitaidasa.

Addressing his wife, babaji said, "I am sorry that I have not treated you fairly in our worldly relationship; whereas you have given me more than enough in the course of our selfless relationship."

Hearing this Gauragovinda said, "Prabhu why are you bothering yourself with past episodes now?"

Babaji continued, "It is the time for me to beg forgiveness of a faithful wife. One should not leave this world before liquidating all his debts."

Mataji replied, "I am told that saints like you never incur any debt in their life from anyone whosoever he may be, what to speak of an insignificant wife like me."

After some time Gurudeva asked S�amiji, "What about your dues from me? I do not know how much I owe you, come my son, take it away yourself." S�amiji bent down and collected caranadhuli from babaji's feet. Gurudeva stretched out both of hi s legs and said, "My son, take everything I possess, perhaps I have kept it with me for so long just to pass it on to you at this opportune moment." S�amiji could not hold back his tears.

At the break of dawn, all the devotees gathered in the room and began chanting the holy name constantly, while collecting caranadhuli from babaji. Babaji turned to S�amiji and said, "Hold me." Everyone there was astonished to see Gurudeva's

body, which had been motionless for quite sometime, suddenly tremble, his partly opened eyes appeared sightless; then one of his hands moved upward with its palm cupped. Svamiji held the cupped palm with both hands, at once he felt a high velocity charge surge through his body. For a few seconds he lost his sense of perception. When he regained consciousness he realized that babaji had passed away.

A few days after babaji's last rites had been performed, Gauragovindananda quietly left the asrama, but before going he silently paid his respect to brahmachari mata. Seeing him she said, "Baba, hold carefully what you have received from maha tma and be judicious in its application." Gauragovinda left remembering her invaluable advice.

While Svamiji was staying at Nutan cada in Navadvipa, one Nikhilananda Gosvami from Vani village in the district of Mymensingh (Bangladesh) met Svamiji and was impressed with his vast knowledge of sastra. When Nikhilananda asked Svamiji how he had acquired such knowledge, Svamiji replied that apart from some elementary knowledge of Vyakarana, which he picked up in his childhood, he had received very little proper education. However, he had been fortunate enough to come in contact with a

Vaisnava saint who had showered his blessings upon Svamiji, just prior to his death. Consequently, the knowledge of the sastras had gradually been revealed to him through a series of dreams. In a dream he would hear a recital of Rasapancadhyaya and in the morning he was able to quote the entire passage from memory. In this way he acquired a thorough understanding of Srimad Bhagavatam and its tika.

What a miraculous occurrence! Without any study of the subject, Svamiji became an accomplished scholar of all sastras. Nikhilananda said that at times Svamiji would spontaneously reveal his deep spiritual understanding, giving references from the ten Upanisads, Nyaya, Mimansa, Patanjala, and Vedanta philosophy, demonstrating his vast wisdom of all sastras.

Around 1903 AD. Svamiji studied Vedanta philosophy as a student-disciple under the renowned scholar Paramananda Tirtha

Maharaja of Kasi, who was a descendant from the family-line of the famous Thakura of Bhattachari. At that time Svamiji dressed himself as a brahmachari and followed the routine rituals, such as Krsnarcana and other related practices; applying an upward sectarian mark on his forehead and wearing a garland of tulasi-leaves.

In 1905 or 1906 AD. Gauragovindananda Svamiji, having taken a vow of 'Mathuravas', stayed in an asrama on top of Krsnaganga for a period of one month, where numerous sannyasis, bramacaris and Vaisnavas lived. The chief executive of the asrama, an aged Hindustani sadhu, very cordially invited Svamiji to live in a kutir situated in a quiet corner of the asrama. An aged saint with a very serene and graceful appearance lived in the kutir adjacent to that of Svamiji. Svamiji would frequently visited the old saint, pay his obeisances, and request the saint for kripa (refuge). To this the saint replied, "Kripa, kripa, what kripa? All right I shall see."

When the saint did not respond to his prayer, Svamiji suddenly remembered a sloka from the Srimad Bhagavatam 1.5.25: "Once only, by their permission, I took the remnants of their food, and by so doing all my sins were eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me." Despite occasional protest by some of the inmate saints, Svamiji took up the service of removing the used banana-leaf plates left by the devotees after their meals, and sweeping the place clean. Gauragovinda continued cleaning up in this way for four or five days. One day, while engaged in cleaning, the saint quietly came there. Standing behind Svamiji he asked, "Wherfrom have you learnt such things?"

Svamiji replied, "The kripa-guru of mahatmas like you have taught me this." The old saint disagreed, "No, you must have been specially taught sadhana-samskara."

"I believe that sat-samskara is influenced by the grace of great saints," Svamiji replied. The following day Svamiji was ordered by the chief of the asrama, at the insistence of the

saint, not to do his cleaning work. Hearing this Svamiji felt distressed and at once went to the saint's kutir. Lying on the ground in front of the entrance he began wailing.

Within a short time Svamiji suddenly heard the melodious voice of the saint reciting sloka 1.5.24 of Srimad Bhagavatam: "Cakruh krpam yadyapi tulya-darsanah"; "Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required." Svamiji immediately got up and fell prostrate at the feet of the every-merciful saint, who took Svamiji lovingly in his arms and said, "From now on you shall recite from Srimad Bhagavatam for me." Svamiji began reading as directed, and observed that while listening to the recital the aged saint became overwhelmed with transcendental love and uttered, "kripa, kripa." One day, while in such a state, the saint said, "Come my son, take kripa." Saying this he placed his foot on Svamiji's head.

After completing his vow of 'Mathuravasa', Svamiji received instructions from the saint to go to Vrndavana, pay his humble obeisances at the lotus feet of the Lord, then go to Govardhana and observe a vow of silence (mounavrata) for one year.

He was further instructed to study and enjoy the essence of Srimad Bhagavatam, after which he would realize kripa in its entirety. Svamiji acted as per the command of the saint and achieved the desired results. This paramahamsa saint was a brother-disciple of the famous Bhaskaranandasvami of Kasi and was known by the name of Devagiri muni.

The following are the books written by Gauragovindananda: Kripakusumanjali (1935 AD.), Sadhanakusumanjali (1936 AD.), Sriguruvaisnavabhaktikusumanjali (1940 AD.), Srililatattvakusumanjali (1941 AD.). The author refers in Kripakusumanjali to his association with a number of renowned saints, namely, Paramananda Tirtha Svami-a Vedanta professor of Kasi, Bholanandagiri Maharaja of Hardwar, Krsnaprasada dasa babaji (Gudhibaba) of Vrndavana, Siddha Jagadisa baba and Ramadasa kathia

baba.

Swamiji lived for seven years in a dark mountain cave at Kamyavana in Vraja where he practiced bhajan intensely. Then, being ill with a bleeding-nose, he went to Vrndavana. Afterwards he went to Srihatta, Tripura, Silchar, Dhaka and Mymensingh where he devoted himself to preaching and delivering the fallen jiva's.

Bhagavatasvami breathed his last on 8 Jaistha on the seventh day of the bright fortnight in 1349 BS (May-June 1942 AD.)

G. 48. GAURAGUNANANDA THAKURA:

He was an accomplished kirtana-singer who descended from the family-line of Narahari Sarkara Thakura. He wrote the book entitled Srikhandera Pracina Vaisnava.

G. 49. GAURAKISORA DASA BABAJI:

He was the guru of Bhaktisiddhanta Sarasvati Gosvami, the founder of the Caitanya Mathas and Gaudiya Mathas. This Vaisnava saint's life was an example of utter humility and poverty, the true attributes of a Vaisnava. Gaurakisora never accepted any material object from anyone. For his clothing he used the discarded loin cloths from corpses left on the bank of the Ganges. For food, he would collect rice by begging, soak it in river water, and garnish it with salt and chilly. He never asked favors from anyone and lived a fully detached life, devoid of all possessions.

Very little information is available about the past life of Gaurakisora except that he was born in a Vaisya family in the village of Bagjana near Tepakhola on the bank of the Padma. As a householder, Gaurakisora was known by the name Vansidas. At that time he was engaged in some agricultural trade and from the income took care of his wife and family honestly. After the death of his wife, Gaurakisora renounced his home and went to Vrndavana, where he was initiated into Vairagi Vesa by Bhagavata dasa babaji, one of the foremost disciples of Jagannatha

dasa babaji.

Gaurakisora lived on madhukari and slept beneath a tree. He would lie prostrate, offering his humble obeisances to the residents of Vraja, considering them as embodiments of Lord Krsna. He even offered his obeisances to the flowers, trees, and land around him. He spent about thirty years at Vrajamandala serving the deities there. Afterwards, perhaps by the direction of the Supreme Lord, he left for Navadvipa.

During his stay at Navadvipa, Gaurakisora underwent various transformations of spiritual moods. Sometimes he danced on the bank of the Ganges chanting, "Gaura, Gaura", while at other times he would lie on the ground in an unconscious state.

He joyfully moved throughout the groves located on the bank of the Ganges, considering them sites of the divine sports of Radhagovinda. His only clothing was a strip of cloth around his waist and often went totally naked. He chanted japa on beads or sometimes knotted a cloth and used that as a substitute for japa beads. Occasionally, he went to Godruma to listen to Bhaktivinoda Thakura recite Srimad Bhagavatam.

Every virtuous person looked forward to rendering service to Gaurakisora. However, he rarely allowed anyone the chance to serve him. Once Manindracandra Nandi, the Maharaja of Kasimbazar, sent a distinguished messenger to escort Gaurakisora

to the former's palace. Gaurakisora, however, did not accept the Maharaja's invitation saying that if he visited the palace he may feel tempted by the wealth of the Maharaja which may result in a strained relation between the two. Hence, Gaurakisora suggested that instead of him visiting the palace, let the Maharaja free himself completely from the shackles of wealth by donating everything he owned to his relatives and then come to live with Gaurakisora in a specially prepared shed where both of them could practice Haribhajan in peace."

Gaurakisora was very selective about accepting invitations for food. He believed that partaking of food here and there could adversely affect the spiritual life of a devotee. Once a devotee name Harenbabu partook of prasada offered at the f

estival held at Bhajan-kutir at Navadvipa. For this Gaurakisora stopped communicating with Haren for three days. On the fourth day Gaurakisora explained that the prasada of the above festival had been financed by a woman of questionable profession.

Once, on the eve of Sanatana Gosvami's disappearance day, Gaurakisora decided to celebrate the occasion. The devotee attending him asked who would provide them with the materials for the celebration. Gaurakisora replied: "Remember not to speak to anyone about it. We shall miss a meal and continue around the clock chanting the holy name. This could be the typical festival for those of us who have taken the vow of poverty."

Narendra Kumar Sen, a resident of Agartala (Tripura), once approached Gaurakisora to learn about Guru-pranali or Siddha pranali. Gaurakisora told him, "The Supreme Lord cannot be realized through worldly knowledge. Only through the chanting of the holy name can the true nature of the Lord be revealed. As the Lord is revealed from the letters comprising the Nama, the devotee gradually begins to understand his own nature and becomes acquainted with seva.

Once a physician told Gaurakisora that he intended to move to Navadvipa and take up charitable practices. Gaurakisora advised the physician that if he truly desired to live in Navadvipa then he should give up the plan for a charitable practice because it would only encourage materially minded people to save money. Those who sincerely practiced Hari bhajan should never get distracted by the chains of welfare activities.

A young seeker wearing a kaupina, once stayed with Gaurakisora for some days. later he arranged, through the agency of an employee of a female estate owner, to obtain five kathas of land as a donation from the woman. When Gaurakisora heard about this he was extremely annoyed: "Navadvipadham is beyond this material world. How can a worldly land-owner dare to hold land here and even think he can donate five kathas out of it? A mere grain of sand of the transcendental Navadvipa is more valuable than all the precious gems in this world put together. Moreover, how advanced could this young kaupina-clad devotee be if

he dares to collect so much land in lieu of his bhajan merit?"

Once a devotee offered some sweets to Lord Gauranga and then took the offering to Gaurakisora, urging him to partake of it. Gaurakisora told the devotee, "Those who are non-vegetarian, those who commit adultery, or offer food to Lord Gaurang a with a particular motive, their offerings never reach Lord Gauranga and are never sanctified as prasada."

Gaurakisora regularly begged for rice, after which he would cook the rice, offer it, and partake of the prasada. He never touched any foodstuff offered by someone else. Once during monsoon, Gaurakisora stayed in the rest-house at Phulia Nav advipa. Some prasada was left in a vessel for him to respect later. Meanwhile a snake passed by the vessel and a woman there happened to notice it. When Gaurakisora sat down to take prasada the woman appeared there and informed him about the snake . Gaurakisora, however, firmly stated that he would not touch the prasada until the woman left. After the woman left, Gaurakisora said, "Look how maya works! Taking the form of compassion, maya attempts to hit deep into her target slowly. Maya can assume countless forms. She always prevents a mortal being from practicing Haribhajan."

Giribabu and his wife once ardently requested Gaurakisora to stay in their house at Navadvipa. Gaurakisora was moved by their sincere devotion and finally agreed to oblige them on the condition that he would live only in their toilet room where he would perform Hari bhajan. Giribabu tried to persuade him to change his mind but Gaurakisora remained firm. Giribabu reluctantly arranged to have the toilet thoroughly cleaned and Gaurakisora used it for Haribhajan. A realized soul can practice Haribhajan anywhere in an unconcerned manner, and wherever he resides, that place becomes Vaikuntha.

Gaurakisora was a highly spiritually advanced soul. He never allowed deceitful practices or any discussion which was not within the purview of the holy books. One day when a devotee questioned Gaurakisora about a well-known reciter of Srimad Bhagavatam who was in the habit of chanting "Gaura, Gaura",

Gaurakisora remarked, "He doesn't say "Gaura, Gaura. Rather what he means to say is, 'Money, Money.' Those who recite Srimad Bhagavatam for payment are not entitled to chant the name of the Supreme Lord."

Gaurakisora never delivered discourses openly, yet his spotless character drew everyone to him. Upon meeting Gaurakisora, even a staunch materialist would become inclined take up Haribhajan.

In November 1915 AD. on Ekadasi day, Gaurakisora dasa babaji breathed his last. Bhaktisiddhanta Sarasvati himself arranged to bury the mortal remains of his revered guru.

G. 50. GAURAKISORA SIROMANI (Katoa, Vrndavana) :

He was born between 1813-1818 AD. in Gudapada village (also known as Citahati) under the Kutugram Police Station of Katoa. Gaurasiromani hailed from an orthodox clan of brahmanas, and was the grandson of Guruprasad Mukhopadhyaya Vidyanidhi.

Guruprasad had three sons; Ramakrsna (alias Tapasvi Thakura), Dhanakrsna, and Pranakrsna. Of them, Dhanakrsna had six sons; Gauracandra (Siromani), Isvara, Navadvipa, Hariscandra (Cudamani), Girisa, Umesa, and one daughter named Parijata devi.

Until the age of twenty, Gaurakisora did not receive any formal education; he spend his time happily listening to simple rural folk-entertainment. However, one day the villagers admonished Gaurakisora for his lack of effort to continue the scholarly tradition of his reputed family-line. This brought about a sudden change in Gaurakisora; he immediately gave up his wayward habits and paid full attention to his education. First he studied under a pandita at Taipura, then later enrolled in the Sanskrit school of Pancanana Tarkaratna, a resident of Eypura in Katoa. Afterwards, Gaurakisora studied Bhakti sastra under Sakhicarana dasa Pandita Babaji of Gaurangapada in Katoa.

Gaurakisora married Ramadasi, who was from an orthodox brahma family residing at Oragrama, near the Guskara railway station in the district of Burdwan. When Ramadasi was a child of one and a half years, she lost her father. Her mother courageously underwent "Sati"; giving up her life on the funeral pyre of her deceased husband. The site where they were cremated is still known today as "Satidanga". Shortly before stepping into the flames of the pyre, Ramadasi's mother expressed her last wish that Ramadasi, when she come of age, should be given in marriage to Gauracandra, the son of Dhanakrsna Mukhopadhyaya, a resident of Citahati. Thus Gauracandra was, in due course, married to Ramadasi. Ramadasi was an extremely chaste and virtuous woman and assisted her husband in his spiritual practices. Among their sons, two namely, Rasavallabha Bhaktibusana and Vaisnavacarana Bhagavbhatusana were well-

known

Though born in a family upholding the Sakta tradition, Gaurakisora understood the value and superexcellence of Krsnamantra and obtained Krsna-diksa from Vinodilala Thakura, a resident of Faridpur village in the district of Nadia. From that

time Vaisnava-seva became the tradition in his house, and he was keen to partake of the remnants of food left by his Vaisnava guests. The brahma community threatened him saying that this eating of left-over food touched by non-brahmanas was against the prevalent social custom. Gaurakisora, however, was totally indifferent to their opinions and openly partook of Vaisnava-ucchista. He also did not mind to drink water which was already touched by another Vaisnava. In fact, he would collect such water in his house and take a bit of it daily before his meal. He also followed this same practice of Vaisnava-seva during his stay in Vrndavana.

Gaurakisora's wife was also a elevated devotee and had an equally sincere longing for Vaisnava-seva, and partaking of the remnants touched by devotees. Gaurakisora was strictly against accepting the service of jewelers, hence his wife wore no jewelry except a pair of shell bangles. Ramadasi always washed the feet of any Vaisnava guest who turned up at her house. Sometimes, young Vaisnava's would confuse her to be the domestic helper, while senior Vaisnavas often ignored her completely. It was only when the meal was served that the young Vaisnavas understood who she was.

Once it so happened that Gaurakisora, accompanied by a large number of his students, came for a dip in the Ganges at Katoa and later took shelter in the natyamandir (compound) of Lord Gauranga. There in the afternoon hours, Gopivallabha Thakura, after finishing his daily rituals and bhajan, began singing a nama-kirtana. Gaurakisora was puzzled to find that Gopivallabha had finished his daily rituals so late. He also noticed that Gopivallabha, at the end of kirtana recital, made eight dandavats, Tulasi parikrama, mandira-parikrama, etc. and after

finishing everything turned to offer his humble obeisances to Siromani. Gopivallabha took his prasada daily in the afternoon hours. Later Venimadhava Thakura, Sundarananda Thakura and others arrived at the temple compound chanting japa on their beads. That night Gaurakisora became deeply fascinated to see the sessions of Istaghosthi and namakirtana being held. Previously he had held certain concepts relating to the definition of bhakti, but now he underwent a transformation overnight, simply through the association of these revered Vaisnavas.

After returning home he deputed his students to collect various Gaudiya Vaisnava treatises' and began to thoroughly study these works. He was completely carried away by the spirit, language, rhetoric, and charming prosodical usage of these works and went back to Katoa, along with his students and the collection of books, to seek the holy association of the foremost Vaisnavas there. The ecstasy he experienced in the midst of the ocean of bhakti at Katoa, encouraged him to up studying and teaching all other sastras and devote himself to the exclusive study of Srimad Bhagavatam and related books.

During his stay at Katoa his daily routine was as follows: To be present during mangala arati early in the morning, followed by smarana-kirtana and a dip in the Ganges, chanting of japa, recital of mantra, contemplation on divine-lila etc. until 2 pm. Afterwards he would clean the toilets used by Vaisnavas and sweep the road leading to the Ganges. Then he would again have a dip in the Ganges, visit the temple of Lord Gauranga and do parikrama, offer his humble obeisances to the Vaisnavas and Gosvamis present and pick up a grain from the slot containing left over food eaten by Vaisnavas. His lunch would consist of a few handfuls of cooked rice and one or two boiled vegetables with a pinch of salt. This was first offered to the deity Giridhari and then he accepted prasada. When questioned about his selection of food, Gaurakisora would simply answer that his stomach would not tolerate anything else. Whenever he was invited by sevatis or Gosvamis for food, Gaurakisora would never forget to collect some grains of left over food touched by

Vaisnavas from the fixed slot.

Gaurakisora was very fond of one Khepa Thakura who was senior to him by age and was barely educated. This Khepa was a simple-hearted, humorous person who worked as a messenger of Gaurakisora, and at times would even behave like a guardian of Gaurakisora, announcing himself to be the teacher of Siromani. As long as Khepa Thakura was at Gaurakisora's place, the latter would teach his students in a light-hearted atmosphere filled with laughter. Gaurakisora had the knowledge of "Astadasasa hasri" as well as its tika; he never needed to check a text while instructing his students. His daily routine consisted of studying a particular item then concluded invariably with a discussion about Lord Gauranga.

One day a large number of Vrajavasi Vaisnavas arrived in the residential abode of Lord Gauranga. That day it was Venimadhava Thakura's turn to offer worship to the deity. It so happened that Venimadhava had run out of his stock of provisions for serving the Vaisnavas. Seeing the large gathering of devotees there, Venimadhava instructed his wife to prepare an adequate quantity of delicious bhoga. When his wife informed him that not a grain was readily available for offering, Venimadhabava pulled off the wooden window and door frames of the house and carried them on his head to sell in the market. Seeing Venimadhava's detachment and intense desire to serve the Vaisnavas, Siromani fell unconscious on the ground. After regaining consciousness, Gaurakisora quietly took a vow that he would henceforth consider Vaisnava-seva as his primary duty.

Siromani had a well-known inner circle (gosthi) of Vaisnavas at Katoa. Vrndavanacandra Gosvami, a descendant of Advaita's family and a resident of Uthali in Dhaka (Bangladesh), renounced home, embracing the vow of a udasina Vaisnava, and came to Katoa. His brother, Jagadbandhu Prabhu, following the footsteps of Vrndavanacandra, renounced his family and also came to Katoa. When the two brothers met in Katoa they both took Vesasraya from Kisora dasa Babaji and stayed in Katoa performing there bhajan.

Venimadhava Thakura was a Vaisnava saint who enjoyed perfect bliss through Istagosthi. At his request, Gaurakisora Siromani once gave a daily three-hour recital of the sloka "Janmadyasya" for thirty-five days. Hearing his recitation, Venimadhava commented that Gaurakisora was certainly been blessed by the grace of the six Gosvamis.

Once Gaurakisora and his troupe paid a visit to the residence of the Banerjee family of Badograma, near Burdwan, to recite from the Srimad Bhagavatam. When they arrived in the village at around 2 pm. they found out that the village had neither a Visnu temple nor did anyone there follow the tradition of offering worship to Salagrama. Immediately Gaurakisora went to the brahmana Zamindar of the village and expressed his reluctance to even take a drink of water from a village where Visnu was not worshiped. Many came forward to try to change the mind of Siromani, fearing that the departure of the whole group of starving Vaisnavas would be inauspicious for their village. In utter helplessness, a messenger was sent on horseback to a village ten miles away with a note requesting the Zamindar's cousin to bring a Salagrama to the village. When the Salagrama was brought and food offered to it, Gaurakisora partook of Visnu prasada.

Once, in order to test the Vaisnava merit of Gaurakisora, some tantric brahmanas of Kagrama in the district of Mursidavad invited him to give a recital from the Srimad Bhagavatam in their village. After the recital had gone on for several days, the evil-minded brahmanas arranged to have animals slaughtered on the occasion of Kalipuja on the very same site as the Srimad Bhagavatam was recited. On receiving this news late in the evening, Siromani was greatly distressed and prayed desperately to Gaura Govinda. Thus when the slaughterers attempted to sacrifice an animal with one strike, they were unsuccessful; they needed two strikes for all of the animals. The frightened slaughterers tried to invoke the grace of the goddess. Later the goddess chastised the priest in a dream saying: "All of you

have humiliated a devotee of Visnu, hence you will be severely punished." Hearing this the mischievous persons rushed to the feet of Gaurakisora Siromani. Gaurakisora asked them first to take a dip in the Ganges and later converted them into Vaisnavas.

Meanwhile the long standing debate regarding the respective status' of the Gosvamis and the Vaisnavas continued to ensue. Eventually they decided that if Siromani would intervene and mediate between them, his verdict would be accepted by both sides. After Siromani listened to both sides of the argument he replied: "Please take me as your son; when a son becomes an adult then he is not expected to be present where his parents are quarreling. It should also be noted that marital love attains a new depth when the couple differs from each other." These words softened the hearts of both the disputant sides; they forgot their differences and chanted the holy name together.

The following is an excerpt about Siromani extracted from Sadgurusanga vol. 2 written by Kuladananda brahmacari: "Siromani was the senior-most pandita of the country; he had a sound command over the six systems of Indian philosophy, Smrti, and Purana. Once, in his native village, he attended a Srimad Bhagavatam recital held in the house of a brahmana villager. A large number of reputed brahmana panditas were also present for the session. The devotee brahmana who recited from the Srimad Bhagavatam first invoked the vandana of Lord Gauranga before beginning his recitation. This had been the prevalent custom everywhere, however, Siromani flew into a rage upon hearing Gauravandana. He called the brahmana reader to him and said, "What's the matter sir? Is this what is called Bhagavata-recital? You are ready to give a recital from Srimad Bhagavatam which lies open in front of you, directing your attention to the book, how come you go on chanting the glories of Lord Gauranga?"

Being in the presence of a gathering of brahmana panditas and keeping the Salagrama in front of you, you pledge to recite from Srimad Bhagavatam then you speak on an entirely different topic. Can you justify your action?"

The devotee humbly replied with folded hands, "Revered

Sir, please believe me, I am truthfully reciting from Srimad Bhagavatam. Whatever I have chanted so far can be found in Srimad Bhagavatam. I have not told a single lie."

Siromani sprang from his seat and rushing towards the reciter demanded, "Look here, please show me where the verse "Anarpitacarim" is found in Bhagavatam?" The brahma pointed his finger, indicating the blank space between every couple of lines. Siromani retorted, "What do you mean? You are pointing to blank white spaces."

The brahma then spoke, "You don't have the right vision, how do you expect to see what I am showing you? Better cleanse your eyes first and then have a look."

Siromani was enraged, "How dare you insist on telling a lie in an unruffled manner in front of a Salagrama, and while touching the Srimad Bhagavatam, and in the presence of brahmanas?"

The brahma at last firmly replied, "Please hold your tongue. In this gathering of brahmanas, while touching Srimad Bhagavatam, I swear that whatever I have said is truth. I can see Gauravandana written in the intervening space of every two lines of Srimad Bhagavatam. I advise you to first take diksa from a competent venerable Vaisnava saint, then practice for a week exactly as I direct you and then come here on the eighth day. If you then fail to see the writing of Gauracandrika in the intervening spaces of the Srimad Bhagavatam, then I promise in front of everyone present here that I shall chop off the tip of my tongue."

Siromani was a deeply spiritual person and thus immediately approached Siddha Caitanya dasa Babaji for diksa. Then he contacted the brahma reciter and received instructions, which he practiced diligently for seven days. One the eighth day he came before the brahma reciter demanding that he be shown the script of Gauravandana in Bhagavatam. The reciter promptly opened the Srimad Bhagavatam and called Siromani to have a look.

As soon as Siromani looked at the book he saw Gaura-vandan a written in bright golden letters on the blank spaces preceding every couple of lines. With tears flowing incessantly from his eyes, Siromani rolled on the ground in repentance. Immediately he renounced everything and left for Vrndavana on foot.

Since then he has been staying here. He can really be called a genuine Vaisnava."

During his stay at Katoa Siromani would give oral recitation from the holy texts, but he stopped doing this in Vrndavana. Only in the afternoon hours would he give lessons on Srimad Bhagavatam to Vrajavasi Vaisnavas. One day Siromani was giving a class on the fourth canto; the episode of Daksayajna, when a question came up from the students as follows: "How could Mahadeva possibly have danced, carrying the corpse of Sati which is stated to have been reduced to ashes by the sacrificial flames?"

Siromani waited awhile, wondering how to present a proper reply. Meanwhile, one Vaisnava listener, seated by the side of Siromani, who was regularly present at this class, looked up at the inquiring students and said, "Would you like a demonstration of the situation or would you be satisfied with an explanation?"

The students chorused, "Who cares to listen, when a demonstration is available?"

"Then come here and look", the Vaisnava said. He sat facing north in a yoga posture and passed into a state of meditation chanting "Jaya Gauranga". Shortly afterwards a speck of fire rose from the big toe of his right foot and soon his entir

e body was covered with raging flames. Siromani screamed, lamenting what had happened. The students tried to put out the fire by pouring water from the Jamuna but it was over by then. From that day Siromani gave up teaching Srimad Bhagavatam and resorted to more austere bhajan.

A number of well-known Vaisnava saints lived in Vrndavana during the time when Siromani was there; Srila Brahmananda Gosvami of Srngarvata, Srila Nrisimhananda Prabhu, Srila Nilamani Gosvami-descendant of Advaita Prabhu, Srila Haracandra Gosvami, Haradhan Maitra, the Zamindar of Taland in Rajasahi (Bangladesh)-Gangaprasada Ray, the Zamindar of Tadas in Pabna (Bangladesh) with his family, Hajra Mahasaya-the reputed kirtana singer who was also the caretaker of Sri Madanamohana Temple, Vaisnavacarana dasa-the well-known kirtana singer, Sri Krsnadasa, Sri Gauradasa, Pranavandhu Nandi etc. All of the above mentioned persons showed great respect for Siromani.

Once Srila Brahmananda Prabhu invited Siromani to partake of prasada in his house at Govindaghat. Brahmananda offered prasada such as rice and various other dishes served in silver plates and vessels in front of a special seat for Siromani to sit on. Siromani felt extremely embarrassed and refused to sit at the arranged place and asked that prasada be served to him on a leaf plate and leaf bowl. He urged Brahmananda to take prasada on the special seat instead of himself. Brahmananda was aware of Siromani's noble lineage and referring to that repeatedly requested Siromani to accept the food and the special seat. Siromani replied as follow: "Prabhupada (Brahmananda), if you think you have invited me here because of my social background, in that case I shall surely lose my caste-status if I partake of prasada with you here. But you are my "prabhu" and I am your "dasa"-this relationship of ours is highly adorable." Saying this Siromani made Brahmananda sit on the special seat and himself took prasada on a leaf plate. This incident occurred prior to Siromani's embracing bheka.

After a brief stay in Vrndavana, Siromani fell critically ill. Realizing his days were numbered, he embraced vesasraya from Siddha Nityananda dasa Babaji of Sri Madanamohana Thakura. Siromani was house-bound due to physical weakness and as soon as he recovered through medical treatment he left for Jhadumandala to meet Siddha Balarama dasa Babaji. Even when he was staying within the house Siromani would wear the kanta round his neck as the bhakasrita Vaisnavas would do. Dressed in this way, Siromani went to offer his humble obeisances to Siddha Baba, the latter rebuked him sharply saying, "Is that Siromani

there? Why are you wearing a kanta around your neck? You still cannot do without cooked rice in your meal. How dare you consider yourself entitled to wear the kanta of Sanatana Gosvami?"

Siromani, who was the embodiment of humility, broke into tears, seeking the mercy of Babaji Mahasaya. Shortly afterwards, he began practicing bhajan separately under his Gurudeva at Madanamohana Thaura. He, however, continued to accept the prasada of Sri Giriraja from the house of the same devotee where he had promised to stay earlier. This prasada consisted of brown grains of pulses sieved from the quantity which was offered to the deity. These broken grains were boiled and then offered as bhoga with a pinch of salt and black pepper. Siromani would partake of these watery pulses and a bit of rice and nothing more.

Siromani knew perfectly well how to uphold the dignity of bhakti. He showed respect to infants in the same manner as he would to the descendants of acaryas and those senior to him. During his stay at Thaura, he arranged for a chosen reciter to give daily classes on sastra. One day in the midst of such a session, Siromani suddenly stood up; giving everyone the impression that some distinguished acarya descendent had appeared there. What had actually happened, however, was that a certain disciple of Siromani was standing in the corner carrying the infant daughter of Radhikanath Gosvami, the descendant of Advaita Prabhu. When that disciple with the child was asked to sit down, Siromani also sat down.

The following is an extract from Sadgurusanga: "One day Sridhara, a disciple of Vijayakrsna Gosvami, went to Siromani's kutir to have darsana. Upon arriving he found Siromani asleep, thus he offered his obeisances keeping some distance from the feet of Siromani. To his surprise, the devotee noticed that Siromani's feet turned to another direction. Every time Sridhara tried to offer his obeisances the same thing happened. Sridhara finally left the place in bewilderment. No one could ever touch the feet of Siromani or offer their humble obeisances. Even when Siromani was at a distance no one could offer his pranamas before Siromani had offered them first. He would offer

dandavats lying prostrate to one and all. In fact it was a problem to walk on the road with Siromani, because along the way he repeatedly offered dandavat pranamas to cats, monkeys, cows, women, men and deities on both sides of the road. All the men and women of Vrndavana revered Siromani as a venerable saint. Thakura (Vijayakrsna Gosvami) said that one should meet Siromani in order to realize the true meaning of the verse "trinadapi".

Upon rising from bed, early in the morning, Siromani would first address the female-sweeper as "Ma" (mother). When his disciples questioned him about this, Siromani replied, "She is none but my own mother. I am indebted to her from my childhood. Since my birth she had been cleansing me of the filth of urine and stool and she continues to do so even today. My heart warms up with joy when I think of how kind she has been to me in her motherly way. Hence I bow down to her."

The following is an extract from statements made by Siromani himself:(?) "Around 1861 or 1862 AD. Harimohana Gosvami, the eighth descendant of Thakura Jagannatha Vaisnava Acarya Gosvami, visited Vrndavana and approached the well-known Sakhal

ala Gopilala Prabhupada, the sevait of Sri Sri Radharamana in Vrndavana, for information regarding Gauratattva. As directed by Sakhalala, Harimohana contacted Siromani Mahasaya for the said information. However, for fifteen day Siromani simply offered his repeated obeisances to Harimohana, the son of an acarya. Thus Harimohana's desire to hear about Gauratattva remained unfulfilled. Finally, Harimohana said, "I have come here daily to have lessons from you on Gauratattva, but you keep offering your dandavats to me, taking me as a descendant of the Acarya-line. Come, do as many dandavats at my feet as you want, maybe I am destined to go to hell, but at any cost please be kind enough to enlighten me with Gauratattva." Hearing such a mature statement from a fifteen-year old boy, Siromani Mahasaya experienced a strange prema-vikara and embraced Harimohana, anointing the boys head with tears. From that time Prabhupada was fortunate enough to fully realize Gauratattva.

Generally Advaita dasa (alias Annada Prasad Raya) and others would accompany Siromani Mahasaya whenever they attended discourses. Siromani followed the rule that once out on the road he would offer pancanga pranama at every temple he happened to pass on either side of the road. That would take considerable time, thus invariably Siromani would arrive late for the discourses. Instructing the Vaisnavas accompanying him, Siromani said, "Who knows, if we reach their early and sit right in front, our feet may touch the body of someone, thus causing aparadha. I therefore deem it safer to sit at the back of everyone and listen to whatever is audible."

Once the Queen of Hetampur visited Vrndavana. She was delighted to hear the Srimad Bhagavatam recital given by Siromani, thus she sent him a gift of new clothes, coconuts, fruits, and some cash. Because Siromani accepted this gift he was excommunicated from the Vaisnavas of Vrndavana. Siromani was deeply grieved and admitting his mistake, prayed to be punished. The Vaisnavas thus ordered him to give recitals from Srimad Bhagavatam in every temple of Vrndavana for one year. At that time there were more than three thousand temples in Vrndavana, thus, in order to carry out the order, he had to give recitals in a number of temples each day. Siromani, the scion of Vaisnavas, carried out this very difficult order.

Soon after, Siromani took bheka. People in general had great faith and adoration for Siromani as well as for his guru, Siddha Nityananda Baba. Numerous devotees approached Siromani for lessons on how to practice bhajan. This, however, caused interruptions to the bhajan of Siddha Baba. Thus, Siromani shifted to a kutir nearby, where he continued to beautifully clarify the queries raised by visiting Vaisnavas. Yet, if a visitor desired to meet Siddha Baba, Siromani would inform him that

Siddha Baba would come out in the open when recital began at 4:30 pm; this was the time which he met people. Any attempt to meet him before that time would seriously interrupt his bhajan. Thus Siromani never complained of the trouble he had to face.

e in order to serve his guru. Siromani instructed his intimate devotees as follows, "We should practice bhajan like the doves residing in our nahabatkhana (a front projection from a building used for entertainment on special occasions). What I mean is that these doves never fly away despite the constant noise of music flowing from the nahabatkhana; similarly, we too should practice bhajan with the faith that all devotees and Vaisnavas have been sent by Lord Gauranga."

When Vijayakrsna Gosvami, the descendant of Advaita's family, visited Vrndavana, he took great pleasure in the company of Siromani. Siromani's wife daily attended patha at Madanamohana Thaura. His sons also, when in Vrndavana, never failed

to attend the sessions of patha and if they had any questions Siromani would answer them without any complaint. The Vaisnavas of Madanamohana Thaura did not approve of the presence of Siromani's wife and sons during patha and they passed occasional

c omments expressing their disapproval, but Siromani never bothered to reply. Once, in the presence of Vijayakrsna, a discussion arose at the Thaura criticizing Siromani. Vijayakrsna was upset to hear the criticism but found it hard to understand why

Siromani allowed his wife and children to listen to patha at Thaura. Vijayakrsna vowed to maintain a fast until he was enlightened as to the reason for Siromani's actions.

He skipped meals for that night and the next morning, and did not go for darsana of Siromani as he did on other days. Toward evening time Vijayakrsna suddenly had a revelation; "Siromani has behaved rightly. Had he bothered to consider that this is my wife, those are my sons and they shouldn't come over here, then this would have stressed his worldly relationships instead of loosening them. Siromani never behaved in any special manner with members of his family and treated all in the same manner, hence, this is to be considered a merit and not a lapse."

This thought made Vijayakrsna ecstatic and he rushed for darsana of Siromani. When Siromani asked way Vijayakrsna had not

come for darsana, the latter explained everything. Siromani then said, "My wife is my God-sister (both Siromani and his wife took spiritual initiation from the same guru). She derives immense pleasure from listening to Bhagavat-katha, so who am I to prevent her from attending sessions of patha?"

Annada Prasad Raya, the second son of the late Gaurangaprasad Raya-a devout Vaisnava, lost his faith in the existing Vaisnava acaryas and decided to convert to Christianity. When he told this to his mother, she took him to Siromani. Annada was fascinated by Siromani's charming manner and eventually had a change of heart and took initiation from Siromani, receiving the name Sri Advaita dasa. From that time Annada began to spend the major part of his time in the company of Siromani. Soon after the birth of his daughter, Annada's wife died (Annada was about 35 years old), leaving him to take care of his mother as well as the responsibility for the seva of his family deity Sri Radhamadanagopala. From that time he began to spend his nights at Thaura in the company of Siromani, then return home around 8 or 9 in the morning.

Around this time one youth named Mahendranath Bhattacharya arrived from Jamalpur at Monghyr and took refuge at the feet of Siromani. Siromani named this youth Sri Haricarana dasa. Since Siromani had taken bheka and because this youth was a brahma, Siromani directed his eldest son, Rasavallabha Bhaktibusana, to give diksa to this youth, Haricarana. Haricarana expressed his eagerness to take bheka, but because he was young, handsome, and a brahma by caste, no one agreed to initiate him into bheka. One day Haricarana, on his own, took a dip in the Ganges and changed his clothes. Everyone in the Thaura asked him who had given him bheka. Haricarana replied that since no one had responded to his pleading, he had done it on his own.

Soon after Siromani took vesa, one Pandita Ramakrsna dasa Babaji took diksa from Siddha Nityananda dasa Baba. Siddha Baba advised Ramakrsna to respect Siromani, who was the latter's God-

brother, as his guru. Ramakrsna followed this advice and as long as he could, he attended the annual festival celebrated by Siromani. Haricarana dasa studied Bhaktisutra under Ramakrsna Pandita.

Soon after Annada Prasad's wife's death, Siromani's youngest son also lost his wife. Siromani advised Advaita not to remarry, while he directed his own son to marry again. Haricarana dasa had deep respect for Siromani, yet he humbly asked Siromani why Advaita, who was a Zamindar's son with the responsibility for the service of the family deity, and who was without a son, was told not to marry; whereas Siromani's son was allowed to do so. Siromani answered as follows: "This Advaita dasa

has surrendered himself fully to me to attain liberation, whereas this son of mine is going to remarry even if I forbid him to do so. The latter has come to take a mere formal approval from me, hence what does it matter to him if I ask him to do otherwise?"

For many years there was a dispute about whether mahaprasada was subject to touchability. One group held the view that anyone could touch mahaprasada, while the other group upheld that this applied only to the mahaprasada of Jagannatha Puri.

Siromani, however, never bothered to question touchability of prasada. In areas such as Pabna and Maimensing, brahmanas never drank water touched by Kaivartas; whereas in Calcutta, Navadvipa, and Santipura brahmanas accepted water touched by Kaivartas. Rajanidasa, of a Kaivarta-caste from the Pabna district, became a disciple of the late Radhikanath Gosvami and settled at Vrndavana. Rajanidasa became very loyal to Siromani and whenever he was invited somewhere, Rajanidasa would carry the prasada for Siromani. Since Rajanidasa was a householder and an untouchable by caste, Vaisnavas criticized Siromani for maintaining association with Rajanidasa. Siromani, however, remained indifferent to this criticism.

One Benimadhava Thakura, the sevai of Lord Gauranga's temple at Katoa, had been a participant in the gosthi of Siromani at Katoa. Benimadhava's wife once expressed a desire to make a

pilgrimage to Jagannatha Puri. Benimadhava was reluctant to give her permission since she would have to stop her service to Lord Gauranga during her absence. Seeing the enthusiasm of his wife, however, he finally relented and allowed her to go. Upon her return, as per prevalent custom, she halted at a nearby pond on the outskirts of the village and sent a message stating her arrival.

The Kanci prasada of Lord Gauranga was then sent by Benimadhava to his wife through a low-caste messenger. Benimadhava thought that if his wife accepted the prasada, ignoring the fact that it was brought by an untouchable, then she would be eligible to once again attend to the service of Lord Gauranga. If she behaved otherwise then she would never get back her right to cook prasada. The clever wife understood the mind of her husband; she finished her bath, partook of the prasada, and was escorted home by the messenger. Needless to say, Benimadhava was greatly pleased by the behavior of his wife.

Banamali Raya, the foremost Zamindar of Tadasa (Bangladesh), was the younger brother of Annada babu (alias Advaita dasa). The late Banwari Raya, the most worthy Zamindar of this family had adopted Banamali as his son. Around the time when An

nada received the grace of Siromani, Banamali came under the influence of the Bramhmo sect and took initiation into the faith. Annada took care, under the guidance of Siromani, to rescue his brother and bring him back to the path of bhakti.

Banamal

i was very pleased by the sincerity of his brothers letters and finally came to Vrndavana in 1885 AD. Banamali and his family stayed there with Annada and were blessed with the holy associaton of Siromani.

In 1897 Banamali was drawn to the fold of bhakti by the grace of Rahikanath Gosvami and dedicated himself entirely to the service of their family deity Radhavinodji. Seeing Banamali's strong attraction for Krsna bhajan, Siromani gave him the following advice: "One cannot attain Krsnaprema without serving

Vaisnavas. Remember that Vaisnava seva does not consist of serving delicious food or giving clothes to Vaisnavas; rather it often gives rise to problems. The cherished object of Vaisnavas is Hari-katha; however the opportunity to study Srimad Bhagavatam or Gosvami books is rarely obtained, hence devotees do not always get the chance to listen to Hari-katha. With the aim of ensuring this facility for the Vaisnavas, please arrange for competent reciters who can give lessons on these bhakti books. Also you should ensure that those devotees who are aged, blind, ailing, or for any other reason are unable to go out for madhukari bhiksa may receive the help they need. If you can arrange to do this you will certainly be blessed with prema." Banamali took this order as his supreme command and established a school for the study of the Gosvami books, as well as a dispensary for serving Vaisnavas. Since government aid was not available at that time, Banamali's endeavour never met with the desired success, despite the large amounts of money he spent. Banamali endowed estates worth thousands of rupees as Devottara property. The establishment of the Bhakti-Vidyalaya, founded recently in Vrndavana, can be considered an outcome of the command and inspiration received from Rajarsi Bahadur, Radhikanath Gosvami, and Siromani.

Siromani was extremely soft-hearted and generous, as well as very strict about physical cleanliness. He could not bear to see the suffering of others. When someone's suffering was brought to his attention he would share the pain of the sufferer just as intensely. Those who have attained the state of Jatabhava feel aroused by every event of the material world.

Siromani was endowed with a very pleasant and simple manner. When he felt it necessary to criticize someone, he so in such a gentle way that no one ever felt offended. Once it so happened that some gentlemen gathered to criticize a well-known Prabhu-descendant. Siromani happened to pass by and overhear their conversation. Seeing Siromani they felt embarrassed and stopped talking. When Siromani demanded to know the name of the person being criticized, by coincidence, the person who was the subject of criticism appeared on the spot. Siromani made this Prabhu-descendant sit, showing him due respect, and again

asked the reason for the criticism. At the insistence of Siromani, one of the critics spoke out, explaining that the actions of a descendant of Prabhu's should be as perfect as possible for other to emulate, but the person concerned had fallen from that standard by making a number of low-caste persons his disciples.

Siromani listened carefully then spoke what he thought best: "Look, these persons are learned acaryas and it is their assigned duty to liberate mortal souls, thus they have to shower their mercy on one and all. How can they discriminate between human beings? They are supposed to be the liberators of the down-trodden. This acarya-descendant's action could also be beneficial to him in the long run, as if he behaves in a way which brings about public criticism, the matter will circulate in no time and people will stay far away from him. This could be a blessing in disguise since this will give him an opportunity to practice bhajan in solitude." On hearing Siromani's views the critics felt appeased and the criticized Prabhu also took the warning to behave more cautiously in the future.

Occasionally Siromani invited Vaisnavas to his kunja to take prasada. On one such occasion some devotees came but refused to allow one amongst them to partake of prasada seated on the same row with the others. This was because that particular Vaisnava was responsible for a detestable action. After hearing the details, Siromani addressed the Vaisnavas as follows: "May I point out for your consideration that here is a Vaisnava whom you are trying to discipline for his wrong actions, ye

t here I am who have committed countless wrongs," and thus saying Siromani frankly confessed before all present whatever he thought he had done wrong throughout his life. After hearing Siromani's speech, the Vaisnavas present calmed down and finished prasada quietly, and the Vaisnava who had done wrong became more cautious.

In 1890 AD. Radhikanath Gosvami left Vrajmandala to visit Gaudamandala. Annada, Banamali and others took Siromani to the Mathura railway station to see off Radhikanath. After

Radhikanath boarded the train, Siromani wept so profusely that he reeled into unconsciousness. Annada and the others took great care to nurse him back to his senses but on his return to Vrndavana Siromani fell ill with a high fever. Four or five days later Siromani breathed his last. Radhikanath was deeply grieved when he received the news at Santipura.

The day Siddha Caitanya dasa Babaji passed away, the same night, Siromani saw Siddha Baba in a dream saying, "Siromani! Here I am!" Later when Siromani learned that Siddha Baba had died at that same hour, he prepared an asana for Siddha Caitanya dasa Babaji in his residence. Shortly afterwards, the Bada Prabhu of Katoa passed away and Siromani placed his samadhi by the side of Siddha Baba's. When Siromani died his relations placed his samadhi by the side of Bada Prabhu. It exists there today and regular bhoga-seva is offered.

51. GAURANGA:

See "Krsnacaitanya Mahaprabhu"

G. 52. GAURANGA DASA:

He belonged to the descending line of Nityananda Prabhu.
(CC. 1.11.53 and Bhaktiratnakara pp. 589)

G. 53. GAURANGA DASA:

He was the son of Madhusudana dasa, a disciple of Narahari Sarkara Thakura. Gauranga was the maternal grandfather of Ramagopala dasa who composed Rasakalpavalli.

G. 54. GAURANGA DASA:

This Gauranga dasa was a disciple of Srinivasa Acarya.
(Karnananda 1)

G. 55. GAURANGA DASA:

An accomplished mrdanga player and disciple of Narottama Thakura. He participated at the famous kheturi festival.
(Premavilasa 20, Narottamavilasa 12, Bhaktiratnakara 10.530)

G. 56. GAURANGA DASA BABAJI (Vrndavana) :

An old Vaisnava who lived near the Sanatana Gosvami samaj. Gaurangadasa was so advanced in age that it took him nearly thirty minutes to climb the steps of the staircase adjacent to the samaj. From his madhukari collection he offered bhoga

to Pravodananda Sarasvati daily. Babaji was a visaya-vairagi from his very birth. Once a certain Raja came for his darsana while Babaji was away. Without telling anyone, the Raja left some money under Babaji's bed. That night Babaji was unable to sleep a wink; he lay down on his bed rolling from one side to

the other. The next morning Babaji called some of the Vaisnavas there and said, "I suspect there are some bugs in my bed, because I could not sleep at all last night." When the bed was searched for bugs by one of the Vaisnava's the money was found and Babaji was informed. Babaji advised that the money be used for offerings of bhoga at the samaj, for the benefit of the Vaisnavas.

Shortly before Gaurangadasa Babaji passed away, he called the caretaker of the deity of Madanamohana and asked him to take everything away from his room. The former replied, "Babaji, do not worry, there is nothing in this room which can be shifted to the store of Madanamohana." Babaji then called one Sanatana dasa Babaji and said, "Sanatana, are you blind? There! Lord Caitanya has come Himself, offer Him an asana." Saying thus, Babaji breathed his last.

G. 57. GAURANGA DASA GHOSALA:

A resident of Srikrishna who belonged to the disciple-line of Narahari Sarkara Thakura. Gauranga dasa lived near the southeastern corner of the famous 'madhu-puskarini'.

G. 58. GAURANGA DASA VAIRAGI:

He was a disciple of Narottama Thakura. (Premavilasa 20)

G. 59. GAURANGA DASI:

She was the second wife of Syamananda Prabhu.
(Rasikamangala Daksina 12.12)

G. 60. GAURANGAPRIYA:

She was the second wife as well as the disciple of Srinivasa Acarya. Her father was Raghunatha Cakravarti, a resident of west Gopalpura. (See "Srinivasa Acarya")

G. 61. GAURANGAVALLABHA:

He was a member of Acarya Prabhu's family. (Anuragavalli

7)

G. 62. GAURASUNDARA DASA:

He was a Padakarta and composed the book entitled Kirtanananda which consists of 650 padas composed by 60 different poets. Many of the padas have been included within Padakalpataru, which indicates that this poet was a contemporary of Vaisnava dasa, if not of an earlier period.

G. 63. GAURIDASA:

He was a disciple of Syamananda Prabhu. (Premavilasa 20)

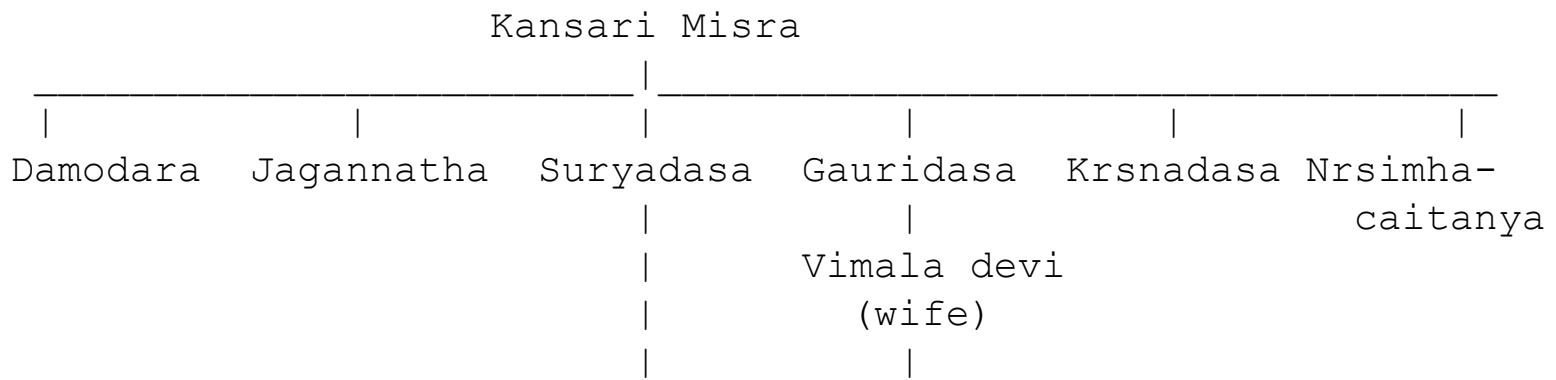
G. 64. GAURIDASA KIRTANIYA:

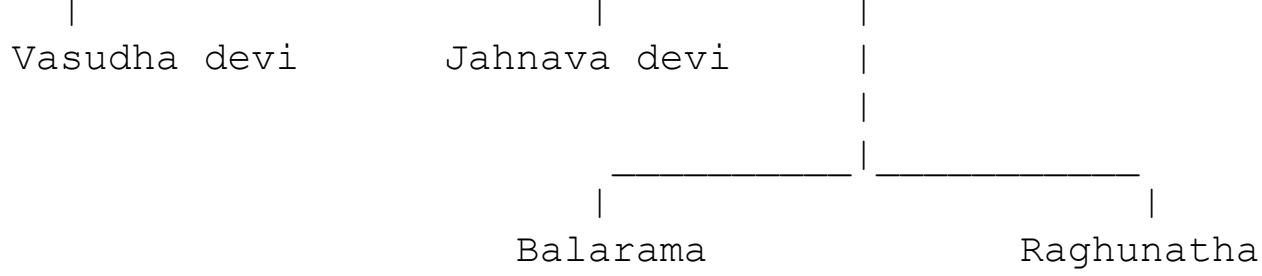
He was a poet and a devotee of Nityananda Prabhu. (Vaisnavavandana)

G. 65. GAURIDASA PANDITA:

Gauridasa, a disciple of Nityananda Prabhu, was one of the twelve gopals. He was Suvalasakha in his past incarnation (Gauraganoddesadipika 128). His Sripata is at Amvikanagara near the district of Kalna. Before setting up his Sripata, he lived at Saligramam near the Mudagacha railway station in the Nadia district. (Bhaktiratnakara 7.330-331)

The family tree of Gauridasa Pandita is described as follows:





Gauridasa's mother was Kamala devi, and his father, Kansari Misra, was a cast kulin brahmana. Suryadasa's two daughters, Vasudha and Jahnava, were both married to Nityananda Prabhu.

Once Nityananda Prabhu and Lord Caitanya went in a country-boat, rowing themselves, from Harinadi village to Gauridasa's house, there they sat under the tamarind tree. Not having seen Lord Caitanya for a long time, Gauridasa tried to coax the

Lord into staying permanently at his house. Lord Caitanya produced two beautiful wooden deities, one of Nityananda Prabhu and one of Himself, made from a nearby margosa tree and presented these to Gauridasa. It is said that due to Gauridasa's unflinching devotion, when he offered bhoga (meals) to the deities, the offering was actually seen to have been personally eaten by the deities.

Lord Caitanya gave His scull (used by Him for rowing the boat) to Gauridasa as a gift saying, "I hand over this vaitha (scull) to you for ferrying jivas across the worldly river of life (bhava-nadi)." The above mentioned tamarind tree is still in existence at Amvikanagara. The scull, as well as 'The Gita' presented by Lord Caitanya to Gauridasa are both present at the temple there. (Bhaktiratnakara 7.336.361)

According to BBM, there is a manuscript titled Suvalamangala composed by Natavara dasa of Amvikanagara, which mentions that Gauridasa's disciple, Hridayacaitanya, was the guru of the famous preacher Syamananda Prabhu of Orissa. Gauridasa's daughter was married to the son of Hridayacaitanya. Disciples

of the present gosvamis of Amvikanagara, who are descendants from the family-line of Hridayacaitanya, worship sakhyarasa.

G. 66. GAURIMOHANA DASA:

He was a padakarta, his work entitled Padakalpalatika, consisting of 351 padas, was first published in 1849 AD. Some padas composed by Sasisekhara and Chandrasekhar have been reproduced in this book.

G. 67. GHANASYAMA:

A Vaidya by caste, Ghanasyama was a disciple of Gatigovinda Thakura, son of Srinivasa Acarya. His work entitled Govindaratimanjari received great appreciation from all quarters. Divyasisimha was his father and his grandfather was Govindadasa

Kaviraja, a well-known resident of Budhuri village which is situated one mile from Bhagavanagola railway station in the Mursidavad district. Around the time when Ghanasyama was conceived, his parents left Budhuri to live with his maternal grandfathe

r at Srikhanda. During Divyasisimha's absence from Budhuri all the properties belonging to Divyasisimha and his father, Govindadasa, were confiscated by the Nawab government. However, after Ghanasyama grew up, the Nawab, upon hearing Ghanasyama's sweet recital of padas, became very pleased and awarded Ghanasyama a land-grant of 60 bighas of land at Budhuri and commanded him to live there. His son was named Svarupanatha and Haridas was his grandson. The deity of Nitai Gauranga installed by Haridas a is still in existence at Sripata Budhuri of Govindadasa Kaviraja. Two tanks founded by Srinivasa Acarya, named Radhakunda and Syamakunda, are also in existence at Budhuri.

G. 68. GHANASYAMA:

He was the author of the book entitled Bhaktisiddhantaratna. (Gaudiya-Vaisnavasahitya pp. 105)

G. 69. GHANASYAMA:

He was a disciple of Rasikananda Prabhu. (Rasikanamangala Pascima 14.158)

G. 70. GHANASYAMA CAKRAVARTI (NARAHARI DASA \ GHANASYAMA DASA)

He was born sometime in the early 17th century in a high class brahmana family in Rayanpur village, adjacent to Jangipur in the Mursidavad district. His father, Jagannatha Cakravarti, was a disciple of the famous Visvanatha Cakravarti. Ghanasyama was himself a disciple of Nrsimha Cakravarti. As per the command of Govindaji, Ghanasyama went to Vraja and served as a cook under his guru, for which he received the name 'Rasuia (cook) pujari.' He was not only an excellent cook, but also an accomplished musician; highly conversant in the science of music. He was also an outstanding author, whose works received wide appreciation and recognition. His works, among others, are:

1. Bhaktiratnakara
2. Narottamavilasa
3. Srivinasacaritra
4. Gitacandrodaya
5. Chandah-Samudra
6. Gauracarita-Cintamani
7. Namamrtasamudra
8. Paddhatipradipa
9. Sangitasarasamgraha

G. 71. GHANASYAMA DASA:

Ghanasyama was a disciple of Gatigovinda, son of Srinivasa Acarya. His father's name was Tulasirama dasa. (Karnananda 2)

G. 72. GHANASYAMA DASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.125)

G. 73. GHANASYAMA DASA:

A disciple of Jayagopala, Ghanasyama wrote a Krsnalilakavya entitled Sri Krsnavilasa, which mentions 'Ragaragini' on the line of Srimad Bhagavatam.

G. 74. GIRIDHARA DASA:

A disciple of Narahari Sarkara Thakura, Giridhara wrote the book entitled Parakiyarasasthapanasidhanta-samgraha. This book is preserved in the library of Rakhalananda Thakura at Srikhanda.

G. 75. GIRIDHARA DASA:

He translated Gitagovinda into Bengali in 1733 AD.

G. 76. GIRIDHARA DASA:

He was one of the two translators of the book entitled Manahsiksa written by Dasagosvami (Yadunanandan dasa was the other translator). (Patavadi manuscript-Anuragavalli 24 Ka, Kha)

G. 77. GIRIDHARA DASA:

This Giridhara dasa was among the many translators of Smaranamangala (Pathavadi manuscript, Bangali, B 189), recorded in 1681 AD.

G. 78. GIRIDHARI DASA BABAJI:

His previous name was Annadaprasada Raya. He was the elder brother of Zamindar Rajarsi Vanamali Raya Bahadur of the Tadasa Estate in the district of Pabna (Bangladesh). When Giridhari was a child, his father, Gangaprasada, brought him, along with the rest of his family, to live in Vrndavana. At that time there were no facilities for teaching the children of householders in Vrndavana, hence Giridhari studied under private tutors.

After Giridhari was married, his father died, leaving the responsibilities for the service of the deities, the care of the

family, and the administration of the estate on Giridhari's shoulders. Giridhari had religious tendency's from boyhood , but had never had the opportunity to learn about his own religion. Thus, for some unknown reason, he became antagonistic towards Hinduism, and decided to embrace Christianity. However his mother, who was a very pious lady averted the crisis by putting Giridhari under the care of Gaurakisora Siromani. In due course of time Annada (Giridhari) gradually regained his mental balance and became a great devotee. Siromani mahasaya gave him the name Advaita dasa.

When Giridhari was thirty-six years old his wife expired after giving birth to a daughter, who also followed her mother within a few days. Annada did not marry again. After Siromani mahasaya passed away, Annada embraced 'veka' under Krsnadasa babaji of Govardhana-kunda at Vraja in 1890 AD. He assumed the name of Giridharidasa and began to live exclusively on madhukari. He did not accept anything from his family. From 1895 AD. onwards, he lived under the shelter of his younger brother , Rajarsi Bahadur, who worshipped the deity Radhavinode-jiu. The worldly relationship of the two brothers gradually turned into a relationship of divine love and affection for each other.

One day, in the course of religious discussions amongst the inner circle of devotees, a question cropped up as to whether, in the event that one of them happened to notice some lapses or shortcomings in the behavior of someone within the group, it would be advisable to point out the discrepancy to the person concerned. When Giridharidasa opined in the negative, someone else remarked, "The person should be told so that he can make amends." Giridharidasa replied, "If a person were aware of lapses committed, then he should be able to correct himself. After all, we all commit mistakes sometimes over which we have no control. Therefore, the best thing would be to pray at the feet of Giriraja and Paurnamasi to shower mercy upon the person concerned."

Giridhari dasa often repeated, "One has to take food daily to sustain his mortal body and also take medicine when it is required. Similarly, the essential foodstuff to sustain and

develop one's spiritual life is the practice of lila-smaranam and bhajan, and the acquisition of tattvajnana is the medicine which will cleanse the mind of all materialistic tendencies."

Giridhari's cheerful appearance and utter poverty, coupled with his unique method of practicing Sri Bhagavatbhajana, endeared him to the Vaisnava residents of Vraja, who addressed him with reverence as mahatma. During his stay at Radhakunda, Giridharidasa became acquainted with a great Vaisnava named Krsnadasa. Due to their mutual attachment to religious discourses, a very deep friendship developed between the two of them.

One day Krsnadasa told Giridhari that he had a strong desire to visit Bengal. At the thought of being separated from Krsnadasa, Giridhari began to wail and roll on the ground crying. Not understanding Giridhari's behavior, Krsnadasa repeatedly inquired as to the reason of the sudden outburst. Giridhari replied, "It is all my fault; your desire to go to Bangadesa has been roused due to my close association and discourses with you. You have been practicing your bhajan at Vraja with total devotion and in a completely detached state of mind, which would suffer a great set back if you were to leave Vraja now. Please, at least postpone your departure from Vraja for just three more days."

Realizing the purport of Giridhari's words, Krsnadasa began to cry saying, "Now I understand that Radharani is intending to punish me by causing this separation from you."

When Krsnadasa agreed to delay his departure, Giridhari immediately began stringently worshiping Radharani; praying that Krsnadasa not leave Her Vrajadhama. He also gave up the intake of any food or water. In addition to his routine daily prayers, he chanted 25000 nama-japa, paid 108 sastanga-dandavat, and did parikrama of Radhakunda and Syamakunda four times daily.

Meanwhile, Krsnadasa was fully absorbed in doing namaguna smarana of Giridhari dasa. On the third night Krsnadasa had

a vision in his sleep; his guru appeared and said, "For three consecutive days mahatma Giridhari dasa has been observing a total fast and praying at the feet of Radharani."

The first thing in the morning Krsnadasa rushed to Giridhari's bhajan kutir. As he approached the kutir he heard Giridhari moaning in a feeble voice, then he saw Giridhari lying on the ground under the tulasi plant, praying: "Oh! Vrndadevi, Krsnadasa must not leave your dham." Hearing this Krsnadasa immediately fell at the feet of Giridhari dasa crying. The tearful reunion of the two friends and divine lovers created an atmosphere of jubilation on the banks of Srikunda. Krsnadasa gave up his intention to go to Bangadesa and returned to his routine practice of bhajan and discourses.

On the thirteenth day of the dark fortnight of Pausa masa in 1308 BS. (Dec-Jan 1901 AD.) information reached Rajarsi Bahadur and other Vaisnavas that Giridhari dasa had not gone out on his routine madhukari. The door of his bhajan kutir was bolted from the inside and there was no response from within the room. Giridhari dasa had attended the routine discourses on the previous night with Rajarsi Bahadur and had shown no signs of illness.

Rajarsi Bahadur, Kamini Kumara Ghosh and other devotees then went to Giridhari's kutir and somehow managed to open the door. They found Giridhari dasa lying, where he normally slept, with his right hand placed under his head. The kaupina on his body was dry and a wet kaupina was lying on the floor, as if he had just taken his bath. His eyes were half closed, a cheerful smile was on his face, and drops of froth were on his mouth. The devotees who were doing nama-kirtana could not comprehend that Giridhari dasa was no longer in this world. After receiving permission from Rajarsi Bahadur, his last funeral rites were performed.

From the expression of content on the face of Giridhari one would tend to believe that he had experienced such a divine vision of the Lord's lila that his heart had failed to withstand the turbulence of such ecstasy.

G. 79. GIRIDHARI DASA BABAJI (Navadvipa, Haribol kutir):

Giridhari dasa (also known as Girindra) was a descendant from the family-line of the famous Makaranda Ghosh. He was born in a prosperous high class kulin kayastha family in Mahiskhola village on the bank of the river Citra, situated in the Nadail sub-division of Jessore district (Bangladesh). Radharamana Carana dasa, the younger brother of Girindra's father-Baradakanta, earned great fame for this Ghosh family. Giridhari's mother, Sasimukhi devi, gave birth to four sons; Mahendra, Girindra (Giridhari), Nagendra, and Hemendra.

Girindra was born on the ninth day of the lunar fortnight of Magha masa in 1301 BS (Jan-Feb 1894 AD.). It is said that when he was delivered his whole body was entangled with chains of intestines. Girindra was sickly from childhood, yet had a natural reverence for brahmanas and Vaisnavas. Once his life was in danger due to fever and dysentery, but he was cured after eating the remnants of food left by a brahmana. He had little interest for his studies, however, he loved to hear stories narrated from the Ramayana, Mahabharata and other histories. He also had a natural talent for dance and music, as well as a great fondness for tulasi-seva, through which he earned a wealth of divine treasures. His indifference to worldly affairs was obvious throughout his entire life.

When Girindra was a student in class VI, Vipina Candra Cattopadhyaya was posted as the Munsiff of Nadail. Girindra was extremely attracted by the loud, melodious kirtana performed by Vipina every morning at day break, thus he gave up his studies and became an ardent devotee of Vipina. Despite being admonished by his guardians, Girindra attended Vipina's kirtana sessions daily. After three years Vipina babu was transferred to Bankura and Girindra, with great difficulty, persuaded Vipina to take him along. Leaving behind all his possessions, Girindra went away taking only a drinking glass with him. Both of them were happily enjoyed the unrestricted association of one another.

The great jubilation, roaring, and repeated leaping

associated with the performance of nama-kirtana in those days, which made both participants as well as the audience intoxicated with emotion, can better be imagined than described. Vipina b abu took care of Girindra like his own son. Through his own example he taught Girindra vairagya-dharma and advised him to follow the path of bhajan as prescribed by Haribole Thakura. He also trained Girindra in the minute details of devotional serv ice. Through the personal care and affection of Vipina babu, Girindra matured quickly into a handsome and cheerful devotee, who performed his daily tasks with great enthusiasm. Some devotees even remarked that Vipina babu and Girindra had become on

e and the same person. Girindra had free access to all corners of the house. He was fortunate enough to witness various divine manifestations in Vipina Candra. After four years of constant companionship, Vipina babu gave diksa to Girindra in the e eighteen-lettered mantra.

Wherever Vipina babu was posted as a Munsiff, Girindra followed. For the welfare of the conditioned souls, he went out every morning loudly chanting "Haribol" with his arms upraised. At times, under his guru's order, he would collect alms.

He walked for more than eight miles a day chanting the holy name, yet he never approached any householder for alms. Whatever he received from people, given of their free will, he would take home, boil it, and take his meal. Girindra was a humorous,

demanding, and beloved person. His unalloyed devotion to his guru pervaded all his work. However, due to his restless temperament, he once committed a grave mistake, for which Vipinababu punished him by forcing him to stay away from the latter's h

ouse for fifteen days. In self-reproach, Girindra wandered around like a madman, without eating or sleeping, until almost reaching the point of death. On the fifteenth day Vipinababu brought him back and saved his life. After that Vipinababu began t o treat Girindra sternly for his lapses. Desiring to train his disciple and purify him internally, Vipina did not hesitate to beat Girindra with whatever things were handy (sticks, shoes, wooden sandals etc.).

After Vipina Candra passed away in (Jan-Feb) 1923 AD., Girindra became viraha-stricken; like a woman separated from her lover. He wandered aimlessly between Vrndavana, Jagannatha-Puri and Navadvipa, living the life of an udasin. He found no pleasure in food, sports, or conversations with others. Being shelterless, in the absence of his guru, he had no fixed place to live; at times he stayed near the bank of the Ganges or in the corridor of the nearby ghat or he lived on the veranda of some householder.

His daily routine was as follows: Around 3:00 AM he would walk the streets of the town chanting "Haribol". After returning he would then go through his daily kirtana, take a dip in the Ganges before attending the mangala-arati of Lord Caitanya, go for darsana of other deities, return to complete the seva of the household deity, go out for bhiksa and return to prepare bhoga using whatever ingredients he collected as alms and then offer to the deity and take prasada afterwards.

On one occasion Girindra went to Jagannatha Puri and stayed at the samadhi of Haridasa Thakura. There he met Govinda dasa babaji, the mahanta of the temple and veka-sisya of Raghunatha dasaji. Girindra was attracted by the good qualities and kind disposition of this exalted devotee and thus took vesa-sraya from him, taking up the name Giridhari dasa. Gradually he regained his normal composure, abandoned the habit of travelling, and settled down in Navadvipa. There he constructed a kuti and named 'Sri Sri Haribol' on a land given by Nanilal Bhakta of Budge Budge (presently Navadvipa) out of a fund raised by his devotees.

He listened to CBh daily and in between such recitals Giridhari utilized the opportunity to discuss the lapses of devotees which he had noticed during the day. To correct the devotees he used harsh words and criticized them strongly.

When Giridhari's health began to rapidly deteriorate, he took the advice of the well-wishing Vaisnavas and returned to

Nilacala on 10 Jaistha BS 1351 (May-June 1944 AD.) where he lived in the samadhi-temple of Haridasa Thakura. He passed away a few months later on 20 Asvin of the same year (Sept-Oct 1944 AD.), remembering the name of Haridasa Thakura.

G. 80. GITAPATHI BRAHMANA (Name unknown) :

At the time when Lord Caitanya was observing the vow of Caturmasya at the house of Vyenkata Bhatta in Sri Ranga-Ksetra in south India, a brahmana Vaisnava used to visit the temple of Ranganatha daily and recite the entire eighteen chapters of Bhagavad-gita. He was illiterate and as such could not pronounce the words correctly. People sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading Bhagavad-gita. Noticing the transcendental transformations visible on the body of the brahmana during his recital of Bhagavad-gita, Lord Caitanya one day asked the brahmana, "Sri which portion of the Bhagavad-gita gives you transcendental pleasure?"

The brahmana replied, "I am illiterate and therefore do not understand the meaning of the words. I pronounce the words sometimes correctly and sometimes incorrectly, but I am reading Bhagavad-gita in compliance with the order of my spiritual master. When I am reading Bhagavad-gita, I simply see my Lord Krsna standing before me in His beautiful feature as the charioteer of Arjuna, that is the reason nothing can distract my mind from this reading."

Lord Caitanya replied, "You are the right person to read Bhagavad-gita because you have understood the real purport of Bhagavad-gita." After saying this, Lord Caitanya embraced the brahmana who, falling at the feet of the Lord, began to cry.

Lord Caitanya then revealed himself to the brahmana and requested him not to disclose the fact. That Gitapathi brahmana became a great devotee of Lord Caitanya and did not leave the Lord's association for four continuous months. (CC. 2.9.93-103)

G. 81. GOKULA CAKRAVARTI:

He was a disciple of Hemalata Devi, daughter of Srinivasa Acarya. (Karnananda 2)

G. 82. GOKULA DASA:

He descended from the disciple-line of Nityananda Prabhu. His Sri pata was at Ghodaghat. (CC. 1.11.49)

G. 83. GOKULA DASA:

He was a disciple of Syamananda Prabhu. (Rasikamangala Purva 1.82)

G. 84. GOKULA DASA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.90-91)

G. 85. GOKULA DASA:

A resident of Yajigram in Burdwan district, Gokula was a disciple of Narottama Thakura. He was a renowned kirtaniya and also known as a scholar of music-sastra. His rendering of kirtana recital in a sweet voice with various gestures and postures left a permanent impression on his listeners. Gokula dasa participated in sankirtana at the famous Kheturi festival.

(Narottamavilasa 11, 12, Bhaktiratnakara 10.531-532)

G. 86. GOKULA DASA (GOKULANANDA) :

Gokuladasa and Sridasa were two sons of the famous Haridasa Acarya of Vrndavana. Before Srinivasa Acarya departed from Vrndavana for Gauda with the holy books, Haridasa instructed the former to give diksa to his two sons. After a short while Haridasa passed away in Vrndavana. (Karnananda 1)

Gokula dasa and his brother organized a mahotsava at Sri pata Kancangaria to commemorate the disappearance of their father. Srinivasa Acarya and many other devotees attended the mahotsava. At that time Gokula dasa and his brother Sridasa received diksa from Srinivasa Acarya. (Bhaktiratnakara 10.89-92)

G. 87. GOKULADASA MAHANTA:

A disciple of Srinivasa Acarya, Gokuladasa was a contemporary of Raja Veera Hamvira. His Sripata was at Visnupura.

G. 88. GOKULADASA VAIRAGI:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

G. 89. GOKULANANDA:

He was one in the group of 'twelve hundred Neda' (shaven-headed male) and 'thirteen hundred Nedi' (shaven-headed female) who fled with three other prisoners in fear of forced female (nedi) companionship and lived at Bele Basirhat in 24 parganas district. The saying goes that at a certain time Virabhadra Gosvami freed 1200 prisoners and after initiating all of them into Vaisnava-dharma took them to Jahnava Devi praying for their food. In order to verify whether these men were competent to embrace Vaisnava-dharma, Jahnava Devi created 1300 'nedis' and offered one nedi to each freed prisoner. All the prisoners accepted the offer except Gokulananda and three others, who ran away to save themselves.

The prisoners, after their release but prior to initiation into Vaisnava-dharma, had their heads shaven. Since then the proverb 'neda-nadira dal' came into use.

G. 90. GOKULANANDA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.108)

G. 91. GOKULANANDA (GOKULANANDA KAVINDRA):

He was a disciple of Srinivasa Acarya. According to Bhaktiratnakara 10.139, Gokulananda first lived at Kaduigram and

alter shifted to Shergad in Pancakota.

G. 92. GOKULANANDA DASA CAKRAVARTI:

He was a disciple of Srinivasa Acarya. (Karnananda 1)

G. 93. GOKULANANDA SENA:

This is the former name of Vaisnava Dasa, the famous author of Padakalpataru. (See "Vaisnavacarana dasa")

G. 94. GOPALA:

He belonged to the disciple-line of Nityananda Prabhu. (CC. 1.11.50)

G. 95. GOPALA:

He was a disciple of Syamananda Prabhu. (Premavilasa 20)

G. 96. GOPALA:

A disciple of Rasikananda Prabhu. (Rasikamangala Pascima 4.111-118)

G. 97. GOPALA:

He was a disciple of Rasikananda (Rasikamangala Pascima 4.111-114)

G. 98. GOPALA:

A brahmana resident of Santipura who was the son of Advaita Prabhu.

G. 99. GOPALA ACARYA:

He belonged to the disciple-line of Lord Caitanya. (CC. 1.10.114, Namamrtasamudra 135)

G. 100. GOPALA ACARYA:

His name is recorded in Narottamavilasa.

G. 101. GOPALA ACARYA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.133)

G. 102. GOPALABHANJA RAYA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.161)

G. 103. GOPALA BHATTA GOSVAMI:

See file Gopalbh2

S .L.No. NAME

SOURCE

H. 1. HADA GHOSH

GVA

H. 2. HADA GOVINDA

GVA

H. 3. HADAI PANDITA

GVA

H. 4. HALA SATAVAHANA

GVA

H. 5. HALAYUDHA

GVA

H. 6. HALAYUDHA

VISVAKOS

H. 7. HALAYUDHA PANDITA

GVA, CCU

H. 8. HALAYUDHA THAKURA

GVA

H. 9. HALADHARA

GVA

H. 10. HARABOLA

GVA

H. 11. HARAGOVINDA

VISVAKOS

H. 12. HAREKRSNA ACARYA

GVA

H. 13. HAREKRSNA DASA

GVA

H. 14. HAREKRSNA DASA BABAJI

GVJ

H. 15. HARI

GVA

H. 16. HARI

VISVAKOS

H. 17. HARI ACARYA

GVA, CCU

H. 18. HARI BHATTA

GVA, CCU

H. 19. HARI BHATTA

VISVAKOS

H. 20. HARICANDRA

VISVAKOS

H. 21. HARI DATTA

VISVAKOS

H. 22. HARI DUVEY

GVA

H. 23. HARI GOPA

GVA

H. 24. HARI HOADA

GVA

H. 25. HARI MAULIKA (HARI KANJILAL)

GVA

H. 26. HARI NANDI

CCU

H. 27. HARI RAYA

GVA

H. 28. HARI THAKURA

GVJ

H. 29. HARIBOLANANDA THAKURA

GVJ

H. 30. HARICANDANA

GVA

H. 31. HARICANDANA

GVA

H. 32. HARICANDANA

GVA

H. 33. HARICANDANA

GVA

H. 34. HARICANDRA RAYA

GVA

H. 35. HARICARANA DASA

GVA, CCU, VISVAKOS

H. 36. HARICARANA DASA BABAJI

GVJ

H. 37. HARIDASA

GVA

H. 38. HARIDASA

GVA

H. 39. HARIDASA

GVA

H. 40. HARIDASA

GVA

H. 41. HARIDASA

GVA

H. 42. HARIDASA

GVA

H. 43. HARIDASA

VISVAKOS

H. 44. HARIDASA ACARYA (DVIJA HARIDASA)

GVA

H. 45. HARIDASA BRAHMACARI

GVA, CCU

H. 46. HARIDASA BRAHMACARI

GVA, CCU

H. 47. HARIDASA DASA

GVA

H. 48. HARIDASA DVIJA

CCU

H. 49. HARIDASA GOSVAMI

GVA

H. 50. HARIDASA LAGHU

CCU

H. 51. HARIDASA PANDITA

GVA

H. 52. HARIDASA SADHU

VISVAKOS

H. 53. HARIDASA SIROMANI

GVA

H. 54. HARIDASA BABAJI MAHASAYA

GVJ

H. 55. HARIDASA SVAMI

GVA, VISVAKOS

H. 56. HARIDASA THAKURA

GVA, VISVAKOS, CCU

H. 57. HARIDASA THAKURA

GVA

H. 58. HARIDASA VAIRAGI

GVA

H. 59. HARIHARA

GVA

H. 60. HARIHARANANDA

GVA

H. 61. HARIHARANANDA

GVA, CCU

H. 62. HARIKRSNA DASA

GVA

H. 63. HARIKESAVA

GVA

H. 64. HARIMOHANA SIROMANI GOSVAMI

GVA, GVJ

H. 65. HARINATHA

VISVAKOS

H. 66. HARINATHA GANGULI

GVA

H. 67. HARINARAYANA

GVA

H. 68. HARINARAYANA

GVA

H. 69. HARIPRASADA

GVA

H. 70. HARIPRIYA (NANDARAMA)

GVA

H. 71. HARIPRIYA DASA

GVA

H. 72. HARIPRIYA DEVI

GVA

H. 73. HARIRAMA

GVA

H. 74. HARIRAMA (Premi)

GVA

H. 75. HARIRAMA ACARYA

GVA

H. 76. HARIRAMA DASA

GVA

H. 77. HARIRAMA SUKLA VYASA (VYASASVAMI)

GVA, VISVAKOS

H. 78. HARISCANDI (HARISCANDRI)

VISVAKOS

H. 79. HARISCANDRA RAYA

GVA

H. 80. HARISUNDARA BHAUMIK

GVJ

H. 81. HARI VALLABHA

GVA

H. 82. HARI VALLABHA SARKAR

GVA

H. 83. HARI VAMSA (HITA HARI VAMSA)

GVA, VISVAKOS

H. 84. HARI VYASA DEVA

GVA

H. 85. HARI VYASA MISRA

VISVAKOS

H. 86. HARU THAKURA

VISVAKOS

H. 87. HASTI PGOPALA

GVA, CCU

H. 88. HEMADRI

GVA

H. 89. HEMALATA DEVI

GVA

H. 90. HEMALATA DEVI

GVA

H. 91. HIRA

GVA

H. 92. HIRAMADHAVA DASA

GVA

H. 93. HIRANYA DASA

GVA

H. 94. HIRANYA PANDITA

GVA

H. 95. HIRANYA PANDITA

GVA

H. 96. HORAKI THAKURANI

GVA

H. 97. HRIDAYACAITANYA (HIRANYAKA)

GVA, CCU

H. 98. HRIDAYANANDA

GVA

H. 99. HRIDAYANANDA DASA

GVA

H. 100. HRIDAYANANDA SENA

GVA

H. 101. HUSSAIN KHAN SAIYYAD

GVA

H. 1. HADA GHOSH:

A resident of Kasiyadi in the district of Mursidavad.
Hada Ghosh was a disciple of Syamananda Prabhu.

H. 2. HADA GOVINDA:

He was a disciple of Gatigovinda Thakura, son of
Srinivasa Acarya. Hada Govinda's father was Janaki Visvasa.
(Karnananda 2)

H. 3. HADAI PANDITA (MUKUNDA OJHA \ HADDIPA PANDITA):

A brahmana by caste, Hadai Pandita descended from the family-line of Narayana Bhatta Caturvedi. In previous incarnations he was Vasudeva and Dasaratha (Gauraganoddesadipika 40). Within Bengal he was known as Haddipa Pandita. However, a manu

script written by Jayakrsna dasa and Devakinandana dated 1702 AD. refers to him as Paramananda, while the printed edition of Vaisnava-vandana refers to him as Mukunda Ojha. Perhaps his nickname was Hadai Pandita and his real name was Mukunda Ojha. Hadai Pandita had seven sons born of his wife Padmavati Devi. Nityananda Prabhu was his eldest son. the other six were: Krsnananda, Sarvananda, Brahmananda, Purnananda, Premananda, and Visudananda (Premavilasa 24). Hadai lived at Ekacakra. (See C Bh. 1.9.91, 2.3.71, 75, 2.3.96)

H. 4. HALA SATAVAHANA:

King Hala Satavahana composed a book titled Gathasaptasati in the common language of Maharashtra, wherein Radha-Krsna lila has been described. There is some controversy regarding the date which this book was compiled: According to R.G. Bhandarkar it was in 69 AD; Weber states that it was 467 AD.; and Dr. S.K. De in his Sanskrit Poetics 11 p.115 indicates the correct time to be 467 AD. (See 'Gathasaptasati'-prasanga)

H. 5. HALAYUDYA:

He was the ninth in the descending family-line of Yajurvedi Daksa Maharsi of the Kasyapa-gotra, and one of the five Gauda brahmanas who were brought from Kanyakuvja by Maharaja Adisura. Halayudha was fourth in the descending family-line of Jagannatha dasa Vaisnavacarya Gosvami of Sriputra Kasthakata in the Dacca district (Bangladesh). Halayudha was a minister in the court of Raja Laks Sena. He wrote many books of 'Memoirs'.

It is said that in Halayudha's youth he committed the sin of attempting to seduce his stepmother in the absence of his father. To atone for his sin, Halayudha decided to burn himself in a 'tusanala', but was saved by the intervention of Sri Damodara Salagrama.

H. 6. HALAYUDHA:

This Halayudha was a poet who composed a book entitled Sadyuktikarnamrtadhrita. (Visvakos Vol. 22 p. 536)

H. 7. HALAYUDHA PANDITA:

According to Anantasamhita, Halayudha Pandita was an associate of Nityananda Prabhu and one of the Dvadasa Gopala's. His Sriputra was at Ramacandrapur in Navadvipadham, situated on the north-west bank of the Ganges. The original Ramacandrapur disappeared after some time due to the shifting course of the river Ganges. The village which exists now by the same name was constructed about 70 to 75 years ago.

There is some controversy regarding the past incarnation of Halayudha; Vaisnava-acara-darpana refers to him as "Upagopal", whereas others argue that he was "Sarvagopala" (the second in purva-lila), while others say that he was "Pavala Gopala" and Virahu sakha. (Gauraganoddesadipika 134, Vaisnava-acara-darpana)

H. 8. HALAYUDHA THAKURA:

He was a devotee of Lord Gauranga (Vaisnava-vandana)

H. 9. HALADHARA:

He was a disciple of Syamananda Prabhu. (Premavilasa 20)

H. 10. HARABOLA:

He was a notorious Muslim king who operated in the neighbouring areas of the Midnapore district. Upon receiving the grace of Syamananda Prabhu, Harabola organized and financed a mahotsava at Alamgunj which continued for three days. (Rasikama ngala Daksina 11.3-15)

H. 11. HARAGOVINDA:

On behalf of the Vaisnava community he compiled Mahimahstavatika.

H. 12. HAREKRSNA ACARYA:

He compiled a tika entitled Valatosani on Harinamamrta-vyakarana written by Jiva Gosvami. However, because Harekrnsna had to leave for Vraja he was unable to complete the tika. The unfinished portion of the work was completed, after a thorough revision, by Gopicarana dasa. It is regrettable that the Baharampur edition of this book has become illegible due to innumerable printing mistakes.

H. 13. HAREKRSNA DASA:

Harekrnsna dasa was one of the translators of Rasapancadhyaya. He was a Vaisnava poet, who composed padas nos. 60 and 1372 included within Padakalpataru. In his article published in Ananda Bazar Patrika, Amulya Mukhopadhyaya mentions a collection of 63 padas composed by Harekrnsna dasa. Since names such as Bhugarbha Gosvami, Pandita Gadadhara, Pujari Gosvami and others are referred to in these padas, it may be assumed that Harekrnsna dasa appeared about 300 years ago.

H. 14. HAREKRSNA DASA BABAJI:

This saint's life was an outstanding example for lovers of Krsna-bhajana to emulate. He performed those activities related to the maintenance of his body as quickly as possible, literally running from place to place. For example, he would rise very early in the morning and chant his rounds. Then, picking up an earthen water-pot, he would quickly run for his routine ablution and bath; rush back home to apply tilak (using a broken mirror); offer a few bunches of tulasi leaves to Giriraja on the raised tulasi plant; pick up his begging cloth and run along for madhukari collection. In no time he returned to study the hand written translation of Catupuspanjali; quickly eat something out of his madhukari collection and immediately settle down to practice bhajana until the evening hours; Thereafter, he would repeat his routine of ablution and bath, running all the time, and again sit down to continue his bhajana. He did not partake of any food at night. No one knew whether he slept at night at all.

In his old-age, Harekrnsna dasa lived at Nutan-ghera near Radha-kunda. During this time he took prasada sent to him from the temple of Radhavinoda, served by Rajarsi Bahadura. Once Kamini Kumar Ghosh, having heard of Babaji's deep attachment to bhajana, approached Harekrnsna dasa and said, "From my childhood I have always felt drowsy and as such cannot practice bhajana. Please shower your mercy on me." Babaji replied, "Do the newly married couple sleep easily? Your drowsiness will disappear if, in the course of your dhyana, you bring within your

mental vision an ornamented 'siddha-deha' and try to identify types of ornaments decorating various limbs of the deha." When Kamini babu asked whether he could come occasionally for Babaji's carana-darsana, the latter said, "Yes, but do not stay for a long time."

A few month later, on the occasion of Sarada-purnima (full moon night of Asvin-Sept\Oct) Vaisnava residents of Vraja, after doing kirtana-parikrama of Srikunda, went to deliver payasa bhoga to Harekrnsna dasa babaji at his place, when they discovered the Babaji had passed away in a sitting posture on his asana.

H. 15. HARI:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.111)

H. 16. HARI:

He was a Sanskrit poet whose name is mentioned in Padyavali. (Visvakos Vol. 22, p. 479)

H. 17. HARI ACARYA:

He belonged to the lineage of Gadadhara Pandita. He was Kalaksi in his past incarnation. (Gauraganoddesadipika 196,207, CC. 1.12.84, Sakhanirnayamrta 22)

H. 18. HARI BHATTA:

Although he was a brahmana from the south, Hari Bhatta lived in Gaudadesa. He was one of the many devotees of Lord Caitanya who were individually introduced by Gopinatha Acarya (brother-in-law of Vasudeva Sarvabhauma) to Maharaja Prataparudra on the occasion of the Rathayatra at Jagannatha Puri. (CC. 2.11.87,159)

H. 19. HARI BHATTA:

Hari Bhatta was a poet whose compositions have been included in Subhasitavali. (Visvakos Vol. 22, p. 506)

H. 20. HARICANDRA:

Haricandra was a poet. Some of his padas have been included in Saduktikarnamrta (Visvakos Vol. 22. p. 480)

H. 21. HARIDATTA:

He was a poet. Some of his works, composed in Sanskrit, have been included in Sadyuktikarnamrta. (Visvakos Vol. 22, p. 488)

H. 22. HARI DUVEY:

Hari Duvey was the professor under whom Rasikananda Prabhu studied Srimad Bhagavatam. (Rasikamangala Purva 9.68)

H. 23. HARI GOPA:

He was a disciple of Syamananda Prabhu. His Sripata was at Dharendra in the district of Midnapore. (Premavilasa 20)

H. 24. HARI HODA:

Hari Hoda was a resident of Badagachigrama situated in the north of Navadvipa. He was an independent king during the reign of Pathana. His father, Visnu Hoda, came from a kulin Kayastha family. Hari Hoda's son, Krsnadasa, was an associate and great devotee of Nityananda Prabhu.

H. 25. HARI MAULIKA (HARI KANJILALA) :

Hari Maulika was a very powerful Zamindar, and one of the well-known twelve-bhuinya. He became a disciple of Narottama Thakura, perhaps, following the footsteps of Cand Raya, who, after receiving the blessing of Narottama, embraced Vaisnavism along with his relatives and associates.

Hari Maulika was the Dewan as well as the chief of the army under Cand Raya, who had a cavalry of five thousand horses and a large amount of soldiers. In appreciation of Hari Maulika's valor, Cand Raya awarded him the title of 'Maulika' and a grant of Vidagrama mouja within Vikrampore in the district of Dacca (Bangladesh).

Descendants of Hari Maulika's came to live at Kalighata, but later settled down at Agarapadagrama in district 24 Paraganas. There a smriti-mancha of Nityananda Prabhu, who spent some days there, is still in existence. Namakirtana of Sri Nitai-Gauranga is held regularly at this place.

H. 26. HARI NANDI:

Hari Nandi's name is mentioned on p. 88 of Caitanyamangala by Jayananda.

H. 27. HARI RAYA:

He was a disciple of Syamananda Prabhu. (Premavilasa 20)

H. 28. HARI THAKURA:

Hari Thakura was the son and disciple of Gatigovinda Prabhu. (Karnananda 2)

H. 29. HARIBOLANANDA THAKURA:

This Vaisnava saint was born on Janmastami day at Gangananadapur village near Jhikargacha railway station in the district of Jessore (now Bangladesh). This village stands close to Sripata Vodhakhana. Haribolananda's pre-initiated name was Navincandra Bhattacharya and his younger brother was Benimadhav Bhattacharya. Navin remained in family life until forty years of age, teaching the local rural school. From his childhood Navin was impartial, truthful, self-controlled, simple, and charming in his manners. On the pretext of a minor property dispute in the family, Navin left home and went to Kalighat in Calcutta where he lay prostrate before goddess Kali until he received a

divine command to travel all over India on foot and visit all the pilgrimage-centers.

On foot and penniless, Navin left on pilgrimage. For several years he walked day and night throughout India to all the holy places. However, he did not get any spiritual satisfaction and returned to Kalighat where he submitted himself before the goddess. It is said that the goddess appeared in physical form and directed Navin as follows: "My child, in the Kali-yuga the name of Hari is the supreme essence and final truth. You go on chanting Haribol incessantly and circulate this name among one and all indiscriminately, begging people to chant this Haribol nama."

On receiving this command Navin began chanting Haribol nama continuously. Staying at Bagbazar (north Calcutta) he visited Kalighat (south Calcutta) daily on foot and whoever he met along the way he clasped that person's feet chanting "Haribol, Haribol". Navin would not release his clasp until the person responded by saying "Haribol".

Once while passing along Chowringhee Road, Navin clasped the feet of an Englishman and kept chanting "Haribol". At first the Englishman did not understand the purpose of Navin's action. Taking him to be a street beggar he offered some money.

However, Navin did not let go of his feet. Finally, being convinced that Navin was a lunatic, the Englishman began to whip him. The whiplashes caused Navin's back to bleed, but still he held on to the foreigners feet. A curious crowd watching the scene stood startled and mute, not understanding what was going on. At last a Bengali gentleman came forward and explained to the Englishman that Navin didn't want any money but he wanted the Englishman to chant the name of God. Hearing this the Englishman knelt down to apologize and chanted the name of God in English. Navin then released his feet, allowing him to go on his way.

Until the last day of his life Navin chanted "Haribol" falling at the feet of whomever he came across, regardless of age, caste, creed, or religion. Navin would also add "Haribol"

to the name of every material object (bhata-Haribol, dal-Hari bol, etc.). He never talked to anyone unless Haribol was chanted before the conversation. In this way Navin wandered around the lanes of Calcutta tirelessly distributing the holy name. He wore a piece of cloth covering his waist, a simple covering on his upper-body, a hat made of discarded leaf-vessel (used for serving mahaprasada of Lord Jagannatha-Puri, a small sling bag hanging from his shoulder, and held a conch-shell in his hand. He wandered about chanting "Haribol" ceaselessly. Sometimes he would blow the conch-shell in such a manner that the sound of his chanting of Haribol seemed to blend with the sound of the conch harmoniously and the listeners felt as if the two were one. Sometimes the sound of the conch-shell resembled the sound of a human voice. For this reason Navin came to known as Haribolananda Thakura.

Large numbers of people in Calcutta were attracted by the supernatural power of Haribolananda. Ksetranatha Mallika, a resident of Radhanatha Mallik Lane near College square, became a disciple of Haribolananda. Haribolananda usually chose names of the parsads of Lord Caitanya for naming each of his disciples and infused into him the characteristic divine bhava of that particular parsad. He is known to have chosen the names of Nityananda, Ramananda, Srivasa, Gadadhara, etc. for his disciples, but none of his disciples are known to have been named after Lord Gauranga or Advaita Prabhu. Each and every disciple of Haribolananda's chanted "Haribol" incessantly. Emulating their guru, they greeted every visitor by falling prostrate at their feet, offering humble obeisances. The majority of his disciples came from low and backward castes such as blacksmiths, potters, washermen, and scavengers. Only a handful of them came from upper castes.

During an epidemic of Plague in Calcutta, Haribolananda, with the assistance of Ksetra Mallik, spent a considerable sum to carry out the Harinama-chanting in every lane of Calcutta. Groups of singers chanting Harinama moved in tram cars and arrangements were made all over the city for day and night sankirtana to be sung by various groups. The revered Ramdasa Babaji, a witness to this event, said that during that period the

entire city became so involved with this sankirtana that even Christian residents of the city would remove their hats and kneel down on the ground in respect while observing the sankirtana party. Even Muslims covered their necks and invited the groups inside their mosques to perform nama-kirtana. They even joined the singers on the street, displaying their own banner and chanting from The Koran. Many felt that the episode of Lord Caitanya's Mahasankirtana-lila was once more re-enacted. Haribol Thakura was one of the notable pioneers of this type of sankirtana program.

On his way to Kalighat, Haribolananda learned that Ksetra Mallik had fallen victim of the plague and was about to die. When Haribolananda visited Ksetra and asked how he felt, the latter made a gesture indicating that he was nearing the end.

Haribolananda went straight to Kalighat and collected some water sanctified by the sword of goddess Kali, which he gave to Ksetra Mallik through the latter's attending servants. Haribolananda then instructed the attendants as follows: "This patient will soon fall asleep. After he wakes up, you should see that he is given some food, whatever he chooses to eat." After drinking that sanctified water, Ksetra, who had been without sleep for many days, fell into a deep sleep. After four or five hours, Ksetra woke up hungry and, as per his wish, was given rice with moongdal. Later he recovered fully. This gave wide recognition to Haribolananda, who fled to Kasi to avoid the disturbance that recognition entails. At Kasi he chose Ganesmahalla, on the bank of Brahmakunda, as his place of bhajana.

While staying at the garden-house at Calcutta, Haribolananda managed to enlarge the plot of land of the owner by digging earth from the Ganges with the help of his disciples. His obedient disciples chanted nama continuously as instructed and

ungrudgingly dug the earth throughout the day. Once a disciple begged for some food in the evening as they had been without food for the whole day. In mock-anger Haribolananda dissolved the Ganges-clay in cow-dung and offered it to the disciple as food. The loyal disciple joyfully drank it saying that he had

never tasted nectar like that in his life. Haribolananda often told his disciples, "Look! I am a king because I can survive by taking only Ganges-clay."

Haribolananda gave diksa in Krsnamantra to one Haricarana Dhada, a resident of Uttarpada, and named him Gadadhara Haribol. Sometimes Haribolananda would swim across the Ganges to the house of Haricarana and stay there for a few days. There he would wander around on the banks of the Ganges and the neighbouring villages of Bali, Uttarpada, Konnagar etc., chanting "Haribol" loudly, thus attracting people, young and old. He cast such a spell of attraction that the children would not leave him alone. Haribolananda loved the children deeply, he would chant with them and give them prasada. Whenever he walked along a road chanting Haribol loudly, the children from houses on both sides of the road would come down to join him and follow

him, also chanting "Haribol". Thakura would then hold their feet and chant Haribol loudly, so also the children would do echoing him in great joy, which created an enjoyable scene for those present.

Haribolananda had many well-known disciples; Ksettranatha Mallik; Vipincandra Cattopadhyaya, a resident of Makaddaha; Haricarana Dhada; Bhupal, a resident of Kamachati; Rajani-kanta Datta, a resident of Midnapore; Carucandra Pal, a resident of Badamanikpur in Midnapore; Vinay Maitra; Gadadhara Dasa; Nivarana; Sarat; Rakhal; etc.

When Vipinbabu was a Munsiff of Raujan, Haribolananda, being attracted by Vipin's love, came there to pay him a visit. After the evening kirtana session was over, Vipin requested Haribolananda to reveal the latter's svarupa. Thakura replied,

"My son, I am Haribol." For three or four hours Vipin tried to persuade Haribolananda to reveal his divine self. Finally, around 11 pm., having failed in his attempt, Vipin took out his revolver and pointing to his own chest said: "Look Thakura ma hasaya, either you are going to reveal your divine nature or else you shall have to suffer from the sin of killing a brahmana."

Saying this Vipin reached for the trigger. Haribolananda suddenly said, "I am saksat (direct incarnation) of Sri Advait acandra, the Lord of Santipurā." Vipin immediately fell at the feet of his guru and prayed, "Then please pledge that you have granted your lotus-feet to Vipinvihari Cattopadhyaya, the second son of the late Syamacaran Cattopadhyaya." At first Harib olananda did not commit himself, but later, in the presence of Ramananda (Vinay Maitra) and Bada Ma (the Wife of Vipin's elder brother) and others, he granted the desire of Vipin.

When Vipin stayed at Makaddaha, Kalna, and other places, Haribolananda visited him regularly. Haribolananda never allowed for even the most trifling thing to be wasted. He would collect dried branches of betelnut, coconut trees lying in the garden, and carry these on his own shoulders inside Vipin's house to be used for cooking bhoga for the deities. He wouldn't even throw away burnt ashes, he would sieve them thoroughly and use them for cleaning clothes.

He was very strict with his disciples to ensure that they acted properly. The disciple who chanted Harinama constantly was very dear to him, while others who performed all their rituals meticulously yet failed to chant Harinama as desired were ignored. Haribolananda used to say that a devotee who chanted Harinama continuously, but could not fully carry out the prescribed practices was worth 63 paise, while those who followed practices carefully but cheated in their chanting were not worth more than 1 paise. If a devotee who chanted Harinama ever committed any wrong, Haribolananda would not bother to take notice of him, but he would never tolerate aparadha committed to a devotee.

Haribolananda's disciple Gadadhara chanted Harinama so loudly that the residents of the entire village could hear his voice clearly, but Gadadhara was indifferent to the practice of sadacara. Haribolananda knew this yet he never said anything about it. But once Gadadhara committed a sin in the house of a devotee and the latter complained to Haribolananda, who immediately called Gadadhara to him and said, "From today I am withdrawing all prema I had bestowed upon you." Gadadhara, being

deserted by his guru, left the place. He lost his golden voice and as long as he lived he remained in a deeply depressed state. This incident bears out how spiritually powerful Haribolananda was in showering and also withdrawing Krsnaprema.

Haribolananda also deserted Vinay for disregarding his command. However Vinay served the beloved devotee of Haribolananda's, Vipin, and eventually was forgiven by Thakura. During Vipin's stay at Nadail, Vipin's wife arranged to bring Vinay back in their home.

It was quite difficult to understand what Haribolananda actually meant to say when he spoke. To teach an offending disciple a lesson Haribolananda would tactfully take the blame upon himself, which not only corrected the offender but taught other devotees nicely.

Haribolananda spoke as follows, "The Haribolnama contains guru, Gaura, Gopi, Radhesyama, and everyone else; only by chanting Haribol one repeats all nama. You take me inside a forest and chop off my head and if that dislodged head doesn't continue to chant Haribol, then you can stop chanting Haribol forever."

Haribolananda was deeply devoted to his mother and nursed her on her death-bed. When he offered seva to the Gopala Deity, he took care to perform every detail with his own hands. Whenever he desired to do Vaisnava-seva, he would cook a vessel full of khicdi and wait outside. Anyone who passed by he invited to partake of prasada. After serving prasada to all the devotees he would come back home. He strictly ordered his disciples to take bath three times daily, take food in moderation, and chant the holy name continuously. He never condoned any lapses committed by a disciple.

Haribolananda died on Varahadvadasi day. He had deep affection for the devout Ramdasa Babaji. Even after the death of Haribolananda, he went one morning to the house of the Sil family, blowing his conch. He asked Advaita dasa Babaji where

Ramdasa Babaji was and Advaita asked him to wait while he went inside to get Ramadasa. As soon as Advaita dasa left, Haribolananda disappeared. When Ramdasa came and found no one outside he burst into tears. Everyone then realized that Haribolananda was dead for some days.

H. 30. HARICANDANA:

A resident of Orissa and an employee of Maharaja Prataparudra, Haricandana served as a sevait of Lord Jagannatha. For the details of the story regarding the confrontation between Haricandana and Srivasa Pandita in front of Lord Jagannatha's ratha-car, see CC. 2.13.91-93, 2.13.97

H. 31. HARICANDANA:

He was a disciple of Rasikananda Prabhu. His surname was Mangaraja. (Rasikamangala Pascima 14.106)

H. 32. HARICANDANA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.132)

H. 33. HARICANDANA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.145)

H. 34. HARICANDRA RAYA:

He was a dacoit in his earlier life, but later became a disciple of Narottama Thakura and was named Haridasa. Haricandra relinquished his Zamindary estate of Jalapantha (?) and lived as a devotee of Lord Gauranga. (Narottamavilasa 10, p.164)

H. 35. HARICARANA DASA:

A disciple of Acyutananda, Haricarana was a Vaisnava

padakarta. He composed a book entitled Advaitamangala based on the life of Advaita Prabhu. (CC. 1.12.64, Visvakos Vol. 22, p. 480)

H. 36. HARICARANA DASA BABAJI: (Vrndavana, Kusumasarovara)

After Gaura Siromani passed away, Haricarana dasa Babaji shifted to Radha-kunda to practice bhajana. Later, he also lived at the 'chatri' at Kusumasarovara at the time when Ramakrsna Pandita Babaji was doing bhajana at Syama-kutir. At that time Balabantarao Bhaiya Saheb, the step-brother of the Maharaja of Gwalior, having acquired bhakti-vija through some graceful source, came to Ramakrsna Pandita to learn bhajana-sadhana. Considering Haricarana dasa to be the most competent person to teach bhajana to students like Bhaiya Saheb, Ramakrsna Pandita sent Bhaiya Saheb to Haricarana. Bhaiya Saheb stayed with Haricarana dasa and in due course constructed a temple and a garden near Kusumasarovara for the seva of the Radhakantajiu deity

and other Vaisnava devotees. For those devotees who lived far away from Vraja, Bhaiya Saheb made a scholarship by way of permanent monthly financial aid for such devotees and also made adequate provision funds titled 'Radhakanta fund' covered under Government security. He formed a 'Managing Committee' under the chairmanship of the Collector of Mathura in order to ensure fair disbursement of funds for 'seva-work' as well as regular payment of monthly grants to devotees. This work is being done efficiently even today.

Haricarana dasa was a contemporary of Radharamana Carana dasa deva and he witnessed many manifestation of Radharamana Carana's lila during the latter's stay in Vrndavana.

H. 37. HARADASA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

H. 38. HARADASA:

A resident of Orissa, Haridasa was a devotee of Lord Gauranga. He is the author of Mayuracandrika.

H. 39. HARIDASA:

He was a disciple of Syamananda Prabhu. (Rasikamangala Daksina 1..94)

H. 40. HARIDASA:

He was a Padakarta. Six padas composed by him have been included in Padakalpataru (pada no. 3014 is excellent)

H. 41. HARIDASA:

He was an associate of Lord Caitanya and an accomplished kirtaniya. He was Raktaka in his past incarnation.
(Gauraganoddesadipika 138)

H. 42. HARIDASA:

See S\L No. 50 under Index "C".

H. 43. HARIDASA:

He was a well-known scholar of Bhaktisutra. Haridasa, who was a relative of Biththalesvara, wrote many small books on Bhakti-tattva. The following works of Haridasa in Sanskrit are worth mentioning: Aisvaryavavivarana; Kamakhadosavivarana : Tippayanayasya; Navaratnera-tika based on Navaratna-prakasa by Vallabacarya; Nirodhalaksana-vivriti; Vedantasiddhantakaumudi; Srutikalpadrum; Slokapancakavivarana; Siddhantarahasyavritikarika; Sevanabhavanakavya; Sevaphalastotravivriti; Svamargadhar mavivarana (Visvakos vol. 22, p.488).

Haridasa was also popular as 'Bada Haridasa'. The seventy-second branch of the original tree was this Dvija Haridasa, an associate of Lord Caitanya. (CC. 1.10.112)

He was the son of Nrsimha, the chief of Brahmana-kula. According to GVA, after the disappearance of Lord Caitanya, Haridasa wanted to end his life. But in a dream the Lord commanded him to give up this idea and instead go to Vrndavana. Foll

owing the order of the Lord, Haridasa immediately embraced vairagya and lived from then on in Vrndavana. Later, upon meeting Srinivasa Acarya in Vrndavana, Haridasa requested him to give diksa to his two sons; Sridasa and Gokuladasa (alias Gokulanan da). Haridasa Acarya passed away on the eleventh lunar day of the dark fortnight, immediately after Srinivasa Acarya left Vrndavana for Gauda.

Haridasa Acarya's Sripata is at Kancanagadiya in the district of Mursidabad. (Bhaktiratnakara 1.485-486, 6. 326-327, 9.78)

H. 45. HARIDASA BRAHMACARI:

He belonged to the lineage of Advaita Prabhu (CC. 1.12.62).

H. 46. HARIDASA BRAHMACARI:

He belonged to the lineage of Gadadhara Pandita. (CC. 1.12.79, Sakhanirnayamrta 7)

H. 47. HARIDASA DASA: (Sridhama Navadvipa, Haribola-kutir)

The author of GVA (Gaudiya Vaisnava Abhidhana), Haridasa Dasa was initially known as Harendra Kumar Cakravarti. He was born in Sept. 1898 AD. at Mahugrama of Pheni sub-division in the district of Noakhali (Bangladesh). Harendra's father, Gaganacandra Tarkaratna, as well as his grandfather, Golakacandra Nyayaratna, were both well-known scholars. His younger brother, Manindrakumar Cakravarti, renounced home in his childhood. After embracing vesa-sraya he came to be known as Mukundadasa b abaji and lived at the Haribole kutir in Navadvipa for 15 years as Haridasa Dasa's godbrother.

From an early age Harendrakumar was a meritorious student and passed all examinations with merit. He passed his M.A. examination in Sanskrit (Vedanta-sakha) standing first in order of merit, for which he received an award of a Gold medal. Prior to this, Haridasa received diksa from Vaisnavacarya Harimohana Siromani Prabhu. Haridasa worked as a teacher in Isvara pathasala at Kumilla in order to earn enough money to repay a loan he had taken on behalf of his Guru, then gave up the job when the debt was paid.

During his short teaching career he impressed everyone with his scholarly knowledge and strength of character. As a teacher he was strict yet helpful to his students. His sense of punctuality and discipline was unique. By nature he was very affectionate to all. Around this time he began to feel a deep urge to renounce his home, thus he eventually went to Navadvipa (and also Vrndavana) where he lived the life of a true Vaisnava. During this time he once again worked as

a professor with Kumilla (Bangladesh) college for a short while.

Later Harendrakumar accepted vasa-ray under Giridhari Haribole Sadhu and became known as Haridasa dasa. He spent quite some time living on madhukari in Navadvipa. Giridhari Sadhu was popularly addressed as Haribol Sadhu on account of his habit of chanting "Haribol" kirtana very loudly. Haridasa stayed with Giridhari Sadhu at Haribole kutir. Henceforward Haridasa mentioned the name of Giridhari Haribole as his father's name. Haridasa carefully avoided disclosing his family background or his high academic qualifications. If someone asked him about his own past he would say, "That man is dead." Haribol Sadhu passed away in Puri in 1944 AD.

During his stay at Vrndavana Haridasaji lived at Govinda-kunda observing a vow of strict seva. There he received the merciful order from Manohara dasaji to search for extinct Gaudiya Vaisnava literature. Haridasa dedicated himself completely to following this instruction until the end of his life.

It seems that, through the grace of Lord Caitanya,

Haridasa developed some sort of divine power which is evident from an episode described in an article written by Sri Surescandra Datta which appeared in the Phalguna, 1364 BS (Feb-Mar 1957 AD

.) edition of a Bengali monthly magazine published under the title "Sri Sri Sudarsa". An excerpt from the said article is reproduced below:

"Once Haridasa dasaji became depressed because despite his utmost effort he had failed to locate the manuscript of the book titled Krsnalilastava written by Sanatana Gosvami Prabhu. He sat down on the bank of the Jamuna and with eyes filled with tears he cried out, "Oh! Prabhu Sanatana". Suddenly he noticed a bundle of papers floating close to the shore. He became curious and went to pick up the bundle of papers. When Haridasaji opened the bundle he found, amongst some other papers, t he ancient manuscript of Sanatana Prabhu's Krsnalilastava. In ecstacy and breathing deeply, Haridasa clasped the manuscript to his heart, joyfully relishing the divine present.

The works of Haridasa dasa are as follows:

- 1.Aryasatakam
- 2.Ascarya-rasapravandha
- 3.Ujjalanilamanih
- 4.Aisvaryakadambini
- 5.Kavyakaustubha
- 6.Krsnajanmatithi Mahotsabhavidhi
- 7.Krsnavirudavali
- 8.Krsnahnika-kaumudi
- 9.Gayatribhasyam
- 10.Gitacandrodaya
- 11.Gopalatapani-tika
- 12.Gopalavir udavali
- 13.Gauracaritracintamani
- 14.Gaurangavirudaval
- 15.Camatkara-candrika
- 16.Caitanyamata-manjusa
- 17.Chandakaustubha
- 18.Dasaslokibhasyam
- 19.Danakeli-cintamani
- 20.Durlavasarah
- 21.Nikunja-kelivirudavali
- 22.Paddhati
- 23.Krsnabhaktiratnaprakasa
- h 24.Bhaktisarapradarsani
- 25.Mathura-mahatmayam
- 26.Madhava-mahotsava
- 27.Yogasarastava-tika
- 28.Govindaratimanjari
- 29.RadhaKrsnaracana-dipika
- 30.Krsnalilastava
31. Virudavali-Laksanam
- 32.Vrndavana-mahimamrtam
- 33.Syamananda-satakam
- 34.Rasamrtases
- ah 35.Sadhanadipika
- 36.Siddhantadarpana
- 37.Bhaktirasamrtasindhuh
- 38.Svatma-pramodini
- 39.Gaudiya-

Vaisnava-Jivani

H. 48. HARIDASA DVIJA:

According to BBM, Haridasa Dvija belonged to the lineage of Lord Caitanya. His name is included in the list of devotees of Orissa (Vaisnava vandana).

H. 49. HARIDASA GOSVAMI:

Haridasa Gosvami descended from the family-line of Dvija Balarama Dasa Thakura. He was a writer of Vaisnava literature and a historian. He was the editor of a monthly magazine published under the title of "Gauranga-Visnupriya and compiled the books entitled Gauranga-mahabharata, Visnupriya nataka, and many others.

H. 50. HARIDASA LAGHU:

Haridasa Laghu accompanied Rupa Gosvami to the temple of Viththalesvara for Gopala darsana (CC 2.18.52). BBM mentions that it is not known whether Haridasa Laghu was actually blessed with the darsana of Lord Caitanya. (CCU.)

H. 51.HARIDASA PANDITA:

He was a disciple of Ananta Acarya, who was a disciple of Gadadhara Pandita (CC. 1.8.54) 64). Haridasa Pandita was the chief sevait of the Govindadeva Deity in Vrndavana. By his causeless mercy Haridasa Pandita ordered Krsnadasa Kaviraja Gosvami to

write about the last pastimes of Lord Caitanya (CC. 1.8.65).

In the beginning of his book, Dasaslokibhasya, Haridasa's disciple, Radhakrsna Cakravarti Gosvami has written a eulogy of his Guru. Haridasa Pandita welcomed Virabhadra Prabhu when he arrived in Vrndavana (Bhaktiratnakara 13.312) 314).

H. 52.HARIDASA SADHU:

The famous sannyasi, Haridasa Sadhu, was born in a small village in Maharastra. When he was about fifteen or sixteen years old, a sannyasi arrived from Tailangadesa (a south Indian district) now in the vicinity of Andhra and Telingana), and sat down under a tree near Haridasa's house. This sannyasi was a Vaisnava of the Kuver sect. Haridasa had great respect for this sannyasi and spent considerable time with him. Suddenly one day the sannyasi was found missing from his usual place under the tree, and simultaneously Haridasa also disappeared from the village.

Haridasa accompanied the Tailangasvami to Puskara where he took initiation in sannyasadharma. After spending a few months at Puskara, Haridasa went to Kuruksetra with his guru, and devoted himself to the difficult practices of yogasiksa. He began by learning the art of the intake of food, asanavandhana, vaksamyama, and pranayama. Eventually, Haridasa became conversant with the entire difficult procedures related to yoga and successfully mastered the control of his respiratory system.

By following 'kheuri)mudra', Haridasa master the art of locking the tongue in reverse which increased his capacity to retain air

required for samadhi)asana. At last as a result of his complete mastery over Yogabhaya, Haridasa acquired certain supernatural powers which earned him a great deal of respect and admiration not only from the general public, but from such personalities as the Raja, associates and ministers from the royal court, Mussalmen of the sunni)sect, and even Hindu)hating Christians.

By 1815 AD. stories of the miraculous achievements of Haridasa Sadhu had spread far and wide. During his stay at Jambu, Raja Dhyana Simha, a minister of Maharaja Ranjitsimha, came to know, through his messenger, that a sannyasi named Haridasa had remained alive after four months stay under mounds of earth in Amritsar. Dhyanasimha then sent a messenger to bring Haridasa back to Jambu. Despite the messengers insistence, Haridasa refused to go to Jambu. Then Dhyanasimha himself went to Amritsar

and brought Haridasa and his associate disciples back to Jambu. In Jambu, Haridasa remained like an inanimate object under the earth for four months which Dhyanasimha observed with his own eyes. Prior to entering the prescribed spot Haridasa had his face clean shaven, yet when he emerged after four months, no growth of hair could be seen on his face.

When many accounts of such episodes regarding Haridasa began to appear in various magazines, many people refused to accept them as facts. It has been said (Visvakos) that Lord Bentinck and Lord Auckland, both wrote letters to political agents at Rajaputana and Punjab asking them to verify the authenticity of the published reports. But Haridasa Sadhu refused to go to Calcutta as he thought that the Englishmen would, somehow or other, try to destroy a person like himself, who possessed extraordinary miraculous power. However, Mr. McNaughton, the political agent of Rajaputana, was determined to find out the truth. He brought Haridasa to Puskara where Haridasa performed asanavandhana and entered into a state of dhyana in the presence of an audience of many respectable persons. McNaughton then locked Haridasa in a safe and kept the safe in his own room. When the

safe was unlocked and opened on the thirteenth day, Haridasa was found in an unconscious state and his body had become stiff like dried wood. However, within a short time, signs of life appeared in his body.

Maharaval of Jalsamir was childless. Under the advice of his minister, Isvarlala, he brought Haridasa to his capital. On behalf of Maharavala, in order to nullify the effect of the antagonism existing on the planet, Haridasa, after performing the pr
e)samadhi rituals at his own residence, positioned himself in samadhi)asana within a very small pit about 3ft. long, 2 1/2 ft. deep, which was covered on top with earth. When the pit was cleared of earth after one month in the presence of Lieutenant Baylow and other high officials of the royal government, Haridasa was found still alive.

Such extraordinary happenings were witnessed by many dignitaries at that time and these became widely known not only within India but in many countries overseas. Rumor mongers became active; Some expressed views that Sadhu Haridasa was actually a Frenchman and had migrated to India in Punjab after the battle of Waterloo. He became conversant with charlatanism while in Europe and had become an expert in the line; A section of the orthodox Hindu community claimed that Haridasa was the great saint Vedavyasa in his past incarnation and at the advent of Kaliyuga had kept himself in hiding (samahita) under the earth, and the Englishmen had discovered him while digging the earth; The Sikh community in Punjab regarded him with love and devotion, considering Haridasa Sadhu as an incarnation of Guru Nanak. To Englishmen such as Lt. Baylow and others, Haridasa explained in brief three rules to be practiced for yogabhyasa. These were; pranayama, khecurimudra, and rules for the intake of food. By observing the said rules during samadhi)asana, the activities within the human body cease to work and the body becomes inert like a corpse.\

Haridasa arrived at Lahore in 1835 Ad. on the occasion of the marriage ceremony of Navanihalsimha. Raja Dhyanasimha, the minister of Maharaja Ranjitasimha, who had previously met

Haridasa, told the Maharaja about Haridasa's arrival at the palace and

of his miraculous powers. Out of curiosity the Maharaja called for Haridasa, but upon seeing him the Maharaja suspected that all this talk about miraculous power was nothing but a fabricated story. To verify the truth, the Maharaja ensured that Haridasa, after his routine rituals, was placed inside a small wooden safe under lock and key. He had his men affix the royal seal on the lock and had the safe buried in the palace courtyard. As a further precaution against any loop holes, the Mahara

ja had his men sow barley seeds on the land covering the area under which the safe was buried.

After forty days, when the seeds had grown into plants, the safe was excavated in the presence of Capt. Wade and other English officials. After the safe was unlocked, Haridasa's inert body was taken out and subjected to medical examination by Dr. McGregor, Dr. Murray and others. The doctors not only declared that Haridasa was dead, but remarked sarcastically that if Haridasa were able to regain his life then they would be prepared to believe that even the creation of a human being were possible.

Disciples of Haridasa began to apply various methods for the revival of Haridasa's respiratory system and slowly signs of life appeared in the inert body, while everyone present stood watching the performance anxiously.

After this incident no one had any furter doubts regarding Haridasa's miraculous power. In the course of discussing the subject of samadhi, Haridasa Sadhu spoke as follows: In the state of samadhi he enjoyed such blissful pleasure that he did not consider the exercise as a form of self)castigation. Actually the rituals to be performed prior to getting into the samadhi)asana were very painful and that is why Haridasa preferred to stay in the samahita state for a long period of time.

The renowned Honigueburger, in his comments on yoga)nidra, said

that animals like frogs are known to live hundreds of years in a state of deep sleep in the darkness of mountains. But as soon as they are brought into the presence of light and allowed to breath air, they become like regular live species. The same explanation may be offered in respect to yogis; once in a yoga*state, yogis also sleep in the same way as the frogs.

Only on one more occasion Haridasa, at the request of Maharaja Ranjitsimha, remained buried underground for nearly ten months, that was his last demonstration. On various excuses, he declined the request of Englishmen like Mr. Osborne and others at Adinanagara.

The Rani of Jhindana, by virtue of her exquisite beauty, intelligence and spirited character, was an embellishment of womankind; and as such it is difficult to guess the reason why she was so displeased with Haridasa. In fact, under her advice, the royal messengers insulted Haridasa very badly. So much so that even a yogi like Haridasa flew into such a rage that he told the messengers to convey to the wicked Maharaja that the latter would have no one to continue his line of descent. The very next day Haridasa disappeared with all his disciples from Lahore. As if by coincidence, a ksatriya girl also ran away from her home in Lahore about the same time.

Haridasa's death also took place under extraordinary circumstances. One day he called his disciples and announced that his end was near. No one would be able to bring him back to life from the samadhi)asana he was going to perform. True enough he got into his usual samadhi)asana and passed away in a samahita posture. Around the time that Haridasa was born in India, ordained ministers of the Christian religion were busy propagating the viewpoint that the sastras and dharma followed by the Hind u's had no substance. By dint of Haridasa's yoga power he was able to establish that it was possible to acquire different kinds of power and authority by following the rules and practices described in the philosophy and sastra of the Hindu religion.

(Visvakos Vol. 22, p. 491) 493)

H. 53.HARIDASA SIROMANI:

He was a disciple of Narottama Thakura. Initially, he had spoken ill of the Thakura because he could not tolerate that a Kayastha like Narottama was preaching religion. Later, he received the grace of Narottama Thakura and surrendered himself completely to the Thakura's feet. (Premavilasa 19)

H. 54.HARIDASA BABAJI MAHASAYA:

(Govardhana, Govindakunda) He was the disciple of the well known Dayala dasa Babaji of Vrndavana. First Haridasa Babaji practised bhajan for seven years at Aritgrama, then he lived for ten years at Govindakunda, after which he moved to Paintho village where he stayed for five years, and finally spent his last six years at Jatipura.

Advaita dasa Babaji described the internal and external states of Haridasa Babaji as follows: "Haridasa Babaji behaved as directed in Svaniyamadasaka of Raghunatha dasa Gosvami. Considering himself the lowest of the low, he humbly kept himself at a distance from everyone.

Haridasa wandered all over Vraja in search of Lord Krsna's foot)prints. If anyone brought prasadam for Haridasa, he accepted it with great adoration and then placed it in a vessel inside his room. He would partake of just a particle of the said prasadam together with some dry madhukari, but upon coming out of the room he would tell the persons concerned that he had taken all of the prasadam. His room was completely dark and there were several containers therein each holding water sanctified by the feet and mouth of numerous Vaisnava saints. Haridasa then carried the remnants of the above mentioned prasadam into the forest and placed it beneath a tree, because if he directly gave it to anyone that would have created an obstruction to bhajan.

H. 65. HARINATHA:

He was the author of a tika on Bhagavannamakaumadi.

H. 66. HARINATHA GANGULI:

He was a member of the gang of dacoits under Cand Raya, but later became a great Vaisnava and became a disciple of Narottama Thakura. (Premavilasa 19)

H. 67. HARINARAYANA:

He was the ruler of Pancakota estate comprising Paresnatha hill range, right up to Burdwan. He received diksa from the son of Trimallya Bhatta of Rangaksetra. Harinarayana's guru later put him under the care of Srinivasa Acarya Prabhu. He was a devotee of Sri Ramacandra (Bhaktiratnakara 9.303 and 454-455) Harinarayana inspired Govinda Kaviraja to write the book Ramacaritragēeta.

H. 68. HARINARAYANA:

He was a disicple of Rasikananda Prabhu. (Rasikamangala Pascima 14.156)

H. 69. HARIKRASADA:

He was a disicple of Srinivasa Acarya Prabhu. (See under "Mohanadasa")

H. 70. HARIKRIPYA (alias NANDARAMA) :

He practised bhajana in Prakritibhava (as a woman). He took diksa from Sita devi, the wife of Advaita Acarya. He was born in a ksatriya family in the village of Haripura near Santipura. He wrote Krsnamisracarita, a biography of Advaita Pra bhu's son Krsna misra.

H. 71. HARI PRIYA DASA:

He was a great devotee from Vrndavana. He was present at the time Syamananda Prabhu left Vrndavana. (Rasikamangala Purva 15.32)

H. 72. HARI PRIYA DEVI:

She was the wife of Dhananjaya Pandita, one of the twelve Gopalas associated with Nityananda Prabhu.

H. 73. HARIRAMA (premi):

He was a disciple of Srinivasa Acarya Prabhu. (Karnananda 1)

H. 75. HARIRAMA ACARYA:

He was born in a brahmana family in Samvat 1567 (1510 AD.) in the village of Odacha of Bundelkhand. He was a disciple of Madhava, who belonged to the lineage of Madhavendra Puri, the guru of Lord Caitanya. Bhaktamala 20/8 narrates how once on the occasion of a marriage, delicious food was cooked in Harirama's house and Harirama himself served the brahmanas and Vaisnavas that food. This led to a quarrel between Harirama and his brothers. On another occasion some persons from a low Hindu caste called Hadi were passing by Harirama's house after attending a mahotsava and were carrying prasadam. Harirama, who was indifferent to caste distinctions, took some prasadam from those Hadi caste people and ate it. For these reasons, the brothers and cousins of Harirama drove him out of the house. Harirama and his wife then went to Vrndavana and settled down.

Once while a performance of the Rasalila was being enacted in Vrndavana, the string of the ankle-bell worn by the boy playing the role of Radhika suddenly came apart. Harirama immediately tore off his sacred thread and used it to tie up the ankle-bell.

Harirama had three sons amongst whom he distributed his

property and tried to send them back to Odacha with his wife. His wife, however, refused to leave him.

Once Harirama's wife while serving food during Vaisnava-bhojana, accidentally served the best cream from the vessel of milk on the plate of Harirama, instead of a Vaisnava. Harirama was so infuriated that he drove his wife out of the house. The deeply devout wife followed the order of her husband and after leaving the house she sold her ornaments for Rs. 10,000. With that money she established a temple and installed deities of Jugalkisor and began to serve Them. This patched up the difference between Harirama and his wife. They had a garden called Kisora vana or Vyasa-ji-ka shera, where the samadhi of Harirama and his wife lay. It is said that Emperor Akbar donated many estates to Harirama in appreciation of his honesty.

A number of Vani or padavali composed by Harirama and his wife are available. The most well-known of these is called "Svadharma-paddhati". Harirama wrote a dissertation titled "Navaratna" wherein he evaluated the nine prameya acknowledged by Madhvacharya.

The deity Jugalkisora installed by Harirama's wife is also called "Nawalkisor". Some believe that Harirama found the deity in a well in Krsna vana. Harirama stood in constant attention at the durbar (court) of Jugalakisora, carrying a spittoon in his hand.

H. 78. HARISCANDI (HARISCANDRI) :

One Vaisnava sampradaya of Uttarprades (UP) is called Harischandi, named after the famous Surya-vansa King Hariscandra. Raja Hariscandra renounced home after incurring the anger of Visvamitra. This sampradaya primarily preaches the principle of vairagya and complete poverty as established by Raja Hariscandra. He worked as a 'Doma' (low caste Hindu undertaker) at the crematorium in Kasi and counselled the candala's under whom he worked in 'tattvopadesa'. The majority of the members of this Hariscandi sampradaya are Doma. They believe that Lord Visnu is the Jagatakarta. (Visvakos vol. 22, p.512)

H. 79. HARISCANDRA RAYA:

He was the Zemindar of Jalapanth and a disciple of Narottama Thakura. His Vaisnava name was Haridasa. In his pre-Vaisnava life, he was a notorious dacoit-sustainer and was engaged in seditious activities (Premavilasa 19). How Narottama won his heart and converted him into a Vaisnava is recorded in Narottamavilasa 10.176.

H. 80. HARISUNDARA BHAUMIK (Bhuina) of Pabna:

He was born at Kayada village near Siragunj in the district of Pabna (Bangladesh). According to his family tradition, his father, Krsnamohana Bhaumik, belonged to the lineage of Narottama Thakura. Harisundara lived a short family life and while just beginning to earn his vread, he was ushered into the realm of Bhakti. His contact with the devotees had such a profound impact upon him that right from the beginning he felt absorbed while listening to kirtana and forgot the world around him. With this sudden change in his physical routine, Harisundara fell seriously ill. He gave up worldly life and continued to practise bhajana right through the period of his illness and soon attained bhavabhakti.

Harisundara went to Vrndavana with his family in 1890 AD at the time when Rajarsi Bahadur also arrived there. Both were greatly delighted to come to know each other. Rajarsi Bahadur offered Harisundara the positon of a Siksa-guru and begged him to stay with him. After a brief stay at Vraja both Rajarsi Bahadur and Harisundara returned home via Navadvipa. Shortly afterwards, Rajarsi Bahadur aranged to bring Harisundara and his family to the former's capital at Banwarinagara. Prior to this, Rajarsi Babadur, with his deity Radhavinod, had visited Kayada village and met Harisundara. Thus Harisundara began to travel frequently between Banwarinagara and his own village home.

In 1894 AD. Rajarsi Bahadur, along with his family and deity Radhavinod, returned to Vrndavana and also brought

Harisundara and his family along to stay with him there.

Harisundara remained in a transcendent state most of the time; he seldom drew his mind away from the feet of Radharani, in fact he would not even perform his daily routine unless so directed by Radharani. Harisundara taught his devotees as follows: "Never do any work without the approval of Radharani and never do anything which is unharmonious with Her mood."

For days Harisundara would go without food. Often, he would fall critically ill, yet he always kept his mind steadily fixed on his cherished goal. Prior to leaving for Bengal in June-July of 1895 AD., Kamini Ghosh, along with the eldest son of Rajarsi Bahadur, approached Harisundara for permission to leave. Harisundara said, "You are determined to go, but better you come back soon. I won't live long because the hour for meeting (the cherished deities) has been fixed."

When Kamini Ghosh returned to Vrndavana in early October 1895 he came to pay his obeisances to Harisundara, who said, "Good, you have come back." Four or five days alter Harisundara developed a slight fever and passed away at the age of 65 years on the Krsna-ekadasi day of Kartika (Oct-Nov) in Vrndavana.

H. 81. HARIVALLABHA:

After accepting 'Vesa', Visvanatha Cakravarti was named Harivallabha. He composed some Padas under the bhanita of only 'Vallabha'. (See under "Visvanatha Cakravarti")

H. 82. HARIVALLABHA SARKAR:

He was a brahmana by caste and a disciple of Srinivasa Acarya Prabhu. (Karnananda 1)

H. 83. HARIVAMSA (alias HITA HARIVAMSA) :

The founder of the Radhavallabha sampradaya, he was a brahmana from Gauda, born in 1473 AD. Vyasa Misra was his father and Tara devi was his mother. Vyasa MISRA worked with the govt.

of the Delhi Emperor and was stationed at Badgram near Mathura. At the age of eleven, Harivamsa married Krsnadasi and Manohara dasi, the two daughters of Dvija Anantarama of Cathaval village.

He was originally a disciple of Gopala Bhatta, but was disowned by his guru for eating prasadam of betel-leaf of Radha during Hariwasara. (Premavilasa 18)

In October-November 1508 AD, Harivamsa installed the deity of Sri Radhavallabhaji at Purana sahar. His noted disciples were Naravahan, Naval, Chavile, Gaha, Nahar, and Suvitan. He constructed an altar called 'Rasamandala' at Govindaghat and a garden at Nikunjavana. Harivamsa died in Sept-Oct 1551 AD.

His noted works are Caurasiji and Mahavani in Hindi and Karmananda and Radharasasudhanidhi in Sanskrit.

Both Premavilasa and Bhaktamal provide some information on the Radhavallabhi Sampradaya. Members of this sampradaya worship a stone plaque bearing the name of Radha. According to them, Lord Krsna is 'Anukula Nayaka' (a lover attached to one beloved always). They describe Radhika as 'Svakiya nayika', upholding the episode of Krsna's marriage with Radhika at Bhandarivana, as narrated in Canto 15 of Brahmandapurana titled "Sri Krsnajanmakhanda".

H. 84. HARI VYASADEVA:

He was a disciple of SriBhatta of the Nimbarka sampradaya. He wrote commentaries on Dasaloki bhasya of Nimbarka under the titles of Siddhantaratanjali, Premabhaktivivardhini and in Hindi Mahavanipancaratna. In most of his writings Harivyasa upholds the superiority of Gaudiya siddhanta over the views held by foremost acaryas of the Nimbarka sect, such as PURusottama. (Visvakos vol. 22, p.510)

H. 85. HARIVYASA MISRA:

He was the son of Arjuna Misra and wrote Vrttamuktavali in

1574 AD. (Visvakos vol. 22, p.511)

H. 86. HARU THAKURA:

He was born in Calcutta in 1738 AD. in a brahmana caste and was actually named Harekrnsna Dirghhangi. He composed songs extempore on Harinama. He died in 1813 AD. (Visvakos vol 22, p.524-525)

H. 87. HASTIGOPALA:

He belonged to the lineage of Gadadhara Pandita (CC. 1.12.86, Sakhanirnayamrta 61). He was Harini in his past incarnation (Gauraganoddesadipika 196, 206).

H. 88. HEMADRI:

He was a minister in the kingdom of Devagiri, Maharastra, between 1260 AD. and 1309 AD. Since he took refuge under Vopadeva, the latter's work titled Kaivalyadipika, a tika on Muktaphala, came to be associated with the name of Hemadri. His book Caturvargacintamani is a vast compilation of works on Smriti; this Smriti is quite well-circulated in South India. Another work of his titled Ayurveda-rasayana is a tika on Astangahrdaya of Bagbhata. In addition he wrote three other works titled Cintamini, Kamadhenu, and Kalpadrum. His Rajaprasasti contains an account of the contemporary Yadava-royal family of Devagiri with a good deal of historical information.

H. 89. HEMALATA DEVI:

She was the eldest daughter of Srinivasa Acarya Prabhu and was married to Gopijanavallabha, the son of Ramakrsna Cattaraja of Manipur. Hemalata is well-known as "Ardhakali". While she was holding vessels of cooked food in both hands and serving brahmanas, her head became uncovered. She immediately manifested two additional arms from her shoulders in order to properly cover her head. She had a thorough command over Bhagavata-siddhanta and was a spirited preacher. It is said (GVA) that

when Rupa Kaviraja published a book supporting the Sahajiya view forging the name of Rupa Gosvami and passed taunting remarks to her guru, Hemalata tore off the kanthimala of Rupa Kaviraja and threw him out of the Vaisnava community.

H. 90. HEMALATA DEVI:

A resident of Budhuri, she was the duagher of Syamadasa Cakravarti and wife of Badu Gangadasa. (Bhaktiratnakara 11.389, 11.399)

H. 91. HIRA:

She was the prostitute patronised by Ramacandra Khan, the notorious Zemindar of Kagajpukuriya village near Benapole. She was also called "Lakshahira" as she earned one lakh coins from Ramacandra Khan, who utilised her to interrupt the sadhana of Haridasa Thakura. However, under the holy influence of Haridasa, she became a devout mahanti. A house was built for Hira at Gayada-RAjapur near Kagajpukuriya. The signs of the canal by which Ramacandra Khan use to reach Hira's house by boat can be still be found today. (See Jasohar Khulnar Itihas pp.364-365)

H. 92. HIRAMADHAVA DASA:

He is shown as a disciple of Abhirama Thakura in Pataparyatana. He hailed from Anantanagara near Khanakul Krsnanagar.

H. 93. HIRANYA DASA:

A kayastha by caste, he was the brother of Govardhana Majumdar, the king of Saptagrama and the paternal uncle of Raghunatha dasa Gosvami. (CC. 2.16.217-219)

There is a Patavadi located at Krsnapura on the bank of the river Sarasvati in Saptagrama. People call this "Sri RAghunatha dasa Gosvamira Patavadi". Possibly Hiranya dasa and others lived in a palace somewhere there. In that Patavadi Hari dasa dasa found the drum used in the olden days for a musical

instrument called "damama". It was made of palm-tree-trunk. When the Muslims invaded, the family deity Radhagoivnda was shifted elsewhere. It is believed that the temple and deity presently located at a place called Khenksiyali in Chinsura belonged to the father of Raghunatha dasa Gosvami.

H. 94. HIRANYA PANDITA:

He belonged to the lineage of Lord Caitanya. IN his past incarnation he was Yajnapatni of Vraja (Gauraganoddesadipika 192).

CBh. 1.100 says that the episode of Lord Gauranga eating naivedya offered to the deity took place in Hiranya's house. (Also see CC. 1.10.70-71 and Caitanyamangala of Jayananda)

Other sources inform that his Hiranya Pandita had two other brothers named Jgadisa and Mahesa Pandita. Some information is found from the publication Jagadisa-caritra-vijaya. (See also under "Jagadisa")

H. 95. HIRANAYA PANDITA:

A devout brahmana of Navadvipa and a great renunciate. In his temple NItyananda Prabhu and otehrs had lived. Once a dacoit came there to rob NItyananda of his ornaments and instead, the dacoit and his associates were liberated. (CBh. 3.5.535 -703)

H. 96. HORAKI THAKURANI:

She was the wife of Banamali Kaviraja who belonged to the lineage of Raghunanadana Thakura of Srikhanda. (Srikhandera Pracina Vaisnava p. 229)

H. 97. HRIDAYACAITANYA (HIRANYAKA) :

He was the son of Vaninatha and the nephew of Gadadhara Pandita Gosvami. He was also known as Hridayananda. With the permission of Gadadhara, Gauridasa Pandita took charge of Hridaya and then placed him in the seva of Gaura Nityananda at Am

vika-Kalna. Hridayacaitanya was the diksaguru of Syamananda Prabhu. (Sakhanirnayamrta 58)

H. 98. HRIDAYANANDA:

According to Sakhanirnayamrtam of Jadunatha, he belonged to the lineage of Gadadhara.

H. 99. HRIDAYANANDA DASA:

He was the author of Krsnacaitanyaganoddesadipika.

H. 100. HRIDAYANANDA SENA:

He belonged to the devote-line (gana) of Advaita Prabhu. (Premavilasa 19)

H. 101. HUSSAIN KHAN SAIYYAD:

He first worked as an employee of Suvuddhi Raya (CC. 2.25.180-182), and later became the king of Gauda. Hussain, under the advice of his wife, spoiled the Hindu religious sanctity of Suvuddhi Raya. Rupa and Sanatana worked under him. Hussain considered Lord Caitanya as the Supreme Lord. It was Hussain who kept Sanatana in confinement. (CC 2.25.180, 222, and 2.19.18-30)

S.L.No.	NAME	SOURCE
1.	ICCHAMAYI DEVI	GVA
2.	INDRIYANANDA KAVICANDRA	GVA
3.	INDUMUKHI DEVI	GVA
4.	ISANA	GVA
5.	ISANA	GVA
6.	ISANA	GVA
7.	ISANA ACARYA	GVA, CCU
8.	ISANA NAGARA	GVA
9.	ISVARADASA	BMO
10.	ISVARAPURI	GVA
11.	ISVARI DEVI	GVA

H. 1. ICCHAMAYI DEVI (Iccha) :

She belonged to the Sakha of Syamananda Prabhu. Iccha was the wife of the famous devotee RAsikamurari. (Bhaktiratnakara 15.30)

H. 2. INDRIYANANDA KAVICANDRA:

He was a devotee and a close relation of Jayananda, the author of Caitanyamangala. Nothing more is known about his lineage.

H. 3. INDUMUKHI DEVI:

She was a disciple of Srinivasa Acarya. Indumukhi was married to Srila Vyasadacarya, also a disciple of Srinivasa, and the court-Pandita of the king of Visnupur. Her son was named Syamadasa Acarya. (Karnanada 1)

H. 4. ISANA:

He belonged to the lineage of Lord Caitanya and was His domestic attendant (CC. 1.10.110). Isana has been praised in

almost all the Vaisnava works. (See Vaisnavavandana, Bhaktiratnakara 12.91, CBh. 2.8.74)

With deep affection this greatly fortunate soul looked after Lord Caitanya from His childhood. Isana did his best to satisfy the demands of child Caitanya and would never part with Him. Isana had a very long life (Bhaktiratnakara 11.721, 12 .95-97); most of the closest devotees of Lord Caitanya at Navadvipa, as well as Visnupriya devi, expired before Isana. At a very advanced age, Isana personally showed the sites related to the lila of Lord Caitanya to Srinivasa Acarya Prabhu and Narottama Thakura.

H. 5. ISANA:

He was an attendant of Sanatana Gosvami. He accompanied Sanatana when the latter escaped from the prison of Hussain Shah and went to Vrndavana. When Sanatana Prabhu learned that Isana had eight gold coins in his possession, he took seven coins and gave them to Bhuina in appreciation for his hospitality. Isana was then commanded to return home with the remaining one gold coin. After crossing Patra hill Sanatana left Isana. (CC. 2.20.18-36)

H. 6. ISANA:

He was a resident of Vrndavana and possibly hailed from Gauda. Nothing much is known about this Isana. However, his name is mentioned along with other devotees who accompanied Rupa Gosvami for a darsan of the deity of Gopalaji which was kept hidden for five months in the house of Viththalesvar in Vrndavana in order to protect the deity from the Muslim attacks (CC. 2.18.52). Isana's name is also found among other devotees who went to bless Srinivasa, Narottama and Syamananda when they were bringing Vaisnava books by road on a cart from Vrndavana to Gauda. (Bhaktiratnakara 6.513)

H. 7. ISANA ACARYA:

He was Maunamanjari in his past incarnation.

H. 8. ISANA NAGARA:

Isana Nagar was a brahmana who belonged to the Sakha of Advaita Prabhu. He was born in 1492 AD. He was originally from Navagram of Laud paragana in the district of Srihatta (Bangladesh), but when he was five years old he and his widowed mother left Navagram to take shelter in the house of Advaita Prabhu. Isana's education was arranged by Advaita Prabhu.

As per the command of Sita devi, wife of Advaita Prabhu, Isana married and entered family life when he was 70 years old.

Isana was a highly spirited person. One day when Isana was about to touch Lord Caitanya's feet, the Lord noticed the sacred thread worn by Isana and forbade him to touch His feet since Isana was a brahmana. Immediately Isana tore off his sacred thread. Some say that Isana's wife hailed from Teota village on the bank of the Padma and had three sons named Purusottama Nagar, Harivallabha Nagar, and Krsnavallabha Nagar. Family descendants of Isana still live in Goalanda and Jhankpal village near Teota village (Bangladesh). The royal family and Bagchi family members are of Teota are disciples of Isana's lineage. In 1568 AD. Isana Nagar wrote the book Advaitaprakasa at Lauda village.

H. 9. ISVARA DASA:

An Odiya kavi, Isvara dasa wrote Caitanya Bhagavata in the Odiya language. According to BBM, Isvara dasa wrote this book around the last quarter of the 17th century. Haridasa dasa (GVA) remarks that the book may not have much historical value, still he incorporated it in GVA because Isvara dasa was a great devotee. (GVA p.1556)

H. 10. ISVARAPURI:

He was the diksa-guru of Lord Caitanya. He was born in a brahmana caste of the Radha clan in Kumarahatta village, presently known as Halisahar. His father was Syamasundara Acarya. The family name of Isvarapuri is not known. He was instrumental in inspiring Nityananda Prabhu to leave home (Premavilasa 7 and 23). The following are the references showing Isvarapuri in the biographies of Lord Caitanya: CBh 1.9.161-170, 1.11.70-126, 1.17.46-162; CC. 2.10.131-150, 2.8.26-30. Three slokas composed by Isvarapuri have been included in Padyavali (nos. 16, 62 and 75). Also see Bhaktiratnakara 12.2206-2209.

H. 11. ISVARI DEVI:

She was the first wife and disciple of Srinivasa Acarya Prabhu. Her father was Gopala Cakravarti, the Zemindar residing at Jajigram in the district of Burdwan. Bhaktiratnakara 8.495 states that before her marriage Isvari was known as Draupadi and after receiving diksa from Srinivasa Prabhu she received the name Isvari. Books such as Karnananda, Premavilasa etc. refer to Isvari devi.

118. JIVA GOSVAMI

(Caitanya sakha) He was one of the six gosvamis of the Gaudiya Vaisnava sampradaya. Vaisnavadikadarsani provides the following information about him:

He was born in 1445 or 1435 saka (1523 or 1513 AD.), in either Abhirbhava-Sukla tritiya of Pausa (Dec-Jan) or Tirebhava-Sukla tritiya of Asvina (Sept-Oct). He was alive for eighty-five years, twenty years of which he lived at home and sixty-five years were spent in Vrndavana. Jiva's father was named Vallabha, although he was more commonly known as Anupama which was the name given to him by Lord Caitanya. Jiva lived in three places; Bakula Candradvipa, Fateyavad, and Ramakeli. He spent more time at Ramakeli with Rupa and Sanatana, the two elder brothers of his father Vallabha. Rupa and Sanatana were the ministers in the royal court of King Hussain Shah.

When Lord Caitanya visited Ramakeli, Jiva, who was a mere boy, secretly had darsana of the Lord. That darsana had such an impact upon Jiva that he immediately gave up playing like a child and developed Caitanya-anuraga. Thereafter, Rupa, Sanatana and Vallabha went to Vrndavana. After visiting Vrndavana, Rupa and Vallabha left for Nilacala and along the way Vallabha passed away. Jiva was deeply grieved by the loss of his father and a mood of detachment from all worldly comforts arose within him. One night Lord Caitanya and Nityananda Prabhu appeared to him in a dream, which inspired him to leave Candradvipa and set out for Navadvipa, telling his family members that he was going away to study. Near Fateyavad he got rid of his escorts, keeping only one of them with him.

Jiva had a fair complexion and extremely handsome features. Upon arriving in Navadvipa he had the good fortune of receiving Nityananda Prabhu's grace, who touched Jiva's head with His feet. The devotees of Navadvipa, including Srinivasa, took great care of Jiva, and Jiva was extremely grateful. Nityananda Prabhu took Jiva on parikrama to all the places of Mahaprabhu's

pastimes in Navadvipa. Thereafter Jiva requested Nityananda Prabhu to either permit him to go to Nilacala or else allow him to remain as Nityananda Prabhu's lifelong companion. However, Nityananda Prabhu denied both requests and commanded Jiva to first go to Kasi and study Vedanta, philosophy, etc. under Madhusudana Vacaspati and then go to Vrndavana. (After Vasudeva Sar

vabhauma admitted defeat to Lord Caitanya, he taught his favorite disciple, Madhusudana Vacaspati the philosophy of Lord Caitanya.)

Taking leave of Nityananda Prabhu, Jiva went to the house of Tapana Misra at Kasi and completed his study of Vedanta, Nyaya, etc. under Madhusudana Vacaspati. In that sense Madhusudana was Jiva's Vaidantika guru (Bhaktiratnakara). Thereafter Jiva went to Vrndavana and Rupa and Sanatana, Jiva's uncles, happily received their nephew. Jiva then received diksa from Rupa Gosvami.

The following are the works of Jiva Gosvami in Sanskrit:

1. Satsandarbha (on philosophy)
2. Gopalacampu
3. Govinda Virudavali
4. Harinamamrta Vyakarana (This vyakarana has been written exclusively on the basis of the lessons imparted by Lord Caitanya after His return from Gaya. Study of this book will benefit a reader not only in vyakarana but also in Bhaktisasthra.)
5. Dhatusutramalika (Vyakarana)
6. Madhuvamahotsava
7. Samkalpa Kalpavringa
8. Radhakrsnera Pada Cinha-vinirnaya Grantha
9. Tika of Ujjalanilamani
10. Tika of Bhatirasamrtasindhu
11. Tika of Gopalatapani Upanisada
12. Tika of Brahmasamhitopanisada
13. Agnipuraniya Gayatribhasya
14. Vaisnavatosani (Tika of Srimad Bhagavatam)
15. Bhagavata Sandarbha (at the command of Rupa and Sanatana)

16. Muktacaritra
17. Sarasamgraha

At the end of each of his books Jiva Gosvami has mentioned the saka period in which it was completed.

In Vrndavana Jiva defeated two renowned scholars in debate. Bhaktamala mentions one of these incidents, and Premavilasa discusses his encounter with Rupanarayana.

Once Vallabha Bhatta, the renowned scholar and proud founder of the Vaisnava Vallabha sampradaya, had an encounter with Jiva Gosvami which is described as follows:

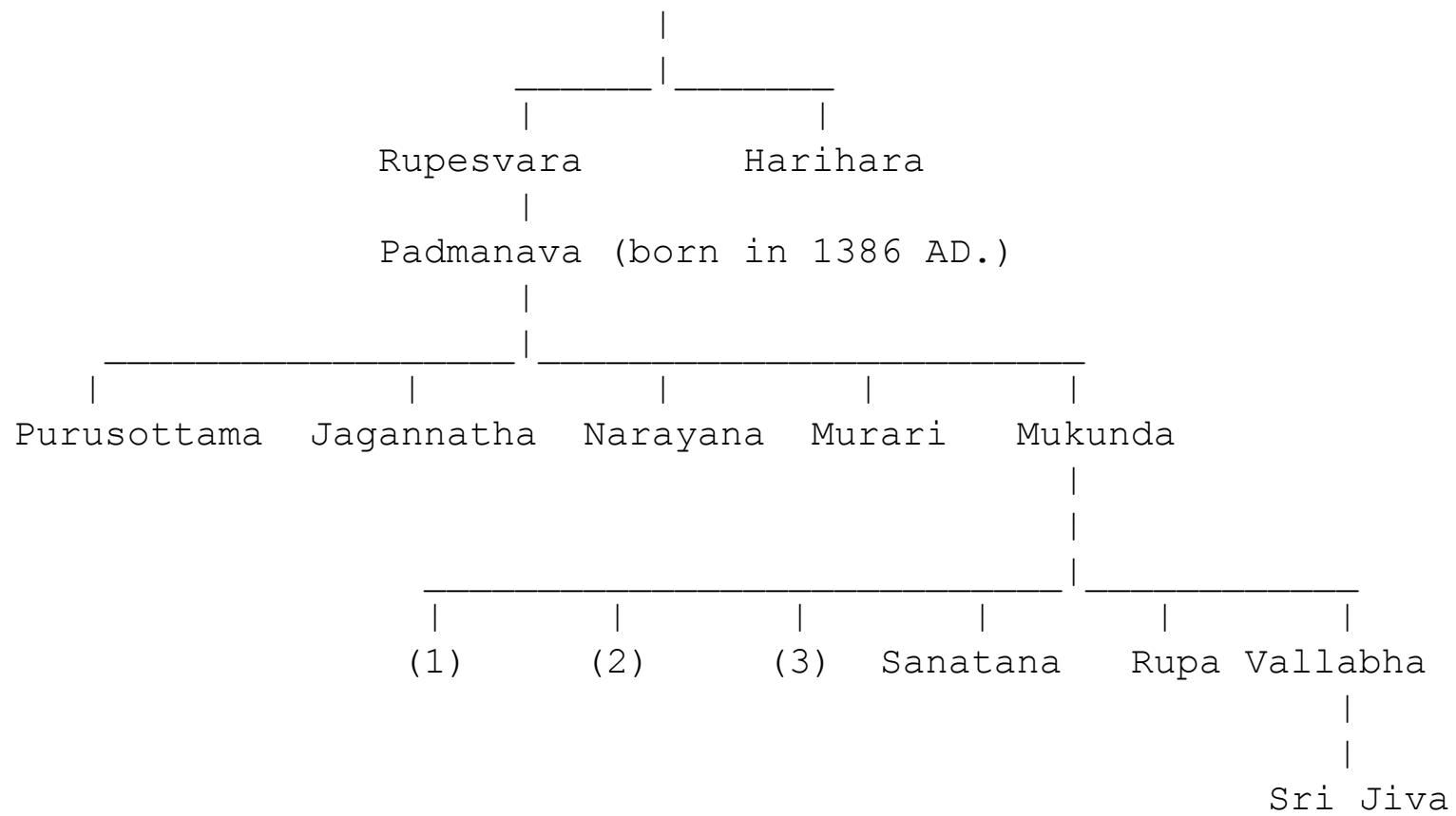
While Rupa Gosvami was writing the manuscript of his book Bhaktirasamrtasindhu, Vallabha Bhatta arrived there, took the papers from Rupa, glanced through them, and before leaving pointed out the mistakes in a sloka. Jiva Gosvami could not tolerate

the insult to his guru, Rupa. However, instead of taking up the issue in the presence of his guru, Jiva quietly left the place on the pretext of fetching water and accosted Vallabha on the road. A long argument ensued and ultimately Vallabha admitted defeat. The following day, Vallabha came to Rupa's house and praised the talent of Jiva. Rupa did not appreciate his nephew's action and chastised Jiva saying that he was still unable to control his mind and as such he should leave the place and return only after he had succeeded in doing so. Following the command of his guru, Jiva went to the outskirts of Vrndavana and, with the intention of giving up his life, lay on the ground refusing to bathe or take any food. However, after Sanatana returned, he requested Rupa to pardon Jiva and thus he was brought back home.

Under similar circumstances Jiva defeated another digvijaya pandita by argument on sastra which continued for seven days.

The following is the genealogical table of Jiva Gosvami:

Jagad Guru 1381 AD., Raja of Karnata
Aniruddha became raja in 1416 AD.



119. JIVANA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.252).

120. JIVANA CAKRAVARTI:

He was a poor brahmana resident of Manakar in the district of Burdwan. He was known to be an avaricious person, however he lived at Kasi and worshipped Lord Siva for many years. Ultimately, at the command of Lord Siva, he went to Vrndavana to meet

Sanatana Gosvami, but when he actually had the opportunity to receive a philosopher's stone he discarded it and became Sanatana Gosvami's disciple.

121. JNANADASA:

He was a famous Vaisnava padakarta. Jnanadasa was a disciple of Jahnava devi, wife of Nityananda Prabhu (CC. 1.11.52). According to GVA he was born around 1531 AD. in a Radha class brahmana

family in Kandra village near Katoa in the district of Burdwan. However, according to Visvakos, Vol. VII, p.249 his date of birth is unknown, but being a contemporary of Vrndavanadasa it may be assumed that he was alive about 400 years ago. It is also stated elsewhere (Bhaktiratnakara) that he was born in

Kandra village about four miles from Ekacakra in the district of Birbhum.

After receiving diksa from Jahnava devi he became completely engrossed in Krsnaprema, which is evident from his composition of padas. Apart from being a poet, Jnanadasa was a renowned musician. At one time he went to his native village where he propagated Bhuvana-mangala Harinama, that is how he became known as Mangala Thakura. Because of his handsome appearance people also called him by the name Madanmangala.

Due to a strong tendency for vairagya from his teenage years Jnanadasa did not marry. Despite this fact, descendants in his family line, claim to be direct descendants of Mangala Thakura. The disappearance day of Jnanadasa is celebrated every year on the Pausa Purvana tithi and a mela is held for three days. Some of the descendants of his cousin-brother who live at Kutulpura village in Bankura district also claim to belong to the family of Mangala Thakura.

Jnanadasa composed several padavali's imitating the style and prosody of Vidyapati and Candidasa. His writings of padas in Bengali and Vrajavuli are lucid and full of grace. Some of his writings are noted as follows:

1. Purva ranga
2. Sakhisiksa
3. Milana
4. Naukakhanda
5. Murali-siksa
6. Gosthavihara
7. Mana
8. Mathura
9. Prasnadutika

122. JNANADEVA:

Jnanadeva was a renowned sastravetta and sadhu. His father, Viththalapantha, was a brahmaṇa of the Yajurvedi class from south India, and a resident of Alandi. Viththala took sannyasa in his youth without obtaining permission from his wife and for this mistake he had to return home. According to the prevailing custom of the place, a sannyasi was forbidden to become a householder, thus the brahmaṇas expelled Viththalapantha from society.

Viththala's eldest son Nivrtti was born in 1273 AD. and the second son, named Jnanadeva, was born in 1275 AD. Thereafter, a son named Sopana and a daughter named Mukta were born. All the children of Vithala were extremely talented, but Jnanadeva was exceptionally genius.

When Nivrtti reached the age of eight years, Viththala became anxious to complete the ritual of his son's upanayana. But no brahmaṇa agreed to perform the ritual because Viththalapantha was a social outcast. Nivrtti understood his parents disappointment and suggested that they all go somewhere for pilgrimage and perform deva-seva in order to receive some divine grace. Thus, Viththala left with his family and went to a place called Trayamvaka, situated on the bank of the river Godavari. Lord Śiva, in the form of Trayamvakesvara, is worshiped there. In fact, the origin of the holy Godavari is in a neighboring mountain range.

The family lived in the house of a local brahmaṇa. Viththala did pradaksina of Brahmagiri everyday with his three sons. In this way they lived at Trayamvaka for one year. One day, in course of their daily parikrama, the party was suddenly attacked by a tiger. Viththala somehow managed to run away taking Jnanadeva and Sopana with him, but Nivrtti, while running, lost his way and wound up on a mountainous terrain known as Anjani where he took shelter in a cave. Inside he found a saint engrossed in tapasya, so he sat down and waited.

After a little while, the saint opened his eyes and Nivrtti offered his humble obeisances falling prostrate on the ground. The saint was a famous yogi named Gaurinatha. Nivrtti explained how he had happened upon the place and prayed for the saint's sat-upadesa. Realizing that the boy was very talented, Gaurinatha instructed him: "This world is transient and illusory. Only the supreme personality of Godhead is eternal truth. It is the duty of every mortal being to worship the Lord." Satisfied

with these instructions, Nivrtti returned home and narrated the whole incident to his two brothers and Mukta. Following the advice of Gaurinatha, all of Viththala's children devoted themselves to learning the art of Brahmajnana and Upasanapaddhati and derived great satisfaction from it. In due course of time they mastered the art. However, Jnanadeva's development was remarkably better than the others. He practiced upasana for some time and then concentrated on yogasadhana. It is said that he mastered the most difficult astasiddhi within six months.

Viththalapantha was, no doubt, quite happy to see the spiritual advancement of his four children, yet he could not rid himself of the sadness of becoming a social outcast, which had caused such delay in the performance of Nivrtti's upanayana.

The place called Paitan, where Viththala's ancestors had lived, was famous for producing renowned scholars of sastra. Thus, Viththala decided to go to Paitan to seek the opinion of experts regarding his son's upanayana. In Paitan Viththala and family lived in the house of his maternal uncle, Krsnajivapantha. On appraising his nephew's problem, Krsnajiva organized a big conference of brahmana pandita's. During general discourses, the subject of Viththala's social position and its possible rectification came up. After going through various opinions recorded in sastras, the attending scholars came to the conclusion that a sannyasi can never become a grhasta. Krsnajiva's effort to help Viththala to overcome his problem not only proved futile, but actually backfired on him, as the experts in sastra opined that Krsnajiva should also become a social outcast for

having allowed Viththalapantha to live in his house.

This unforeseen turn of events caused Viththala to sink even further into the depths of despair. However, Viththala recovered somewhat from his grief when Nivrtti and Jnanadeva convinced him that upanayana was a mere ritual and had no relation with the soul.

Shortly thereafter, Krsnajiva's father passed away and while making preparations for his late father's sradhha ceremony, Krsnajiva sent invitations to five brahmanas. In view of the fact that Krsnajiva had been expelled from the society, the five

b
rahmanas declined to participate in the ceremony. Greatly distressed, Krsnajiva decided to cancel all arrangements for the sradhha ceremony. When Jnanadeva came to know about Krsnajiva's decision, he persuaded him to continue with the arrangements and assured Krsnajiva that he would perform the work of the priest and would also ensure that five brahmanas would be present to partake of meals. Having faith in Jnanadeva's knowledge and wisdom, Krsnajiva proceeded with the arrangements.

On the day of the ceremony, Jnanadeva performed the function of the priest by chanting the usual mantras and then, by applying his yogic power, called the deceased fathers of the five brahmanas concerned to appear in person. As per the yogic command of Jnanadeva, the deceased persons manifested themselves on the scene and took their respective seats. Thereafter, each of them performed the ritualistic chanting of mantras and began to partake of their meals. In the meantime the neighbors came to know that some brahmanas were having their meals. Out of curiosity they sent one person inside to identify the brahmanas. He was shocked to see the five brahmanas, who had died some time ago, participating in the ceremony. He promptly called the

respective sons of the deceased brahmanas and brought them to witness the incident. The five brahmanas, who had earlier refused the invitation of Krsnajiva, were dumfounded and before they could recover from the shock, the five participant brahmanas disappeared. The news of Jnanadeva's supernatural power spread like wild fire and people from far and wide began to regard

Jnanadeva as the incarnation of Lord Narayana.

Once a large number of devotees congregated on the bank of the Godavari on the occasion of Kumbha-yoga. Some brahmanas present there approached Viththalapantha and began speaking with him. Meanwhile, a man and his buffalo, named Jnana, arrived there. The owner of the buffalo addressed the animal saying, "Come along Jnana." Hearing this one of the brahmana's said, "Viththala's second son is named Jnana and this buffalo is also named Jnana, but what an enormous difference between the two." Jnana

adeva, who was present, then said, "There is no difference between myself and this buffalo because Brahman is present within both of us." Another brahmana said, "how can you and this animal be equal? Would you feel hurt, if this buffalo were beaten ?" When Jnanadeva said "Yes", the brahmana began to strike the buffalo with a cane stick. Simultaneously, cane marks appeared on the body of Jnanadeva, drops of blood even appeared at some spots.

The brahmana stopped beating the buffalo and the amazed crowd stood in awed silence. Some of the brahmana's then remarked sarcastically that this was a simple act of magic and had nothing to do with yogic power. Hearing this, Jnanadeva addressed the buffalo thus, "Jnana, you and all of us present here are equal. Therefore, would you recite some slokas from the Vedas for the benefit of the brahmanas present?" By the potency of Jnanadeva's yogic power, the buffalo began to recite from the Veda

s to the astonishment of everyone present.

Later Viththalapantha returned to Krsnajiva's house. The brahmana's of Paitana, having come to know about Jnanadeva's divine power, promptly gave a clean chit to Viththala and welcomed him back into the society. In his joy, Viththala decided to perform the upanayana ceremony for his three sons simultaneously. However, he gave up this idea when Jnanadeva said that the sons of a sannyasi should not wear the sacred thread.

In due course of time Viththalapantha and his family returned to his native place at Alandi where he met his gurudeva, Ramananda Swami. Under the direction of Ramananda Swami, who was on his way to Kasidhama via Alandi, Viththalapantha left Alandi with his wife and settled down at Badrikasrama. After sometime, Nivrtti also set out on a pilgrimage along with his two brothers and his sister Mukta. They first went to a place called Nevasa and stayed there for some time. At Nevasa, Jnanadeva wrote an outstanding tika of Bhagavad-gita under the title of Jnanesvaratika which was received with great appreciation in South India. From Nevasa they all went to a place called Puntamva on the bank of the Godavari. This village was famous because of the great yogi named Cangadeva residing there.

It is said (Visvakos) that people used to bring corpses of their dead relatives and place them near Cangadeva's prayer ground. After coming out of his samadhi-asana, Cangadeva would restore the lives of the dead persons. One day, while Cangadeva was in his samadhi-asana, Muktabai, who had received the sanjivani mantra diksa from her elder brother Jnanadeva, revived some corpses which had been left for Cangadeva. On coming out of his samadhi, Cangadeva found it strange that no dead bodies were waiting for him. His disciple later told him that Muktabai, empowered by the sanjivani diksa of Jnanadeva, had performed the task of restoration.

Meanwhile, Nivrtti and the others had returned to Alandi. Cangadeva sent a letter with a messenger to Jnanadeva who replied by writing 65 abhangas (Maharastrian version of padas) by way of upadesa. Failing to understand the meaning of some padas, Cangadeva went to Alandi himself to meet Jnanadeva. There he was well looked after as he spent his days receiving instructions from Jnanadeva.

The following is a list of books which Jnanadeva wrote:

1. Amrtanubhava (precis of The Veda and The Upanisada)
2. Pavana-vijaya
3. Yogavasista-tika

4. Pacikarana

5. Haripatha

He also wrote an astaka entitled Sri Viththalavarnana and several abhangas (padas) .

Because the general readers found it rather difficult to understand the purport of his Jnanesvari-tika, Jnanadeva used to give daily discourses in which he gave lucid and simple explanations. Consequently many people began to understand the sacred

advice depicted in The Gita and gave up all bad association and became Bhagavadbhakta's. In this context two incidents are narrated as follows:

Trayamvaka was a brahmana resident of Alandi. His wife, Parvatibai, was a woman of good character who served her husband with total devotion. Unfortunately, Trayamvaka had an illicit relation with a sudra woman, which caused Parvati great mental agony. Having heard of Jnanadeva's power to reform people of evil character, Parvati went to meet him. During the course of religious discussions, Parvati found an opportune moment to disclose her problem and requested his help. Jnanadeva sent for Trayamvaka and the woman and instructed them to attend his session on Jnanesvari everyday. Trayamvaka did not attend the session as requested by Jnanadeva but the woman did. After a few days of hearing from Jnanadeva, she persuaded Trayamvaka to join her. One day, in the course of his lecture, Jnanadeva explained how the living entity who is a servant of ignorance resorts to evil ways and means under the spell of ajnana-dasa. Jnanadeva's explanation created a deep impression in the hearts of

both Trayamvaka and the sudra woman and they felt repentant. Trayamvaka gave up his association with the sudra woman and started attending the religious sessions of Jnanadeva daily along with his wife. The news of Trayamvaka's reformation convinced everyone of Jnanadeva's power and more and more people began attending his lectures. To cope with the increasing crowd, Jnanadeva shifted to a village named Jamvalabata about two miles away.

Not far away from Jamvalabata, there is a place called Carauli where a much respected sannyasi named Vimlananda Swami lived. Vimalananda, however, was envious of the increasing fame of Jnanadeva and thus began to spread false rumors about him. But the people held Jnanadeva in high esteem and paid no heed to his lies. One day someone openly told Vimalananda that Jnanadeva was not only a religious reformer but also an outstanding scholar and that it would do Vimalananda good to listen to his discourses on sastra. Thus Vimalananda went to listen to Jnanadeva lecture on the Bhagavad-gita. Swamiji was so charmed by Jnanadeva's presentation that his heart melted and his ill feelings disappeared. After the session, Vimalananda met Jnanadeva and conversed with him then returned home.

After some time Jnanadeva left on a pilgrimage with his two brothers and sister, Mukta. All of them felt that a renowned devotee musician should accompany the party and Jnanadeva suggested the name of Namadeva, a very good padakarta and an expert musician, who lived at Pandarapura and spent his time singing bhajan and kirtana in the temple of Viththaladeva (Lord Krsna). At first Namadeva declined the offer of Jnanadeva but eventually agreed after receiving a divine command from Lord Viththala deva. After three days Jnanadeva'a party left Pandarapura and after passing through many holy places arrived at Kasidhama via Prayaga.

At Kasi they were cordially hosted by Ramanandasvami and Sadhi Kavira. They spent their time in Kasi in great happiness, performing bhajan and kirtana and discoursing with sannyasi's and scholars. People of Kasi were very fond of Jnanadeva and his group. During that time they took a short trip to Gayadhama and back. From Kasi they went to Dvaraka, Ayodhya, Gokula, Vrndavana, Junagada, and many holy places in Trailanga pradesa and then returned to Pandarapura.

Jnanadeva stayed on at Pandarapura for some time and passed his days performing bhajan-kirtana. Through his divine influence many people became devotees. Finally, Jnanadeva and his party

returned to Alandi.

In the course of his long pilgrimage Jnanadeva attracted many people not only by his bhajan-kirtana but also by his selfless service attitude. Jnanadeva was particular about learning the languages of the places where he stayed for any length of time. In this way he became so proficient in Tialangi, Kannadi, and Hindi that he composed several abhangas (padas) in these three languages describing his pilgrimage.

At Alandi Jnanadeva spent his morning commenting on religious subjects and giving advice. In the evening he performed bhajan and kirtana. His excellent, yet simple, explanation of sastra attracted people from far and wide. Gradually, Alandi became a place of pilgrimage.

After passing many years in this way, Jnanadeva expressed his desire to enter into eternal samadhi and began making the necessary arrangements. When the news of Jnanadeva's intention spread, sadhus from various states began assembling at Alandi. During this time Jnanadeva wrote a book entitled Alandimahatmya.

In the evening of the ekadasi in the month of Kartika (Oct-Nov), Jnanadeva began a kirtana recital which continued through to trayodasi day, then Jnanadeva announced that he was ready to walk into his samadhi. A place under a tree was selected and a cave with two compartments was prepared. Jnanadeva entered into the first compartment and after some conversation took leave of his relatives, sadhus and devotees. He then entered into the other compartment where a kusasana and a mrigasana had been spread. Jnanadeva took his position on the asana and settled himself in the padmasana. Some holy books, such as Jnanesvari and Yogavasista, were placed before his asana and four earthen lamps were set alight. Through his yogic power Jnanadeva slowly stopped the function of all his senses and became absorbed in a profound meditative trance. The people present in the other compartment of the cave sealed the entrance and came up as the crowd chanted "Sri Jnanadeva-jayati!"

Every year over 50,000 devotees attend a mela held in Alandi

near Jnanadeva's samadhi. Jnanadeva is worshiped by the people of Maharashtra. In South India, Jnanadeva occupies the topmost position amongst saints such as Tukarama. (Visvakos Vol. VII p.248-253)

123. JNAVALLABHA DASA:

He was a Vaisnava padakarta.

S.L.No.	NAME	SOURCE
1.	JADDHA	VISVAKOS
2.	JAGACHANDRA GHOSH	GVA
3.	JAGADANANDA DASA BABAJI MAHASAYA	GVJ
4.	JAGADANANDA GHOSH	GVA
5.	JAGADANANDA PANDITA (JAGADANANDA)	GVA, CCU, VISVAKOS
6.	JAGADANANDA THAKURA	GVA
7.	JAGADANANDA THAKURA	GVA
8.	JAGADANANDA THAKURA	GVA
9.	JAGADANANDA THAKURA	GVA
10.	JAGADEVA PRAMARA	VISVAKOS
11.	JAGADISA ACARYA	GVA
12.	JAGADISA DASA BABAJI MAHASAYA	GVJ
13.	JAGADISA BHATTA RAYA	GVA
14.	JAGADISA BRAHMANA	GVA
15.	JAGADISA KAVIRAJA	GVA
16.	JAGADISA MISRA	GVA
17.	JAGADISA PANDITA	GVA
18.	JAGADISA PANDITA	GVA, CCU
19.	JAGADISA RAYA	GVA
20.	JAGADISVARA	GVA
21.	JAGADISA TARKALANKARA	VISVAKOS
22.	JAGADVANDHU BHADRA	GVA
23.	JAGADVANDHU (PRABHU) SUNDARA	GVA, GVJ
24.	JAGAI	
	GVA, GPC, GVJ, VISVAKOS	
25.	JAGAI LEKHAKA	CCU
26.	JAGAJIVANA MISRA	GVA, VISVAKOS
27.	JAGADANANDA	VISVAKOS
28.	JAGAMOHANA	GVA
29.	JAGANMOHINI	GVA
30.	JAGANMOHANI SAMPRADAYA	VISVAKOS
31.	JAGANNATHA (MAMU THAKURA)	GVA, CCU
32.	JAGANNATHA	GVA
33.	JAGANNATHA	GVA
34.	JAGANNATHA	GVA
35.	JAGANNATHA	GVA

36.	JAGANNATHA	GVA
37.	JAGANNATHA ACARYA	GVA
38.	JAGANNATHA ACARYA	GVA
39.	JAGANNATHA CAKRAVARTI	GVA
40.	JAGANNATHA DASA (SRI GALIM)	GVA, CCU
41.	JAGANNATHA DASA (KASTHAKATA)	GVA, CCU
42.	JAGANNATHA DASA (PATHARA HAJANGA)	GVA
43.	JAGANNATHA DASA	GVA
44.	JAGANNATHA DASA (ATIVADI JAGANNATHA)	GVA
45.	(ODIYA) JAGANNATHA DASA	GVA
46.	JAGANNATHA DASA	GVA
47.	JAGANNATHADASA BABAJI SIDDHA	GVJ, GPC
48.	JAGANNATHA DASA BABAJI (VARSANA)	GVJ
49.	JAGANNATHA GHOSH	GVA
50.	JAGANNATHA GAJAPATI NARAYANA DEVA	VISVAKOS
51.	JAGANNATHA KARA	GVA, CCU
52.	JAGANNATHA MAHATI	GVA, CCU
53.	JAGANNATHA MISRA (PURANDARA)	GVA, CCU, VISVAKOS
54.	JAGANNATHA MISRA	GVA
55.	JAGANNATHA MISRA	GVA
56.	JAGANNATHA PANDITA	CCU
57.	JAGANNATHA PADICHA	GVA
58.	JAGANNATHA PATHAKA	VISVAKOS
59.	JAGANNATHA PATTANAYAKA	GVA
60.	JAGANNATHA SASTRI	VISVAKOS
61.	JAGANNATHA SENA	GVA
62.	JAGANNATHA THANESVARI	GVA
63.	JAGANNATHA TIRTHA	GVA, CCU
64.	JAGATA RAYA	GVA
65.	JAGATA SIMHA	GVA
66.	JAGATESVARA	GVA
67.	JAGU	GVA
68.	JAHNAVADEVI (MATA)	GVA, CCU, GPC
69.	JAHNAVA DEVI	GVA
70.	JAHNAVA DEVI	GVA
71.	JALADHARA PANDITA	GVA
72.	JALESVARA	GVA
73.	JALIA	GVA
74.	JANAKI	GVA
75.	JANAKINATHA	GVA, CCU

76.	JANAKIVALLABHA CAUDHURI	GVA
77.	JANAKI VISVASA	GVA
78.	JANAKIRAMA DASA	GVA
79.	JANMEJAYA MITRA	GVA
80.	JANANANDA CAUDHURI	GVA
81.	JANARDANA	GVA, CCU
82.	JANARDANA DASA	GVA, CCU
83.	JANARDANA DASA RAYA	GVA
84.	JANARDANA MISRA	GVA
85.	JANARDANA MISRA	GVA
86.	JANARDANA VIPRA	GVA
87.	JANU RAYA	GVA
88.	JANGLIPRIYADASI (JANGLI)	GVA, CCU
89.	JAYADEVA	GVA, VISVAKOS, GPC
90.	JAYADEVA DASA	GVA
91.	JAYADEVA DASA	GVA
92.	JAYADURGA DEVI	GVA
93.	JAYAGOPALA	GVA
94.	JAYAGOPALA DATTA	GVA
95.	JAYAGOPALA DASA	GVA
96.	JAYAGOPALA DASA	GVA, VISVAKOS
97.	JAYAGOPALA TARKALANKARA	VISVAKOS
98.	JAYAGOVINDA VASU CAUDHURI	GVA
99.	JAYAKRSNA	VISVAKOS
100.	JAYAKRSNA	VISVAKOS
101.	JAYAKRSNA	VISVAKOS
102.	JAYAKRSNA ACARYA	GVA
103.	JAYAKRSNADASA BABAJI	GVJ
104.	JAYARAMA	VISVAKOS
105.	JAYARAMA	VISVAKOS
106.	JAYARAMA CAKRAVARTI	GVA
107.	JAYARAMA CAKRAVARTI	GVA
108.	JAYARAMA CAUDHURI	GVA
109.	JAYARAMA DASA	GVA
110.	JAYARAMA TARKALANKARA	VISVAKOS
111.	JAYARAMA TARKAVAGISA	VISVAKOS
112.	JAYATIRTHA	VISVAKOS
113.	JHADU THAKURA	GVA
114.	JITA MITRA	GVA, CCU
115.	JIODA NRSIMHA BARAT	GVJ

116.	JIVA (JIVA PANDITA)	GVA
117.	JIVA DASA	GVA
118.	JIVA GOSVAMI	GVA, CCU, VISVAKOS
119.	JIVANA	GVA
120.	JIVANA CAKRAVARTI	GVA
121.	JNANADASA	GVA, VISVAKOS
122.	JNANADEVA	VISVAKOS
123.	JNAVALLABHA DASA	GVA

1. JADDHA:

A resident of Gauda, Jaddha was a scholar in Sanskrit. Around the later part of the tenth century, Jaddha worked as a clerk under the ruler of the Bhota Estate. (Visvakos p.623)

2. JAGACHANDRA GHOSH:

He was born in 1775 AD. (Nov-Dec) at Panchthupi village in the district of Mursidavad. He became proficient in both Bengali and Persian languages. He regularly practiced his daily prescribed prayers, chanted japa, performed tapasya, and studied the CC. and other holy Vaisnava books. Financial difficulties forced him to take a job as a Munsi for a short period, but even then he attended to his daily rituals without fail. He had great faith in prasada and would not discard any part of it. He would chew on even the stone of a hog-plum or chilies if it was given to him as prasada.

He was also very fond of chanting the holy name. Once, while on his way to see his critically ill son, he came across a group of kirtaniyas chanting Harinama. Forgetting all about his sick son, Jagacchandra joined the group to take part in the kirtana. He was so particular about his religious practices that he left home on the night of his daughter's marriage in order to observe the vow of Hariwasara in a neighboring village and returned home the next morning.

In 1853 AD. he went to Vrndavana where he accepted vekasrita under Krsnadasa babaji and came to be known as Jayakrsna dasa. He

lived in Vrndavana for twenty years sustaining himself on madhukari. When, due to old age, he was no longer able to go out on madhukari he received his prasada at Madhumangalakunja, where he was addressed as "Budababa". He passed away in 1871 AD.

3. JAGADANANDA DASA BABAJI MAHASAYA:

It is likely that he was born in a brahmana family in the district of Faridpur (Bangladesh). At the age of 18 or 19 years he received bheka from Bhagavandasa Babaji, the mahanta of an akhada in the village of Samadia in the same district. Although the extent of his education is unknown, it has been said that a pandita like him had no equal in the Vaisnava community during that time.

It is generally seen that the mannerisms and customs of those devotees who derive their pleasure from the study and discussion of sastra are distinctly different from those devotees who prefer their bhajan sessions. Despite being closely associated

with Siddha Jayakrsna baba of Kamyavana, Siddha Krsnadasa baba of Govardhana and Siddha Madhusudana baba of Surya-kunda, Jagadananda never felt any inner attraction towards the bhava manifested by those holy persons. On many occasions, during discourses with Siddha baba of Govardhana, Jagadananda would enter into mock-quarrels with the former. After Krsnadasa Babaji passed away, Jagadananda once said that the extent of satisfaction he had derived in the course of mock-quarrels with Krsnadasa Babaji was no longer available even through 'ista-gosthi' with others.

Jagadananda was very particular about the observance of virtuous practices. Once an Acarya-descendant arrived at his place from Gaudamandala to listen to Harikatha. Both of them remained engrossed in Harikatha from the evening right through till the following morning without a wink of sleep.

On one occasion during his visit to Vraja, Bada prabhu of Katoa, a resident of Uththali of Dacca (Bangladesh) and a descendant of Advaita Prabhu, went to meet Jagadananda along with a female attendant. Jagadananda invited Bada prabhu into his kutir

which was adjacent to the samaj of Raghunatha dasa Gosvami. Bada, however, preferred to remain outside saying, "I am a worshiper of Lord Krsna, yet I do not consider myself worthy of entering into your kutir because I have not been able to control my passions." After some conversation with Bada prabhu and having noticed his humble disposition, Jagadananda said, "Anyone who followed Bada prabhu's practices would invite disaster upon himself, at the same time if anyone attempted to criticize him, he would be equally ruined."

Prior to staying at Radha-kunda, Jagadananda lived at Surya-kunda for sometime. One moonlit evening he left Radha-kunda and began walking towards Surya-kunda. Although he followed the correct path, it was dawn before he reached Surya-kunda. The Siddha baba of Surya-kunda was surprised to meet him at that unusual hour and enquired, "Where are you coming from at this time of the morning.? Jagadananda replied that he had left Radha-kunda the previous evening. Afterwards both of them sat down and discussed the extraordinary phenomena of Vrajamandala's contraction and expansion.

Many persons studied sastra under Jagadananda pandita. Advaita dasa pandita, who was a professor of Harinamamrta Vyakarana and also a famous singer of the Garanhata style of kirtana introduced by Narottama Thakura, happened to be a student of this Jagadananda pandita. (The information on the life of Jagadananda dasa Babaji, as depicted above, has been collected by the author directly from the above noted Advaita dasa pandita.)

4. JAGADANANDA GHOSH:

He was a Vaisnava padakarta.

5. JAGADANANDA PANDITA (JAGADANANDA-Caitanya-sakha):

Pandita Jagadananda was an intimate devotee and kirtana associate of Lord Caitanya. He was Satyabhama in his past incarnation. He served Lord Caitanya at Puridhama. (CC. 1.10.21; 3.12.106,116-118,120; 3.13.14,15,23,56,57; 3.12.153; 3.4.141,157-158,163,196-197). He composed sloka no. 271 included within

6. JAGADANANDA THAKURA:

By caste a vaidya, Jagadananda was a Padakarta. He was born sometime between 1698-1708 AD. in the family of Mukunda Sarkara of Srikhanda, who was an intimate devotee of Lord Caitanya. His father's name was Nityananda and his grandfather was Paramananda. Jagadananda was the second of four brothers named Sarvananda, Krsnananda and Saccidananda. His paternal residence was at Srikhanda but he lived for sometime at Agaradihi Daksinkhanda near the Ondal railway station. He passed away on the 5th of Asvin (Sept-Oct) in 1780 AD. at Jofflai village in Birbhum district where he had shifted from Daksikhanda. Jagadananda installed the Deity of Lord Gauranga at Jofflai. The Deity of Gopinathajiu (without Sri Radha) is also installed in the temple .

He was a hospitable person who served visitors daily at his place. It is said (GVA) that once some sadhu visitors from a western state arrived at Jagadananda's place tired and thirsty from their long journey. They were eager to drink water from a well which had been constructed by a brahmana. However, at that time there was no such well in Jofflai village. Remembering the name of Lord Gauranga, Jagadananda quickly dug into the earth with an iron rod and water instantaneously surged forth from the earth forming a spring. This water was offered to the sadhu visitors to quench their thirst. The reservoir formed from the spring water was called Gaurangera Sayera.

Jagadananda stayed at Amalala Sunuri village which was owned by the ruler of Pancakota state. There was an island at the center of a sarovara in Sunuri where Jagadananda used to go regularly to practice Harinama. In order to reach that island he literally walked across the water with his pair of wooden sandals on. Having witnessed this miraculous feat, the king of Pancakota was so impressed that in the presence of his associates he offered the title of the village Amalala Sunuri to Jagadananda. Later Jagadananda installed the Deity of Lord Gauranga at

that village. The sevarts of the Deity are still enjoying the revenue accrued from the village.

Kalidasa Natha and Dhirananda Thakura published verses composed by Jagadananda in a book entitled Jagadanandera Padavali. He was also the translator of Gitagovinda (Burdwan Sahitayashabara Manuscript 185) and the author of Citrapada-Kavya. (See Gaurapadatarangini p.p.10)

7. JAGADANANDA THAKURA:

He wrote the book entitled Vamsililamrta which is a biography of his guru Vamsivadana dasa from Kulia.

8. JAGADANANDA THAKURA:

He was the fourth generation descendant of Panua Gopala of Mangaladihi village in the district of Birbhum. He wrote a book of verses entitled Syamacandrodaya which includes several kirtana padas as well as poetry composed in Bengali meter.

9. JAGADANANDA THAKURA:

He was born in the family line of Srinivasa Acarya. Jagadananda had six sons; Yadavendu, Radhamohana, Bhuvanamohana, Gauramohana, Syamasundara, and Madanamohana.

10. JAGADEVA PRAMARA:

According to Bhaktamala, Jagadeva was an exalted Vaisnava devotee who was reputed for his honesty. The princess of the state where Jagadeva lived became charmed upon hearing about his exemplary character and decided she wanted to marry him. The King approved of his daughter's proposal and invited Jagadeva to his palace and treated him cordially. However, Jagadeva, who was averse to worldly pleasures, did not agree to the proposal of marriage. The princess then took a vow not to marry any person other than Jagadeva. In the midst of this dilemma, the King decided to try to entice Jagadeva and thus arranged for an exquisitely talented professional artist to sing Harinama.

Hearing the beautiful recitation of the Lord's glories, Jagadeva was so overwhelmed that he cut off his own head and presented it to the artist in token of appreciation. The grief-stricken princess then placed the detached head of Jagadeva on a gold platter and watched it intently. It is said (Visvakos) that Jagadeva's face, which was being watched by the princess turned upside down, as if to keep his vow against marriage. Despite continued efforts the princess failed to keep the head facing her. Finally she placed the head in its original position on the body of Jagadeva and he again came to life. Seeing the Vaisnava sentiments and sincerity of prayers of the princess, Jagadeva finally consented to marry her. Jagadeva remained in family life for sometime but later renounced home. (Bhaktamala)

11. JAGADISA ACARYA:

He was a disciple of Isvari Devi, wife of Srinivasa Acarya Thakura. (Karnananda 2)

12. JAGADISA DASA BABAJI MAHASAYA:

Jagadisa, who was born in a high caste brahmana family, was a tall handsome person of fair complexion. He grew up to be a physician with a good practice in Kalna. One of his relatives was a pleader of Burdwan. Jagadisa received diksa from Siddha Bhagavan dasa babaji, who preached the "practice of Harinama and cultivation of bhakti bhava." Perhaps, Jagadisa was attracted to Siddha baba for his characteristics rather than his lila katha. During the final days of his life Siddha baba called Jagadisa and asked him to note down some nama and those very names became Jagadisa's Guru-pranali.

Jagadisa baba lived for a long time along with other Vaisnava devotees near the old temple of Madanamohana in Vrndavana. By the grace of Siddha baba, Jagadisa achieved the desired method of bhajan through studying books and satsanga. He sustained himself exclusively by doing madhukari. Once Jagadisa went to Varsana at the time when the disciples of Siddha Nityananda dasa babaji, Jagadananda babaji and Madhavadasa babaji were staying there. Observing the lustrous appearance of Jagadisa, Jagad

ananda thought that it would be nice if Jagadisa would stay in Varsana and practice his bhajan there. Jagadananda expressed his idea to Madhavadasa and requested him to approach Jagadisa baba and say, "You have stayed in Vrndavana for so long, why don't you stay here now and continue your bhajan in Varsana?"

Madhavadasa, being younger in age replied, "He is such an aged holy Vaisnava, how can I say such things to him?" However, after some persuasion Madhavadasa approached Jagadisa babaji. Pointing to Jagadananda he said, "This babaji mahasaya says that you have practiced bhajan for so long at Vrndavana, kindly stay and do you bhajan at this village of Vraja." Jagadisa replied, "No baba, I shall have to go to Vrndavana as I may be attacked by some serious illness again. It is better that I continue staying in Vrndavana." Jagadananda did not appreciate the significance of Jagadisa's comment at that time, but after a short while, he himself became seriously ill. He had no strength to go for madhukari and thus was forced to go to Vrndavana. Although Madhava dasa cooked rice for Jagadananda, later Jagadananda breathed his last while loudly chanting the holy name.

Afterwards Jagadisa baba went to live in a small kutir at Kaliyadaha. Although he went out for madhukari, he gave up the intake of salt. Jagadisa felt it to troublesome to go to a barber, but since he felt that a Vaisnava should not grow long hair

or beard he kept a pair of scissors with him and cropped his own beard and hair.

While performing his routine madhukari, he visited the gadi of Nityananda Prabhu at Sringarbata practically every-day. He had a close relation of priti and bhakti with Premananda Gosvamipada, the chief of the said gadi. At times when Jagadisa baba felt sad due to lack of spontaneous desire to engage in bhajan, Premananda would advise Jagadisa to leave his madhukari bag and go to roll in the dust of Sringarvata on the bank of the Jamuna, the place which was used by numerous devotees in the course of their parikrama as they passed by the "Mahaprabhu prangana." The touch of the earth at that spot would revive his desire for performing bhajan. After Prabhupada Premananda passed

away 15-20 years later, Jagadisa would go to his samadhi in the company of Madhava dasa and revive his devotion by rolling in the dust of that holy place.

In the course of his conversation, Jagadisa baba was always very careful that he did not hurt anyone's feelings. As a general rule Jagadisa tried to avoid going to places lest he would offend someone there. Once his younger brother, who had just lost his wife, came to visit Jagadisa in Vrndavana. Jagadisa told his brother, "What has happened is for your future benefit. Now that you are free from worldly attachments, let us two brothers practice bhajan together." Since his brother did not return to see him for the next few days Jagadisa thought that he must have disliked the advice he had given him. However, after corresponding with a pleader of Burdwan he found out that his brother had not met him before leaving Vrndavana only because he did not want to disturb Jagadisa during his practice of bhajan.

While discussing bhakti siddhanta, Jagadisa would say that his own guru Siddha Bhagavan babaji had not preached raganuga bhakti, which he himself was doing then. He advised as follows:

To make one's handwriting perfect one has to practice writing letters and words over and over, similarly for lila-smaranam, one should follow the footsteps of experts and experienced Vaisnavas." He did not advocate memorizing smarana from books, on the contrary suggested that one should keep the book handy and refer to it if necessary. Smarana does not mean simply the reading of books.

One day a visitor came to meet Jagadisa. When he mentioned that he intended to stay in Vrndavana for three days, Jagadisa warned him not to commit any aparadha to even the ants and mosquitos of Vraja.

Once Jagadisa, in his ripe old age, felt a desire to perform Vaisnava-seva. Thus on the occasion of the disappearance day of Siddha Bhagavandasa babaji a wealthy devotee named Kinubabu offered forty rupees to Jagadisa to fulfil his desire for Vaisnava seva. Jagadisa went out and bought twenty rupees worth of

molasses in several jute bags for preparing malpura (saucer shaped sweetmeat made of rice powder and molasses).

He left the bags inside his bhajan kutir and went out to the well to wash his feet, forgetting to lock the room. Meanwhile a group of monkeys entered the room and happily consumed all the molasses. Seeing the monkeys, Jagadisa felt prema-bhava and was naturally very happy. After the monkeys left Jagadisa offered his dandavata pranam to them and then later in the evening sat down for his routine bhajan session. Kinubabu, along with other devotees arrived as usual but not finding even a grain of prasada looked inquiringly at Jagadisa babaji, who smiled and said, "I bought twenty rupees worth of molasses but it has been consumed by the monkey Vaisnavas of Vraja. Go and see if you can find some left over molasses in those bags." Saying this he returned the balance twenty rupees to Kinubabu and requested him to use the money for doing Vaisnava seva.

On another occasion Jagadisa babaji had a desire to dig a large pond at Kaliyadaha, in honor of the Lord's transcendental pastimes there. Immediately, Jagadisa baba expressed this desire to the great devotee Kamini Kumara Ghosh, the manager of Rajarshi Bahadur. From Kaminibabu through word of mouth this desire of Jagadisa baba spread among the women residents of Vrndavana. The next day one widow belonging to the family of Lalababu volunteered to donate Rs. 75,000; the king of Hetampur promised to denote Rs. 25,000; and Rajarshi Bahadur committed himself to take responsibility for the rest. An estimate was prepared in consultation with Jagadisa baba and they planned to plaster the pond with decorative stones.

That night, because Siddha baba was absorbed in thoughts of the project he was unable to concentrate on his bhajan. He became so upset by his lack of absorption that he quietly escaped into the forest without informing anyone. He could not be traced after a search continued for four-five days when he suddenly arrived at his bhajan kutir on his own. Jagadisa baba explained that he had spent those days in solitude doing bhajan in the forest. When his permission was sought for the proposed digging of the pond, Jagadisa baba gravely replied as follows: "If

anyone wishes to carry out my desire in practice let him do so after my death. Harassed by this desire I have failed to concentrate on my bhajan. If the work starts now then I shall be totally ruined. But if the work is begun after my disappearance, then my death will cause great bliss. Hence I strictly forbid you to question me further on this subject."

Occasionally Jagadisa baba would place questions in gosthi-sessions then would immediately give the answer. Afterwards he said, "Your answer to this question may prompt me to dispute your arguments, thus I am presenting my answer first. Now you are all at liberty to argue in the manner which you like." A discussion would then follow.

One day Jagadisa baba said to Rajarshi Banamali Raya, "The sastra states that a mortal being who has renounced everything should live in Vrndavana which is the site of the eternal rasalila. Rajarshi Bahadur, since you have not renounced everything, why do you choose to stay here?" Rajarshi Bahadur was speechless. Shortly thereafter Jagadisa baba explained, "You have been brought here to serve those who live at Vraja and practice bhajan renouncing everything." From that time Rajarshi Bahadur began to spend abundantly to serve the Vrajavasi's.

Once a pilgrim asked Jagadisa baba, "Kindly advise me how I can acquire more premabhakti?" Jagadisa answered with a question; "Can you come to stay in Vraja?" When the devotee said he was unable to do so, Jagadisa baba advised him as follows: "In that case you should spend two annas to buy the book entitled Prarthana O Premabhakticandrika by Narottama Thakura, study it constantly, follow it in practice and you will develop premabhakti."

Later this devotee wrote several letters to Jagadisa baba seeking his advice. Jagadisa disliked corresponding but lest the devotee feel hurt he sent a reply with specific instructions not to write again in the future. The devotee wrote once again stating as follows: "Babaji Mahasaya! I have troubled you considerably but I shall not bother you anymore. Only please tell me briefly how I can develop premabhakti." Jagadisa baba replied,

"You can attain premabhakti only when you have attained that state of mind in which you have no desire for anything other than premabhakti. The devotee wrote no more letters.

Jagadisa baba preached as follows: "The Supreme Lord incarnated on earth, preached namaprema and said, "Trnadapi sunicena tarorapi sahisnuna. Amanina manadena kirtanyah sada harih." Hence as long as you are unable to move as directed in this sloka, till then you shall never attain prema. You shall be close to premabhakti exactly in proportion to how much you are able to practice the idea which this sloka contains. The day you shall fully practice this sloka you shall surely attain premabhakti and will be entitled to receive the supreme grace of Krsna-saksatkara." To almost everyone, Jagadisa baba preached this verse, "Considering oneself unworthy and completely fallen is the source from which springs prema and all perfection.

When someone criticized another or found fault with others Jagadisa baba taught them lessons by telling a story about Siddha Bhagavandasa babaji; Once a devotee told Bhagavan dasa: "That devotee of yours speak here in your presence yet still he has not given up eating fish." Siddha baba replied, "You too must have eaten fish at some time in the past." The devotee said, "I did, sir, but now I have given it up." Siddha baba said, "Like you, this devotee too will give up eating fish one day."

In this way Jagadisa baba pointed out that it was not wise to criticize others; mortal beings improve slowly.

At Kaliyadaha in 1322 (1915 AD.) Jagadisa baba passed away at the age of 100 years.

13. JAGADISA BHATTA RAYA:

He was one of the Causatti (64) mahantas. (Caitanyasamhita p. 16, by Bhagiratha dasa {Vandhu}.)

14. JAGADISA BRAHMANA:

He was a disciple of Srinivasa Acarya and his Sriputra was at Kancangaria. His father's name was Sridasa Thakura.

15. JAGADISA KAVIRAJA:

He was a disciple of Hemalata devi, daughter of Srinivasa Acarya. His brother was named Radhavallabha Kaviraja.

16. JAGADISA MISRA:

(Advaita sakha) He was the sixth son of Advaita Prabhu. According to Advaitaprakasa 15 and Premavilasa 24, Svarupa and Jagadisa were twins born of Sita devi in the month of Jaistha in 1508 AD. However, there is some discrepancy about the year of his birth as it is stated in CBh. 3.4.153 that Achyutananda, the son of Advaita Prabhu, was born sometime between 1504 and 1505 AD. Achyutananda was five years old when he became angry after hearing Advaita Prabhu's statement regarding Lord Caitanya's guru, and thus spoke on Caitanya-tattva. This took place sometime between 1509 and 1510 AD. After Achyutananda, three other sons were born of Sita devi, thereafter Svarupa and Jagadisa were born. It is therefore impossible that Jagadisa could have been born in 1508 AD.

17. JAGADISA PANDITA:

(Caitanya-sakha) Jagadisa and his brother, Hiranya pandita, were residents of Navadvipa. In both of their houses Lord Caitanya begged offerings of food which were meant for Lord Visnu and ate them personally on an Ekadasi day (CC. 1.10.70-71). He was Yajnapatni in his past incarnation. (Gauraganoddesadipika 192)

18. JAGADISA PANDITA:

(Nityananda-sakha) His father was named Kamalaksa and his grandfather, Bhatta Narayana. His Sripata is at Yasada village in the district of Nadia near the Cakdaha railway station. Deities of Lord Jagannatha and Lord Gauranga, established by Jagadisa, are still in existence at his Sripata. He was Candrahansa in his past incarnation (CC. 1.11.30; Gauraganoddesadipika 153; Sripataparyyatana). Further details may be found in Jagadisacaritra.

19. JAGADISA RAYA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

20. JAGADISVARA:

A disciple of Syamananda prabhu, his Sripata was at Balarampur (Premavilasa 20).

21. JAGADISA TARKALANKARA:

Jagadisa descended in the family-line of Sanatana Misra, the father-in-law of Lord Caitanya. His father's name was Yadavacandra Vidyavagisa. The family lived at Navadvipa. Jagadisa was a renowned Nyaiyaika and wrote a tika of the book Didhiti. (Visvakos Vol. VI, p.555)

22. JAGADVANDHU BHADRA:

He was born in a village called Panakunda in the district of Dacca (Bangladesh) in 1841 AD. His book of verses entitled Gaurapadatarngini, comprising 1517 padas on Lord Gauranga, was published in 1903 AD. He was a talented composer of humorous poetical verses. In fact he composed a book of poetry entitled Chuchundari Vadha imitating the famous Meghanada Vadha of Michael Madhusudana Datta, which received appreciation from Madhusudana himself.

23. JAGADVANDHU SUNDARA (PRABHU):

Jagadvandhu prabhu was born of Dinanatha Nyayaratna and Bamasundari on Sitanavami tithi on 17th Vaisaka (Apr-May) in 1871 AD. in the village of Dahapada on the bank of the Ganges in the district of Mursidavad. He was extremely handsome and possessed all rare auspicious qualities which made him adored by all. He was fond of Harinama from his childhood. He lost his mother at the age of one year and his father died when he was only seven years old. He was then brought up by his late father's elder brother, Bhairava Cakravarti, in Faridpur (Bangladesh). He

received his primary education in Banga Vidyalaya and Faridpur district school. He strictly observed the practices of trisandhya snana, ahnika, sanyama and brahmacharya throughout his life. Jagadbandhu was always averse to bhoga-vilasa; he was soft spoken and had an appearance of udasina-bhava. He preferred a simple life of solitude.

From Faridpur district school he went to study at Ranchi school and finally went to Pabna district school (Bangladesh), where he studied up to the entrance examination standard. During this period, Jagadvandhu went to see open air drama performances 's depicting the pastimes of Prahlada and Dhruva. While watching the play he became so engrossed that he became completely oblivious to his surroundings. He spent long hours in udasina bhava at Kalikadamvatala and at the temple of goddess Jayakali.

At that time symptoms of svattika-vikara became evident in him, particularly during his participation in Harinama kirtana. Through his preaching and Harinama he reformed many persons of bad character. Yet a group of people attacked him viciously and even tortured him. On the other hand, many respected people, being attracted by Jagadvandhu's spirited personality and bhava- vesa, began to join him as his followers.

From Pabna Jagadbandhu went to Vrndavana and then returned via Calcutta to Brahmkanda in Faridpur.

Sometimes he wore a necklace of rosary using a wire of gold and at other times he would wear a Tulasi-mala. He wore a pair of rubber sandals and kept his body fully covered in public.

He founded a kirtana-sampradaya in Brahmkanda. Later he went to Navadvipa with his devotees where they performed kirtana recitals using verses from Padavali composed by himself.

After the Sriangana of Bakcara was constructed in 1889 AD. Jagadvandhu stayed there for sometime and delivered many people. While at Brahmkanda, Jagadbandhu organized a nagara sankirtana every year in which devotees of seven sampradaya's would participate to the accompaniment of fourteen madalas (a kind of instrument played by Santhas). There would also be regular kirtana

procession through the village throughout the day and night. When Goalchamat angana was established in Faridpur in 1899 AD., Jagadvandhu's miraculous power and Harinama performance inspired people of all communities, regardless of caste or creed. In fact he named a low-caste sardar named Rajani Bagdi as "Haridasa Pasa (mahanta)" and his group became a Mahanta sampradaya. With the help of this group even people of wild tribes living in Jessore and Khulna (Bangladesh) were converted into devotees.

In Calcutta he uplifted the people of the low caste Doma community living near Chasadhopapada and Ramabagana areas and gave them the right to participate in Harinama kirtana. Pratapa Bhaumika, Ramesa Cakravarti, Radhika Gupta, Atula Campati, Jayanitai (Devena Cakravarti), Taraka Genguli of Koaghat, Dr. Usha Majumdar and Navadvipa dasa were the foremost amongst his devotees.

In his lifetime Jagadbandhu practiced the most difficult sadhana. Sometimes he toured several places within the country and abroad while totally abstaining from speech (mauni). He lived at Goalchamat for 16 years; from 1902 to 1918 AD. He also lived for a considerable time at a place which was totally devoid of sunlight and observed mauna.

He passed away on the first day of Asvina (Oct-Nov) in 1931 AD.

Books composed by Jagadbandhu are as follows:

1. Candrapata
2. Harikatha
3. Srimati-Sankirtana
4. Sri Sri Namasankirtana
5. Vividha Sangita
6. Padavali
7. Trikalagrantha

24. JAGAI:

(Caitanya sakha) His real name was Jagannatha. He was Jaya, a

Vaikuntha-parsada, in his past incarnation.

Subhananda Raya, a kulina brahmana, was a Zemindar of Navadvipa. He had two sons; the eldest was named Raghunatha Raya and the younger one was Janardana Raya. Jagai was the son of Raghunatha and Janardana's son was named Madhai. The cousin brothers, Jagai and Madhai, had a house in Navadvipa and worked as kotwals under the Muslim ruler. Jagai and Madhai led a very sinful life. They not only consumed wine and meat, but also committed acts of theft, and even forcibly enjoyed other mens wives.

During the famous Sankirtana-lila of Navadvipa led by Lord Gauranga, Jagai and Madhai were approached by Nityananda Prabhu and requested to chant the holy name. Madhai became so angry that he hit Nityananda Prabhu on the head with a broken pitcher. However, by the grace of the ever merciful Nityananda Prabhu, Jagai and Madhai became great devotees of Lord Gauranga.

J. 25. JAGAI LEKHAKA:

For details see Jayananda's Caitanyamangala p.47.

J. 26. JAGAJIVANA MISRA:

He belonged to the family of Paramananda Misra, the elder brother of Jagannatha Misra, Lord Caitanya's father.

Jagajivana's book entitled Manoh-Santosani is a translation of Pradyumna Misra's Sri Krsnacaitanyadayavali.

J. 27. JAGADANANDA:

He was a padakarta. Some of his compositions have been included in Padyavali (Visvakos Vol. VI p.554).

J. 28. JAGAMOHANA:

He was a padakarta. Two padas composed by Jagamohana have been included in Padakalpataru.

J. 29. JAGANMOHINI:

Also known as "Tukka", Jaganmohini was the daughter of Prataparudradeva. It is said (GVA) that Raja Krsnadeva Raya of Vijaya-nagara attacked the estates of Prataparudra several times and forcefully took possession of some parts of Prataparudra's estate. Later Prataparudra made a treaty giving his daughter, Jaganmohini, in marriage to Krsnadeva along with the occupied territory as a dowry.

On account of the ill-behavior of Krsnadeva, she left her husband's residence and went to live quietly at another place called Kamvam. Jaganmohini composed five slokas in Sanskrit entitled Tukka-Panchakam.

J. 30. JAGANMOHANI SAMPRADAYA:

During the time when Bengal was under the occupation of Muslim rulers, one Ramakrsna Gosvami is said to have founded this sampradaya in the eastern part of Bengal (Bangladesh). However, according to some members of this sampradaya, Jaganmohana Gosvami established the custom of worship followed by the devotees of this sampradaya long before the arrival of Ramakrsna. Thus the sampradaya derived its name. It is said (Visvakos) that Jaganmohana accepted bheka under the guidance of an Odiya Vaisnava of the Ramanandi sect. The disciple-line of Jaganmohana is as follows:

Jaganmohana Gosvami
|
Govinda Gosvami
|
Santa Gosvami
|
Ramakrsna Gosvami

Admittedly, this sampradaya-cult received greater impetus during Ramakrsna's period. Approximately five thousand devotees are members of this sampradaya. There are several Akhras affiliated to this sampradaya and the chief of these is called "Mahnata".

Disciples, upon fulfillment of their respective objectives, give contributions. These funds are used for the routine maintenance and other expenses of the Akhras.

The devotees of this cult, worship only "Nirguna" and not any god or goddess. To them, the guru is the personality of Godhead and the rescuer. At the time of diksa, they utter the words "Guru-satya", accepting the guru as God incarnate. They then receive Brahmanama and perform their prayers accordingly. There are books related to this sampradaya. They recite some dharma-sangita during rituals, which are called Nirvana-sangita. One such sangita is quoted below verbatim:

Sadhure bhai, Purnabrahma Guru kemana bhave pai;
Chadiya sakala maya, Prabhura paday lao chaya;
Antakalay ara laksa nai.

The members of this sampradaya, like others, are partly grihis and partly udasinas, however, grihi's constitute the majority. (Visvakos Vol. VI p.603-604)

31. JAGANNATHA (JAGANNATHA DVIJA CAKRAVARTI / MAMU THAKURA:

A resident of Magadoba village in the district of Faridpur (Bangladesh), Jagannatha Cakravarti was the nephew of Nilambara Cakravarti. He was Kalabhasini in his past incarnation. Jagannatha was popularly known as Mamu Thakura. After the demise of Gadadhara pandita, Mamu Thakura became the priest of the temple of Tota-Gopinatha in Jagannatha Puri. (CC. 1.12.80; Gauraganoddesadipika 196,205)

32. JAGANNATHA:

A brahmana belonging to Nityananda-sakha, Jagannatha was the second son of Kansari Misra and an uncle of Jahnava mata, wife of Nityananda Prabhu. (CC. 1.11.48)

33. JAGANNATHA:

He was a disciple of Syamananda Prabhu. His Sripata was at Gopiballavapur. (Premavilasa 2)

34. JAGANNATHA:

This Jagannatha was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.160)

35. JAGANNATHA:

He was Taraka in his past incarnation. (Gauraganoddesadipika 158)

36. JAGANNATHA:

A resident of Orissa, he was the son of Kanhai Khuntia, a sevait of Lord Jagannatha-Puri.

37. JAGANNATHA ACARYA:

(Caitanya-sakha) He was an extremely beloved servant of Lord Caitanya. When commanded by the Lord, Jagannatha went away to live on the bank of the Ganges (CC. 1.10.108). He was Gopipriya Durvasa in his past incarnation (Gauraganoddesadipika 111).

38. JAGANNATHA ACARYA:

A vaidika class brahmaṇa, he was initially an antagonist of Narottama Thakura, because the latter, despite being a sudra by caste, would give dikṣa to upper class brahmaṇas. However, in due course, by the grace of Bhagavati devi, Jagannatha took refuge at the lotus feet of Narottama Thakura. (Narottamavilasa 10)

39. JAGANNATHA CAKRAVARTI:

He was a disciple of Visvanatha Cakravarti and father of Narahari Cakravarti. His Sripata was at Rayanpura on the bank of the Bhagirathi in the district of Mursidavad.

40. JAGANNATHA DASA (SRI GALIMA):

An Odiya brahmana, Jagannatha belonged to Caitanya-sakha. BBM states that this Jagannatha has been mentioned as Sri Galima in Odiya Caritamrta. However, according to CC. 1.10.112 Sri Galima was the sixty-ninth branch and Jagannatha dasa was the seventieth branch of the original tree.

41. JAGANNATHA DASA (KASTHAKATA) :

He belonged to Gadadhara Pandita-sakha. Jagannatha dasa was a resident of Vikramapura, near Dacca (Bangladesh). His birthplace was the village of Kasthakata or Kathadiya. His descendants now reside in the villages known as Adiyala, Kamarapada, and Paikpada. He established a temple of Yasomadhava. The worshipers in this temple are the gosvamis of Adiyala. In his past incarnation he was Tilakini, one of the sixty-four sakhis, and an assistant of Citradevi. The following is a list of his descendants: Ramanrsimha, Ramagopala, Ramacandra, Sanatana, Muktarama, Gopinatha, Goloka, Harimohana Siromani, Rakhalaraja, Madhava, and Laksmikanta. The Sakhanirnaya mentions that Jagannatha dasa preached the Hare Krsna Movement through out the state of Tripura. (CC. 1.12.84)

42. JAGANNATHA DASA:

He belonged to Nityananda-sakha. His real name was Pathara Hajanga. See also "Pathara Hajanga."

43. JAGANNATHA DASA:

He was a padakarta. Nine padas composed by Jagannatha dasa have been included in Padakalpataru. Eleven other padas composed by him have also been found in an unpublished book entitled Padaratnavali wherein the Suvala-milana, Naukavilasa, and other types of padas can be found. He was also a renowned musician (Vaisnava-vandana).

44. JAGANNATHA DASA (Ativadi Jagannatha dasa) :

A brahman by caste, Jagannatha was born on the sukla-astami tithi

of Bhadra masa (Aug-Sept) at Kapilesvara in Puri district. His parents were Bhagavan Panda and Parvati devi. He translated Srimad Bhagavatam in navaksara chhanda (special prosodical style), which included some adverse comments on bhakti-tattva. Lord Caitanya was unhappy about such comments and said to Jagannatha, "You seem to consider yourself superior to the munis because you have criticized their views in your writing."

From that time Jagannatha came to be known as Ativadi Jagannatha and his disciples identify themselves as devotees of the Ativadi sampradaya. Jagannatha passed away at the age of sixty years. The books entitled Brahmanda-bhugola, Premasadhana, and Dutivodha are said to have been compiled by Jagannatha.

45. JAGANNATHA DASA (Odiya) :

A resident of Orissa, Jagannatha was a kirtaniya of Lord Jagannatha-Puri. He wrote a book entitled Rasojjala (Vaisnava-vandana).

46. JAGANNATHA DASA:

Jagannatha was a poet, his residence was in the village of Gilabadi in the district of Maldaha. He wrote a book entitled Bhaktacaritamrta in four volumes using the book Bhaktamala as his source of information.

47. JAGANATHADASA BABAJI (Siddha) :

Jagannatha dasa was a disciple of Jagadananda Gosvami of Srngarabata in Vrndavana (belonging to Purunia Pata of Bankura district) and the bheka-chela of Siddha Krsnadasa baba, a resident of Govardhana. According to Biharidas Vrajavasi baba, Jagannatha dasa was the bheka-chela of Siddha Madhusudana dasa baba, a resident of Suryakunda.

Jagannatha dasa was very austere; he never hesitated to fast without taking any water for three days at a stretch. He used sit up the entire night chanting the holy name and at early dawn finish his ablutions. In the morning he took prasada of curd and flat rice. His disciple, Biharidas Vrajavasi, use to carry

Jagannatha dasa in a basket to wherever he desired to go. Once, while traveling in his basket, a devotee offered a rupee to Jagannatha dasa and Biharidasa picked it up as directed. After traveling another two or three miles Jagannatha dasa wanted to return to the site which they had passed earlier. Upon returning Jagannatha dasa called the disciple who had given the money and said, "My child! please take back your money. I hear that you have plenty of money; I couldn't bear with the bite of one rupee, I wonder how you manage to swallow the bite of so much money?" Saying this Jagannatha returned the rupee.

The following is a list of disciples of Siddha Jagannatha dasa baba:

1. Biharidasa babaji
2. Bhagavata dasa babaji
3. Gaurahari dasa babaji
4. Ramahari dasa babaji
5. Ramadasa babaji
6. Nityananda dasa babaji, a resident of Varsana
7. Harekrishna dasa babaji, a resident of Kadamakhandi.

At the initiative of Biharidasa, the residents of Suryakunda jointly constructed a concrete room and a temple for the accommodation of Siddha baba. Siddha baba then asked Bihari dasa to locate a Deity to install there. Biharidasa personally approached a weaver-caste Zemindar to help him in this regard. The Zemindar thus arranged to bring Deities of Gaura-Nitai from Dainhata and gave them to Biharidasa. Carrying the Deities by boat Biharidasa went to Calcutta where he gathered bhiksa from the following sources: Srinatha Raya of Hatkhola gave Rs. 500, the members of the Laha family gave Rs. 1,500, Haridas baba of Kumartuli gave Rs. 2,000, and collecting another Rs. 1,000 from other sources Biharidasa finally reached Suryakunda with the Deities. Nitai-Gaura looked so beautiful when They were installed that it appeared as if They were made of gold. On the occasion of the installation ceremony a sum of Rs. 3,000 was spent to feed the Vaisnavas of Suryakunda and Radhakunda.

One day a band of dacoits approached Siddha baba with the motive

of stealing the Deities which they thought were made of gold. Siddha baba told them that he possessed nothing and they might look into the temple for booty. The dacoits broke open the temple door and quickly gathered up everything they could find, including the Deities. However, in rushing to make their escape they stumbled on the door step and dropped the Deities. Seeing that the sun had risen outside the dacoits left the Deities and rushed off with the rest of the booty. After this incident Siddha baba asked Biharidasa to arrange for the Deities to be cared for by someone else. Biharidasa carried the Deities to Vrndavana where he handed Them over, along with Rs. 2,000, to Mother-Gosvamini, a resident of Gayespur in the district of Maldaha. At present these Deities are residing at Dhopapada in Gopalbag and are known as "Sonara Gaura".

Sometime later Siddha baba again asked Biharidasa to locate another Deity for him. Biharidasa found a Deity of the six-armed Lord Caitanya which had been kept hidden in a bag of cattle-feed. This Deity belonged to Dinu Bahaji, a Manipuri Vaisnava residing in Mathura near Radhakunda. Biharidasa brought the Deity to Vrndavana where he cleansed and decorated Him, then carried the Deity, along with all items for worship, to Suryakunda. For ten years thereafter Siddha baba worshiped this Deity until one day he said, "Bihari, please put this Deity in the care of someone else in Vrndavana. I would like to go to Navadvipa. Let my body be offered at the lotus feet of Lord Gauranga." Biharidasa brought the Deity to Vrndavana and after receiving a donation of Rs. 25 from Mother-Gosvamini of Gayespur handed over the Deity as well as the money to Narottama dasaji, the head of the Gopalaguru matha. At present this Deity is being served at the lane of Nidhuvana.

Carrying Siddha baba on his shoulders from Suryakunda, Biharidasa reached the Mathura railway junction and from there left for Navadvipa without buying tickets. On the way no one questioned them. When they got down at the Memari railway station near Burdwan, a European gentleman escorted them safely through the check post. From there Siddha baba went to the akhda of Nepal Babu. After taking some rest they continued their journey until reaching the residence of Siddha Bhagavan dasa babaji at

Amvika kalna. Upon meeting Jagannatha dasa, Siddha Bhagavan dasa said, "Oh! my dear friend has come, Visnudasa please arrange for their seva." The two friends hugged each other rolling on the floor. They remained in embrace from 10 A.M. to 11 P.M.

Visnudasa and Biharidasa stood by helplessly, not knowing what to do. Biharidasa explained to Visnudasa that they had not eaten eat for the last three days. Biharidasa then threw his arms around Jagannatha dasa and began massaging his chest. Shortly afterwards Jagannatha dasa inquired if Bihari dasa whether he had eaten or not. Bihari explained that although it was about 11 P.M. he could not eat as the other two had not taken prasada yet. Jagannatha replied, "My foolish child, it's merely evening now". He then got up, partook of prasada and went to take rest.

Jagannatha dasa stayed there for about eleven days then left for Navadvipa. Along the way Bihari dasa asked Jagannatha dasa whether they were going to stay at Bada Akhda in Navadvipa. Jagannatha, however, refused to stay at any akhda. He preferred to settle beneath a tree where now the bhajan kutir of Bihari dasa stands. Later Bihari dasa bought ten cottahs of land from Madhava Datta for Rs. 40. That plot had a huge ditch in it which Bihari filled up by carrying earth from the Ganges at night after Jagannatha dasa went to bed. Sometime later Kedaranatha Datta Bhaktivinoda arrived there and both he and Bihari dasa sought bhiksa from Nafar Pal Chowdhury of Mahesaganj and raised two shades. Awhile later, with the approval of Jagannath

a dasa, Rajarshi Banamali Raya Bahadur built three small rooms and fenced them in with a surrounding wall. The aged Manamohini dasi, a resident of Kaigram, arranged to dig a well. Jagannatha dasa lived here for 32 years until his death at the age of 147 years. (For further details see GVJ PP. 114-125)

48.JAGANNATHA DASA BABAJI: (Varsana)

He was born in Burdwan. As a youth he went to Vraja and embraced vairagya, living in a kutir on the bank of Bhanukunda. He subsisted on whatever madhukari he collected. With the help of his disciples, he collected herbs, ginger, old tamarind, jaggery and rice for the use of aiding ailing Vaisnava's. Sometimes he cooked food to serve those devotees who were in need. At one time there was a famine in Vraja and madhukari became difficult. Jagannatha thought that it would be sensible to move elsewhere since the Vrajavasi's were having difficult times and he did not want to inconvenience them any further. Reasoning in this way he was about to leave the village carrying his belongings with him, when a young Vraja girl appeared before him and asked, "Jagannatha dasa! where are you going?" The reply was, "How to say where to go?" The girl again asked, "Why?" Jagannatha said, "Something has to be fed to the stomach and now it is difficult to obtain madhukari in Vraja." The girl answered back, "Why, what is wrong with madhukari? Did you visit my home? Your share of madhukari is kept in store there. Go now and fetch it. You need not go anywhere else." Jagannatha dasa was feeling reluctant to leave Vraja, but felt forced by circumstance to do so. But now he hesitated and decided to check the truth of the girl's statement. He set his belongings down and proceeded, while chanting the holy name, to the door of that Vrajavasi's home. The Vrajavasi asked Jagannatha dasa, "Revered father, is this an hour for madhukari?" Jagannatha dasa replied, "Your dear daughter informed me that madhukari was stored for me in the ceiling of your room. The Vrajavasi of Varsana went inside and asked his wife if capatis had been kept for Jagannatha dasa. His wife knew nothing about it but when she looked in the ceiling they were astonished to find capatis kept there. At that time their daughter was away in her father in-laws house. The Vrajavasi, however, did not disclose this information to Jagannatha dasa and handed over the capatis, requesting Jagannatha dasa to collect capatis daily from their house. From then on Jagannatha dasa daily collected capatis from this house

and after his death, his bheka-disciple Pranakrsnadasa continued to collect capatis from the same house. This Vrajavasi was a trader by caste and his family descendants are well known by the name "Vanakhandi", they are the wealthiest family in Varsana.

Once Jagannatha dasa's younger brother came to visit from Burdwan. Jagannatha welcomed his younger brother and offered him thick capatis collected from the house of the Vrajavasi. As they ate together the younger brother said: "Revered brother, do you remember the delicious sweet called sitabhoga of Burdwan? Look what rubbish we are eating now?" Jagannatha dasa replied, "My brother, I am a pauper for one hour and a king for twenty-three hours."

49.JAGANNATHA GHOSH:

A devotee of Lord Caitanya, Jagannatha was the third brother of the famous Vasudeva Ghosh. Jagannatha did not leave any descendants.

50.JAGANNATHA GAJAPATI NARAYANA DEVA:

There are wide spread Zemindary estates called Kimedi in the district of Ganjam in south India. This estate is divided into three parts, namely; Parlakimedi, Peddakimedi and Cinnakimedi. The Zemindars of these three state claim their origin from one and the same family, declaring themselves as descendants of the royal family known as Kesari-vamsa. According to the documents available with the Zemindar of Parlakimedi, the genealogical table is described as follow:

PERIOD	NAME OF RULER
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1227-1245	Kapiladeva
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1245-1265	Narasimhadева (First)
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1265-1290	Madanadeva
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1290-1309	Narayanadeva
-----------	--------------

1309-1317	Anandadeva
-----------	------------

1317-1325	Anantarudradeva
-----------	-----------------

1325-1367	Jayarudradeva
-----------	---------------

1367-1392 Laksminarasimhabhanudeva
1392-1423 Madhukarnadeva
1423-1457 Mritunjayabhanudeva
1457-1494 Madhavamadanasundarabhanudeva
1494-1527 Candrvetala Bhanudeva
1527-1566 Suvarnalinga Bhanudeva
1566-1590 Sivalinganarayana deva
1590-1630 Savarnakesarinarayana deva
1630-1656 Mukundarudranarayana deva
1674-1686 Ananta Padmanabhadeva
1686-1702 Sarvajnya Jagannathanarayana deva
1702-1729 Narasimhadева (second)
1729-1748 Veera Padmanavanarayana deva
1748-1766 Veera Prataparudranarayana deva (had
only an adopted son)
1766-1806 Jagannathanarayana deva
1806-1839 Gauracandra Gajapatinarayana deva
1839-1843 Purusottama Gajapatinaryana deva
1843-1850 Jagannatha Gajapatinarayana deva
1850- Veera Prataparudra Gajapatinarayana deva
(Visvakos Vol. VI, p. 598)

51. JAGANNATHA KARA:

A kayastha by caste, Jagannatha belonged to Advaita-sakha (CC. 1.12.60; Namamrtasamudra 174).

52. JAGANNATHA MAHATI:

A resident of Orissa, Jagannatha was a beloved devotee of Lord Caitanya. According to Namamrtasamudra 171, Lord Caitanya regularly offered His obeisances to Jagannatha on the day of Nandotsava, knowing that Jagannatha was Vrajesvari in his past incarnation.

53. JAGANNATHA MISRA (PURANDARA):

He was the father of Lord Caitanya. Jagannatha Misra was the fifth son of Upendra Misra and one of the grandsons of Madhu

Misra (Premavilasa 24). He was Sri Nanda in Vrajalila. Jagannatha Misra was the embodiment of Sarvavasudeva-tattva or Sarvasu ddha-tattva. (See also CBh. 1.2.136-138; 1.3.6-42; 1.4.54-59; 1.5.3-15; 1.5.16-121; 1.6.2-3; 1.6.56-135; 1.7.74-88; 1.7.120-196; 1.8.8-23; 1.8.28-303; 2.22.65-72; CC. 1.13.80-118; 1.14.9-94; 1.15.23; CBh. 1.92-108; 1.8.109)

54.JAGANNATHA MISRA:

He was the son of Madhava Misra. His other name was Vaninatha (Premavilasa 20).

55.JAGANNATHA MISRA:

He was the teacher of Rasikananda prabhu (Rasikamangala Purva 9.49).

56.JAGANNATHA PANDITA:

A brahmana by caste, Jagannatha belonged to Caitanya-sakha. He was Durvasa in his past incarnation. (Vaisnava-vandana by Daivakinanadana 169)

57.JAGANNATHA PADICHA:

He was a devotee of Lord Gauranga.

58.JAGANNATHA PATHAKA:

The son of Devanava, Jagannatha wrote a tika of the book entitled Svabhavarthadipika based on the Visnupurana. (Visvakos, Vol. VI, p.601)

59.JAGANNATHA PATTANAYAKA:

He was the elder brother of Rasikananda prabhu (Rasikamangala Daksina 6.19).

60.JAGANNATHA SASTRI:

He composed a book of verses entitled Vrajesvari (Visvakos Vol. VI p.602)

61.JAGANNATHA SENA:

A close associate of Lord Caitanya, Jagannatha was Kamala-sakhi in his past incarnation (Gauraganoddesadipika 194, 200).

62.JAGANNATHA THANESVARI:

He was a parsada of Lord Caitanya. Due to the sanskara's performed in his previous birth, he was fortunate enough to witness Sri Bhagavan's prakasaman-rupa for three days during his grastha life. Later he became a disciple of Lord Caitanya, who ad

dressed him as Krsnadasa. It is said in Bhaktamala p. 596, that during Lord Caitanya's visit to Kuruksetra He stayed at Jagannatha's house at Thanesvara for three days. A gadi in memory of Lord Caitanya still exists at Thanesvara.

63.JAGANNATHA RAYA:

He was a disciple of Narottama Thakura. (Narottamavilasa 12)

64.JAGANNATHA TIRTHA:

He belonged to Caitanya-sakha (CC. 1.10.114). He was Jayanteya, one of the nine Yogindras, in his past incarnation.
(Gauraganoddesadipika 98-100)

65.JAGATA SIMHA:

He translated Gita-Govinda (Coochvihar Darbara manuscript no. 26).

66.JAGATESVARA:

A resident of Hariharapura in the district of Midnapur, Jagatesvara was a disciple of Syamananda prabhu.

67.JAGU:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.123)

68.JAHNAVA DEVI (MATA) :

One of the six sons of Kansari Misra, Suryadasa, resided at Salagrama in the district of Nadia. Suryadasa was awarded the title of "Sarakhala" by the king of Gauda, under whom he worked as an accountant. Jahnava devi was one of the two daughters of Sarakhala Suryadasa pandita. Vasudha was the elder of the two daughters. Both Vasudha and Jahnava were given in marriage to Nityananda Prabhu. While Vasudha had a daughter named Ganga devi, and a son named Veeracandra, Jahnava devi had no issue. Jahnava devi was Revati and Anangamanjari in Purva-lila (Gauraganoddesadipika 65, 66).

While still alive, Jahnava devi had a deity of herself made, which she placed on the left side of the Gopinatha Deity. This made Pyariji very unhappy. However, the Maharaja of Jaipura brought about a compromise between the two. Consequently, the deity of Jahnava devi continued to remain on the left side of Gopinatha (Bhaktamala 3).

Important events of Jahnava devi's life may be found in the following places: Bhaktiratnakara 10.369; 11.298; 11.362-396; 11.397-659; 11.660-786; 13.249-257; 13.268-280; Premavilasa 19, 24; See also Nityanandasakti Ma Jahnava by Namai Cand gosvami.

69.JAHNAVA DEVI:

She was the wife of Purusottama dasa, who was the son of Sadasiwa Kaviraja. Her son was named Kanu Thakura. (See also "Kanurama dasa")

70.JAHNAVA DEVI:

She was the mother of Kasinatha pandita. She went to meet Lord Caitanya at Jagannatha Puri and returned with her son Kasinatha.

(See under "Kasinatha")

71.JALADHARA PANDITA:

A vaidika brahmana, Jaladhara had five sons; Nalina, Srivasa, Srirama, Sripati and Srikanta. Originally from Srihatta, Jaladhara and his family later settled at Navadvipa. Nalina pandita was the maternal grandfather of the famous Vrndavanadasa Thakura, the author of Caitanya Bhagavata (Premavilasa 24).

72.JALESVARA:

He was the son of Vasudeva Sarvabhauma. Jalesvara married the daughter of Sudhakara and granddaughter of Kamadeva pandita (the famous kulin of vahinipati Khadadaha mel.) Jalesvara compiled the book Savdalokoddyota (Kasi Sarasvatibhavana manuscript no. 358). His title was Mahapatra. It is quite likely that Jalesvara was foremost among those who wrote tika of Aloka in Bengali, Paksadhara Misra was the author of the original book (Bangey Navyanyayacarca p. 43).

73.JALIA:

He belonged to the fishermen tribe of Orissa. This Jalia was the fortunate person who rescued Lord Caitanya, when He had plunged into the sea, mistaking it to be the Jamuna (CC. 3.18.31,38,44,46,52,53,54,64,69,71,72).

74.JANAKI:

A pandita, Janaki lived under the shelter of Bhimasri kara of Dharendra in the district of Midnapur. (Rasikamangala Daksina 5.27)

75.JANAKINATHA:

A brahmana by caste, Janakinatha belonged to Caitanya-sakha (CC. 1.10.114)

76.JANAKIVALLABHA CAUDHURI:

He was a disciple of Narottama Thakura. (Premavilasa 20)

77.JANAKI VISVASA:

He was a disciple of Gatigovinda (Karnananda 2).

78.JANAKIRAMA DASA:

A karan by caste and a resident of Vanavisnupura in the district of Bankura, Janakirama was a disciple of Srinivasa Acarya. His surname was Visvas. His father was Karunakara dasa, alias Majumdar. He had a brother named Prasada dasa. Janakirama and Prasada, both had excellent hand-writing and did most of the manuscript work for Srinivasa Acarya (Karnananda 1).

79.JANAMEJAYA MITRA:

He was the father of Raja Rajendralala Mitra. Several padas composed by him have been included within Sankarsanabhanita. He published his own composition in a book entitled Sangitarasarnava in 1860 AD., wherein some padavali composed by his grandfather, Pitamvara Mitra, have been included.

80.JANANANDA CAUDHURI:

A resident of Srikhanda in the district of Burdwan, Janananda belonged to the sakha of Raghunandana Thakura. His father's name was Cakrapani.

81.JANARDANA:

A resident of Orissa, Janardana was a great devotee and a permanent sevaka of Lord Jagannatha in Puri. Sarvabhauma Bhattacharya introduced Janardana to Lord Caitanya when the Lord returned after His pilgrimage of South India (CC. 2.10.41).

82.JANARDANA DASA:

He belonged to the sakha of Advaita Prabhu (CC. 1.12.60).

83.JANARDANA DASA RAYA:

He was a kulina brahmana and a resident of Navadvipa. His father was Subhananda Raya, and his brother was Raghunatha. The famous devotees Jagai and Madhai were the sons of Janardana and Raghunatha respectively.

84.JANARDANA MISRA:

He was a sevaka of Lord Jagannatha in Puri (CC. 2.10.41).

85.JANARDANA MISRA:

He was the sixth son of Upendra Misra, the grandfather of Lord Caitanya (CC. 1.3.58).

86.JANARDANA VIPRA:

A resident of Olamba village in Punjab, Janardana received diksa from Krsnadasa of Gunjamali and later became the mahanta of the Gadi of that place. Afterwards he initiated his younger brother, Syamaji, and after handing over the charge of the Gadi to him, Janardana went on pilgrimage to Sindhu and other places to propagate namaprema (Bhaktamala 21.6).

87.JANU RAYA:

He was a disciple of Advaita Prabhu's wife Sita devi. Janu Raya is mentioned in the Sitacaritra by Lokanatha dasa (Bangabhava O Sahitya).

88.JANGLIPRIYADASI (JANGLI) :

She was a disciple as well as an attendant of Sita devi, wife of Advaita Prabhu (Premavilasa 24). In course of time, Janglidasi attained great miraculous power. Once Jangli was worshiping Lord Krsna within a dense forest infested with tigers and bears. The Badsaha of Gaudadesa happened to come across her in the

course of his "sikara" rounds and being overwhelmed by her beauty he attempted to seduce her. Suddenly he realized that Janglipriya was not a woman but a man. To satisfy his curiosity he asked, "Are you a purusa or a nari?" Jangli said, "Women see me as a female and men see me as a male." In order to verify the truth, Badsaha sent one of his female attendants, who came back after meeting Janglipriya and confirmed that she was a female. Immediately afterwards the Badsaha sent a male attendant who returned to confirm that Jangli was a man. Badsaha then realized his foolishness and went back to Janglipriya to beg for her pardon. Janglipriya forgave the

Badsaha and showered her mercy upon him. In token of his respect, the Badsaha constructed a house there and offered it to Janglipriyadasi. The place later came to be known as "Janglitota". (Premavilasa 24)

However, the book entitled Sitacaritra by Lokanatha dasa and CCU. state that Janglipriya was not a woman. Jangli was a resident of Hariharapura near Santipura and his real name was Jagnevara Cakravarti (alias Rajakumara). After receiving diksa from Sita devi, he came to be known as Janglipriya, because he did his sadhana at a place called Jangli-tota in the district of Maldaha. Nandarama, who was a disciple of Janglipriya, was also known as Haripriya and was the author of the book entitled Kr snamisra Caritra. According to Gauraganoddesadipika 89, Janglipriya was Vajaya-sakhi in his past incarnation (Buchanon Hamilton's Purnea report, p. 273; and Uttara radhiya kayastha kanda, Vol. III, p.185-187).

89.JAYADEVA:

He was born at Kenduvilva (presently Kenduli) village in the district of Birbhum around the 11th century. According to Vanamali dasa, the author of Jayadevacaritra, and a disciple of Srinivasa Acarya, Jayadeva was alive in the 15th century. It would

therefore, seem that the author was not aware of the contemporary historical events during Jayadeva's lifetime. It is recorded (Ancient manuscript of Gita Govinda) that Jayadeva was a court pandita during the reign of Raja Laksmana Sena of Gauda.

Evidently, Jayadeva was of a much earlier period.

Alamkarasekhara, which was written at the command of Raja Manikyacandra, the last ruler of Gauda before the Muslims conquered Delhi, mentions that Jayadeva was a court poet of the Raja of Utkaladesa.

Bhaktimahatmya in sanskrit and also Bhaktamala provide information on Jayadeva as follows: At an early age Jayadeva embraced vairagya and migrated to Purusottama ksetra, where he lived by offering seva to Purusottama. Lord Jagannatha was pleased by

Jayadeva's bhakti-bhava. The ruler of Orissa was also extremely fond of him. Jayadeva gave diksa to some of his disciples there.

A certain brahmana, who had no issue, worshiped Lord Jagannatha and was blessed with a daughter. After the daughter, who was named Padmavati, grew up, the brahmana took her to Purusottama and offered her to the Lord. The brahmana then received a command from the Lord: "One of my sevaka named Jayadeva has renounced home and has dedicated himself to My service. Go and offer your daughter to him." The brahmana went to Jayadeva's place along with Padmavati and after explaining the command of Lord Purusottama requested Jayadeva to accept Padmavati as his wife. Although Jayadeva refused to marry her, the brahmana left Padmavati with Jayadeva and returned home. Jayadeva was very embarrassed and asked Padmavati, "Where do you wish to go? Come with me and I shall take you there, because you cannot stay here." With a pathetic voice the girl answered, "At the command of Lord Jagannatha my father has offered me to you, you are my husband, my life. Even if you forsake me, I shall not leave you but serve at your feet to the best of my ability." Jayadeva had no other alternative but to marry Padmavati and become a householder again. He then installed a Deity of Narayana in the house.

With the passage of time Jayadeva's attachment for Krsna increased and while floating on the waves of Krsna-prema he composed the book of verses entitled Gitagovinda. While Jayadeva was writing this book he had described various rasa's and bhava's

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ithin his writings yet it still lacked the touch of khandita-madhura-rasa. However, at one point he did not have the courage to depict Lord Krsna, the Jagatpati, Paramapurusa, touching the feet of Radhika, the Prakriti. One day, while Jayadeva had gone out for his routine bath in the sea, Lord Jagannatha Himself, taking the form of Jayadeva, came into the room and wrote down the verse "Dehipadapallavamudaram" in Jayadeva's manuscript book. Padmavati, who was surprised to see Jayadeva (Lord Jagannatha) had returned so quickly from taking his bath, said, "What is the matter? You just left a few minutes ago, why have you returned so soon?" Lord Krsna, in the guise of Jayadeva said, "While on my way to the sea, a thought occurred to me, I didn't want to forget it so I came back to note it down." Soon after Lord Krsna had disappeared, Jayadeva returned from his bath. Padmavati was shocked to see Jayadeva return again so quickly and in her confusion said, "You went for your bath and soon

came back to write something down in your book and left again just a few minutes ago. How could you finish your bath within such a short time and return home? I would like to know who was that person who came here to write something down in your book and who are you actually?" Jayadeva, understanding the significance of the incident narrated by Padmavati, at once went inside and quickly opened the book and the divine writing revealed the presence of his Lord Krsna. He felt such ecstasy of love that tears rolled down over his chest. He then called his wife and said, You are the most fortunate person because you have attained the goal of your birth. You had the darsana of Lord Krsna, and I am such a fallen soul that I have been deprived of the darsana of His manifested Self."

The fame of Gitagovinda spread far and wide. Bhaktas and Bhavukuas, all became overjoyed to hear the song recitals from Gitagovinda. It is said (Visvakos), that one day a woman gardener was singing verses from Gitagovinda while seated in her garden,

when Lord Jagannatha, charmed by the music, arrived there to listen to it. As a result the Lord's body was covered with dirt

and thorns. When Utkalaraja went into the temple he noticed the marks of dirt etc. on the Deity of Lord Jagannatha and immediately called for an explanation from the attendants. The Lord explained the episode of His going to the garden to hear the music of the malini. The Raja at once sent his men to bring the malini before him. The Raja then listened to the musical verses of Gitagovinda rendered by her. The descendants of this malini recite verses from Gitagovinda regularly in the temple of Lord Jagannatha-Puri even today.

Greatly appreciating Jayadeva's work, the Utkalaraja wrote a book himself under the same title and offered it at the lotus feet of Lord Jagannatha. However, Lord Purusottama picked up the book written by the Raja and threw it away, leaving Jayadeva's Gitagovinda as it is. The incident hurt the Raja so deeply that he decided to jump into the sea and commit suicide. However, Lord Jagannatha appeared on the scene and prevented him from doing so. The Lord pacified the Raja, assuring him that 12 lokas composed by the Raja would be included at the beginning of the book Gitagovinda written by Jayadeva. Since then, verses from Gitagovinda are recited daily at the temple of Lord Jagannatha-Puri.

Radhamadhava always took great care of His Jayadeva. It is recorded in Bhaktamala that once Jayadeva was repairing the roof of his cottage during a hot summer afternoon. Lord Hari took pity upon him and to minimized the sufferings of His devotee Jayadeva, The Lord Himself began to drill holes in the covering sheets and pass them to Jayadeva, who was happily thinking that it was his wife Padmavati helping him. However, when he came down after finishing the job he did not find anyone there. Jayadeva realized that he must have been helped by his ever merciful Lord Hari and thus he offered humble prayers to the Lord with renewed devotion. On another occasion Radhamadhava, in the guise of Jayadeva, partook of rice bhoga prepared by Padmavati.

Once Jayadeva set out for raising funds for seva and utsava of Radhamadhava from different states. Some dacoits waylaid him and, after looting all his belongings, cut off his limbs and threw Jayadeva's body in a well. A certain Raja, during his sikhara rounds, happened to pass that way, when he heard someone

chanting the name of Lord Krsna from inside a well. The Raja then rescued Jayadeva and took him in his own palanquin to the palace. At the advice of Jayadeva, the Raja introduced daily Va isnava-seva at his palace. One day, the gang of dacoits that had robbed Jayadeva, arrived at the palace disguised as Vaisnavas. Jayadeva recognised them, yet made special arrangements to look after their comfort. Fearing that Jayadeva would take revenge on them and have them killed, the dacoits attempted to escape without success because the royal guards would not allow them to leave the palace without the permission of Jayadeva. However, Jayadeva, having read their minds, made arrangements to pay them sufficient money and had them escorted to a safe place. After traveling some distance, the dacoits took leave of the royal guards saying, "We were employed by a certain Raja to kill Jayadeva. We had cut off his limbs and threw him in a well. He has now come to your palace and become a fraud mahanta. To avoid being detected, Jayadeva paid us money to get rid of us. The dacoits had hardly finished their statement when all of them dropped flat on the ground as if hit by some unseen force. On their return to the palace, the guards narrated the episode before the Raja. Jayadeva then explained the factual incident involving the dacoits and added, "One should be kind even towards evil souls. That is why I showed respect to the dacoits by offering money instead of doing harm to them."

The Maharani and Padmavati had developed a close friendly relationship through constant association. One day the Rani, while discussing the subject of shamarana with Padmavati, began to lament thinking of her ownself. Padmavati explained that after the death of a husband, the wife becomes lifeless. The Rani remembered this remark and in order to test the truthfulness of Padmavati, the Rani one day arranged to circulate a false rumor that Jayadeva was dead. Padmavati, true wife that she was, passed away as soon as she heard the news of her husband's death. Later, Jayadeva brought Padmavati back to life by chanting the holy name in her ear. At that point Jayadeva felt a desire to visit Vrndavana. Taking his Deity Radhamadhava with him he went to Vrndavana and stayed at Kesighata for sometime. A certain wealthy devotee, charmed by Radhamadhava, constructed a

temple at Kesighata, where the Deity of Radhamadhava was installed. After Jayadeva passed away, the Maharaja of Jaipur took Radhamadhava away with him and had it re-installed at a place called Ghati in Jaipur.

During the last stage of his life, Jayadeva returned to his home at Kenduli village and lived there till the end. It is said (Visvakos) that Jayadeva used to go for a bath in the Ganges daily about 36 miles away from Kenduli. One day he was unable to go and felt disturbed about it. However, to alleviate the distress of her devotee, Gangadevi, came roaring in a stream up to Kenduli village.

Jayadeva breathed his last at Kenduli village and in his memory a mela is held every year on the day of Magha-sankranti. More than fifty thousand devotees attend this mela yearly.

Jayadeva's Gitagovinda is considered an invaluable asset by one and all. The book has been translated into Hindi, Bengali, Odiya, Assamese and also in many other foreign languages. The following persons have written tika's on Gitagovinda: 1) Udayanacarya, 2) Kamalakara, 3) Kumbhakarna Mahendra, 4) Krsnadatta, 5) Krsnadasa, 6) Gopala, 7) Caitanyadasa, 8) Narayana Bhatta, 9) Narayanadasa, 10) Pitamvara, 11) Bhagavad dasa, 12) Bhavacarya, 13) Mananka, 14) Ramatarana, 15) Ramadatta, 16) Rupadeva Pandita, 17) Laksmana Bhatta, 18) Laksmana Suri, 19) Vanamali Bhatta, 20) Viththala Diksita, 21) Visvesvara Bhatta, 22) Sankara Misra, 23) Sriharsa, 24) Hridayavarana and others. Besides this, two books of tika entitled Valavodini and Vacanamali ka by some unknown authors are also available on Gitagovinda. (Visvakos Vol. VI p. 663-665)

90. JAYADEVA DASA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.159).

91. JAYADEVA DASA:

He was a Vaisnava padakarta (Bangiya Sahitya Sevaka).

92. JAYADURGA DEVI:

She was the godmother of Maddhyacarya, who married Nityananda Prabhu's daughter Ganga devi. Bhagiratha Acarya was the husband of Jayadurga and his two sons were named Srinatha and Sripati. Jayadurga was a childhood friend of Malaksni devi, wife of Visvesvara Acarya (Premavilasa 21).

93. JAYAGOPALA:

A kayastha by caste and a resident of Kandada village in the district of Burdwan, Jayagopala was expelled from the society by Virabhadra Gosvami, son of Nityananda Prabhu because he offended his spiritual master. (Bhaktiratnakara 14.180-183)

94. JAYAGOPALA DATTA:

He was a disciple of Narottama Thakura. (Narottamavilasa 12).

95. JAYAGOPALA DASA:

He was the father of Balarama dasa of the famous Mangala Thakuravamsa of Kandada in the district of Burdwan. He wrote two books entitled Krsnavilasa and Jnanapradipadi. He was a disciple of Sundarananda.

96. JAYAGOPALA DASA:

He was the guru of Ghanasyamadasa, who wrote a book entitled

Krsnavilasa. Jayagopala himself wrote a book entitled Bhaktibhavapradipa based on Vaisnava-nivandha in Sanskrit. In 1629 he wrote another called Bhaktiratnakara in Sanskrit.

97. JAYAGOPALA TARKALANKARA:

A renowned scholar, Jayagopala was born in Bajarapura village in the district of Nadia (now Jessore in Bangladesh) in 1775 AD. His father Kevalarama Tarkapancanana was a sabha-pandita in the court of the Raja of Natore. Jayagopala received his education at Kasi. He was extremely proficient in Sahitya-sastra. He was the foremost philologist amongst his contemporary scholars.

Jayagopala's first marriage took place in 1795 AD., and his father passed away at Kasidhama in 1803 AD. Thereafter he was confronted with considerable financial difficulty. However, after much effort, he secured employment under Mr. Carey in 1805 A.D., when he was thirty years old. He married for the second time at the age of fifty-six years. By dint of sheer merit Jayagopala got a job as a professor of literature in the Sanskrit college. Vidyasagara, Tarasankara, Madanamohana, Srisacandra, the renowned sons of Bengal, were all students of Jayagopala. He was also foremost among Supreme Court judges and panditas of the time. Famous Christian missionaries like Messrs Carey and Marshman learned Sanskrit and Bengali from Jayagopala. Afterwards these missionaries established the Bengali script press at Srirampura, and published the first Bengali edition of The Ramayana of Krittivasa and The Mahabharata of Kasiramadasa, appropriately revised by Jayagopala. Through the sincere efforts of Carey and Marshman the Bengali language was set in motion. In fact, Jayagopala was the pioneer who gave the mother language of Bengal a new look, for which every Bengali would feel a sense of gratitude.

Jayagopala was also an accomplished poet. Several pieces of poetry have the distinct touch of rhythmic and poetic brilliance. The Ramayana and the Mahabharata currently in circulation in Bengal bear the stamp of Jayagopala's poetic achievements. Original copies of the Ramayana and Mahabharata are rarely available now. Jayagopala, as a poet and a scholar, did a great

service to the poorer sections of the Bengali community by publishing the holy books in their language. On the other hand he seemed to have done great harm to the Bengali language by incorporating revisions in the ancient Ramayana. This has deprived the Bengali's from knowing and appreciating the Bengali language in its's ancient stage. At the beginning of the Virataparva

in the Sriramapura edition of the Mahabharata, there is a hymn which is said to have been composed by Vyasa. Since that hymn does not appear in any other edition of the holy book, it may be assumed that the hymn was composed by Jayagopala himself.

Other works compiled by Jayagopala are as follows: Haribhaktyatmika by Bilvamangala; A dictionary entitled Parsi Abhidhana; and Sadarituvarnana which consists of several small poems.

During Jayagopala's time, the Sanskrit language was keenly studied and cultivated at Bajarapura, the birthplace of Jayagopala. In fact his brothers and their sons were all very proficient in Nyayasashastra, Jotisashastra, and Sahityashastra.

Towards the end of his Bengali translation of Bilvamangala's Sanskrit verses, Jayagopala has written a sloka in Sanskrit which mentions the name of Mahesacandra Cattopadhyaya of Bajarapura. From this it would seem that Jayagopala had undertaken the work of translation at the command of this Mahesa Cattopadhyaya.

Jayagopala, a brahmana of varendra class, although married twice, did not have any offspring of his own. Eventually, he adopted a son, who is said to be alive even today.

Jayagopala breathed his last on the second lunar day of the bright fortnight of Caitra-masa (Mar-Apr) in 1844 AD. (Visvakos, Vol VI, p.660-661).

A resident of Benapura village in the district of Burdwan, Jayagovinda translated Brihad Bhagavatamrta in 1842 AD., in different prosodical meters.

99. JAYAKRSNA:

Jayakrsna was a renowned author who wrote Sanskrit works such as Bhaktiratnavali, Haribhaktisamagama etc. (Visvakos Vol. VI p.660).

100. JAYAKRSNA:

He was a famous Sanskrit poet. His fathers name was Balakrsna. Jayakrsna wrote several books in Sanskrit entitled, Ajamilopakhyan, Krsnastotra, Krsnacaritra, Dhruva-caritra, Prahlada-caritra, Vamana-caritra etc. (Visvakos Vol. VI p.660)

101. JAYAKRSNA:

He was a poet. Some of his verses have been included in Kavicandrodaya. (Visvakos Vol. VI p.660)

102. JAYAKRSNA ACARYA:

Jayakrsna was the eldest son of Sridasa Thakura, and the disciple of Isvari devi, wife of Srinivasa Acarya. His Sriputra was at Kavcangaria. (Anuragavali 7, Karnananda 2)

103. JAYAKRSNADASA BABAJI:

The tradition of raganuga bhakti presently in practice among the virakta Vaisnavas and householder-devotees of Vrajamandala can be traced to Siddha Jayakrsna dasa Babaji of Kamyavana who first introduced it. It is not known how Jayakrsna was blessed to do so. During the period in which Jayakrsna lived, Jagadananda dasa pandita Babaji (alias Jagadisa Bhattacharya Sarvabhauma) of Radhakunda was a very influential persons. Jayakrsna had a deep friendly relationship with Mahanta Bhagavanadasa Baba ji, a resident of Ramadia village of Faridpur district, the bheka-guru of Jagadananda dasa. Once Mahanta came over to Kamyavana and

stayed for some day with Jayakrsna. The two became so close to each other that when it was time for them to part they both fell unconscious. After staying for one full month, Mahantaji finally left Kamyavana. (This episode was narrated by Kaminikumar Ghosh as he heard Advaitadasa Babaji describe it. Advaitadasa Babaji was a student of Jagadananda dasa, an unprecedented teacher of Sri Harinamamrta Vyakarana, and accomplished singer of Garanhati kirtana tradition, and an erudite teacher.)

It is understood through parampara that Siddha Baba belonged to the family lineage of Gangamata Gosvamini. Once he was practicing bhajan at a place called Bicellivasa at Kamyavana when Navakisora Gosvami arrived there carrying the Radha Madanamohana

Deities. Navakisora was the son of Laksmikanta Prabhu of Dhaka, a descendant of Nityananda Prabhu's family. On his pilgrimage in Vrajadham he stayed for some days at the bhajan kutir of Siddha Baba. As Navakisora was preparing to leave Vraja he received the following command in a dream from Radha Madanamohana: "I am satisfied with your seva and now, I shall accept the seva of Babaji Mahasaya; I shall not move from here." On receiving this order Navakisora left and Babaji Mahasaya continued the service of Madanamohana.

Jagadanandaji used to glorify Jayakrsna dasa saying, "Siddha Baba has attained true perfection at the feet of Lord Krsna." While attending sessions on Bhagavata katha, Siddha Baba would become so absorbed with love that even the tuft of hair on his

head would rise up. It is said that once, while practicing his bhajan, Siddha baba let out a roaring exclamation of love which cracked the roof of his bhajan kutir (which is still visible). Siddha Baba always stayed awake throughout the entire night chanting the holy name. He took diksa in the mantra of Lord Caitanya. Sometimes he would eat enormous quantities of prasada and at other times he would fast for days. However, he never relaxed his fixed program of bhajan.

Both Siddha Krsnadasa Babaji of Govardhana and Siddha Madhusudana dasa Babaji of Suryakunda were loyal to Jayakrsna dasa. After Jayakrsna received the Madanamohana Deities one young Babaji came to assist him with the service of the Deities. This y

young Babaji, by dint of his modesty, attachment to service, and devotion to Jayakrsna, soon received the grace of Siddha Jayakrsna. Out of deep affection Jayakrsna desired to teach this young Babaji raganuga bhajan and asked him whether he had any guru-pranali. The young Babaji answered, "I am not aware what guru-pranali is, nor did I inquire from my gurudeva about it." Siddha Jayakrsna then explained that raganuga bhajan meant serving in utter loyalty to siddha gurus through the body of a siddha gopi. He explained that this was the only way to attain the loving service of Sri Radha Govinda. For this purpose, Jayakrsna instructed the young Babaji to return to his homeland and bring back information from his gurudeva and his guru-pranali, thereafter Jayakrsna would initiate him into raganuga bhajan.

No doubt the young Babaji was anxious to know about raganuga bhajan but he was so deeply absorbed in serving Madanamohana and Siddha Jayakrsna that at the thought of parting with them he burst into tears. Jayakrsna comforted him and eventually convinced him to bring his gurupranali from Gaudamandala. Thus the young Babaji tearfully set out one night walking to Hathras to catch the train. In those days there was no railway route connecting Mathura and Bengal. Passengers going to Bengal had to catch the train at Hathras. As he approached Hathras the Babaji desperately prayed to Sri Radharani and Vrndadevi that he may die before boarding the train. Radharani responded to the young Babaji's prayer and the train departed, leaving him standing on the platform.

Meanwhile, Vrndadevi admonished Siddha Jayakrsna in a dream saying, "Why did you send away that young Babaji? His gurupranali is lying on the throne where your Deities stand." Siddha Jayakrsna awoke startled and though he did not see Vrndadevi, he apologized to Her quietly in his mind. Early in the morning after finishing his bath, he entered into the temple and found the gurupranali on the throne of Madanamohana. Holding it carefully clasped to his chest and remembering the grace showered upon him by Vrndadevi, Siddha Jayakrsna went to the temple of Govindaji and tearfully apologized to the Lord, praying that the young Babaji would return safely.

Returning to his bhajan kutir, Siddha Jayakrsna awaited the arrival of the Babaji, frequently looking at the road in anticipation as he attended to his daily Deity service. Shortly before evening the young Babaji arrived completely exhausted with t

hirst and hunger. Because he had disobeyed the order of Jayakrsna, the Baba approached fearfully with tears in his eyes and fell at the feet of Jayakrsna. Siddha Baba was ecstatic and held the young Babaji in his embrace, bathing him with his tears.

The young Baba explained how he had returned and apologized for disobeying his command. Being in anxiety about the young Baba, Jayakrsna had not taken any prasada for two days. Now they sat together happily and Siddha Baba explained how Vrndadevi

had showered her grace upon the young Babaji. After this episode Jayakrsna came to be known as "Siddha" in Vraja.

As stated by the revered Krpasindhu Babaji, Siddha Jayakrsna attained perfection in vairagya vidya and bhajan. Jayakrsna never met with any materialistic persons or kings. During his first visit around Vrajamandala Jayakrsna chose a site for his b hajan on the bank of Vimalakunda in Kamyavana, as commanded by Vrndadevi. In those days Kamyavana belonged to the king of Bharatpur. Hearing about the spiritual power of Siddha Jayakrsna, the king made several unsuccessful attempts to meet him. Finally, the king, disguised as a beggar, went to Jayakrsna's bhajan kutir. At that time Siddha Baba was out for his bhiksa collection in the village. On the way back to his kutir, Jayakrsna stopped half-way home and raised an uproar alerting the vil lagers, "My brothers! My thatched hut has caught fire. Please hurry and put out the fire." Siddha Jayakrsna, however, continued to sit in the village as the villagers rushed to his kutir. They arrived at his kutir only to find the king waiting t here in disguise. Overcome with surprise and awe, the villagers explained to the king what had happened. The king left feeling deeply hurt and fearful that he had incurred the wrath of Siddha Baba. The king of Bharatpur was a servant of the Vaisnav as and hence this incident, instead of making him feel humiliated, aroused detachment and humility in him. Indirectly the king attained the grace of Siddha Baba.

Some days later some cowherd boys began teasing Siddha Baba to such an extent he decided to move elsewhere. However, the villagers encouraged him to stay and built a hut for him, wherein Siddha Baba practiced bhajan day and night. Once a day, before sunset, he bathed in Vimalakunda and left for madhukari in the village. One day while Siddha Baba was absorbed in the mood of loving separation from his Lord, numerous cows and cowherd boys turned up all around Vimalakunda. The cowherd boys called out to Siddha Baba: "Babaji! We are thirsty, please give us some drinking water." Siddha Baba, who had previously been irritated by these boys did not respond to their calls but sat quietly in his kutir. The cowherd boys continued to tease him in various ways saying, "Listen you Bengali Babaji! We know what sort of bhajan you are doing. You are a merciless slaughterer by nature. Babaji, come out of your kutir, give us some water, we are extremely thirsty." This infuriated the Babaji and he came out of his hut with a stick in his hand and saw countless cows and cowherd boys with unearthly beauty.

Seeing them Babaji calmed down and asked, "My children, from where have you all come? Where do you stay? They answered, "We live at Nandgaon." Babaji asked the name of one of the boys and he replied, "My name is Kanhaiya." Pointing to another boy, Babaji asked his name and the answer was, "Baldeo". The first boy now said, "Look Babaji, first let us have a drink of water and then let us talk." Siddha Baba affectionately offered them a drink from his pitcher. The boys then spoke as follows: "Look here, Babaji, we cover a long distance to come here each day and we have to go back thirsty. You must keep some water and food for us." Babaji told them not to expect food from him everyday, and went back inside his hut. There he continued to think about the amazing beauty of the cows and the extraordinary beauty of the cowherd boys and decided that they could not be mortal creatures. Thinking in this way he eagerly came back out desiring to see them again but found no one there.

Siddha Baba was utterly miserable and lamented his misfortune over and over, until he passed into a transcendent state. Lord Krsna then appeared before him and comforted him saying, "Please do not feel sorry, I shall come to you tomorrow." Siddha

Baba gradually regained consciousness and waited impatiently. The next day an aged Vraja woman arrived there carrying a Deity of Gopala and said, "My father, I am unable to offer regular service to this Deity, you please take care of serving Him."

Babaji said, "How can I take this responsibility? Where will I get the items for offering regular seva?" The old woman promised that she would arrange for the daily supply of items needed. Charmed by the beauty of Gopala, Siddha Baba took charge of serving Him. That night in a dream Siddha Baba learned that the aged woman was none but Vrndadevi.

Siddha Baba died on the twelfth day of the bright fortnight in Caitra (April-May). On the eve of his death he manifested symptoms of Abhisarika-bhava saying, "Where is my gown? Where is my veil?" until he breathed his last.

104. JAYARAMA:

A Vaidantika, he was also known as Jayaramacarya and Vijayaramacarya. He wrote a sastriya book entitled Pasandacapetika in Sanskrit putting forward arguments against the philosophy propounded by the Madhvavasampradaya. (Visvakos Vol. VI p.682)

105. JAYARAMA:

He wrote a tika of Padyamrta Tarangini which was entitled Sapanaracana. (Visvakos Vol. VI, p.682)

106. JAYARAMA CAKRAVARTI:

A resident of Navadvipa, Jayarama was the maternal grandfather of Svarupa Damodara. Padmagarbhacarya married Jayarama's daughter. (Premavilasa 24)

107. JAYARAMA CAKRAVARTI:

A disciple of Srinivasa Acarya, Jayarama's Sripata was at Kausona in Gauda (Anuragavalli 7th). Syama Bhatta, Krsna Parohita and Jayarama lived in the same village (Karnananda 1).

108. JAYARAMA CAUDHARI:

A resident of Orissa, Jayarama was a disciple of Srinivasa Acarya (Premavilasa 20).

109. JAYARAMADASA:

He was a disciple of Gatigovinda, son of Srinivasa Acarya. His Sriputra was at Sonaradi village (Kauravakanda 2)

110. JAYARAMA TARKALANKARA:

A varendra class brahmana, Jayarama was a resident of Pabna district (Bangladesh). His father, Jayadasa, was a court pandita for the Raja of Putia. In his old age Jayarama came to live at Navadvipa. Jayarama was a student of the famous Naiyaika Gadadhara. He was a well-known scholar and wrote a detailed tika of Saktivada by Gadadhara. (Visvakos Vol. VI, p.682)

111. JAYARAMA TARKAVAGISA:

A famous pandita of Bengal, Jayarama wrote two books in Sanskrit entitled Bhagavadgitarthsamgraha and Bhagvadparanapratham Sloka Vakhya.

112. JAYATIRTHA:

A renowned philosopher, Jayatirtha (also known as Dhundhu Raghunatha) was a disciple of Padmanava and Aksyobhyatirtha. He wrote several books in Sanskrit. He also wrote tika's on many books of which the following are important: Tika entitled Prameyadipika on Bhagavadgitabhasya; Nyayadipika on Gitatatparyanirvaya; As well as tika's on Visnutattva Nirnaya and Anubhasya. He wrote a book entitled Vedantavadavali. (Visvakos Vol. VI p. 662)

113. JHADU THAKURA:

A bhuinmali (gardener) by caste, he was a great Vaisnava devotee

(CC. 3.16.14). It is said (GVA) that Jhadu Thakura was born in a village called Bhuto Akna near Trisbigha in the district of Hoogly. Jhadu's wife was also a devotee of Lord Caitanya.

114. JITA MITRA:

He belonged to Gadadhara sakha (CC. 1.12.83). He was Syama-manjari in his past incarnation (Gauraganoddesadipika 195, 200). He wrote a book entitled Krsna Madhurya.

115. JIODA NRSIMHA BARAT:

He was born in a Vaidya caste family in Burdwan district. He held a high position in the Judges' Court of Burdwan and was a wealthy man. At the time Ramatanu Mukhopadhyaya Bhagavatabhusana was preaching the glories of Lord Gauranga, this Jioda Nrsimha was practicing Gaura bhajan in his Burdwan home amongst his associates. Having heard of Nrsimha's devotion for Gauranga, Bhagavatabhusana paid him a visit at his house. The two spent days together in the ecstasy of bhajan. At a later date Nrsimha met Siddha Caitanyadasa Babaji of Navadvipa and gave him diksa in Gauramantra. Both Caitanyadasa and Jioda Nrsimha practiced Gaura-upasana in Kantabhava. Bhagavatabhusana acknowledged Lord Gauranga as the supreme avatara but later, due to some difference of opinion between himself and Jioda Nrsimha, Bhagavatabhusana left his company.

116. JIVA (JIVA PANDITA):

He was the son of Ratnagarbha Acarya. He was one of the parsada's of Nityananda Prabhu (CBh. 2.1.295-296). He was upamahanta and gopi Indira in his past incarnation (Gauraganoddesadipika 169).

117. JIVA DASA:

He was disciple of Rasikananda Prabhu.

105. KEDARNATH DATTA (Bhaktivinoda Thakura) :

Kedarnath was born on 18 Bhadra 1245 (1838 AD.). At the age of eleven he lost his parents and was brought up by his maternal grandparents. Kedarnath's grandfather was the most wealthy person in and around Nadia. People traveled from various places simply to look at his palace in Birnagar. Kedarnath's two elder brothers died at a young age and Kedarnath mentions in his autobiography that from this time onward he grew up amidst severe hardship.

At the age of five, while living with his grandparents, Kedarnath began his student life at the local rural school. He was extraordinarily intelligent. He studied astrology when he was hardly nine years old, and very soon thereafter he seriously studied such great epics as the Ramayana and the Mahabharata. At the age of twelve he married his wife, who was only five years old.

During his childhood Kedarnath was frequently disturbed by the fear of ghosts. He was so frightened that he could hardly go to the garden to collect fruits. One day he asked the lady store-keeper of his grandfather how he could become free from this fear. She advised him that incessant chanting of the mantra "Rama, Rama" would certainly drive away any evil spirits. From that time Kedar constantly chanted "Rama, Rama" and conquered over his fear. He even inspired the other children to chant the holy name. Kedar regularly

visited his neighbors whenever they had Ramayana or Mahabharata recitals.

Thus his attraction to the name of Rama increased.

One day Kedarnath asked the brahma priest why the Deity never spoke.

The priest assured him that He certainly did speak, but only to certain chosen

persons. Sometimes Kedar would enter a temple, touch the top of the Siva

linga, then run away quietly. At other times he would speak out loudly within

a temple, then hearing the echo of his own voice, believed that the Deity was

talking. He was also a very inquisitive boy and constantly asked questions to

the elders about Lord Rama and Lord Krsna. It is clear that he showed a deep

attachment for spiritual life from his early childhood.

Kedar went to Calcutta to continue his undergraduate studies, where he

stayed with his maternal uncle, the poet Kasiprasad Ghosh. At that time

writing became his hobby and he contributed a number of articles to various

periodicals. Kedar was the beloved student of Isvarcandra Vidyasagar. Once

Kedar noticed a statement in a book called Bodhodaya written by Isvarcandra

which said "Isvara Nirakara Svarupa." Immediately Kedar approached

Isvarcandra and asked whether he had actually experienced and realized the

nature of the Supreme Lord. Thus, in a simple manner, Vidyasagar became

inspired to share his spiritual realizations with his dear student.

Kedarnath's paternal grandparents lived in Orissa. In 1858

AD., soon

after the Sepoy mutiny, Kedarnath left on foot for the house of his grandfather, Rajavallabh Datta, in Orissa. After considerable difficulty

Kedarnath, along with his wife and mother, finally reached the village of

Chuti-Govindapur. Upon seeing his loved ones, Rajavallabh burst into tears.

Although fairly advanced in age, Rajavallabh maintained a strict discipline of

chanting japa throughout the day, then after 12 PM he cooked some khichri and

ate. He also dressed in the saffron robes of an ascetic.

Kedarnath's family history is described as follows:

Purusottama Datta from

Kananj, the founder of the Kayastha caste, had an ancestor in his seventeenth

descending-line named Govindasaran Datta. Govinda received a land grant from

the Delhi Emperor on the bank of the Ganges. There he established a village

named Govindapur. Much later, when the British constructed forts at

Govindapur, Govindasaran's sons and grandsons migrated to Hatkhola in Calcutta

and the family came to be known as the Datta family of Hatkhola.

From the

descending-line of Purusottama the twenty first generation was Madanamohana

Datta who was considered the foremost amongst the members of the Hatkhola

Datta family and a great devotee. Madanamohana's grandson was Rajavallabh,

who was also an exalted devotee. Harassed by his relatives, Rajavallabh left

his ancestral home and settled at Chuti-Govindapur on the bank of the River

Birupa in the district of Cuttack in Orissa. Rajavallabh's son,

Anandacandra Datta, an equally religious person, married Jaganmohini, the daughter of Isvarcandra Mustaphi, the well-known Zamindar of Birnagar village in the district of Nadia. Bhaktivinoda Thakura was born to Isvarcandra and Jaganmohini.

One afternoon during Kedarnath's stay in Orissa his grandfather began chanting nama-japa while relaxing on a cushion. According to Bhaktivinoda's Svalikhita Jivani p. 93, after finishing lunch that day Kedarnath went to visit his grandfather. When he arrived his grandfather said to him: "After my death you should not continue to live here. You shall obtain a service in a very high position when you are 27 years old. I bless you that you may grow-up to become a very devoted and famous Vaisnava." As soon as Rajavallabh uttered these words he passed away. With great care Kedarnath observed the final rites for his deceased grandfather as prescribed in the scriptures.

With the assistance of Vidyasagar, Kedarnath obtained the post of Headmaster at Bhadrak High School, with the pay of Rs. 45. During his stay at Bhadrak (Orissa) Kedarnath wrote a book titled Maths of Orissa in English. With great interest, he had already made pilgrimages to places such as Puri, Saksigopal, Bhuvaneswar, etc.

At Bhadrak in 1267 (1860 AD) Kedarnath's first son, Annadaprasad was born.

The same year Kedarnath found another teaching job at a Higher English school in Midnapore. Although Kedarnath had always shown a great reverence for the Vaisnava religion, it was at this time that Kedarnath's spiritual quest deepened. One day he learned from a colleague that Lord Caitanya was born in Bengal for the purpose of distributing Krsnaprema-bhakti to the world. From that day Kedarnath's desire to know more about Lord Caitanya began to grow. However, in those days Vaisnava texts were not easily available.

While in Midnapore, Kedarnath's wife died, leaving their ten month old child, as well as her aging mother, to be taken care of. Thus Kedarnath took a second wife; Bhagavati, the maternal grand-daughter of the well-known Mr. Roy of Jakpur. She was an extremely quiet woman and very efficient in household affairs. Around this time Kedarnath wrote some small books titled *Vijana Garma Kavya*, *Our Wants*, etc. He also passed his law examination and accepted the post of a Deputy Registrar in the district of Chapra (Bihar). Within a short period he was promoted to the rank of Deputy Magistrate at Dinajpur (north Bengal). During his stay at Chapra, Kedarnath paid a special visit to the hermitage of sage Gautama. Wherever he was posted Kedarnath made it a point to acquaint himself with the religious tradition of the place. Occasionally he visited Calcutta and stayed with Dvijendranatha Tagore, the elder brother of the poet Rabindranatha Tagore.

Once Kedarnath fell seriously ill. Upon receiving this information Vidyasagar mailed the name of a medicine to Kedarnath, which he took and immediately recovered from the illness.

While posted at Dinajpur, Kedarnath received a copy of Caitanya Caritamrta and Srimad Bhagavatam through the courtesy of a friend. For the first time he had the opportunity to thoroughly study Caitanya Caritamrta. Prior to this Kedarnath did not have a thorough understanding of Radha Krsna lila, but after reading Caitanya Caritamrta he fully understood the siddhanta therein and developed great devotion for Radha Krsna and Lord Caitanya.

Kedarnath published a book titled Caitanya Gita under the pseudonym of Saccidananda Premalomkar. Previously Kedarnath had associated with the Brahmo Samaj, but after studying CC. he gave up all connection with the Brahmo Samaj.

During his stay at Dinajpur Kedarnath made a pilgrimage to see the Deity Srikantha, near the river Atreya. In 1868 AD he was transferred to Puri where he rented a house at Bada Band. During this period he took darsana of Lord Jagannatha daily and visited the holy sites related to Lord Caitanya. Mr. Ravenshaw, the commissioner of Orissa, had great affection for Kedarnath.

Around this time an incident occurred regarding a member of the Ativadi sampradaya, Bisakisan, who was famous for his yogic powers. He had collected

some followers and established a math in the forest about two miles from Sardaipur and declared himself an avatara of Visnu. Through his loyal followers he circulated fictitious stories stating: "Mahavisnu Bisakisan lies in a hidden state. The war will take place on 14 Caitra, at that time this avatara will reveal his four-armed form and kill all the yavanas."

Hearing this, large numbers of men and women went to meet Bisakisan. When a scandal arose involving the women of the Caudhuri family of Bhrngarpur, the family members informed Commissioner Ravenshaw, who immediately deputed Kedarnath to investigate the matter and report to him. Escorted by the Chief of Police, Kedarnath went to the forest one night and spoke with Bisakisan, who clearly stated his determination to uproot British rule. The District Superintendent heard everything quietly from behind, and the next morning Bisakisan was arrested and sent to the Puri jail. At the trial he was sentenced to one and a half years imprisonment and the matted hair of Bisakisan was shaved off.

Following this incident about a thousand of his followers created a great disturbance in Puri. Many of them insisted that Bisakisan be released, but Kedarnath, the staunch upholder of truth, ignored their demands. Through his yogic power Bisakisan tried to harm Kedarnath's family, but Kedarnath still would not relent. Bisakisan died in prison.

Later someone in Dinajpur began calling himself Brahma and caused a great

disturbance. Kedarnath also disciplined him adequately.

At Puri Kedarnath had abundant opportunity to study Bhagavatam and discuss the commentary of Sridhara Swami with venerable scholars such as Gopinatha Pandita, Haridasa Mahapatra, Markandey Mahapatra, etc. At this time Kedarnath copied Satsandarbha, Govindabhasya, and Haribhaktikalpalatika and studied them thoroughly. He also read Bhaktirasamrtasindhu. He wrote the book Dattakaustubha, and composed a large number of slokas from Srikrasnasmhita. He established Bhagavata Samsad at Jagannatha Vallabha Udyana, which a number of panditas attended. However, Siddha Raghunatha dasa Babaji never associated with Kedarnath and discouraged others from doing so. After some time he realised his mistake and begged forgiveness saying, "I have been disrespectful to you because you do not wear tilak and kantimala, please forgive me." Kedarnath replied as follows: "Babaji Mahasaya! What wrong have I done? The diksa guru gives one tilak and mala, yet Lord Caitanya has not yet send me a guru. I am simply chanting nama-japa on a mala. Under the circumstances is it sensible to wear tilak and mala on my own?" Raghunatha dasa then understood and praised Kedarnath profusely.

Kedarnath frequently went to visit the renowned Vaisnava, Mahatma Svarupa dasa Babaji, who gave Kedarnath considerable spiritual guidance,

Kedarnath particularly enjoyed the adahar dahl prasada served in Jagannatha Puri Temple. Thus whenever he entered the Jagannatha

Puri Temple

someone would invariably bring him this type of dahl prasada.

Eventually Kedarnath was entrusted with the service of supervising the Jagannatha Temple. On such occasions as Snana-yatra, Ratha-yatra, Dol-yatra, etc., Kedarnath worked hard to provide adequate facilities for the pilgrims.

For five years Kedarnath carried out this job in the service of Lord

Jagannatha in Puri.

In 1280 (1873 AD.) Bimalaprasad was born as the sixth son of Kedarnath. A few months later he sent his wife and children to Ranaghat in palanquins.

Soon afterward he was transferred to Nadail.

During his stay at Nadail in 1879 AD. Kedarnath published Krsnasamhita and Kalyan Kalpataru, etc. In the suburb of Nadail, Kedarnath came into contact with many Vaisnavas, amongst whom Raicarana Gayaka (vaidya caste) was a pure devotee.

Kedarnath went on a pilgrimage to Vrndavana and visited all the holy places in the area. There he met and received instruction from Jagannatha dasa Babaji at the kunja of Rupa dasa Babaji.

After his pilgrimage Kedarnath returned to his work. One day a lawyer friend, Saradacaran Maitra, bought him a copy of Srimad Bhagavatam with the commentary of Visvanatha Cakravarti. Around this time his mother died and Kedarnath went to Gaya to perform the last rites. At Pretasila he

climbed a flight of 395 steps which his grandfather, Madanamohan Datta, had constructed.

In 1881 AD. Kedarnath began publishing Sajjanatosani, a Bengali monthly.

In 1885 AD in his Rambagan house a Vaisnava depository was set up. In the same year Kedarnath took Bimalaprasada to visit Kulinagrama, Saptagrama, etc.

While posted at Serampore in 1886 AD. Kedarnath wrote Caitanya Siksamrta and published it. He also published an edition of Srimad Bhagavad-gita with tika

of Visvanatha Cakravarti and his own translation entitled Rasikaranjani. This published edition also included Sanskrit tika of Siksastakam. At this time the book Sri Krsna Vijaya was printed for the first time. Kedarnath then installed the Caitanya Press to print many Vaisnava texts.

Kedarnath planned to settle in Vrndavana after his retirement. However, sometimes he went to Tarakesvar, and on one occasion he heard Tarakesvar speak to him in a dream: "Why don't you take care of those things which should be done near your own house in Navadvipa?" After this dream Kedarnath postponed his plans to leave for Vrndavana.

For a long time Kedarnath had been thinking about finding a guru. In a dream Lord Caitanya informed him that Vipinvihari was destined to be his guru and that he would soon meet Vipin. Shortly thereafter Kedarnath received a letter from Vipin stating that he would be coming soon to initiate Kedarnath.

Vipinvihari Gosvami lived at Bagnapara and was a family-descendant of Vamsivadanandananda Thakura. Vipin arrived as promised and gave diksa to Kedarnath.

Around this time Kedarnath took up the post of Deputy Magistrate at Krsnanagar. Every Saturday he visited Navadvipa and eagerly inquired about Lord Caitanya's actual birth place. However, to Kedarnath's great disappointment, he found the people of Navadvipa preoccupied with earning their daily bread without much concern for their spiritual advancement.

One night Kedarnath, his son Kamalaprasada, and a clerk were together on the roof of his house. That night the sky was overcast with clouds and it was pitch dark at about 10:00 PM. Suddenly Kedarnath saw a uniquely illuminated place toward the northern bank of the Ganges. Kedarnath asked Kamalaprasada whether he also saw it, and the latter confirmed in the affirmative. The clerk however could see nothing.

Every Saturday afternoon Kedarnath went to the house of Rani in Navadvipa and stayed until early Monday morning when he returned to Krsnanagar. The next Saturday, after seeing the vision, Kedarnath arrived and at night he again sat on the roof. Again he saw the illuminated area. He became excited and began making inquiries about the place which he had seen, but everyone said there was nothing visibly present in that area. Early the next morning Kedarnath crossed the Ganga and searched out the spot, where he

saw only one palm tree. He continued to inspect the nearby places and happened to come across some archaeological relics belonging to King Balla Sena, including a dilapidated palace and a lake.

Kedarnath then searched out the names of villages recorded in Bhaktiratnakara and Caitanyabhagavata. The villagers also supplied bits of information about some villages and from these the actual location of Mayapura became apparent. They found out that in previous times Mayapura was known as Meyapur. Kedarnath was delighted and he wrote the book Sri Navadvipadhamma Mahatmya and began circulating editions of it. Dvarakababu, an engineer from Krsnanagar, prepared a map of Navadvipa which was included in the book. Kedarnath was extremely happy to have located the original place of Lord Caitanya's pastimes.

Sometimes Kedarnath went to Kulia to meet Jagannatha dasa Babaji. Kedarnath would fall prostrate before Babaji, offering his humble obeisances. One time Babaji requested him to construct a veranda for his hut, which Kedarnatha immediately arranged to build at the expense of Rs 150. From these visits Kedarnath enhanced his knowledge about Lord Caitanya.

Kedarnath built a house at Godruma in Svarupaganj where he stayed off and on. He also initiated the preaching work of Nama-hatta. In 1891 AD. Kedarnath went on a preaching tour accompanied by Ramasevak babu, Sitanath,

and an attendant named Sitala. At Ramjivanpur, Jadunath Bhaktibusan eagerly cooperated with Kedarnath to conduct the preaching work. Kedarnath gave lectures at many places and the educated people were extremely impressed. From Ramjivanpur, Kedarnath went to Ghatal and carried on preaching with namakirtana. Upon returning to Godruma, Kedarnath regularly held sankirtana sessions. At Krsnanagar Kedarnath arranged to hold large gatherings and gave lectures on suddha-bhakti. Many Europeans also appreciated Kedarnath's speeches.

In 1892 AD Kedarnath left on a preaching tour to Basirhat, accompanied by Ramasevak and Tarakabrahma Gosvami. The same year Kedarnath and Ramasevak went to Vrndavana. On the way, in the village of Amlajoda in Burdwan, they stayed with Ksetramohan. There they again met with Jagannatha dasa Babaji. In the presence of Jagannatha dasa, all the devotees observed Ekadasi staying awake the Harivasara night. The next morning, after setting up the Prapannasrama there, Kedarnath left for Vrndavana, stopping at Allahabad and other holy places along the way. In Vrndavana Kedarnath visited Govindadeva, Radharamana, etc., preached Harikatha at several gatherings, and then returned to Calcutta.

In 1893 AD. Jagannatha dasa Babaji went on a pilgrimage to Mayapur, where a large number of Vaisnavas were gathered. At that time Jagannatha dasa

entrusted Kedarnath with the charge of Giridhari seva.

In 1902 AD, desiring to live in Puri, Kedarnath built a house named

"Bhaktikuti" near the samadhi of Haridasa Thakura. Sisirkumar Ghosh greatly revered Kedarnath, calling him the "Saptaka Gosvami" (Seventh Gosvami).

Radharamana Vasu, the father of Balarama Vasu, frequently visited Kedarnath.

Such Vaisnava scholars as Rasikmohan Vidyabhushan, Atulkrsna Gosvami, etc. also

showed great respect to Kedarnath. Kedarnath is credited for bringing the flow of suddha-bhakti within the world once again.

Kedarnath died while contemplating the lila of Gaura-Gadadhara on the disappearance day of Gadadhara Pandita Gosvami in 1914 AD.

Kedarnath composed numerous devotional songs and padakirtana, following the spirit of Govindadasa, Jnana dasa, Narottama dasa, etc. The following are some of the works of Bhaktivinoda Thakura:

1. Sri Manumahaprabhura Siksa
2. Sri Caitanya Siksamrta
3. Jaivadharma
4. Dattakaustubha
5. Srimadamnaya sutra
6. Tattvaviveka
7. Sri Gaurangasmarana mangala
8. Svaniyamadasakam
9. Sri Harinamacintamani
10. Sri Bhagavatarkamaricimala
11. Saranagati
12. Gitavali
13. Kalyanakalpataru
14. Bhajanarahasya

15. Rasikaranjana tika of the Gita
16. Amrtapravaha Bhasya of Caitanya Caritamrta
17. Siksastaka bhasya
18. Caitanya Upanisad bhasya
19. Bhasya of Upadesamrta
20. Life and Precepts of Sri Caitanya (English)
21. The Bhagavat (English)

106. KESAVA:

He was the nephew of Ramacandra Gosvami of Baghnapada. He composed a padavali titled Kesavasangita (History of Brajabuli Literature p. 427).

107. KESAVA:

He was the disciple of Rasikananda prabhu (Rasikamangala Pascima 14.119).

108. KESAVA BHARATI:

He was a brahmana from the varendra clan. His Sripata was at Kulia. His pre-sannyasa name was Kalinatha Acarya. He was a disciple of Madhavendra Puri, and Lord Caitanya's sannyasa guru. In his previous incarnation he was Sandipani, the one who gave the sacred thread to Lord Krsna although some say that he was Akrura (Gauraganoddesadipika 52, 117). See also Premavilasa 23, CBh. 2.25.10, 2.28.105-126, 154-159, 169-174, 3.1.13-52, 3.4.139-188, 3.9.130-150.

His brother's name was Balabhadra. Some argue that Kesava was born in the family of Mahamahopadhyay Sulapani, while others say that he is a

descendant
of Umapati Dhar's family.

Brahmacaris of Cuncuda, who are residents of Chinsurah, consider themselves to be descendants of Kesava Bharati's family. One 'Bharatira Puskarini' (lake of Bharati) can be found at Denuda under the Mantresvar Police Station (Burdwan). The Brahmachari group of Denuda also claim that they belong to the family line of Kesava Bharati.

Similarly, there are families in Kalabari, Nadia, Bagpur in Murshidabad in Jopalpur, Bhattacharyas of Sribara in Midnapore, Bhattacharyas of Goptipada, Sarkara families of Manjayani and Krsnanagar all introduce themselves as descendants of Kesava Bharati.

109. KESAVA BHATTA:

See 'Kesava Kasmiri.' Nabhaiji has given an account of his life in his Hindi Bhaktamala (pp. 333-337).

110. KESAVA DASA:

A brahmana by caste, he was the son of Vamsivadana Thakura and the grandson of Sacinandana Thakura. (See 'Vamsivadana')

111. KESAVA KHAN (CHATRI):

A Rajput employee of Hussain Shah and a devotee of Lord Caitanya. When Lord Caitanya arrived at Ramakeli a large crowd gathered and the Kotwal of the town, anticipating trouble, informed Badshah Hussain Shah. Kesava

Chatri

intervened and explained the situation to Hussain Shah in a different manner
and kept the Lord informed through a secret messenger. Later he was blessed
with the opportunity to secretly meet Lord Caitanya (CBh. 3.4.45-52,
Bhaktiratnakara 1.637. One sloka (no. 153) composed by Kesava Chatri is included in Padyavali.

112. KESAVA KASMIRI (OR DIGVIJAYI PANDITA) :

He belonged to the Nimbarka sampradaya and originally came from Kashmir.

His gurupranali is as follows: 1. Sri Narayana, 2. Hamsa, 3. Sanaka etc.
Catuhsana, 4. Narada, 5. Nimvaditya, 6. Srinivasa, 7. Visvacarya, 8.
Purusottama, 9. Vilasa Acarya, 10. Svarupa Acarya, 11. Madhava Acarya, 12.
Balabhadracarya, 13. Padmacarya, 14. Syamacarya, 15. Gopalacarya, 16.
Krpacarya, 17. Devacarya, 18. Sundara Bhatta, 19. Padmanabha Bhatta, 20.
Upendra Bhatta, 21. Ramacandra Bhatta, 22. Vamana Bhatta, 23. Krsna Bhatta,
24. Padmakara Bhatta, 25. Srisravana Bhatta, 26. Bhuri Bhatta,
27. Madhava Bhatta, 28. Syama Bhatta, 29. Gopala Bhatta, 30. Balabhadra Bhatta, 31.
Gopinatha Bhatta, 32. Kesava Bhatta, 33. Gokula Bhatta, 34. Kesava Kasmiri
(Bhaktiratnakara 12.2255-2273, 2243, 2276).

On his arrival in Navadvipa, Kesava was defeated in a debate with Lord Caitanya. He wrote a book entitled Laghukesava. The following are the titles of his other writings: Vedantakaustubhaprabha, Tattvaprakasika (a

tika of the Gita), Govindasaranagati stotra, and Jamunastotra. In the mangalacarana of Kaustubhaprabha and Tattvaprakasika he offered his obeisances to Mukunda and Gangalabhatta as his guru.

One manuscript found in Salimabad Gadi titled Dhucakradigvijayi is found in his name. Some erroneously accept that Kesavacarya, the author of Kramadipika, is the same as Kesava Kasmiri. Six manuscripts in the collection of the Asiatic Society and in the Haribol Kutir collection two mss. with commentaries carry the name of Kesavacarya.

113. KESAVANANDA:

A notorious person who was associated with Gauranga dasi, the wife of Syamananda (Rasikamangala Uttara 4.29).

114. KESAVA PURI:

He was one of the nine roots of the Caitanya-Premakalpataru (CC. 1.9.14).

In his past incarnation he was Isitvasiddhi (Gauraganoddesadipika 96-97).

115. KESAVA SIROMANI:

He was a disciple of Syamananda prabhu (Rasikamangala Purva 1.91).

116. KESOVANAI:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.144).

117. KHADANGA DINABANDHU DASA:

He translated the entire twelfth canto of Srimad Bhagavatam into the Oriya language. He was a resident of Mukundapur village on the bank of the Baitarani. He was a disciple of Vrndavana dasa, a descendent from a line of Lord Nityananda's family.

118. KHALAVECA:

See 'Sridhara.'

119. KIRTICANDRA:

He was the sixth son of Advaita Prabhu and the brother of Kuvera Pandita (Premavilasa 24). See also 'Kuvera Pandita.'

120. KISORA:

He was a disciple of Syamananda prabhu and a resident of Kasiadi in the district of Midnapore.

121. KISORA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.161)

122. KISORA PRASADA:

He wrote the tika titled Visuddharasadipika on Sri Rasapancadhyayi. Since he wrote this commentary in the light of the Gosvami texts such as Ujjvalanilamani, Vaisnavatosani, Anandavrndavana, Vrndavanasataka, etc. it is inferred that he was a Gaudiya saint who appeared after Rupa-Sanatana, and

before Visvanatha-Baladeva.

123. KISORANANDA DEVA GOSVAMI:

He was a disciple of Rasikananda prabhu. He wrote Srutisara, a book in Oriya giving an account of Remuna.

124. KISORI CAKRAVARTI:

He was a relative and disciple of Satyabhama Devi, the eldest daughter-in-law of Srinivasa Acarya (Karnananda 2).

125. KISORI DASA:

He was a disciple of Syamananda prabhu. Some say that he was a disciple of Rasikananda prabhu. He was the younger brother of Gopijanavallabha dasa, the author of Rasikamangala (Premavilasa 20). See 'Gopijanavallabha dasa.'

126. KRAMAKA PURI:

He is mentioned in Jayananda's Caitanyamangala p.2).

127. KRSNA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.152).

128. KRSNA ACARYA:

He was from a varendra brahma clan and was a disciple of Narottama Thakura. His Sripata was at Gopalpura (Premavilasa 20, Narottamavilasa 12).

129. KRSNA ACARYA:

He was a disciple of Ramacandra Kaviraja (Karnananda 2) .

130. KRSNABHAKTA DASA:

131. KRSNABHANJADEVA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.112).

132. KRSNABHARATI:

A Vaisnava resident of Kasi. He was the sannyasa guru of Visvarupa (CBh.

2.4.12)

133. KRSNA BHUIAN:

He was a disciple of Syamanandi Damodara.

134. KRSNA CAITANYA (LORD CAITANYA) :

The origin of Lord Caitanya's name is mentioned in CBh.
2.28.179,181:

"You aroused everyone's spiritual consciousness (Caitanya) and inspired the entire world to chant the holy name of Krsna, thus You are called Sri Krsnacaitanya."

According to the Tantra tradition, the term 'Krsnavarna' mentioned in Srimad Bhagavatam refers to Krsnacaitanya. Ramabhadra Vaisnavacarya Gosvami has said, "yasya namadyavayave sah krsnacaitanyah"; just as Satya refers to Satyabhama, and Bhima refers to Bhimasena, similarly the term Krsnavarna indicates Krsnacaitanya (In this connection refer to the tika of the sloka 'sriya savarnena...' Bhagavatam 3.3.3).

Some argue that the name Gauranga was uttered by Kesava Bharati at the time of Lord Gauranga's sannyasa initiation, thus the name 'Gaura'

(referring to Him as a resident of Navadvipa) should be considered His foremost name. However this is not rationally tenable when considered from a theological viewpoint. Simply by looking at the titles of the major biographies of the Lord's life (i.e. Caitanya Bhagavata, CC, Caitanyamangala, etc.) it is evident that Sri Krsna Caitanya was His foremost name.

Although Locana Thakura, the preacher of Gauraparatamyavada, dealt with the nama-guna-lila etc. of Gaura in his composition Dhamali, nevertheless the biography he wrote was entitled Sri Caitanyamangala.

Prabodhananda Sarasvati writes about the dhyana of Gauranagaravana in his Sri Caitanyacandramrta (132). In one continuous lila numerous names of the Lord have been mentioned, yet the most frequently used name is Caitanya. Thus we can conclude without any doubt that Caitanya was the foremost name.

For details see the following biographies of Lord Caitanya:

1. Caitanya Bhagavata
2. Caitanya Caritamrta
3. Caitanyamangala
4. Caitanyacaritamahakavya
5. Caitanyacandrodaya
6. Murari Gupta's Kadaca
7. Gaurakrsnodaya

The Gauramantra is mentioned in the following works:

1. Urdhvamnayatantra 3.14-16 (manuscript from the collection of the Madras

Oriental MSS. Library)

2. Isanasamhita
3. Paddhati written by Dhyanacandra Gosvami 54-55
4. Sri Caitanyacandrodaya 9
5. Advaitaprakasa 10 and 12
6. CC. 3.2.31
7. Gaurakrsnodaya-mahakavya of 1680 Saka; sloka 18.22-34.
8. Gaudiya Vaisnava Abhidhana Vol. 1, p.250
9. Caitanya Bhagavata 1.1.3, 12.10.59-60.
10. Tika of Caitanyacandramrta (31) by Anandi

The following are the astakas (eight lined hymns) composed in praise of

Lord Caitanya: astaka by Sarvabhauma Bhattacharya; Sacisutastaka by Narahari

Sarkara; Caitanyastaka by Rupa Gosvami; Gaurasudhakaracitrastaka by

Prabodhananda; Sacisunvastaka by Dasa Gosvami.

Astottarasatanama by Sarvabhauma; Namadvadasaka;

Namavimsatistotra by

Sarvabhauma.

Sahasraka: one each by Narahari Sarkara, Kavikarnapura, and Rupa Gosvami.

Stava: Navadvipacandrastavaraja by Raghunandana Thakura;

Pratyaganavarnanakhya-stavaraja by Advaita Prabhu;

Gaurangastavakalpataru by

Dasa Gosvami.

Sataka: Caitanyasataka by Sarvabhauma; Gaurasataka by Ratikanta Thakura.

Astakaliya sutra: Bhavadhyalila by Rupa Gosvami; Paddhati 72-77 by

Dhyanacandra Gosvami; Smaranamangala by Visvanatha Cakravarti; and the Bengali

work Gauracaritcintamani by Narahari Cakravarti.

BOOKS ON LORD CAITANYA:

In Bengali:

1. Sri Gaurasundara by Syamalal Gosvami
2. Amiya-Nimai-Carita by Sisir Kumar Ghosh
3. Caitanyadeva by Sundarananda Vidyavinoda

In Oriya:

1. Caitanyabhagavata of Isvara dasa
2. Caitanyavilasa of Madhava

In Vrajbasa:

1. Caitanyacaritamrta of Suvalasyama

In Hindi:

1. Amiya-Nimai-Carita
2. Caitanya Premasagara of Pandita Ramananda
3. Caitanya caritavali of Prabhudatta Brahmachari

In Gurmukhi:

1. Caitanyacarita

In Urdu:

1. Sri Nimaicand of Krsnaprasada Duggul

In Telugu:

1. Sri Caitanyalilamrtasaram
2. Sri Caitanyasiksamsrtam
3. Lord Gauranga

In Tamil:

1. Life and Teaching of Gauranga by P.V. Pillai, Madras

In English:

1. Lord Gauranga by Sisirkumar Ghosh
2. Sri Krsna Caitanya by N.K. Sanyal
3. Lord Caitanya by B.P. Tirtha
4. Sri Caitanya Mahaprabhu B.P. Tirtha
5. Caitanya by G. Tucci
6. Life of Sri Caitanya by C.S. Trilokekar
7. Caitanya and His Companions by D.C. Sen
8. Gauranga and His Gospel by M. Dhar
9. The Universal Religion of Sri Caitanya by N.N. Chaterjee
10. Caitanya's Pilgrimage and Teachings by J. Sarkar

The famous Siksastaka was composed by Lord Caitanya. The commentator Vithalesvara states that Sri Krsna premamrta stotra was orally propounded by Lord Caitanya. Although a number of other small astakas are considered to have been composed by Lord Caitanya, the Lord Himself did not write any theological treatises. This task was taken up by Jiva Gosvami, who compiled a number of philosophical works such as Satsandarbha, Kramasandarbha, Sarvasamvadini, etc.

135. KRSNACANDRA DASA:

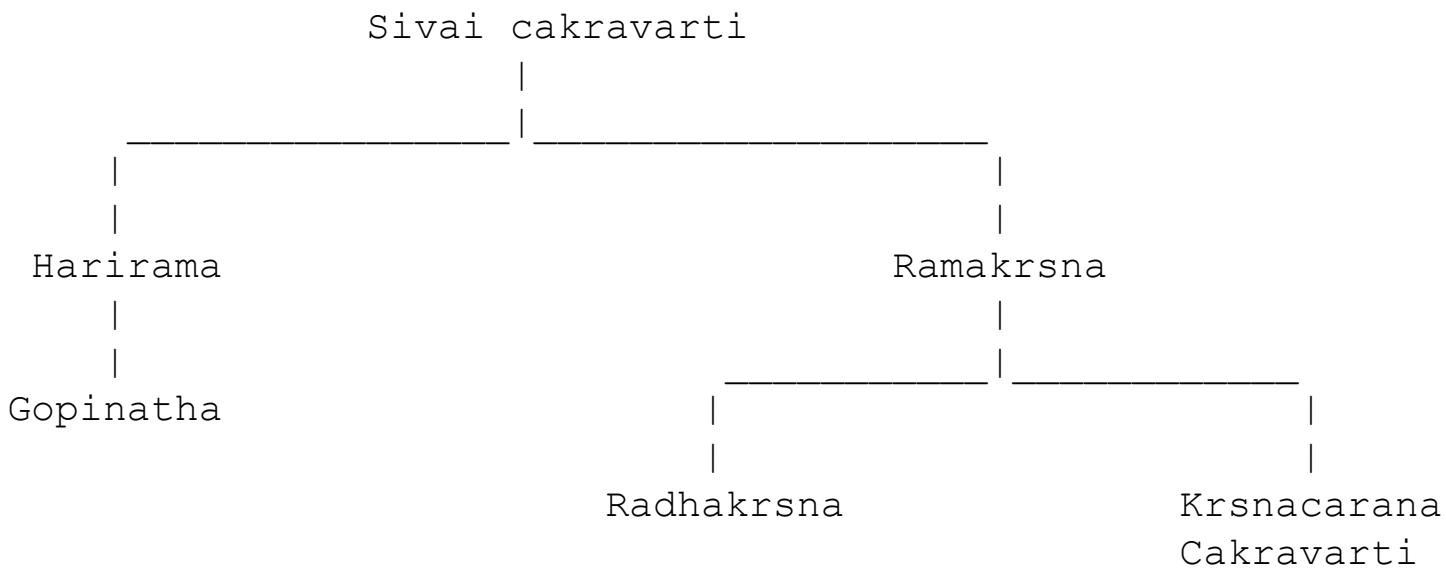
In 1793 AD. he translated into Bengali verse Raghunatha dasa Gosvami's Vilapa-vivrti-mala under the title Vilapakusumanjali. He was the disciple of Lalavihari, who belonged to the family line of Narahari Sarkara Thakura (Bangiya Sahitya Sevaka).

136. KRSNACARANA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.108)

137. KRSNACARANA CAKRAVARTI:

He belonged to Narottama sakha. He was the youngest son of Ramakrsna Acarya and Kanakalatika devi. Ramakrsna Acarya was a close friend of Ganganarayana Cakravarti. Since Ganganarayana had no son, he adopted Krsnacarana and gave him diksa (Narottamavilasa 12). The genealogical line is as follows:



138. KRSNACARANA DASA:

He was the great-grandson of Rasikananda prabhu and a disciple of the line descending from Syamananda prabhu. He wrote two books: Sri Syamananda Prakasa and Sri Syamananda Rasarnava. He was a disciple of Radhamohana dasa and the God-brother of Baladeva Vidyabhusana.

139. KRSNADASA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.159).

140 KRSNADASA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.160).

141. KRSNADASA:

He was a disciple of Pujari Thakura. He left Gauda and settled in Vrndavana (Premavilasa). When Krsnadasa and Ramadasa, a disciple of Bhugarbha Thakura, were on pilgrimage from Vrndavana to Puri they were directed by Jiva Gosvami and Lokanatha Gosvami to go via Kheturi, Yajigrama and Gopiballavpur to collect news about Narottama Thakura, Srinivasa Acarya and Syamananda prabhu. They were also asked to test how reverent these three devotees were in their treatment of other Vaisnavas (Premavilasa 17).

142. KRSNADASA:

He was the eldest son of Harivamsa Gosvami of Vrndavana. Harivamsa was a disciple of Gopala Bhatta Gosvami, but was later driven out for defying the command of the guru. Krsnadasa served the Deity Radhavallabhji in Vrndavana. His brother's name was Suryadasa.

143. KRSNADASA:

He was a resident of Orissa and the sevaka of Lord Jagannatha in Puri. He used to walk ahead of Lord Jagannatha holding the gold-cane. When

Lord

Caitanya returned to Puri from the South, Sarvabhauma Bhattacharya introduced Krsnadasa to the Lord (CC. 2.10.42).

144. KRSNADASA:

He wrote the Bengali poem titled Govindamangala. This work is available in the collection of Pathvadi no. Vanka 14.

145. KRSNADASA:

A brahmana resident of Akaihat, a village about 1 1/2 miles from Katoa.

He belonged to Nityananda sakha CC. 1.11.12.

146. KRSNADASA:

He belonged to Nityananda sakha (CC.1.11.12). He is considered to be the poet of Pada no. 2358 in Padakalpataru.

147. KRSNADASA:

He was a brahmana resident of Badagachi in Bihar and belonged to Nityananda sakha (CC. 1.11.44-47).

148. KRSNADASA:

Sisu Krsnadasa was brought up by Nityananda Prabhu. According to Jayakrsna dasa, this Krsnadasa was from Orissa. (See Sri Caitanya-Parisad-Janmasthan-Nirnaya by Jayakrsna dasa in Sahitya Parisat Patrika 1337 no.4).

149. KRSNADASA:

According to Karnapura and Kaviraja Gosvami this Krsnadasa accompanied Lord Caitanya down south (CC.

150. KRSNADASA:

This second son of Advaita Prabhu was a brahmana from Santipura (CC.

1.12.16). He was Karttikeya in his past incarnation.

151. KRSNADASA:

CC. 1.12.60.

(NOTE-ACCORDING TO THE INDEX THERE SHOULD BE FOUR MORE KRSNADASAS)

(This is a note appended by Bimanbihari Majumdar in his CCU p.633. Jiva Gosvami and Devakinandana mention six Krsnadasas, and Vrndavanadasa mentions five Krsnadasas. There are two Krsnadasas mentioned in CC under Caitanya sakha, one Krsnadasa and one Krsnamisra under Advaitasakha, one Krsnadasa under Gadadhara sakha.)

155. KRSNADASA (RAMAKRSNA DASA) :

Born in a jeweler caste he hailed from Amvikanagar. His grandfather was Madanamohana, his father Taracand, and his elder brother Ramanarayana. He adopted bheka, and in 1099 BE (1592 AD.) wrote Narada Purana. (See Vangabhasa O Sahitya p.6)

156. KRSNADASA ADHIKARI:

He was a pupil of Jiva Gosvami. He wrote the vrtti titled 'Prabha' to the

work 'Radhakrsnacaranadipika' (Bhaktiratnakara 1.805)

157. KRSNADASA BABAJI MAHARAJA (of Govardhana):

He was born in a kanana caste family of Orissa. His father, Sanatana Kanango, married twice as his first wife bore no children. Sanatana's second wife Jari, the daughter of Mangaraja, had three sons named Ramacandra, Prasadi, and Batakrnsna. This Batakrnsna later became well known as Siddha Baba of Govardhana. When Sanatana died his wife, Jari, underwent sati. Before she stepped onto the funeral pyre she gave some final instructions to her three sons. She tied a sari around the head of her eldest son awarding him the title Mangaraja; to her second son she gave the head-dress ordering him to take up family life; and her youngest son, Batakrnsna, was requested to live the life of a Vaisnava in Vrndavana.

At that time Batakrnsna was only twelve years old, thus he continued his studies up to the middle school level. Although Batakrnsna belonged to a fairly affluent family, at the age of sixteen he renounced his ancestral place and went on foot to Vraja, where he continued his studies for another two years.

In Vrndavana Batakrnsna took lessons on bhajan from Vaisnava carana dasa Babaji, a resident of Brahmakunda and the compiler of Padakalpataru. Batakrnsna, henceforth called Siddha Baba, belonged to the lineage of Narottama

Thakura. After the death of Vaisnava dasa, Siddha Baba heard that the Govindadeva Deity, served by Rupa Gosvami, had been moved to Jaipur. Eager to see the Lord, Siddha Baba left for Jaipur at once. After having darsana of Govindaji, Siddha Baba begged the King of Jaipur for the opportunity to serve in the astakaliya-seva-lila of the Deity. Being pleased with Siddha Baba, the king offered him the service of guarding the Deities' doors as well as various other services.

Siddha Baba served the Govindaji Deity for eight to ten years then suddenly one day, after taking prasada at the palace, he fell victim to acute passion. Finding no one to help him in his dilemma he immediately left Jaipur and went to see Jayakrsna dasa Babaji in Kamyavana. Siddha Baba explained his problem to Jayakrsna and asked why such a surge of passion should occur after he had been engaged in serving Govindadeva and partaking of His divine prasada.

Siddha Jayakrsna replied as follows: "Look here, my child, when you cut a piece of unripe wood from a tree and soak it in water for some days and then try to light it, will it catch fire right away? No, you must let the wood dry sufficiently before it can be used as fuel. Similarly, we mortal beings have been drowning in the ocean of wordily life for millions of lifetimes. For such a conditioned soul to be worthy of catching the fire of bhakti, first all

material desires must be completely dried up through renunciation of material attachment (Govindabhasya 3.1). To the extent that a living entity is dried of all material attachment, to that same extent he can enter into bhaktirasa.

Material pleasure is enjoyed with the help of sense organs, while divine joy is attained through renunciation of material attachment (CC 2.3.70). Lord

Caitanya Himself upheld this and practiced it. Jayakrsna then quoted from CC.

3.6.311, 3.6.279, 3.14.49, and Padyavali 12 to illustrate the point. To make

his point clear to Siddha Baba, Jayakrsna also narrated one incident which

happened soon after the disappearance of the Gosvamis of Vrndavana.

The incident is as follows: In Bengal a group of Vaisnavas were ecstatically engaged in dancing and chanting in sankirtana on the street when a prostitute suddenly saw them from her mansion and rushed down to the site of the kirtana. Feeling inspired she fell on the ground before the devotees and rolled her body in the dust, touching the feet of all the Vaisnavas. In this way she was suddenly overcome with acute feelings of vairagya. She ran to the Mahantaji and begged to take shelter at his feet. Out of pity the Mahantaji inquired what she was actually praying for and she replied, "I possess jewelry worth lakhs and lakhs of rupees. Please take this jewelry as an offering to your Deity and use all my property to serve the Vaisnavas. Please be kind upon me and initiate me as your disciple." The Mahanta replied, "I

grant your prayer and now that you are my disciple you must carry out my command. I want you to take all your belongings to Vrndavana and offer them to Govindaji." The prostitute did as directed by her guru. However when she arrived in Vrndavana and explained everything to the priest of Govindaji, the priest refused to accept a single item from her. In utter despair the woman lay on the bank of the Jamuna for three days fasting, without even accepting water. The Govindaji Deity then commanded the priest to go to the Jamuna, bring back the woman and allow her to personally decorate the Deity. He also instructed the priest to accept all her money and offer bhoga to Govindaji. The priest did as directed and invited the Vaisnavas for prasada the following morning. Meanwhile the prostitute woman dressed the Lord as she desired. However, that night the devotees had disturbing dreams. In the morning they explained their experiences to one another and realized that something had certainly gone wrong. When they asked the priest what had happened he explained the entire story of the prostitute to them. When the Vaisnavas chastised the priest he pleaded not guilty as he had first driven out the prostitute but it was Govindaji who had ordered differently.

Upon hearing this all the devotees returned to their huts, shut the doors, and remained there without moving for three days. Toward the end of the third night Govindaji addressed all the Vaisnavas as follows: "Why have

you become
so annoyed with Me that you are thinking of committing suicide?"
The devotees
replied, "Tell us clearly, have You made us renounce everything
and kept us at
Your lotus feet only for this reward? Do you plan to throw us off
the path of
virtue by allowing us to partake of food donated by a prostitute?
Tell us
what other alternative we have other than committing suicide?"

Govindaji replied, "When did I ask you to partake of food
offered by the
prostitute? Haven't I warned you a hundred times not to be
desirous of
opulent foodstuffs and fine clothing? I can accept all varieties
of food but
I never told you to eat indiscriminately."

"But how can we refuse to take prasada offered to us," the
devotees
protested. In reply Govindaji told the following story:

"Nityananda dasa was a sadhana-siddha Babaji. One day a king
approached a
disciple of Nityananda asking for darsana of Siddha Baba, but the
disciple was
hesitant to accept the king's proposal. The king then made a
shelter a short
distance away from Siddha Baba's hut. At noon when Siddha Baba
went out for
his ablution he noticed a devotee nearby. The shaven-headed
devotee wore a
thick garland of Tulasi beads, tilak marks over his arms, and a
piece of small
coarse cloth covered his body, which was radiant from the
execution of bhakti.
Siddha Baba Nityananda embraced the king (in the dress of a
devotee) and spoke
intimately with him for two hours.

Finally the king, in the guise of a devotee, said, "Since you have shown so much kindness to me please promise me to partake of the prasada of my Deity Madanagopala." Siddha Baba Nityananda replied, "I doubt that I could have such good fortune to do so, but by your mercy anything is possible."

The next day the king arranged to offer numerous varieties of opulent bhoga. Thereafter he constructed a temporary shed in front of Siddha Baba's hut to serve prasada from. At noon when all the prasada had arrived there Siddha Baba came out of his hut and circumambulated the prasada seven times, then offered his prostrate obeisances several times. He then picked up a Tulasi manjari along with one grain of prasada, touched the prasada to his head and went back to his hut to respect the prasada.

Meanwhile the king remained outside the hut in meditation. When one of the king's attendants informed him that Siddha Baba had only taken a grain of the prasada and then returned to his hut the king replied, "You do not have the eyes to see; I have clearly seen that Siddha Baba respected every drop of prasada there, yet with the touch of his hand the quantity of prasada remained the same."

After narrating this story Govindaji explained, "What is the meaning of actually partaking of prasada? You had the association of many saints and you

haven't learned this lesson? I must admit, however, that I am the cause of all this confusion. You are certainly not to be blamed. This entire incident has occurred due to My desire to teach a lesson to all living entities by making you commit a mistake, just as I falsely implicated Junior Haridasa for the benefit of the world. It is not possible to teach a lesson unless the person who is made the victim is a very intimate devotee. You are all very dear to Me, thus there is no fault on your part."

After hearing this discourse from Siddha of Kamyavana, Krsnadasa went to Domanavana to practice bhajan. He ate by begging alms of wheat flour at Nandagrama. Sometimes he roasted the wheat flour mixture and added a few margosa leaves before eating it, and other times he simply soaked it in water. Gradually his health deteriorated and he began losing his vision. He could no longer go out to collect alms and thus maintained his life by simply drinking the water of the kunda. Eventually he even lost the strength to fetch water. This touched the heart of Srimati Radharani. Wanting to feed Krsnadasa, She gave a plate of prasada to Lalita and ardently urged her to have pity on Krsnadasa. Lalita devi then appeared before Krsnadasa at Domanavana with the plate of prasada and said, "Look here Babaji! Come and take this prasada. Seeing you suffering here my mother felt sorry for you and has sent you this plate of prasada."

Krsnadasa's heart was touched when he heard these sweet words and smelled the divine fragrance of the prasada. Thus he immediately began eating it and was surcharged with divine energy. Thereafter he cleansed the plate with dust.

Lalitaji, in the guise of a young Vraja maiden, spoke out, "Listen Babaji! Why don't you go out and collect alms?" Babaji said that without eyesight he was unable to move. The girl questioned whether Krsnadasa would go out to collect alms if he got his vision back, and Krsnadasa readily agreed. Then the girl said, "My mother has given me an eye-balm for you. Let me apply it on your eyes, then keep your eyes closed for one hour. Afterwards your eyes will be alright." Saying this she applied something on the right eye of Krsnadasa and as soon as she touched his left eye Krsnadasa opened his eyes yet there was no sign of the girl or the plate, but there was a lingering divine fragrance. Krsnadasa was stunned and lay down there for another three days trying to understand the significance of this supernatural event.

158. KRSNADASA BABAJI (of Navadvipa):

This account is based on an article published in Sri Gauranga Sevaka Vol. 10, No. 5:

Kesava (also known as Kisora) was born in the Navasakha clan in Srihatta in 1225 BE (1818 AD). From his childhood he manifested deep love

for

Vaisnavism. At the age of thirty he went to Navadvipa where he received diksa from Siddha Caitanyadasa Babaji. At that time Kesava expressed his desire to take the vow of vairagya, but knowing that he was married, Siddha Baba requested him to stay with his wife. Thus Kesava lived as a householder for ten years. After the death of his wife in 1858 AD he left to visit several places of pilgrimage. While traveling on foot to Puri, he accepted vesasraya from Dinahina dasa Babaji of Srihatta and received the name Krsnadasa. He performed his sadhana in Puri for fourteen years and then spent the next twenty four years practicing bhajan in Vrndavana, thereafter he returned to Gaudamandala. Krsnadasa was then ordered by his guru, Siddha Baba, to go to Srikhanda and practice his bhajan. After seven years in Srikhanda, Krsnadasa went to Navadvipa and performed his bhajan near the famous bhajan-kutir. Again, at the command of Siddha Baba, he went to Vrndavana on foot. There he received news of his guru's death and thus returned to Navadvipa to perform the last rites for Siddha Baba. He remained there until 1326 BS (1919 AD), until he passed away while chanting the name of Gaura before the samaja of Siddha Baba.

159. KRSNADASA BABAJI (Ranabadi) :

According to Nityananda dasa Babaji Mahanta, Krsnadasa, whose real name was Krsnaprasada Cattopadhyaya, was born in the village of Mahammadpura, the capital of Raja Silaram in the district of Bankura. His father Gokulacandra Cattopadhyaya was a servant of Sri Hare Krsna Raya. Krsnadasa was also engaged in seva during his childhood. When a proposal was made for his marriage Krsnadasa left home late at night and went to Vrndavana. He spent a few days doing seva at Madanamohana Temple and then shifted to Ranabadi, which was at that time surrounded by dense forest. There Krsnadasa built a kutir and engaged in bhajan. He lived on madhukari, and those whose homes he visited were so fond of him that they requested him to visit them daily. From the madhukari he collected, Krsnadasa kept enough for himself and whatever was left over he fed to the cows on his way back to the kutir.

Because Krsnadasa went to Vrndavana in his childhood he never had the chance to go on pilgrimage. Thus after 50 years in Vraja he desired to go on pilgrimage to visit the four dhamas. At that time Sri Priyaji came to him in a dream and said, "You have taken shelter under My lotus feet in Vrndavana. Now you must not leave Vrajadham, rather you should remain here and continue your bhajan and you will achieve your desired result. It is not necessary for you to go elsewhere on pilgrimage." However, Krsnadasa did not pay heed to

his dream, thinking it to be his own mental concoction. Thus he started out on pilgrimage as planned.

After visiting several places Krsnadasa arrived at Dvaraka and decorated his body with signs of tapta-mudra as was the custom followed by the four Vaisnava sects whenever they visit Dvaraka. This tapta-mudra, however, is not approved by the raganuga Vaisnavas of Vrndavana, although Haribhaktivilasa has ...for such customs. Krsnadasa accepted tapta-mudra following the advice of Haribhaktivilasa, yet he felt inwardly disturbed and lost his enthusiasm for pilgrimage. Eventually he left Dvaraka and returned to Vrndavana.

On the night of Krsnadasa's return to Vrndavana he had a dream in which Srimati Radharani said to him, "By accepting signs of tapta-mudra at Dvaraka you have become a devotee of Satyabhama. Therefore you have become unfit to live in Vraja, so you must go back to Dvaraka." This time Krsnadasa could not ignore the significance of his dream and he was filled with grief.

When Krsnadasa inquired from Siddha Babaji of Vraja and others they all echoed the words of Priyaji. It is said that when Siddha Baba of Ranabadi returned from pilgrimage he went to see Siddha Baba of Govardhana, who was his close friend. Siddha Baba embraced Krsnadasa and asked where he had been for so long. Krsnadasa said that he had gone to Dvaraka and spread his palm to

show that he held the tapta-mudra. Upon seeing this Siddha Baba moved a little away from him and said with a deep sigh, "What luck! From today I have lost the eligibility of touching you. You are the servant of the Supreme King and Queen while I remain the attendant of a milkmaid!" Hearing this Krsnadasa was speechless, he offered his obeisances and left the place.

Everyone that Ranabadi Baba (Krsnadasa) asked agreed that it was not possible to supersede the instructions of Priyaji. In utter despair Siddha Baba went back to Ranabadi and in repentance gave up the intake of solid or liquid food. He suffered greatly from his action and from the separation of Priyaji.

It is said that Siddha Baba remained in that state for a period of three months and afterwards the flame which burned within him began to show externally. For three days his body slowly burnt to ashes. Haridasa dasa heard Bihari dasa Vrajavasi, the constant attendant of Siddha Jagannatha dasa Babaji, narrate how that day Jagannatha dasa was present at Ranabadi. Toward the small hours of the night Jagannatha dasa called Bihari dasa to find out what was happening pointing to a hut. On inquiry Bihari dasa found out that the Ranabadi Baba was burning within the hut. Hearing this Jagannatha dasa said, "What a pity! It is the fire of viraha! It is the fire of viraha!" Saying this he rode on the shoulders of Bihari dasa to the spot and broke into

the room. There they saw that the fire had reached the throat of Ranabadi Baba but had not risen higher. Jagannatha dasa asked Bihari dasa to fetch some cotton. Groping in the dark Bihari found some cotton which he gave to Jagannatha dasa who twisted it in the shape of a wick. As soon as Jagannatha dasa placed this wick on the head of Ranabadi Baba the flame leaped up and swallowed his entire body. Even when the fire reached his chest Ranabadi Baba continued chanting the holy name. As the Vrajavasis stood helplessly watching, Ranabadi Baba lifted his arms and said, "There will never be any suffering in your village, even if famine and epidemic rage everywhere else, your village will remain untouched." His words have proven true to this day.

Upon hearing the news that Siddha Baba's body was in flames one local Muslim police officer and one Hindu Tehsildar arrived on the spot. It is said that as the Muslim fellow approached Siddha Baba the fire went out, but when he moved aside the flame leaped up again. Seeing this the Hindu Tehsildar arranged to bring lots of ghee and poured it on Siddha Baba's body. (His tomb stands in the posture which his body was burnt.) Shortly after the ashes of the burnt body of Siddha Baba cooled down his Godbrother Premadasa Babaji arrived there and looking at the ashes said, "My brother! How is it that you did not accept the wood that I brought to offer you. Now I shall offer it to you." As soon as Premadasa offered the wood on that heap of

ashes the flame
immediately arose again.

Vrajavasis strongly believe that whoever places a wish at the tomb of Siddha Baba surely it will be fulfilled. This incident occurred around 1865 AD.

Siddha Baba commanded the local Vrajavasis to observe Ekadasi in the bright fortnight of Phalguna and to keep awake during Harivasara. Till today local Vrajavasis and even young children observe this occasion with special care, performing musical recitals of Bhagavad lila and drama. His death anniversary falls on Amavasya of Pausa when the Vrajavasis there raise funds and feed Vaisnavas of caurasi krosa.

160. KRSNADASA BHUIAN:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.133)

161. KRSNADASA BRAHMACARI:

He was a resident of Vrndavana who belonged to Gadadhara sakha (CC. 1.12.84). When Srinivasa Acarya was on Vrndavana parikrama he met this Krsnadasa. He was Indulekha in his past incarnation. (Bhaktiratnakara 4.368, 13.317, Gauraganoddesadipika 164, Sakhanirnayamrta 46)

162 KRSNADASA CATTA:

He was a disciple of Srinivasa Acarya. His Sripata is at Faridpur village

in the district of Nadia. (Karnananda 1)

163. KRSNADASA DASA:

A Vaisnava poet who was a disciple of Visvanatha Cakravarti. He translated into Bengali metrical verse Camatkar-Candrika, Madhurya Kadambini, Bhaktirasamrta Sindhu-vindu, Ujjvalanilamani. It is said that he also translated Sri Gaurangalilamrta under the title Smaranamangala, which was published from Baharampur in 402 Caitanyavada.

164. KRSNADASA DASA:

He composed Sri Krsna-vilasa with the bhanita of Krsna Kinkara. He was the disciple of a Vaisnava named Gopala dasa. He was the elder brother of Kasirama dasa, who translated the Mahabharata into Bengali.

165. KRSNADASA GUNJAMALI:

He was born at Lahore, but at the age of seventeen, being drawn by Lord Gauranga, he abandoned his homeland and went to have darsana of the Gopala Deity at Govardhana, where he stayed with the sevaka of Madhavendra Puri. When Lord Caitanya visited Vrndavana, Krsnadasa surrendered at the feet of the Lord. At the command of Lord Caitanya, Krsnadasa installed a Deity at Multan, and made his nephew and disciple, Banwaricandra, the Mahanta. He also installed a Deity in Gujarat. Through Krsnadasa's association numerous persons accepted the path of Vaisnavism. Because Lord Caitanya presented him

the gunjamala from His own neck, Krsnadasa was named Gunjamali. He was the founder of the Bada Gaudiya Gadi. Later he installed a Deity at Olamba village in Punjab and made Janardana Vipra the Mahanta of the Gadi. Krsnadasa preached the glories of the holy name in many places. While visiting Sind he converted many Muslims into Vaisnavas. Eventually he went to Vrndavana, where he lived until the end of his life.

166. KRSNADASA KAVIRAJA GOSVAMI:

He was a famous Vaisnava poet, born in a vaidya caste in Saka 1482 (1560 AD) at Jhamatpur in the district of Burdwan. His parents were Bhagiratha and Sunanda. His brother, Syamadasa, was a physician. Krsnadasa's father died when he was only six years of age. Thus Krsnadasa and his brother were brought up in the house of their paternal aunt. From early childhood Krsnadasa displayed a strong inclination towards renunciation. Upon reaching maturity he entrusted his brother with the responsibility of caring for the property and he dedicated himself completely to Harinama. One night he received a command in a dream from Lord Nityananda to go to Vrndavana. Thus Krsnadasa went to Vrndavana, where he lived until the end of his life. Premavilasa 18 states that Raghunatha dasa Gosvami was his guru. Krsnadasa's profound command over the Sanskrit sastras is apparent in his works CC, Govindalilamrta, and the 'Sarangarangada' tika of Krsnakarnamrta. His CC. is

a treasure cherished by all Vaisnavas. His work called 'Svarupa varnava' was published in the Nityanandadayini Patrika. Another title of the same work is 'Svarupa Nirnaya' (Pathavadi ms. no. B 194).

Premavilasa 13.94 says that upon hearing the news of the theft of the manuscripts which were sent to Gauda, Krsnadasa plunged into the Radhakunda. Karnananda 7 also states that Kaviraja Gosvami jumped into Radhakunda but did not die, he lived for sometime anxiously awaiting the news that the books were recovered. He died after the disappearance of Dasa Gosvami, and his tomb stands near Radhakunda. He was Ratnarekha in his past incarnation, although some say that he was Kasturi manjari.

169. KRSNADASA LAUDIYA:

He was also known as Brahmachari. He belonged to Advaita sakha and his past name was Raja Divyashimha (Premavilasa 24). He translated Visnupuri's book Visnubhaktiratnavali into Bengali metrical verse.

170. KRSNADASA MISRA:

He was the son of Advaita prabhu and belonged to Advaita sakha (CC. 1.12.18). According to Advaita Prakasa 11 he was born of Sitadevi in 1418 Saka. Around that time Sridevi also delivered a son who died shortly after birth. Seeing Sridevi's tears Sitadevi handed over her son, Krsnadasa, to Sridevi.

171. KRSNADASA PANDITA:

He was a parsad of Nityananda Prabhu. By the arrangement of Lord Caitanya, Krsnadasa accompanied Lord Nityananda on His preaching tour in Gauda. On the way Krsnadasa underwent Gopalabhava (CBh. 3.5.232-240).

172. KRSNADASA PREMI:

A resident of Vrndavana, he was a disciple of Bhugarbha Gosvami and one of those who commanded Krsnadasa Kaviraja to write CC. (CC. 1.8.69). According to Sadhanadipika 1, Rupa Gosvami gave this Krsnadasa the charge of serving Govindaji. Krsnadasa later passed it on to Haridasa Pandita.

173. KRSNADASA (RAMADASA) PUNJABI:

A resident of Multan and member of the Kapoor family. He later lived in Vrndavana. Amongst his many disciples the following five are the most prominent: Gopala Ksatriya, Visnudasa, Radhakrsna Cakravarti, Govinda Adhikari, and Mukunda Gosvami (Bhaktiratnakara 2.464-71). Krsnadasa constructed the temple of Madanamohana and adorned the Deity with various jewelry and arranged for offerings of the choicest food.

174. KRSNADASA PUROHIT:

A resident of Gauda who belonged to the sakha of Srinivasa Acarya.
(Premavilasa 20)

175. KRSNADASA RAJPUT:

He lived at Akrurasthana near the Jamuna. He received the grace of Lord Caitanya beneath the well-known tamarind tree of Vrndavana (CC. 2.18.76-83, 88,173; Bhaktiratnakara 5.2234).

176. KRSNADASA SARKHEL:

He was a brother of Suryadasa Pandita, resident of Saligramam, and belonged to Nityananda sakha (CC. 1.11.25).

177. KRSNADASA THAKURA:

A disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa 12).

178. KRSNADASA VAIDYA:

He belonged to Caitanya sakha (CC. 1.10.109, Namamrtasamudra 232).

179. KRSNADASA VAIRAGI:

He was a disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa).

180. KRSNADASA VANI (VANI KRSNADASA):

He was a resident of Vrndavana. His name is mentioned along with other Vraja devotees who accompanied Rupa Gosvami for darsana of the Gopala Deity for one month during the time when the Deity was kept hidden from the Muslims. In Sadhanadipika 1, it is said that Rupa Gosvami gave the charge of Govindaji's service to this Krsnadasa, who later passed it on to Haridasas.

Pandita.

181. KRSNADASA VIPRA:

A devotee of Lord Caitanya, whose Sripata was at Kheturi village. When Narottama Thakura was a child he heard stories of Lord Caitanya from this Krsnadasa. Thus some people refer to him as the 'Vidyaguru' of Narottama (Narottamavilasa 1.16).

182. KRSNADASI:

She was the prostitute who was sent by Ramacandra Khan to tempt Haridasa Thakura. By the grace of Haridasa she became a Vaisnavi and was later known as Krsnadasi. (See 'Haridasa Thakura')

183. KRSNADAYAL CANDRA:

He was born in the Suvarna vanik caste at Panchtupi in the district of Murshidabad at the beginning of the 17th Saka century. He was a devout Vaisnava and an accomplished Manoharasahi kirtana singer. A local teacher named Krsnahari Hajra taught him singing. In his childhood he studied sanskrit grammar and Srimad Bhagavatasastra under the Alankarik and Bhagavatasastra Visarad Ramakrsna Vidyabhusana of Muniadihi. He had a close relationship with the renowned Pandita Ramsundar Tarkavagis of Dunobahara in the district of Birbhum. The famous kirtana singer Advaita dasa Babaji of Vrndavana was a student of Krsnadayal. (See Mursidavad Katha 4.388)

184. KRSNADEVA ACARYA:

He wrote the Vaisnava Smrti text titled Nrsimhaparicarya extracting information from Haribhaktivilasa.

185. KRSNADEVA RAYA:

He was the King of Vijaynagar who married Jaganmohini devi (Tukka), the daughter of King Prataparudra. He invaded the kingdom of King Prataparudra three/four times and occupied parts of it. Prataparudra then entered into an alliance with Krsnaadeva Raya offering his daughter in marriage along with the land south of the river Krsna as dowry.

Krsnaadeva Raya ruled during the 15th century and was a patron of the arts.

He also wrote books himself in Telugu and Sanskrit. His most famous work Amuktamalyada, also known as Visnucittiya, is based on some Tamil Vaisnava tradition. The plot of this story is about a girl who fell in love with the Deity and used to offer Him garlands which she had worn. The priest, Visnucitta, was informed by the Deity in a dream to take the girl to Srirangam where she should marry the Deity. This poem throws light on the socio-economic conditions of the period, although it is essentially a religious poem. (See Ramakrishna G., Gayathri N. and Chattopadhyay, Dibiprasad ed. An Encyclopedia of South Indian Culture, Calcutta, K.P. Bagchi, 1983, pp 237-238).

186. KRSNADEVA SARVABHAUMA:

He was also known by the title 'Vedantavagisa'. He was ordered by Visvanatha Cakravarti to accompany Baladeva Vidyabhusana to Galta at Jaipur in Saka 1628 (AD 1706) to participate in the debate questioning the authority of the Gaudiya Vaisnavas. He wrote the tika on Baladeva's treatise Prameyaratnavali on Vedanta. Amongst the Gaudiya Vaisnavas he is known as Sarvabhauma, although the concluding sloka of his tika Kantimala mentions the title 'Vedantavagisa'. He also wrote a tika on Visvanatha Cakravarti's Krsnabhavanamrta Mahakavya, wherein the former presents an excellent analysis of analogies used by Visvanatha. It is said that he wrote the tika on Rupa Gosvami's Vidagdhamadhava natakam. In addition to this the concluding sloka of some manuscripts show that he also wrote the tika of Alamkara Kaustubha.

187. KRSNAGATI:

He was the second son and a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.27). He went to Syamasundarpur where he served Sri Radha Vrndavanacandra. He was the disciple (?) of Kisoradeva, one of the mahantas of the first twelve sakhas of Syamananda prabhu. He was an erudite scholar and an accomplished singer. His descendants still live at Syamasundarapur.

188. KRSNAGATI:

He was the son born of the youngest wife of Srinivasa Acarya

prabhu.

189. KRSNAGOVINDA DEVA:

He was the middle son of Rasikananda prabhu. (See 'Krsnagati')

190. KRSNAHARI DASA:

He was a disciple of Syamananda prabhu. His Sripata was at Nrsimhapur
(Premavilasa 20).

191. KRSNAHARI GHOSH:

He was born in the village of Panchtupi in the district of Murshidabad early in the 16th century Saka. He was an accomplished singer of Manoharasahi kirtan tradition.

192. KRSNAKAMAL GOSVAMI:

He was born in Saka 1433 (1811 AD) at Bhajanghat in the district of Nadia.

In his noble family there were luminaries such as the four parsadas of Lord Caitanya namely Kansari Sen, Sadashiva Kaviraja, Purusottama, and Kanu Thakura. His literary contribution is known to all. He wrote eight dramas suitable for performance in folk theatre: 1. Svapnavilasa, 2. Nandaharana, 3. Divyonmada (Raiunmadini), 4. Vicitravilasa, 5. Bharatamilana, 6. Gandharvamilana, 7. Kaliyadamana, 8. Nimai-sannyasa. His unique mixture of erudition, poetic ability, and musical talent in presenting the pastimes of Radha Krsna and Gauranga lila touched the hearts of thousands of audiences night

after night.

193. KRSNAKANTA:

This Vaisnava poet was more commonly known as Uddhava dasa. He was a resident of Tenavaidyapura and a friend of Vaisnava dasa, the compiler of Padakalpataru. He was highly skilled in composing Vrajvuli padas. A total of twenty nine padas composed by him have been included in the Padakalpataru.

194. KRSNAKINKAR DASA:

A resident of Rupapura who belonged to the sakha of Narahari Sarkara Thakura. He installed the Deity of Sri Govindaraya.

195. KRSNAKISORA:

He was a disciple of Syamananda prabhu at Sripata Gopivallabhpur.
(Premavilasa 20)

196. KRSNAMANDALA:

He was the father of Syamananda prabhu. (See 'Syamananda')

197. KRSNAMISRA:

He was the second son of Advaita Prabhu. He was Karttikeya in his past incarnation. Advaitaprakasa 12 states that when Lord Gauranga was studying the Vedas under Advaita Prabhu at Santipura, Krsnamisra offered bananas with Gauramantra. Chastised by Sita devi, Krsnamisra told everything to Advaita Prabhu.

198. KRSNANANDA:

He was a brahmana by caste and a parsad of Nityananda Prabhu. He was the eldest son of Ratnagarbha. His other two brothers were Jiva Pandita and Jadunatha Kavicandra. (CBh. 2.1.297, Gauraganoddesadipika 164)

199. KRSNANANDA:

He was the younger brother of Nityananda Prabhu (Premavilasa 20).

200. KRSNANANDA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.132).

201. KRSNANANDA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.144).

202. KRSNANANDA:

He was a disciple of Rasikananda prabhu (Rasikamangala 14.152).

203. KRSNANANDA AVADHUTA:

He belonged to the sakha of Abhirama Gosvami and had his residence at Dvipagrama. This information is available from Pataparyatana.

204. KRSNANANDA AGAMBAGIS:

He was the son of Mahesvara Acarya. He wrote the book entitled Tantrasara. Some say that he was a classmate of Lord Caitanya

(Bhaktiratnakara 12.2187). It is said that Krsnananda introduced the worship of the Mother deity according to tantric rites.

205. KRSNANANDA BHIAN:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.143).

206. KRSNANANDA DASA:

He was a disciple of Syamananda prabhu (Rasikamangala Purva 1.120).

207. KRSNANANDA DATTA:

He was the King of Kheturi and the father of Narottama dasa Thakura (Narottamavilasa 1-2). His brother was Purusottama Datta. According to Premavilasa Purusottama was the eldest.

208. KRSNANANDA ODHRA:

209. KRSNANANDA PURI:

210. KRSNANANDA VAIDYA:

He was a poet and devotee of Lord Gauranga. He was the third brother of Vaisnava poet Jagadananda (Bangabasa O Sahitya).

211. KRSNA PANDITA:

He was an associate of Lord Caitanya, chief priest of Govindadeva, and a resident of Vrndavana (Narottamavilasa 2, Bhaktiratnakara 13.322).

212. KRSNAPRAMODA DASA:

He was a Vaisnava poet (Bangiya Sahitya Sevaka).

213. KRSNAPRASADA CAKRAVARTI:

He was a disciple of Gatigovinda prabhu (Karnananda 2).

214. KRSNAPRASADA DASA BABAJI:

He was the bheka sisya of Siddha Nityananda dasa Babaji of Madanamohana

Thakura of Vrndavana. After receiving diksa he asked his guru with folded

hands, "Please advise me how I should live." Nityananda dasa Babaji replied,

"You are a very simple man, you are not capable of studying the sastra or giving discourses on rasatattva siddhanta. Can you do some noble service?"

With humility Krsnaprasada replied, "Please advice me as you see fit."

Nityananda dasa said, "You go and serve Galluji Maharaja. You shall attain

all perfection by serving him."

Galluji Maharaja was the father of the deceased Radhacarana Gosvami, and

among all the priests serving Radharamana this Galluji was the most devoted,

generous, and indifferent to other's shortcomings. Krsnaprasada went straight

to him and immediately began serving him, as well as all the members of his

family including the domestic helpers and animals. During that time he was

unable to chant japa as he was always carrying one child or another. Thus he

constantly chanted aloud while standing up. In this way Krsnaprasada served

for twenty years. When Galluji died Krsnaprasada left and on the

request of many persons he took shelter at the Gopala Temple at Rasaghara in front of Radharamana Temple. He stayed there for a period of two/three years and lived on madhukari. Everyone addressed Krsnaprasada as 'Gudhidibaba' because as he walked he always held one corner of a thoroughly torn quilt while the rest of the heavy quilt dragged through the dust. The purpose behind doing it was to make sure that this footprints were not left in the dust so that no one could pick up the dust from his feet after he had passed by.

Later he took a seat in Puchri near Govindakunda at Govardhana. He spent a long time there and then shifted to Kamyavana. Lying prostrate he offered his humble obeisances to all Vaisnavas and would not get up until the other devotee had risen.

215. KRSNAPRASADA GHOSH:

He was originally from Patenda village in the district of Murshidabad. After his marriage he settled at his father-in-law's house in Durgapur near Siuri. He followed the practice of composing one or two padas daily after his bath and before he took any food or drink. Most of his compositions are lost as he wrote on Sal leaf, loose paper, etc. The majority of his poems deal with Lord Nityananda (Bangiya Sahitya Sevaka).

216. KRSNAPRASADA THAKURA:

He was the son and disciple of Gatigovinda prabhu (Karnananda

2).

217. KRSNAPRIYA:

She was the daughter of Ganganarayana Cakravarti. Mukunda dasa gave her the Govardhana sila served by Dasa Gosvami. Rupa Kaviraja, a disciple of Krsnapriya, lost faith in her and finding no refuge in Vrndavana or Gaudamandala died of leprosy in the village of Khuria in Orissa (Narottamavilasa 13).

218. KRSNAPRIYA DEVI:

The second daughter and disciple of Srinivasa Acarya (Karnananda 1).

219. KRSNAPUROHIT:

A resident of Gauda and a disciple of Srinivasa Acarya (Karnananda 1).

220. KRSNA RAYA:

A disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa 12).

221. KRSNA SARANA:

He is said to have composed the Viruda Kavya titled 'Sri Krsnavirudavali'. The vandana of Lord Caitanya and statements such as 'Sattamarupanusrarini vani' show that he was a Gaudiya Vaisnava. This book does not give any information regarding the poet's name, address, etc.

222. KRSNA SIMHA:

He was a disciple of Narottama dasa Thakura (Premavilasa 20, Narottamavilasa 12).

223. KRSNASUNDARA RAYA (RAYA PRABHU) :

He was born in a Varendra Kayastha family in the village of Udhuma in the district of Pabna. He was a devout Vaisnava and a realized soul. In his early life Krsnasundara held a top position in the royal estate of Kakina. Later, after hearing a lecture regarding the transient nature of this material world, Krsnasundara became detached from worldly life. He looked upon his wealth and dear ones as belonging to the Supreme Lord. When his only son, Syamasundara, died prematurely he did not shed a tear. He left the corpse of his son for cremation and carried on with kirtana playing the drum. Everyone was amazed by his behavior. Addressing them he said: "Lord Caitanya sent someone to accompany me on the mrdanga but now He took him back. What can I do?"

Krsnasundara took diksa from Vaikuntha Gosvami, a descendant in the family line of Advaita Prabhu hailing from Mahisadera of the Nadia district. He lived in solitude contemplating the Supreme Lord and chanting the holy name. No one ever saw him counting his japa on beads. He never allowed anyone in his bhajan kutir during the time when he performed his daily rituals and chanted japa. His bhajan consisted mostly of kirtana. He derived great pleasure from nama-kirtana or lila-kirtana.

Rajarsi, the reputed Zamindar of Tadas, sought spiritual guidance from Krsnasundara. Thus Krsnasundara went to the royal capital to impart spiritual knowledge. However, finding that the mind of Rajarsi required cleansing in order to understand the subject matter, Krsnasundara told him: "Banamali (Rajarsi)! Let me leave now, but before I depart I would like to embrace you once." After being embraced Rajarsi was filled with ecstatic emotions, tears fell from his eyes and his body shivered. He requested Krsnasundara to please stay with him a little longer and teach him more about spiritual life. Thus Krsnasundara spent a few more days with Rajarsi.

On the Ekadasi night in the month of Vaisaka 1300 (1893 AD) the devotees who were late to attend the kirtana at Harivasara where chastised by Krsnasundara. He warned them: "You need not come to Harivasara in the future. Better that you live happily in family life along with your loved ones." The devotees were perplexed about the meaning of this statement.

The next day after bhoga was offered to the Deity of Radhavinoda the devotees partook of prasadam. In the afternoon Krsnasundara read aloud from the Caitanya Caritamrta. He read from the section regarding the liberation of Jagai and Madhai. While reading he sighed deeply saying, "Alas! Such a sinner as I is unable to attain liberation." The devotees then left.

At night Krsnasundara had his meal and took a brief rest.

When he woke up
he called his son Gaurababu and said: "Gaura, please bring all
the devotees
and let them begin kirtana, my final hour is approaching." The
devotees came
and Krsnasundara said, "It seems that no one could be of any help
to me!"
Saying this he began chanting japa and asked that his body be
carried into the
courtyard facing Radhavinoda. Soon his whole body became
paralyzed, although
his tongue continued to move chanting the holy name. Sankirtana
went on until
the second quarter of the night when Krsnasundara, without
suffering any
death-related afflictions, passed away chanting the holy name.

224. KRSNAVALLABHA THAKURA:

He was also known as Krsnacakravarti or Vallabha Thakura. He
was the
first disciple of Srinivasa Acarya and his Sripata was at Deuli
village near
Vanavisnupur (Karnananda 1, Bhaktiratnakara 7.133).

225. KRSNAVALLABHA THAKURA (CAKRAVARTI):

He was the grandson of Haridasacarya of Vrndavana and son of
Gokuladasa or
Gokulananda. His Sripata is at Kancanagadia. He was a disciple
of Srinivasa
Acarya (Anuragavalli 7, Karnananda).

226. KRODHI VIPRA:

His real name is unknown. Bhaktiratnakara 12.3413 explains
that Lord
Caitanya performed kirtana behind closed doors in the house of
Srivasa where
only a few close associates were allowed. Once this brahma

went there to
see the performance of kirtana but when he was refused entry he
cursed,
tearing off his sacred thread.

227. KSETRANATHA TARKAVAGIS:

A brahmana who lived at Rayan village near Burdwan. He composed in Bengali verse a brief manual titled Vaisnavavratavidhana based on the theme of Haribhaktivilasa.

228. KSIRU CANDHURI:

He was a disciple of Narottama dasa Thakura (Premavilasa 20).

229. KULADA BRAHMACARI:

He was a disciple of Vijayakrsna Gosvami and wrote the book Sadgurusangha.

230. KULASEKHARA:

The scion amongst Vaisnava kings, this Kulasekhara, King of Kerala composed Sri Mukundamalastotra consisting of 53 poems dealing with bhakti-rasa. Venkatesa and Anandaraghava wrote tikas on this stotra. Kulasekhara's stotra can be found in CC. 2.13.78 and Bhaktirasamrtasindhu 2.6.29.

231. KUMARADEVA:

He was the father of Rupa and Sanatana Gosvami.

232. KUMBHAKARNA MAHENDRA:

He was an authority on music. He composed in sanskrit
Sangita-mimansa,
Sangita raja and 'Rasika priya' tika of the Gitagovinda.

233. KUMUDA CATTARAJA:

He was a disciple of Acarya prabhu and his brother was Ramakrsna Cattaraja. Kumuda's son Caitanya was married to Krsnapriya devi, the middle daughter of Srinivasa Acarya (Bhaktiratnakara 10.140, Karnananda 1).

234. KUMUDA KAVIRAJA:

His name is found under the Nityananda sakha in CC. 1.11.51. Some call him Mukunda Kaviraja.

235. KUMUDANANDA CAKRAVARTI:

He was a Vaisnava from Vrndavana. He was one of the devotees who encouraged Krsnadasa Kaviraja to write Caitanya Caritamrta (CC. 1.8.69).

236. KUMUDANANDA PANDITA:

He was Gandharva gopa in his past incarnation (Gauraganoddesadipika 136).

137. KUMUDANANDA THAKURA:

He was a disciple of Srinivasa Acarya (Karnananda 1).

138. KURMA VIPRA:

He was a Vaidika brahmana whose Sri pata was near the temple of Kurmadeva in South India (CC. 2.7.128).

139. KUSALA DASA:

He was the brother of Advaita Prabhu, and the fifth son of Kuvera Pandita (Premavilasa 24).

140. KUTUVADDIN:

He was a yavana dacoit who received the grace of Jahnava devi. When Jahnava, the wife of Lord Nityananda, was on her way to Vrndavana this leader of dacoits attempted to attack her party of pilgrims. However by the power of Jahnava the dacoits ran here and there through out the night, unable to find their victims. In the early morning the dacoits realized what had happened and sought refuge at the feet of Jahnava (Premavilasa 9).

141. KUVERA:

This was the name of Nityananda Prabhu in his earlier life.

142. KUVERA PANDITA:

He was the father of Advaita Prabhu and served King Divyasisimha as a minister. He wrote a book titled Dattakacandrika. He married Nabhadevi, the daughter of Mahananda Vipra of Navagram. Nabhadevi had six sons and one daughter. Upon reaching adulthood all six sons left on pilgrimage. During their tour four of the sons passed away. The two who returned entered in married life at the request of their father. The parents were deeply grieved at the loss of their sons and later moved from Lauda to

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1. KALAKRSNA DASA:

Kala-krsnadasa was the twenty second devotee of Nityananda Prabhu. He was Labanga-sakha, the ninth of the twelve Gopalas (CC. 1.11.37).

Krsnadasa was born in a Kulina brahmana family in the village of Akaihat near Katoa. His father was Kalidasa Thakura. At the request of Nityananda Prabhu and Sarvabhauma, Lord Caitanya allowed Krsnadasa to accompany him during His tour of South India. Unfortunately during the journey an unpleasant incident took place. After receiving darshan of the Deity in the temple of Raghunandana, the Lord took rest for the night at a place called Vetapani in the state of Mallar. At that time Krsnadasa was allured away from Lord Caitanya by some members of the Bhattathari sect (a tantric sect who indulge in wine and women). Despite violent resistance by the Bhattatharis, Lord Caitanya rescued Krsnadasa from their clutches. Later, in the presence of Nityananda Prabhu and Sarvabhauma, the Lord disassociated Himself forever from the company of Krsnadasa (CC. 2.9.227, 2.10.62, 65). However Nityananda Prabhu and Sarvabhauma managed to convince the Lord to send Krsnadasa to Navadvipa to deliver a message to Saci devi and the other devotees about the

Lord's return from His South Indian tour.

Krsnadasa engaged himself in the propagation of Harinama at Akaihat. From there he went to Sonatala in the district of Pabna (Bangladesh) and established an asrama there. Krsnadasa was married at Sonatala and had a son named Mohanadasa. Later Krsnadasa and his wife left for Vrndavana, leaving their property in the hands of Mohanadasa.

Krsnadasa's second son, Gaurangadasa, was born in Vrndavana. In due course Krsnadasa sent Gaurangadasa to Sonatala along with a Deity of Kalacand, which was a replica of the Govindajiu Deity. He also instructed Mohanadasa that Gauranga should be given six annas of land (3/8th part of the property). The brothers served the Deity of Kalacand together.

Krsnadasa passed away at Akaihat on the twelfth lunar day of the dark fortnight of Caitramasa (March-April) and his samadhi is still present there. The disappearance anniversary of Krsnadasa is celebrated regularly at Akaihat. At Sonatala the celebration is held on the twelfth lunar day of the dark fortnight in the month of Agraipayana.

According to BBM, Krsnadasa of Akaihat was a different person than the Krsnadasa who was Labanga-sakha in his past incarnation. (For details see Sri Dvadasa Gopala pp. 147-156)

2. KALANDI:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.113).

3. KALANDI DASA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.66).

There were two disciples with the same name (Rasikamangala Pascima 14.107).

4. KALANDI DVIPA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.110).

5. KALANIDHI:

Kalanidhi (Caitanya sakha) was a resident of Orissa and the brother of

Ramananda Raya (Vaisnava Vandana by Devakinandana, Kalanidhi Raya).

6. KALANIDHI ACARYA:

He was a disciple of Srinivasa Acarya (Karnananda 1).

7. KALANIDHI CATTA:

A disciple of Srinivasa Acarya, his Sriputra was at Kancangadia (Karnananda

1). Some say that Kalanidhi was another name of Kumuda Catta.

8. KALANIDHI NARASUNDARA:

Before Lord Caitanya took sannyasa Kalanidhi was the Lord's barber.

According to Govinda-Kadaca p.24 the Lord's barber was known as Deba, while

others say that his name was Madhu Sil.

9. KALANIDHI RAYA:

He was the brother of Ramananda Raya and son of Bhavananda Raya (CC 1.10.133).

10. KALAVATI:

She was the wife of Upendra Misra and grandmother of Lord Gauranga. (See also Kamalavati)

11. KALIDASA:

A kayastha by caste, Kalidasa was a great devotee of Lord Caitanya. He was an uncle of Raghunatha dasa and a resident of Sankhanagar in Saptagrama.

In his past incarnation he was Malli, the daughter of Pulinda.

Kalidasa chanted Hare Krsna incessantly. Even when playing a game of chess or dice, he would chant. He ate the remnants of food left by all Vaisnavas regardless of their caste or creed. One day Kalidasa went to the house of the great devotee Jhadu Thakura, who belonged to the bhunimali caste.

Kalidasa paid his obeisances to Jhadu Thakura and offered him some mangoes, then offered respects to his wife. Feeling embarrassed, Jhadu Thakura immediately fell prostrate at the feet of Kalidasa saying, "I belong to a low caste." Kalidasa took leave of Jhadu Thakura and then hid near Thakura's home. After offering the mangoes to Krsnacandra, Jhadu Thakura took some himself and gave the rest to his wife, who ate them and threw the remnants

into a ditch outside the house where all the refuse was thrown. Kalidasa then picked up those remnants. He licked the banana bark, mango seeds and skins and was overwhelmed with ecstatic love (CC. 3.16.29-37)

When Kalidasa visited Jagannatha Puri, Lord Caitanya bestowed great mercy upon him as noted below:

"Lord Caitanya had been regularly visiting the temple of Jagannatha everyday, when entering the temple He would wash His feet in a ditch on the northern side of the Simha-Dvara behind the door. There are twenty two steps leading to the temple and at the bottom of those steps there is the said ditch. Lord Caitanya had ordered His personal servant Govinda that one should not take the water that had washed His feet. Accordingly, no living being could take that water.

One day, as Lord Caitanya was washing His feet in the ditch, Kalidasa extended his palm to take the water. Kalidasa drank one palm-full, and then a second and a third. Then the Lord forbade him to drink more, saying, 'Do not act in this way anymore. I have fulfilled your desire as far as possible.'

Lord Caitanya is the most exalted omniscient Supreme personality of Godhead, and therefore he knew that Kalidasa, in the core of his heart, had full faith in the Vaisnavas. Because of this quality, Lord Caitanya satisfied him with mercy which was unattainable to anyone else." (CC

3.16.40-49)

12. KALIDASA CATTA:

He was a member of the band of dacoits led by Cand Raya. By the grace of Narottama Thakura, Kalidasa became his disciple and a great Vaisnava (Premavilasa 19).

13. KALIDASA MISRA:

Born of Durgadasa Misra and Bindumukhi devi, Kalidasa was an uncle of Visnupriya devi. Kalidasa's son, Madhava Acarya, was the author of the famous book of verses titled Krsnamangala (Premavilasa 19).

14. KALINATHA:

A disciple of Syamananda prabhu, Kalidasa's Sripata is at Gopiballavapur (Premavilasa 20).

15. KALINATHA ACARYA:

This is the original name of Kesava Bharati, Lord Caitanya's sannyasa guru. (See Kesavabharati)

16. KALINATHA BRAHMACARI:

According to Sakhanirnayamrta, Kalinatha belonged to Gadadhara sakha.

17. KAMABHATTA:

He was the thirty fourth devotee of Lord Caitanya. He served the Lord in Bengal, but later went to live with the Lord in Jagannatha Puri.

The name indicates that Kama Bhatta was not a Gauda-desa devotee (CC. 1.10.149).

18. KAMADEVA MANDAL:

He was a disciple of Srinivasa Acarya (Karnananda 1). His two sons were named Radhavallabha dasa and Ramana dasa, both of whom were great devotees (Anuragavalli 7).

19. KAMADEVA NAGARA:

When Advaita Prabhu was giving lessons on jnana-yoga, Kamadeva became his disciple. However later, when Advaita Acarya declared that the path of bhakti-yoga was superior to that of jnana-yoga, some disciples refused to accept his teachings and continued to follow the path of jnana-yoga. For such flagrant violation of the instructions of their guru these disciples were expelled from the Gaudiya Samaj. It is said that Kamadeva Nagar, Agal Pagala, and Sankara were amongst the expelled devotees. (Premavilasa 24, Advaita Prakasa p. 20/93)

20. KAMADEVA PANDITA:

Kamadeva was a high caste brahmana from Khadadaha Mel. He was the disciple of Advaita Acarya Prabhu, and the husband of Radharani devi, daughter of Kamalakara Pippalai. According to Bhaktiratnakara 10.403, a devotee named Kamadeva accompanied Acyuta, the son of Advaita Prabhu, from Santipura to

Katoa to attend the festival in honor of Gadadhara dasa's disappearance.

Through the personal efforts of Kamadeva, Nityananda Prabhu was convinced to

live at Khadadaha. Kamadeva's great-grandson, Candsarma, installed the Deity

Sri Sri Radhkanta at Khadadaha. In CCU p. 631 Biman Bihari Majumdar refers to

one Kamadeva Caitanya dasa, disciple of Advaita Prabhu (CC 1.12), who was a

resident of Khadadaha and a brahmana by caste. Padakalpataru contains one

pada written by a poet named Kamadeva.

21. KAMALADEVI:

Wife of Kansari Misra, Kamaladevi, was the mother of Suryadasa and

Gauridasa Pandita and grandmother of Vasudha and Jahnava devi.

22. KAMALA DEVI:

She was a disciple of Narottama Thakura and mother of the famous pandita

Rupanarayana Cakravarti (also known as Rupacandra Sarasvati). (Premavilasa

19)

23. KAMALAKARA (Kanta-Dvija Kamalakara Kanta):

He was the devotee of Lord Caitanya which Paramananda took along with him

to Jagannatha Puri to meet the Lord.

24. KAMALAKARA DASA:

A vaidya by caste, Kamalakara was the father of Locana dasa, the author of

Caitanya Mangala. (See also "Locana dasa")

25. KAMALAKARA DASA:

His title was Thakura and it is likely that he was a brahmana. In Vaisnava Vandana his name appears next to Kamalakara Pippalai. According to Pataparyatana he was a disciple of Abhirama Gosvami.

26. KAMALAKARA PIPPALAI:

Gauraganodesadipika states that he was a devotee and close associate of Nityananda Prabhu. According to Prasadadasa Adhikari (a fourteenth generation descendant of Kamalakara Pippalai) and the old manuscript notes preserved in the temple, Kamalakara was born in a religious radhi class brahmana family in 1492 AD. in the village of Khalijuli. His father was a wealthy Zamindar of that period, and his younger brother was named Nidhipati.

Vaisnavacardarpana describes Kamalakara as the founder of the temple of Lord Jagannatha at Mahesa. However, the said Prasada Adhikari stated that a devotee named Dhruvananda Brahmaacari actually installed the Deity and passed on the responsibility to perform the seva of the Deity to Kamalakara. Upon receiving this command in a dream, Kamalakara went to Mahesa and took charge of the Deities' service. Later, he brought his family and the family purohita, Candivara Thakura, from Khalijuli and settled down at Mahesa. Although Mahesa was surrounded by dense forest at that time it eventually became a beautiful village. Kamalakara participated in the famous Danda

mahotsava at Panihati in 1517 AD and also the Kheturi festival held in 1582 AD

(for details see Sri Dvadasa Gopala by Amulyadhana Rayabhatta, Calcutta 1331, pp. 83-94).

27. KAMALAKANTA:

A devotee of Lord Caitanya, he appears to be the same person as Kamalakanta Visvasa (CC. 1.10.119). (See "Kamalakanta Visvasa")

28. KAMALAKANTA:

He was a resident of Navadvipa and a classmate, along with Murari Gupta, Krsnananda Agamavagisa, Raghunatha Siromoni, and Raghunandana, of Lord Gauranga. In a playful mood the Lord used to juggle words, putting forward questions on Nyaya sastra, which no one could comprehend (CC. 1.8.38).

29. KAMALAKANTA ACARYA:

He belonged to Gadadhara sakha (Sakhanirnayamrta 54).

30. KAMALAKANTA DASA:

He was famous for his composition of verses in Vrajabuli. Twelve or thirteen of his padas have been included in a book titled Padaratnakara, which Kamalakanta published in 1806 AD.

31. KAMALAKANTA DASA:

A resident of Durgapur, he was a disciple of Jagadisa Pandita (Caitanyamangala 12.4 by Jayananda).

32. KAMALAKANTA DATTA:

He was the author of the book entitled Rasarasa-kanika (Bangiya Sahitya Sevaka).

33. KAMALAKANTA DVIJA:

He accompanied Paramananda Puri from Navadvipa to Nilacala to meet Lord Caitanya (CC. 2.10.94).

34. KAMALAKANTA KAR:

He was a disciple of Narottama Thakura (Premavilasa 20).

35. KAMALAKANTA PANDITA:

He was an associate of Nityananda Prabhu. According to Jadunatha, he was a brahmana from Saptagrama and a disciple of Gadadhara (CBh. 3.5.729)

36. KAMALAKANTA VISVASA:

He belonged to Advaita sakha (CC. 1.12.28). He was a very close servant of Advaita Acarya. When Kamalakanta was in Jagannatha Puri he sent a messenger with a note to Maharaja Prataparudra which established Advaita Prabhu as an incarnation of the Supreme Personality of Godhead. Kamalakanta also mentioned that Advaita Acarya had recently incurred a debt of Rs. 300 and prayed that this dept be liquidated on behalf of Advaita Acarya. Somehow, the note came in the hands of Lord Caitanya, who became very unhappy and forbade

Kamalakanta to come near Him. Later, at the insistence of Advaita Prabhu, Lord Caitanya forgave Kamalakanta (CC. 1.12.44-52).

37. KAMALAKSA:

The name given to Advaita Acarya Prabhu at birth (CC. 1.6.30).

38. KAMALANANDA:

He was the thirty fourth devotee of Lord Caitanya. He served the lord in Bengal, where his Sripata still exists, but later went to Jagannatha Puri

[rest corrupted]

49. KANAIYA VIPRA:

He was a resident of Vraja, who was greatly loved by the Vrajavasi Vaisnavas. He always lived near Sanatana Gosvami. Kanaiya's mother had great affection for Rupa and Sanatana and frequently invited them to her home to offer bhiksa. She also regularly sent flowers, sandalwood, etc. to both of their kutirs. He it said that one day Sanatana went to beg alms at the door of Kanaiya's mother when there was no one present in the house. However, the Supreme Lord Himself manifested in the form of Kanaiya and offered bhiksa to Sanatana.

When Srinivasa Acarya was about to leave Vrndavana to carry the manuscripts to Gauda, Kanaiya embraced Srinivasa, bathing him in his tears (Bhaktiratnakara 3.373, 386-387). After the death of Rupa and Sanatana, Kanai, unable to bear separation from them, decided to give up his life.

50. KANAKAPRIYA DEVI:

She was the daughter of Sri Vyasaacarya of Visnupura, and the sister of Krsnavallabha Acarya. The son of Srinivasa Acarya, Gatigovinda, was her spiritual master. (Karnananda 2)

51. KANAKAPRIYA DEVI:

Both she and her husband, King Candraya, were disciples of Narottama Thakura (Premavilasa 20). (See also "Candraya")

52. KANAKALATIKA DEVI:

She belonged to the sakha of Narottama Thakura. She was the wife and disciple of Ramakrsna Acarya (Cakravarti). She bore two sons, Radhakrsna and Krsnarama Cakravarti. (Narottamavilasa 12)

53. KANCANALATIKA DEVI:

She was the youngest daughter and disciple of Srinivasa Acarya. She was also known as Kancana Thakurani and Jamuna Thakurani (Anuragavalli 7). Her father, Raghunandana, introduced her to all the devotees (It is not clear to which Raghunandana she was related. One Raghunandana Thakura was the father-in-law of Srinivasa Acarya, and another Raghunandana was a disciple of Srinivasa Acarya.) She was present at the festival of Dasa Gadadhara held at Katoa. On the occasion of her father's death she invited all the mahantas and held a grand festival (Karnananda 1). No information is available about her marriage or the name of her husband.

54. KANDARPA RAYA:

He was a disciple of Gatigovinda prabhu (Karnananda 2).

55. KANTHABHARANA:

See under "Ananta Cattaraja Cattpadyaya."

56. KANSARI GHOSH:

A devotee of Lord Caitanya who belonged to the Kayastha caste

of north Radha. He was the eldest brother of Vasudeva Ghosh. He led a family life and his descendants belong to the royal family of Dinajpur. (See Vasudeva Ghosh)

57. KANSARI MISRA:

He was the son of Upendra Misra and the elder cousin brother of Lord Gauranga. His Sripata is located at Dhakadaksina at Srihatta.

58. KANSARI SENA:

He was a Vaidya by caste, belonging to the sakha of Lord Nityananda. In Vrajalila he was Ratnavali (Gauraganoddesadipika 194, 200, CC. 1.11.51). He was the father of the famous Sadashiva Kaviraja. According to Kulapanji (genealogical record) he was also known as Samvarari. (See also "Sadashiva Kaviraja.")

59. KANU:

He was a resident of Dharendra village and a disciple of Syamananda prabhu (Rasikamangala Daksina 11.18).

60. KANU:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.148).

61. KANU:

He was also a disciple of Rasikananda prabhu (Rasikamangala Pascima 159).

62. KANU DASA:

He was a disciple of Syamananda prabhu (Rasikamangala Purva 1.180).

63. KANU DASA:

He was a resident of Dharendra in the district of Midnapore, and a disciple of Rasikananda prabhu (Rasikamangala Purva 1.80). He composed some padavali.

64. KANU THAKURA:

He was born in Bodhakhana and belonged to the sakha of Lord Nityananda (CC. 1.11). A hymn to Nityananda in Padakalpataru, pada number 2327, is most likely his composition (also see pada no. 2321). It seems that Kanu Thakura composed padas with the bhanita of Kanudasa and Kanuramadasa. Padakalpataru contains six padas with the bhanita of Kanudasa and seven padas with the bhanita of Kanuramadasa.

65. KANU PANDITA:

He was a vaidya by caste belonging to the sakha of Advaita Prabhu (CC 1.12.61). His Sripata is in Santipura. He was present at the disappearance celebration for Dasa Gadadhara, as well as the festival at Kheturi.

66. KANUPRIYA GOSVAMI:

He was a famous and beloved brahmacari Vaisnava Acarya of Bhajanghat. He wrote several books entitled Sri Bhagavatamrtakana, Jivera

Svarupa O
Svadharma, Srinamacintamani.

67. KANURAMA CAKRAVARTI:

He was the disciple of Hemalata Devi, the daughter of Srinivasa Acarya (Karnananda 2).

68. KANURAMA DASA:

He was the son of Purusottama dasa, the son of the vaidya caste Sadasiwa Kaviraja. It is said that Kanu's mother, Jahnava, passed away when Kanu was only twelve days old. Thus the wife of Nityananda Prabhu, Jahnava, brought him up. These two Jahnava's were close friends. Kanurama's family was originally from Sukhasagara and later the descendants of this family settled at Bodhakhana in Jessore (now Bangladesh), Bhajanghat of Nadia. Seven padas are found in the name of Kanudasa, although it is not possible to ascertain which Kanudasa composed these. (See also "Kanai Thakura")

69. KAPILENDRA DEVA:

He is said to be the founder of the Gajapati royal family of Orissa. He ruled between 1435 AD and 1470 AD. The capital was then at Cuttack. A number of his edicts are found in the temples of Jagannatha Puri, Bhuvaneswar, and at the temple of Kurmadeva at Ganjam. Edicts at Jagannatha Puri Temple show royal instructions for provision of utensils used for the service of Lord Jagannatha, offering of ornaments, dance by Andhra dancers during

the interval
between evening worship and bada sringar, and recital of
Jayadeva's
Gitagovinda.

70. KAPILESVARA:

He was a disciple of Syamananda prabhu (Rasikamangala Purva 1.130)

71. KARAMETIVAI:

She was an exceptionally devout brahmana woman, who was born in a village named Khajal in South India. Her father, Parasurama Pandita, was the priest of the royal family. Both the king and the priest were exalted devotees, thus as a child Karametivai developed a deep attachment to the principles of Vaisnavism. In due course of time her father arranged her marriage. Despite her reluctance to enter the grhastha ashram, she honored her father's desire. However, when she discovered that her husband was not a Vaisnava and very attached to material wealth she refused to live with him. Instead she selected a solitary place to meditate upon the lotus feet of the Lord. As time went by the local people were amazed to observe extraordinary ecstatic symptoms manifested by her; sometimes she laughed like a crazy person, while other times she would burst into tears or scream emotionally.

Finally she was forced to return to the house of her husband, but by that time Karametivai had become completely averse to worldly life, thus she

decided to leave for Vrndavana. In the dead of night she snuck away, jumping from an upstairs window. Because she rarely went outside of the house she had no idea which direction to run towards Vrndavana.

Early in the morning her father, Parasurama Pandita, was extremely upset to find his daughter gone. He revealed his mind to the king, who assured him that he would send people in all directions to search for Karametivai.

As Karametivai rushed through a vast expanse of open land she looked back and saw many people searching for her, but could find nowhere to hide. Suddenly she came across the corpse of a camel whose flesh had been eaten by dogs and jackals. Despite the horrible stench, Karametivai hid herself in the stomach of the dead camel. Thus the people passed by without detecting her. Out of fear she remained within the body of the dead camel for three days without food, simply remembering the Supreme Lord. After three days she came out and bathed in the river.

Eventually, with great difficulty, her desire was fulfilled and she reached Vrndavana. Filled with joy she sat in meditation in a forest on the bank of Brahmakunda.

Meanwhile the grief stricken Parasurama Pandita traveled far and wide in search of his daughter. Finally he reached Vrndavana where he searched thoroughly without success. One day he climbed a large tree and

looked around. To his surprise he spotted Karametivai seated in the midst of a dense forest. He and his companions eagerly rushed towards her but as he approached he saw that his daughter had changed; her face was radiant and her entire body shone with a unearthly brilliance due to her spiritual austerity. He also saw that she was in an unconscious state, yet tears glided from her eyes incessantly. Parasurama's heart melted upon seeing the intense spirituality of Karametivai and he dared not think of her as his daughter anymore. Overwhelmed with emotion he fell prostrate before her offering his humble obeisances.

After a long time Karametivai opened her eyes. Seeing her father before her she silently offered her respects then sat mute as if both were unknown to each other. Pandita Parasurama pleaded with her to return with him and practice devotional service at home, but Karametivai plainly refused. Instead she advised her father to forget her and remember only the lotus feet of Lord Krsna. While speaking to her father she suddenly lost consciousness in an exalted state of Krsna prema.

Parasurama Pandita was startled to see the extraordinary devotion manifested by his daughter. Failing to persuade her to return home he left alone weeping. When he arrived home he told the king everything which had happened. The king then personally went to Vrndavana to meet

Karametivai, and despite strong resistance from Karametivai, he arranged to build a hut for her. The remains of that hut are still visible.

72. KARNADEVA:

It has been understood from a rock edict discovered in Paikod village in Birbhum that King Karnadeva was a devout Vaisnava. He formed an alliance with the Pala King, Nayapala, by marrying his daughter Jauvanasri to the crown prince, Vigrahapala. It is also clear from the rock edicts issued by the Malava King Udayaditya and his son Laksadeva that the karnatas were the right hand men of the Cedi King Gangeyadeva and his son Karnadeva.

73. KARNAPURA:

Sloka number 305 in Padyavali is composed by Karnapura.

74. KARNAPURA KAVIRAJA:

He was a disciple of Srinivasa Acarya. His Sripata was at Bahadurpur.

(Premavilasa 20, Karnananda 1)

75. KARUNADASA MAJUMDAR:

Hailing from the karan caste, he was the father of Janakirama dasa. His family was awarded the title 'Bisvas' because they wrote letters for Srinivasa Acarya (Premavilasa 20).

76. KASIMISRA:

He belonged to the sakha of Lord Caitanya and was a resident

of Orissa (CC. 1.10.131). He was the chief priest at the Jagannatha Puri Temple, and the guru of Prataparudra, the King of Orissa. It was within his residential quarters at Gambhira that Lord Caitanya lived. He was Sairindhree in his past incarnation (Gauraganoddesadipika 193). When he surrendered at the lotus feet of Lord Caitanya, the Lord revealed His four-armed form (CC. 2.10.32). After the cleaning of the Gundica Temple he arranged to bring prasada for Lord Caitanya and His associates (CC. 2.12.154). While dancing in front of the Rathayatra cart he saw the 'sat thain vilasa lila' of Lord Caitanya (CC. 2.13.57). Further references to him are found in CC. 2.14.106-115, 2.15.20, 2.11.45, 3.9.59-104, 3.11.80-86. He was the founder of the Radhakanta Matha at Puri.

77. KASINATHA:

He was a disciple of Syamananda prabhu (Rasikamangala Purva 1.129).

78. KASINATHA BHADURI:

He was a disciple of Narottama Thakura (Premavilasa 20).

79. KASINATHA DASA:

He was the elder brother of Rasikananda prabhu (Rasikamangala Daksina 3.49).

80. KASINATHA DVIIJA:

He was the brahmana from Navadvipa who arranged the marriage of Visnupriya and Lord Caitanya. (see 'Kasinatha Pandita')

81. KASINATHA MAHATI (or Mahiti) :

An Oriya devotee of Lord Caitanya (Namamrtasamudra 172).

82. KASINATHA NANDANA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.68).

83. KASINATHA PANDITA:

He was a resident of Navadvipa. He arranged the marriage between Lord Gauranga and Visnupriya devi (CBh. 1.15.51-66, Bhaktiratnakara 12.1381).

84. KASINATHA PANDITA:

In some places he is referred to as Kasisvara. He belonged to the sakha of Sankararanya Pandita Acarya, a subsidiary sakha of Lord Caitanya (CC. 1.10.106).

Vaisnavacaradarpana and Caitanyasangita give differing views regarding the swarup of Kasinatha. He is considered the Upamahanta among the associates of Lord Caitanya. His Sripata is at Catra village, about two-thirds of a mile north of Vallabhpur. Catra is located near the northeastern corner of Srirampur railway station in the district of Hugli, where descendants of Kasinatha's brothers family still live. They carry the title 'Caudhuri.'

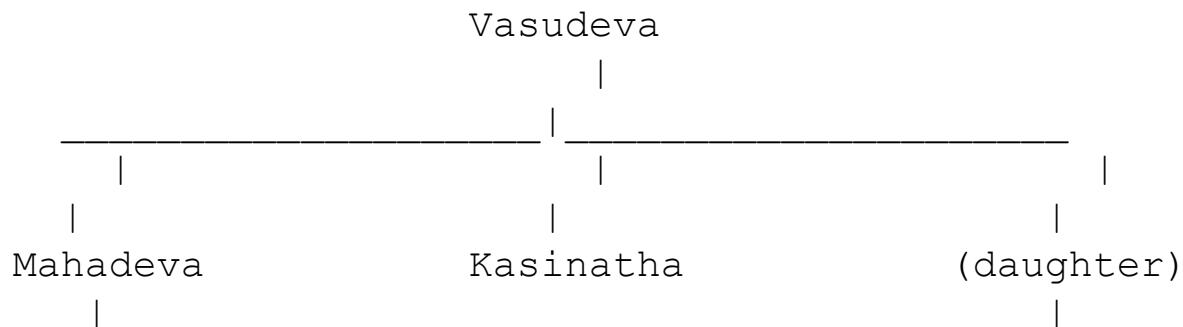
He was born in 1420 Saka (1498 AD) in Brahmandanga village in the district of Jessore. His father, Vasudeva Bhattacharya, was a wealthy devotee. His mother's name was Jahnavi devi. Vasudeva had two sons and one daughter. The eldest son was Mahadeva Bhattacharya. The daughter had three sons named Ramkanta, Rudra, and Laksana. Kasinatha's nephew, Rudra, became a great devotee through Kasinatha's association. The name of this Rudra Pandita is found amongst the Caitanya-upasakha's. Rudra and Laksana Pandita installed Deities of Sri Nandadulala at Vallabhpur and Sinbona. (See also 'Rudra Pandita').

Kasisvara was attracted to Lord Gauranga from his childhood. Along with his regular schooling he also studied religious subject matter. In Saka 1437 (1515 AD) he went to Puri without telling anyone and took shelter of the lotus feet of Lord Caitanya. His mother, Jahnavi devi, took great trouble to persuade her son to return home after some years, but she could not make him marry. He never married throughout his life. In 1445 (1532 AD) he went to Catra village, where he installed Deities of Gaura-Nitai and began serving them. Soon his mother, brother, and other relatives came to settle at Catra. Kasinatha's elder brother was also a devoutly religious person and had a son named Murari. Kasinatha gave initiation to Murari and handed over the responsibility of the seva to him. The Muslim ruler at that time

rented

Kasinatha a large plot of land for rs. 108. On this land the Deity of Lord Gauranga was installed, this area was called 'Gaurangapur,' and the rest of the land was called 'Vasudevapur,' in honor of his father. The temple of Lord Gauranga was built in the shape of a Buddhist monastery. An image of Ganesa is situated above the front door of the temple, which the Muslims are said to have damaged. Formerly there were two dolamanca (platforms for Holi), now there is only one. The temple is made of stone hence though fairly old it still looks new. There is a water source and tunnel inside the temple, but no one dares to use it for fear of snakes. It is believed that the Ganga previously flowed near the temple, but now the river has moved further eastward.

In Saka 1466 (1548 AD) Kasinatha's mother passed away. Kasinatha then went to Vrndavana where he died in Saka 1486 (1564 AD). His disappearance day is celebrated at Catra every year. Kasinatha participated in the festival of Dasa Gadadhara at Katoa Bhaktiratnakara 10.416. His genealogical line is as follows:



Murari	Ramakanta	Rudra
Laksmana		

85. KASINATHA TARKABHUSANA:

This disciple of Narottama Thakura is sometimes referred to as Kalinatha Tarkabhusana. He was the Pandita in the royal court of Nrsimha Raya. Although he was originally a strong critic of Narottama and the Vaisnavas, eventually he surrendered and took diksa from Narottama. (See also 'Rupanarayana').

86. KASIPURAYANYA:

He was present in Katoa at the time of Lord Gauranga's sannyasa initiation. (Jayananda's Caitanyamangala p.88)

87. KASISVARA BRAHMACARI GOSVAMI:

He was a disciple of Isvara Puri and belonged to Caitanya sakha (CC. 1.10.138). He and Govinda were the two attendants of Isvara Puri. Isvara Puri instructed them both to go to Puri and serve Lord Caitanya. When Govinda arrived, Lord Caitanya refused to accept his service because he had been His guru's personal servant. However, later when Kasisvara arrived, Sarvabhauma Bhattacharya intervened and convinced the Lord to accept their

service.

Kasisvara was Bhrngar and Sasirekha in his past incarnation (Gauraganoddesadipika 137, 166). For further details see Bhaktamala 20.12.

88. KASISVARA MISRA:

He was a brahmana from Phulia.

89. KASISVARA PANDITA:

A devotee of Lord Caitanya. He lived in Vrndavana and, as commanded by the Lord, he installed the Deities of Gaura Govinda. In his past incarnation he was Kelimanjari of Vraja. (Bhaktiratnakara 6.444, 479, 2.440-444, Sadhanadipika 2.41)

90. KASIVASI BRAHMANA:

His real name is not known. In his house the foremost Vedantic Pandita of Kasi, Prakasananda Sarasvati, was liberated. When Lord Caitanya returned to Kasi from Vrndavana this brahmana invited all the sannyasa residents of Kasi to his house. After much persuasion Lord Caitanya also came there. Upon observing the Lord's humility the minds of the sannyasis present underwent a great change (CC. 1.7). Also see 'Prakasananda Sarasvati.'

91. KASISVARA VAISNAVA:

He was a disciple of Candrasekhar Vaidya. When Candrasekhar and other devotees of Kasi passed away, this Vaisnava, as instructed by his guru, continued to protect the site and offer service. From the

references

regarding this devotee one learns about the house of Chandrasekhar Vaidya where Lord Caitanya gave instructions to Sanatana Gosvami. When Srinivasa Acarya and Narottama came to Vrndavana, this Kasisvara Vaisnava took them to all the places of the Lord's pastimes (Premavilasa 10).

92. KAVI CAKRAVARTI CUDAMANI:

He wrote a commentary titled Anvayavodhini on Srutistuti in Bhavarthadipika of Sridhara Svami. He followed the view of Sankara and in the conclusion he introduces himself as a brahmana resident of Vrndavana.

93. KAVICANDRA:

He belonged to Caitanya sakha (CC. 1.10.109). Kavicandra was his title.

Several other devotees are found to carry similar titles (e.g. Kavicandra

Jadunatha, Mukunda, Banamali, Indriyananda). This Kavicandra has been

referred to as Bhatta or Bhatbrahma in the book Caitanyasangita p.16,

written by Bhagiratha Bandhu and published by Sitanath Roy from Calcutta.

Four poems in Padyavali (no. 162,166,188,189) are thought to have been

composed by him. However, there is no certainty as to which Kavicandra is the author.

94. KAVICANDRA:

In Rasikananda prabhu's childhood he was taught by Kavicandra (Rasikamangala Purva 9.26).

95. KAVICANDRA:

He was the son of Kavikarnapura and a resident of Khandaghos. He translated Gitagovinda into Bengali metrical verse.

96. KAVIDATTA:

He belonged to Gadadhara-sakha, and was Kalakanthi in his Vraja incarnation (Gauraganoddesadipika 197, 204). References to him are also found in Pataparyatana, CC. 1.12.80, and Sakhanirnayamrta 9.

97. KAVIKARNAPURA:

He belonged to Caitanya sakha. His real name was Paramananda Sen. Lord Caitanya gave him the name Karnapura. His father was Sivananda Sen (CC. 1.10.62). He was born in 1524 AD and his Sri pata was at Kancanapalli (or Kancanapada). In 1494 (1562 AD) he composed Sri Caitanyacandrodaya in Sanskrit. Four years later he composed Sri Gauraganoddesadipika. Other books written by Karnapura are listed as follows:

1. Anandavrndavanacampu
2. Sri Caitanyacaritmahakavya
3. Alamkar-Kaustubha
4. Dasamaskandhatika
5. Caitanyasahasranama stotra

When Paramananda was only seven years old he was taken by his parents to Nilacala. There he composed a wonderful sloka on the big toe of Lord Caitanya (CC. 1.16.73, 75).

98. KAVIRAJA MISRA BHAGAVATACARYA:

He has been mentioned in all three Vaisnava Vandana.

99. KAVIRANJANA:

A famous Vaisnava poet who belonged to the sakha of Raghunandana Thakura of Srikhanda.

100. KAVIRATNA MISRA:

He belonged to the sakha of Narahari Sarkara and lived in Edna village (Namamrtasamudra 220).

101. KAVISEKHARA (Rajasekhara):

Amongst famous Vrajavuli poets, after Govinda Kaviraja, Rajasekhara occupies the foremost position. He was the disciple of Raghunandana Thakura of Srikhanda, and composed two poems dedicated to him (Padakalpataru 2373-2374). There are about ninety-two padas in Vrajavuli in Padakalpataru with the bhanita of Rajasekhara, Kavisekhara, Sekhara, Nrpakavisekhara. Scholars in Bengali literature have different opinions whether Rajasekhara preceded or followed Govinda Kaviraja. Accepting the view of Sukumar Sen, Haridasa dasa holds that he was a later poet. Arguments in support of this view may be found in Vrajavuli Sahityera Itihasa pp. 147-149, and arguments against this are in the introduction to Gaurapadatarangini pp. 251-253. Pada numbers 2558-2566 are mostly of a descriptive type. Pada numbers 2724^a2730

and 2798-2803 are composed in Dhamali style. The Dundatmika lilagrantha of Kavisekhara is quite well known among the Vaisnava community. In Bangala Sahityera Itihasa p.214, Sukumar Sen states that Kavisekhara composed four books: Gopala-carita-mahakavya, Gopalakirtanamrta, Gopinathavijaya Nataka, Gopala Vijaya. Of these the first and third are in Sanskrit.

102. KAVIVALLABHA (KESIVALLABHA) :

He was a disciple of Srinivasa Acarya. Because he had extremely beautiful handwriting he was also called 'Ankharia.' He copied many books for Srinivasa Acarya (Karnananda 2).

103. KAVIVALLABHA (KESIVALLABHA) DASA:

His father was Bujavallabha and his mother, Vaisnavi. His guru, Uddhava dasa, was a disciple of Narahari Sarkara Thakura. In Saka 1520 (1598 AD) Kesivallabha composed Rasakadamba. He lived in the village of Aroda on the bank of the river Karatoa in the district of Baguda (Rasikamangala 997). Only one pada (no. 939) by this poet is found in Padakalpataru.

104. KAZI SAHEB:

He was a resident of Artadaha and was inspired by Dasa Gadadhara to chant the holy name (CBh. 3.5.395-415).

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1. LAGHU HARIDASA:

Laghu Haridasa was one of the devotees who accompanied Rupa Gosvami to

have darsana of Sri Gopalaji when the Deity was kept hidden in the house of Vitthallesvara, the son of Vallabha Bhatta, in Vrndavana. This Deity was originally served by Madhavendra Puri Gosvami and is now worshiped in Nathadvara under the name of Srinatha. Laghu Haridasa should not be confused with Chota Haridasa (CC. 2.18.52-53).

2. LAGHU KESAVA:

He was a devotee of Lord Gauranga (Namamrtasamudra 218).

3. LAICHANA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima).

4. LAKSAHIRA (KRSNADASI) :

She was employed by the malicious Ramacandra Khan to try to entice Haridasa Thakura, but instead she received the mercy of Haridasa and was converted into a devout Vaisnavi.

5. LAKSMANACARYA:

He was a devotee of Lord Gauranga (Namamrtasamudra 254).

6. LAKSMANA PANDITA:

He lived in the village of Catra near Serampore in the Hugli district. He was the nephew and disciple of Kasinatha Pandita, the associate of Lord Gauranga. Rudra Pandita of Ballabhpur was Laksmana's brother. Laksmana was married in the village of Saibona in 24 Parganas.

It is said that Virabhadra, son of Nityananda Prabhu, had three Deities made out of one piece of rock. Virabhadra installed these three Deities; Sri Syamasundara at Khaddaha Sripata, Radhavallabha at Vallabhpur, and Nandulal at Saibona. However Vaisnavacardarpana says that the famous Madhu Pandita Maharaja of Saibona installed the Deity of Nandulal at Saibona.

Family descendants of Laksmana Pandita still live at Saibona where an annual festival is held during the month of Magha (January-February).

7. LAKSMI DEVI:

She was the wife of Yadunandana Acarya. She had two daughters named Srimati and Narayani. Both the daughters were married to Virabhadra Gosvami, the son of Nityananda Prabhu (Bhaktiratnakara 13.251).

8. LAKSMIDHARA:

He was the brother of the famous commentator Sridhara Swami. Laksmidhara wrote Namakaumudi and four poems composed by him have been included in Padyavali (nos. 16,29,33,34).

9. LAKSMIKANTA (DVARI LAKSMINARAYANA) :

He was from Khanakula Krsnanagar and was a disciple of Abhirama Gosvami, the associate of Nityananda Prabhu. His Sripata was in the village of Patna (Pataparyatana).

10. LAKSMIKANTA DVIJA:

A resident of Srikhana who belonged to the sakha of Narahari Sarkara. He was the priest that served the family Deity of Narahari Sarkara. Laksmikanta was also a poet, and pada no. 116 in Padakalpataru is one of his excellent works.

11. LAKSMINATHA LAHIDI:

He was the step-brother of Svarupa Damodara. His father was Padmagarbhacarya and he lived at Bhitadia village on the bank of the river Brahmaputra. It is said that when Lord Caitanya went to Srihatta to visit his paternal grandfather, Upendra Misra, He also spent a few days with Laksminatha Pandita.

12. LAKSMINATHA PANDITA:

He was a disciple of Gadadhara Pandita (CC. 1.12.85; Gauraganoddesadipika 196,205; Sakhanirnayamrta 26).

13. LAKSMIPATI:

He was the spiritual master of Madhavendra Puri and Nityananda Prabhu (Bhaktiratnakara 5.2271,2311,2297-98,2306,2325-26,2328).

14. LAKSMIPRIYA:

She was the first wife of Lord Caitanya. In CBh. 1.14.45 Vrndavanadasa describes the extraordinary characteristics of this daughter of Vallabhacarya. She was the embodiment of chastity and ideal womanly qualities.

When Lord Caitanya went to East Bengal she died of a snake bite. She was Janaki and Rukmini in her past incarnation.

The following is an excerpt from CBh. describing the marriage of Nimai Pandita with Laksmipriya:

"One day Mother Saci noticed that her son had grown into a handsome young man and she began thinking about his marriage. Sri Vallabha Acarya, a good and pious brahmana, was then residing in Navadvipa. He was equal to King Janaka, the father of Sita devi, and his daughter's beauty was unsurpassed. She was Laksmi devi, the Goddess of Fortune in person. Her father was constantly thinking about finding a suitable match for her.

By divine arrangement Sri Laksmi devi once met Sri Gaurasundara on the banks of the Ganga when they were both there taking a bath. Lord Gauracandra immediately recognized His eternal consort and smiled sweetly at Her. Laksmi devi also recognized her eternal master and offered Him prayers as she clasped His lotus feet. Both the transcendental personalities recognized each other, and they returned home in blissful expectation. Who can understand such sublime and supramundane pastimes of the Supreme Lord?

By the arrangement of the Lord, a brahmana named Banamali came to visit Mother Saci. After they exchanged respectful greetings, Mother Saci affectionately offered the brahmana a seat. Then Sri Banamali

Acarya asked,
"Why aren't you seriously considering your son's marriage? There
is one very
pious and elevated brahmana who resides in Navadvipa. He is pure
and always
follows the path of religion, and he is a descendant of good line
of
brahmanas. His daughter is certainly not inferior to Laksmi devi
in beauty,
character or respect."

"My son has lost his father," replied Mother Saci. "Let Him
study further
and grow a little older then I shall certainly consider His
marriage." This
apathetic reply made Banamali feel dejected and he left Saci's
house. But by
divine arrangement, on his way out he met Sri Gauranga. As soon
as the Lord
saw Banamali, He affectionately embraced him.

"Please tell me who you were just visiting," enquired the
Lord.

"I came to pay my respects to your mother," answered
Banamali. "I brought
up the subject of Your marriage to her, but I don't know why she
didn't
respond positively to it."

The Lord fell silent, and having offered due respects to the
brahmana, He
went home, smiling within Himself. At home He immediately spoke
to His
mother, "Why didn't you favor the brahmana's proposal?"

Mother Saci was more than pleased, for she could understand
the Lord's
indication. The next day she requested Banamali to return and
told him, "The

proposal you made yesterday--I request you to please act on it immediately."

After touching her feet in respect, the brahmana went straight to the house of Vallabha Acarya.

Sri Vallabha received the brahmana with all respect and offered him the seat of honor. "I think is time you arranged your daughter's marriage," said Banamali. "I have found the fit candidate for her. His name is Visvambhara. He is the son of Sri Jagannatha Misra, a very elevated and respectable brahmana. Visvambhara is most scholarly and He is certainly an ocean of all good qualities. Please consider these points and tell me how you feel."

Vallabha Acarya was extremely pleased. He said, "Only through accumulating immense piety could a girl get such a husband. If Krsna were pleased with me or if the Goddess of Fortune were satisfied with my daughter, only then could I ever hope for such a son-in-law. Please don't delay, proceed with this proposal and complete all the necessary details. But first there is one thing that I must mention. I feel hesitant to speak about it. I have no means to give anything as a dowry. I can simply give my daughter and five pieces of auspicious haritaki fruit. Please convey this to them."

The brahmana was extremely satisfied with Vallabha Acarya's attitude and he returned to mother Saci's house with the news of his success. "They are

agreeable," he reported. "Now we have to choose the right day and right moment according to astrological calculations."

The news spread. Close relatives and friends were jubilant and they all came forward with great enthusiasm to make themselves useful on the occasion.

A special ceremony held before the day of the marriage was conducted at an auspicious time amidst festivities where professional dancers and musicians performed. Brahmana priests sat in the four corners of the wedding area and chanted Vedic mantras. In the middle sat the crown jewel of the brahmana class, Lord Gauranga, as brilliant as the rising full moon. At the end of the function the brahmanas were gifted with incense, sandal wood, flower garlands and spices. Sri Vallabha Acarya had also come according to the customs and performed his ritualistic duties.

On the day of His wedding, Nimai respectfully offered oblations to His forefathers at dawn. The sound of sweet music and the tinkle of a dancers' ankle bells filled the air. Sounds of joyful chatter came from all directions. The guests that came were numerous and large groups of chaste women thronged the place. Relatives and respectable brahmanas also came. Mother Saci satisfied all the chaste housewives with gifts of fruits, grains, vermillion, oils and other commodities. Different demigods, along with their wives, also came in human forms to see the marriage of the Lord. Vallabha

Acarya performed his many rituals with increasing pleasure. In the evening just before sunset, Nimai went to the house of Sri Vallabha Acarya at the chosen auspicious time. He was accompanied by many people and when He arrived all the guests felt submerged in waves of ecstasy.

Vallabha Acarya offered the Lord a seat with utmost respect strictly according to the rules of the scriptures. He felt an indescribable joy within. Finally he brought his daughter Laksmi devi, fully decorated with beautiful ornaments, and presented her to the Lord. According to the marriage customs, Laksmi devi was lifted off the ground and carried seven times around the Lord. The chanting of Hari's name resounded but Laksmi sat with folded hands and offered silent prayers to the Lord.

During the auspicious ceremony of exchanging glances between bride and bridegroom, people showered flowers jubilantly from all directions on Sri Laksmi and Narayana. That Sri Narayana, Visnu, had appeared as Lord Gauranga, and Sri Laksmi offered Him a garland of flowers at His lotus feet. She worshiped Him, surrendering herself as though she were those very flowers. Joyous sounds accompanied by loud chanting of Lord Hari's name rent the air. It was the only sound to be heard in any direction. The Lord drank in the moon-like beautiful face of Sri Laksmi devi as He sat with her on His left. His blooming youthful beauty excelled the attractiveness of Cupid himself. Who

can possibly describe in detail the joy in Sri Vallabha's house? Looking like Bhisma deva, Sri Vallabha Acarya then sat down to give away the bride. The Lord was exquisitely decorated with flower garlands and sandalwood paste and wore beautiful, shining clothes. Vallabha Acarya poured water on His lotus feet, those same lotus feet which are washed and worshiped by Lord Brahma and Lord Siva in order to acquire the strength and potency to create this material world. The brahmana then offered his daughter according to the regulations in the scriptures and all the while felt waves of ecstasy within his heart. The rest of the ceremonies were conducted properly and the Lord spent that night in their house.

The next morning Nimai returned to His own house with Laksmi devi. They were carried on a palanquin, and people came from everywhere to see the Lord and His bride. Beautifully decorated with flowers, gold ornaments, studded crowns and sandalwood paste artistically dotted over their beautiful faces, Laksmi devi and Lord Narayana were effulgent with a transcendental glow. People all around acknowledged their own good fortune at seeing this divine couple. The ladies especially stood mesmerized at the sublimely beautiful sight.

One lady commented, "She must have worshiped Lord Siva and Parvati for a long time with great devotion; otherwise it could not have been possible to

get a husband like him. Perhaps they themselves are Lord Siva and Parvati."

"They are either Indra and Saci or Lord Madana and Rati," said another lady.

Someone else suggested, "No, they must be Laksmi and Narayana."

"They look exactly like Sita and Lord Ramacandra," said another woman, "and they are so charming as they ride on the palanquin." The ladies each offered a variety of opinions as they watched the divine couple with mixed wonder and joy. The Lord brought His new bride home in the evening amidst joyful shouting, sweet music and laughter. Mother Saci went out to meet the newly-wed couple and brought them into the house. She felt infinite joy, and bustled around distributing valuable gifts to everyone and pleasing the guests with sweet words. Whoever hears this narration of the Lord's marriage with devotion will certainly be able to break the ties of material bondage.

Saci devi felt her house glowing with an iridescent light. Now that Laksmi devi was in her rightful position next to Lord Narayana, Sri Gauranga, Saci devi saw an extraordinary light everywhere, inside as well as outside the house. She could not describe the wonderful phenomenon. Sometimes she saw a very beautiful light right next to her son, but when she looked again she saw it was no longer there. At other times she could smell the

divine fragrance
of flowers and lotuses and this surprised her beyond
description. She often
wondered about the actual truth of all this.

"I think I know the reason for all this," Mother Saci thought
to herself.

"My daughter-in-law must be an incarnation or expansion of Laksmi
devi. That
is why I sometimes see a brilliant light or smell a divine lotus
fragrance.
My previous sufferings and our poverty seems to have vanished. I
don't know
how I have received this girl as my daughter-in-law for she is
certainly
Laksmi devi."

In this way Mother Saci would speculate but the Supreme Lord
Gauranga,

although manifest, did not yet reveal His original and absolute
identity. Who
can understand wonderful activities and the potencies of the
Supreme Lord?

However and whenever the Supreme Lord desires to act, He is free
to do so.

And if the Supreme Lord Himself does not reveal these esoteric
truths, then

even Laksmi devi does not have the potency to fathom the
transcendental

phenomenon. All the scriptures--Vedas and Puranas--repeat the
same truth; no

one can know the Absolute truth, the Supreme Lord, without
receiving mercy of

the Lord."

Laksmi devi worked without any assistance to serve her Lord
and master yet
she was always in a cheerful mood. Seeing the wonderful
qualities and pious
nature of Laksmi Devi, Mother Saci's joy increased by each hour

and each day.

From early morning she would work alone at the household chores, setting the example of an ideal wife. In the temple room she decorated the floor with auspicious designs made from colored paste; she drew the different symbols of the Lord like the conch shell and cakra. She also arranged for the paraphernalia required for the Lord's worship like incense, flowers, lamp, water, etc. She worshiped Tulasi Devi and also saw to the needs of Mother Saci, serving her with great affection. The wonderful attributes of Laksmi devi's nature did not go unnoticed by Lord Gauracandra; although He never commented on it, He was extremely satisfied with her.

Frequently Laksmi devi would sit for long hours massaging the Lord's lotus feet on her lap. At times when she served her Lord like that, Mother Saci could see a brilliant effulgence emanating from the feet of Gauracandra. At other times the fragrance of lotus flowers would fill the entire house, and although Mother Saci would search everywhere, she could not find the source of the fragrance. Srimati Laksmi Devi, the Goddess of Fortune, and the Supreme Lord Narayana remained incognito, unrecognized by the residents of Navadvipa.

Without any prior indication, Lord Gauranga one day announced His desire to visit Bangladesh, the eastern part of Bengal. "I'll be gone for a few days," He told His mother. To Laksmi devi he instructed, "Please always look

after your mother's needs."

The Lord gathered a few of his confidential disciples and prepared for his journey. People gathered to see Him off, but as the Lord departed they stood transfixated in their places simply staring after Him. It was difficult for them to take their eyes away from the Lord.

Lord Gauranga enjoyed traveling in East Bengal immersed in the mood of a scholar. Meanwhile in Navadvipa, Laksmi devi was feeling the pangs of separation from her Lord. She never spoke of her loneliness to anyone. She served Mother Saci very lovingly but reduced her own eating almost to nothing after the Lord left Navadvipa. Bereft of His company she silently suffered, crying alone throughout each night, trying to suppress the restlessness which filled her heart. Unable to bear any further separation from the Supreme Lord, Sri Laksmi devi, the Lord's eternal consort, left her transcendental body behind and went secretly to meet her Lord. Seated on the bank of the Ganga, Laksmi devi fixed the lotus feet of the Lord within her heart and went deep into meditation, never to return again.

Mother Saci's shock and deep grief was indescribable, her pitiable lamentations could have melted stones. Since I am incapable of describing the mellow of sadness experienced by Mother Saci, I shall not go into further details but simply mention incidences as reference. The saintly Vaisnavas

were also grief stricken by the news and they all came forward to help complete the necessary rituals.

The Lord reached Navadvipa in the evening, laden with the gifts he had received. He offered full obeisances at his mother's lotus feet and gave her all the gifts. Then the Lord and His students left to bathe in the Ganges. Although her heart was breaking with pain, Mother Saci busied herself preparing a meal for her son.

Nimai Pandita acted as the instructing spiritual master to all his students. He joined them in offering deep and repeated obeisances to the Ganga, and then sported for some time in the water. When His bath was complete He returned home, performed His daily religious rituals and then sat down to eat. The Lord of the Vaikuntha planets, Sri Gaura Hari, ate with great satisfaction and then went to the temple room. One by one His relatives came forward to greet Him after His long absence. They sat around Him as He joked and laughed. While describing His stay in Bangladesh, Nimai imitated the strange habits of the people of East Bengal and everyone had a good laugh. None of them mentioned the passing of Laksmi Devi, knowing that the shock would cause the Lord grief. After some time, the relatives all returned to their homes, and the Lord sat quietly chewing on the betel pan and reflecting on the humorous conversation.

Mother Saci avoided meeting the Lord; she stayed in her room, affected by the pain of Laksmi's death. When Nimai found His mother He saw the marks of deep sorrow which lined her face. In a sweet, comforting voice He said, "What is the reason for your sorrow mother? I have returned from my journey in good health, so you should be happy, but I see only sadness on your face. Tell me the truth Mother, what is the reason?" Her son's words simply increased her pain and she wept silently, unable to speak.

"Mother, I know everything," said Nimai. "Tell me what has happened to your daughter-in-law."

Some relatives stepped forward to speak, "Listen Nimai Pandita, your mind must have reached the lotus feet of the Lord."

The Supreme Lord Sri Gaura Hari remained silent, casting his head down as He contemplated the death of his eternal consort and wife Sri Laksmi devi. He allowed the pain of separation to engulf Him, and although He was the personification of all Vedic truths, He remained silent. Like any ordinary human being, He displayed the emotions of deep sorrow, but after controlling Himself, He spoke, "Because of bodily attachment one is regarded as a husband or son. These illusory relationships are caused by misunderstandings. O mother, why do you feel sad? How can you hope to change that which is ordained by the Lord's desire? No one can check the passage of time, and all

relationships in this are temporary. This is the verdict of the Vedas. The activities of the entire cosmic creation rest in the hands of the Supreme Personality of Godhead. Who but our Lord can bring people together and then separate them? Why should these arrangements of the Supreme Lord make you so unhappy? It is fortunate for the wife if she can leave before her husband. This is proof that she was a very pious woman."

The Lord tried to console his mother by these philosophical truths, and everyone felt the veil of sadness dissipate by the soothing words of the Supreme Lord. In this way the Lord of Vaikuntha Sri Gaura Hari performed wonderful pastimes in the mood of a scholar.

15. LAKSMIPRIYA (LAKSMI THAKURANI) :

She was the daughter of Balarama Acarya of Jajigram. She was the wife of Gangadasa Bhattacharya (also known as Caitanyadasa) and the mother of Srinivasa Acarya. (See 'Srinivasa Acarya').

16. LAKSMIPRIYA:

She was the wife of Panna Gopala of Mangaladihi.

17. LALDASA:

(Also known as Krsnadasa.) He translated the Hindi Bhaktamala of Nabhaji into Bengali. It is said that this Laldasa was in the fifth generation descending from Srinivasa Acarya.

18. LALITAPRASAD DATTA:

He was one of the sons of Bhaktivinoda Thakura. In a series of letters written to Lalitaprasad, Bhaktivinoda narrated his autobiography which was published under the title Srimat Bhaktivinoda Thakurer Svalikhita Jivani.

19. LALITASAKHI DASI:

Sri Gopala Krsna was born in 1873 AD. in the Vaidik family of Srila Kalikanta Bhattacharya and Gaurasundari devi of Harisena village which is under the Thana of Gauranadi in the district of Varisala. Six days after his birth a great astrologer Ramacandra Sarvajna prophesied that this child would not live in the family.

Hospitality was the regular custom of their family. Once a group of 14 sannyasis came to beg at their house. The next morning the leader of that group asked assistance from their house to perform their Sri Gurutithi. The members of the family helped them by rendering all types of service and 250-300 Deities were properly served. At the time of their departure, the leader of the sannyasis blessed everyone in the house and predicted that the newly born child would be full of devotional qualities and he also repeated what the astrologer had said.

From his childhood Gopala was very religious minded. He was naturally inclined to serving the sages, saints and Vaisnavas. He was also

eager to discuss privately with them about the methods of worship and meditation. Very shortly he was spontaneously inspired to accept the saffron dress of an ascetic Vaisnava.

In 1877 AD. he began his education. His first teacher at the village school was Mahimcandra Sarkar. Kartikacandra Sarvajna taught him higher studies. At that time he desired to read in a Sanskrit tola (school) and went to Gaila village to be admitted in a Sanskrit school to study Vyakarana. Because many problems arose at that time he left Ujirpura via Varisala and went to Calcutta, where he began reading verse literature to Varada Vidyaratna of Kalighat. Some problems also arose here, so he and his brother went to Krsna dasa Vedantavagisa to read Vedanta. Later he went to Navadvipa to read Vedanta in the Caitanya Catuspathi. He was expert in memorizing and grasped his studies very easily. In this way he completed his studies and at the time of his father's death in 1894 AD, returned to his own country. With great difficulty and the assistance of his friends he established a higher studies school and a charitable organisation. He would beg from door to door to meet expenditures of these two organisations.

In 1895 AD he again came to Calcutta where he lived with his elder brother in South Cakravedia Road. At this time a change came over him. Though he remained in the house he was completely apathetic. He was

requested by his brother's wife to marry but he refused saying that he saw all women as his mother. At that time some sannyasis came to his house and he secretly left his house forever.

After that he met Gaurmata of Varbhanagara and went to Tarakesvara. He sent a telegram from Kasi to his elder brother to send some money and with that money he went to Hardwar where he began to practice yoga under Hariharananda Swami. In 1898 AD Gopala went to Navadvipa and met Sri Navadvipa dasa and Sri Govinda dasa, the two disciples of Sri Radharamana carana dasa deva. He became very friendly with Navadvipa dasa.

When Babaji Mahasaya started for Puri by ship, at that time Gopala (whom Babaji used to address as Jaygopala) met Navadvipa dasa. A few days before the Rathayatra, Babaji came to Puri from Varan (the other side of Kataka) by train and Navadvipa dasa gave Gopala some garlands and tulasi leaves and instructed him to remain in hiding. He told Gopala that when he called him he should come out and give the big garland to Babaji and the smaller ones to his devotees. Jaygopala had never met Babaji before. When the train entered into the platform Babaji addressed Gopala as Jaygopala as if he were familiar with him and demanded the garland from him. When Gopala offered the garland, Babaji embraced him and took him in his lap. From that time Gopala was totally devoted to the feet of Babaji.

Sri Caitanya dasa, the most intimate companion of Babaji used to think of himself as a maid servant of Krsna and worshiped Him as a gopi. Caitanya dasa was very pleased with Jaygopala and at the time of his passing away, he blessed Jaygopala by giving him all his supernatural powers. This blessing of Caitanya dasa was the only resort of Jaygopala in his path of meditation. The duties of cooking, serving food and looking after Babaji were entrusted to Jaygopala. Jaygopala, Radhavinode, Karuna, Sarat and Raghunatha dasa were always absorbed in ecstatic bhava for days at a time. One day Jaygopala was so absorbed in the bhava of Lalita that he closed the door of his room and remained inside crying in lamentation. Even Babaji could not bring him to his senses. When Babaji began to knock on the door he suddenly heard a voice which told him not to disturb Gopala for he had achieved a state of bhava that even Babaji himself had not attained. From that time Babaji called Gopala Lalita dasi. Like a shy woman, Gopala always remained within the temple and never came out before the public.

After the death of Sri Radharamana, Lalita dasi (Gopala) lived in Radharamanabag and never went elsewhere. By his grace Sri Radharamana's book Caritasudha was published. He also published Sri Suratakathamrta and the Bengali translation of Sri Sangitamadhava. He wrote many padavali kirtanas based on Jhulana, Rasa and Holi. In 1946 AD he departed from

this world.

20. LALIT GHOSAL:

He was a brahmana by caste and a disciple of Narottama Thakura. In his past life he was a notorious dacoit but became a Vaisnava when the grace of Narottama was showered upon him. (Premavilasa 19)

21. LALIT SAKHI:

He was a disciple of Murlidhara who was related to Narayana Bhatta. Lalit wrote Kahanirhasi in Samvat 1835 and Kuvarikeli in Samvat 1836.

22. LAL PURUSOTTAMA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.131).

23. LOCANA DASA (TRILOCANADASA):

He was born in a Vaidya community of Radha in Kogram in the sub-division of Katoa in the district of Burdwan. From a very early age he had the good fortune to have the company of the devotees of Gauda. His religious teacher was Sri Narahari Thakura. In East Bengal the poets use to compose songs in different books such as Laksmi Pancali, Sanir Pancali and Manasa Bhasan. Sri Locana Thakura also followed this style of composition and composed Caitanya Mangala. Pancali is a book in which five different types of lyrical poems are written.

As he was the only son of Sri Kamalakara dasa and Sri

Sadanandi he was deeply loved by his parents. He spent much of his time in his grandfather's house where he also studied. Locana dasa was married at a very young age. From his early childhood Locana was a genuine follower of Gaura and was completely indifferent to worldly life. He spent much of his youth under the shelter of his guru, Narahari Sarkara Thakura, in Srikhanda where he learned to sing kirtana.

In his Caitanyamangala Locana dasa himself said that his main reference book was Sri Caitanyacaritamrta by Sri Murari Gupta. Before beginning to write Caitanyamangala, Sri Locana dasa worshiped Vrndavana dasa Thakura.

Vrndavana dasa's Caitanya Bhagavata was originally called Caitanyamangala. One sloka written by Locana dasa in CM indicates that the change of name was done by Sri Locana dasa Thakura and Sri Krsnadasa Kaviraja.

Some pastimes which have not been clearly described by Vrndavana dasa Thakura in his CBh. have been elaborated upon by Sri Locana dasa in his CM. Vrndavana dasa did not describe the conversation between Mahaprabhu and Visnupriya before He accepted sannyasa but Locana dasa has given a full description in CM. Sri Locana dasa Thakura also composed many wonderful songs in simple language glorifying Sri Gauranga and Nityananda. He has also described the various activities of Sri Radha Govinda very nicely (See

Bhaktiratnakara 9.591). His poetic works titled Prarthana, Dhamali and Padavali are....

According to Visvakosa, Sri Locana dasa was born in the Saka era 1445 and died in 1530 saka. He wrote another book called Durlavasara, and translated into Bengali verse Jagannatha Vallabha Nataka and Rasapancadhyayi.

24. LOCANANANDA GOSVAMIPADA (Along with the biography of Navakisore Gosvami) :

Lakshmikanta Gosvami prabhu, a scion (of a disciple) of Sri Nityananda, had nine children. All his sons were very talented. His eldest son, Sri Krsnakisore, was his disciple. Sri Navakisore prabhu was the disciple of Sri Krsnakisore and Sri Locanananda was the disciple of Navakisore. Though Sri Locanananda and Navakisore were disciple and guru still they were the best of friends. So great was their friendship that they were like twins of one body and one mind. Each of them were great scholars, well versed in the six systems of Indian philosophy. They were also extremely renounced and great lovers of bhajan. As bachelors both of them left home and came to Vrndavana with the desire to do bhajan. Apprehending that if their real identities were known they would be famous in no time, they introduced themselves as low born persons, born in the Hadi caste and took refuge of Siddha Krsna dasa Baba of Govardhana. Siddha baba was charmed by their spirituality, good looks,

qualities, scholarship devotion and renunciation. He believed their story of being low born and was impressed, thinking that even low born men may become great men. Thus he began to teach them bhajan. At that time Siddha baba was very old so he permitted them to do seva. With great care both of them served Siddha baba with great affection, cleaning his refuse, washing the utensils he used and keeping everything clean.

After attaining the mercy of Siddha Baba they went back to their native place in East Bengal where they arranged to install Deities and carry out preaching activities.

Eventually the two brothers went to Sri Ksetra to see Rathayatra. While observing the ceremony of Pandu-vijaya of Sri Sri Jagannatha, the older prabhu left his body. Seeing his dear friend departing from the world the younger prabhu sat at his feet and said, "My Lord, from the very time of birth I have been your life-long companion and disciple, are you going to leave me behind now?" Saying this he also followed his friend. The surprised inhabitants of Puri took them to the bank of Narendra Sarovara and gave samadhi to them. Till now their deity is being worshiped by the Natha brahmanas of that place.

25. LOKA DATTA:

He was a trader by profession. He installed the Deity of Narayana at Samatata during the third year of the reign of King Mahipala I.

26. LOKANANDA ACARYA:

He was a well-known erudite scholar and the disciple of Narahari Sarkara.

He wrote Bhaktisara Samuccaya and compiled a Vaisnava manual titled

Bhakticandrika patal. It was he who preached the "Sri Sri Krsna Caitanya-sahasranama" as expounded by Narahari.

27. LOKANATHA:

An associate of Lord Gauranga. He is said to be one Sanatana out of
Catuh sanas (Gauraganoddesadipika 107).

28. LOKANATHA BHATTA:

He belonged to the subsidiary line descending from Gadadhara sakha
(Sakhanirnayamrta 41).

29. LOKANATHA CAKRAVARTI:

He wrote the Bhagavat Tippani on Srimad Bhagavatam.

30. LOKANATHA DASA:

He belonged to Advaita Sakha (CC. 1.12.64). He wrote the biography of Sita devi, the wife of Advaita Prabhu, titled Sitacaritra. This book does not conform to information supplied by authentic biographies.

31. LOKANATHA PANDITA:

He was the son of Ratnagarbha Acarya, the youngest maternal uncle of Lord Gauranga. Nilambara Cakravarti, Lord Caitanya's grandfather, had two sons

namely Jogesvar Pandita and Ratnagarbha Acarya, and two daughter namely Saci and Sarvajaya.

This Lokanatha Pandita, whose family migrated from Srihatta to settle at Belpukur in Navadvipa, took diksa from Visvarupa, the elder brother of Lord Gauranga. Visvarupa's sannyasa name was Sri Sankararanya. Later Lokanatha accompanied Sankararanya in his travels (Premavilasa 7).

32. LOKANATHA GOSVAMI:

He was the son of Sri Padmanabha Bhattacharya and Sri Sita devi. His younger brother's name was Sri Pragalbha Bhattacharya. His parents lived in Talakhadi village in the district of Jessore in East Bengal. One can go to Talakhadi from the Jessore station via Sonakhali and Khejura. The descendants of Sri Pragalbha Bhattacharya are still living in the village of Talakhadi. Their father Padmanabha was very obedient and devoted to Sri Advaita Acarya.

From childhood Sri Lokanatha was indifferent to worldly affairs. He left his home and parents and went to Navadvipa Mayapura to have darsana of the lotus feet of Sri Gurasundara. Lord Caitanya heartily embraced Lokanatha and advised him to go to Vrndavana. But Lokanatha, who could guess that Mahaprabhu would soon take sannyasa, was greatly disturbed. Mahaprabhu consoled him and said that they would meet again in Vrndavana. With his heart burning with separation from the Lord, Lokanatha visited some

holy places and
then went to Vrndavana.

After Lord Caitanya took sannyasa he went to Nilacala. He stayed in Puri for some days and then went on pilgrimage to South India. When Lokanatha heard this, he also left for South India. After visiting the south the Lord went to Vrndavana. Lokanatha missed the Lord in the south and hearing that the Lord had gone to Vrndavana, he returned to Vraja. Meanwhile the Lord had gone on to Prayaga. Arriving in Vrndavana and finding that the Lord had gone to Prayaga, Lokanatha was overcome with grief and decided to leave for Prayaga the next day.

However, that night the Lord consoled Sri Lokanatha and asked him to stay in Vrndavana. Thus Lokanatha remained in Vrndavana and soon met Sri Rupa, Sri Sanatana, Sri Gopala Bhatta, Sri Bhugarbha etc. These devotees were filled with deep affection for each other.

Srimad Lokanatha was the eldest amongst the Gosvamis, and was always filled with transcendental joy. In the prologue to his book Sri Haribhaktivilasa Sri Sanatana Gosvami has praised Sri Lokanatha Gosvami.

Lokanatha used to roam in the woods of Vrndavana in ecstasy. By the side of Chatra vana in Vrndavana there was a village by the name of Umarao. In that village was Kisori-kunda and Lokanatha stayed there for some time. Around that time Lokanatha developed a great desire to serve the Deity. The

omniscient Lord thus arranged that a Deity named Radhavinode was brought to Lokanatha. The giver of the Deity immediately disappeared.

Not seeing anyone around Lokanatha began to wonder how this Deity had appeared there. Sri Radhavinode then smilingly said, "Who will bring Me here? I have come Myself. I live in the forest of this Umarao village. This Kisori-kunda which you are seeing is the place where I live. Quickly give me something to eat." Srila Gosvami was overwhelmed with happiness, immediately he prepared some offerings and began serving his Deity. He then prepared a flower bed and laid Him down.

Srila Gosvami had no house and did not agree to the proposal of the village milkmen when they wanted to build him a house. He made a small bag to keep Sri Radhavinode in and always kept it hanging from his neck. In this way he displayed total indifference to all worldly affairs. The other Gosvamis were always anxious to have his association.

Sri Lokanatha was extremely dear to Lord Caitanya. When Sri Gauranga and His associates Sri Rupa, Sanatana, etc. disappeared from this world it was practically unbearable for Lokanatha. It seemed that he remained alive only due to the wish of the Lord.

Sri Narottama dasa was spiritually initiated by Sri Lokanatha Gosvami. There is no record of his having any other disciple. Narottama's dedication

to Lokanatha is beyond description. Before the break of day, Narottama use to clean the urinal and lavatory of his spiritual master.

In his later years Lokanatha Gosvami lived in Khadira wood in the village of Khaira. It is there that he gave up his body. On the 8th day of the dark fortnight of the month of Sravana (July-August) Sri Lokanatha Gosvami left this world. He was cremated by the side of a big tank there named Sri Yugala-kunda. He was the disciple of Advaita and was Lilamanjari in Krsna-lila. According to GVA he was Manjulali in Krsna-lila.

It is said that when Krsnadasa Kaviraja went to Srila Lokanatha Gosvami for his blessings and permission to write Sri Caitanya Caritamrta, Lokanatha forbade him from mentioning his name in the book. Thus Krsnadasa Kaviraja did not mention Lokanatha's name in CC. for fear of disobeying his order. On the command of Advaita Prabhu, Lokanatha wrote a tika on the tenth canto of Srimad Bhagavatam (See H.P. Sastri P.T.O.). (Bhaktiratnakara 1.296, 310-312; Premavilasa 7.20)

	NAME	SOURCE
1.	MADANA	GVA
2.	MADANAGOPALA GOSVAMI	GVA
3.	MADANAMOHANA	GVA
4.	MADANAMOHANA CAKRAVARTI	GVA
5.	MADANAMOHANA CAUBE	GVA
6.	MADANAMOHANA THAKURA	GVA
7.	MADANAMOHANA THAKURA	GVA
8.	MADANA RAYA	GVA
9.	MADANA RAYA CAUDHURI	GVA
10.	MADANA RAYA THAKURA	GVA
11.	MADHAVA	GVA
12.	MADHAVA	GVA
13.	MADHAVA	GVA, CCU
14.	MADHAVA	GVA
15.	MADHAVA	GVA
15a.	MADHAVA	GVA
16.	MADHAVA	GVA
17.	MADHAVA ACARYA	GVA, CCU
18.	MADHAVA ACARYA	GVA
19.	MADHAVA CUDADHARI	GVA
20.	MADHAVA DASA	GVA, CCU
21.	MADHAVA DASA BABAJI	GVJ
22.	MADHAVA GHOSH	GVA, GPC
23.	MADHAVA GUNAKAR KAVINDRA	GVA
24.	MADHAVA MISRA	GVA, CCU
25.	MADHAVA MISRA (ACARYA)	GVA
26.	MADHAVA MISRA	GVA
27.	MADHAVA PANDITA	GVA, CCU
28.	MADHAVA PATTANAYAKA	GVA, CCU, BMO
29.	MADHAVENDRAPURI	GVA, GPC, CCU
30.	MADHAVI DEVI	GVA
31.	MADHAVILATA	GVA
32.	MADHO	GVA
33.	MADHO RAYA	GVA
34.	MADHU BISVAS	GVA
35.	MADHU SIL	GVA

36.	MADHUKANTA DVIJA	GVA
37.	MADHURIJI	GVA
38.	MADHUSUDANA	GVA, CCU
39.	MADHUSUDANA	GVA, CCU
40.	MADHUSUDANA	GVA
41.	MADHUSUDANA	GVA
42.	MADHUSUDANA CAKRAVARTI	GVA
43.	MADHUSUDANA DASA	GVA
44.	MADHUSUDANA DASA BABA	GVJ
45.	MADHUSUDANA GHATAK	GVA
46.	MADHUSUDANA SARASVATI	GVA
47.	MADHUSUDANA VACASPATI	GVA
48.	MADHAVACARYA	GVA
49.	MAHADEVA BHATTACARYA	GVA
50.	MAHALAKSMI DEVI	GVA
51.	MAHAMAYA	GVA
52.	MAHAMAYA	GVA
53.	MAHAMAYA DEVI	GVA
54.	MAHANTA	GVA
55.	MAHANANDA	GVA
56.	MAHANANDA CAUDHURI	GVA
57.	MAHANANDA VIDYABHUSANA	GVA
58.	MAHAPATRA	GVA
59.	MAHAPRABHU	GVA
60.	MAHARASTRIAN BRAHMANA	GVA, GPC
61.	MAHATTAMA VAISNAVA	GVA
62.	MAHATTAMA VAISNAVA	GVA
63.	MAHESA CAUDHURI	GVA
64.	MAHESA PANDITA	GVA, GPC, CC
65.	MAHESVARA VISARADA	GVA
66.	MAHENDRA GIRI	CCU
67.	MAHIDHARA	GVA, CCU
68.	MAKARADHVAJA	GVA, CCU
69.	MAKARADHVAJA DATTA	GVA
70.	MAKARADHVAJA KAR	GVA, CCU
71.	MAKARADHVAJA PANDITA	GVA
72.	MAKARADHVAJA SEN	GVA
73.	MAKARANDA	CCU
74.	MALADHAR BASU GUNARAJA KHAN	GVA
75.	MALADHAR BRAHMACARI	CCU

76.	MALATI	GVA
77.	MALATI DEVI	GVA
78.	MALATI DEVI (THAKURJHI)	GVA
79.	MALAYA KAJI	GVA
80.	MALINI DEVI	GVA
81.	MALINI THAKURANI	GVA, CCU
82.	MALINI THAKURANI	GVA
83.	MALINI THAKURANI	GVA
84.	MAMU GOSVAMI/THAKURA	GVA, CCU, BMO
85.	MANGALA VAISNAVA	GVA, CCU
86.	MANGARAJA	GVA
87.	MANGARAJA MAHAPATRA	GVA, BMO
88.	MANINDRA CANDRA NANDI	GVA
89.	MANSINHA	GVA
90.	MANOHARA	GVA
91.	MANOHARA	GVA, CCU
92.	MANOHARA	GVA, CCU
93.	MANOHARA	GVA
94.	MANOHARA	GVA
95.	MANOHARA	GVA
96.	MANOHARA	GVA
97.	MANOHARA DASA	GVA
98.	MANOHARA DASA	GVA
99.	MANOHARA DASA BABA	GVJ
100.	MANOHARA GHOSH	GVA
101.	MANOHARA VISVAS	GVA
102.	MANORATHA PURI	GVA
103.	MATHUR	GVA
104.	MATHURA DASA	GVA
105.	MATHURA DASA	GVA
106.	MATHURA DASA	GVA
107.	MATHURA DASA	GVA
108.	MATHURANATHA	GVA
109.	MIMANSAMANDAN BHATTACARYA	GVA
110.	MINAKETANA GHOSH	GVA
111.	MINAKETANA RAMDASA	GVA, CCU
112.	MIRA BAI	GVA
113.	MISRA PURANDARA	GVA
114.	MITHI BHANJA	GVA
115.	MITU HALDAR	GVA

116.	MOHANA	GVA
117.	MOHANA	GVA
118.	MOHANA	GVA
119.	MOHANA	GVA
120.	MOHANA	GVA
121.	MOHANA	GVA
122.	MOHANA THAKURA	GVA
123.	MOHANANANDA	GVA
124.	MUKUNDA	GVA, CCU
125.	MUKUNDĀ	GVA, CCU
126.	MUKUNDĀ	GVA, CCU
127.	MUKUNDĀ	GVA
128.	MUKUNDĀ	GVA, CCU
129.	MUKUNDĀ	GVA
130.	MUKUNDĀ CAKRAVARTI	GVA
131.	MUKUNDĀ DASA	GVA
132.	MUKUNDĀ DASA GOSVAMI	GVA
133.	MUKUNDĀ DATTA THAKURA	GVA, CCU, GPC
134.	MUKUNDĀ GHOSH	GVA
135.	MUKUNDĀ GOSVAMI	GVA
136.	MUKUNDĀ KAVICANDRA	GVA
137.	MUKUNDĀ KAVIRAJA	GVA, CCU
138.	MUKUNDĀ OHJA	GVA
139.	MUKUNDĀ RAYA	GVA
140.	MUKUNDASANJAY	GVA, CCU
141.	MUKUNDĀ SARASVATI	GVA
142.	MUKUNDĀ SARKAR DASA	GVA, CCU
143.	MUKUNDĀ THAKURA	GVA
144.	MUKUNDĀ'S MOTHER	GVA
145.	MUKTARAMA DASA	GVA
146.	MUKUTA MAITREYA	GVA
147.	MUKUTA RAYA	GVA
148.	MULUK KAJI	GVA
149.	MURARI	GVA
150.	MURARI ACARYA	GVA
151.	MURARI BRAHMANA	GVA
152.	MURARI CAITANYA DASA	GVA, CCU
153.	MURARI DASA	GVA
154.	MURARI DASA	GVA
155.	MURARI GUPTA THAKURA	GVA, CCU, GPC

156.	MURARI MAHITI	GVA, CCU, BMO
157.	MURARI MISRA	GVA
158.	MURARI PANDITA	GVA, CCU
159.	MURARI PANDITA	GVA
160.	MUSULMAN VAISNAVA POETS	GVA

1.MADANA:

He was a composer of padas. (See Pada no. 2304 in Padakalpataru)

2.MADANA RAYA:

He was a disciple of Sri Narottama and his father was Gandharva Raya (Premavilasa 20, Narottamavilasa 13).

3.MADANA RAYA CAUDHURI:

He was the great-grandson of Cakrapani, who was a disciple of Raghunandana Thakura. He translated Govindalilamrta into Bengali metrical verse.

4.MADANA RAYA THAKURA:

He belonged to the family of Sriman Narahari and was the son of Thakura Kanai.

5.MADANAGOPALA GOSVAMI:

He was a scholar and great bhagavata who lived in Santipura. He published Sri Caitanya Caritamrta and translated Laghubhagavatamrta.

6.MADANAMOHANA:

He was a disciple of Syamananda (Rasikamangala Daksina 10.3).

7.MADANAMOHANA CAKRAVARTI:

He was the disciple of Sri Gatigovinda prabhu and the nephew of Krsnaprasada Cakravarti (Karnananda 2).

8.MADANAMOHANA CAUBE:

He was the son of Damodara Caube of Mathura. Sri Sri Madanamohana enjoyed pastimes with him. (See 'Damodara Caube')

9.MADANAMOHANA THAKURA:

He belonged to the family of Srinivasa. His Sripata was in Malihati, where his descendants still live.

10.MADANAMOHANA THAKURA:

He was a Vaidya by caste, his father was Kanai Thakura. His grandfather was the famous Raghunandana Thakura, and his great grandfather was Sri Mukunda. He had one brother named Vamsi (Bhaktiratnakara 13.189-194).

11.MADHAVA:

There were two devotees named Madhava in Vrndavana, both of whom migrated from Bengal. Details are not available on them. (CC 2.13.51)

12.MADHAVA:

He was the childhood friend of Sri Pundarika Vidyanidhi (Premavilasa 20). He came from the village of Cakrasala in Cattagram and was an ardent devotee of Lord Gauranga.

13.MADHAVA:

He belonged to the sakha of Nityananda Prabhu (CC. 1.11.48).

14.MADHAVA:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.144).

15.MADHAVA:

He was a composer of padas. There are fifty five padas with the bhanita of Madhava in Padakalpataru.

15.a MADHAVA:

He was an Odisi disciple of Gadadhara Pandita and the author of Sri Caitanyavilasa in the Odiya language.

16.MADHAVA ACARYA:

He belonged to Sri Caitanya sakha (CC. 1.10.119) .

17.MADHAVA ACARYA:

He was the disciple and son of Sri Nityananda Prabhu. He married Sri Gangadevi. His Sripata was in Jirat Balagada. Because his mother died after giving birth to him, Madhava was brought up by Bhagiratha Acarya and Mahalaksmi devi. He was a brahmana and was Santanu in Krsnalila. (CC. 1.11.52, Premavilasa 19,21)

18.MADHAVA ACARYA:

He was a contemporary of Sri Gauranga and belonged to Gadadhara Pandita sakha. (Premavilasa 19, Sakhanirnayamrta 32, Gauraganoddesadipika 169)

19.MADHAVA CUDADHARI:

He belonged to a Vandyaghati clan and was a Sandilya by caste. Vasudeva Srigala was his guru. When he was serving as the priest of a temple built by a certain king, he was ostracized from the association of devotees by Caitanya Mahaprabhu Himself because he stole the ornaments of the Deity. He was also known to be a cheater. (Premavilasa 20,24)

20.MADHAVA DASA:

His Sripata was in Phulia. When Mahaprabhu stopped in Gauda on his way to Vrndavana from Nilacala, He stayed in the house of Vidyavascapati and a big crowd gathered there daily to see the

Lord. To avoid the crowd, Mahaprabhu shifted to the house of M adhava and stayed there undisturbed for some days. (CC. 2116.208)

21.MADHAVA DASA BABAJI:

Near the village of Ramakeli, hallowed with the memory of Sri Rupa and Sanatana, is the confluence of the river Mahananda and the river Padma. On one bank of this river is Nawabgunj and on the other bank is the village of Baradhariya. Sri Madhava das a was born in this village in 1857 AD. He lost his father when he was a child and, as he was the only child of his mother, he did not receive much education. Due to the influence of Rupa and Sanatana, there were many Vaisnavas in the district of Mald a. However, fundamentalist Vaisnavas were few in number.

Babaji, though not highly educated, derived great pleasure from the association of saintly persons, reading bhakti literature and listening to sankirtana. This cultivation of the association of devotees evoked within him a growing intense desire for performing bhajan. At the age of twenty-seven he left his loving and childless wife and went to Vrndavana, where he sought the shelter of Sri Premananda Prabhupada of Srigarvata.

In Vraja he lived by doing madhukari and concentrated on listening to religious discourses and performing kirtana. His charming disposition and affectionate nature soon endeared him to all the residents of Vraja, both young and old. In his guru's fam ily he was considered like a widowed daughter of the family and on festival occasions the Gosvaminis taught him how to cook. After some time in Vrndavana he sought the blessings of his guru to visit other areas of Vraja. Thus he visited various places and spent time with Sri Jagadananda, disciple of Siddha Sri Nityananda dasa of Sri Vrndavana, in Sanketa kunja, Varsana, an d the bank of Bhanu kunda. The two of them did madhukari separately but ate together sitting outside their bhajan kutira.

Later he lived with Jagadananda in Kayavana on the bank of Vimala kunda. During that time he once said, "I have failed to do bhajan in the true sense of the word." He felt so depressed that he stopped going out for madhukari and laid down within hi

s hut. It is known that at that time Radharani Herself came as a brahma girl and fed him.

Thereafter he stayed with Dharmadasa Babaji, the Mahanta of the temple of Sri Madanagopala, who had previously been served by Sri Jaykrnsna dasa Baba. From time to time he moved to various places throughout Vraja, such as the temple of Sri Gopala Bhatta, the Thaura of Lotana kunja, and Jharumandala. During his travels he had the opportunity to associate with Siddha Nityananda dasa Baba and various other Siromoni Mahasayyas.

Once, while living at Jharumandala, he thought, "Sri Sanatana Gosvamipada looks after the mendicant Vaisnavas of Vraja. I will no longer go out to do madhukari at anyone's house, I will simply take that food which comes to me." Thus he walked through the streets, passing by the houses which he usually begged from. When he reached the monastery of Sri Gopala Bhatta Gosvami, the person in charge came out and said, "Madhava dasa, are you out for madhukari? I am suffering from fever, please come in and offer the puri and curry bhoga to the Deity and then to the others of the temple, then you can take prasadam. Babaji did so, remembering the mercy of Sri Sanatana prabhu.

While living in Varsana he had the company of Sri Ramakrsna dasa Babaji and Sri Haricarana dasa babaji. He also associated with Sri Hansa dasa Babaji, who belonged to the Nimbarka sect and was a great admirer of Sri Gauranga.

One of the outstanding characteristics of Madhava dasa was that he never let a day go by without studying sastra.

One day Madhava heard that his wife had come to Vrndavana. Early the next morning he offered his obeisances to his guru and asked his permission to visit some other villages in Vraja. But his guru said, "Because your wife is here you want to leave this place, but this is none of your business. You are not going to support her by doing madhukari, she will do bhajan in her own way and you in your own way. So why should you leave Vrndavana?" Thus he remained in Vrndavana. His wife stayed there for a while and then returned to her home.

When he was in Kamyavana at the temple of Siddha baba, he came to

know almost all the Vaisnavas of Vraja. The leading devotees of Sri Vrndavana chose him as the Mahanta of the monastery of Siddha baba. Madhava was more interested in bhajan than in accepting this position and the binding duties which came along with it, but to respect the command of the Vaisnavas he accepted the post for sometime.

In (?) Sri Radhikanatha Gosvamipada came to Sri Vrndavana and Madhava dasa was enchanted by his beautiful dissertations on Hari katha. Radhikanathaj was also fascinated by Madhava's attentive interest in hearing topics related to Krsna. They quickly became extremely close friends. Though Madhava dasa accepted Radhikanatha as his siksa guru, nevertheless, Radhikanatha considered him an intimate friend and not as a student. Sri Radhavallava Gosvami of Sri Gopinatha temple also listened attentively

while this Hari katha was narrated.

In 1894 AD. Rajarsi Vanamali Bhadura came to Vrndavana and met Radhikanatha. Thus he also came to know Sri Madhava dasa and they became such close friends that they appeared to be one in mind and body. At that time Madhava dasa lived in the Thaura of the monastery of Gopalakrsna Gosvami prabhu. For more than twenty years Madhava dasa and Rajarsi Bahadur stayed in each others association, but Madhava never asked any financial assistance from him. Madhava dasa always begged from Radhikanatha. Siddha Jagadisa baba of Kali daha also loved Madhava very much.

When Sri Radharamanacarana dasa babaji came to Vrndavana he was also pleased with Madhava dasa's behavior. From that time on Sri Ramadasa babaji, disciple of Radharama began to consider Madhava dasa as his guru. In 1904 AD. Rajarsi Bahadura again came to Vrndavana and made a temple there where he could associate with Srila Radhikanatha. In 1905 AD. Sri Radhikanatha and Sri Rajarsi Bahadura had to leave Vrndavana for Plague, but Madhava dasa remained there.

In 1895 AD., while Madhava dasa was staying in Sri Kunda, his Gurudeva fell ill and went to Agra to be treated by Dr. Roybahadura Navin. Hearing this Madhava also went to Agra. His

guru, and all the ladies of the household, were extremely happy to see
Madhava. Madhava stayed there and nursed his guru in every respect.

Once at his guru's place a festival of Vaisnava seva was held. Like a true Vaisnava, Madhava did not sit in the same line as the other Vaisnavas. He never voluntarily shared the same row as the Vaisnavas when taking prasadam. In this way he practiced humility. Whenever any devotee became ill, Madhava took care of him very attentively. Once in Varsana Sri Jagadananda babaji became seriously ill and could not digest anything. Madhava dasa stayed with him and nursed Jagadananda until his last moment. Madhava was also expert at foot massage, etc. which brought him the grace of many Vaisnavas.

In 1911 AD. Srila Radhikanatha Gosvami prabhu departed. Some time before that he erected a secluded bhajan kutir in Keyari vana, where his samadhi now stands. That place was near Rajarsi Bhagura's temple and so it was a proper place for Hari katha, which was Radhikanatha's intention. Also for that reason Madhava dasa came to stay in Dillira Bagan, which was near that place. All the Vedic brahmanas who came to Vrndavana use to stay in Dillira Bagan. During that time a great Vedantic sannyasi named Narayana Muni came there. He was held in high esteem by the other sannyasis. Very often he observed the vow of silence. Although Madhava dasa did not know Sanskrit he very enthusiastically studied Bengali translations of CC., CBh., Parthana, and Prabhakticandrika. Observing Madhava's great love for scriptures, Narayana Muni began to associate with him. Seeing Narayana Muni's eagerness to hear, Madhava dasa began discussing the way of bhajan and the essence of Caitanya Caritamrta. Within a few days Muni learned Bengali and began reading CC.

After a few days when another sannyasi named Krsnananda came in contact with Madhava dasa, he also became very attached to Madhava and asked his advice regarding Krsna bhajan. Madhava dasa sent him to a prominent scholar of Vraja but Krsna dasa was not satisfied. Madhava then advised him to read CC. When Srila Panagopala Gosvamipada went to Vrndavana, Krsnananda Swami took

diksa from him and understanding the greatness of the Vaisnava sect, gave up the Gairik (saffron) robe. He considered Madhav a dasa as his guru and began practicing bhajan under Sakha rasa.

When the king of Munger, Sri Raghunandana Prasad Singha, was a prince of 18/19 years old he came to Vrndavana guided by his devotional feelings. He had previously met Sri Haricanran dasa babaji and through him he came in contact with Siddha Jagadisa baba, Sri Ramakrsna Pandita baba, Rajarsi Bahadura, Sri Dayala dasa babaji and Sri Madhava dasa babaji and was blessed by them. Gradually he became very intimate with Madhava dasa. Later when he became the king, he came to see Madhava dasa who said to him, "Raghunandana, when I die, Kamini babu won't let you go, they will surely ask you for the money for my funeral. Do not give them anything. Give me some money now and I will spend it to listen to kirtana and Krsna katha." Immediately the king gave him Rs. 500.

Madhava dasa lived for about 20 years in the Thaura of Gopala Cahdidar of Gopinatha Bag. The Maharaja of Munger arranged many festivals there for the pleasure Madhava dasa and all the devotees. Thus this place came to be known as Siddha-pitha. In 1933 AD. Madhava dasa, with his head rested on the lap of Prana Gopala and listening to kirtana, departed from this world and entered into eternal Vrndavana.

22.MADHAVA GHOSH:

He belonged to Caitanya sakha (CC. 1.10.115), although later he was counted under Nityananda sakha also. He was the brother of the famous poet Vasudeva Ghosh (CC.1.11.18). Both Madhava and Vasudeva accompanied Nityananda Prabhu on His preaching tour of Gauda (CC. 1.10.117-118). Madhava composed twelve padas. In his past incarnation he was Rasollasa.

23.MADHAVA GUNAKARA/KAVINDRA:

He was the compiler of Uddhava Duta. Whether he was a Gaudiya Vaisnava is not known for certain. His name is mentioned in Bangabhasa O Sahitya.

24.MADHAVA MISRA:

He belonged to Caitanya sakha and was the son of Vilasa Acarya. He was a Varendra brahmana and the father of Sri Gadadhara Pandita. Pundarika Vidyanidhi was his close friend. Madhavendra Puri was Madhava's guru and his wife was Ratnavati devi. Madhava was Vrsabhanu in his past incarnation (Premavilasa 20,22,24; Gauraganoddesadipika 56-57. His Sripata was at Beleti village in Chittagong (Bangladesh) .

25.MADHAVA MISRA (ACARYA) :

He was a Vaidika brahmana. His father was Kalidasa and mother was Vidhumukhi devi (CC. 1.12.64, 1.10.119; Bhaktiratnakara 9.394, 10.373). Madhava studied at Lord Gauranga's Sanskrit school for sometime. When his widowed mother attempted to get him married, Madhava fled to Vrndavana. He returned only after his mother's death. It is possible that during his second pilgrimage to Vrndavana he was accompanied by Nityananda (Balarama dasa), the author of Premavilasa.

26.MADHAVA MISRA:

He was a contemporary of Lord Caitanya. His Sripata was at Saptagrama. He moved from Saptagrama to Nanyapur village on the bank of the river Meghna in the southern part of the Mymensingh district (Bangladesh). That place is now known as Gosainpur. In 1501 (?AD) he wrote Candilila. He later became a Vaisnava.

27.MADHAVA PANDITA:

He belonged to Advaita sakha (CC. 1.12.64) .

28.MADHAVA PATTANAYAKA:

He was a Gaura-devotee and an Odiya Karana by caste (Vaisnava Vandana). It is said that he wrote on Caitanyavilasa. B.B. Majumdar is of the opinion that Locanadasa's Caitanyamangala was influenced by Caitanyavilasa. A copy of the manuscript of Caitan-

yabilasa is preserved in the Orissa State Museum (No. O.L. 616 (C) and O.L. 945). In this work Madhava states that he was a disciple of Gadadhara (Bhakti Movement in Orissa p. 86)

29.MADHAVENDRAPURI:

Once, Sri Madhavendra Puri traveled to Vrndavana, where he came upon the hill known as Govardhana. Madhavendra Puri was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not. After circumambulating the hill, Madhavendra Puri went to Govinda-kunda and took his bath. He then sat beneath a tree to take his evening rest. While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Madhavendra Puri, and, smiling, addressed Him as follows: "Please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?" When he saw the beauty of that boy Madhavendra Puri became very satisfied. Hearing His sweet words, he forgot all hunger and thirst. Madhavendra Puri said: "Who are You? Where do you reside? And how did You know that I was fasting?"

The boy replied: "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts. In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all eatables. The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you. I must go very soon to milk the cows, but I shall return and take back this milk pot from you." Saying this, the boy left the place. Indeed He suddenly could be seen no more, and Madhavendra Puri's heart was filled with wonder.

After drinking the milk, Madhavendra Puri washed the pot and put it aside. He looked toward the path, but the boy never returned. Madhavendra Puri could not sleep. He sat and chanted the Hare Krsna maha-mantra, and at the end of the night he dozed a little, and his external activities stopped. In a dream

Madhavendra Puri saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle. The boy showed Madhavendra Puri the bush and said: "I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat. Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill. Please construct a temple on the hill and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed. For many days I have been observing you, and I have been wondering, 'When will Madhavendra Puri come here to serve Me?' I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered. My name is Gopala. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority. When the Mohammedans attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack. Since the priest went away, I have been staying in this bush. It is very good that you have come here. No just remove Me with care. After saying this, the boy disappeared.

Then Madhavendra Puri woke up and began to consider his dream. He began to lament: "I saw Lord Krsna directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love. Madhavendra Puri cried for some time, but then he fixed his mind on executing the order of Gopala. Thus he became tranquil.

After taking his morning bath, Madhavendra Puri entered the village and assembled all the people. Then he spoke as follows: "The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way.

After hearing this the people accompanied Madhavendra with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle. When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

They cleansed the body of the Deity and the stronger men assembled to carry Him to the top of the hill and the Deity was installed there. All the brahmana priests of the village gathered together there and nine hundred pots of water were brought from

Govinda-kunda to bathe the Lord. Gopala was elaborately bathed, rubbed with scents, and dressed with beautiful garments. After the bathing ceremony was finished bhoga arati was performed and all kinds of food was offered before the Deity. Finally everyone offered prayers and obeisances, falling flat before the Deity in full surrender.

The villagers all brought their entire stocks of rice, dahl and wheat flour and an enormous feast was prepared. In this way the Annakuta ceremony was performed, and Madhavendra Puri personally offered everything to Gopala. Although Sri Gopala ate everything offered, still, by the touch of His transcendental hand, everything remained as before. This was perceived by Madhavendra Puri.

Madhavendra Puri then brought a new cot and a new bedspread and made a bed and invited the Lord to take rest. After this, Sri Madhavendra Puri ordered everyone to take prasada. All the brahmanas and their wives were fed first.

Seeing the influence of Madhavendra Puri, all the people gathered there were struck with wonder. They saw that the Annakuta ceremony, which had been performed before during the time of Krsna, was now taking place again by the mercy of Sri Madhavendra Puri. Sri Madhavendra Puri did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains. The inhabitants of the village brought to the Deity of Gopala as much food grains, ghee, yogurt and milk as they had in their village. Thus, the next day there was an Annakuta ceremony. After this, everyday the same type of ceremony was followed. The devotees offered ten thousand cows for the service of Gopala. Seeing this service to the Gopala Deity, Puri's min

d was filled with joy. Madhavendra Puri initiated two brahmanas from Gauda and engaged them in the service of Lord Gopala. In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Madhavendra Puri had a dream. In his dream, he saw Gopala, who said: "My bodily temperature still has not decreased. Please bring a sandalwood from

the Malaya province and smear the pulp over My body to cool Me. Bring sandalwood pulp from Jagannatha Puri. Kindly go quickly. Since no one else can do it, you must."

After having this dream, Madhavendra Puri Gosvami became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal. When he arrived at the house of Advaita Acarya in Santipura, the Aca rya became very pleased upon seeing the ecstatic love of Godhead manifest in Madhavendra Puri. Advaita Acarya begged to be initiated by Madhavendra Puri. After initiating Him, Madhavendra Puri spent a few days with Sri Advaita discussing topics of Kr sna. One day Sri Jagannatha Misra invited Madhava Puri to his house. On his arrival Jagannatha washed his feet and fed him sumptuously. Seeing the great devotion of Saci and Jagannatha, Sri Puri Gosvami blessed them profusely. As a result of his blessings, Sri Mahaprabhu was later born in that family.

After a few days in Navadvipa, Sri Madhavendra Puri started for Odissa. Within a few days he arrived at Remuna where Gopinatha is situated. Upon seeing the beauty of the Deity, Madhavendra Puri was overwhelmed. In the corridor of the temple, from which people generally viewed the Deity, Madhavendra Puri chanted and danced. Then he sat down there and asked a brahmana what kinds of foods they offered to the Deity. From the excellence of the arrangements, Madhavendra Puri understood by deduction that only the best food was offered. Madhavendra Puri thought: "I shall inquire from the priest what foods are offered to Gopinatha so that by making arrangements in our kitchen, we can offer similar foods to Sri Gopala."

When the brahmana priest was questioned in this matter, he explained in detail what kinds of food were offered to the Deity

of Gopinatha. The brahma priest said: "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar, it is named amrta-keli. This sweet rice is celebrated throughout the world as gopinatha-ksira. It is not offered anywhere else in the world."

While Madhavendra Puri was talking with the brahma priest, the sweet rice was placed before the Deity as an offering. Hearing this Madhavendra Puri thought as follows: "If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopala."

Madhavendra Puri became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Visnu. Puri Gosvami thought, "I have committed an offence. I have desired to taste the preparation before it was offered to the Lord." Thinking in this way Puri Gosvami left and went to a near-by vacant marketplace. Sitting there he began to chant.

In the meantime, the temple priest laid the Deity down to rest, finished his daily duties, and went to take rest. In a dream he saw the Gopinatha Deity come to talk to him, and He spoke as follows: "Please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyasi Madhavendra Puri. This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks. A sannyasi named Madhavendra Puri is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him." The priest immediately got up, took his bath and went into the temple where he found the condensed milk concealed behind the curtain. Immediately he took the pot and went to market and began searching, calling out the name of Madhavendra Puri. Then he saw a sannyasi chanting with his eyes filled with tears. As soon as the priest saw him, he could understand that he was Madhavendra Puri. After asking his name, the priest gave him the pot of sweet rice and told him everything about the dream.

Hearing this story Sri Madhavendra Puri was filled with ecstatic love. Seeing the ecstatic loving symptoms manifest in Madhavendra Puri, the priest was struck with wonder. He could understand why Krsna had become so much obliged to him, and he saw that Krsna's action was befitting. The priest offered his obeisances

and returned to the temple.

Then, in ecstasy, Madhavendra Puri ate the sweet rice offered to him by Krsna. After this, he washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely. Each day, Madhavendra Puri would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy.

Afterwards Madhavendra Puri began to think, "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds." Thinking this, he offered his obeisances to Gopinatha on the spot and left Remuna before morning.

Sri Madhavendra Puri went to Nilacala and saw Lord Jagannatha. At that time various symptoms of loving ecstasy appeared on his body. When he arrived in Puri people were aware of this transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion. Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed one's transcendental reputation is known throughout the entire world. Being afraid of his reputation (pratishtha), Madhavendra Puri fled from Remuna. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee as if following him.

Sri Madhavendra Puri told all the residents there about the appearance of Sri Gopala. When all the devotee of Jagannatha Puri heard that the Gopala Deity wanted sandalwood, in great pleasure they all endeavored to collect it. Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected. The king gave a strong servant to Madhava Puri to carry the sandal and camphor and also gave all the documents and clearance certificate for crossing the boundary of the estate.

In this way Madhavendra Puri started for Vrndavana with the sandalwood, and after some days reached the village of Remuna and the Gopinatha temple there. When the priest of Gopinatha saw

Madhavendra Puri again, he offered all respects to him ad, giving him the sweet rice prasada, made him eat.

Madhavendra Puri took rest that night in the temple, but toward the end of the night he had another dream. He dreamed that Gopala came before him and said: "O Madhavendra Puri, I have already received all the sandalwood and camphor. Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopinatha daily until it is finished. There is no difference between My body and Gopinatha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopinatha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced. You should not hesitate to act according to My order. Believing in Me, just do what is needed." After giving these instructions

Gopala disappeared, and Madhavendra Puri awoke. He immediately called for all the servants of Gopinatha and they came before him. Madhavendra Puri said, "Smear the body of Gopinatha with this camphor and sandalwood I have brought for Gopala in Vrndavana. Do this regularly every day."

The servants of Gopinatha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopinatha. In this way Gopinathaji was supplied ground sandalwood pulp daily. At the end of the summer, Madhavendra Puri returned to Jagannatha Puri.

Srimad Krsnadasa Kaviraja has described Sri Madhavendra Puri as the root of all transcendental joy. When Lord Caitanya was absorbed in his childhood pastimes, Sri Madhavendra Puri was quite an old man. There is no mention of any meeting between Mahaprabhu and Sri Madhavendra Puri in CC. or CBh. But in CBh., when Sri Vrndavana dasa Thakura describes the pilgrimage of Sri Nityananda Prabhu, he mentions that Nityananda Prabhu did meet Madhavendra Puri. He also states that Nityananda Prabhu spent a few days serving Sri Madhavendra Puri and accepted him as His spiritual master. Vrndavana dasa was also described Madhavendra Puri's delight upon having the company of Sri Nityananda.

After spending a few days with Madhava Puri, Sri Nityananda

returned to Vrndavana, and Madhava Puri left on pilgrimage for South India. Generally Madhavendra Puri was accompanied by Sri Isvara Puri, Sri Ranga Puri and Paramananda Puri and some other sannyasis.

When Sri Madhavendra Puri left this material world, the following sloka was uttered by him:

ayi dinadayadaranatha hey mathuranatha kadavalokyase,
hrdayam tvadlokakataram dayita bhramyati kim karomyayam
(CC. 2.17)

The people of Gauda have accepted this stanza as the sum and substance of the mood of separation. Lord Caitanya was overwhelmed with joy upon remembering this sloka.

Outwardly, Madhava Puri was a sannyasi belonging to the Dasanami Sankara sect. But in fact, he was the root of the tree of prema bhakti. Before the Lord appeared in this world he sent His personal associates beforehand, Sri Madhava Puri was one of them. Krsnadasa Kaviraja and Sri Vrndavana dasa Thakura have not mentioned anything regarding Madhavendra Puri's caste or creed.

Sri Madhavendra Puri lived for many years, and taught love and devotion throughout the world. He visited many places throughout India, and the exact number of his disciples is not known. Some of his prominent disciples were Sri Advaita Acarya, Sri Pandarika Vidyanidhi, Sri Paramananda Puri, Sri Ranga Puri, Sri Brahmananda Puri, Sri Brahmananda Bharati, Sri Kesava Bharati, Sri Krsnananda Puri, Sri Ramacandra Puri, Sri Nrsimha Tirtha, Sri Nityananda Prabhu, Sri Isvara Puri, Sri Raghupati Upadhyaya and Sri Sukhananda Puri etc. (Bhaktiratnakara 5.2272-2274, 5.2330,2332; CBh. 1.9.158-188, 1.9.160, 1.9.175, 1.11.125, 3.3.59, 3.3.172, 3.4.433-507). Five padas composed by Madhavendra Puri have been included in Padyavali (nos. 79, 96, 164, 286, 330)

30.MADHAVI DEVI:

Sri Madhavi devi was the youngest sister of Sri Sikhi Mahiti, who lived in Odissa. Sri Krsnadasa Kaviraja described her in CC. as an

elderly lady who always performed austerities and was a great Vaisnavi. Sri Mahaprabhu accepted her as a former associate of Srimati Radharani. In the entire world, three and a half persons who were His intimate devotees. They were Svarupa Damodara Gosvami, Ramananda Raya, Sikhi Mahiti and the half was Madhavi devi (CC. 3.2.104-106).

Kavi Karnapura Gosvami described her as an exalted lady of great intelligence. By her influence her two brothers, Sikhi Mahiti and Sri Murari, became attracted to Sri Gaurasundara.

Sri Madhavi devi established the worship of the Deity of Sri Gopinatha in the village of Bentpur, near the residence of Sri Bhavananda Roy, which was near Alalnatha. This Deity is still being worshiped there. Sri Sikhi Mahiti was the son of Bhavanand a Roy's brother. It is said that Sri Madhavi devi was the author of the Sanskrit drama Sri Purusottamonatakadeva. Some say that Madhavi devi was appointed by King Prataparudra to write the Panja which was known as Madla Panji in Jagannatha temple.

In order to serve Caitanya Mahaprabhu, Choto Haridasa collected fine rice from Sri Madhavi devi.

In her past incarnation she was a maid-servant to Sri Radha named Kalakeli (Gauraganoddesadipika 189, CC. 1.10.137). She was a follower of Sudhamargi. Some of her Bengali poems are found in Padakalpataru. She is also mentioned in Krsnadasa Kaviraja's Caitanyaganoddesadipika, this manuscript is preserved in the Orissa State Museum, Catalogue no. L470 (B)

31.MADHAVI DEVI:

She was the wife of Ragava (Raghu Cakravarti). Her daughter, Laksmipriya, was the second wife of Srinivasa Acarya (Bhaktiratnakara 13.206). (See 'Raghunatha Cakravarti')

32.MADHAVILATA:

She was the sister of Panua Gopala of Mangaldih. She and her brother were engaged in the service of Sri Sri Syamacand.

33.MADHO:

He was the companion of Sri Syamananda and a disciple of Rasikananda (Rasikamangala Pascima 14.137).

34.MADHO RAYA:

He was a Vaisnava poet. Four padas composed by him in Vrajbhasa are included in the Padakalpataru.

35.MADHU BISVAS:

He was the disciple of Sri Hemalata devi, daughter of Srinivasa Acarya (Karnananda 2).

36.MADHU SIL:

He belonged to a barber clan. Some say that he was the barber who shaved Lord Caitanya's head when He took sannyasa.

37.MADHUKANTA DVIJA:

He was the compiler of Jagannathamangala and a composer of padas (Bangiya sahityasevak).

38.MADHURIJI:

He was the disciple of Sri Rupa Gosvami. His Madhurivani is a gem amongst Gaudiya Vaisnava literature. His padavali is divided into seven volumes; 1. Vansivata Vilasamadhuri, 2. Utkantha Madhuri, 3. Keli-madhuri, 4. Vrndavanaviharamadhuri, 5. Danamad huri, 6. Manamadhuri, 7. Horimadhuri. These padavali where composed around Samvat 1678.

39.MADHUSUDANA:

He belonged to Caitanya sakha. His name is mentioned in Sakhavarnana (CC. 1.10.111).

40.MADHUSUDANA:

He was a disciple of Sri Syamananda (Premavilasa 20) .

41.MADHUSUDANA:

He was a composer of padas. Padakalpataru contains five of his padas.

42.MADHUSUDANA CAKRAVARTI:

He was the disciple of Sri Ganganarayana Cakravarti, and a grand-disciple of Narottama Thakura (Narottamavilasa 11).

43.MADHUSUDANA DASA:

He lived in Srikhanda and belonged to the sakha of Narahari Sarkara Thakura. He played musical instruments during kirtana.

44.MADHUSUDANA DASA BABA:

He was born in a Kulina family, he was a lover of Krsna and full of the spirit of renunciation from his early childhood. Against his wishes his parents arranged his marriage when he was a boy. On the night of his wedding he ran away from the bridal room and went to Sri Vrndavana. Not wanting to be detected by anyone he stayed secluded places. Sometimes he spent many days on the bank of the Jamuna without taking any food.

One day he was sitting on the bank of the Jamuna contemplating the idea of taking initiation from some Vaisnava Mahanta. Suddenly a scion of the lineage of Gangamata came there to take his bath in the river. That Mahanta instructed Madhusudana to take bath in the Jamuna and afterwards he would initiate him. Filled with joy, Madhusudana immediately did as directed and the Mahatma initiated him into the Dasakshara (ten-lettered) mantra, explaining to him the import of the mantra. After receiving the mantra Madhusudana went into a trance. When he regained external consciousness the Mahatma had vanished before he could even ask his identity.

Madhusudana began chanting the mantra and roamed from one place to

another, eventually arriving at Manasi Ganga. There he took shelter at the lotus feet of Krsnadasa Babaji saying, "I am an uneducated boy, please be merciful to me and instruct me about performing bhajan. Seeing the boy's spiritual effulgence, Siddha Baba asked his identity and Madhusudana told him everything. After hearing his story Siddha Baba said, "You know that our method of performing raganuga bhajan must have its hereditary link, that link is established by knowing the lineage of your guru, but you know nothing about your guru's identity or his family. Thus you have no right to do raganuga bhajan. Yet you have been given a mantra, therefore you should not be initiated again. For these reasons I cannot teach you bhajan."

At that time strict observance of the customs of the different sects was followed and no one deviated from it. Hearing Siddha Baba's words Madhusudana burst out crying. This touched the heart of Siddha Baba, who then instructed him to go to Siddha Jaykrnsna Dasa Babaji of Kamyavana, who had the power to tell him about his Gurudeva's identity and lineage.

Madhusudana hurried to Kamyavana and Siddha Baba listened to his story. Although he understood everything, Siddha Baba did not want to deviate from the custom of the sect and thus he said, "Brother, I am unable to understand from your account. But you should not disregard the factor of your diksa. It is clear that in the present situation you have no right to do raganuga bhajan. Go and do Harinama alone and whatever is the desire of Sri Mahaprabhu and Srimati Radharani, that will come to pass. It may be that your guru, who is the representative of God, has given you the initiation you desired, it is he who will fulfill the rest of your desire."

Feeling extremely depressed Sri Madhusudana went to Radha kunda. He began to think, "If I am not entitled to do bhajan then what is the use of keeping this body alive. Tonight I will drown myself in the waters of Sri Kunda." That evening at midnight he tied a Govardhana sila around his neck and dove into the water of Sri Kunda and sank deep into the water. Suddenly, someone took off the stone from around his neck, put a piece of palm leaf in his hand and threw him on the bank of the kunda. W

hen the morning came Madhusudana was disappointed that he had not died, but was happy to find the palm leaf in his hand. He then went to Siddha Baba of Govardhana and told him everything, except about the palm leaf. Siddha baba sent him to Siddha baba Jaykrnsna of Kamyavana. Siddha Jaykrnsna saw the palm leaf and said, "You have attained the extraordinary mercy of Sri Radha. Go back to Sri Kunda and pray to Sri Radha and she will not doubt fulfil you desire by bestowing her mercy upon you."

Madhusudana did as instructed and, by the grace of Siddha Baba that night, Sri Radha appeared and instructed him, "Go and stay at Surya kunda and practice bhajan there, you will attain siddhi there. Do not give diksa in the mantra which has been given by me, keep it a secret throughout your life." Later in his life Madhusudana taught many disciples bhajan but he never gave mantra diksa.

At a fairly advanced age Madhusudana heard that his wife was coming to meet him. Immediately he left for Govardhana and foiled his wife's attempts to meet him.

Shortly afterwards Madhusudana developed a serious sore on his leg. Thinking that his death was certain he tied a piece of cloth around the sore and went to a deserted spot in the forest. When the Vaisnavas from the area realized that Madhusudana had disappeared they were all greatly distressed. As Madhusudana's affliction grew he simply chanted the name of Radharani, awaiting death. For two days he remained in that state without having a drop of water. Because he did not want to be found he chanted quietly with tears rolling down his face.

Seeing his pitiful state Sri Radha, the goddess of mercy, could no longer restrain herself. She took the form of a young Vraja girl, who Madhusudana was acquainted with, and came before him in the afternoon of the third day carrying some capatis and water. Seeing him she said, "Why do you remain here in this pitiful state? I had to search everywhere to find you. You did not come for madhukari yesterday, nor the day before, thus my mother sent some for you-please take it." Madhusudana had known this girl for a long time and he replied teasingly with mock-anger, "Why do you come here? How did you know I was lying

here?" The girl replied, "I keep track of everything. Now you please eat and let me go, I have some work to do." Madhusudana answered, "I won't eat these so you better take them back." Comforting Madhusudana the girl said, "My mother has instructed me to see that you finish eating everything I have brought. Everyone has to undergo one type of physical suffering or another, come and fill yourself." Hearing the soothing words of the young girl Madhusudana felt impelled to eat everything. He then warned the girl not to come again. The girl looked at him with a soft smile, then left.

Sometime later Madhusudana realized that there was no pain in his body. He removed the cloth and to his amazement found that the sore was completely healed. Slowly he raised himself up and went to the house of the girl who had brought him the food.

He asked the Vrajmayi of the house where her daughter was. She replied that she has been at her father-in-law's house for the last three months. Madhusudana then clearly understood the mystery and tearfully went back to his kutir. Although Madhusudana did not want this story to become known, he could not hide what had happened and thus he became known as 'Siddha.'

After this incident large numbers of Vaisnavas approached him for spiritual guidance. Early one morning one Babaji requested Madhusudana to explain the glories of Yogapitha. Madhusudana began explaining and gradually became so absorbed that he went into samadhi. The Vaisnavas present tried to bring him back to consciousness by performing kirtana but were unsuccessful. To this day the death anniversary of Madhusudana is celebrated at his burial site in Suryakunda.

This episode, however, is narrated in a different way by Vrajvasi Vihari dasaji: In the month of Kartika (Oct-Nov) the Baba of Suryakunda, Madhusudana, once announced that he was going to recite from Bhagavatam. Hearing this the ladies of Vraja requested that he recite in Bengali and then translate into Vrajbhasa. He then began reciting from Rasapancadhyayi.

The son of a low-caste man residing at Suryakunda attended the discourses given by Madhusudana daily. Seeing this several of the

listeners began to criticize. On the final day of the recital that boy sat on the lap of Madhusudana and listened to the class. After some time this boy asked, "Babaji! Where did Lord Krsna take rest after Rasa? Was it at Sevakunja or at Sanketvana? Suddenly the sound of an explosion was heard and Madhusudana passed away. His burial coti is still found in Suryakunda. (This second story was noted by Sanatana dasa, a resident of Navadvipa.)

45.MADHUSUDANA GHATAK:

He was the father-in-law of the lame Bhagavanacarya. (See 'Bhagavan Acarya')

46.MADHUSUDANA SARASVATI:

He lived at Kotalipada village in Faridpur in Bangladesh (1540-1632 AD). He was an Advaitavadi but later became a great Vaisnava. He wrote explanations of the first sloka of Srimad Bhagavatam, hints on Vedstuti, Rasapancadhyayi, Gitagudartha dipika,

Drama Krsnakutuhala, Bhaktirasayana, Sanilyasutra. Visvanatha Cakravarti frequently quoted statements from Madhusudana's tika of Bhagavad gita 9.15, 13.12, 14.27, 15.18.

47.MADHUSUDANA VACASPATI:

He was a famous scholar of Kasi and the Vedanta teacher of Sri Jiva Gosvami. He was the disciple of Vasudeva Sarvabhauma of Nilacala. (Bhaktiratnakara 1.776-778)

49.MADHVACARYA:

He was born in a Sivanni brahma class family in the Pajakakshetra of Udupi village in the year 1040 Saka. His parents were Sri Madhyageha Bhatta and Srimati Vedavidya. His childhood name was Vasudeva. At the age of twelve he was initiated by Acyutapreksha. His sannyasa name was Purnaprajna.

He obtained the Deity of Udupi Krsna (Nrtya Gopala) from a boat full of gopi-candana. The Deity is holding a curd-making stick in one hand and a string, used for pasting curd, in the other hand. Though the Deity was very heavy, Madhvacarya carried it alone from Vadabhandesvara. The Acarya class of Madhvavatattvavada previously called the Madhva math Uttaradi Math of Udupi. The main head of this math was Sri Padmanava Tirtha. The following are the names of the eight Udupi maths and their main heads:

- 1.Palimara-Sri Hrsikesa Tirtha
- 2.Adamara-Narahari
- 3.Krsnapura-Janardana
- 4.Puttige-Upendra
- 5.Siruru-Vamana
- 6.Sode-Visnu
- 7.Kanuru-Srirama
- 8.Pejavara-Adhokshaja

The following are the names of the Deities in the above mentioned maths respectively: Sri Ramacandra, Sri Krsna, Caturvuja Kaliya-mardana Sri Krsna, Vitthaladeva, Vitthaladeva, Bhavaraha deva, Nrsimha deva, and Vitthala deva. In the Sri Krsna matha there is a Deity of Balakrsna, installed by Madhvacarya.

The following are books written by Madhvacarya:

- 1.Gitabhasya
- 2.Brahma Sutrabhasya
- 3.Anubhasya
- 4.Pramana-lakshana
- 5.Tattva-viveka
- 6.Rigbhasya
- 7.Upanisada bhasya
- 8.Gita Tatparya Nirnaya
- 9.Dvadasa Stotryas
- 10.Sri Krsnamaharnava
- 11.Srimadbhagavata Tatparya
- 12.Sri Mahabharata Tatparyanirnaya

13.Sri Krsna Stuti

The major works of Madhvacarya are his commentaries on the Brahmasutras, Upanisads, and the Bhagavad gita. Most of his thirty-four works are philosophical, although there are a few poems and devotional compositions. Yamaka Bharata is a poem narrating the story of Mahabharata in Yamaka verse. Bharata Talyapya Nirnaya are his learned critiques on the Bhagavata and the Mahabharata. He was also wrote commentaries on some hymns in the Rg Veda. He relied heavily on evidence from the Puranas, rather than on the Vedic texts or logic. (An Encyclopedia of South Indian Culture pp. 278-279)

49.MAHADEVA BHATTACARYA:

Mahadeva was born in 1468 AD., his father was Vasudeva Bhattacarya. His elder brother, Srila Kasisvara Pandita, greatly inspired him in spiritual life. His son was Murari. (See 'Kasisvara Pandita')

50.MAHALAKSMI DEVI:

She was the mother of Mahavacarya, who was the father-in-law of Sri Ganga devi, daughter of Nityananda. She was the wife of Visvesvara Acarya. She died just after giving birth to her child. (See 'Visvesvara Acarya')

51.MAHAMAYA:

She was the disciple of Srinivasa Acarya, the wife of Sri Govinda Kaviraja, and the mother of the king Divya Simha. (See 'Govinda Kaviraja')

52.MAHAMAYA:

She was the wife of Uddharana Datta Thakura.

53.MAHAMAYA DEVI:

She was the mother of Sri Visnupriya devi and Yadava Misra. Her husband was Sri Sanatana Misra. (See 'Visnupriya')

54.MAHANTA:

There are sixty-four famous Mahantas who were devotees of Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu, and Sri Advaita Prabhu. (Gauraganoddesadipika 14-17)

55.MAHANANDA:

He lived at Navagrama of Srihatta. He was the father of Sri Nabha devi, and maternal grandfather of Advaita Prabhu (Premavilasa 24).

56.MAHANANDA CAUDHURI:

He was the disciple of Srila Raghunandana Thakura, and the brother of Sri Cakrapani Caudhuri. Once he had to sail to Gauda with the Deity of Sri Vrndavanacandra, given to him by Narahari Sarkara. Along the way the boat sank in the river Padma and he had to float in the river for three days, without eating, clasping the Deity to his chest. Finally he reached Pokhriya village and from there went to Srikhanda. The bank which he eventually reached is still known as Vrndavanacandrera Ghat (the bank of Vrndavanacandra). He installed the Deity of Vrndavanacandra there and traveled on with his own Deity. (Srikhandera Pracina Vaisnava p. 229)

57.MAHANANDA VIDYABHUSANA:

He was the relative of Sri Jayananda dasa, the author of Caitanyamangala.

58.MAHAPATRA:

A devotee of Mahaprabhu who worked under King Prataparudra deva as the frontier guard of Orissa. When Mahaprabhu was going to Vrndavana from Nilacala He crossed the frontier of Cuttack where he met this frontier guard, who eagerly invited the Lord to stay at his house for a few days. Raja Prataparudra had ordered

his guards to help Caitanya Mahaprabhu in His travels, thus Mahapatra told the Lord, "Muslims are now fighting with us so the crossing of frontiers is now forbidden, especially the route which you are taking via Pichalda, which is occupied by a notorious Yavana. Due to fear of him no one can cross the river. First let me negotiate with him and then You can go." Hearing this Mahaprabhu smiled slightly.

However, when the Yavana heard from his spies about the Mahaprabhu's eminent arrival he suddenly had a change of heart, his cruel and wicked nature disappeared. He sent his faithful Adhikari Visvasa to meet Mahaprabhu. Mahapatra was astonished when

he realized what had happened and he permitted the Yavana Adhikari to come to his country to meet the Lord. The Yavana Adhikari was overjoyed to meet Sri Caitanya and became a great devotee of the Lord. (CC. 2.16.157-160)

59.MAHAPRABHU:

See 'Krsnacaitanya'

60.MAHARASTRIAN BRAHMANA:

When the Mayavadi sannyasis at Varanasi were criticizing Sri Caitanya Mahaprabhu anywhere and everywhere in Varanasi, the Maharastrian brahmana, hearing this blasphemy, began to think about this unhappily: "Whoever closely sees the characteristics of Sri Caitanya Mahaprabhu immediately realizes His personality and accepts Him as the Supreme Lord. If by some means I can assemble all the sannyasis together, they will certainly become His devotees after seeing his personal characteristics. I shall

have to reside at Varanasi the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression." Thinking like this, the Maharastrian brahmana extended an invitation to all the sannyasis of Varanasi.

After this, he finally approached Sri Caitanya Mahaprabhu to extend Him an invitation. He immediately fell at the lotus feet of the Lord and requested Him to accept his proposal in a joyful mood. Lord Caitanya smiled and accepted the invitation of the brahmana. He made this gesture to show His mercy to the Mayavadi sannyasi.

As soon as Sri Caitanya Mahaprabhu saw the sannyasis He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so. After sitting on the ground, Caitanya Mahaprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns. When the sannyasis saw the brilliant illumination of the Lord's body, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

The leader of all the Mayavadi sannyasis present was named Prakasananda Sarasvati, and after standing up he addressed Lord Caitanya as follows with great respect, "Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

The Lord replied, "I belong to a lower order of sannyasis. Therefore I do not deserve to sit with you." Prakasananda Sarasvati, however, caught Sri Caitanya Mahaprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

Prakasananda then said: "I understand that Your name is Krsna Caitanya. You are a disciple of Sri Kesava Bharati, and therefore You are glorious. You belong to our Sankara-sampradaya and live in our village, Varanasi. Why then do You not associate with us? Why is it that You avoid even seeing us? You are a sannyasi. Why then do You indulge in chanting and dancing, engaging in Your sankirtana movement in the company of fanatics? Meditation and the study of Vedanta are the sole duties of a sannyasi. Why do You abandon these to dance with fanatics? You look as brilliant as if You were Narayana Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people.?"

Sri Caitanya Mahaprabhu replied, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore

he chastised Me. 'You are a fool,' he said. "You are not qualified to study Vedanta philosophy and therefore You must always chant the holy name of Krsna. This is the essence of all mantras or Vedic hymns. In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.' Since I received this order from My spiritual master, I always chant the holy name, alone and in the association of devotees. That holy name of Lord Krsna sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically."

After hearing Sri Caitanya Mahaprabhu's words, all the Mayavadi sannyasis were moved. Their minds changed, and thus they said, "Dear sir, there is no objection to Your being a great devotee of Lord Krsna. Everyone is satisfied with this. But why do You avoid discussion on the Vedanta-sutra? What is the fault in it?"

Smiling slightly the Lord said, "My dear sirs, if you don't mind I can say something to you regarding Vedanta philosophy." The Lord then went on to thoroughly explain the purport of the Vedanta-sutra and the actual mission of Sri Sankaracarya.

When all the Mayavadi sannyasis thus heard the explanation of Caitanya Mahaprabhu they spoke very humbly. "Dear sir, You are Vedic knowledge personified and are directly Narayana Himself. Kindly excuse us for the offenses we previously committed by criticizing You." From that moment their minds changed, and on the instruction of Caitanya Mahaprabhu, they too chanted "Krsna! Krsna!" always. Thus Lord Caitanya excused all the offenses of the Mayavadi sannyasis and very mercifully blessed them with Krsna-nama. (CC. Adi.)

The Maharastrian brahmana's happiness knew no bounds. With tearful eyes he fell at the feet of Mahaprabhu and said, "You are the fulfiller of all desires! By Your mercy all of my desires have been fulfilled." After that he entered the dining area along with Mahaprabhu, Prakasananda and the other devotees. While taking prasada, Mahaprabhu shouted, "Hari! Hari!. On that day

Kasi became overwhelmed with love for Krsna.

After staying a few days in Kasi, Mahaprabhu bid farewell to His devotees and left for Puri.

61.MAHATTAMA VAISNAVA:

He was a Vilasa parsad of Sri Visvambhara in Sri Navadvipa Dham.
(Gauraganoddesadipika 15)

62.MAHATTARA VAISNAVA:

When Lord Caitanya was residing in Nilacala, this devotee was His well-known associate.

63.MAHESA CAUDHURI:

He was from the sakha of Narottama Thakura Mahasaya. (Premavilasa 20)

64.MAHESA PANDITA:

Sri Vrndavana dasa Thakura has described Mahesa Pandita as a great Mahanta and a dear associate of Nityananda Prabhu (CBh. 3.6.474). He was one of the twelve Gopalas of Vraja. Absorbed in love for Krsna he would dance like a drunken man (CC. 1.11.32). According to GGD 129, he was a sakha of Krsna, by the name of Mahavahu. He was present in Panihati at the time of the Cida-Dahi festival (CC. 3.6.62). His Sripata is presently at Cakdaha, although it is possible that he had previously stayed in Sri Hatta. Some people are of the opinion that Mahesa Pandita was the younger brother of Sri Jagadisa Pandita of Jasoda, but there is doubt about the authenticity of this statement (CC. Adi-purport). When Narottama Thakura came to Kharda, he paid obeisances to Mahesa Pandita.

Mahesa Pandita left this world on the 13th day of the dark fortnight of Pausa (Dec.-Jan.). According to Bimanbihari Majumdar (CCU. p.669) the Mahesa Pandita mentioned under Caitanya sakha in CC. 1.10.109 is a different person from the above noted Ma

hesa Pandita.

65.MAHESVARA VISARADA:

He was the father of Sri Vasudeva Sarvabhauma and Vidya Vacaspati of Vidyanagara (CBh Madhya 2.21.6). He was also known as Narahari Visarad.

66.MAHENDRA GIRI:

His name is mentioned in Jayananda's Caitanyamangala p.88.

67.MAHIDHARA:

He belonged to Nityananda sakha (CC. 1.11.45).

68.MAKARADHVAJA:

He was Sukesi in Vraja (GGD 168).

69.MAKRADHVAJA DATTA:

He was Kurangakshi in Krsna lila (Vaisnavacar Darpana).

70.MAKARADHVAJA KAR:

He was a kayastha by caste and belonged to the sakha of Sri Caitanya. In Vraja he was the actor named Candramukha (GGD 141). He was the disciple of Raghava Pandita. His Sripata was at Panihati in 24 Parganas where the temple and samadhi of Raghava Pandita used to exist, but there is not trace of Makaradvaja's tomb.

71.MAKARADHVAJA PANDITA:

This was the former name of Sri Gopalaguru. He was the son of Sri Murari Pandita.

72.MAKARADHVAJA SEN:

He was Manjumeda sakhi in Krsna lila (Vaisnavacar Darpana) .

73.MAKARANDA:

He lived in Gujarat and was the disciple of Srila Gopala Bhatta Gosvami. (Premavilasa 18)

74.MALADHAR BASU GUNARAJA KHAN:

In 1573 AD. he began writing Sri Krsnavijaya, it was completed in the saka era 1401. Mahaprabhu greatly appreciated this book. Bhaktivinoda Thakura took great care to publish one edition of the manuscript of Sri Krsnavijaya. Maladhar was the 13th generation descendant of Dasaratha Basu. (Bangabhasa O Sahitya)

75.MALADHAR BRAHMACARI:

Jayananda referred to him in Caitanyamangala p. 13, when describing Navadvipa lila.

76.MALATI:

She was the wife of Sri Sivananda Sen and was Indumati in Krsnalila (GGD. 176) .

77.MALATI DEVI:

She was the disciple of Sri Syamananda and the wife of Rasikananda.

78.MALATI DEVI (THAKURJI):

She was a disciple of Srinivasa. Her Sripata was at Kancanagadia. Her father was Kumuda (Kalanidhi) Catta. Her husband was Rajendra, and her co-wife was Phullari (Phullari Thakurani). (Karnananda 1)

79.MALAYA KAJI:

He was the Adhikari of Ambuamuluka (an estate). According to

Premavilasa 24, he was the sustainer of Srila Haridasa Thakura.

80.MALINI DEVI:

She was the wife of Sri Abhirama Gosvami (Bhaktiratnakara 4.108). Some say that she was also known as Malati Devi.

81.MALINI THAKURANI:

She was the wife of Srivasa Pandita and was Amvika in Krsnalila. She was a brahmana woman who lived in Navadvipa and treated Nityananda Prabhu as her son. (CBh. 2.11.8-10, 2.11.32-44).

82.MALINI THAKURANI:

She belonged to the branch of Srila Raghunandana of Srikhanda and was the wife of Sri Mahananda Cowdhuri.

83.MAMU GOSVAMI/THAKURA:

Jagannatha Cakravarti was his original name. He was the nephew of Sri Nilambara Cakravarti and lived in the village of Magdoha in Faridpura. He belonged to the sakha of Gadadhara (CC.1.12.80). After the disappearance of Sri Gadadhara Thakura, he accepted the responsibility of serving Tota Gopinatha. When Narottama went to Puri just after the disappearance of Mahaprabhu, he found Mamu Thakura practically dead due to separation from the Lord. Later he became Narottama's guide for visiting all the places of Mahaprabhu's pastimes in Puri. He was Kalabhasini in Krsna lila. (Bhaktiratnakara 8.269.381, GGD. 196,205, Sakhanirnayamrta 12).

84.MANGALA VAISNAVA:

He belonged to the branch of Sri Gadadhara and lived at Kiritklona in Murshidavad. After losing his parents in his childhood, he roamed aimlessly here and there. Eventually he came to Radhipura, west of Kandra, where he decided to settle. He had with him the family Deity, the Salagrama of Sri Nrsimha Deva. Mangala always remained absorbed in meditation, and after begging,

offered all his food to his Deity. Sri Gadadhara came to him and spontaneously gave him initiation. He ordered Mangala to serve the Deity of Sri Gaura Gopala which had been worshipped by Pandita Thakura himself. Mangala took initiation on the day of Saradiya Kalparamva and Sri Pandita stayed there until the first day of the new moon. In memory of those auspicious days, the Sanji festival is still heard there annually.

(Sakhanirnayamrta 43)

Mangala Vaisnava gave diksa to Nrsimhavallaba, the founder of the Mitrathakura family of Mayandal. Descendants of Mangala's disciples live at Kandra (Birbhum). Kalacand Thakura of this family attained great fame by popularizing tala (rhythm) and mana (style) of the Manoharasahi kirtana tradition. Verse no. 130 of Padyavali may have been composed by Mangala Vaisnava.

85. MANGARAJA:

He was the disciple of Sri Rasikananada (Rasikamangala Pascima 14.106).

86. MANGARAJA MAHAPATRA:

He held a responsible position in the offices of King Prataparudra of Orissa. It is described in CC. 2.16.113-116 that once after the car festival in Jagannatha Puri, Lord Caitanya expressed his desire to visit Vrndavana. On his way to Vrndavana the Lord stayed for sometime at Cuttack.

The King ordered all his subjects to erect new houses for Lord Caitanya. He also instructed Harichandan and Mangaraja Mahapatra to bring a new boat for the Lord. Mangaraja complied with the order and accompanied the Lord along with Harichandan, Ram ananda and a host of Odiya and Bengali devotees. It is possible that there were two persons whose titles may have been Mangaraja and Mahapatra, and that these two were subsequently merged and attributed to only one person. (BMO. p.86)

87. MANINDRA CANDRA NANDI:

He was born in 1860 AD. Though he was the king of Kasimbazar, he

was a humble person, devoid of desire for sense gratification. He had deep respect for the Vaisnava faith and spent enormous amounts of money to propagate the religion, build temples and excavate holy places. He also made great endeavor to recover obscure Vaisnava books and scriptures. He regularly participated in Nagara sankirtana in bare feet and in a very simple manner. He pleased the Vaisnava world by publishing the Bengal i translation with hints of Srimad Bhagavata. He died in 1929 AD.

88.MANSINHA:

He was the son of Bhagavana dasa who belonged to the family of Prthviraja of Amvar. In the last half of the year 1600 AD. he was appointed the Mansavdar of 5000 under the service of Emperor Akbar, and the Subahdar of Bengal, Bihar and Orissa. He bu ilt the beautiful temple of Sri Sri Govindadeva in Vrndavana. Before starting for Banga desa, he had made arrangements for the abhisekha and seva of the Deity. Mansinha came from a Vaisnava family and he himself was a Vaisnava. He was given the tit le of Visnupadamvujabhringa in Kavi Kankanacandi. On his way to Bengal he established the temple of Rama ji, the Mana Sarovara and the phallus of Mahesvara Mahadeva in Kasi. Mansinha died in 1614 AD. (Growse, Mathura p. 145)

89.MANOHARA:

He was the brother of Paramananda Gupta. (See 'Paramananda Gupta')

90.MANOHARA:

He belonged to the branch of Sri Nityananda Prabhu. He had three brothers (CC. 1.11.46) .

91.MANOHARA:

He was a brahmana from Kulia and also belonged to the branch of Sri Nityananda Prabhu. He was the brother of Devananada. He may have composed verse nos. 274 and 275 of Padyavali. In introducing the poet in Padyavali Dr. De writes as follows: "The Manohara, mentioned in CC. Adi 11.41, 52 is a follower of

Nityananda, and Baba Aul Manohara dasa, also of the Nityananda sakha, is mentioned in Premavilasa. As they both belong to a somewhat later period they cannot be identified as the poet."

According to Mr. Biman Bihari Majumdar, CC. Adi 11.43,49 R.G. Nath edition, refers to names of two different Manohara's. There is no point in mentioning a person's name for the second time after an interval of six verses. Manohara, the brother of Devananda, could not be said to have been of a "somewhat later period." It is not impossible that the brother of Devananda, the Bhagavata-reciter, could have composed verses.

92.MANOHARA:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.131).

93.MANOHARA:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.137).

94.MANOHARA:

He was a disciple of Rasikananda (Rasikamangala Pascima 151).

95.MANOHARA

He was a disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa 12).

96.MANOHARA DASA:

He was Aula Manohara. (See 'Aul Manohara dasa')

97.MANOHARA DASA:

He belonged to the family of Srinivasa and was the guru of Priyadasaji. He was the disciple of Sri Ramasarana Cattaraja of Vaigonkala. In Vrndavana in 1618 Saka he wrote the Bengali translation of Anuragavalli. He also wrote Sri Radharamanarasasaga

ra in Vrajabhasa in 1757 Saka.

98.MANOHARA DASA BABA:

He was born in Madhavapura in the district of Nadia in 1847 AD. His father was Sri Bholanatha Adhikari and mother was Pyarisundari. At that time his name was Mahendra. His mother died when he was a child. When he was six years old he dreamt that

a saint came and took him to a forest, then set the forest on fire on all sides. This dream awakened in him a distaste for material life. When he lost his father at the age of 13, his brother became annoyed with him due to his disinterest in family duties. Thus Manohara dasa left home and took shelter at his aunt's house in Simuliya village. There he was initiated by Sripad Nandakisore Gosvami, scion of Sri Advaita. When there was no Vaisnava Mahanta to look after the Akhda of Simuliya village, Manohara took Bekasraya from Srila Pranakrsna dasa babaji and was given the name Amvika dasa. He then took charge of the Akhda for three years.

Being very eager to increase his knowledge he went to a large Akhda in Navadvipa and studied under Sri Bipincandra Bhattacharya for two years. After that he visited Ramakeli, Gayesa pura, Kendubilva, Mayanadal and other places. In that large Akhda, Sri Rupa dasa babaji was his siksa guru and he renewed Amvika's bekha and named him Manohara dasa. Manohara used to accompany Pandita Sri Narottama dasa babaji when he visited Siddha Caitanya dasa babaji and listened to their discussions on sastras.

Once he went to Kalna to have darsana of Siddha Bhagavan dasa baba. After this he stayed for some time at the Akhda of Kamvuliya tola in Calcutta. Four years later he again travelled to Calcutta on foot to collect text books.

On his way to Srikshetra to have darsana of Sri Jagannatha in 1879-80 AD., he stayed for a few months at the Akhda of Kantapukur. He then visited such places as Gopivallavapur, Remuna, etc., eventually arriving at the Gangamata Matha. After visiting Puri for sometime he returned to Remuna, where he studied CC.

for 5/6 months.

In 1881, despite Sri Radhacarana dasa's repeated request for him to stay, Manohara left for Vrndavana. Along the way he fell seriously ill in Memory railway station. Eventually someone offered to pay his train fare to Vrndavana. He stayed in Vrndavana for five years and managed the seva and other activities of the temple which was established by Sri Gurucarana dasa, the ex-chief of Sri Govinda temple. While staying there he studied devotional scriptures under Sripad Gopilal Gosvami prabhu, the sevait of Sri Radharamana. At that time Siddha Balarama baba of Jhadu Mandal, Sri Jagadisa baba of Kalidaha and Sri Nityananda dasa baba of Madanamohana Thaura were still alive.

With the permission of Sri Gurucarana dasa, he then went to practice bhajan at Kusuma Sarovara. At that time Siddha Sri Krsna dasa baba of Govardhana and Sri Hari Gopala dasa of Surya Kunda were still alive. Sri Caturbhaja Pandita of Sri Radha kunda studied Srimad Bhagavatam under Manohara. After spending five years there, he set out for Vraja-parikrama with Srila Ramakrsna Pandita babaji and others. Though he eventually selected a secluded spot for his place of bhajan, he was forced to leave there out of fear of the Muslims. He first went to Kamyavana and then to Nandagrama. At the request of Srila Gopala dasa babaji and others from Bhadavali, Manohara dasa went to Bhadavali and studied Sat-Sandarbha for one year. In 1893, after receiving the order in a dream, he went to Govinda kunda to settle for good. During this time Sri Gopala dasa and Ramasvarupa Misra of Anore village, as well as many other Vaisnavas, studied Srimad Bhagavatam under Manohara dasa.

Manohara lived on madhukari; begging only a little wheat flour (ata). At that time Ramasvarupa Misra was a priest of the Gosvamis of the Vallava sect. When he took initiation from Manohara dasa, it caused a great deal of commotion in the village.

After that Manirama Vaisya and many other persons took initiation from him.

Manohara constantly performed Harinama in a state of trance

remembering the Astakalina lila. He slept and spoke very little. He passed his time performing bhajan under the shadow of a banyan tree in his bhajan kutir. During this time he wrote two books Vaidagdhi-vilasa and Namaratna-mala.

For one year he suffered from chronic flatulence. When he was cured, his nature seemed to have changed. He became more mellow and his heart was softer, he had a very charitable disposition, and he could not bear to see others suffering. He gave up the habit of doing regular mala-japa, and did not mark his body with tilak daily. Due to being bothered by monkeys and vultures, he had a cave built for him and he moved in to it.

In 1917 AD. he erected a temple and arranged for the seva of Sri Madanamohana there. In 1918 AD., on the occasion of the Sinhasana Yatra of the Deity, he arranged a huge festival and invited a large number of Vaisnavas. Bread and soup made with nee

m leaves were offered to the Deity, and Sri Ananta dasa and others joined in and cooked rice and other preparations, which were also offered to the Lord. Again in 1936 AD. on the same occasion he observed another festival on a grand scale.

After some time he was again afflicted with flatulence and again his nature changed. He became restless, sorrowful, hopeless, and constantly prayed to be delivered. Any proposal to initiate disciples made him even more restless. Manohara offered his dandavata's to everyone, and always criticized himself. He became indifferent to everything and lived alone. In 1947 AD. on the 13th day of the bright fortnight in the month of Sravana (July-August) he entered into the eternal abode of the Lord.

He never allowed anyone to touch his feet or do pranama's. While washing his feet he made sure that the water flowing from his feet was completely mixed with the dust so that no one could drink it as caranamrta. Once a Vaisnava asked him, "How is it possible to conquer the obstacles in performing bhajan?" His answer was: "If one tries to do bhajan with all his heart and strength, the Supreme Lord, being pleased with his earnest endeavour, will open the gate to bhajan. Obstacles in the path

of bhajan gradually diminish in the course of performing bhajan, not in one day. One must practice bhajan with eagerness and intensity, as well as patience and endurance. To keep one's mind fixed is the most difficult task. The mind is not purified unless and until it leaves all attachments to the material world behind. If the mind is not purified, bhakti cannot be attained and without bhakti one cannot realize the Supreme Lord. By the strength of one's bhajan material tendencies will gradually be wiped out, and as one's mind becomes cleaner and cleaner, all hindrances will gradually vanish."

99.MANOHARA GHOSH:

He was a disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa 12).

100.MANOHARA VISVAS:

He was a disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa 12).

101.MANORATHA PURI:

His name is mentioned in CM. p. 88 by Jayananda, and VV. p. 46 by Vrndavana dasa.

102.MATHUR:

He was the son of the daughter of Zamindar Bhima of Dharendra (Rasikamangala Daksina 4.34).

103.MATHURA DASA:

He was a disciple of Srinivasa Acarya (Karnananda 1).

104.MATHURA DASA:

He was a brahmana who lived in Mathura.

105.MATHURA DASA:

He was a composer of padas. (Pada no. 789 in Padakalpataru)

106.MATHURA DASA:

He was a disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa 12).

107.MATHURANATHA:

He belonged to the family of Srinivasa Acarya (Anuragavalli 7).

108.MIMANSAMANDAN BHATTACARYA:

When Sri Rasikananda was a child he listened to Mimamsamandan Bhattacharya read Sri Bhagavata (Rasikamangala Purva 8.11).

109.MINAKETANA GHOSH:

He was a kayastha by caste and the younger brother of the famous Vasudeva Ghosh. His Sripata was at Jhamatpura.

110.MINAKETANA RAMDASA:

He belonged to the sakha of Nityananda Prabhu. He was a great devotee, always ornamented with tears of ecstatic love, trembling and bhava. He went to the house of Krsnadasa Kaviraja at Jhamatpura. He was Nisatha and Ulluka in Krsna lila (GGD. 68, CC. 1.11.53, CC. 1.5.170, 1.5.163-167).

111.MIRA BAI:

Being drawn by the love of Sri Sri Giridhari, Mira Bai left the palace of Udaipura and came to Vraja during the time when the Gosvami's were residing there. Her bhajan songs are famous even today (See Bhaktamala ch. 22 for her biography). Bhaktiras avodhani tika of Bhaktamala clearly refers in chapter 469 to her meeting and discussion with Sri Jiva Gosvami.

112.MISRA PURANDARA:

The title of Jagannatha Misra (CBh. Adi 3.25) .

113.MITU HALDAR:

He was a Gaura devotee who participated in the festival of Kheturi, organized by Sri Narottama Thakura.

114.MITHI BHANJA:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.161) .

115.MOHANA:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.148) .

116.MOHANA:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.153) .

117.MOHANA:

He was a Vaisnava poet, thirty five of his padas have been included in Padakalpataru.

118.MOHANA DASA:

He was the disciple of Sri Acarya Prabhu. He practiced bhajan in Vrndavana along with Vrajananda dasa, Hariprasada dasa, Sukhananda dasa and Premi Harirama dasa (Karnananda 1) .

119.MOHANA DASA:

He was a composer of padas, a friend of Sri Govinda Kaviraja and a disciple of Acarya Prabhu. He was a Vaidya by caste (Karnananda 1) .

120.MOHANA DASA:

He was the disciple of Rasikananda (Rasikamangala Pascima 14.104) .

121.MOHANA THAKURA:

According to Pata-Paryatana, he was the disciple of Sri Abhirama Gosvami. His Sripata was in Panihati.

122.MOHANANANDA:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.151).

123.MUKUNDA:

He belonged to the branch of Sri Nityananda Prabhu (CC. 1.11.52).

124.MUKUNDA:

He belonged to the branch of Sri Nityananda Prabhu (CC. 1.11.45). Nagendranath Basu says, "Vallabha Ghosh had nine sons; Vasudeva, Govinda, Madhava, Jagannatha, Damodara, Mukunda, Danujari, Kansari and Minaketana. The first six accepted sannyasa.

Vasudeva, Govinda, Madhava and Mukunda were all well-known poets and associates of Caitanya Mahaprabhu."

125.MUKUNDA:

According to CC. 1.10.104, Visvarupa, the elder brother of Caitanya Mahaprabhu, assumed the name Sankararanya after accepting sannyasa. The names of his two disciples were Mukunda and Kasinatha Rudra. Perhaps these two later took refuge at the feet

of Mahaprabhu and thus Mukunda's name has been shown under Caitanya sakha.

126.MUKUNDA:

(Also known as Mukunda Deva) He was the paternal grandfather of Sri Rupa and Sanatana. He was the son of Padmanabha and was a versatile genius and became a minister of Gauda under the Pathans.

127.MUKUNDA:

He was a disciple of Rasikananda (Rasikamangala Pascima 14.148).

128.MUKUNDA:

He was the son of Paramesvara Modaka (CC. 3.12.58).

129.MUKUNDA CAKRAVARTI (MUKUNDANANDA CAKRAVARTI):

He was a Gaura devotee who lived at Vrndavana. He was one of the devotees who commanded Krsnadasa Kaviraja to write CC. (CC. 1.8.69)

130.MUKUNDA DASA:

He was a Pancala brahmana devotee of Gaura and took lessons from Sri Krsnadasa Kaviraja (Narottamavilasa p.200).

131.MUKUNDA DASA GOSVAMI:

According to Sadanadipika he was the disciple of Srila Krsnadasa Kaviraja. He wrote a tika of Bhaktirasamrtasindhu titled Arthatpalpadikia. The book Siddhantacandrodaya is attributed to him (See Gaudiya Vaisnava Sahitya 2.45, 2,112, 2,143). The document of a deed of gift which his descending disciples received is preserved in the collection of Satiscandra Raya. The document, dated Samvat 1773, records a land grant in Assam.

132.MUKUNDA DATTA THAKURA (Along with the biography of Vasudeva Datta):

(See file mvdatta)

133.MUKUNDA GHOSH:

Brother of Vasudeva Ghosh (See 'Vasudeva Ghosh')

134.MUKUNDA GOSVAMI:

His Sripata was in Multan of Punjab. He was the disciple of Sri Krsnadasa, who was a devotee of Mahaprabhu living in Multan. He brought the Caitanya Caritamrta written by Krsnadasa Kaviraja to Multan and ordered all the devotees there to copy the book. In this way CC. was distributed widely. Mukunda was the son a wealthy merchant. One night while sleeping in his comfortable bed, he had a dream in which he was ordered to go to Vrndavana. On the pretext of going out for trading, he started for Vrndavana. When he arrived there he was overwhelmed by the beauty of Vrndavana, as well as the gorgeous Deities residing there. Krsnadasa met him and brought Mukunda to his own hermitage. Mukunda then received the mercy of all the devotees there.

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135.MUKUNDA KAVICANDRA:

He was a devotee of Lord Gauranga (Vaisnava Vandana).

136.MUKUND A KAVIRAJA:

He belonged to the branch of Sri Nityananda (CC. 1.11.51, Namamrtasamudra 223).

137.MUKUND A OJHA:

He was the father of Nityananda Prabhu. His father was Murari Ojha. His Sridhama was in Ekacakra village. He married Padmavati devi, daughter of Mukut Roy. He was Dasaratha and Vasudeva in Krsnalila (GGD. 40). He was also known as Hadai Pandita.

138.MUKUND A RAYA:

In VV. of Devakinandana he is referred to as Sri Ramamukunda Vando, while in another edition he is referred to as Sri Raya Mukunda. He may belong to Nityananda sakha.

139.MUKUNDASANJAY:

He was a resident of Navadvipa and a pupil of Mahaprabhu. Mukunda's title was Sanjaya. He was the father of Purusottama, in whose house Mahaprabhu gave classes (CBh. 1.7.73).

140.MUKUNDA SARASVATI:

He lived in Vrndavana and belonged to a sannyasi sect. One day he presented a red colored cloth to Sanatana, who tied it on his head and went to see Sri Jagadananda Pandita. When Pandita saw the cloth he thought it was prasada from Jagannatha Deva, but when he came to know that it was a gift from a person in another sect, he was furious and almost struck Sanatana with an earthen pot (CC. 3.13.50). (Also see 'Jagadananda Pandita')

141.MUKUNDA SARKARA/DASA:

He belonged to the sakha of Sri Caitanya and was the eldest brother of Srila Narahari Thakura. His son was Sri Raghunandana Thakura and his father was Sri Narayana Sarkara. His Sripata was in Srikrishna. In Krsna lila he was Vrndha. Mukunda was the doctor of Vadshah Husen Shah. One day Mukunda fell unconscious on the ground upon seeing someone fanning the Vadshah with a fan made of peacock feathers. Husen Shah understood everything and set Mukunda free from his service. Mukunda immediately started for Navadvipa where he met Sri Caitanya Mahaprabhu (GGD 175, CC. 1.10.78).

142.MUKUNDHA THAKURA:

He belonged to the branch of Srila Acarya Prabhu (Premavilasa 20).

143.MUKUNDA'S MOTHER:

She was the wife of Paramesvara Modaka of Navadvipa. Once she went to Puri to have the darsana of Mahaprabhu (CC. 3.12.55).

144.MUKTARAMA DASA:

He was a disciple of Srinivasa Acarya (Karnananda 1) (See also 'Mohandasa').

145.MUKUTA MAITREYA:

He was a disciple of Narottama Thakura. His Sripata was in Faridpura of Nadia (Premavilasa 20, Narottamavilasa 12).

146.MUKUTA RAYA:

He was the king of Maudesvar who gave his daughter in marriage to Hadai Pandita. He wrote a tika of Amarakes titled Padacandrika. It is said that he wrote a tika of Kiratarjuniya.

147.MULUK KAJI:

He was the Kaji of Santipura at the time of Mahaprabhu. He was very hostile to Haridasa Thakura and ordered that he be lashed. (CBh. Adi 16.36.155)

148.MURARI:

He was the disciple and brother of Sri Kasisvara Pandita of Catra. (See 'Kasisvara Pandita')

149.MURARI ACARYA:

He was a disciple of Sri Syamananda prabhu. Being ordered by his guru, Murari wrote the book Vindu-prakasa in which he describes the story of Syamananda's finding the ankle bell of Sri Radha in the kunja. (Premavilasa 19, Bhaktiratnakara 15.33)

150.MURARI BRAHMANA:

He was an Odiya devotee of Mahaprabhu. (CC. 2.10.45, Namamrtasamudra 165)

151.MURARI CAITANYA DASA:

He was a brahmana who belonged to the sakha of Sri Nityananda Prabhu. His name is mentioned in VV. CBh. and Jayananda's CM. Mrnalakanti Ghosh writes, "Murari Caitanya dasa was born in the

village of Saran Vrndavanapura about two miles from Galsi railway station in the district of Burdwan. Upon arriving at Ghaugachi village in Navadvipa Dhama his name became Saranga Murari Caitanya. His descendants live in pata at Sara." Kalna edition of CC. records that he lived at Khaddaha. Jiva, Devakinana

dana and Vrndavana dasa have described Saranga dasa as a different person than Murari Caitanya dasa. CC. presents the names of these two separately. Hence Sri Biman Bihari Majumdar does not agree with the opinions expressed by Mrnal babu. (CC.

1.1

1.20, CBh. 3.5.426-435)

152.MURARI DASA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

153.MURARI DASA:

Although born in a low caste family, he was a great bhagavata. When Rasika Murari visited his house he drank the water which had washed the feet of Murari. (Bhaktamala 23.3)

154.MURARI GUPTA THAKURA:

Srivasa Pandita, Sri Candrasekhar Acarya and Sri Murari Gupta Thakura were born in Srihatta, a district of what is now Bengal. Sri Murari was born in a Vaisya community. He came to Navadvipa and lived near the house of Jagannatha Misra. The names of his parents are unknown. He was older than Mahaprabhu.

Amongst others, Sri Murari Gupta, Sri Kamalakanta, Sri Krsnananda studied with Mahaprabhu. Sri Gaurasundara enjoyed arguing about logic and grammar. Sometimes He would start an argument which very often resulted in wild mud-slinging fights. The entire place became so muddy that the women were unable to bring water from the Ganges, and the brahmanas could not take their baths. Thus Sri Gaurasundara relished his pastimes on the bank of the Ganges.

Within a few years Sri Gaurasundara excelled all in the school of Gangadasa Pandita and thus all the students surrendered to Him. Murari, however, did not accept defeat. For this reason Mahaprabhu was upset. He called Murari and said, "Why are you studying here? It is better for you to treat patients with creepers and herbal products. The mucus, gallbladder and indigestion are not topics included in grammar" (CBh. Adi). Murari was internally agitated by these words, but he never showed his

irritation and simply gazed at Mahaprabhu with a gentle look. Seeing the Lord's divine appearance everyone became quiet.

Sri Gaurasundara and Sri Murari Gupta would argue on grammar and rhetoric sastras but Murari was never able to defeat the Lord, even once. Thus he began to think that Mahaprabhu must be an extraordinary personality, as no common man could display such genius. Very often they would have heated arguments, but would later take bath together as friends.

When Mahaprabhu returned from Gaya and began revealing His ecstatic love, Murari Gupta was astonished to find the Lord weeping at the house of Suklambara Pandita. He then became Mahaprabhu's ardent devotee.

Sri Murari Gupta worshipped Sita Rama. One day Mahaprabhu entered his house in the mood of the Boar incarnation and with a thundering voice lifted a pot full of water from the ground with His teeth. Stunned, Murari fell prostrate before the Lord. Mahaprabhu ordered, "Murari! Begin chanting My glories." When Murari began singing, the Lord was very happy and said, "Murari! I am telling you frankly that I am the essence of all the Vedas. I have appeared to preach and spread the sankirtana movement." In this way he explained many secrets about Himself to Murari and then returned to His house.

Another day at the house of Srivasa, Mahaprabhu began granting boons to all of the devotees. Then he said, "Murari! still you do not know who I am. Now observe My real form." Murari then saw Sri Ramacandra sitting on a jewelled throne, holding a bo

w and arrows in His hands. Sita was at His left side, and Laksmana, also holding a bow and arrows, stood on His right side. In front of Them the great warrior ape warriors were singing and praising the Lord. Murari saw himself amongst that group o

f monkeys. Recognizing himself, Murari fell unconscious. The Lord said, "Murari! Get up and look at My divine form. Have you forgotten that you are the Hanuman who burnt Ravana's Lanka. Get up and see your favorite Laksmana whom you loved with he art and soul, and offer your respects to Sita for whose sufferings you once wept bitterly." Murari immediately regained consciousness and fell tearfully at the feet of the Lord. Seeing the wonderful mercy bestowed upon Murari, all the devotees bega n chanting the holy name joyfully.

One evening in the house of Srivasa, Murari came forward and bowed to the feet of Gaurahari and then to Nityananda Prabhu. Prabhu corrected Murari saying, "You have made a mistake by not bowing to Nityananda first. What can I say to you as you are a layman." Murari replied, "But how could I know?" Prabhu assured him, "Now you should go home but tomorrow you will understand everything." Saying this the Lord dismissed him and happily began sankirtana in the house of Srivasa.

The dejected Murari Gupta went home and fell asleep. In his dream he saw Nityananda in His powerful form of Balarama, holding the plow in his attractive strong hands. His beauty could defeat the pride of the glowing silver moon. He was walking lik e a drunkard and behind him walked Visvambhara, looking gorgeous in His form of Krsna, with blue complexion and wearing a peacock feather on the tuft of his hair. Seeing this vision, Gupta was perplexed. Prabhu then explained that He was younger tha n Nityananda and then both of Them disappeared. Now Murari understood that Nityananda was the elder brother of Prabhu. Overwhelmed in joy he rushed to the house of Srivasa. There he found Prabhu Gauracandra sitting on the celestial throne with Nity

ananda standing by His right side. This time he bowed first to the feet of Nityananda and then to Prabhu. Gaurahari smiled and asked Murari, "Oh Gupta, what are you doing?" Murari said, "As

you have told me." In a joyful mood, Prabhu offered his own chewed betel leaf to Murari who ate it and then wiped his hand on his own head.

One day Murari Gupta told his wife, "I shall take my food now." That virtuous lady cooked rice and brought it to her husband who first offered it to Krsna and then respected the prasada. On the following morning Prabhu paid a visit to the house of Gupta who asked Prabhu, "How kind of you to come to my house. Why have you come so early in the morning?" Prabhu replied, "I want to be treated for indigestion." Gupta asked, "What did You eat yesterday?" Prabhu replied, "Certainly you know as well as I. Yesterday you offered Me so much rice and insisted that I eat it all, so how could I avoid it. Now, as a result of eating too much, I have indigestion. It can be cured by drinking lots of much water." Saying this Prabhu drank water from Murari's glass. Having received such mercy from the Lord, Murari and all the members of his family began to weep in joy. Prabhu cordially embraced Murari and returned home.

One day, in the house of Srivasa, Gauracandra revealed His four-handed Visnu form, holding His sankha, cakra, gada and padma. At that time Murari became Garuda, the chief of the birds and stretched out his big wings. Prabhu climbed on his back and wandered around the compound of the house. How fortunate were the associates of Prabhu to witness such a beautiful scene.

One day Murari thought, "Who knows what Prabhu has in mind. So I shall die first." Thinking in this way he decided to kill himself that night and thus found a sharp weapon and hid it. The Supreme Lord Gaurahari who could understand the mind of His devotee, came to Murari's house and searched out the weapon which he had concealed. How can I describe what Prabhu then said to Murari to whom Prabhu Himself was bound by love.

After taking sannyasa Mahaprabhu went to Puri. Every year Murari Gupta, along with his wife and the other devotees from Bengal, came to visit the Lord at the time of the Rathayatra. At that time Mahaprabhu's servant, Govinda, would serve the Lord varieties of foodstuff brought by Murari Gupta. (GGD. 91, CC. 1.10.49, CBh. 2.3.24-52, 2.10.7-20, 2.20.17-21, 2.20.53-71,

2.20.81-102.

155. MURARI MAHITI:

He was the brother of Sikhi Mahiti and Madhavi Devi, Karan by caste, and belonged to the branch of Sri Caitanya. According to CC. 2.10.42-44, it was Sarvabhauma who introduced Murari to Lord Caitanya. Kavikarnapur in his Caitanya Caritamrtamahakavya mentions the name of Murari Mahiti which indicates that Murari was a contemporary of Karnapura. (BMO p. 84-86)

156. MURARI MISRA:

He was a contemporary of the poet Jayadeva. He wrote Anargharaghava, which describes the festivals held in the temple of Jagannatha Puri.

157. MURARI PANDITA:

He was a brahmana belonging to the sakha of Advaita. (CC. 1.12.64, Namamrtasamudra 155)

158. MURARI PANDITA:

He was the father of Sri Gopalaguru.

159. MUSULMAN VAISNAVA POETS:

In one of his essays Sri Ramanimohana Mullick has mentioned some of the names of Muslim Vaisnava poets: Salavega, Phatan, Sheikh Bhikhan, Shah Akvar, Phakir Haviv, Kavir Muhammad and Sheikh Lal. Poems composed by these poets were reprinted in Braja Sundar Sanyal's book titled Musalman Vaisnava Kavi Vol. 4. In his books Sahitya Sanhita and Purnima, Munsi Abdul Karim has mentioned about twenty Muslim Vaisnava poets. Dr. Sukumar Sen in his Vrajavuli Sahityera Itihasa (p. 464) has also mentioned some names of Muslim Vaisnava poets. Dines Sen in his Vang asahitya Paricaya (p. 1142-1146) has compiled padavali's composed by Aloal, Aliraja, Candkaji, Garil Khan, etc. Makhahlal Roychowdhury, a teacher at the Calcutta University, wrote in his

book Din-i-Ilahi (p. 19-20) that the contribution of the Muslim poet named Abdur Rahim Khan has contributed greatly to the enrichment of the Sanskrit and Hindi literatures.

	NAME	SOURCE
1.	NABHA	GVA
2.	NABHAJI (NABHADASA)	GVA
3.	NAJIR	GVA
4.	NAKADI	GVA, CCU
5.	NAKADI DASA	GVA
6.	NAKUL BRAHMACARI	GVA, CCU
7.	NALINA PANDITA	GVA
8.	NALINI DEVI	GVA
9.	NANDA MISRA	GVA
10.	NANDADULAL ADHIKARI	GVA
11.	NANDAI	GVA, CCU
12.	NANDAI	GVA, CCU, BMO
13.	NANDAKISOR CANDRA DASA	GVA
14.	NANDAKISOR DASA	GVA
15.	NANDAKISOR DASA	GVA
16.	NANDA VILLAGE'S SIDDHA BABA	GVJ
17.	NANDAGRAMA'S JANAIKA BABAJI	GVJ
18.	NANDANA	GVA
19.	NANDANA	GVA
20.	NANDANA (NANDANA ACARYA)	GVA, CCU, BMO
21.	NANDANA ACARYA	GVA
22.	NANDANA ACARYA	BMO
23.	NANDANA MAITI	GVA
24.	NANDARAMA	GVA
25.	NANDINI DASI	GVA
26.	NARAHARI CAKRAVARTI (GHANASYAM)	GVA
27.	NARAHARI DASA	GVA
28.	NARAHARI SARKARA THAKURA	GVA, GPC, CCU
29.	NARAHARI VISARADA	GVA
30.	NARASIMHA DASA	GVA
31.	NARASIMHA DEVA	GVA
32.	NARASIMHA KAVIRAJA	GVA
33.	NARASIMHA NADIAL	GVA
34.	NARASIMHA RAYA RAJA	GVA
35.	NARAYANA	GVA
36.	NARAYANA	GVA, CCU

37.	NARAYANA	CCU
38.	NARAYANA BHATTA	GVA, CCU
39.	NARAYANA BHATTA	GVA
40.	NARAYANA CAUDHURI	GVA
41.	NARAYANA DASA	GVA, CCU
42.	NARAYANA DASA	GVA
43.	NARAYANA DASA	GVA
44.	NARAYANA DASA	GVA
45.	NARAYANA DASA KAVIRAJA	GVA
46.	NARAYANA DASA THAKURA	GVA
47.	NARAYANA GHOSH	GVA
48.	NARAYANA GUPTA	GVA
49.	NARAYANA KAVI	GVA
50.	NARAYANA MANDALA	GVA
51.	NARAYANA PAIDARI	GVA
52.	NARAYANA PANDITA	GVA
53.	NARAYANA RAYA	GVA
54.	NARAYANA SANYAL	GVA
55.	NARAYANA TIRTHA	ENCYCLOPEDIA
56.	NARAYANA VACASPATI	GVA, CCU
57.	NARAYANI DASI	GVA, CCU
58.	NARAYANI DASI	GVA
59.	NARAYANI DEVI	GVA, CCU
60.	NARAYANI DEVI	GVA
61.	NARAYANI DEVI	GVA
62.	NAROJI	GVA
63.	NAROTTAMA DASA ADHIKARI	GVJ
64.	NAROTTAMA MAJUMDAR	GVA
65.	NAROTTAMA THAKURA	GVA, GPC
66.	NARTAK GOPALA	GVA
67.	NASIR MAMUD	GVA
68.	NATAVARA	GVA
69.	NATHAMUNI	ENCYCLOPEDIA
70.	NAVACANDRA	GVA
71.	NAVADA SRIGARBHA	GVA
72.	NAVADVIPA CANDRA DASA	GVA
73.	NAVADVIPA CANDRA DASA	GVJ
74.	NAVADVIPA CANDRA GOSVAMI VIDYARATNA	GVA
75.	NAVAKANTA	GVA
76.	NAVAKISOR GOSVAMIPADA	GVJ

77.	NAVA GAURANGA DASA	GVA
78.	NAVANI HODA	GVA, CCU
79.	NAYANA BHASKARA	GVA
80.	NAYANA BHASKARA	GVA
81.	NAYANA SEN	GVA
82.	NAYANANANDA KAVIRAJA	GVA
83.	NAYANANANDA THAKURA	GVA
84.	NAYANANANDA THAKURA/MISRA	GVA, GPC, CCU
85.	NILAKANTHA SURI	GVA
86.	NILAMBARA	GVA, CCU, BMO
87.	NILAMBARA	GVA
88.	NILAMBARA CAKRAVARTI	GVA, CCU
89.	NILAMANI MUKHUTI	GVA
90.	NILASYAMA DASA	GVA
91.	NIMAI KAVIRAJA	GVA
92.	NIMANANDA DASA	GVA
93.	NIMANANDA DASA	GVA
94.	NIMBARKA	ENCYCLOPEDIA
95.	NIMU GOPA	GVA
96.	NIRANJANA	GVA
97.	NIRLOMA GANGADASA	GVA
98.	NITYANANDA PRABHU	GVA, CCU
99.	NITYANANDA ADHIKARI	GVA
100.	NITYANANDA CAUDHURI	GVA
101.	NITYANANDA DASA	GVA
102.	NITYANANDA DASA	GVA
103.	NITYANANDA DASA	GVA
104.	NITYANANDA DASA	GVA
105.	NITYANANDA DASA (SADHU)	GVJ
106.	NITYANANDA DASA BABA	GVJ
107.	NITYANANDA DASA BABAJI	GVJ
108.	NIVARANA VIDYAVAGISA	GVA
109.	NRSIMHACARYA	CCU
110.	NRSIMHA BHADUDI	GVA
111.	NRSIMHA CAITANYA/DASA	GVA, CCU
112.	NRSIMHA CAKRAVARTI	GVA
113.	NRSIMHA CIDANANDA TIRTHA	CCU
114.	NRSIMHA DASA BABA	GVJ
115.	NRSIMHA DEVA	GVA
116.	NRSIMHA KAVIRAJA	GVA

117.	NRSIMHA PURI	GVA
118.	NRSIMHA TIRTHA	GVA, CCU
119.	NRSIMHA GATI	CCU
120.	NRSIMHANANDA BRAHMACARI/BHARATI	GVA, CCU
121.	NRSIMHANANDA THAKURA	GVA
122.	NRSIMHAVALLABHA MITRA THAKURA	GVA
123.	NETRANANDA	GVA
124.	NYACARYA	CCU

1.NABHA:

She was the mother of Advaita Prabhu (Bhaktiratnakara 12.1756-1758). Mahananda Vipra was Nabha's father. The family descended from Narasimha Nadiyal of Nabagram (Premavilasa 24). Nabha devi had seven sons. (See 'Advaita Acarya')

2.NABHAJI (NABHADASA) :

He was a Ramanandi Vaisnava and wrote the book titled Bhaktamala (a compilation of hagiographies). He was the disciple of Agradasa (GVA. Vol. 1, p. 370 and Vol. 2, p. 1271, Bhaktamala 1).

Near Ramabhadracala, a place located on the bank of the Godavari in Andra Pradesh, there was a Maharastrian brahmana named Ramadasa who became well known as the ansa-avatara (partial incarnation) of Hanuman. Ramadasa's family is still famous by the name of 'Lakhabhakta,' and were singers by profession. Nabhaji was born into this family.

Nabhaji was blind from birth, but at the age of five years he was miraculously given sight. When famine ravaged their land, Nabhaji's mother migrated to a distant part of the country. Along the way she abandoned Nabhaji out of fear of starvation. At this time Nabhaji met Agradasa and Kilhadasa. The later gave Nabhaji sight by sprinkling sanctified water upon him. Agradasa gave Nabhaji diksa and the name Narayandas. He then took Nabhaji near Jaipur to Galta (or Galbasrama) and installed him as the Acarya there. Nabhaji's Bhaktamala contains 195 Satpadi

(an eighteen lettered mantra) and 213 poems.

3.NAJIR:

He was a Muslim Vaisnava poet. His compositions have been compiled in the book Hindike Musalmana Kavi.

4.NAKADI:

He belonged to the sakha of Nityananda Prabhu. (CC. 1.11.48)

5.NAKADI DASA:

He was the disciple of Srinivasa Acarya. (Karnananda 1)

6.NAKULA BRAHMACARI:

He was a very good looking devotee who lived in Ambua Muluka. He delivered many fallen souls in Gauda and was said to possess the spirit of Mahaprabhu. Hearing this, Sivananda came to test him, thinking that since his mantra was unknown to others, if Nakula could tell what his mantra was, then he would believe that Nakula was empowered by Mahaprabhu. Sivananda hid himself amongst the many visitors who had come to meet Nakula. But Nakula recognised him and in front of everyone revealed Sivananda's Gaura-Gopala mantra. Sivananda was filled with reverence and offered Nakula great respect. (CC. 3.2.16-18)

7.NALINI PANDITA:

He was the son of Sri Jaladhara Pandita and the elder brother of the famous Srivasa Pandita. Nalina Pandita's daughter, Narayani devi, gave birth to the famous Sri Vrndavana dasa, the author of Sri Caitanya Bhagavata. (Premavilasa 23) (See also 'Vrndavana dasa Thakura')

8.NALINI DEVI:

She was the wife of Santosa Roy, brother of Canda Roy. She was a disciple of Narottama Thakura. (Premavilas 20)

9.NANDA MISRA:

He was the disciple of Sri Baladeva Vidyabhusana. He wrote a tika on Siddhanta Darpana.

10.NANDADULALA ADHIKARI:

He was the 9th generation descendant of Syamadasa, who was a disciple of Srinivasa Acarya. Due to his profound spiritual realization he was given the title 'Mahanta'.

11.NANDAI:

He belonged to the branch of Nityananda Prabhu. (CC. 1.11.49)

12.NANDAI:

He belonged to the branch of Lord Caitanya. He, Govinda, and Ramai regularly attended to the needs of Mahaprabhu. He was Varida in Krsna lila. (CC. 1.10.143-144)

According to BMO. p. 87, Nandai or Nanda Bai were the same person. Some scholars who uphold this view argue that the name Nandai evolved from Nandabai, which is said to be another form of Nanda Bhai. Nandai lived in Puri and was a worshipper of Lord Jagannatha. In Sri Caitanyaganoddesadipika, an unpublished manuscript by Krsnadasa Kaviraja, the following reference to Nandai is found: singhbhatta kamalabhatta ramai nandai, kramat jambe ei kinkar sadai; "This servant will gradually learn of devotees such as Singhabhatta, Kamalabhatta, Ramai and Nandai."

When Lord Caitanya went to Vrndavana, He spent a night at Chaturdwar (modern Chauduar). At the request of King Prataparudra, Tulsi Misra Parichha sent Mahaprasadam to Lord Caitanya. Ramai and Nandai were among those who carried the Mahaprasada to the Lord. (CC. 2.16)

13.NANDAKISOR CANDRA DASA:

He was the author of Sukaduta Mahakavya, Premavilasa Kavya, Govindagunarnava drama, Radhaviharacampu, Bhagavata Darpana Kavya. He also wrote a tika named Valavodhini on Rasa Pancadayayee. He was born in Vrndavana in the home of a scholarly brahmana family in 1870 Samvat.

14.NANDAKISOR DASA:

According to Pata Paryatana, he was the disciple of Sri Abhirama Gosvami and his Sripata was at Cunakhali.

15.NANDAKISOR DASA:

He belonged to the branch of Nityananda Prabhu and his Sripata was in Purunia. After receiving the order from the Badshah, he installed the Deities of Sri Sri Nitai-Gaura at Srngarvat in Vrndavana. Being directly commanded by Lord Krsna and Balarama, he wrote Sri Vrndavana Lilamrta and Sri Rasakalika.

16.NANDA VILLAGE'S SIDDHA BABA:

(Told by the great singer and scholar, Srila Advaita dasa babaji Mahasaya): When Siddha Jayakrsna dasa babaji in Kamyavana and Siddha Sri Vaisnava dasa baba in Kosi were practicing bhajan, at that time there was also one Siddha baba practicing bhajan at Paurnamasi kunda near Sri Nanda village. He lived under a tree, although his kutir was near the tree, and worshiped Sri Govardhana Sila. He always kept the Sila hanging around his neck in a piece of cloth and never removed it even while performing rituals, answering natures call, or taking bath. He would sit for long periods of time in ecstatic trance. When he regained consciousness, his Vaisnava followers cooked food and offered bhoga to Sri Govardhana and took prasadam. No one knew where

the cooking ingredients came from, but there was always a full stock to serve any number of visitors.

17.NANDAGRAMA'S JANAIIKA BABAJI (O KUKUR-PRASANGA-Information on an unnamed Babaji of Nandagrama and a dog):

This story was told by Sri Ramdasa Babaji to Haridasa dasa: Long ago, one completely renounced Vaisnava saint practiced bhajan seated on the bank of Jasodakunda near Nandisvara. His name is unknown. Once a day he left his cave to perform his ablutions and in the evening he went to the village for madhukari. In his old age he did not go anywhere other than Nandagrama.

Once a certain Babaji came from Govardhana and eagerly requested this Baba to go to Caklesvara on the occasion of a Namayajna being held there. At first the Baba declined the offered, but after repeated requests, he relented and went to participate in the Namayajna. After being away from Nandagrama for two days, the Baba came back and returned to his regular routine.

He was about to enter his cave after returning from madhukari, when suddenly he heard a pitiful voice speaking to him as follows: "Listen to me revered Babaji! I haven't eaten anything for two days." The startled Baba asked, "Who are you?" The answer was, "I am that dog whom you give a share of your madhukari to daily." Intrigued by this contact with a supernatural world, the Baba pleaded to the invisible voice to introduce himself clearly. The dog then went on to say, "Listen Baba, I am

the most unfortunate being. In my past birth I was the priest here in the temple of Nandisvara. Once a large ladu was prepared for offering to the Deity and I, out of lust, grabbed it and ate it without waiting for it to be offered. As a result of that sin I have taken birth as a ghost. Since you are a totally renounced Vaisnava I come here to partake of the madhukari given by you, in hopes that I will be liberated by your mercy."

Hearing this account the Baba inquired further, "Be that as it may, but nevertheless, since you belong to the supernatural world, tell me, you surely get darsana of Yugalakisora and Their divine lila?" The reply was, "True, I do get darsana and witness lila also, but I am not able to appreciate it in this form, in the same as one who is fortunate enough to have a human body."

The Baba urgently pleaded, "But could you make me fortunate enough to witness this?" The reply was in the negative. But the

Baba insisted, "Could you guide me as to how I can have a darsana?" This time the reply was positive, "Look here, tomorrow you should wait on the edge of the Jasodakunda, when the cattle are returning home watch out for the cowherd boy who comes at the end, that one will be none other than Lord Krsna Himself." Saying this the ghost in the form of a dog vanished.

The Babaji then began to wait with intense eagerness. It seemed like ages to wait until the cows would again be returning home. Impatiently waiting, the Baba sometimes cried, sometimes laughed, and sometimes dances restlessly. When the long night was finally over, he rushed to Jasodakunda and hid under a bush. But he could not sit there patiently, thoughts began to fill his mind, "Am I eligible to have a darsana of Lord Krsna? This is absurd!" and the Babaji would roll on the ground, bathin g himself in the dust and tears which streamed from his eyes. "Lord Krsna is an ocean of mercy," he thought, "certainly he will shower his grace upon this unfortunate soul." Thinking in this way he began to dance and sing in ecstacy. It seemed as if time stood still. As the Babaji underwent innumerable emotional changes, the hour of the sunset slowly arrived and the time of the cattle's return approached. It was twilight and the Babaji could not contain himself. He hid himself in the bush and waited. Eventually the herd of cattle and buffalos were seen slowly approaching. One or two cowherd boys were seen tending their flock. Ah! at last, the last cowherd boy was seen-he was dark-complexioned, and walked with a limp, holding a staff toward Nandagrama. The Babaji rushed forward and fell prostrate, clasping the cowherd boy's feet. The boy said, "Listen to me Baba, I am the son of a trader, it is offensive for me to allow you to touch my feet. Please let go of my feet, my mother will beat me. Please Baba, come to my house with me, I shall offer you curds, sugar candy, madhukari, or whatever you want, but please let go of my feet."

The Babaji paid no attention and with utter humility begged, "Oh my beloved Lord, please cool my afflicted heart and give darsana just once. Oh, my Lord Krsna! Please give me refuge at your lotus feet without making any further pretence."

Meanwhile the other cowherd boys returned home, as the devotee and his beloved Lord remained at that spot from evening until midnight exchanging words in this way. Finally, when the Babaji did not leave his feet, nor heed the boy's words, the Lord said, "Well Baba, come on, have a look at My true form." Saying this the Lord manifested Himself in His three-fold bending form, holding the flute. The Babaji said, "My Lord, I have never contemplated You alone; I am a worshiper of Yugala (the pair). Please save me by giving me darsana once of You and Your associates." Then the unique form of Yugalakisora, surrounded by sakhis, manifested there before his eyes. The Babaji was overwhelmed with the fascinating beauty of the Lord and drank deep the nectar of Their darsana. Thus his treasured desire was fulfilled and he swam in an ocean of divine joy. The Babaji left his body shortly afterwards.

18.NANDANA:

He was a Vaisnava poet. No information is available on him.

19.NANDANA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.151)

20.NANDANA (NANDANA ACARYA) :

He is mentioned under the lineage of both Lord Caitanya and Lord Nityananda. (CC. 1.11.43, CBh. 2.3.176, CC. (R.G. Nath ed.) 2/3/151, Sri Krsna Caitanyacaritamrtam of Murari Gupta (Mrnalkanti Ghosh ed.) 2.8.9, Sri Caitanya Caritamrta Mahakavya of Karnapura 6.11).

Nandana was the son of Caturbhija Pandita of Navadvipa. Visnudasa and Gangadasa were his other two brothers. Nityananda Prabhu stayed with them for sometime.

21.NANDANA ACARYA:

Born in an astrologer-brahmana caste, Nandana's father was named Laksminarayana Sarvajna. They lived for sometime at Bahirkanda village near Tarakeswar, then moved to Srihatta or Kadsinapada at Navadvipa. Laksminarayana's other son was Bhagavan Adhikari Sarvabhauma. Laksminarayana was an unparalleled scholar in astrology and as stated in CBh., witnessed the birth of Lord Caitanya and prepared His horoscope. (Sri Visnupriya Gauranga 3.10)

Nandana belonged to the lineage of Lord Caitanya and was a lame man (CC. 1.10.39). The day Lord Gauranga manifested His Mahaprakasa lila, Advaita Prabhu was staying in the house of Nandana.

When Lord Caitanya left for Puri after accepting sannyasa, Nandana also went to Puri afterwards. When Lord Caitanya returned to Puri after His tour in the south, Nandana, despite his physical handicap, rushed forward to greet the Lord.

When Srinivasa Acarya came for a pilgrimage in Navadvipa, he felt blessed to visit the house of Nandana. (Bhaktiratnakara 12.2422-2423)

22.NANDANA ACARYA:

The name of Nandana Acarya is found in the list of devotees given by Krsnadasa Kaviraja in CC. But in Gurubhaktigita (of Acyutananda dasa, Utkal University edition, 1975, Vol. III, P. 176) the name given is Nandini Acarya, who has been identified as Haranayani gopi. In the following four works, Brajabhihar (by Dasarathi dasa, manuscript preserved in Utkal University library, catalogue no. O.L. 382), Anuragakalpalata (by Gajapati Syamasundaradeva, manuscript preserved in Utkal University Library, catalogue no. O.L. 97), Swarupabarnana (by Rupa Gosvami, manuscript preserved in Utkal University Library, catalogue no. O.L. 382), and Caitanyaganoddesadipika the name Nandana Acarya is referred to. In these works he was known as Harini in his previous birth. The similarity between Nandana and Nandini, Haranayani and Harini, leads us to conclude that those names were of one person. Due to the similarity in the names one feels

inclined to identity as the disciple of Jagannatha dasa, Nandin i Acarya. Further research is needed to verify this.

23.NANDANA MAITI:

An Odiya devotee of Lord Caitanya. Nandana was in the service of Lord Jagannatha in Puri.

24.NANDARAMA:

He was the disciple of Jangalipriya, the disciple of Sita Devi. Nandarama served Sita Devi and wrote the book titled Sri Krsnamisracaritra.

25.NANDINI DASI:

She belonged to the lineage of Advaita Prabhu. Some say that she was the daughter of Advaita Prabhu. Sita devi had two attendants; Jangali and Nandini (Premavilasa 24). Bhaktamala 3 notes that Nandini was a companion of Sita Devi and Jangali. The story goes that originally Nandini was a ksatriya man from Haripura near Santipura. After becoming a disciple of Sita Devi, he changed to wearing female dress. Mahantas of his temple also wear female dress. Information available from Lokanatha dasa 's Sitacaritra says that his past name was Nandarama.

Nandini served the Gopinatha Deity and received an annual grant of Rs. 72-75 from the collectorate office of Baguda (Bangladesh). During his old age he lived at Puri where the Nandini Matha still exists. He was Jaya in his previous incarnation.

26.NARAHARI CAKRAVARTI (GHANASYAM) :

Narahari Cakravarti: Jivani O Racanavali, Vol. I: Biography and collection of works by Mihir Caudhuri Kamilya P. 15-41.

The following are the only sources of information on the life of Narahari:

1) Anandanarayan Maitra Bhagavatabhusana, the copyist of manuscripts of Bhaktiratnakara and Narottamavilasa recorded some information on the author along with the text. (See Pathvadi ms. of Bhaktiratnakara no. 2341-24, p. 154 ka-156 ka and Pathvad i ms. of Narottamavilasa no. 2336.21, p. 22dha-35 kha.). A brief biographical note on Narahari is found in Bhaktiratnakara Gaudiya Mission 2nd edition, 1960, P. 649-650. A little biographical information is also found in Gauracaritracintamani Harid

asa dasa ed. 461 Gauravda p. 17. Pada 38, and in Gitacandrodaya Pathvadi ms. no. 2543.3. page 8 kha, pada 51.

2) Some sayings related to Narahari's life have come down orally. The following biographical events can be constructed from the available sources of information: (a) information on parents, (b) place of birth, (c) two names, (d) Guruparampara, (e) taking shelter at Vraja and other related events.

Jagannatha, the father of Narahari, was a disciple of Visvanatha Cakravarti. According to Sukumar Sen, (Bangala Sahityaera Itihas Vol. I, Apararadha, 2nd ed. P. 390) the family may have been related to Visvanatha. Nagendranatha Vasu in Vrajparikram a, Bangiya Sahitya Parisat ed. P. 4 introduction, states that Visvanatha was related to the paternal lineage of Jagannatha. Narahari's family was from Renapura on the eastern bank of the Ganga near Saiyadabad in the district of Murshidabad.

Jagannatha was married at a fairly young age. His wife was also an ardent devotee of Lord Krsna. Yet soon after marriage Jagannatha left on pilgrimage, from then on he lived the life of a renunciate, although living within the family.

There are differences of opinion among scholars regarding the birth place of Narahari; Sisirkumar Ghosh says that Narahari lived at Katoa on the bank of the Ganga (See Ksirodcandra Ray 'Ghanasyamadasa' Sahitya Magha 1299 BS).

Ten years later the historian, Nikhilnatha Raya, in his Mursidavader Itihasa Vol. 1, 1309, Chapter 12, P. 628 writes that Narahari was born in a brahmana family at Renapura near Nasipura

village in Murshidabad. The next year Jagadvandhu Bhadra in his introduction to Gaurapadatarangini 1310 1st ed. p.77 neither accepted the views of Sisir Ghosh, Ksirodcandra or Nikhilnatha, nor did he shed any light on the subject. However, Vaisnava scholars such as Amulyadhan Bhatta (Vaisnavacarita Abhidahan 133 1 BS P. 148), Sasibhusan Vidyalamkar (Jivanikos Vol. 3, 1345 BS, P. 498), Murarilal Adhikari (Vaisnava Digidarsani 1332 BS P. 123), Haridasa Dasa and Bilvanbihari Majumdar have all accepted Renapura village in Mursidabad as the birthplace of Narahari.

Narahari himself did not give any reason as to why he used two names. In his writings both names have been used. The bhanita of Narahari is found in the concluding sloka of every chapter of Bhaktiratnakara and Narottamavilasa, in each pada of the manuscript titled 'Gauraparikaraganera sucaka', in the manuscript titled 'Navadvipa Parikrama,' and in the beginning and end of 'Gitacandrodaya.' However, the name Ghanasyam is found in Sangitasarasamgraha (See Swami Prajnanananda ed. Sangitasara-samgraha of Sri Ghanasyama dasa, Calcutta, Ramakrsna Vedanta Matha, 1956) and in 'Paddhatipradipa.' Of the 1,581 pada's written by Narahari, about three-fourths are signed Narahari, and one-fourth are signed Ghanasyam. This indicates that both names were fairly popular, although Narahari was more frequently used.

There was considerable controversy regarding the name of Narahari's diksa guru. It appears from the analysis of historical events that the interval between the birth of Srinivasa Acarya and death of Visvanatha was about 186 years. Narahari was still

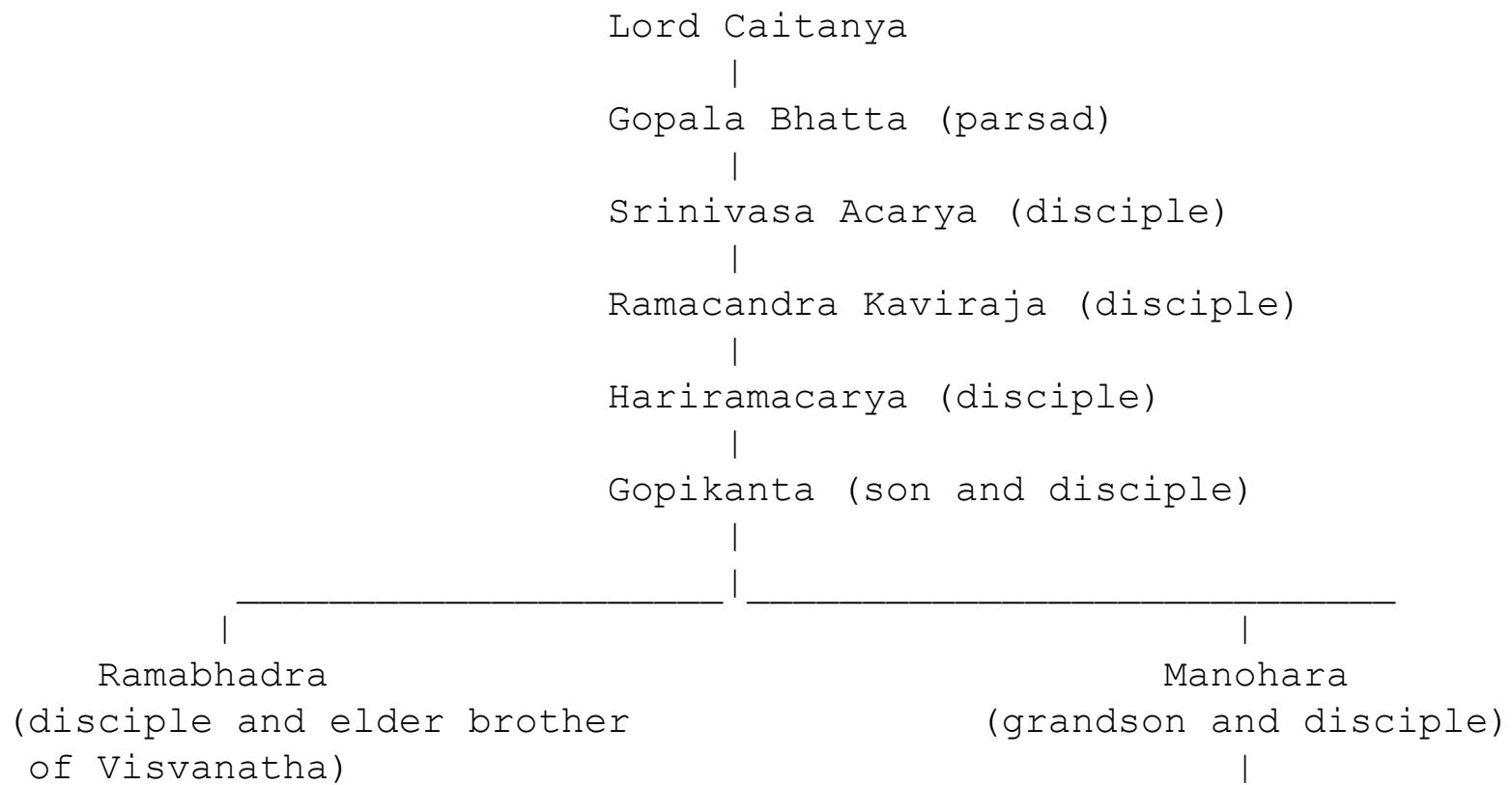
a child at the time of Visvanatha's disappearance. Thus the possibility that Narahari took diksa from Srinivasa is out of the question. According to historians, Srinivasa was born in 1517/18 AD and Visvanatha, the guru of Narahari's father, died in 1704 AD. Secondly, the aged great grandson of Srinivasa, Radhamohana Thakura, was born about 180 years after the birth of Srinivasa. Yet nowhere in Radhamohana's work Padamrtasamudra is any pada of Narahari to be found. However, in Gitacandrodaya of Narahari there are two padas composed by Radhamohana. Thus one can conclude that during the period of Radhamohana's compilations, Narahari was not yet established as a poet, or he

was rather young in age. Therefore there is no possibility that Narahari could have been a disciple of Srinivasa.

Dr Dineschandra Sen in Bangabhava O Sahitya 2nd ed. P. 372 states that Visvanatha Cakravarti was the guru of Narahari. Later this view was upheld by Vaisnava scholars such as Amulyadhan Bhatta, Madhusudana Tattvavacaspatti, Harilal Cattopadhyay, Sasi bhusan Vidyalankar, etc. However, no evidence was cited to support this view. Historical events show that Narahari was merely a child when Visvanatha died, thus he cannot be held to be the guru of Narahari.

Scholars such as Satiscandra Ray, Harekrnsna Mukhopadhyay, Sukumar Sen, etc. have given no opinion on this point. Haridasa Dasa and Bimanbihari Majumdar say that Narahari's guru was Nrsimha Cakravarti (GVA p. 1225, Bharatkos Vol. 4, P. 164). However, no details are given on this matter.

In the manuscript copy of Narottamavilasa, copying date 1264 BS (1857 AD), there is an appendix which gives the guru-parampara of Narahari as follows (The above ms. is from Barahanagar Pathvadi no. 2336.21) :



Ramanidhi
(son and disciple of Manohara)

Nandakumar
(son and disciple)

Nrsimha
(son and disciple of Nandakumar)

Narahari Cakravarti
(disciple)

No further information is available on Nrsimha Cakravarti, the guru of Narahari. The reason Narahari mentioned the name of Srinivasa in Bhaktiratnakara could be because the book deals with the biography of Srinivasa and that Narahari himself belonged to the lineage (sakha) of Srinivasa.

Not much information is available about the childhood, adolescence, youth or old age of Narahari. However a study of his padavali shows that he was completely detached from worldly life and possessions. He remained unmarried throughout his life and

when his parents died he went to live in Vrndavana.

Upon reaching Vrndavana, Narahari went to meet Laksmana dasa. Several devotees, hearing of his arrival, came to meet Narahari. After considering his family status, his purity of character and eagerness for spiritual life, the Vaisnavas there considered Narahari competent to serve Govindaji. However, out of humility, Narahari dared not accept the responsibility. The Vaisnavas, however, particularly Laksmanadasa, insisted that he take charge of the Deity service. Hearing this, Narahari looked downward and started crying. Calling out the names of the Vaisnava Acaryas, he began rolling on the earth in front of Gopesvara. The signs of ecstatic emotions were visible on his body and he fell unconscious on the ground. In that state of unconsciousness, Narahari had darsana of Visvanatha, Nrsimha, his father-Jagannatha, many other Vaisnava Acaryas, and Sri Sri Radha Krsna. Upon regaining his senses, the Vaisnavas comforted him, but Narahari continued to dance and weep.

Laksmanadasa brought Narahari to the temple of Govindaji, where all the Vaisnavas offered flowers at the feet of the Deity and sought permission to appoint Narahari in charge of the Deity service. The garland suddenly broke loose from the neck of Radha Govinda and was placed around the neck of Narahari, who was still in a state of ecstatic trance. Narahari was then left in the temple and the other Vaisnavas departed. Narahari swept and washed the temple premises, collected flowers, grass and fuel, but he never accepted the job of a priest despite repeated requests from other priests.

A popular story related to Narahari is stated as follows: One night, during the time when Narahari was serving in the Govindaji temple, Narahari, within his mind, cooked some food for the Deity and offered it to Govindaji. The Lord was very pleased to accept these foodstuffs. That night Govindaji appeared to the King of Jaipur in a dream, giving him a gold vessel containing prasadam, and commanded him to go early the next morning and appoint Narahari as the cook for the Deity. The king acted as commanded and from that time the devotees addressed Narahari as "Rasuiya Pujari" or "Rasuiya Thakura."

Three quarters of Narahari's life was spent in the service of Govindaji. In Vaisnava history, no one served Govindaji for such a long period of time, except Premadasa. At some point in his life Narahari threw away his sacred thread and wore the rags of a destitute. Toward the end of his life Narahari lived only on madhukari in Vrajamandala. It is said that he usually distributed a share of his madhukari amongst the devotees.

A critical analysis of Narahari's works shows that he lived from the last decade of the seventeenth century until about the sixth decade of the eighteenth century.

The following are the chief works of Narahari:

- 1.Bhaktiratnakara
- 2.Narottamavilasa
- 3.Srinivasa Caritra

- 4.Gitacandrodaya
- 5.Chandahsamudra
- 6.Gauracaritacintamani
- 7.Namamrtasamdura
- 8.Paddhatipradipa
- 9.Sangitasarasamgraha

Narahari had an extraordinary command over both the theoretical and practical aspects of Indian vocal and instrumental music.

27.NARAHARI DASA:

He was the compiler of the book Advaitavilasa. This biography of Advaita Prabhu is not considered to be completely authentic.

28.NARAHARI SARKARA THAKURA:

He was born in Srikhanda, four miles west of Katoa in the district of Burdwan. He had two brothers, Sri Mukunda dasa and Sri Madhava dasa. Sri Raghunandana Thakura was the son of Sri Mukunda dasa.
(CC. 1.10.78)

Sri Krsnadasa Kaviraja Gosvami described the devotees of Srikhanda as a big branch of the tree of Mahaprabhu. Sri Narahari Thakura participated in all the pastimes of Sri Caitanya. Sri Narahari Cakravarti has praised Narahari Sarkara in his Bhaktiratnakara (9.513). Locana dasa was Narahari's disciple and has written about his guru in Caitanyamangala: "I offer my respects to my spiritual master, Narahari dasa Thakura, who had immense influence upon the Vaidya community. He is always absorbed in ecstatic love for Krsna, and is constantly preaching the glories of the Lord.....Madhumati, the favorite sakhi of Sri Radha in Vrndavana, took birth in Kali yuga as Narahari, the associate of Sri Gaurahari."

Srila Bhaktivinoda Thakura mentioned Narahari in his description of the sankirtana lila of Sri Gaurasundara, "Narahari fans the Lord with a camara, as Sanjaya, Mukunda, and Vasu Ghosh sing the glories of the Lord."

Sri Narahari Sarkara Thakura was a singer as well as a poet. He composed many songs about the activities of Sri Gaura and Nityananda. He wrote the Sanskrit book Sri Bhajanamrta. Many songs dealing with the pangs of separation written by Narahari can be found in Padakalpataru and other books.

The songs about Gauranga's pastimes composed by Sri Narahari Sarkara Thakura and the songs of Sri Narahari Cakravarti are very

similar, thus it is difficult to distinguish which songs were written by who. Before composing the songs about Sri Gauranga, Narahari Sarkara wrote many songs about the divine activities of Lord Krsna.

Narahari Sarkara passed away on the eleventh day of the dark fortnight in the month of Agrahayana (Nov.-Dec.). He composed the following works:

- 1.Bhakticandrika Patal
- 2.Sri Krsnabhajanamrta
- 3.Sri Caitanyasahasranama
- 4.Sri Sacinandanastaka
- 5.Sri Radhastaka

Padavali's composed by him are uniquely beautiful.

Buchanan Hamilton states in the Purnea Report pg. 272, that the descendants of Sarkara Thakura had many disciples in the south-east region of Purnea district. (Also see Srikrandera Pracina Vaisnava by Gauragunananda Thakura)

29.NARAHARI VISARADA:

He was the father of Vasudeva Sarvabhauma. He was a famous scholar of Gauda and was a contemporary of Nilambara Cakravarti. (CC. 2.6.53)

30.NARASIMHA DASA:

He translated Hansaduta into poetry. (Bangiya Sahitya Sevaka)

31.NARASIMHA DEVA:

He was the eighth king of Codaganga's royal dynasty (1238-64 AD.). He built the Konarka Temple of the Sun god.

32.NARASIMHA KAVIRAJA:

He was a disciple of Srinivasa Acarya. His Sripata was at

Kancanagadia. (Karnananda 1)

33.NARASIMHA NADIAL:

He lived in Srihatta and was the paternal grandfather of Sri Advaita. He later settled in Ramakeli village in Gauda. Some time afterwards he became a minister of King Ganesa. It was he who advised Ganesa to kill Sultan Sam-ud-din and to occupy the throne of Gauda. (Advaita Prakasa)

34.NARASIMHA RAYA RAJA:

He was a king whose capital was at Pakkapalli or Paik Pada. He and his wife, Rupamala, were initiated by Sri Narottama Thakura. He was also famous by the name of Nrsimha deva. (Premavilasa 19-20, Narottamavilasa 12, Also see 'Rupacandra Sarasvati')

35.NARAYANA:

The elder paternal grandfather of Sri Sanatana. (Bhaktiratnakara 1.559)

36.NARAYANA:

He was the brother of Damodara Pandita. (Vaisnava Vandana, See 'Jagannatha')

37.NARAYANA:

He belonged to the branch of Nityananda Prabhu and was the brother of Devananda. He was a brahmana from Navadvipa. According to GVA, he was Vaidya by caste. (CBh. 2.8.209, CC. 2.11.75, 1.11.46)

38.NARAYANA BHATTA:

He was a disciple of Sri Krsnadasa brahmachari, who was the disciple of Sri Gadadhara Pandita Gosvami. He was the author of Bhaktirasatarangini, Vrajabhaktivilasa, Vrajadipika, Vrajotsavacandrika, Vrajamohodadhi, Vrajotsavahladini, Vrhad Vrajagunotsava, Vrajaprakasa, Vrajadipika, Bahktabhusana sandarva,

Vrajasadhana-candrika, Bhaktiviveka, Sahanadipika, Rasikahladini, Premankura (drama), Ladililala Yugala Paddhati and Ladilesvastaka.

39.NARANAYA BHATTA:

He was the paternal grandfather of Jagadisa Pandita.
(Caitanyamangala of Jayananda 2.20)

40.NARAYANA CAUDHURI:

He was a disciple of Srinivasa Prabhu. He lived at Jaypura in Goyas Pargana. He installed the Deity of Sri Govinda.
(Anuragavalli 7)

41.NARAYANA DASA:

He lived in Sri Vrndavana and may have been a disciple of Sri Advaita. He was with Sri Rupa Gosvami when they secretly went to see Sri Gopala in the house of Vitthalesvara. (CC. 2.18.47,53; 1.12.61)

42.NARAYANA DASA:

He was the disciple of Rasikananda. (Rasikamangala Pascima 14.83)

43.NARAYANA DASA:

He was the great-grandson of Srinivasa and the disciple of Sri Jagadananda prabhu. He translated Muktacarita into poetry around 1624 AD.

44.NARAYANA DASA:

He translated Ujjalani lamoni. (Baranagar Pathvadi ms. no. Anu 1.)

45.NARAYANA DASA KAVIRAJA:

He wrote the tika named Sarvanaga Sundari on Gita Govinda.

46.NARAYANA DASA THAKURA:

He was a great Vaisnava and scholar. He was the father of Sri Mukunda, Madhava and Narahari Sarkara of Srikhanda. Some believe him to be the commentator of the Gita Govinda.

47.NARAYANA GHOSH:

He was a disciple of Sri Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

48.NARAYANA GUPTA:

He was a Gaura devotee whose identity is unknown. (Vaisnava Vandana)

49.NARAYANA KAVI:

He was a disciple of Srinivasa Acarya. (Karnananda 1)

50.NARAYANA MANDAL:

He belonged to the family of Srinivasa Acarya. (Anuragavalli 7)

51.NARAYANA PAIDARI:

He belonged to a subsidiary disciple line of Sri Gadadhara Pandita. (Sakhanirnayamrta 57)

52.NARAYANA PANDITA:

He belonged to the branch of Sri Caitanya. (CC. 1.10.36)

53.NARAYANA RAYA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

54.NARAYANA SANYAL:

He was a disciple of Narottama Thakura. (Premavilasa 20)

55.NARAYANA TIRTHA:

He lived during the 16th century and was from Andhra Pradesh. He is famous for his numerous musical compositions which are celebrated for both their scholarly and musical qualities. His principal work is the Krsnalila Tarangini, a musical composition in the form of what are called the Tarangas. This Sanskrit work consists of twelve cantos and depicts the pastimes of Lord Krsna in His childhood. (An Encyclopedia of South Indian Culture, p. 317)

56.NARAYANA VACASPATI:

He was a brahmana disciple of Sri Caitanya. In Krsnalila he was Saureseni. According to CCU. P. 655, it is likely that Narayana Paidari, Pandita and Vacaspati are actually the same person. (Gauraganoddesadipika 168, Namamrtasamudra 146)

57.NARAYANI DASI:

She was a brahmana woman and the Dhatri mata (nurse) of Sri Caitanya Mahaprabhu. She was the sister of Srivasa's wife. In Krsna lila she was Kilimvika. (Caitanyamangala (J) 2)

58.NARAYANI DASI:

She was the mother of Narottama Thakura. (Narottamavilasa 2, Also see 'Narottama Thakura')

59.NARAYANI DEVI:

She was the daughter of Sri Nalina Pandita, elder brother of Srivasa Pandita. She was the mother of Vrndavana dasa. When he was still in his mother's womb, Narayani devi lost her husband Vaikuntha Bipra. Thus she left the house of her husband in Kamarhatta and came to the house of Srivasa in Navadvipa. From her childhood, Sri Mahaprabhu showed great affection for Narayani.

Mahaprabhu often gave his chewed betel leaf to her, for this reason the devotees addressed her as the 'Pikdan' (pot which is used to spit in) of Mahaprabhu.

When Locana dasa completed the Sri Caitanyamangala, he gave the book to Vrndavana dasa to look at. After reading the portion of the book which describes the Lord's private conversation with Visnupriya the night before He left to take sannyasa, Vrndavana dasa decided he did not approve of the book. However, Narayani explained to her son that the incident had been rightly described, as the sakhis had pushed Visnupriya into the room of Mahaprabhu with the purpose of listening to the private talk between Prabhu and Thakurani by standing behind the closed door. Because Narayani devi was one of the sakhis, Vrndavana dasa happily accepted the book.

Narayani devi has not been mentioned separately in Sakhanirnaya or CC. (Premavilasa 23, GGD. 43)

60.NARAYANI DEVI:

She was the wife of Sri Virabhadra Gosvami, son of Nityananda Prabhu. Her father was Sri Yadunandana Acarya and her mother was Sri Laksmi devi. Her sister, Sridevi, was also married to Virabhadra prabhu. Jahnava Mata, wife of Nityananda Prabhu, gave initiation to both her daughter-in-laws.

61.NARAYANI DEVI:

She lived in Vrndavana and was a disciple of Narottama Thakura. Her husband was Sri Ganganarayana Cakravarti and her daughter was Sri Visnupriya. (Bhaktiratnakara 13.252)

62.NAROJI:

During Mahaprabhu's tour of the South, Naroji came in contact with Him and his character was completely changed.

63.NAROTTAMA DASA ADHIKARI:

He was the disciple of Sri Nityananda dasa babaji. He was the Adhikari of Sri Radhakanta Math of Srikshetra. After having darsana of Siddha baba, he took refuge at his feet and began learning bhajan. From then on he lived in Vrndavana, and due to his intelligence and good conduct he became the chief of the whole Vrajamandala. Sri Gopaldasa babaji Mahasaya of Bhadavali was like his disciple.

64.NAROTTAMA MAJUMDAR:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12).

65.NAROTTAMA THAKURA:

Kayastha by caste, Narottama was the son of King Krsnananda Datta. Krsnananda was the Zamindar of Gopalpur Pargana in the Rajsahi district of Bangladesh. His capital was located at Kheturi, about a mile northeast of Prematali on the bank of the river Padma, about a distance of twelve miles northwest of Rampur Boalia. Narayani devi was Narottama's mother.

Narottama was born about the middle of the fifteenth Saka century (BRK. 1.466-468). From his childhood he was extremely attracted to Lord Caitanya. According to some, after the death of his father, Narottama entrusted his elder paternal uncle's son, Santos Datta, with the responsibility of the royal duties and left for Vrndavana.

Premavilasa 8 narrates as follows: One day while dancing in kirtana at Kanair Natsala village, Lord Caitanya suddenly began calling out the name, "Narottama, Narottama." Tears streamed from the Lord's eyes and He appeared to be restless. After speaking with Nityananda Prabhu the Lord expressed His desire to visit Gaderhat on the bank of the Padma. Mahaprabhu explained to Nityananda that he wanted to deposit the treasure of love of Godhead on the bank of the Padma for Narottama to pick up later. The river Padma then asked the Lord how she would be able to identify Narottama, and the Lord explained that the person whose

touch would make her surge up would be none other than Narottama.

At the age of twelve Narottama had a dream in which Nityananda Prabhu appeared to him and commanded that he collect the prema which was left in the custody of the river Padma. Early in the morning Narottama went alone to the river Padma to take his bath. As soon as his feet touched her, the river surged forth. Remembering the words of Lord Caitanya the Padma now transferred the treasure to Narottama.

Upon receiving this divine love Narottama's bodily complexion changed. His parents tried every means by which keep him with them, but Narottama was drunk with the nectar of Lord Caitanya and Nityananda and could not be kept in check. Leaving behind all worldly bondage Narottama rushed for Vrndavana. Premavilasa 11 explains how Narottama was comforted by the divine touch of Rupa and Sanatana Gosvami, and how he received the grace of his spiritual master Lokanatha Gosvami.

After Narottama was initiated by Lokanatha Gosvami, he received all instructions regarding the practice of spiritual life. Narottama was spiritually named Campakamanjari.

With the approval of the local Vaisnavas, Jiva Gosvami deputed Srinivasa, Narottama and Syamananda to carry the Gosvamis books to the devotees in Gauda. Although they were properly escorted by protected vehicles and guards, the books were stolen near Vanavisnupur. Srinivasa then sent Narottama to Kheturi and Syamananda to Utkala.

Narottama is widely believed to be the incarnation of Nityananda Prabhu. Narottama established his asrama, named Bhajantuli, about two miles away from the capital of Kheturi. Sometime after his return from Vrndavana, Narottama installed six Deities; Lord Gauranga, Vallavikanta, Lord Krsna, Lord Vrjamohan, Lord Radhmohan and Lord Radhakanta. On the occasion of this installation ceremony Narottama held a grand festival at Kheturi, which is famous amongst all Vaisnavas.

Narottama was the first exponent of the Garanhati tradition of

kirtana. He arranged this musical tradition in a way as to accommodate all parsad (associates) of both prakata and aprakata lila of Lord Gauranga, which gave immense pleasure to the audience.

Ramacandra Kaviraja was a very close companion of Narottama throughout his life (See Bhaktiratnakara and Narottamavilasa for details on Narottama's biography).

Among the writings of Narottama, Prarthana and Premabhakticandrika are the most well-known. The brief write-up titled 'Hatapaltana' is also attributed to Narottama but the contents do not seem to be in harmony with historical events and thus some believe that it is a fake work. From evidence in older manuscripts Haridasa dasa has concluded that the real author was one Ramesvar dasa. Some argue that Narottama wrote Siddhabhakticandrika, Sadhyapremabhakti, Camtakar candrika, etc., but these are not published works and the few mss. which are available do not seem to be in Narottama's writing style. Narottama did translate Smaranamangala into Bengali verse. In eleven slokas this work describes the pastimes of Radha Krsna in eight parts of the day (Astakaliya).

See the following Bengali books for further information on Narottama:

- 1.Narottama dasa O Tahar Racamavali by Niradprasad Nath, Calcutta University, Calcutta.
- 2.Narottama Dasa by Rammohan Mallik
- 3.Narottama Thakura Kheturir Nitai by Narendranath Cattopadhyay
- 4.Narottama-lila va Sri Gaura Premavatara by Bhaktisiddhanta Sarasvati Gosvami

The following is a narration describing the disappearance of Thakura Mahasaya: Narottama Thakura was always engaged in the singing the glories of Sri Gaura and Nityananda. Through his preaching many fallen souls were purified.

After taking permission from Narottama, Sri Ramcandra Kaviraja went to Sri

Vrndavana, a few months thereafter he breathed his last. When Srinivasa Acarya heard this he could not bear the shock and after a few days he too died. When this news reached Srila Thakura, he was overwhelmed with grief and began singing in a choked voice. He gathered all the devotees around him in the temple of Sri Mahaprabhu and started sankirtana. Slowly the sankirtana party proceeded to the bank of the Ganga. With eyes full of tears, Narottama fell prostrate on the ground and entered into the Ganga to take bath. Sitting knee deep in the water he continued singing loudly, along with Sri Ramakrsna Acarya and Sri Ganganarayana Cakravarti. Narottama requested that they massage his body as he continued singing. As they massaged him, Thakura Mahasaya's body simply merged with the sacred water of the Ganga.

Thus on the fifth day of the dark fortnight in the month of Kartika (Oct.-Nov.) he entered into the eternal pastimes of the Lord.

66.NARTAK GOPALA:

He was a brahmana belonging to the branch of Nityananda Prabhu. (Narottamavilasa)

67.NASIR MAMUD:

He was a Muslim Vaisnava poet. Pada no. 1339 in Padakalpataru is his composition.

68.NATAVARA:

He was a composer of padas. Pada no. 1366 on Danalila and no. 2250 on Lord Gauranga in Padakalpataru are his compositions.

69.NATHAMUNI:

A redactor of the tenth century in the field of Tamil literature. He collected the scattered literature of the Alwars, thereby preserving the devotional literature in Tamil pertaining to Vaisnavism. This literature was written in the four preceding centuries.

He is usually considered to be the link between the Alwars and Acaryas in the Sri Vaisnava tradition--Nathamuni himself being the first Acarya. After traveling widely in Tamilnadu he collected all the available hymns of the Alwars and compiled them into four volumes. He was the first among the great preceptors in the Visistadvaita tradition. He was also known as Ranganatha Muni. He wrote the Yogarahasya and Nyaya tattva, which are referred to in numerous philosophical works of later periods.

70.NAVACANDRA:

He was a composer of padas. Three padas composed by him on Gostholila have been included in Padakalpataru.

71.NAVADA SRIGARBHA:

He lived in Navadvipa and was a favorite of Sri Nityananda Prabhu. (Caitanyamangala (J))

72.NAVADVIPA CANDRA DASA:

He was a composer of padas. Pada no. 2961 in Padakalpataru dealing with namasankirtana is his composition.

73.NAVADVIPA CANDRA DASA:

He was born in East Bengal. Once a female Vaisnava told Navadvipa Candra about Radharamanacarana dasa babaji, who was living near the hermitage of Sri Nrsimha deva in Navadvipa. Thus Navadvipa Candra went to have darsana of Radharamana. Immediately upon meeting they developed a great love for each other. They

happily embraced and from that day on they were inseparable.

Navadvipa Candra was the embodiment of humility, and through his preaching many fallen souls were delivered. He was so close to his guru that he was able to perceive the inner thoughts of Radharamana very easily. Being advised by Radharamana, Navadvipa dasa went to Sri Vrndavana and in 1902 AD. he departed from this world remembering the lotus feet of his guru Sri Radharamana deva.

74.NAVADVIPA CANDRA GOSVAMI VIDYARATNA:

He was a pandita belonging to the family of Sri Nityananda Prabhu. He was the author of Vaisnavacara Darpana, Vaisnava Vratadinanirnaya and Arunodaya-Vedhe-Janmasthami Parityagera Vidhi. In 1867 AD. he was requested by the Asiatic Society of Bengal

to edit the book Sankaracharya Vijaya. Because of his retirement, he was only able to correct thirty-three chapters and then handed over the work to Jaynarayana Tarkapancanana. For those who are unable to understand the Sanskrit language, he described the Vaidhi and Raganuga marga in simple Bengali language. His descendants are still sincerely serving the Deity of Sonar Gauranga and other Deities existing in the house of Srivasa in Navadvipa.

75.NAVAKANTA:

He was a composer of padas. Pada no. 1453 in Padakalpataru written in Vrajbuli and dealing with Holi, is his composition.

76.NAVAKISOR GOSVAMIPADA:

His biography is with Locanananda Gosvamipada (See under 'L')

77.NAVA GAURANGA DASA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

78.NAVANI HODA:

He belonged to the branch of Sri Nityananda Prabhu. (CC. 1.11.50)

79.NAYANA BHASKARA:

He was a sculptor from Halisahara. Srimati Jahnava devi ordered him to carve a Deity of Sri Radha for Sri Sri Gopinatha in Vrndavana. (BRK. 10.321, 11.244-245, 11.788)

80.NAYANA BHASKARA:

He was a disciple of Sri Syamananda prabhu. (Premavilasa 20)

81. NAYANA SEN:

A Vaisnava from Srikhanda, he met Srinivasa Acarya when the latter went to Srikhanda to meet Narahari Sarkara.
(Premavilasa 4)

82. NAYANANANDA KAVIRAJA:

He was a Vaidya from Srikhanda, a famous composer of padas and the disciple of Sri Raghunandana Thakura. His unpublished book, Akincana Sarvasva, contains many stories about Srila Sarkara Thakura. However, some think that this book was written by Vrndavana dasa. (See Srikanolera Pracina Vaisnava P. 229)

83. NAYANANANDA THAKURA:

He was the third generation descendent of Panua Gopala of Mangaladihi in the district of Birbhum. In 1652 Saka he glorified the village of Mangaladihi by writing Sri Krsnabhaktirasa Kadamba, which is based on Sri Rupa Gosvami's Bhaktirasamrata Sindhu, and by writing Preyabhaktirasanava in 1653 Saka.

84. NAYANANANDA THAKURA/MISRA:

Sri Vaninatha Misra was the youngest brother of Sri Gadadhara Pandita, and Sri Nayanananda Thakura was the son of Sri Vaninatha Misra and was a favorite disciple of Gadadhara Pandita. He was married and his descendants are still living in the village of Bharatpura near Kandi in the district of Mursidabad. The Deity of Sri Radha Gopinatha, installed by Sri Gadadhara Pandita still exists in Bharatpura village. When Gadadhara Pandita left for Puri, Nayanananda took charge of serving the Deity. Another name of Sri Nayanananda Thakura was Dhruvananda

and in CC 1.12.80, he is referred to as Misra Nayana.

In Navadvipa when Sri Gaura and Gadadhara were absorbed in the ecstasy of sankirtana, Sri Dhruvananda would immediately write down exactly what he heard from them. Being pleased with him, Sri Gauranga and Gadadhara bestowed upon him the name Nayanananda. This incident is described in Padasamudra. When Mahaprabhu proceeded to Nilacala, He engaged Sri Nayanananda in serving the Deity at Bharatpura.

Sri Nayanananda participated in the great festival at Kheturi which was arranged by Sri Narottama and Srinivasa Acarya. Sri Nayanananda was a great poet, but no book of his compositions has been found. A few of his compositions can be found

in Padakalpataru. He was Nityamanjari in Krsna lila. The Gosvamis of Bharatpura show two verses in Caitanya's handwriting in a manuscript of the Gita. (GGD 196, 207, Sakhanirnayamrta 10.

85. NILAKANTHA SURI:

He was a famous commentator on the Mahabharata. In his Harivamsatika he established the Vedic antiquity of Krsna lila by inserting Radha Krsna mantra in a uniquely scholarly manner.

86. NILAMBARA:

He lived in Nilacala and belonged to the sakha of Sri Caitanya. It may be that Raghu is part of his name as in CC. 1.10.148, he is referred to as Raghu Nilambara.

According to BMO p. 87, Raghu and Nilambar were most likely two different persons. In Oriya literature one Nilambara Dasa is found as the author of Padmapurana. He was alive during the sixteenth century. Raghu is possibly the same as the well-known devotee, Raghu Arakhita.

Raghu was Benagali by origin. He was an associate of the Pancasakhas and was famous for his composition of a number of poems and gitas. In his short poems Raghu describes the pastimes of Lord Krsna with great love and devotion. (See K.N. M

ahapatra Khurdha Itihas P. 57-58)

87. NILAMBARA:

He was the disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.142)

88. NILAMBARA CAKRAVARTI:

He was the father of Saci Mata. He came from Srihatta to settle in Velpukhuria of Navadvipa. He prepared his grandson, Mahaprabhu's, horoscope. He was Garga Muni and Sumukha Gopa in Krsna lila. (GGD. 104-105)

89. NILAMANI MUKHUTI:

He was a disciple of Narottama Thakura. Prior to meet Narottama, he was a dacoit in the gang of Cand Roy. By the mercy of Narottama he later became a great Vaisnava. (Premavilasa 19)

90. NILASYAMA DASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.158)

91. NIMAI KAVIRAJA:

He was the disciple of Srinivasa Acarya and lived in Birbhum. He had three brother namely Bhagavana, Rupa and Virabhaumalaya. (Anuragavalli 7, BRK. 10.138, Karnananda 1)

92. NIMANANDA DASA:

He was a composer and compiler of padas. He compiled 2,700 padas in a book named Padarasasara, 246 of his own compositions are also included.

93. NIMANANDA DASA:

He translated Sri Gaurangastava Kalpataru by Sri Dasa Gosvami into Bengali verse. (See Barangar Pathvadi mes. no. Anu 12 kha)

94. NIMBARKA:

Exponent of the philosophy of Dvaitadvaita, Nimbarka is one of the foremost commentators of the Brahma Sutra. His commentary is known as Vedanta Parijata Sourabha. He argues that the primordial concept in the matter of reality is that of the Brahmana and that the individual soul (atma) and matter (prakrti) have no independent existence of their own. They are however different from the Brahman and have an end. Krsna, Hari and other names of the Lord are all indicative of the Brahman, according to this theory. Hriling from Andra Pradesh, he belonged to the post-sankara period and is also the author of another work titled Dasasloki. (An Encyclopedia of South Indian Culture, PP. 324-325)

95. NIMU GOPA:

He was the disciple of Sri Syamananda of Sripata at Dharendra. (Premavilasa 20)

96. NIRANJANA:

He was the disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.137)

97. NIRLOMA GANGADASA:

He was a resident of Puri and belonged to the branch of Sri Caitanya. (CC. 1.10.151)

98. NITYANANDA:

He was Halayudha in Krsnalila. Sri Jiva states that Nityananda was a disciple of Sankarsana Puri who was a disciple of Madhavendra Puri. But Bhaktiratnakara states that Nityananda took diksa from Laksipati who was the guru of Madhavendra Pu

ri. If this were the case then Nityanand would have been the great-guru of Caitanya and a friendly relationship could not have existed between the two. According to CBh. Madhavendra dealth with Nityananda as a friend, while the latter showed guru-like reverence to the former.

After personally carrying out an investigation, Buchanan Hamilton has recorded a brief history of Nityananda's family in the Purnea Report.

Nityananda Prabhu wa born on the thriteenth day of the bright fortnight of Magha (Feb.-March) in the village of Ekacakra in the district of Birbhum in 1395 Saka (1473 AD). His father was Hadai Pandita (Hado Ojha) and his mother was Padmavati.

His paternal grandfather, Sundaramalla Nakadi Baduri was a brahmana of the Radha clan.

Nityaanda's past name was Kuvera and He was an avadhuta. According to Premavilasa 24, Nityananda was a disciple of Isvarapuri, although some think that He was a disiciple of Madhavendra Puri. He was Isa prakasa (CC. 1.1.7-11), the cherished g
oal of the Gaudiyas (CC. 1.1.18-19), and is depicted as the trunk of the tree of bhakti (CC. 1.9.21, 1.10.115)

His childhood sports up to twelve years of age are described in CBh. 1.9.12-99; His pilgrimage tours up to twenty years of ages in CBh. 1.9.100-136; His arrival in Navadvipa at the house of Nandana Acarya and his meeting Lord Caitanya is d escribed in CBh. 2.3.120-2.4.76.

The following are the references in CBh. to His pastimes:

1. 2.5.6-132;
Vyasapuja of Nityananda
2. 2.5.150-155;
Seeing the six-armed form of the Lord
3. 2.6.14-173;
Advaita Prabhu's arrival from Santipura and meeting Nityananda Prabhu.

4. 2.7.7-2.8.8;
His stay at the house of Srivasa in the mood of affection shown by Malini.
5. 2.8.27-143;
Fun made at the house of Mother Saci while partaking of food.
6. 2.9.29,25,2.10.6
Presence during the abhisekha of Lord Gauranga
7. 2.12.32-41;
Distribution of water sanctified by the touch of Nityananda's feet.
8. 2.13.45-2.15.20
Liberation of Jagai and Madhai.
9. 2.18.10,121,134,158
During the enactment of a drama
10. 2.19.3,28
Sprots at Nadia
11. 2.19.39-122
Accompanying Lord Caitanya during a visit paid to the house of a dari sannyasi.
12. 2.19.127,138,164,219,221,225-244
Holding the umbrella during the Mahaprakasa-lila
13. 2.23.120,144,147,211,279,284-285
Participating in sankirtana performed on the street.
14. 2.24.50-60
Witnessing the manifestation of the Visvarupa
15. 2.26.123-156, 2.27.25-35, 2.28.7-14, 104,142,183-194
In the context of sannyasa
16. 3.1.133, 3.2.119
Arrival at Santipura along with Mother Saci via Navadvipa
17. 3.2.208-270
Breaks the staff of Lord Caitanya
18. 3.2.458,476,490-503
At Jagannatha Puri
19. 3.5.220-250
Confidential consultation with Lord Caitanya and Nityananda's
departure for Gauda.
20. 3.5.251-213

- Arrival at Panihati, state of ecstasy, dancing
21. 3.5.276-328
Ceremony of holy anointment; wearing a garland of
Kadamba flowers.
22. 3.5.333
Wearing ornaments
23. 3.5.382-392
During the enactment of Danalila
24. 3.5.450-470
Sports at Saptagram
25. 3.5.472-491
At Santipura
26. 3.5.498-525
At Navadvipa in the presence of Mother Saci
27. 3.5.526-707
Liberation of thieves and dacoits
28. 3.6.9-127
During lila-vilasa removes doubts which crept into the
mind of
a brahma.
29. 3.7.113-162
Arrival at Nilacala and the subject of having bhiksa at
Gadadhara's
temple
30. 3.8.122,179
Water sports at Narendra Sarovara lake.

The following are references to Lord Nityananda in CC.:

1. 2.4.171-199
Listens to the account of Madhavendra narrated by Lord
Caitanya.
2. 2.5.9-138
Holy discourses on Saksigopala
3. 3.2.34,80
Appearance of Lord Caitanya during dancing performed by
Nityananda
Prabhu
4. 3.3.147-155
Reaction at the behaviour of Ramacandra Khan

5. 3.6.42-154
 Participation during the Danda-mahotsava of Raghunatha
 Dasa
6. 3.12.19-78
 Mercy showered on Sivananada Sen on the way to Nilacala

Premavilasa narrates the following information relating to Nityananda Prabhu: marriage of Nityananda; settled life at Khardah with Vasudha-Jahnava; death of seven sons soon after birth when Abhirama conveyed his humble obeisances to each; birth of Viracandra and Ganga later; both stayed alive and healthy despite Abhirama's offering of humble obeisances; hymns sung by Abhirama in praise of Ganga devi.

Nityananda tattva: Mahasankarsana, Sesa, etc. (GGD 63-64). Sandhini-sakti; inward descendence of Anangamanjari (Anangamanjari Samputika), in the form of Prakrti indirectly and in the form of Purusa directly. See (1) Dharanisesa Sanvad in Brahmanda Purana of Vrndavana dasa Thakura, (2) Aisaryamrtakavya and (3) Rasakalpasara tattva.

Nityananda mantra: See Brahmanda Purana and Dhyanacandra Gosvami's Paddhati (56-57).

Dhyana and Gayatri dealing with Nityananda: See Paddhati (as above) 50, 72. Nityananda Astaka composed by (1) Sarvabhaumma and (2) Vrndavana dasa Thakura; Nama dvadasaka on Nityananda composed by Sarvabhauma Bhattacharya; Astottarasatanama (108 names) of Nityananda (1) in Brahmanda Purana and (2) by Sarvabhauma.

The following are some primary works on Nityananda Prabhu:

1. Nityanandoprabhoraisvaryamrtakavyam, Baranagar Pathvadi (Calcutta manuscript no. BA. copying date is 1260 BS (1853 AD). This Sanskrit text consisting of 128 slokas is said to have been written by Vrndavana dasa Thakura. The ms. deals with descriptions of various aisarya and madhurya of Nityananda Prabhu,

as well as a note on His true nature (prakrti-svarupa). Another manuscript with similar contents titled Rasakalpasaratattva is also attributed to Vrndavana dasa and is available at Pat hvadi collection ms. no. B 46.

2. Nityananada Vamsavistar, by Vrndavana dasa Thakura. The contents are as follows: Avatarhood of Viracandra; revelation of Viracandra; geneology of Viracandra; Jahnava's pilgrimage to Vrndavana, in two parts-a total of six sections.

Nityananda Bhasya: This was written by Ramrayaji, a disciple of Nityananda. It forms a commentary to Siksastaka.

99. NITYANANDA ADHIKARI:

He was a commentator on the slokas of CC. Commanded by his guru, King Purusottamadeva, he composed the tika titled Gaurabhaktiavinodini (Madras Govt. mss. 3013).

100. NITYANANDA CAUDHURI:

A resident of Srikhanda who belonged to the lineage of Narahari Sarkara. He was the son of Cakrapani.

101. NITYANANDA DASA:

He was the son of Abhirama, who belonged to a royal family of poets of Srikhanda in 1537 AD. The former name of Nityananda was Balarama. He lost his parents when he was a child and was brought up by Jahnava Mata, and was later initiated by her. He wrote Premavilasa and Vircandra-carita (but the second book has not yet been published. He also wrote Rasakalpasara, Gauragastaka, Krsnalilamrta and Hatayandana.

102. NITYANANDA DASA:

He was a brahmana and the son of Sri Vamsivadana. Caitanya dasa was his brother. (See 'Vamsivadana')

103. NITYANANDA DASA:

He was a Vaidya and the brother of Sri Jagadananda. (See 'Jagadananda')

104. NITYANANDA DASA:

He was a disciple of Sri Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

105. NITYANANDA DASA (SADHU) :

He was born in Kalutola of Calcutta. His former name was Pulisabihari Malika. In 1896 AD, Sri Radharamanacarana deva and his sankirtana party paid a surprise visit to Nityananda's house and captivated him and his entire family. Being ordered by his guru, Nityananda established Sri Radharamana Sevasrama and Matrimandira in Navadvipa in 1911 AD. Observing his great enthusiasm for service, the title of Sadhu was conferred upon him. He was a great friend to those who were down trodden or alone in the world. His love for all and his humble disposition relieved the hearts of many. In 1913 AD. a severe epidemic of cholera broke out in the village of Navadvipa during the time of the Dhulata festival. Nityananda continuously helped those who were afflicted. For this reason he also became a victim of the disease and died performing Harinama.

106. NITYANANDA DASA BABA:

The second disciple of Siddha Sri Krsna dasa babaji, Sri Nityananda dasa was a scion of Sri Gadadhara Pandita Gosvamipada. He was born in a Radhiya brahma family and gave himself to the lotus feet of Siddha baba. He addressed Sri Balarama

dasa baba as his elder brother. Nityananda dasa performed bhajan at the Sri Madana mohana Thaura, and his asana still remains there. Many Vaisnavas learned how to perform bhajan from him. Sri Ramakrsna dasa Pandita Maharaja was his mantra-sisya. Sri Gaurasiromani Mahasaya was also initiated by him.

Throughout his entire life he was extremely renounced and was unique amongst the raganuga siddhas. He memorized the entire Sri Govindalilamrta. Whether waking or sleeping he remained always absorbed in spiritual consciousness. Simply by seeing him one would spontaneously begin uttering the name of Krsna, and whenever anyone came to him with a problem, the solution would arise within their minds before they had even asked the question. This supernatural power was observed by many Vaisnavas of that time and this power was also seen in his disciple Sri Ramakrsna Pandita babaji. Sri Nityananda was a truly humble Vaisnava, before anyone could do pranam's to him, he always offered his respects first. Among his disciples the leading ones were Sri Gaura dasa, Sri Ramakrsna dasa Pandita babaji, Sri Narottama dasa Adhikari and Sri Gaurakisora dasa baba of Ranicara in Navadvipa.

107. NITYANANDA DASA BABAJI:

He lived with his guru in Sri Vrndavana. After studying Sri Harinamamrta, he took lessons in Srimad Bhagavatam and other books from Srila Madhusudana Gosvami, the priest of Sri Radharamana. Since his guru was more than 100 years old, Nityananda took personal care of all his needs, along with two other maid-servants. One night when Nityananda was about 25 years old, he became disturbed and decided to approach one of the woman's rooms, along the way he fell into a big hole and could not get up. After three days someone took him out and recommended that he perform namasankirtana. Thus Nityananda went to the bank of Manasa Ganga and began chanting the holy name wholeheartedly.

After a few days Nityananda's guru held a great festival and invited all the aged Vaisnavas and Bhajananandi's, requesting them to bless Sri Nityananda. He then ordered Nityananda to go to Govardhana and do bhajan. One day on his way around Giriraja, Sri Advaita dasa babaji heard the sweet voice of Nityananda doing sankirtana. He stayed in a hut near Nityananda's for 5/7 days and saw him doing nothing but bhajan. Sri Advaita could not understand when Nityananda did his madhukari, performed his daily rituals, or took bath.

Nityananda happily engaged in sankirtana there for sometime until one day a babaji came and said that at midnight that evening Nityananda's guru would leave this world and that his guru had asked that Nityananda come to see him. Nityananda, however, did not believe him and at midnight his bhajan suddenly stopped automatically and he felt miserable. He immediately ran to his guru's asrama and found that his guru had departed from this world.

Nityananda began roaming about like a madman. Eventually he asked some Mahantas would he should do and they replied, "You did not come to the asana of your guru when he called, so now you must go to a secluded place and put an asana on the name of your guru and everyday pray there, hoping that your guru will come to the asana."

For one year Nityananda practised as directed and one day his guru appeared on the seat. When Nityananda put his head on his guru's feet, he said, "Oh my dear son, why didn't you come on that day, now I cannot do anything for you." Saying this he vanished.

From that day onwards Nityananda remained completely silent, and chanted one lakh nama daily and slept for only two hours at night. He pronounced the syllables of the holy name very distinctly, sweetly and loudly. The last five years of his life were spent at Govardhana near Govinda kunda. Before his disappearance he told Sri Advaita dasa babaji, "My gurudeva appeared and told me that I have to suffer for another year." That very year in the month of Kartika (Oct-Nov) before Niyama seva

, he took leave of Sri Advaita dasa and went to the bank of the Manasa Ganga and departed from this world on Rasa Purnima day.

108. NIVARANA VIDYAVAGISA:

He was the court pandita of King Narasimha of Pakkapalli and was the disciple of Narottama Thakura. (Premavilasa 19)

109. NRSIMHACARYA:

He was a brahma from Navadvipa. His name has been mentioned in Caitanyacandrodayanatakam 8.33 of Karnapura.

110. NRSIMHA BHADUDI:

He was the father of Sita devi, wife of Advaita Prabhu. He was Himalaya in Krsnalila. (Premavilasa 24)

111. NRSIMHA CAITANYA/DASA:

He belonged to the sakha of Nityananda Prabhu. He went to the Kheturi festival with Jahnava Mata and got the responsibility of offering garlands and sadal paste to all the devotees. According to "Sivalamangala" he was the brother of Gaurdasa

Pandita. (Bhaktiratnakara 10.519)

112. NRSIMHA CAKRAVARTI:

He was the son of Sri Ramanidhi, who belonged to the family of Sri Harirama Acarya. He was the diksa guru of Sri Narhari-Ghanasyama. (Narottamavilasa 13)

113. NRSIMHA CIDANANDA TIRTHA:

He was Jayanteya in his past incarnation.

114. NRSIMHA DASA BABA:

He was one of the famous disciples of Siddha Nityananda dasa babaji Maharaja. He was a Telegu brahma teacher of the six systems of Indian philosophy and was a great scholar. He was an accomplished vina player and an excellant singer of Samaveda songs. He had a voice like a Gandharva. One day Sri Govindaji ordered him in a dream, "I want to listen to Sama songs from you. Immediately come to Vrndavana and take initiation from Sri Nityananda dasa babaji." Thus Nrsimhadasa went to Vrndavana leaving everything behind. When he heard that Govindaji was in Jaipur, he went to Jaipur. Impressed by his songs, Sri

Ramasimha, the king of Jaipur, and Sri Kisorimohana Gosvami, the priest of Sri Govinda, insisted that Nrsimha stay in Jaipur. For this reason he is unknown in Vrndavana. Pandita Sri Ramakrsna dasa babaji learned the Veda from him and after hearing about Sri Nityananda das from Nrsimha, he later submitted himself to Nityananda dasa.

115. NRSIMHA DEVA:

His two padas have been included in Padakalpataru.

116. NRSIMHA KAVIRAJA:

He was the disciple of Srinivasa and lived at Kancanagadia in Bharatpura. He was one of the eight Kavirajas. He was a great poet, as was his brother, Narayana. (Bhaktiratnakara 10.136, Narottamavilasa 6)

117. NRSIMHA PURI:

He was a sannyasi companion of Lord Caitanya.
(Namamrtasamudra)

118. NRSIMHA TIRTHA:

He was the disciple of Madhavendra Puri and was Jayanteya in Krsnalila. He was one of the sannyasi companions of Lord Caitanya. (GGD. 98-100, CC. 119.14)

119. NRSIMHA YATI:

Jayananda mentioned his name in his CM. p. 88.

120. NRSIMHANANDA BRAHMACARI/BHARATI:

His original name was Pradyumna. The name Nrsimhananda was given to him by Lord Caitanya. Once Mahaprabhu told the nephew of Sivananda Sen, Srikanta, "Forbid the Gaudiya devotees from coming to Puri this year as I shal be going to Gauda in Pausa (Dec-Jan)." The devotees were mad with joy. However, when Pausa arrived the did not come and the devotees sank into the

depths of despair. However, Nrsimhananda pacified them saying, "Don't worry I will bring Prabhu here within three days." Saying this he sat down in meditiation for three days and nights. On the third day he said, "I have brought the Lord here. He has just reached the house of Raghava Pandita. Tomorrow he will arrive here. You must all arrange for His bhoga." Sivan

anda arranged everything and Brahmacari cooked soup, pitha, kshira and other items. He sat down in meditation and offered the bhoga to Sri Caitanya, Jagannatha and his own Deity, Sri Nrsimhadeva. Caitanya Mahaprabhu appeared there and ate all the f

ood offered to the three Deities. Seeing this Nrsimha said, "You and Sri Jagannath are the same, but why did you take the food offered to Nrsimha deva? Now my Lord will have to go without food." Brahmacari was overwhelmed with ecstacy and continous ly cried out, "Alas! Alas." After accepting the bhoga Mahaprabhu went to the house of Sri Raghava to take rest. Sivananda could not believe this story when he heard it, but one year later Mahaprabhu told this tory to His devotees in Nilacala. Then Sivananda and the other devotees accepted it as fact. (CC. 1.10.35, 3.2.51, 3.2.78, 2.1.155-162; GGD. 74)

121. NRSIMHANANDA THAKURA:

He belonged to the family of Sri Raghunandana of Srikhanda. He was a contemporary poet of Sri Jagadananda. He composed many padas on Sri Gaurakrsna. The periodical Gaurangamadhuri Vol. 3, p. 332-337 has published Nrsimhananda's composition s, 32 padas on Lord Gauranga and 15 on Lord Krsna.

122. NRSIMHAVALLABHA MITRA THAKURA:

Kalicarana Mitra lived at Rajura village near Kandra village, which was situated west of Katoa. He had no issue and thus took shelter under Sri Mangal Thakura, a disciple of Gadadhara Pandita, and received a son named Nrsimhavallava as a boo

n. At the age of sixteen, Nrsimhavallabha took initiation from

Mangala Thakura and installed the Deity of Mahaprabhu in Mayanadal village. He was an accomplished kirtana singer and because the tunes he sang were very pleasing to the people of Mano

harasahi pargana, then became known as Manohara Sahi.

Whatever he begged from others he offered to the Deity of Sri Gaura. One day a Muslim offered some pulses and the son of Nrsimha refused to accept them, but later he was ordered in a dream to accept the offering. From that time once in a year the bhoga is prepared with only those type of pulses.

Nrsimhavallabha's son was Hare Krsna Siddhapurusa. Many well-known kirtana singers and mrdanga players came from this family.

123. NETRANANDA:

He was the disciple of Syamananda prabhu. (Rasikamangala Daksina 1.94)

124. NYAYACARYA:

Every year he went to Nilacala to meet Lord Caitanya. CCn refers to another Nyayacarya. (Caitanyacandrodayanatakam 9.3)

	NAME	SOURCE
1.	PADMAGARBHA ACARYA	GVA
2.	PADMANABHA	GVA
3.	PADMANABHA CAKRAVARTI	GVA
4.	PADMANABHA MISRA	GVA
5.	PADMAVATI DEVI	GVA, CCU
6.	PADMAVATI DEVI	GVA
7.	PAGALA HARANATHA	GVJ
8.	PAKHIYA GOPALA DASA	GVA
9.	PARAMANANDA	GVA
10.	PARAMANANDA	GVA
11.	PARAMANANDA	GVA
12.	PARAMANANDA AVADHUTA	GVA, CCU
13.	PARAMANANDA BHATTACARYA	GVA
14.	PARAMANANDA GUPTA	GVA, CCU
15.	PARAMANANDA KIRTANIYA	GVA, CCU
16.	PARAMANANDA MAHAPATRA	GVA, CCU, BMO
17.	PARAMANANDA MISRA	GVA
18.	PARAMANANDA PANDITA	GVA, CCU
19.	PARAMANANDA PURI	GVA, CCU, GPC
20.	PARAMANANDA SEN	GVA, GPC
21.	PARAMANANDA UPADHYAYA	GVA, CCU
22.	PARAMANANDA VAIDYA	GVA
23.	PARAMANANDA MODAKA	GVA, CCU
24.	PARAMESVARI (PARAMESVARA DASA THAKURA)	GVA, CCU
25.	PARANA DASA	GVA
26.	PARASURAMA	GVA
27.	PARVATINATHA MUKHUTI	GVA
28.	PATHAN VAISNAVA BIJALI KHAN	GPC
29.	PHAGU CAUDHURI	GVA
30.	PHULLA THAKURJI (OR THAKURANI)	GVA
31.	PILLAI PERUMAL IYENGAR	ENCYCLOPEDIA
32.	PISIMA GOSVAMINI	GVJ
33.	PITAMVARA	GVA, CCU
34.	PITAMVARA DASA	GVA
35.	PITAMVARA DVIIJA	BMO, GVA
36.	PRABHUCANDRA GOPALA	GVA

37.	PRABHURAMA DATTA	GVA
38.	PRADYUMNA BRAHMACARI	GVA, CC (RGN ED.)
39.	PRADYUMNA GIRI	CCU
40.	PRADYUMNA MISRA	CCU, GPC, BMO
41.	PRADYUMNA MISRA	BMO
42.	PRAHARARAJA MAHAPATRA	CCU, GVA, BMO
43.	PRAKASANANDA	GVA
44.	PRAKASANANDA SARASVATI	CC (RGN ED), GVA
45.	PRANAGOPAL GOSVAMI	GVA
46.	PRANAKISOR GOSVAMI	GVA
47.	PRANAKRSNA DASA BABAJI	GVJ
48.	PRANAVALLABHA (PARANA) DASA	GVA
49.	PRASADA DASA	GVA
50.	PRASADA DASA (PRAKASA DASA)	GVA
51.	PRASADA DASA VAIRAGI	GVA
52.	PRATAPARUDRA	GVA, BMO, ENCYCLOPEDIA
53.	PRAVODHANANDA	GVA
54.	PREMADASA	GVA
55.	PREMADASA	GVA
56.	PREMADASA SIDDHANTAVAGIS	GVA
57.	PREMANANDA	GVA
58.	PREMANANDA BHARATI	GVJ
59.	PREMANANDA GOSVAMI	GVJ
60.	PREMI KRSNADASA	GVA
61.	PRIYADASAJI	GVA
62.	PUNDARIKAKSHA	GVA
63.	PUNDARIKA VIDYANIDHI	GVA, CCU, CC, GPC
64.	PURANDARA ACARYA	GVA, CCU, CC (RGN ED.)
65.	PURANDARA DASA	ENCYCLOPEDIA
66.	PUTANDARA KHAN	GVA
67.	PURANDARA MISRA	GVA
68.	PURANDARA PANDITA	GVA, CCU, CC (RGN ED.)
69.	PURNANANDA	GVA
70.	PURUSOTTAMA	GVA
71.	PURUSOTTAMA	GVA, CCU
72.	PURUSOTTAMA	GVA, CCU
73.	PURUSOTTAMA	GVA
74.	PURUSOTTAMA	GVA
75.	PURUSOTTAMA	GVA
76.	PURUSOTTAMA	GVA

77.	PURUSOTTAMA	BMO
78.	PURUSOTTAMA ACARYA	GVA
79.	PURUSOTTAMA BRAHMACARI	GVA
80.	PURUSOTTAMA BRAHMACARI	CCU
81.	PURUSOTTAMA CAKRAVARTI	GVA
82.	PURUSOTTAMA DASA	GVA, CCU, DVADAS GOPAL
83.	PURUSOTTAMA DATTA	GVA, CCU
84.	PURUSOTTAMA DATTA	GVA
85.	PURUSOTTAMA DEVA	GVA
86.	PURUSOTTAMA GUPTA	GVA
87.	PURUSOTTAMA JANA	GVA
88.	PURUSOTTAMA MISRA	GVA
89.	PURUSOTTAMA NAGAR	GVA, CCU
90.	PURUSOTTAMA NAGAR	GVA
91.	PURUSOTTAMA PANDITA	GVA, CCU
92.	PURUSOTTAMA PANDITA	GVA, CCU
93.	PURUSOTTAMA PURI	GVA
94.	PURUSOTTAMA SANJAYA	GVA
95.	PURUSOTTAMA THAKURA	GPC
96.	PURUSOTTAMA TIRTHA	GVA
97.	PUSPAGOPAL	GVA, CCU

1. PADMAGARBHA ACARYA:

He was a brahmana by caste whose title was Lahidi. He was the father of Srila Svarupa Damodara. He lived at Bhitadiya village on the bank of the river Brahmaputra. After coming to Navadvipa he married the daughter of Sri Jayrama Cakravarti and shortly thereafter Svarupa Damodara was born. Padmagarbha left his wife and son in Navadvipa and went to Mithila, then to Varanasi to study Veda, Vedanta and philosophy. In Mithila he was initiated by Sri Lakshmi pati, the guru of Sri Madhavendra Puri.

From Varanasi, Padmagarbha carya returned to Bhitadiya, where he married for the second time and had many sons. Padmagarbha wrote Paingirahasya Brahman Bhasya, Dvaitabhasya of Upanisad, tika of Kramadipika.

2. PADMANABHA:

He was the paternal great-grandfather of Sri Rupa and Sanatana and the great-grandson of Jagatguru Sarvajna. Due to a family feud, Padmanabha left Karnata and settled in the kingdom of Sikkharesvara in Paurastya desa. In his old age he built a house in Navahatta (or Naihati) on the bank of the Bhagirathi. King Danujamardana helped him considerably. Padmanabha had eighteen daughters and five sons. His youngest son, Mukunda, had a son named Kumardeva who was the father of Sri Rupa, Sanatana and Anupama (Vallabha).

As a student Padmanabha went to Santipura where he took shelter in the house of Advaita Prabhu. Later he took spiritual initiation from Advaita Prabhu and became full absorbed in the study of Srimad Bhagavatam. After receiving initiation Padmanabha

went to Talkhari and occasionally visited Santipura and Navadvipa to attend discourses on Bhakti. Padmanabha's wife, Sita devi, was an equally ardent devotee. Around 1405 Saka (1583 AD) Lokanatha Gosvami was born to this couple. (See 'Lokanatha Gosvami')

3. PADMANABHA CAKRAVARTI:

He was a kulin Radhi brahmana of Varadvaja caste who lived at Talakhadi village in the district of Jasahara. He was the father of the famous Sri Lokanatha Gosvami and his wife, Sita devi. He had four sons.

4. PADMANABHA MISRA:

He was the third son of Upendra Misra. (CC. 1.13.57)

5. PADMAVATI DEVI:

She was the daughter of King Mukuta Roy of Maudesvara and mother of Sri Nityananda Prabhu. She was Rohini and Sumitra in Krsnalila. Her charitable disposition was displayed when she gave up her twelve year old son, Nityananda, to the hands of a Vaisnava sannyasi. Her devotion to her husband, Sri Hadai Pandita,

was beyond compare. (CBh. 2.3.93)

6. PADMAVATI DEVI:

She was the wife of Srinivasa Acarya and the daughter of Raghu Cakravarti of Gopalapura. Her previous name was Gaurangapriya. (See 'Gaurangapriya')

7. PAGALA HARANATHA:

In 1865 AD. he was born in the family of Jayrama Bandopadhyā and Bhagavati Sundari in the village of Sonamukhi in Bankura. When he was two years old he lost his father. In 1884-85 AD. he passed the Entrance Exam from the Kuciakola School and after passing the F.A. Exam was admitted in the B.A. class of the Metropolitan College in 1887 AD. At that time he suffered from a severe attack of cough. He appeared thrice for the B.A. Examination but could not pass. He searched for service for two ye

ars and at last accepted a position under the King of Kashmir in 1893 AD. During that time Lata Atalabihari Nandi came in contact with Haranatha and being impressed with his supernatural powers, became his disciple. Later he kept in contact with Ha ranatha through letters. Haranatha's entire biography is written in Pagala Haranatha. Bhagavatacandra Mitra, Akincana Nandi and Kshirodacandra Bhattacharya individually wrote detailed accounts of the life of Haranatha.

8. PAKHIYA GOPALA DASA:

According to Abhirama dasa's Pata Paryatana, he was a disciple of Abhirama and his Sri pata was at Helagrama.

9. PARAMANANDA:

He was a disciple of Rasikananda. (Rasikamangala Pascima 14.84)

10. PARAMANANDA:

He was a disciple of Rasikananda. (Rasikamangala Pascima 14.107)

11. PARAMANANDA:

He was a disciple of Rasikananda. (Rasikamangala Pascima 148)

12. PARAMANANDA AVADHUTA:

He belonged to the sakha of Sri Nityananda.

13. PARAMANANDA BHATTACARYA:

He lived in Vrndavana and belonged to the branch of Sri Gadadhara. He was the guru of Sri Rupa and Sanatana who studied devotional scriptures under him. He obtained the Deity of Sri Sri Gopinatha in Vamsivata. (CC. 1.11.49, Namamrtasamudra 246)

14. PARAMANANDA GUPTA:

He belonged to the lineage of Nityananda Prabhu and was Manjumeda in Krsna lila (GGD 193, 199). According to Jayananda's Caitanyamangala Paramananda was the author of Sri Gaurangavijaya. (CC. 1.11.49)

15. PARAMANANDA KIRTANIYA:

He was a kirtana singer and the companion of Tapana Misra and Candrasekhar Acarya in Kasi. He wanted to go with Mahaprabhu to Puri, but the Lord ordered him to stay in Kasi and continue singing kirtana there. (CC. 2.25.172)

16. PARAMANANDA MAHAPATRA:

A great devotee of Lord Caitanya who lived in Orissa and was employed in the temple of Sri Jagannatha deva. Paramananda was introduced to Lord Caitanya by Sarvabhauma in the house of Kasi Misra. Sarvabhauma introduced Paramananda as a friend of Praharaja Mahapatra and a follower of the Lord (CC. 1.10.135, 2.10.46). Vrndavana dasa also refers to Paramananda as a companion of Lord Caitanya (CBh. 3.8.212-Atul Krsna Gosvami edition)

17. PARAMANANDA MISRA:

He was the second son of Upendra Misra. (CC. 1.13.57)

18. PARAMANANDA PANDITA:

He was a friend and classmate of Lord Caitanya. According to Yadunatha, Paramananda belonged to Gadadhara sakha. B.B. Majumdar argues in CCU p. 658, that Paramananda Bhattacharya and Paramananda Pandita were most likely the same person.

Bhaktiratnak

ara p. 19, states that Paramananda Pandita lived in Vrndavana and was fond of Madhu Pandita. B.B. Majumdar's argument is based on the statement made by Sanatana Gosvami in the beginning of Vrhad Vaisnavatosani.

19. PARAMANANDA PURI:

He was born in a brahmana family in Trihuta. At present the districts Muzahffarpur, Darbhanga and Chapra are under Trihuta. Sri Paramananda Puri was a very dear disciple of Madhavendra Puri. (CBh. 3.3.178)

When Mahaprabhu went to Rsabha mountain in South India, he met Paramananda Puri and they spent three days in intense discussions about Krsna lila. Thereafter they decided to meet again in Nilacala. (CC. 2.9.167-175)

According to GGD 118, Paramananda Puri was Uddhava in Krsna lila. The seed of devotion was Sri Madhavendra Puri and its nine roots were Paramananda Puri, Kesava Bharati and seven others. (CC. 1.9.13)

Later Sri Paramananda Puri came to meet Mahaprabhu in Nilacala. After some time he went to Navadvipa with the desire of taking bath in the Ganges. There he went to the house of Mahaprabhu and Saci Mata very cordially received and fed him. Paramananda Puri stayed there for one day. (CC.2.10.92)

When Puri Gosvami came to know that Prabhu was staying in Nilacala, he at once started for Nilacala, along with Dvija Kamalakanta. When they meet in Puri, Mahaprabhu worshiped his feet, and Puri embraced Him affectionately. The Lord requested him to stay in Puri. Paramananda told the Lord that the devotees from Gauda were waiting anxiously for Mahaprabhu, and thus had decided to come to see Him in Nilacala. (CC. 2.10.98)

Mahaprabhu made arrangements for Puri to stay in a solitary room in the house of Kasi Misra, and a servant was engaged to look after him. Puri Gosvami loved Prabhu greatly, and the Lord respected him as His teacher. Wherever the Lord was invited, He took Puri Gosvami along with Him. Later Puri shifted to a monastery on the western side of the temple.

One day Mahaprabhu and Gadadhara Pandita came to visit Puri Gosvami. Puri had just finished digging a well and was unhappy to find that the water in the well was not good. Seeing Puri's disappointment the Lord lifted His arms and said, "Oh Lord Jagannatha, grant Me the boon that the Ganges will enter this well." Saying this the Lord departed.

In answer to the Lord's prayer, the holy Ganga devi entered into the well and in the morning all the devotees saw that the well was filled with pure and clear water. (CBh. 3.3.237-246)

The devotees understood that this miracle had taken place by the grace of Mahaprabhu and thus they circumambulated the well offering their respects. The Lord soon arrived there and announced to all, "Whoever drinks this water and takes his bath here

will certainly get the result of bathing in the sacred Ganges and love for Krsna will manifest within his heart." (CBh. 3.3.252)

Puri Gosvami loved the Lord dearly, the Lord similarly respected Puri Gosvami. Puri visited Mahaprabhu daily, and the Lord always looked after the well-being of Puri Gosvami. The Lord said, "I am only here in this world due to the love and affection

of Puri Gosvami--I belong to Puri Gosvami and anyone who has his darsana will become dear to Lord Krsna." (CBh. 3.3.255-256, See also Murari Gupta 3.15.19, Kavikarnapura's Mahakavya 13.14, Nataka 8.4, Jayananda's CM. p.2, Locana's CM. p.2)

20. PARAMANANDA SEN (KAVI KARNAPURA GOSVAMI) :

Sivananda Sen was a favorite disciple of Sri Caitanya Mahaprabhu. He had three sons, namely Sri Caitanya dasa, Sri Ramadasa and Sri Paramananda (Kavi Karnapura). Srinath Pandita, a disciple of Advaita Acarya, was the spiritual master of Kavi Karnap

ura. Paramananda lived in Kancrapara, about half a mile from Kumarahatta. Sri Krsnaraya, the Deity installed and worshiped by Srinath Pandita, still exists there. In the beginning of the book Sri Ananda-Vrndavana Campu, Sri Kavi Karnapura Gosvami glorified Srinath Pandita.

Kavi Karnapura himself has identified his father in GGD, "The gopika named Vira in Krsna lila, has now become my father named Sivananda Sen." Sri Sivananda Sen lived in Kumarahat (Halisastra). His Deity is still being served in Kancrapada, about one and a half miles from Halisastra.

Before Paramananda's birth, Sivananda and his wife went to see the Lord in Puri. Mahaprabhu blessed them and told them that their son would be named Puridasa. In the year 1524 AD a nice son was born to them and the name Paramananda was given to him. A few months later, Sivananda Sen along with his wife and children started for Puri and reached there after walking for one month. Upon seeing the lotus face of Mahaprabhu all the exhaustion and fatigue of the long journey was immediately mitigated. The Lord made arrangements to house and feed the devotees. One day Sivananda Sen and his three sons fell prostrate before the Lord and Mahaprabhu wanted to know the name of his younger son. When He heard that his name was Paramananda dasa, He smiled and said, "His name is Puri dasa." The mother then placed her son in front of the Lord's feet. Seeing the pinkish lotus

feet of Prabhu, the child wanted to suck His toe. Mahaprabhu then placed His toe in the child's mouth and the child happily sucked it. Seeing the Lord's boundless mercy upon Sivananda's son the devotees began chanting the holy names joyfully. Mahaprabhu then ordered that as long as Sivananda and his family remained in Nilacala they should receive Mahaprabhu's remnant s. After the Rathayatra festival, Sivananda Sen took permission from the Lord to return home. (CC. 3.16.75)

The next year Sivananda Sen went back to Puri along with the Gaudiya devotees and his youngest son, Puri dasa. Again, Mahaprabhu arranged for their stay. Puri dasa touched the feet of the Lord respectfully and Mahaprabhu placed his palm on the boy'

s head and asked him to chant the name of Krsna. But the boy did not comply with the request. Again Sivananda Sen asked the boy the same thing, but still he did not utter the name of Krsna.

Then Mahaprabhu said, "I have made innumerable animate and inanimate objects in the world chant the name of Krsna but I have failed this time." Svarupa Damodara then said, "I can understand that he will not disclose the mantra of Lord Krsna which he received from you to anyone and he is chanting the mantr a within his mind." When Sivananda Sen returned to his room with the boy, everyone asked the boy why he did not utter the name of Lord Krsna, but Puri dasa did not answer them.

Another day Sivananda brought Puri dasa to see Mahaprabhu and the boy worshipped the Lord's lotus feet. Then Prabhu asked him to read any subject. Puri dasa began speaking, "All glories to Sri Hari, whose beautiful blue lotus-like eyes are anointed

with balm... (CC.3.16.74-76). All the devotees were astonished to hear the descriptive sloka from the young boy, and concluded that he must have received the special mercy of Gaurasundara. Hearing the sloka, Mahaprabhu was overwhelmed with ecstasy and blessed the boy, "May you always lovingly remember the pastimes of Lord Krsna." Sri Svarupa Damodara said, "Since this sloka has satiated the ears of the devotees, let this boy's name be Karnapura (karna-means ears, and pura means satiation). Thus Puri later became famous as Sri Kavi Karnapura.

Every year Sivananda Sen paid all the expenses for the journey on foot to Nilacala of nearly two hundred devotees. Whatever wealth and resources he possessed were offered to Mahaprabhu. Sometimes Sri Nityananda Prabhu stayed at the house of Sivananda, and whenever Mahaprabhu went to Gauda, He always came to his house.

The books written by Kavi Karnapura Gosvami are: Sri Caitanya Candradaya Nataka, Sri Ananda Vrndavana Campu, Sri Caitanya Caritamrta Mahakavya, Sri Gauraganoddesa Dipika, Sri Radha Krsna Ganoddesa Dipika, Sri Krsnahnika Kaumudi, Alankara Kaustuva and Arya Sataka.

21. PARAMANANDA UPADHYAYA:

He belonged to the branch of Sri Nityananda Prabhu. His name is mentioned on P. 145 of Jayananda's CM., CBh. 3.6.474, CC. 1.11.44, Namamrtasamudra 239.

22. PARAMANANDA VAIDYA:

He was the paternal grandfather of Sri Jagadananda. (See 'Jagadananda')

23. PARAMESVARA MODAKA:

He was a sweet-maker and great devotee of Lord Caitanya. His house and shop were located near the house of Mahaprabhu in Nadia and he used to make varieties of sweets for the Lord. His son was Mukunda. Some time after the Lord accepted sannyasa and went to Puri, Modaka Mahasaya and his wife went to visit Him. Paramesvara could not control himself upon seeing the Lord, whom he had known from His childhood. Afraid that the Lord may have forgotten him, Paramesvara immediately gave his identity.

Mahaprabhu at once recognised him and inquired about his well-being. Paramesvara innocently told the Lord that Mukunda's mother had also come to see Him, not knowing that a sannyasi should not see the face of a woman. Mahaprabhu, however, was impressed by Paramesvara's simplicity and did not say anything that

might hurt his feelings. (CC. 3.12.53-54, 60)

24. PARAMESVARI (PARAMESVARA DASA THAKURA):

He was one of the twelve Goparas. A Vaisnava poet and a brahmana by caste, Paramesvara belonged to the lineage of Nityananda Prabhu. His Sripata was at Ketugrama (or Kaugrama), though he later settled at Khardaha. According to GGD. 132, he was Arjuna in his past incarnation. (CC. 1.11.29)

Bhaktiratnakara (13.244-246) states that on his way from Vrndavana Paramesvara stayed briefly at Garalgacha village. At the command of Jahnava devi, Paramesvara installed the Deity of Radha Gopinatha at Tada Atpur.

Paramesvara accompanied Jahnava devi to Vrndavana. He is said to have had supernatural powers. When Narottama Thakura came to Khardaha, Paramesvara thoroughly informed him about the route to Puri. (Bhaktiratnakara 8.219)

He died on a full-moon day in the month of Vaisaka (April-May). The cooking spud which Paramesvara used during sankirtana is placed by the side of his samadhi on the occasion of his death anniversary.

25. PARANA DASA:

He was the translator of Jagannatha vallabha Nataka. (See Calcutta University manuscript no. 3820)

26. PARASURAMA:

A brahmana by caste, he was the son of Madhusudan Raya of Campaknagari. He wrote two books titled Krsnamangala and Madhava Sangita. He took spiritual vesa from Aulia Manohar dasa.

27. PARVATINATH MUKHUTI:

He was the husband of Bhuvanmohini and son-in-law of Virachandra Prabhu. (Premavilasa 24)

28.PATHAN VAISNAVA BIJALI KHAN:

Bijali Khan, along with nine Pathan soldiers while passing through a road, found a saint lying unconscious under a tree, surrounded by four people. He at once stopped his horse, thinking that the sannyasi had probably been traveling with many valuable things and these four persons had poisoned him in order to steal his belongings. Thus he ordered his soldiers to imprison the four men.

Krsnadasa Rajput, one of the four persons, said, "Please don't misunderstand us. This saint is our religious teacher but suffers from hysteria, thus we always remain with him to protect him against sudden attacks. If you wait, you will see that he will soon regain consciousness."

What had actually happened is that after visiting Sri Vrndavana and crossing the river Yamuna, Mahaprabhu and His associates were passing through the forest on their way to Prayaga. While taking rest under a tree, the Lord heard the sound of a flute being played by a nearby shepherd boy and as a result He was filled with ecstatic emotions and lost consciousness. At that time the Pathan soldiers appeared there.

After some time the Lord awoke and began loudly chanting the holy name. The Pathans were charmed by the melodious sound of the Lord's chanting and they freed the imprisoned devotees. Bijali Khan offered his obeisances to Mahaprabhu saying, "Oh respect saint! These four bandits poisoned you and robbed you of all your belongings." Mahaprabhu replied, "I am a saint, I have no money with Me and these four people rescue Me whenever I become unconscious due to a sudden attack of hysteria."

Bijali Khan had a Mohammedan teacher with him who was well-versed in both Hindu and Muslim scriptures. He said, "We are extremely glad to have your association and would like to hear something from you." The Lord said, "You are at liberty to ask any question." The teacher asked, "What is the difference between

the two theories-nirvisesa-vad and savisesa-vad? Our scriptures also deal with the Advaita-vad. I am very interested to know the inner meaning of these two theories." The Lord replied , "In your scriptures sometimes the Lord is described as nirvisesa, and sometimes as savisesa. But the Supreme Lord is full of all opulence and His bodily complexion is darkish. The only way to be freed from this world is to serve Him. The perfecti
on of life is to worship His lotus feet." (CC. 2.18.177,190)

After hearing these explanations from Mahaprabhu, both Bijali Khan and the teacher were very happy. They worshiped His lotus feet and said, "We think that You are the Supreme Lord Himself, be kind upon us fallen and worthless souls. I have studied the Mohammedan scripture very extensively but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it. Now that I have meet you, my tongue simply wants to chant the Hare Krsna mahamantra spontaneously. My false prestige and vanity of being a learned scholar is now gone. Please guide me on the path of worship and meditation." Saying this the teacher fell at the feet of Sri Caitanya Mahaprabhu. The Lord said, "Please get up. You have chanted the holy n
ame of Krsna, therefore the sinful reactions you have acquired for many millions of lives are now gone. You are now pure. Now continue to chant the holy name." (CC. 2.18.190)

The Lord then named the Mohammedan teacher Ramadasa. Seeing all this, Bijali Khan also fell at the lotus feet of the Lord saying, "Krsna, Krsna." Mahaprabhu gave him many instructions and by the grace of the Lord, the Pathans were converted into Vai
snavas. (CC. 2.18.201-206)

29.PHAGU CAUDHURI:

He was a disciple of Narottama Thakura. (Premavilasa 20,
Narottamavilasa 12)

30.PHULLA THAKURJI (OR THAKURANI) :

She was the disciple of Srinivasa. Her father was Kumuda

Cattaraja and her sister was Malati devi. She lived at Kanganagadia. Her husband's name was Rajendra and was also a disciple of Srinivasa. (Karnananda 1-2, Premavilasa 20)

31.PILLAI PERUMAL IYENGAR:

A Tamil poet of the 13th century, he had other names such as Alagiyaman-Valadasar and Divyakavi. The latter name is perhaps indicative of the literary quality of his poems. Some historians assign him to the 16th and 18th century. His literary works are collectively referred to as the 'Astaprabandha' and extol the glories of the Srivaisnava cult. He seems to have refused to sing panegyrics to any Deity other than Ranganatha.

32.PISIMA GOSVAMINI:

(Piscima is the name given to a paternal aunt in Bengal). These biographies have been prepared in the shadow of the compilation of hagiographies made by Haridasa Gosvami titled Sri Sri Nitai Gaura Sri Vigrahalila Kahini (stories relating to the pastimes of Gaura-Nitai)

It is said that once a cow was giving milk daily on the same spot in a bush in the center of two villages named Ghoradanga Parulia and Kalipur Kadya in the district of Birbhum. The curious milkman dug up that spot and unearthed the following objects : A pair of wooden Deities of Lord Gauranga and Nityananda seated on a an old wooden throne, one Deity of Radha Gopinatha and a salagrama named Sridhara. The name "Dasa Murari Gupta" was found engraved on the bottom of the throne carrying the Deities of Gaura-Nitai. These four Deities were taken to Siuri where they were worshiped in a grand fashion. This took place about two hundred years ago (around 1770 AD.)

Shortly afterwards, Balarama dasa Babaji, a saint from Orissa on pilgrimage, arrived at Siuri and took shelter at the above mentioned temple. Balarama dasa was deeply attracted by the divine beauty of the Deities and upon receiving a command from Them in a dream, dedicated himself to Their service, abandoning his pilgrimage plans.

Around this time, Candrasasi devi, a member of the Mukhopadhyay household of Ulagram in the district of Nadia, came to Siuri in connection with some Zamindari estate work of her family. During her stay at the accommodation attached to the temple of Gaura-Nitai, she received a command from Gaura Nitai in a dream. They addressed her as "mother" and expressed Their desire to partake of food cooked by her. As the Deities were undergoing the ritual of Anugaraga (cleaning and painting of the Deities), she took Visnudiksa, as advised by Mahanta Balarama dasa, and cooked food for the Deities. Candrasasi then began preparing to return home, when the Deities again appealed to her as follows: "Mother, please don't go from here. If you go away who will feed us? You are our mother and we won't let you go." The two boys pulled on the edge of her sari begging her to stay. They tugged so hard that her sari was torn. When she woke up she discovered with awe that the edge of her sari was partly torn. When the Mahanta heard everything he opened the temple door early in the morning and found the remaining torn part of the sari in the hands of the Deities. Candrasasi could not leave. She continued to stay in Siuri serving the Deities.

There was a big scandal involving Candrasasi and finally in a state of exasperation, she appealed to Gaura Nitai. Their divine command was that they should all move to Vrndavana. Mahanta Balarama dasa and Candrasasi carried the Deities to Vrndavana where they took shelter in a newly built temple at Luibajar, in Banakhandi Mahalla.

Two women devotees named Bhakta and Menaka from Nadia were staying in that temple. Of these two, Bhakta was the aunt and Menaka, the niece. Everyone in the area of Banakhandi called the devoted Bhakta "Piscima" (aunt). Candrasasi and Bhakta became close like sisters and together carried out the service to the Deity. Hence everyone also began calling Candrasasi "Piscima Gosvamini" and her Deities were named "Pisimar Gaura Nitai." The two brothers surrendered Themselves to the affectionate care of Candrasasi. She performed all the seva of the Deities and took bath thrice daily in the Jamuna.

Once she was cooking food to be offered to the Deities when she

suddenly began menstruating. Feeling unclean and extremely depressed, Candrasasi laid down in the open temple yard. In a state of semi-consciousness she received the divine command as follows: "Listen mother, we are your dotting children. Please calm down and act as any ordinary mother would do under similar circumstances. Go take a bath and serve us food. Henceforth you will not menstruate." She got up, bathed and offered food to the Deities and from that time she never menstruated again.

Once a woman from a respectable family of Serpur in Bagura went to Vrndavana during the festival of Jhulan and hired accommodations in the Banakhandi area. One monsoon day, Pisima sat on the veranda of the temple, pulling the fan and counting japa.

The light drizzle in the afternoon made Pisima doze off and in that state she saw Gaura-Nitai walk out into the yard and, although being drenched in the rain, They continued walking off somewhere. Pisima asked where They were going, but the brothers rushed off saying, "Just see where we plan to go." They went to the woman from Serpur and said: "Have you come here to sleep? Come, wake up." When the woman inquired who the boys were, They introduced themselves as the two sons of Pisima of Banakhandi. The woman asked again what made the boys approach her and they answered, "Look as us, we are covered with slush from the rain, we feel chilly, please arrange to supply both of us with a pair of shoes." When the woman woke up she immediately began investigating and eventually found the Deities worshiped by Pisima exactly as they appeared before her in a dream. She presented two pairs of silver shoes to the Deities. On another occasion the Deities collected anklets from someone else.

Once the Deities gave away all their ornaments to a Vaisnava priest who was serving in the temple. When Pisima questioned Them about this They answered, "Look here, dear mother! This Vaisnava is utterly impoverished, yet on several occasions he fed us condensed milk. We have given him the ornaments and we request you not to embarrass him for any reason."

On another occasion the two brothers commanded Pisima in a dream to take Them on Vrajaparikrama covering eighty-four krosa (168

miles). Pisima was accompanied by two Vaisnavas named Mathuradasa and Krsnadasa. The two Deities went around Vrajamandal

a carried in a palanquin covered with a piece of red cloth. A few curious English soldiers tried to forcibly look inside the palanquin, but an extremely dazzling ray of light momentarily blinded them and they ran off in fear.

As Pisima grew more advanced in age she handed over the responsibility for the Deity service to the most competent Gopisvara prabhu. One winter morning Gopisvara bathed the Deities in cold water and the Deities came down with a cold. Pisima, who was

sitting upstairs, could understand, despite the fact that she had lost her vision, that the Deities were suffering from cold and fever. With great pain she came down and admonished Gopisvara as follows: "Look what a mess you have made! See how my

dear children are suffering and Their noses' are running. Saying this, she put the edge of her cloth on the nose of the two Deities and requested Them to blow their nose. Immediately phlegm came out from Their nose.

Krsnadasa Babaji, the disciple of Gopisvara, was an ardent devotee of Lord Gauranga and helped Pisima considerably with her Deity service. Once during the hour of offering bhoga, Krsnadasa was busy meditating seated at the temple door. In his meditation he saw the village on the south of Visnupur where he had lived before accepting sannyasa. There he saw two women plucking fruits from a tree at the house of Santhals named Haran and Madhu. He also saw Gaura Nitai standing beneath the tree relishing those fruits. Krsnadasa could even hear the song the two women were singing inviting Gaura Nitai to visit their village, tempting Them with fruits. In a state of deep absorption Krsnadasa also sang along and offered Srngara to the two Deities with proper rituals and ingredients. Later, when Gopisvara arrived there and heard the story, he wrote a letter to Visnupur and confirmed the report that on the same day and hour in the same village the same pastimes were celebrated involving Gaura-Nitai in a festival of Santhals.

A chandelier with ten lamps was lit daily at the temple door. On one full moon night, Gopisvara, not wanting to waste oil, turned the lamp out early in the evening and went out. Pisima was seated in the yard of the temple chanting the holy name. Inside the temple room one ghee wick was burning in a brass lamp-stand weighing about seven kilos and about two and a half cubic feet long. Gaura Nitai were extremely angry that the lamp on the veranda had been turned out. Suddenly they heard a great noise. The lamp-stand was thrown in one corner of the room and the one wick had gone out, leaving the room in darkness. Pisima immediately called Gopisvara and rebuked him, "See, today you did not bring Gaura Nitai out on the veranda and you put off the chandelier, thus the Deities became angry and threw the lamp-stand. Now They remain in total darkness. Please never make this mistake again."

On numerous occasions Gopisvara recovered from severe ailments, including smallpox, without taking medicine and depending completely on the mercy of Gaura Nitai.

Pisima Gosvamini was a spiritual jewel amongst women and her devotion to Lord Gauranga was without parallel. By the grace of Mother Saci, Piscima attained vatsalya rasa. She died at the age of one hundred and six years, while chanting the name of Lord Gauranga seated on the veranda of the temple of Gaura Nitai. She had previously foretold to Gopisvara the date of her death.

Gopisvara, a descendant of Lord Nityananda's family, was also a completely renounced soul. He went on pilgrimage to all the holy places of India, lived a strictly austere life, and finally, fell in love with Nitai-Gaura and dedicated the rest of his

life to serving Them. Gopisvara once told Haridasa dasa that when Pisima gave him the charge of serving the Deities the two Deities were rather small in size. Gopisvara expressed his reluctance to serve such small Deities. Pisima immediately went into the temple room, pulled the chins of the two Deities and They at once became larger in size.

One day, long after the death of Pisima, Gopisvara felt disturbed

and complained: "This service to the Deity is of no value. If I would have been performing bhajan all this time I would have certainly made great spiritual advancement. Thinking in this way he engaged another priest to take charge of the Deity service and went to Kusum Sarovara with the intention of performing bhajan there. It was summer time and hot wind blew continuously. On the third night he sat beneath a Bakul tree near K

usum Sarovara, feeling a little restless due to the heat, chanting the holy name. It was past midnight and deep silence reigned all around. Just then Gopisvara noticed a charming flame emerging from the center of Kusum Sarovara. Soon the flame began to come closer to him. It climbed up the bank of the pond and crossing the flight of steps stood steady beneath the Bakul tree. Then taking the shape of Nitya-Gaura the light spoke sweetly to him: "Oh elder brother! For the last three days we have been starving. Please come with us." Gopisvara could not resist and left immediately.

Eventually he arrived at the house of a Vaisnava saint, who upon opening the door exclaimed joyfully, "Come in Gopisvara! Good you have come, the Lords informed me in a dream that They haven't eaten for the last three days. My brother, please rush to Vrndavana and offer Them food." On hearing this again Gopisvara felt annoyed and said, "I'm not going to go to Vrndavana, I shall continue to practice bhajan in the village." The saint repeatedly coaxed him and after offering him prasada, sent G opisvara off to Vrndavana.

It was evening by the time Gopisvara reached Datiha. A sudden storm flooded the entire area within one or two hours. Gopisvara took shelter in the house of a Vrajavasi and thought that now he would not have to leave for Vrndavana. However, early in the morning one bullock cart driver, after receiving a divine command, came in search of him. Gopisvara had to take the cart and went to Vrndavana.

When he crossed the first gate of the temple building he got whiffs of an extremely foul smell and called the priest to inquire what was wrong. The priest said he knew nothing as he

could not enter the temple for the last three days. Gopisvara
quic

kly entered the temple and found that a dead rat was lying on top
of the mosquito curtain. He promptly cleaned the place and
offered the ritual-service. Till the final hour of his life
Gopisvara continued to serve Gaura-Nitai.

33. PITAMAVARA:

He belonged to the lineage of Lord Nityananda. In his past incarnation he was Kaveri. (GGD. 168, CC. 1.11.52)

34. PITAMVARA DASA:

He was the son of Ramagopal dasa. He belonged to the sakha of Raghunandana Thakura and was a disciple of Sacinandana Thakura. He compiled the collection of padavali's titled Rasamanjari. He also wrote the Sanskrit work Sriman Naraharisakha nirnaya (See Srikanthera Pracina Vaisnava P. 113). Also see the collection of manuscripts belonging to Rakhalananda Thakura, preserved at Srikantha.

35. PITAMVARA DWIJA (PANDITA) :

Pitamvara was known by various titles. He was the brother of Damodara and Sankara Pandita (Murari Sen, Govinda Ghosh?). He is mentioned in the following manuscripts: (1) Barja Bihar, by Dasarathi dasa (manuscript preserved in the library of the Utkal University, catalogue no. 49, (2) Anuragakalpalata, by Gajapati Shyamasundara Deba (a ms. preserved in the library of the Utkal University, catalogue no. O.L. 97).

It is said that Pitamvara was a disciple of Nityananda. Pitamvara is referred to as Premamanjari in Swarupabarnana (a work by Rupa Gosvami-manuscript preserved in the library of the Utkal University, catalogue no. 382) and in Gurubhaktigita (a work by Achyutananda, Utkal University, 1975, Vol. 3, Chapter 49, P. 176). He is also mentioned in Sri Chaitanyaganoddesodipika as Manjarika. Scholars argue that Pitamvara Dwija was possibly the famous Pitamvara Purohit as stated in Vedanta sara guptagita of Balarama dasa and Amarakoshagita of Daibangya Balarama.

36.

PRABHUCANDRA GOPALA:

He was a disciple of Lord Nityananda and the younger brother of Rama Raya. Prabhucandra wrote a commentary titled Sri Radhamadhava Bhasya on Rama Raya's Brahmasutra treatise titled Gauravinodini. In the commentary Prabhucandra upholds the doctrine of 'acintya-bhedabhedavada'. This commentary is dated fifteenth Saka century (1578 AD. onwards). In Prabhucandra's other work, titled Mahavani and composed in Vrajbhasa, the poet depicts Lord Gauranga as inseparable from Lord Krsna and Radha.

37.

PRABHURAMA DATTA:

He was a disciple of Narottama Thakura. (Narottamavilasa 12)

38.

PRADYUMNA BRAHMACARI:

(Also see 'Nrsimhananda Brahmaacari') The following is some additional information given by R.G. Nath ed. CC., Appendix Volume PP. 278-279, under Nakula Brahmaacari.

Pradyumna Brahmaacari was his name before initiation. His Sripata was at Piariganj near Kalna. He was a worshiper of Nrsimha. Seeing Pradyumna's extraordinary devotion to his Nrsimha Deity, Lord Caitanya gave him the name Nrsimhananda (CC. 1 .10.55-56). He was also extremely devoted to Lord Caitanya.

When the Lord left Orissa on pilgrimage to Vrndavana via Gauda and arrived at Kulia, Nrsimhananda began to imagine within his mind that he was preparing the route for Lord Caitanya. The road was lined with jewels and beautiful flowers. There were divine ponds along the path filled with bright lotuses. Birds chirped melodiously in the sky and cool breezes blew all around. Thus Pradyumna prepared an imaginary route up to Kanai Natsala, but he failed to go beyond this point. Thus Pradyumna predicted that this time Lord Caitanya would not go to Vrndavana, but would turn back at Kanai Natsala's place, which proved to be exactly what happened.

Once at Ambika, Pradyumna underwent a state of transcendence wherein he experienced the avesa (presence) of Lord Caitanya within himself. In that state he laughed like a madman, wept, danced and sang as if he were insane. People from all over Gauda arrived to look at Pradyumna who advised everyone to chant the name of Lord Krsna. After just one meeting with him visitors felt ecstatic love for Krsna arise within their hearts.

Sivananda Sen heard all this and desired to test Pradyumna's authenticity. Thus he thought to himself, "Only if Pradyumna calls me by name and recites my Istamantra, will I be convinced that Sri Caitanya Mahaprabhu has actually manifested within his body." Pradyumna successfully passed the test.

When Srikanta Sena, the nephew of Sivananda Sena, was about to return to Bengal, the Lord told him, "Forbid the devotees of Bengal to come to Jagannatha Puri this year. This year I shall personally go to Bengal and meet all the devotees there headed by Advaita Acarya. Please inform Sivananda Sena that this December I shall certainly go to his home. Jagadananda is there and he can give Me offerings of food. Inform them all that no one should come to Jagannatha Puri this year."

When Srikanta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased. When the month of Pausa arrived, both Jagadananda and Sivananda collected all kinds of paraphernalia for the Lord's reception. Every day, they waited impatiently until evening for the Lord to come. As the month passed by and Sri Caitanya Mahaprabhu did not come, Jagadananda and Sivananda became most unhappy.

Suddenly Nrsimhananda arrived, and Jagadananda and Sivananda arranged for him to sit near them. Seeing them both so unhappy, Nrsimhananda inquired, "Why are you both so despondent?"

Sivananda Sena explained, "Sri Caitanya Mahaprabhu promised that He would come. Why, then, has He not arrived?"

Hearing this, Nrsimhananda Brahmachari replied, "Please be

satisfied. I assure you that I shall bring Him here three days from now."

Sivananda and Jagadananda knew of Nrsimhananda Brahma cari's influence and love of Godhead. Therefore they now felt assured that he would certainly bring Sri Caitanya Mahaprabhu.

After meditating for two days, Nrsimhananda Brahma cari told Sivananda Sena, "I have already brought Sri Caitanya Mahaprabhu to the village known as Panihati. Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food. In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful. Nrsimhananda thus cooked for the Lord and in his mediation he saw Sri Caitanya Mahaprabhu quickly come, sit down and eat everything. The next year, Sivananda went to Jagannatha Puri with all the other devotees to see the lotus feet of Sri Caitanya Mahaprabhu. One day, in the presence of all the devotees, the Lord raised these topics concerning Nrsimhananda Brahma cari and praised his transcendental qualities. The Lord said, "Last year in the month of Pausa, when Nrsimhananda gave me varieties of sweetmeats and vegetables to eat, they were so good that I had never before eaten such preparations." Hearing this all the devotees were struck with wonder, and Sivananda became confident that the incident was true.

39. PRADYUMNA GIRI:

He is mentioned in the Caitanyamangala of Jayananda P.

88.

40. PRADYUMNA MISRA:

A brahmana by caste who belonged to the lineage of Lord Caitanya. He came from Sylhet and later settled in Orissa. He is mentioned in the Bengali Vaisnava vandana no. 66, of Devakinandana and included in the published addition of Vaisnava Va

ndana edited by Atul Krsna Gosvami. (Also see Caitanyacandrodayanatakam of Kavi Karnapura, edited by Acarya Ramacandra Misra, Varanasi, Choukhamba Sanskrit Series office, 1366, Ch. 8, p. 258)

Caitanyacandrodayanataka (Nirnayasagar Press edition) states that it was Sarvabhauma who introduced Pradyumna Misra to Lord Caitanya. According to Bimanbihari Majumdar this Pradyumna could not be the cousin brother of Lord Caitanya hailing from Sylhet. Pradyumna is considered to have been the author of Sri Krsna Caitanyodayavali. CC. 1.10.135, 2.1.120, 2.10.43, 3.5.4-67 explains how Lord Caitanya praised Pradyumna as a great lover of Lord Krsna and recited Krsna katha in his presence.

Lord Caitanya was extremely kind to Pradyumna and advised him to take spiritual guidance from Ramananda. (One manuscript in the name of Siksastaka is available in the Utkal University library, catalogue no. cy 336. Also see CBh. 3.3.409)

41. PRADYUMNA MISRA:

He was a cousin-brother of Lord Caitanya. Some argue that he was the nephew of the Lord. This Pradyumna belonged to the family-line of Kirti Misra, residing at Burunga in Sylhet district.

42. PRAHARARAJA MAHAPATRA:

A brahmana by caste and a resident of Orissa, Prahararaja was introduced by Sarvabhauma to Lord Caitanya (CC. 2.10.46). Kavi Karnapura in his Caitanya Candrodayanataka 8.2, describes Prahararaja as an ardent devotee. Bhakti Movement in Orissa P. 88, states that it is possible that Prahararaja and Praharaja were two persons but in course of time they came to be known as one person.

43. PRAKASANANDA:

He was the paternal uncle of Thakura Jagannatha Acarya, a resident of Kasthakata village in Dhaka (Bangladesh), as mentioned in the CC. Prakasananda was the youngest son of

Ratnakara Misra and brought up Thakura Damodara as a child. In a sha
ck on the bank of Ghasipukur in the village of Kasthakata, he worshiped a Damodara salagrama which had been handed down in his family for generations. Upon receiving a divine command from Lord Caitanya, Thakura Jagannatha rushed to Santipura and Prakasananda followed him. After a day or two they arrived at Santipura and met Lord Gauranga and His associates.

Advaita Prabhu gave spiritual initiation to Prakasananda with the mantra of Lord Krsna. Due to not hearing the mantra correctly, Prakasananda began chanting the wrong mantra and as a result, had a vision of mother goddess whenever he meditated on Lord Krsna. Prakasananda asked Advaita Prabhu what was wrong. Advaita then asked him to write down the mantra that he was chanting and Prakasananda did so on a banyan leaf. Advaita told Prakasananda, "You have not yet attained perfection in Saktimantra, hence you should go back to your native place and continue to worship the mother-goddess with this mantra. This will lead you to your cherished goal."

Shortly thereafter Prakasananda and Thakura Jagannatha returned home, only to find that the Salagrama Damodara was no longer there. They both lay prostrate on the bank of the Ghasipukur awaiting a divine command. Finally the command came that at the Damodara would accept service from members belonging to the fifth generation of Prakasananda's family line. For many years the salagrama remained in the household of a local Muslim and after the specified period of time had passed, the salagrama gave a divine command and came back to Prakasananda's family to accept worship. Descendants of Prakasananda's family continue to receive spiritual initiation in Saktimantra from the Gosvami family of Cakphera in Santipura and serve Damodara in A dial village. The following is the genealogical line from Prakasananda:

1. Ramajivan and Ramagopa
2. Ramakesava and Ramvallabha
3. Ramagovinda

4. Bhavanicaran
5. Ramavallabha
6. Ramnarasimha
7. Gokulacandra
8. Ramanarayana
9. Syamacarana
10. Dhurjati and Surendra

44. PRAKASANANDA SARASVATI:

He was an extremely influential Mayavadi sannyasi who resided in Varanasi. He had several thousands of sannyasi disciples. Prakasananda often criticized Lord Caitanya as a sannyasi by name, a charlatan, etc. Devotees of Lord Caitanya in Varanasi, namely Tapan Misra, Candrasekhar Vaidya, Paramananda Kirtaniya etc., felt deeply hurt to hear the Lord criticized in this way.

During Lord Caitanya's pilgrimage to Vrndavana when he arrived at Varanasi one brahma from Maharashtra met Lord Caitanya and instantly obtained love for Krsna. One day this brahma spoke of the glory of Lord Caitanya in a meeting held by Prakasananda. But Prakasananda continued to criticize the Lord saying, "I advise you to attend my meetings and listen to discourses on Vedanta, do not go to Lord Caitanya as both your spiritual and material life may be spoiled by association with wayward men. The Maharastrian brahma, however, thought to himself, "I wish I could somehow arrange a meeting where these sannyasis could have a look at Lord Caitanya and instantly upon seeing Him they will realize that He is the Lord. Then they will stop criticizing Him and instead surrender at His feet. But how is it possible to arrange such a meeting? Lord Caitanya generally does not accept any invitations. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression." Thinking like this, the Maharastrian brahma extended an invitation to all the sannyasis of Varanasi. After this, he finally approached Sri Caitanya Mahaprabhu to extend Him

an invitation. He immediately fell at the lotus feet of the Lord and requested Him to accept his proposal. Lord Caitanya smiled and accepted the invitation of the brahmana. He made this gesture to show His mercy to the Mayavadi sannyasi.

As soon as Sri Caitanya Mahaprabhu saw the sannyasis He immediately offered obeisances, and then went to wash His feet. After washing His feet, He sat down by the place where He had done so. After sitting on the ground, Caitanya Mahaprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns. When the sannyasis saw the brilliant illumination of the Lord's body, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

The leader of all the Mayavadi sannyasis present was named Prakasananda Sarasvati, and after standing up he addressed Lord Caitanya as follows with great respect, "Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

The Lord replied, "I belong to a lower order of sannyasis. Therefore I do not deserve to sit with you." Prakasananda Sarasvati, however, caught Sri Caitanya Mahaprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

Prakasananda then said: "I understand that Your name is Krsna Caitanya. You are a disciple of Sri Kesava Bharati, and therefore You are glorious. You belong to our Sankara-sampradaya and live in our village, Varanasi. Why then do You not associate with us? Why is it that You avoid even seeing us? You are a sannyasi. Why then do You indulge in chanting and dancing, engaging in Your sankirtana movement in the company of fanatics? Meditation and the study of Vedanta are the sole duties of a sannyasi. Why do You abandon these to dance with fanatics? You look as brilliant as if You were Narayana Himself. Will You kindly explain the reason that You have

adopted the behavior of lower-class people.?"

Sri Caitanya Mahaprabhu replied, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me. 'You are a fool,' he said. "You are not qualified to study Vedanta philosophy and therefore You must always chant the holy name of Krsna. This is the essence of all mantras or Vedic hymns. In this age of Kali there is no other religious principle than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.' Since I received this order from My spiritual master, I always chant the holy name, alone and in the association of devotees. That holy name of Lord Krsna sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically."

After hearing Sri Caitanya Mahaprabhu's words, all the Mayavadi sannyasis were moved. Their minds changed, and thus they said, "Dear sir, there is no objection to Your being a great devotee of Lord Krsna. Everyone is satisfied with this. But why do You avoid discussion on the Vedanta-sutra? What is the fault in it?"

Smiling slightly the Lord said, "My dear sirs, if you don't mind I can say something to you regarding Vedanta philosophy." The Lord then began pointing out the deficiencies of Sankaracarya's commentary. He explained how Sankara concentrated

on the secondary aspects of Sruti (Upanishad), ignoring the primary ones, and hence a number of deficiencies are found in his bhasya. Lord Caitanya then explained the meaning of the Vedanta sutra, drawing attention to the limitations of the Mayavad bhasya of Sankara.

When all the Mayavadi sannyasis thus heard the explanation of Caitanya Mahaprabhu they spoke very humbly. "Dear sir, You are Vedic knowledge personified and are directly Narayana Himself. Kindly excuse us for the offenses we previously commi

tted by criticizing You." From that moment their minds changed, and on the instruction of Caitanya Mahaprabhu, they too chanted "Krsna! Krsna!" always. Thus Lord Caitanya excused all the offenses of the Mayavadi sannyasis and very mercifully blessed them with Krsna-nama. (CC. Adi.)

On another occasion Lord Caitanya went to have darsana of Bindumadhava and was filled with ecstatic love. Tapan Misra, Candrasekhar Vaidya, Sanatana Gosvami and others who accompanied Lord Caitanya began singing kirtana, and hundreds of people flocked there to join the chanting. Hearing the tumultuous sound of kirtana, Prakasananda and his disciples rushed to the premises of the Bindumadhava temple. Prakasananda himself joined in singing kirtana and his body showed signs of ecstatic tears and shivering. Lord Caitanya regained his external consciousness, stopped the singing and offered His humble obeisances to Prakasananda. Prakasananda fell at the Lord's feet begging forgiveness for his past arrogance and expressed his desire to

hear the Lord's interpretation of the primary tenets of Vedanta.

Lord Caitanya replied, "Vyasadeva was the author of Vedantasutra, he also wrote Srimad Bhagavatam as a commentary to Vedanta. Thus the primary tenets of Vedanta can be understood from the Srimad Bhagavatam. You should therefore wholeheartedly study the Srimad Bhagavatam."

From that day Prakasananda and his disciples underwent a complete change; they considered themselves blessed and took shelter under the lotus feet of Lord Caitanya. (CBh. 2.3.37-40, CC. 2.17.104-143, 2.25.5.160, Bhaktamala 22.7)

45. PRANAGOPAL GOSVAMI:

He was a descendant of Lord Nityananda. An erudite interpreter of Bhaktisutra, he arranged, with the assistance of his disciples, to translate and publish Premasamputa, Sri Krsnasandarbha, Bhaktisandarbha, and Pritisandarbha. He edited a Vaisnava periodical also.

46.

PRANAKISOR GOSVAMI:

He belonged to the family line of Lord Nityananda. Apart from writing excellent books in Bengali such as Bhaktacaritra, Sandhanira Sadhusanga, Jnanesvari Gita (a translation), Pranakisor was an eloquent interpreter of Bhaktisutra.

47.

PRANAKRSNA DASA BABAJI:

He was born near Kalna in the district of Burdwan and belonged to the family line of Lord Nityananda. He stayed for considerable time with Bhagavandasa Babaji of Kalna, and later settled at Kaliyadaha in Vrndavana where he practiced bhajan. The care Pranakrsna took of Siddha Jagadisa Babaji and Dayaldasa Babaji in their old age was very exemplary. Though not an erudite scholar, Pranakrsna chanted the holy name with such simple-hearted emotion and sincerity that he touched the hearts of

all. Pranakrsna gave care and attention to everyone irrespective of sex or position. He offered some prasada and water to drink to anyone who came to meet him. He had a large number of Hindi-speaking followers. He practiced bhajan in a hut next to that of Jagadisa Baba and lived for more than one hundred years. After his death, Pranakrsna's body was buried in front of his hut.

48.

PRANAVALLABHA (PARANA) DASA:

He was a follower of Vyasa carya, who was a disciple of Srinivasacarya prabhu. He composed a voluminous poetical work on Vrajlila titled Rasamadhuri in 1778 AD.

49.

PRASADA DASA:

He was a disciple of Syamananda prabhu. His name is found in the book Rasikamangala.

50.

PRASADA DASA (PRAKASA DASA):

He was a disciple of Srinivasacarya and his title was 'Biswas'. His father was Kamalakar dasa and his brother was Janakiram dasa. His family hailed from Vanavisnupura in the district of Bankura. Formerly they held the title of 'Majumdar' but Srinivasa prabhu awarded them the title 'Biswas'. (Karnananda 1)

50.A PRASADA DASA:

See 'Guruprasad Sengupta'.

51. PRASADA DASA VAIRAGI:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

52. PRATAPARUDRA:

He was the Gajapati King of Orissa belonging to the Ganga dynasty. His parents were Purusottama deva and Rupamvika (Sri Padmavati). Sri Purusottama deva considered himself the servant of Lord Jagannatha and arranged various kinds of performances on festive occasions. At the time of Rathayatra he swept the road in front of the Lord with a golden broom stick. Sri Jagannatha deva was so pleased with Sri Purusottama deva that He helped him to defeat the ruler of the Kanci Kingdom. After the ruler was defeated, his daughter, Padmavati, was taken by Sri Jagannatha deva and offered to Sri Purusottama deva. Sri Prataparudra was born of this Padmavati.

As soon as Sri Prataparudra was enthroned, he, like his father, devoted himself to the service of Jagannatha deva. His capital was at Cuttack, although he sometimes lived in Puri. Prataparudra was an ardent devotee and servant of Lord Jagannatha. He was Indradyumna in his past incarnation. All this has been described in detail in the book Sarasvati vilasa. Sri Kavi Karnapura Gosvami composed the drama Sri Caitanya Candrodaya, as per the instruction of Maharaja Sri Prataparudra.

(From BMO. PP. 88-90) :

Prataparudradeva Gajapati was the king when Lord Caitanya came to live in Orissa. The king was well known for his military strength, though he was finally defeated by Krsnadevaraya. He was fond of luxury, as is explained in the literary works of Narasimha Sena, a contemporary poet. In Gopakeli the poet describes the king as a 'rasika' who indulges with his queens. In Saraswativilas, written by King Prataparudra, references are given to four queens namely Padma, Padmalaya, Ila and Pratila.. Later Oriya biographers of Lord Caitanya, such as Iswara Dasa and Divakar Dasa, have mentioned in their books names of more than four queens. In his later life, the king came in contact with Lord Caitanya, which proved to be the turning point in his life.

Some scholars suggest that Lord Caitanya was responsible for the downfall of the Gajapati Kingdom, although this is not based on historical evidence. The political condition during that period was highly unstable due to other causes, such as dissension amongst the Hindu feudal kings, the internal enemies, and the invasion of Muslims, all of which combined to hasten the downfall of the Suryavansi Kingdom.

Prataparudra died in 1534 AD., one year after the death of Lord Caitanya. There is no Oriyan work written by him. He is however credited with the authorship of Saraswativilas, Prouddha Pratapamartanda, Koutakachintamani and Nirnanyasamgrapha. A manuscript of Parachesamgita or Padurlabhasagraha, on Oriya Kavya composed by Prataparudra is also available

After accepting sannyasa, Lord Gaurasundara went to Puridhama. By the grace of the Lord, Sarvabhauma Bhattacharya was converted to Vaisnavism. After a few months, Mahaprabhu started for South India. The king of Orissa, Gajapati Prataparudra, heard from the people about the glories of Caitanya Mahaprabhu and thus became eager to meet Him. One day he called Sarvabhauma Bhattacharya to his house. He offered him a seat and asked, I have heard that a very great saint has come to your house from Gauda and that He is very merciful to you. Please make

arrangements for me to meet Him." Sarvabhauma said that what he had heard was correct but it was not possible to arrange a meeting, as He was a sannyasi of the highest order and was without material attachment. However, Sarvabhauma agreed to try to help him, but at the present time Mahaprabhu was on pilgrimage. Prataparudra deva asked why Sarvabhauma had not implored Mahaprabhu to stay in Puri and Sarvabhauma replied, "He is the independent Supreme Lord, not to be guided by anyone." The King was impressed and said, "If such a wise man as yourself has accepted Him as God, I must also accept. When He visits Nilacala next time, please arrange for me to see Him." Sarvabhauma explained that He would be returning within a few days and a room was necessary for His residence. The king said that the house of Kasi Misra, which was secluded and near to the temple, would be a suitable place for the Lord's residence. Bhattacharya then took leave of the king. The same day, he went to see Kasi Misra and told him everything. Kasi Misra was overjoyed to have the Lord stay in his house.

The devotees were beside themselves with joy when the Lord returned to Nilacala. As soon as Sarvabhauma offered his obeisances, Mahaprabhu embraced him. Sarvabhauma introduced Him to Kasi Misra, Bhavananda and many other devotees of Puri. When Kasi Misra offered his respects, the Lord immediately embraced him and Misra was filled with transcendental joy. Kasi Misra respectfully ushered the Lord to his house, where all the members of his family surrendered to Him. Mahaprabhu mercifully allowed them to see His four-armed form.

In one of the solitary rooms of Kasi Misra's garden house, Mahaprabhu stayed comfortably. One day, Sarvabhauma told Prabhu that the king of Orissa, Gajapati Sri Prataparudra, was attracted by the glories of Prabhu and was eager to meet Him.

Hearing this, Mahaprabhu blocked his ears saying, "Narayana, Narayana! Bhattacharya why are you speaking like this? I am a sannyasi and free from all attachment to the world. I am forbidden to see a king, it is as poisonous as seeing a woman. Bhattacharya, please do not talk about this again or I shall leave this place today." Bhattacharya was frightened by these words.

He offered his obeisances, begged the Lord not to leave, and returned home. But he began to think deeply about how a meeting with the king could be arranged.

On the other hand, under the instruction of Mahaprabhu, Sri Ramananda left his estate in South Godavari and went to Puri. There he met King Sri Prataparudra, who was very pleased to hear that he had left his property and other worldly possessions. The king engaged him in the service of Mahaprabhu, telling him that he would receive the same salary as he had drawn before.

Sri Ramananda went to Mahaprabhu and offered obeisances. The Lord ecstatically embraced him and they spent sometime discussing topics related to Krsna. Afterwards, Sri Ramananda explained to Mahaprabhu how nicely he had been treated by King Prataparudra. He also said that he did not possess even an iota of the love and devotion that King Prataparudra had. Hearing this Mahaprabhu said, "You are a great devotee of Krsna. He who loves you, is very fortunate. The king has shown affection to you, therefore Krsna will be merciful to Him."

When Sarvabhauma Pandita told Maharaja Prataparudra what Lord Caitanya said, the king replied, "The Lord has promised that He will not see, so I also promise that without His mercy I will not maintain my life. If I cannot have His compassion then there is no use to this life, kingdom and wealth." Sarvabhauma consoled him and asked him to be patient, "The Lord is very kind, certainly He will show His mercy eventually."

Rathayatra was drawing near. On this occasion many devotees of Mahaprabhu came from Gauda to Puri and King Prataparudra wished to meet all of them. He went to the terrace of his palace with Sarvabhauma and watched the devotees as they arrived, while Sarvabhauma introduced each devotee one by one. Seeing the lustrous bodies of Sri Advaita Acarya, Sri Nityananda, Srivasa and other devotees, the king offered obeisances from the terrace. As a gesture of hospitality, he made very nice arrangements for everyone.

Returning to Cuttack, Maharaja wrote a letter to Sarvabhauma, "If Gaurahari will not be merciful to me, I shall give up my kingdom and become a beggar living on alms." When Sarvabhauma showed the letter to the devotees everyone became worried.

The devotees then went to appeal to Lord. When they arrived Mahaprabhu asked if they had something to say. Sri Nityananda Prabhu replied, "You are omniscient, You know everything, but still I put this to You--Maharaja Prataparudra earnestly aspires after Your darsana. If he is deprived of this, he will give up everything and become a yogi. Without Your darsana he considers everything in this world to be useless." Hearing this the Lord said, "It is your desire to take me to Cuttack to see him, but people will speak ill of Me, and Damodara will reprimand Me." At this, Damodara said, "You know what is Your duty and what is not. I am a small living creature, what advice can I give You.? You are affectionate to your devotees and the king has devotion for you, so I am sure that one day both of you will meet. The king's devotion will draw you towards him. Although you are the Supreme Lord, you are always subordinate to the love of your devotees."

After consulting with the devotees, Sri Nityananda Prabhu sent a piece of Mahaprabhu's cloth to the king. The king adored the piece of cloth and worshipped it as Mahaprabhu Himself.

One day Sri Ramananda Roy accompanied by the prince, came to see Mahaprabhu. The complexion of the prince was dark-blue, he was dressed in yellow cloth with and was decorated with earrings and a pearl necklace. He looked radiant and when Mahaprabhu saw him, He was reminded of Lord Krsna and began dancing and chanting "Krsna, Krsna." Mahaprabhu was very merciful to the prince. When Sri Ramananda Roy told the king what had happened the king was extremely happy. Having touched the body of his son, the king felt as if he had touched the Lord Himself.

The day before the Rathayatra festival Mahaprabhu swept the Gundica temple. On the day of Rathayatra, Mahaprabhu and His devotees watched the celebration of Sri Jagannatha Deva's

Rathayatra festival. Leaving his royal dress, Sri Prataparudra, holding a gold broom stick, swept the path from the temple to the Ratha and washed it with sandal water. Seeing the king serving Sri Jagannatha deva with such humility, Mahaprabhu became compassionate. When the Ratha started for Gundica, Mahaprabhu and fourteen different groups danced and sang in front of it. The king was beside himself with joy to see this. The king, himself, along with his friends and courtiers, controlled the crowd. While singing and dancing in ecstasy, Mahaprabhu fell unconscious on the ground in front of Maharaja. Sri Prataparudra immediately caught hold of Him. When the Lord regained consciousness and realized that the king had taken care of Him, although internally He was pleased with the service of the king

, He outwardly appeared disgusted, "Fie, fie, the king has touched Me." Seeing the Lord's contempt towards him, the king was extremely dejected, but Sarvabhauma consoled him.

Slowly the Rath arrived at Galagandi. There, while dancing and singing with the devotees, Mahaprabhu fainted in ecstasy just when it was time to offer bhoga to Jagannatha. The devotees took Mahaprabhu to Jagannathavallava garden where He was laid on an altar under a tree. The beauty of the garden was like that of Vrndavana. On the advice of Sri Sarvabhauma, Maharaja Prataparudra dressed as a Vaisnava and entered the garden. With the permission of the devotees, he began massaging the feet of Mahaprabhu and while doing so, in a melodious voice, he read out the slokas from the fifth chapter of Bhagavata. While listening, Prabhu was delighted beyond measure and asked him to read it again and again. When the king read the lines, "Your nectar-like words..." Mahaprabhu suddenly got up and embraced the king saying, "Splendid, splendid! You have given me many valuable things, but I have only given you an embrace." Thus, having noted the king's devotion and service, Mahaprabhu finally became compassionate and bestowed His mercy upon the king. The devotees' joy knew no bounds when they saw Mahaprabhu's mercy upon the king.

Later Mahaprabhu set out for Vrndavana. Along the way he

arrived at Cuttack and had darsana of Sakshi Gopala. There He took his mid-day meal in the house of a brahmana named Svapnesvara. After that Mahaprabhu rested under a tree. When the

news reached the king, he hastened to see the Lord. Seeing Lord Caitanya from a distance, he began singing His praises. Noting the kings devotion, Mahaprabhu embraced him affectionately. Afterwards, Mahaprabhu instructed the king about Krsna consciousness. When the devotees saw how compassionate the Lord had been to the king, they named Him 'The Liberator of Prataparudra.'

In the evening the members of the Royal family came on elephants for darsana at the bathing place where Mahaprabhu was to cross the river Mahanadi. Accompanied by his courtiers, Maharaja waited at the bank with a new boat to ferry Mahaprabhu across the river. When Mahaprabhu arrived there Maharaja tearfully fell at the Lord's feet and requested Him to embark the boat. With His heart full of love, Mahaprabhu cast a merciful glance at the royal family and boarded the vessel. The royal family cried in ecstasy and the king fainted on the ground. Sarvabhauma caught hold of the king and consoled him, while the king cried, "Krsna, Krsna." The king then instructed Ramananda Roy that pillars should be erected at the sacred places where Mahaprabhu had boarded the ferry and where He took rest. The king stated that he would take his bath daily at that very bank of the river and would breath his last breath at that spot.

Description of Sri Prataparudra in Caitanya Bhagavata:

According to CBh., when Mahaprabhu first visited Nilacala, Gajapati Prataparudra was away from the capital conquering Vijaynagar. After spending a few days at Puri, Mahaprabhu went to Gauda to see Sacimata and the Ganges river. Then, again he started for Nilacala via Ramakeli. At that time Prataparudra came to Puri from his capital, Cuttack, and requested the devotees to arrange a meeting for him with Mahaprabhu. Seeing his eagerness, the devotees advised the king to observe Mahaprabhu 's singing and dancing from a distance. Thus while watching from a distance, Prataparudra saw Mahaprabhu faint on the ground in a transcendental state. He rolled on the earth and saliva came from

His mouth. His entire body was soaked with tears and saliva. Maharaja could not understand the Lord's celestial beauty. Feeling disgusted, Maharaja returned home.

That night he had a dream in which he saw Lord Jagannatha's body full of dust. Tears were rolling down His cheeks. Water was coming out from His nostrils and His body was soaked with saliva. When the king was about to touch the feet of Jag

annatha, he heard Him say, "Your body is fully anointed with sandal paste and camphor, My body is full of dust and saliva. Do not touch Me. When I was dancing you despised Me, seeing dust and saliva on My body." Immediately the king understood that Caitanya Mahaprabhu was identical with Jagannatha Deva. Maharaja then fell prostrate on the ground, begging for mercy.

The family history of Sri Prataparudra:

The last king of the Surya dynasty was Sri Curanga deva. Seventh and? was Sri Ananga Bhimadeva. He ? built the present temple of Jagannatha about 800 years ago. His seventh descendent was Sri Kapilendra deva (1435-70 AD.). His son was

Sri Purusottama deva (1470-1497 AD.). His son, Sri Prataparudra deva (1497-1541 AD.), had four queens; Padma, Padmalaya, Sri Ila and Mahila. He had three sons; Purusottama Jana, Kaluadeva and Kakhad-adeva. Prataparudra's daughter was Tukka. In Sarasvativilasa a detailed description of the Utkala royal family is given.

Being ordered by Srimati Radharani in a dream, Sri Purusottama jana came to Sri Govinda deva in Vrndavana.

In 1497 AD. the boundary of Sri Prataparudra's kingdom extended from the district of Hooghly and Midnapura in Bengal, to Guntur in Madras, as well as a major portion of Telengana. In 1510 AD., when the powerful King Sri Krsnadevaraya, ascended the throne of Vijaynagar, he conquered the southern portion of Orissa. It was at that time that Mahaprabhu arrived at Nilacala, but Sri Prataparudra had already left his capital to protect his kingdom. It is said in CC. that the barbarians had co

me to the south up to South Godavari and to the north up to Pichalda, on the bank of the Rup-narayana river.

No authentic information is available about the disappearance of Sri Prataparudra deva. Baripada is the capital of Mayurbhanja state. Eleven miles to the south of Baripada and to the east of it there is a village named Pratapapur. It is said that the tomb of Sri Prataparudra was there. When the bank of the river crumbled, the tomb was swept away in river. The Deities of Mahaprabhu, Jagannatha and Dadhivamana were shifted to another location. On the appearance day of Caitanya Mahaprabhu a great festival is performed. (Srikshetra Gaudiya Mission).

53. PRAVODHANANDA:

He was a brahmana sannyasi from Sriranga. In his past incarnation he was Tungavidya (GGD. 163).

Pravodhananda used the expression "Gaura nagaravaro" in sloka no. 132 of Sri Caitanya Candramrta. According to B.B. Majumdar, because of Pravodhananda's support of Nagaribhava, neither Vrndavanadasa or Krsnadasa Kaviraja have mentioned his name.

In Visnupriya Patrika, 407 Caitanyavda (1894 AD.), Sisirkumar Ghosh writes that Pravodhananda gave shelter to Hita Harivamsa even though Harivamsa's guru, Gopala Bhatta, had rejected him due to the offense of eating betel-leaf. In the invocation of Haribhaktivilasa Gopala Bhatta offers his obeisances to Pravodhananda. However, B.B. Majumdar argues that this Pravodhananda is a different person from Prakasananda.

The following is some additional information supplied by Haridasa dasa, PP. 1,289-1,290: Bhaktiratnakara (1.83-84) states that Pravodhananda was the paternal uncle of Gopala Bhatta Gosvami and a worshipper of the Deities of Laksminarayana. However, by the mercy of Lord Caitanya, he became absorbed in Radha Krsna rasa. The following are the books written by Pravodhananda:

1. Vrndavana-Mahimamrta
2. Sri Radharasasudhanidhi
3. Sri Caitanya Candramrta
4. Sangitamadhava
5. Ascaryarasapravandha

Growse, in his book Mathura, refers to the above second title as a work by Harivamsa. There are two manuscripts of this Radharasasudhanidhi available in the Govindaji collection, Jaipur. Of these two mss. one contains two additional slokas,

one at the beginning and one at the end, which relate to Lord Caitanya. The other mss. contains the name of Harivamsa. Considering the language and theme of these five works, Haridasa dasa concludes that all these five titles were written by Pravodhananda. (See Hindi Bhaktamala PP. 876).

Some scholars argue that it was Prakasananda, whose Vaisnava name was Pravodhananda, who wrote the above-stated five titles. From these books, and the concluding sloka of Sudhanidhi, it is clear that the author was formerly a Mayavadi sannyasi from the frequent references to terms such as "maha", "Brahman," "Jyotih," etc. This assumption is further borne out by the introductory sloka of Sri Caitanya Candramrta of Anandi dated 1640 Saka (1718 AD.).

54. PREMADASA:

He was a "virakta" (renunciate) disciple of Jiva Gosvami. After the death of Jiva Gosvami, Premadasa installed Deities of Radha Damodara beneath the shade of a banyan tree at Puri near the well of Puri Gosvami. Since Premadasa hailed from northwestern India and was a total renunciate, the people of Puri addressed him as "Naga" (naked). Thus the monastery built by him with the Deities of Radha Damodara is known as "Nagamatha."

55. PREMADASA:

He was a disciple of Srinivasa Acarya and his brother was Rasika dasa. (Karnananda 1)

56. PREMADASA SIDDHANTAVAGIS:

Born in Kulia in a Kasyapa clan, his real name was Purusottama Misra. His father was Gangadasa Misra. He had four brothers; two died young, and the other two were Govindarama and Radhacarana. Premadasa's grandfather, Mukundananda, was a contemporary of Lord Caitanya.

At the age of sixteen Premadasa renounced home and

traveled extensively visiting several holy places. Eventually he arrived at Vrndavana, where he accepted the service of a priest in the Govindaji Mandira. Some say that Premadasa was placed in charge of preparing the food for the Deity, a service which in those days was only given to one who was extremely clean.

Premadasa was a Sanskrit scholar. In 1634 (AD?) he translated Kavi Karnapura's Sri Caitanyacandrodaya Nataka into Bengali verse and wrote a book titled Vamsisika. According to some scholars, Premadasa and Premananda dasa were one and the same person. Thus many believe that it was this Premadasa who wrote the famous book Manahsiksa.

Eventually Premadasa's elder brother brought him back from Vrndavana. However, after receiving a divine command in a dream, Premadasa continued to write about the pastimes of Lord Gauranga. In Vamsisiksa Premadasa wrote in verse an account of Sripat Baghnapara.

57. PREMANANDA:

He was one of the brothers of Lord Nityananda.
(Premavilasa 24)

58. PREMANANDA BHARATI:

In 1779 Saka, Surendranatha Mukhopadhyaya was born in Calcutta. After accepting sannyasa in 1824 AD. he was known as Premananda Bharati. He visited Europe and America to preach the doctrine of Caitanya Mahaprabhu. He initiated 5,000 men and women in America into the Vaisnava religion. "The Society of Krsna Consciousness", was established by him in New York. He was the first to install the Deity of Sri Radha Govinda in the western countries. In 1909 he, along with four of his American disciples, came back to Calcutta to preach. His disciple, Krsna Gopala Duggul of Punjab, published the 6,000 page book Sri Nimaicand in Urdu. Premananda Bharati died in 1914 AD.

59. PREMANANDA GOSVAMIPADA:

Premananda was the second of the three sons born to Sri Purnananda Gosvami of Srngaravata by the blessings of Siddha Vaisnava dasa babaji of Kosi. Sri Premananda took initiation from his eldest brother, Sri Nrsimhananda prabhu. However, Nrsimhananda prabhu died shortly after his marriage leaving two daughters behind. Thus Sri Premananda became the patriarch of the family. Having inherited substantial wealth, property, status and power at such an early age went to his head and Premananda became a little wayward and wanton. He recklessly spent the family wealth, almost becoming bankrupt. Then a Mahatma Vaisnava from the temple of Sri Madanamohana took him aside privately and affectionately said, "Prabhu, how long will you carry on like this? You are the descendant of Sri Nitaicand and have been sent into this world to benefit mankind. When will you fulfill that mission?"

Premananda was genuinely ashamed of his conduct and immediately changed his ways. Just prior to this he had lost his two year old daughter. After receiving the mercy of Sri Babaji, he stopped sleeping in the inner bedroom and stayed only in the outer room. He also dressed in a simply loin cloth like an ordinary inhabitant of Vraja. In the winter he used a very ordinary blanket and in the summer, if he had any business outside, he would wear a coarse chaddar on his body. No outsider or newcomer would ever have guessed that he was the patriarch of the family. If asked by anyone, he introduced himself as a servant and disciple of Srngaravata. He always offered his obeisances to everyone. If any distinguished person came to inquire from him, he directed them to Sri Brahmananda Gosvami. He regarded his elder brother's wife as the wife of his guru and addressed her as "Bada ma" (senior mother). The cash box was kept in her room and whenever it was necessary to open it, he took off his loin cloth, placed it on the floor and kneeling on it, moved across the floor on his knees. He was so obedient to the wife of his guru that even when drinking water, if asked by her to stop, he would immediately do so. He accepted his food on an ordinary leaf plate and drank water from an earthen cup. None of his disciples were allowed to either eat his remnants or

bow to him.

His favorite disciple, Madhava dasa babaji, once said sorrowfully, "All other disciples get the opportunity to eat the remnants of their guru or drink the water which has washed his feet, but our gurudeva never allows us to even have a bit of dust from his feet." At that time Premananda was taking his evening walk nearby and overheard the remark. He replied, "Madhava dasa! I am no scholar, I cannot even read or write. But I have had the opportunity to memorize a sloka from the Srimad Bhagavatam: 'Offer your obeisances to all, even the animals, candalas and poisonous snakes.' Tell me whether you are outside of these categories?"

Premananda Gosvami was the embodiment of humility and his love for the Vaisnavas was boundless. Whenever he heard that any Vaisnava was ill, he immediately rushed to him, bringing everything required to treat him and offered financial help. Whenever a Vaisnava left his body, Premananda performed his last rites. If any gathering of Vaisnavas took place he sent a disciple to find out how many devotees were there and then sent cooked food for them, always keeping his identity hidden. Sometimes when a disciple wanted to spend money to serve the Vaisnavas, he would invite some devotees to Srngaravata and fed them sumptuously. He had many disciples in Vraja from both the brahmana and mercantile class. In accordance with the special status of the temple he never allowed any Vrajavasi brahmana to enter inside the temple and he himself never took cooked rice from them as prasada. But among the Bihari sadhus it was the custom to take any bread offered by a Vaisnava women. Thus if any Vaisnava women were desirous of feeding him, he would accept breads offered by them as prasada.

Although he dressed like a poor man, he took good care of the Zamindary and strictly maintained law and order within its boundary. He was such an efficient administrator that none dared to disregard him. Once he was requested to appear in court, but did not show up. By the grace of Nitaicand, the government could not find him and the case was dismissed by the court.

He had great affection for his disciples, both male and female, and also for their families. Because of his congenial character he had quite a large number of disciples all over India, in places such as Bihar, Bengal, Uttar Pradesh, Punjab, North-western India, Sindh and even Kabul in Afghanistan. Thus his spiritual influence spread far and wide.

Seeing Premananda bestowing his mercy upon a devotee from Maldaha, another devotee from there took shelter at his feet. Premananda gave him the vesa-asraya and allowed him to take the garment of a Vaisnava sannyasi, naming him Sri Madhava das a. Finding him to be very intelligent and devotional, Premananda turned over considerable responsibilities to him. After some time Madhava realized that the mantra which he had received from his diksa guru in his native village was not quite right.

Taking the advice of the devotees, Madhava brought this to the attention of Premananda and begged to take diksa for a second time. However, Premananda did not immediately accept the idea, which made Madhava a little worried. Premananda fully understood Madhava's mind, thus one year he put him fully in charge of the various duties required to arrange for the festival of Sri Nityananda Prabhu and was very satisfied by his efficiency. When Madhava was returning to his cottage at the end of the ceremony, he called him saying, "Many flowers are strewn on the courtyard of the temple, go and pick up one." Madhava did so and Premananda said, "I am going to give you mantra diksa." After initiating him he said, "Now go around me and bow down to me." Madhava did as requested. In this same way many disciples of Premananda were initiated.

Premananda observed the yearly ceremony in honor of his guru magnificently and meticulously, setting the example of how to properly execute this service. Though Premananda was an ideal example of humility, he was also very particular about preserving the respect due to others. Once a maid servant of the family came to take some prasada for Premananda's young nephew, Sri Sadananda prabhu. Sri Madhava dasa brought some prasada and standing on the upper verandah, handed it over to the maid servant, who was standing below him on the courtyard. When

the maid servant went away Premananda called Madhava dasa and asked, "What have you given and to whom?" Madhava dasa became nervous and said, "I gave the kind of prasada you told me to give for Srila Dada prabhu." Premananda replied, "If you want to give prasada to anyone, is it proper to give it standing on a high place? Prasada should be given to others while standing on the same level or lower. Moreover you were giving prasada to your guru's brother. If you transgress the laws of etiquette your devotion will cease to exist."

Premananda was not extravagant, but at the proper time and place he donated money generously. Yet he was against unnecessary wastage of funds. One evening he asked his disciple Madhava dasa to go and prepare some cold drink. When it was prepared he drank it. The next morning when Madhava came to offer his obeisances, he said, "Well, my son, bowing is enough for me. There is no need for you to render any other service. Your service means wasting your guru's wealth, yesterday you left three peppers on the floor." Yet a day before this he had said, "Now there is one hundred thousand rupees in the store of Sri Nitaicand."

He departed in 1896 AD. on the third day of the full moon. Among his disciples the famous kirtan singer Sri Navadvipa Vrajvasi is still alive.

60. PREMI KRSNADASA:

He was a disciple of Sri Bhugarbha Gosvami.
(Namamrtasamudra 160, See 'Krsnadasa Premi')

61. PRIYADASA JI:

He was the disciple of Kaviraja Manohara dasa and wrote the commentary on Bhaktamala titled, Bhaktirasavodhini. Around 1635 Saka he wrote the books titled, Ananyamodini, Cahaveli, Rasikamohini, Bhaktasumirani.

62. PUNDARIKAKSHA:

A resident devotee of Vrndavana. (CC. 2.18.52)

63. PUNDARIKA VIDYANIDHI:

Sri Gaurasundara called the respectable Pundarika as father. He was also known as Premanidhi or Acaryanidhi. Sri Kavi Karnapura referred to him as King Vrsabhanu (GGD). Pundarika was the disciple Madhavendra Puri. His father's name was Van esvara (Suklamvara brahmacari) and his mother's name was Gangadevi. Suklamvara belonged to the Varendra sect of brahmanas. Ratnavali was the name of Pundarika's wife. Gadadhara Pandita Gosvami accepted Pundarika as his spiritual master. His Sripata was in Mekhala village which is situated under Hat-hazari police station a few miles north of Chittagong city. The temple of Sri Vidyanidhi is now in a dilapidated condition. (CC. 1.10.14, Premavilasa 22, CBh. 10.52, 67-187)

Now hear the story of Vidyanidhi Prabhu's arrival in Navadvipa. Pundarika was a very dear associate of Sri Krsna. By the Lord's arrangement he appeared in the village of Cattagrama in East Bengal, and purified that land. The Lord Himself appeared in Navadvipa and when He could not find Pundarika Vidyanidhi there He sighed heavily, feeling separation from him.

One day after ecstatic dancing the Lord sat down and exclaimed, "O My father Pundarika," and began to cry. "O Pundarika, O My father when will I be able to see You again." Such was the extent of the Lord's affection for Pundarika Vidyanidhi. In this way Lord Gauracandra revealed His intimate associates by performing such wonderful pastimes.

All the devotees surrounding the Lord were unable to comprehend the import of the name He continued to repeat and the reason for the tears which flowed from His eyes. They conjectured that Pundarika naturally implied Krsna, and Vidyanidhi could

have many different explanations, but no one could understand that this person was a very confidential associate of the Lord. When the Lord finally came out of trance the devotees asked Him,

"For which associate of Yours are You weeping my Lord? Please reveal to us who he is, when he was born and what he does, tell us Lord so that we may have the good fortune to know him."

The Lord replied, "You are certainly fortunate because you desire to hear about him. His activities and character are most wonderful, the whole world can be purified simply by hearing his name. His ecstatic appearance is almost like an ordinary man, therefore no one can recognize Him as a pure devotee of the Lord. This highly learned scholar brahmana was born in Cakramagrama, He strictly executed the prescribed religious principles and was respected by everyone, He always floats in the ocean of nectar of love of Krsna, and his body constantly displays various ecstatic symptoms such as crying, horripilation, etc. He never went for ablutions to the Ganga to cleanse himself of his sins like everyone else, nor did he enter her waters, he also avoided touching her with his feet. However he came to see and pay his respects to her everyday in the evening when the teeming crowds had all gone. He could not bear to see Mother Ganga disrespected and utilized by people who spat into her, cleaned their mouth with her waters, and washed their hair and dirty clothes in her, thus he preferred to come to her in the evenings when there was no one around.

"Another wonderful characteristic of Pundarika Vidyanidhi is that he always drank Ganga water before worshipping the Lord, then he performed all his daily prescribed religious duties. This was meant to give a lesson to all the puffed up scholars about the greatness of Mother Ganga.

"He is presently in Cakramagrama, but he is soon coming to Navadvipa where he also has a house. None of you will be able to recognize him, as on first sight one would be inclined to think he was an ordinary materialistic person. I am very anxious to see him, so all of you must endeavor and pray to bring him here very quickly."

Talking about Pundarika Vidyanidhi threw the Lord into an ecstatic trance and He began to weep saying, "O My father

Pundarika." The Lord lamented loudly, for only He could understand the extent of the greatness of such a pure Vaisnava, and through His mercy only can that wonderful and unique position of a pure devotee be revealed.

When the Supreme Personality of Godhead Himself attracts a living entity there is no way that one cannot respond, thus Pundarika Vidyanidhi suddenly desired to go to Navadvipa. He made arrangements and came to Navadvipa with many disciples. In Navadvipa he remained incognito and all the ordinary men considered him to be a lavish materialist, attached to a life of comfort and self enjoyment.

With the exception of Mukunda, no one amongst the Vaisnava's knew about Pundarika Vidyanidhi's arrival in Navadvipa. Sri Mukunda was a ayurvedic, brahma doctor who was born in Caktagrama, thus he knew about the wonderful Vaisnava qualities of

Pundarika Vidyanidhi. When Mukunda found out that he was in Navadvipa, he was so overwhelmed that it was difficult for him to control himself. However, Mukunda did not reveal Pundarika Vidyanidhi's identity to anyone thus Pundarika remained a materialistic self enjoyer, in the eyes of the ordinary folks. Only Mukunda and his brother Vasudeva Dutta knew about the intensity of Pundarika's love for God.

Gadadhara Pandita and Mukunda were very dear friends and always kept in each other's company. Mukunda thus told Gadadhara Pandita, "Listen carefully Gadadhara, a very great devotee has come to Navadvipa. You have been hankering for the association of pure vaisnava's and today your desire will be fulfilled. I will take you to see a wonderful Vaisnava devotee, in return for this I simply want you to think of me as your dear servant."

The excited and happy Gadadhara Pandita called out the name of Krsna as they proceeded towards the great Vaisnava's residence. Arriving there they found Pundarika Vidyanidhi sitting comfortably. Gadadhara offered his obeisances and was respect

fully seated.

Vidyanidhi inquired from Mukunda, "What is his name and which village does he come from? I can see that his body is effulgent due to rendering devotional service to the Supreme Lord Visnu, both his form and demeanor are extremely wonderful."

"His name is Sri Gadadhara", Mukunda replied, "He is very fortunate because from early childhood he has been totally detached from family life. His external, material identity is that he is the son of the brahmana Sri Madhva Misra. Because he is totally absorbed in devotional service he only associates with Vaisnava's, and he is extremely dear to all the devotees. When he heard about you he was anxious to meet you."

After hearing the wonderful qualities of Gadadhara Pandita, Vidyanidhi was very pleased to meet him. That great personality, Sri Pundarika Vidyanidhi, sat like a prince. His beautiful bed was made of metal, covered with intricate brass inlay work, from it extended an attached brass lamp stand with three bright lights hanging down. He was seated on a soft mattress covered with clean expensive sheets and silk pillows were placed under his back. On either side of him many small and large water pots sat within his reach, as well as a nice shining brass plate with betel pan neatly prepared on it. Two large ornate mirrors hung on either side of him which he continually glanced into while smiling with lips reddened from chewing pan. He wore a sandalwood paste tilaka mark on his forehead and his face was decorated with dots made from a mixture of sandalwood and perfume. As for his hair, it was well groomed and shining with delicately perfumed hair oil. Two persons stood behind him fanning him gently with long peacock feathers and in front of him was a nicely prepared hammock. Because he followed a life of pure devotional service, he looked as charming as Cupid himself. Those who did not know him would consider him to be a prince as everything about him and around him gave the impression that he was a man of easy and comfortable life given to pleasure.

When Gadadhara Pandita saw these luxurious items and a

general atmosphere of materialistic life he became suspicious. Since Gadadhara was a fully renounced soul from his early childhood, naturally some doubts regarding the character of Pundari

ka Vidyanidhi entered his heart. He thought, "What sort of a Vaisnava is he, surrounded by so much finery and lavish living? Hearing about his devotional mood I developed great respect for this person, but now on seeing him it is slowly giving way to doubt and suspicion."

Mukunda understood the mind and heart of Gadadhara Pandita, thus he took it upon himself to reveal the true nature of Pundarika Vidyanidhi. By the special mercy of Lord Krsna, Gadadhara Pandita was allowed to perceive everything, nothing remained unknown to him.

In a very sweet voice Mukunda began to sing a verse from the Srimad Bhagavatam describing the glories of devotional service: "Alas how shall I take shelter of one more merciful than He who granted the position of a mother to the she demon Putana?" Putana was unfaithful and always hankering for the blood of human children. With that desire in mind she prepared deadly poison to be sucked from her breasts and came to kill Krsna, but because she offered her breasts to the Lord she attained the greatest achievement."

As soon as these words concerning devotional service entered his ears, Pundarika Vidyanidhi began to weep, tears of ecstatic love filled his eyes, rolling down his face profusely like streams of the Ganga. Simultaneously all the symptoms of ecstasy manifested on his person. He wept, trembled, rolled, roared and finally fell into an unconscious state of ecstasy. Then suddenly regaining consciousness he said in a loud voice, "Speak, speak," and again fell down to the ground. Agitated with spiritual emotions he kicked everything that was near him and all the luxurious paraphernalia went crashing to the ground. The shining brass pots of water, the container of betel pan, pillows, bed sheets, everything became a confused mass. He began tearing his fine clothes, and his well groomed hair went

haywire as he wept and rolled in the dust. He cried out, "O Krsna, My Lord, My soul, My very life, You have made me hard-hearted like a stone." He lamented loudly, piteously crying out, "I have been deprived of the Lord's association in His most merciful incarnation." He rolled around and crashed down to the ground. Everyone was afraid he might break his bones. He trembled so violently that three persons could not hold him down. He kicked everything that was in his way, as his disciples stood by helplessly, unable to control him. In this way the storm of ecstatic love continued until it finally abated and he fell into an unconscious state of bliss. He lay down without breathing, totally submerged in an ocean of spiritual ecstasy.

Amazed at what he witnessed Gadadhara Pandita began to worry thinking, "What inauspiciousness overcame me to make me think in such an offensive manner about this great personality." He embraced Mukunda, being extremely pleased with him. Drenching him with tears of love he said, "Mukunda you have acted like a true friend, you have shown me a pure and unalloyed devotee of the Lord. It would be difficult to find another pure Vaisnava like him anywhere in this entire creation. One can become totally purified simply by observing his devotional attitude. Today, because you are right next to me I have been able to avoid a great catastrophe. When I saw all the luxurious paraphernalia surrounding Pundarika Vidyanidhi I was convinced that he

was a materialistic Vaisnava given to the pleasures of life. You could read my mind and being a great magnanimous soul you revealed to me the unlimited extent of Pundarika Vidyanidhi's love of for God, yet today I have been offensive and the extent of my offense can only be mitigated by your mercy. You must be merciful to me and purify my heart. All these devotees who have taken to the process of surrender through devotional service to the Lord have all accepted the shelter of a guide under

whose instructions they act. Yet I do not have such an instructor, so I have decided to take shelter of Pundarika Vidyanidhi and execute devotional service under his guidance. I know that I can counteract all my offenses to him by becoming his disciple." Thus Gadadhara Pandita revealed to Mukunda his desire

to become a disciple of Pundarika Vidyanidhi. Mukunda was extremely pleased with the decision and patted him on the back saying, "very good, very good."

Sri Pundarika Vidyanidhi was in a state of ecstatic coma for six hours, gradually he returned to his normal state and sat down quietly. It was impossible for Gadadhara Pandita to control the tears of joy which rolled profusely down his face. wetting his entire body. When Sri Vidyanidhi saw this he embraced Gadadhara Pandita, holding him to his heart. Overwhelmed by Pundarika Vidyanidhi's ecstatic devotion, Gadadhara was unable to sleep. (?)

Mukunda spoke up, revealing Gadadhara Pandita's mind, "Doubt arose in Gadadhara's mind when he first saw your extravagant appearance and surroundings, but now he is repentant and wants to accept initiation from you. He is a renounced devotee of

the Lord. Although he is young he is mature in spiritual realization, and comes from the very good family of Madhva Misra. From early childhood he has always been very attached to the Supreme Lord. I think it is a wonderful good match an extremel

y elevated spiritual master like Pundarika Vidyanidhi having an equally able disciple like Gadadhara Pandita. Please consider these points and choose an auspicious day to initiate him with your diksa mantra."

Pundarika Vidyanidhi smiled and said, "Be assured that I will do as you say, for by the Lord's mercy I have had the great fortune to meet a person who is like a precious gem. The result of many lifetimes of pious activities is that one may find a disciple such as him. The forthcoming twelfth day of the waxing moon is very auspicious, come here to meet me and your plan will become successful." Overjoyed, Gadadhara Pandita offered his obeisances and took leave of Pundarika Vidyanidhi.

Mukunda and Gadadhara went straight to meet Lord Gauracandra, who happily received the news of Pundarika Vidyanidhi's arrival.

During the night, without being seen by anyone, Pundarika left all his associates behind and came to the place of Lord Gauracandra. As soon as he saw the Lord he fell down like a rod, offering his obeisances. Overwhelmed with ecstatic trance he

lay on the ground experiencing waves of joy. Shortly afterwards he regained external consciousness and roared loudly, then despising(?) himself he began to weep saying, "O my dear Krsna, You are my Lord and father. I am a great offender, please punish this wretch. O Lord You have liberated everyone in the world, only I have been deprived of such goof fortune."

Hearing his lamentation all the assembled Vaisnavas, who knew Pundarika Vidyanidhi to be a great and elevated Vaisnava, felt pained and began to cry.

The Supreme Personality of Godhead, Lord Caitanya, is especially inclined to His pure devotees, therefore upon seeing His beloved devotee, He got up and embraced him. Crying the Lord said, "O My father Pundarika, finally I am able to see you to day." The Vaisnavas were overjoyed to have the association of such an elevated devotee as Pundarika Vidyanidhi and their eyes filled with tears. So wonderful was this scene that no pen could possibly describe it.

Lord Gaurasundara held Pundarika Vidyanidhi in a loving embrace, wetting him with His tears. Understanding how dear Pundarika was to the Lord, the devotees immediately felt affection, respect and a sense of closeness with him. The Lord continued to hold Pundarika Vidyanidhi closely as if He wanted to merge His body into his. For sometime the Lord was unable to move. Remaining like a statue He held Vidyanidhi in His close embrace. When the Lord came out of trance He began to chant the name of Hari, and said, "Today Lord Krsna has been very merciful to me, He has fulfilled all My desires. I have met a person of My heart's desire."

Pundarika Vidyanidhi greeted all the Vaisnavas fondly and they began to chant the holy name together. The Lord then introduced Pundarika saying, "His name is Pundarika Vidyanidhi,

the Lord has specially created him to distribute love of Godhead ."

Hearing this the devotees happily responded by lifting their arms and chanting "Hari, Hari." The Lord said, "Today is a special day, a wonderful thing has happened, I woke up from sleep and my eyes beheld the ocean of love of Godhead directly in person."

All this went on while Pundarika Vidyanidhi was absorbed within himself in an ecstatic trance, totally unaware of his immediate external surroundings. Suddenly he became aware of the devotees around him and he immediately offered obeisances to the Lord, properly recognizing Him for the first time since their meeting. Then he offered his obeisances to Advaita Acarya Prabhu and exchanged obeisances with all the other Vaisnavas. It was a glorious scene, as all the devotees floated on waves

of ecstasy, thrilled to have met Pundarika Vidyanidhi who himself is an ocean of love of Godhead. Only an extremely pious and fortunate person is able to describe this marvelous scene.

Gadadhara Pandita took Lord Visvambhara's permission to accept initiation from Pundarika Vidyanidhi. Gadadhara said, "I could not understand the uncommon behavior of this great personality and so I became disrespectful. Therefore in order to cleanse myself of this sin I want to become his disciple, for certainly as my spiritual master he will exonerate me."

Appreciating Gadadhara Pandita's mood, the Lord said, "Yes, perform it quickly." Thus Gadadhara Pandita formerly accepted initiation from Pundarika Vidyanidhi, the ocean of ecstatic loving devotion. (CBh. Madhya)

Pundarika Vidyanidhi was present to see Mahaprabhu liberate the great sinners Jagai and Madhai and enjoyed sporting in the water with the Lord and the other devotees thereafter. Vidyanidhi was one of the chief companions of Mahaprabhu in Nadi a, as well as Puridhama. During Mahaprabhu's candan festival at Puri when He played in Narendra lake, Vidyanidhi also sported in

the water with Svarupa Damodara

One day at Puri, Sri Gadadhara Pandita told Mahaprabhu, "I cannot pronounce my mantra properly....(?)". Mahaprabhu said, "Your spiritual master, Vidyanidhi, will come here soon, at that time you can discuss this with him." Just at that time, Sri Vidyanidhi arrived in Puri and the devotees were overjoyed to have him in their midst again. Thus Sri Gadadhara Pandita's wish was fulfilled. Accommodations for Sri Vidyanidhi were arranged by the sea-side at Yamesvara. He and Svarupa Damodara were very close friends, they constantly enjoyed talking about topics related to the Lord together and going for darsana of Jagannatha.

Around this time, the festival of Odana Sasthi began at Puri and Lord Jagannatha was dressed in new clothes--all starched. Although starched cloth is considered improper and impure, the purjaris nevertheless dressed Him in this way. On this

day the ceremony of 'wearing new starched clothes' was being celebrated with pomp and grandeur. Sri Gaurasundara watched the ceremony along with the devotees. Lord Jagannatha was dressed in various bright colored starched clothes (white, pink and green), and was decorated with garlands and flowers. Varieties of festive music played and Mahaprabhu enjoyed the festival with great pleasure until late in the evening. He then returned to His residence along with His devotees. On the way home the

two friends, Svarupa Damodara and Sri Vidyanidhi, raised a discussion regarding the Lord's starched clothes. Vidyanidhi said, "In this part of the country there is considerable discussion regarding Sruti and Smrti, yet how is it that the Lord is dressed in un-holy starched clothing?

Svarupa Damodara replied, "Perhaps it is the custom of this place. If it is the custom, then where is the fault? Had it not been the wish of the Lord, the King would have forbidden it."

Vidyanidhi replied, "God can do whatever He likes, but why should His priest attendants put starched clothes on Him.?"

Starched cloth is so un-holy that the hand which has touched it has to be washed. These things are not decided by the estate officers. I see that the King also wore starched cloth on his head today."

Svarupa Damodara said, "Brother, perhaps there is nothing wrong in using this cloth on the day of Odana Sasthi. Because the Lord Himself has appeared on this earth in the form of Jagannatha Deva, rules and regulations are not applicable to Him."

Vidyanidhi protested, "Jagannatha Deva is the Lord, He is omniscient. But can these people be like Him? Are they beyond all rules and regulations?" In this way the two friends discussed in a jovial mood until reaching their residence, then took rest.

That night Vidyanidhi dreamed that Jagannatha and Balarama were very annoyed with him. They slapped Vidyanidhi on his two cheeks and said, "I have no caste, and neither do my attendants. It is I who have made the rules which you think there

is deviation from." Weeping, Sri Pundarika Vidyanidhi put his head on the feet of Jagannatha and said, "Oh Lord, I have been rightly served according to my offence. Today is very auspicious for me, Your good hand has touched my forehead. I do not know what good deed I performed in my previous birth to have such a benediction." The Lord then disappeared. When Vidyanidhi awoke in the morning, he found that his two cheeks were swollen as a result of the slapping by Sri Jagannatha and Balarama.

Every morning Svarupa Damodara came to Vidyanidhi's place and they went to the Jagannatha Mandira for darsana together. That morning Svarupa Damodara arrived as usual, but found Vidyanidhi still lying in bed. When he inquired as to why he was still in bed, Vidyanidhi called him to his side and explained his extraordinary dream. Hearing this and seeing Vidyanidhi's swollen cheeks, Svarupa Damodara was overwhelmed with joy. He said, "I don't know of any other such instance where the Lord has punished a man in his dream, but today I have seen this

with my own eyes. Is there any man so fortunate as you in the three worlds?" Svarupa Damodara joyfully praised Sri Vidyanidhi. As a friend feels delighted at the well-being of his friend, so Svarupa Damodara thought himself extremely lucky because of Pundarika Vidyanidhi's fortune.

Sri Vrndavana dasa wrote: "He who hears about the character of Pundarika Vidyanidhi is certain to attain devotion to Krsna. (CBh. Antya)

The Deities of Laksmi Govinda installed by Pundarika still exist today. In his birth place one still finds an earthen pitcher bearing Pundarika's handwriting. On the upper part of the temple there are two plaques containing sanskrit slokas.

Though damaged severely by fire, the text can still be read with some effort. In the archives of the Chittagong Collectorate names of Baneswar Brahma and Pundarika Vidyanidhi are found in Tanji no.s 17697, 26837, 17781. There road-cess(?) is still collected in those names. The thirteenth generation descendants of Pundarika Vidyanidhi's family live in Mekhala.

64. PURANDARA ACARYA:

He lived in Navadvipa and was a brahmana belonging to the branch of Lord Caitanya. Mahaprabhu's father, Jagannatha Misra, also possessed this title, "Purandara Acarya," thus Mahaprabhu addressed Purandara respectfully as "father." (CBh. 3.8.31, CC. 1.10.30)

65. PURANDARA DASA:

Among the devotional poets of Karnataka, he ranks very high and is often described as the "dasasrestha." His musical contribution was also commendable. Born in an aristocratic family he renounced all his wealth and took to begging alms for his livelihood. He was initiated by Vyasaraya at Vijayanagara.

It was in Purandaragarh near Pune that he was born in 1484 and named Krsnappanayaka. Starting as a jeweller by profession, he went by the name of Purandaravithala after he became a "Haridasa" with a Madhva orientation.

His contribution to Kannada literature is two-fold, music and poetry. His compositions are divisible into five categories: (1) those extolling his spiritual masters and the Supreme Lord, (2) those which present an introspective analysis of himself, (3) those which deal with the childhood pastimes of Krsna, (4) those which critically view society and its ways, and (5) those which are didactic in nature. All of these compositions are set to music. Apart from these kirtanas, he wrote a number of other compositions called the Sulas and the Ugabhogas. The Sulas are musical compositions in which the beating of time is the most essential element, while the Ugabhoga's are those which can be rendered musically in different tunes and time. He was undoubtedly extremely proficient in music, yet how he acquired this talent is unknown.

Up until Purandara's time (15th century), Karnataka music had remained a sophisticated art reserved for the scholars and

panditas. It was Purandara dasa who devised a novel scheme to bring music to the masses, not only through his own public singing, but by devising a fresh method of teaching music.

With Purandaradasa began the institution of "Dasakuta" which had its roots in the spiritual legacy from Naraharitirth Sripadaraya. The preceptor of Purandara, the musician-saint, was Vyasaraya, who designated his pupil's works as the Purandaropanisa d.

66. PURANDARA KHAN:

His real name was Gopinatha Basu. Born in a Kayastha caste, he hailed from Seakhala village in the Hugli district, where the site named "Purandargad" still exists. He was the Vazir, or the Chief Advisor, of King Hussain Shah. His grandfather was Suvuddhi Khan, who was also an employee of the King of Gauda. They were devotees of Lord Caitanya. (See 'Hussain Shah')

67. PURANDARA MISRA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

68. PURANDARA PANDITA:

He belonged to the sakha of Lord Nityananda and was a resident of Khardaha in 24 Parganas. It is stated in CC. 1.11.28 and BRK. 8.165-166, 12.3702-5 that Purandara Pandita had his Sripata at Khardaha long before Lord Nityananda chose to settle there. Lord Nityananda visited Purandara's house and had kirtana there. Purandara was with Lord Caitanya in Puri for sometime. When Nityananda Prabhu was ordered by the Lord to preach in Gauda, Purandara accompanied Him (CBh. 3.5.241 and 423).

It is written, however, in Vaisnava-acardarpan that Purandara Pandita had his Sripata at Padpur.

69. PURNANANDA:

He was one of the brothers of Lord Nityananda. (Premavilasa 24)

70.PURUSOTTAMA:

He belonged to the lineage of Lord Caitanya. He was Lord Gauranga's student and accompanied Him during performance of kirtana. (CC. 1.10.72, CBh. 1.15.5, 3.8.20)

71.PURUSOTTAMA:

A devotee of Lord Gauranga and a resident of Navadvipa. (Vaisnava-vandana)

72.PURUSOTTAMA:

He belonged to the sakha of Lord Caitanya. (CC. 1.10.112)

73.PURUSOTTAMA:

He belonged to the sakha of Lord Caitanya and was a resident of Kulingram. (CC. 1.10.80)

74.PURUSOTTAMA:

He was a disciple of Syamananda prabhu. His Sripata was at Nrsimhapura, although some say it was at Kasiari. (Premavilasa 20)

75.PURUSOTTAMA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.150)

76.PURUSOTTAMA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

77.PURUSOTTAMA:

A resident of Orissa, he composed the famous historical kavya which deals with the conquest of Kanci by King Purusottamadeva Gajapati of Orissa. Caitanyabandana of S. Rath refers to him as

the author of Kanchikaveri. In Gurubhaktigita Purusottama Pandita was known as Madanlata gopi (Utkal University, 1975, Vol. III, Ch. 49, P. 176)

In Brajabihar (Dasarathi Das Brajabihar, Oriya manuscript preserved in the Utkal University Library, Catalogue no. 49) Purusottama is referred to as a pandita by title and a brahmana by caste. In Swarupabarnana (Rupa Gosvami, Swarupabarnana Ms. found in the Utkal University Library, Catalogue no. 382) and in Sri Caitanyaganoddesadipika (of Krsnadasa Kaviraja, Ms. preserved in Orissa State Museum, Bhubaneswar, Catalogue no. L470[B]) Purusottama is described as Madanalasa sakhi in his past incarnation. He is also referred to as Mahabala in Caitanyaganoddesadipika.

78. PURUSOTTAMA ACARYA:

This was the past name of Svarupa Damodara, one of the closest associates of Lord Caitanya. (See 'Svarupa Damodara')

79. PURUSOTTAMA BRAHMACARI:

He belonged to the lineage of Advaita Acarya. (CC. 1.12.62, Namamrtasamudra 244)

80. PURUSOTTAMA BRAHMACARI:

He was a resident of Kancisali. (Vaisnava vandana of Sri Jiva Gosvami 240, of Devakinandana 116, of Vrndavana dasa 109)

81. PURUSOTTAMA CAKRAVARTI:

He was the disciple of Gatigovinda, the son of Srinivasa Acarya. (Karnananda 2)

82. PURUSOTTAMA DASA:

He was the son of Sadasiva Kaviraja and a disciple of Lord Nityananda. He is considered to be the eighth of the twelve Gopals (For details see Sri Dvadasa Gopala of Amulyadhar

Rayabhatta P. 131-138). Purusottama's disciple, Daivakinandana dasa com

posed Vaisnava-vandana and wrote the Sanskrit book Vaisnavabhidhan. The padavali's composed by Purusottama deserve praise. Descendants of his family later settled at Bodhakhana of Jessor (Bangladesh) and at Bhajanghat of Nadia.

GGD 130 describes Purusottama as Stokakrsna in his past incarnation. Purusottama's name is also mentioned in the book Candraprabha P. 74, written by Bharat Mallik.

According to B.B. Majumdar CCU. P. 660-662, in CBh. 3.6.474 the name of Sadasiva Kaviraja's son is given as Purusottama dasa. However in GGD, Nagar Purusottama and Purusottama dasa are names of two different persons.

"The twenty@third and twenty@fourth prominent devotees of Nityananda Prabhu were Sadasiva Kaviraja and his son Purusottama dasa, who was the tenth gopala. Since birth, Purusottama dasa was merged in the service of the lotus feet of Lord Nityananda Prabhu, and he was always engaged in childish play with Lord Krsna." [C.C. Adi 11.8-39]

"Sri Sadasiva Kaviraja was extremely fortunate. His son's name was Sri Purusottama das. He was never externally consious of his material body. Nityananda Candra enacted many pastimes from within his heart." [C.B. Antya 5/741-742]

Sri Purusottama Thakura had three main disciples: Sri Madhavacarya, Sri Yadavacarya and Devakinandana dasa, who were born in Kulina brahma families. Madhavacarya married Nityananda Prabhu's daughter, Ganga@devi. Devakinandana was the author of the book Vaisnav@vandane. Purusottama Thakura's Sripat was previously at Sukhasagar. Now his Deities are at Candriya Gram.

This temple is called Vasu-Jahnava Pat. Perhaps this is due to the fact that Kanai Thakura, the son of Purusottama, was the adopted son of Sri Jahnava.

Sri Purusottama Thakura was the cowherd boy Stokakrsna in

Krisna^alila.

83. PURUSOTTAMA DATTA:

His name is mentioned in Caitanyamangala of Jayananda P. 145.

84. PURUSOTTAMA DATTA:

Haridasa dasa wonders if this Purusottama studied grammar under Lord Gauranga.

85. PURUSOTTAMA DATTA:

He was the paternal uncle of Narottama Thakura. (BRK. 1.464-468)

86. PURUSOTTAMA DEVA:

He was the father of King Prataparudra deva. According to Sarasvati Vilasa, he was the son of Kapilendra deva and Parvati devi. In Gangavamsanucarita it is stated that although Purusottama was not the eldest son, by the divine order of Sri Sri Jaga

nnatha Deva, he inherited the kingdom of his father. This outraged his other brothers who challenged the righteousness of the order of Jagannatha Deva. Purusottama stood before his brothers unarmed as they threw weapons at him. When Purusottama rem

ained unharmed the brothers accepted that the throne belonged to him.

According to the Odiya book Kancikaveri, when Kanciraja came to Puri to arrange the marriage of his daughter Padmavati, it was the time of Rathayatra. When he saw that Purusottama was sweeping the street in front of Lord Jagannatha with a golden hand led broom, the King of Kanci refused to give his daughter in marriage to Purusottama, considering him to be a sweeper. Purusottama was extremely offended and thus immediately left for Kanci with the permission and a pledge of divine assistance from Lord Jagannatha Deva. On the way he met a milkmaid named Manika who gave him a ring and said that two soldiers who passed by

earlier had given this ring to her in lieu of curd and milk. They told Manika that their King was coming behind them soon and that she should return the ring to the king and request the payment for the milk and curd. Seeing the ring, the king at once understood that the soldiers were Jagannatha and Balarama Themselves. The king paid for the milk and curd and thereafter defeated the King of Kanci in battle. He captured the jewelled throne of the Kanci King and offered it to Jagannatha Deva. He took with him the deity of Ganesa which had been worshiped by the King of Kanci. Because the deity of Ganesa had helped the Kanci King in battle, Purusottama deva named the deity Bhanda Ganesa (fake), and he is still famous by this name.

Due to the wish of Jagannatha Deva, Purusottama married Padmavati. From the Anantavarman inscription of Prataparudra deva, it is understood that his father also defeated the King of Karnataka, Nrsimha, and brought the Deity of Sakshi Gopala to Cutta

ck. Purusottama was a great scholar and poet. Following the style of the drama Venisanhara, he wrote a Sanskrit drama named Abhinava Veni Sanharana. He also wrote Abhinava Gitagovinda (vide report 1895-1900), by Mm. H.P. Sastri) and Mukticintamoni (Patvadi Punthi Smr. 147)

87. PURUSOTTAMA GUPTA:

He was the maternal grandfather of Locana dasa, the author of Caitanyamangala.

88. PURUSOTTAMA JANA:

He was a disciple of Gadadhara Pandita Gosvami and the son of Gajapati Prataparudra, the independent King of Orissa. (BRK. 6.65)

When Purusottama found out that there was no Deity of Radharani on the left side of either Govindadeva or Madana-mohana in Vrndavana, he immediately arranged to send two Deities to Vrndavana. However, the brahma priest of Madana-mohana received a divine command in a dream saying: "Of the two Deities, the bigger was an image of Lalita and the smaller one was of Radha. The

Deity of Radha should be installed on the left and that of Lalita on the right of Madana-mohana." This left Govindaji without a Deity of Radha.

Purusottama was extremely happy to hear this and ordered another Deity of Radha to be made. But the same night Purusottama received a command from Govindadeva in a dream as follows: "The Deity which is being worshipped as Laksmi within the Cakrabeda of Lord Jagannatha at Puri is not Laksmi, it is Radha and should be sent to Govindaji in Vrndavana.

Sadhanadipika P. 128-129, gives a brief history of this Deity of Laksmi. She was originally in Vrndavana and some devotee brought her to Orissa. Later a South Indian brahma named Vrhadbhanu, a resident of Radhanagar village in Orissa, brought the

Deity home and served her. After the death of this brahma, some devotee King of Orissa brought the Deity to Puri and installed her within the Cakrabeda of Lord Jagannatha where she was worshipped as Laksmi. After receiving the instruction in a dream, Purusottama arranged to send the Deity to Govindaji in a grand manner.

See CC. 2.12.58-64 for the story regarding Lord Caitanya's mercy showered upon the crown-prince of Orissa, Purusottama.

89. PURUSOTTAMA MISRA:

This was another name of Premadasa Siddhantavagis, who served as a priest in the Govindaji Mandira in Vrndavana. (See 'Premadasa Siddhantavagis')

90. PURUSOTTAMA NAGAR:

He was Damagopal in his past incarnation. Some say 'Nagar' was a title added to his name, while others hold that he came from 'Nagar' land. He drank snake venom in a state of ecstasy but suffered nothing. (Bhaktamala 3)

91. PURUSOTTAMA NAGAR:

The eldest son of Isan Nagar, he lived at the village Teotha

Jhankpal in the district of Dhaka on the eastern bank of the Padma.

It is said that one day when Purusottama was half submerged in the water of Ruda Sagara (situated in the south-western part of the village) absorbed in meditation, a large boat belonging to a wealthy man passed towards the north. Not caring for the poor Vaisnava worshipping in the river, they did not stop rowing their boat. However, one of the boatmen could not continue to row seeing a Vaisnava devotee in the water. The rich owner of the boat wanted to test the devotion of the Vaisnava and ordered the boatmen to throw a piece of stone in the river and said, "Let me see whether the stone can float in the water due to the desire of a Vaisnava." Seeing this, Purusottama let out a loud roar and the stone floated towards him. He picked it up from the water and placed it on his head. Later he placed it by the side of the throne of Jagannatha Deva and worshipped it everyday with the utmost care. It is said that his descendants once tried to cut the stone into pieces to distribute it amongst the various family members, but when they saw blood coming from the stone they stopped their attempt. That stone is still worshipped in Vamandi village. (Introduction in Advaita Prakasa)

92. PURUSOTTAMA PANDITA:

He belonged to the sakha of Lord Nityananda and lived at Navadvipa. (CC. 1.11.33, CBh. 3.5.737)

93. PURUSOTTAMA PANDITA:

He belonged to the sakha of Advaita prabhu. (CC. 1.12.63, Vaisnava Vandana)

94. PURUSOTTAMA PURI:

He was a devotee of Lord Gauranga. B.B. Majumdar in CCU. P. 662, states that the Purusottama Tirtha mentioned by Jiva Gosvami and Vrndavanadasa in their Vaisnava-vandana (260 and 129 respectively) is called Purusottama Puri by Devakinandana in his Vaisnava-vandana 130.

95. PURUSOTTAMA SANJAYA:

A brahmana by caste from Navadvipa who was a student of Lord Gauranga (CC. 1.10.70, CBh. 1.10.109 and 2.1.144. However, CC. refers to Purusottama and Sanjaya as two different persons. (Also see Murari's Krsnacaitanyacaritam 4.17.7, Jayananda P. 4 and CC. 2.11.79)

96. PURUSOTTAMA THAKURA:

From his childhood he was completely devoted to the feet of Sri Nityananda Prabhu. According to CC. 1.11.38-39 and CBh. 3.5.741-742, Sri Purusottama dasa was the son of Sri Sadasiva Kaviraja.

Sri Purusottama Thakura had four main disciples, namely, Sri Madhavacarya, Sri Yadavacarya and Devakinandana, who were all Kulina brahmanas. Sri Madhavacarya was the husband of Sri Nityananda Prabhu's daughter Ganga devi, and Sri Devakinandana was the author of Vaisnava-vandana.

Originally, Purusottama Thakura's Deities were in his Sripata in Sukhasagara, near the railway station of Cakdaha and Simurali. After the village of Sukhasagara was ruined, the Deities were brought to Candudiya. At present the Deities of Purusottama Thakura are being worshipped, along with other Deities, under the management of the Ganga dynasty in Jirst. The Sripata of Purusottama was known as the pata of 'Basu Jahnava.' One of the priests' name was Sri Sitanatha Dasa. (CC. 1.11.38-39)

Sri Purusottama's son was Sri Kanu Thakura (CC. 1.11.40). It is said that just after the birth of Sri Kanu Thakura, his mother Jahnava, the wife of Purusottama died. When Sri Nityananda came to know about this He went to Purusottama's house and took the child Kanu with him to Khardaha. Sri Kanu Thakura was born in the saka era of 1457, in the month of Asadha, on the 2nd day of the bright fortnight. Seeing Kanu Thakura's intense devotion for Lord Krsna, Sri Nityananda Prabhu named him Sisu Krsna dasa.

It is said in Premavilasa that Sri Kanai Thakura (Sisu Krsnadasa) was present at the festival of Kheturi, along with Mata Jahnava. Like Purusottama, he also had many Soukra brahma disciples.

During the period of Maratha's invasion the descendants of Sri Kanai Thakura left Vodhkhana, along with their Deity, and went to live at the village of Bhajana ghat in the district of Nadia. When the situation normalized, Harikrsna Gosvami, the descendant of Kanai Thakura's youngest son, returned to Bodhkhana, where he established the Deity of Pranavallava. Srirama was one of the famous disciples of Sri Kanai Thakura. The disciples of Kanai Thakura lived at Gadaveta village near Silavati river in Midnapore district.

97. PURUSOTTAMA TIRTHA:

He was a sannyasi and close associate of Lord Gauranga. (GGD. 97-101)

According to B.B. Majumdar in CCU. P. 660, there were perhaps two Purusottama Tirtha's. He is mentioned in Vaisnava-vandana of Jiva in two places (p.211 and p.269), and two places in Vrndavana dasa's (p. 89 and p.129)

98. PUSPA GOPALA:

A resident of Svarnagram at Dhaka who belonged to the sakha of Gadadhara Pandita. (CC. 1.12.84, Namamrtasamudra 126, Sakhanirnayamrta 45)

142.RAMADASA BABAJI (VARSANA) :

Before accepting sannyasa he was known as Sri Rames Candra Dey. He was initiated in the family of Srila Abhirama Gopala and performed his worship in sakhya rasa. After coming to Vraja, he was attracted to raganuga bhajan by the mercy and association of Siddha Sri Jagannatha dasa babaji Maharaja. His fame quickly spread far and wide and many persons came to serve him. Seeing that he was performing his bhajan out in the open, the Queen of Tadasa erected a kutir for him near Bhanu kunda where he came to live. Because large numbers of people visited him the local Pandas criticized him as one who had collected a great fortune.

These disturbing factors hampered his bhajan and thus he left his hut and moved to a new one in Lotana kunja, built by Dr. Bipin Bihari dasa. There he carried out his bhajan until his final days. He was a genuine sadhaka and was a man of firm determination. He regularly made vows which he wrote down in his diary and strictly adhered to them. Once, the author of GVJ., Sri Haridasa Dasa, saw a chopper underneath his pillow. When he asked about it, Sri Ramadassa babaji said that the day in which he deviated from the method of bhajan as shown by Sri Caitanya Mahaprabhu, he would behead himself with that chopper.

143.RAMADASA BABAJI (NAVADVIPA) :

Sri Durgacarana Gupta, son of Sri Ramakanai Gupta, lived in the village of Konarpur under the Palang police station in the district of Faridpur. In his family big festivals were held regularly were such important days as Holi and Durga Puja were celebrated with great pomp and pleasure. They also worshiped the Sri Ananta Deva Salagrama Sila daily. Durgacarana was an Excise Inspector in Faridpur and for this reason he maintained a rented house in Faridpur.

In 1896 A.D., on the twenty-second of Caitra (March-April), Sri

Radhikacarana Gupta was born as the eight son of Durgacarana and his wife, Satyabhama devi. His nurse and her daughter, Syama, were brought up in this family for many years and thus they were given the charge of taking care of Radhikacarana and his other brothers and sisters. The children respected the nurse as their own mother and when she died they maintained the standard rituals for one full month and performed the Sraddha ceremony on a large scale.

From his childhood Radhika was very fond of music. Whenever he heard music playing he rushed there and sitting on the lap of Syama, listened attentively. This tendency did not change as he grew older. After the initial stage of learning he was admitted into a Bengali school and every year he stood first in his class. He was able to remember everything upon hearing it only once. Whenever he came across any creatures who were suffering his heart was filled with immense pain. For this reason he had to go away whenever a goat or buffalo were offered before the goddess. Once after this ritual had taken place, he happened to see the sacrificial area which was covered with blood. Immediately he began weeping and fainted. After this incident the offerings before the goddess came to an end and from the year 1891 A.D. the worship of goddess Durga was abolished.

When his third brother, Jatindra Mohan, along with his companions, established a group to sing devotional songs, he also joined in along with them. Apart from this, he regularly attended any performance of music, dance or drama in the surrounding areas. Once, in a severe storm in the month of Asadha, in 1889 A.D., his uncle was stranded under their demolished house. Radhika displayed tremendous courage, pulling his uncle out to safety.

At this time Jagadbandhu was staying in Faridpur. When Jagadbandhu heard Radhikacarana sing, he was completely charmed and frantically tried to meet him.....
.....(?) (Radhika met Jagad
bandhu and surrendered to him)

In the year 1891 A.D. in the month of Pausa, Radhikacarana passed the first division in Primary examinations. As per the advice of his guardian, he was admitted into a Sanskrit Primary school near Loan office, where he was meant to study grammar. But instead of going to school he participated in singing devotional songs with Prabhu Jagadbandhu and would return home in the afternoon. From that time Ramadasa (Radhika) began meditating after taking his bath. He would not take any food which was

not first offered to the Supreme Lord. In this way his devotional life increased. At that time Jagadbandhu prabhu addressed Ramadasa as Sarika, and when in Vrndavana he called him Rama or Rami. This is due to the fact that Jagadbandhu never uttered the name Radhika.

From that time Radhikacarana began assisting Prabhu Jagadbandhu in preaching the holy name. In 1891 A.D. a grand festival of kirtana was held at Faridpur which was attended by the students, office workers, shopkeepers, etc. At that time Radhika was Jagadbandhu's main assistant. Though Radhika's family members did not like him to associate so much with Jagadbandhu, there was nothing they could do to stop him. Eventually the two of them went to Pabna to preach.

In 1893 A.D. Radhikacarana and Jagadbandhu went to Navadvipa on the occasion of a Lunar eclipse. At that time Navadvipa was overflowing with bliss due to the association of many great devotees such as: Sri Bijoy Krsna Gosvami prabhu, Sri Premanadana Bharati, Sri Vrajavala, Sri Krsnananda Svami, Sri Harivolananda Svami and others.

In 1894 A.D., after receiving a message from Jagadbandhu, Radhikacarana left his house and went to Vrndavana, where he lived near the old temple of Govinda Deva. After a few days Sri Jagadbandhu arrived there and they both moved to the palace of the

King of Chatrisgadh near Radhabagh.

When Radhikacarana was staying in Cuttack, Sri Radharamana initiated him in the Gaura mantra and encouraged him to engage in nama-sankirtana. After Sri Radharamana died in 1805 A.D., the responsibilities for the entire community fell upon Radhikacarana. Nevertheless, he was able to preach the glories of the holy name in many places. In 1807 A.D. he rescued the temple of Sri Haridasa Thakura in Sridham Puri from being auctioned, by subscribing Rs. 3,000 and then reinstated its normal functioning. In Navadvipa in 1811 A.D. he established a nursing home and made arrangements for old people, orphans and distressed persons to be properly treated there. From the year 1814 A.D. the arrival ceremony of Sri Mahaprabhu was held every year at Panihati. In 1821 a rented house was fixed in Darmahata and independently some concrete arrangement was taken out for preaching the holy name in Calcutta.

When Barahanagara Patabadi took the responsibilities of services in 1833 A.D., a library was established where rare collections of manuscripts, ancient pictures, sculptures and water from holy places were preserved.

Dependence on the Supreme Lord and His name was the fundamental principle behind Radhikacarana's preaching. He was extremely humble and always ready to help any distressed person, to revive an old temple, or to reestablish the worship of an old Deity. He was blessed by many great Vaisnavas, and many people were also blessed by his association. He published the biography of Sri Radharamana in six volumes under the name Caritsudha. He supervised many organizations to help mankind.

144.RAMADASA BALAKA:

He is mentioned in Vaisnava Vandana of Jiva Gosvami 252, and Devakinanadana 122.

145.RAMADASA BIPRA:

He was a brahmana devotee of Lord Rama. During his pilgrimage to South India Lord Caitanya met this devotee when He arrived at Madurai (CC. 2.1.109, 2.9.195). Lord Caitanya pacified this

devotee by quoting a sloka from the Kurmapurana.

146.RAMADASA BISVAS:

He was a Kayastha by caste. When Tapan Misra's son, Raghunatha Bhatta, and his attendant, were on the way to meet Lord Caitanya, they met Ramadasa Bisvas along the way. Ramadasa was a devotee of Rama and a great scholar, who was deeply attracted to Vaisnavism. After meeting Raghunatha Bhatta, Ramadasa began to serve him with devotion, which embarrassed Raghunatha. When they finally arrived at Nilacala, Raghunatha spoke to Lord Caitanya about Ramadasa. But the omniscient Lord did not shower His grace upon Ramadasa immediately as He knew that within his heart Ramadasa still possessed some vanity due to his learning. Ramadasa then settled at Puri and taught the sons of Pattanayaka "Kavyaprakas."

147.RAMADASA BRAHMANA:

One day during His tour in South India, Lord Caitanya went to have darsana of Sri Ranganath in Siddhavata. There he met a brahmana who invited Him to his house. The brahmana was a devotee of Sri Rama and continually chanted the name of Rama. From

his house, Lord Caitanya went for darsana of Sri Skanda deva in Skanda ksetra and Sri Trivikrama deva, then again returned to the house of the brahmana in Siddha vata. This time he found that the brahmana was chanting the name of Krsna. When Mahaprabhu asked the reason for this, the brahmana replied, "The holy name of Krsna has come to my lips after seeing you. Now I know that you are Krsna Himself." Saying this he began to cry, holding the feet of the Lord, who showered His blessings upon him . (CC. 2.9.18-19-36)

148.RAMADASA DVIJA:

He was the disciple of Sri Haridasa Thakura and lived at Phulia village. (Premavilasa 24)

149.RAMADASA GHOSAL:

He belonged to the branch of Sri Narahari Sarkara Thakura of Srikhanda. Later he installed Deity-service at Ekabbarpur village.

150.RAMADASA KAVIVALLABHA:

He was the disciple of Srinivasa Acarya. (Premavilasa 20)

151.RAMADASA PATHAN:

He was the servant of Pathan Bijali Khan. Mahaprabhu converted him to Vaisnavism and gave him the name Ramadasa. (CC. 2.18.161-212)

152.RAMADASA RAYA:

He was the disciple of Sri Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

153.RAMADASA THAKURA:

He was the disciple of Srinivasa Acarya. (Karnananda 1)

154.RAMAMDASA VATUA:

He was the disciple of Sri Narottama Thakura. (Premavilasa 20, Narottamavilasa 20)

155.RAMA DEVA DATTA:

He was the disciple of Sri Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

156.RAMA DEVI:

She was the daughter of Nidhipati, the younger brother of Kamalakara Pipalai. The authorities at Sri pata Mahes declare that she was married to Yogesvara Pandita, a well-known Vaisnava from Khardaha. Both she and her husband were devotees of Lord Gauranga.

157.RAMA DEVI:

She was the paternal grandmother of Rupa and Sanatana Gosvami and was the daughter of Yadujivan Tarkalankar. Yadujivan was the court-scholar of King Mahendrasingh of Burdwan.

158.RAMAGOPAL DASA:

Ramagopal Rayacaudhuri was a disciple of Ratikanta Thakura, a descendant of the family of Raghunandana of Srikhanda. In Saka 1595 (1673 A.D.) he completed a compilation of poems under the title of Rasakalpavalli which consists of twelve sections.

While Lord Caitanya was staying at Nilacala, two brothers named Cakrapani and Mahananda, residents of Srikhanda, surrendered at the feet of the Lord introducing themselves as attendants of Raghunandana. Lord Caitanya gave them advice and sent them off to Narahari Sarkara. Inspired by Narahari, these brothers installed service to the Deity of Vrndavanancandra. Cakrapani Caudhuri's son was Nityananda. Nityananda had a son named Gangaram, and Gangaram's son was Syamaraya. Syamaraya's elder son,

Madan, wrote a translation in verse of Govinda-lilamrta, and his younger son, Ramagopal, compiled Rasakalpavalli. Ramagopal also wrote the following two books: Sri Narahari Sakhanirnaya, and Sri Raghunandasakhanirnaya. He was also renowned as a Vaisnava poet. (See Gaurangamadhuri Vol. 2, P.261)

159.RAMAHARIJI:

He was a follower of Gopala Bhatta Gosvami, and was a contemporary of Rasajani Vaisnavadasa, the paternal grandson of Priyadasaji. the commentator of Bhaktamala. By the mercy of Rasajani, Ramahari was able to write eight books in Vrajbhasa in various rhythms: Budhivilas, Sathamsi, Bodhvaoni, Raspacosi, Laghunamavali, Laghusavdavali, Premapatri and Barahkhadikkan.

160.RAMAHARI DASA BABA:

He was born in 1847 A.D. in Sripata Santipura. From his childhood he had a deep attachment for spiritual life and was always delighted to perform kirtana. When this tendency continued to increase as he grew older, his parents became worried and immediately arranged for his marriage.

Still he remained engrossed in chanting the holy name. To escape from worldly troubles, he left home and went to Navadvipa, hoping to attain the mercy of the Vaisnavas. There he met Siddha Jagannatha at Bhajan kutir and submitted himself at his lotus feet. Seeing his eagerness, Sri Jagannatha dasa babaji arranged for him to take initiation from Sri Radhikavilasa Thakura of Srikhana, who was living at Bhajan kutir at that time. Then he himself gave him Ve kasraya and named him Ramahari dasa. Since his ancestral home was nearby and his relatives were giving him trouble, Ramahari went to Vrndavana and began practicing bhajan. He spent twelve years at Kosi ghat, Radhakunda, then moved to the Thoura of Kesi Ghat--Lala babu's kunja at Vansivata.

He had equal love and affection for all. He was specifically fond of doing Sri Caitanya mangala kirtana, and ordered his disciples to read Sri Locana dasa's Dhamali daily. As he was a scion of Narahari, he had a natural attraction for Narahari, but he was so fond of Gauranga nama too that anybody saying Gaura nama was embraced by him warmly. His favorite persons were the disciples of Siddha Jagannatha dasa baba. He and Sri Ramadasa babaji regularly performed kirtana together. Anyone who came to see him from Navadvipa was immediately welcomed by him with a garland and sandalwood paste. After taking that person upon his lap, Ramahari dasa baba first asked philosophical questions regarding Sri Gauranga in Navadvipa. When he failed to get a satisfactory answer he advised the newcomer to return to Navadvipa without delay to have a darsana of Sri Nitai-Gaura and Sitanatha and to cultivate the association of the Gaura devotees.

While Rajarsi Bahadura was living in Sri Kunda, he too stayed at Lala Babu's kutir. One day, after taking the prasada of Sri Radhavinode, he became overwhelmed with ecstasy and began dancing saying, "Gaura, Gaura". Gradually the aged Sri Mathuradasa babaji, Sri Bijoy Krsna Gosvamipada's disciple--Sri Vrajavala

Mahasaya, Sri Giridhari dasa babaji, Sri Madhava dasa babaji and many others came to join in the kirtana, dancing ecstatically.

In 1807 A.D. on the fourth day of the bright fortnight in the month of Bhadra (Aug-Sept) at noon. he said to his disciples, "Sri Gauranga and His associates are performing kirtana and are dancing in ecstasy in the courtyard of Srivasa. I have to go there immediately. Please give me a bath and decorate me with tilak." When the disciples carried out his order, he sat with his eyes closed in meditation and departed from this mortal world.

161.RAMAHARI DASA SARKARA:

He was a Kayastha by caste and a resident of Denud village. At this time Lord Caitanya was staying at Nilacala, and Lord Nityananda, accompanied by his devotees, proceeded to Nilacala to meet the Lord. One afternoon in the course of their journey they took shelter in a mango grove near a pond in Denud village. Vrndavana dasa Thakura also belonged to this group of pilgrims.

After lunch Lord Nityananda asked Vrndavana dasa if he had some mouth freshener. Vrndavana dasa produced a myrobalam (a dry fruit) which he had saved from the day before. Lord Nityananda severely reprimanded Vrndavana dasa for committing the offence of storing food. The Lord then sowed the fruit in the earth and told Vrndavana dasa, "You stay here until your mind has become cleansed. In this place you shall attain fulfillment of your cherished goal."

Early the next morning Nityananda continued His journey, leaving behind Vrndavana dasa, who rolled on the ground wailing. This drew the attention of Ramahari who took Vrndavana dasa to his house and attended his needs. Eventually he accepted initiation from him. It was there at Denud that Vrndavana dasa composed the world-liberating Caitanya Bhagavata. Vrndavana dasa installed Deities of Gaura Nitai and set up his Sripata there. The family descendants of Ramahari continue to serve there. As instructed by Ramahari, his body was buried at the place where the bathing water of Gaura Nitai was drained.

162.RAMAI:

He was an attendant of Lord Caitanya. CC. 1.10.143-144 states that Ramai and Nandai, the twentieth and twenty-first amongst the devotees in Jagannatha Puri, always assisted Govinda in rendering service to the Lord day and night. Everyday Ramai filled twenty-two big water pots. He was Payoda in his past incarnation (GGD. 139). In Krsnadasa Kaviraja's Sri Caitanyaganoddesadipika (ms. preserved in Orissa State Museum Catalogue no. L 470 {B}) Ramai's name is mentioned along with other followers like Singha Bhatta, Kamal Bhatta, Nandai.

163.RAMAI:

He was the younger brother of Srivasa Pandita (CC. 1.10.8-11). In his past incarnation he was Parvat Muni, a favorite friend of Narada Muni (GGD. 90).

Ramai (alias Sri Rama Pandita) accompanied Lord Gauranga while singing kirtana (CBh. 2.18.11-53). When Lord Caitanya revealed Himself to the devotees, Ramai was sent to carry the message to Advaita Acarya in Santipura (CBh. 2.6.9-71). He participated in a drama, along with Srivasa, in the house of Candrasekhar (CBh. 2.18.52).

164.RAMAJAYA CAKRAVARTI:

He was a disciple of Narottama Thakura. (Premavilasa 19)

165.RAMAJAYA MAITRA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

166.RAMAKANTA:

He was a Vaisnava poet, his biography is not available. See pada no. 1572 of Padakalpataru.

167.RAMAKANTA:

He was the brother of Rudra Pandita of Sripata Balabhapur. He was the nephew (sister's son) of Kasisvara Pandita of Sripata Catra. (See "Kasinatha Pandita" and "Kasisvara Pandita")

168.RAMAKANTA DATTA:

He was the elder brother and a disciple of Narottama Thakura. (Premavilasa 20)

169.RAMAKRSNA:

He was the second son of Viracandra prabhu. (Premavilasa 24)

170.RAMAKRSNA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 7.13)

171.RAMAKRSNA:

He wrote a commentary on Srimad Bhagavatam titled Bhagavatakaumudi. In Saka 1743 (1821 A.D.) he completed a commentary on Rasapancadhyayi.

172.RAMAKRSNA ACARYA:

A brahmana by caste, he was a disciple of Narottama Thakura. His Sripata was located at Goyas village at the confluence of the rivers Ganges and Padma. Ramakrsna inspired Ganganarayana Cakravarti to seek refuge at the feet of Narottama. He was also a friend of Harirama, another disciple of Narottama's.

Visvanatha Cakravarti, the famous commentator of Bhagavata, was a student (siksa-sisya) of Krsnacarana, the son of this Ramakrsna. Family descendants of Ramakrsna settled at Saidapur in Mursidabad and the King of Manipur is their disciple. (Premavilasa 20, BRK. 15.121-122)

Ramakrsna's father was Sivaji, his brother was Harirama, and his two sons were Radhakrsna and Krsnacarana. His wife was named Kanakalatika Devi. Ramakrsna's elder son, Radhakrsna, died prematurely. The younger son, Krsnacarana, was adopted as a son by Harirama Acarya.

Ramakrsna's father was a staunch Sakta. Every year he sacrificed a large number of animals on the occasion of Durga puja. On one occasion both Harirama and Ramakrsna went to buy animals for the sacrifice. By a strange co-incidence Narottama Thakur spotted them and told Ramacandra Kaviraja that these two were eligible for worshiping Krsna. Harirama and Ramakrsna were moved to meet and listen to Narottama, who explained to them what a great offence was committed by sacrificing animals. There after they took spiritual initiation. (Narottamavilasa 10)

173.RAMAKRSNA CATTARAJ:

He was a disciple of Srinivasa Acarya. His son, Gopijanavallabha, was married to Hemalata Devi, the daughter of Srinivasa Acarya. (Karnananda 1)

174.RAMAKRSNA DASA:

According to the book Pataparyatana, Ramakrsna was a disciple of Abhirama Gosvami. He served the Deity named Sri Sri Syamasarvesvara at Bajitpur located near Jangipur in Mursidabad. Earlier Lord Nityananda, Virabhadra Gosvami and their followers used to dress themselves with peacock feathers. Later, Gopijanavallabha, Ramakrsna, Ramacandra, etc. forbade their disciples to dress like that. However, Ramakrsna Cudadhari did not obey this command. Thus he came to be called Cudadhari and became an outcast from the Vaisnava community.

The Gurupranali of Ramakrsna is as follows" Jahnava Mata--Virabhadra Gosvami--Ramakrsna Cudadhari--Madhava dasa Cudadhari--Krsnadasa Cudadhari--Balakananda Cudadhari--Ramajivan Cudadhari--Krsnataran Cudadhari--Navinkrsna dasa Cudadhari--Tinkadi Sarm

a Cudadhari.

175.RAMAKRSNA DASA BABAJI MAHARAJA:

He was born in a brahmana family of Gauda in Samvat 1914 at Bhuratipa Pancagali in Jaipur. His past family name was Rampratap Misra (Panda). Rampratap lost his father in Samvat 1922. His father was a Ramanandi Vaisnava and his mother hailed from a

family initiated into the Vallabhacarya line. His grandfather belonged to the Ramanuja sect of Vaisnavas. The members of the family were teachers by profession and were patronized by the King of Jaipur.

As a child of only five or six years Rampratap displayed a fascination for devotion. When he was seven or eight years old he went to fetch water daily from a distant spring at Madhavpur for offering worship to Lord Krsna.

One day while on his way to the spring, he spotted a tiger eating human flesh. Strangely, he felt no fear and continued on to Madhavpur with the conviction that since the animal had some food then it had no reason to harm him.

At the age of nine Rampratap completed his study of Sanskrit grammar at Panini. It is said that at this time Rampratap came in contact with Nrsimhananda Bhatta at Jaipur, a brahmana from Karnataka who later became a disciple of Siddha Nityananda dasa Baba. Nrsimhadasa was an erudite scholar of the six branches of Indian philosophy and an accomplished musician. He became deeply absorbed upon seeing a performance on the Gita-govinda and Krsnakarnamrta.

After coming in contact with Nrsimha, Rampratap was so overwhelmed by his qualities that he began to wonder how magnanimous Nrsimha's guru must be. Rampratap held all Vaisnava saints in great reverence. At a later date he went to Vrndavana and took

shelter at the feet of Nrsimha. At that time he also came in contact with Radhacarana Gosvami Kakaji of Govinda Temple and

started learning Bengali from Professor Kanticandra Sen. At the age of ten years Rampratap acquired command of the Urdu language. At the age of eleven he underwent the sacred thread ceremony. The priest who initiated him into Savitri mantra instructed Rampratap to repeat the mantra.

Thereafter Rampratap received a divine command from Savitri and attempted to run away to Vrndavana on three occasions, but each time he was caught and held by his mother and the royal government. Shortly afterwards, while Rampratap was studying the Vedas at the age of thirteen, he finally reached Vrndavana. There he stayed with the Gosvamis of Govindaji Temple and studied Nyaya under Sudarsan Sastri of Rangaji temple, six sandarbha under Nilamani Gosvami, Srimad Bhagavatam under Nrsimha dasa, and Haribhaktivilasa under Gopilal Gosvami.

At the age of twenty Rampratap completed his studies. Meanwhile, at the command of his mother, he visited his birth place a few times but inevitably ended up in Vrndavana again. After qualifying in his studies, Rampratap took spiritual initiation and

Vesa from Nityananda dasa Babaji. After receiving intensive instructions on bhajan Rampratap memorized the entire Govindalilamrta.

Having acquiring a sound command of smarana-manana (contemplation) Rampratap was directed by Siddha Baba to approach Krsnadasa Babaji for further instructions. Afterwards, Nityananda Baba, instructed Rampratap to go to Varsana to practice bhajan. At

Varsana he heard kirtana performed by Gauracarana dasa Babaji and began taking music lessons from him. During that time he neglected his bhajan and spent most of his time learning music. Eventually Siddha Baba called Rampratap back to Vrndavana and advised him to devote more time to the practice of bhajan.

Rampratap never spoke with his guru directly, but carried on conversations through his elder God-brother, Siromani. As directed by Siddha Baba, Rampratap went to Varsana but, finding it difficult to concentrate his mind, he repeated the eighteen-

let

tered Gopala mantra for seventeen days and was finally blessed with the vision of Lord Krsna with Radha beneath a Kadamba tree at Uddhava quarry. When he was asked to seek a boon, Rampratap said, "I do not know what I want; I pray for the grace of Yugalakisora." He was commanded to practice bhajan in the cave of Raghava. Rampratap immediately went to the cave, which was infested with wild animals, and for six years practiced intense bhajan without paying any attention to his physical needs.

Rampratap's mother came to Vrndavana in search of her son. After finding out where her son was from some Vaisnava's, she waited at the door of Raghava's cave for three days. Rampratap used to come out of the cave once in two or three days. One day he came out dressed in tattered clothes and carrying a vessel which was full of holes. He walked straight past his mother, who was standing at the entrance of the cave. His mother followed behind him calling out to him but he did not respond, thus she left for Jaipur in tears.

However, soon after his mother left, Rampratap's flow of bhajan was interrupted. Thus he began to think that perhaps he had unknowingly committed some offense. Some local Vaisnavas informed him that his mother had come in search of him but finding no response from him, she left in great disappointment. Fearing that displeasing his mother would seriously hamper his bhajan, Rampratap wrote to his mother and brought her to Vrndavana. There he arranged for her to stay at Puchari and served her with devotion. Soon he was torn between devotion to his mother and devotion to bhajan.

Around that time one Oriya brahmana boy named Krsnacaitanya dasa came from Orissa and took shelter of Pandita Babaji. The boy was given spiritual initiation and bheka by Prabhu dasaji, as well as training in bhajan. Rampratap engaged this boy in serving his mother. Within three years, Krsnacaitanya attained bhava siddhi by practicing bhajan. Madhava dasa of Puchari was a disciple of Krsnacaitanya. After seven/eight years passed, Rampratap's mother passed away, thus he was able to devote himself entirely to bhajan.

Some years later a strong controversy arose within the Gaudiya Vaisnava Sampradaya involving the mantra of Gauranga. Defenders of this mantra were Kakaguru Gutikavala Krsnadasa Baba, and Gopilal Gosvami—the sevait of the Deity Radharamana. The opponents were Jethaguru Siddha Balarama dasa Babaji, Vidyaguru Nilamani Gosvami--the Nyaya scholar, Jagadananda dasa--the Mahanta of Radhakunda. Since Rampratap had gurus on both sides, he faced a great dilemma. He left his cave and went to Varsana to live in Mayurkuti.

He spent eight years living quietly there in association with the Radhavallabha devotee Priyadasaji and Svamicarana Baba.

As soon as the controversy ended, Rampratap came back to Raghava's cave and practiced bhajan with deep concentration for ten years. At this time three strange incidents occurred:

1. One night Rampratap went inside his cave carrying a coal fire and closed the door, not knowing that the poisonous gas emanating from a coal fire could take one's life. He lost consciousness due to the gas, but someone (God?) invisibly took Rampratap out and placed him on the bank of the Govardhana. Early in the morning Rampratap woke up and found that he had been shifted from the cave. For two days he lay there immovable.

2. Once, on the occasion of a festival in the temple of Gangaji at Puchari some pua (sweets?) were distributed. Two bhangi-caste thieves who were anxious to get some pua but were unable to enter the temple, thought that perhaps Pandita Baba Rampratap would have some of the pua. They went to his cave door and asked him to give them some pua. When they were told that no pua was available there, one of the thieves hit Rampratap on the forehead with a stick, making him bleed. The other thief went inside the cave, but when he found nothing there he felt extremely repentant and collected some stray pieces of cloth to bandage Rampratap's wound.

3. One morning a venomous snake coiled around the throat and chest of Rampratap, after sometime the snake uncoiled itself and

slithered away. That night Rampratap heard a voice which said, "You must leave this cave and go elsewhere." He then moved to Syamakuti at Kusum-Sarovara

During Rampratap's stay in the cave, Balwant Rao, the elder brother of Madhava Rao, the King of Gwalior, once came and expressed his loyalty to him. It was arranged that Balwant would take spiritual initiation from Krsnacaitanya dasa. But when Krsna

caitanya suddenly died, Balwant was initiated by Kesavdeva of Gopinathabag. During Rampratap's stay at Syamakuti this Balwant secretly brought jewelry worth six lakh of rupees from his mother's treasure with the aim of donating the sum to the Vaisnavas. He told Rampratap, "The King will confiscate the money if he finds me spending it openly." Rampratap refused to accept the wealth and after severely chastising him, told him to contact Haricarana dasaji, the mantra-sisya of Gaura Siromani. Gaura Siromani made all arrangements to utilize Balwant's money for constructing a temple, maintenance of the Deity service and financial assistance to renounced Vaisnavas. One lakh out of the total amount lies in the government treasury accruing a monthly income of six hundred rupees, which is awarded to Vaisnavas belonging to the four sampradayas for their maintenance.

During Rampratap's stay at Syamakuti, Gauranga dasa and Priyasaran dasa practiced bhajan under his guidance. From time to time King Banamali Raya Bahadur and King Manindra Candra Nandi came to meet Rampratap. Krpasindhu dasa also came and surrendered at the feet of Rampratap.

In 1918 A.D. Rampratap fell seriously ill with influenza. Kamini Kumar Ghosh and Dinescaran dasa came from Vrndavana and shifted Rampratap to the garden of Madanamohana. At that time floods and a severe epidemic of plague raged at Govardhana, thus Rampratap stayed in Vrndavana for two years and listened to Harikatha from Purusottama Bhatta of Mathura. For the next three years Rampratap stayed at places like Keari vana, Dharamsala in Delhi and the garden of Madanamohana. At this time Ramaprata p instructed Gauranga dasa in Vaisnava sastras and also taught Krpasindhu about bhajan and vairagya.

Three years later, during Rampratap's stay at Barahaghat Barduari, one dacoit arrived there introducing himself as the Prince of Nepal. Rampratap arranged for this dacoit to take spiritual initiation from Radhacarana Gosvami and taught him bhajan for two months. The dacoit, however, finding his desires unfulfilled fled after cheating some persons.

During the flood in Vrndavana, Rampratap took shelter in Dharamsala at Mirjapur and after six months fell seriously ill with malaria and was almost at the point of death. Krpasindhu, who was in great distress, received a divine command from Lord Cait

anya in a dream and thus in Oct-Nov of 1332 (1925 A.D.) he brought Rampratap to the garden of Dauji, where he recovered. He and Krpasindhu then concentrated on bhajan together. After some time Krpasindhu became inattentive to Rampratap's care which caused him to become critically ill again. Once more, Lord Caitanya appeared in a dream and severely chastised Krpasindhu for neglecting Rampratap. Krpasindhu then became attentive to Rampratap's needs. At that time Rampratap was practically completely withdrawn from the external world, devoting himself entirely to bhajan. One day he blessed Bindobihari Vedantaratna Gosvami, a descendant of Bhugarbha Gosvami's family, by giving him vesasraya.

Rampratap was deeply admired by his disciples as throughout his life he was the highest ideal of Istanistha, Vairagyanistha, nistha in Akincana-Bhakti, nistha in guru, Vratanistha and Sampradayanistha. As a result of his bhajan, he was revered as gu

ru by all Gosvamis, Vrajvasis and Virakta Vaisnavas. He possessed such supernatural power that even the members of the other Vaisnava Sampradayas namely, Sri, Nimbarka, Madhva, Radhavallabhi, Tattivali and Vallabhakuli, all adored him as a foremost

leader of their sampradaya and a dedicated devotee. Some found that the answers to their questions were understood simply by sitting before him. Sri Sudarsana Acarya-from the Ramanuja Sampradaya and an erudite scholar of the six branches of theolog

y, said: "Whenever I found it difficult to solve some particular philosophical problem, I would sit before Pandita Baba (Rampratap) and the answers would come to me. Prabhupada Pranagopala Gosvami also had the same experience in the association of

Rampratap. Many believe that this supernatural power which Pandita Baba possessed was the grace of Nityananda dasa Babaji.

Rampratap died in Samvat 1997.

176.RAMANA DASA:

He was the disciple of Srinivasa Acarya. (Karnananda 1)

177.RAMANANDA:

Jayananda mentions his name in his CM. P. 73, as the maternal uncle of Gadadhara Pandita.

178.RAMANANDA BASU:

He belonged to the sakha of Lord Caitanya. In his past incarnation he was Kalakanthi of Vraja (GGD. 173). He was a resident of Kulina-grama and a Vaisnava poet (CC. 1.10.80,82,86, 2.15.98,106, 2.16.72-74, 1.11.48). He has been referred to in the following works: Murari Gupta's Krsncaitanyacaritam 4.17.13, Kavi Karnapura's Caitanya Candrodaya-natakam 9.2, Vaisnava Vandana of Jiva Gosvami 239, Devakinandana 115 and Vrndavanadasa 108.

179.RAMANANDA BASU:

He belonged to the sakha of Lord Nityananda. (CC. 1.11.48)

180.RAMANANDA DASA BABAJI:

He was born in Srihatta and was a vairagi from the time of his youth. After traveling to the four dhamas by foot, he finally reached Vrndavana. There he came in contact with Vamakaupina, a sub-sect of Srila Narottama Thakura's branch. Thereafter he began wearing his kaupina with the knot tied on the right side, rather than the left-as done previously. With the help of Rajarsi Bahadura, he went to Sri Syamakunda, but later returned to Vinode bagh in Vrndavana and lived with Rajarsi Bahadura.

His heart was full of love and he was completely free from jealousy and dishonesty. He was extremely fond of kirtana. After the death of Sri Rajarsi Bahadura and his wife, Ramananda dasa took charge of Sri Sri Vinode's service.

Once, during the month of Bhadra (Aug-Sept) he was feeling ill and thus sent a message to Sri Madhava dasa and Sri Kamini Kumar Ghosh to inform them. Upon receiving the message they immediately went to Vinode bagh. On that day, as usual, Sri Ramana

nda dasa listened to Bhagavata and kirtana by Sri Ramdasa babaji and at night bade farewell to the singers giving them money and food. Afterwards, Sri Madhava dasa, Sri Kamini Kumar and Sri Bipin Bihari started kirtana. At mid-night Ramananda dasa asked their permission to retire to his room as he was feeling cold. He then smiled at Kamini babu and entered his room. At 2:00 A.M., they went into his room to check on him and found that Sri Ramananda dasa babaji had departed from this world.

181.RAMANANDA MANGARAJA:

He was a devotee of Lord Gauranga. (Namamrtasamudra 168)

182.RAMANANDA MISRA:

He was the younger brother of Jayananda, the author of Caitanyamangala. (See "Jayananda dasa")

183.RAMANANDA RAYA:

Five hundred years ago in the district of Puri, in the village of Bentapur adjacent to Brahmagiri Alalnath, there lived a great devotee named Bhavananda Raya. Bhavananda had five sons, the eldest of which was Ramananda. Descendants of this family-line are known as Choudhury Pattanayaka. It is said that Lord Caitanya visited the birth-place of Ramananda in Alalnath every year.

Ramananda was the Governor of East and West Godavari and a minister of King Prataparudra. A great statesman of that period, Ramananda was also a poet and a scholar. When Bhavananda met Sri Caitanya Mahaprabhu, the Lord embraced him and said, "Formerly you appeared as Pandu, and your five sons appeared as the five Pandavas." The five sons of Bhavananda Raya were Ramananda

Raya, Pattanayaka Gopinatha, Kalanidhi, Sudhanidhi and Nayaka Vaninatha.

The Gauraganoddesadipika (120-124) states that Ramananda Raya was Arjuna in his past incarnation. He is also considered to have been an incarnation of the gopi Lalita, although in the opinion of others he was an incarnation of Visakha devi. He was a most confidential devotee of Lord Caitanya. Lord Caitanya said, "Although I am a sannyasi, My mind is sometimes perturbed when I see a woman. But Ramananda Raya is greater than Me, for he is always undisturbed, even when he touches a woman." Only Ramananda Raya was able to act in this way, no one should imitate him. Unfortunately there are rascals who imitate the activities of Ramananda Raya.

In Lord Caitanya's final pastimes, both Ramananda Raya and Svarupa Damodara were always engaged in reciting suitable verses from Srimad Bhagavatam to pacify the Lord in His ecstatic feelings of separation from Krsna. When Lord Caitanya was about to leave for South India, Sarvabhauma Bhattacharya advised him to meet Ramananda Raya for he declared that there was no devotee as advanced in understanding the conjugal love of Krsna and the gopis.

While touring South India Lord Caitanya met Ramananda on the bank of the Godavari. There they had a long discourse in which the Lord took the role of a student and Ramananda Raya instructed the Lord. Lord Caitanya concluded these discourses by saying, "My dear Ramananda Raya, both you and I are madmen, and therefore we met intimately, on an equal level."

Lord Caitanya advised Ramananda Raya to resign from his government post and come back to Jagannatha Puri to live with Him. It was Ramananda Raya who tactfully arranged a meeting between Lord Caitanya and King Prataparudra of Orissa. Ramananda Raya was present when the Lord performed water-sports after the Rathayatra festival.

Lord Caitanya considered Ramananda Raya and Sanatana Gosvami to be equal in their renunciation, for although Ramananda Raya was a grhasta engaged in government service and Sanatana Gosvami was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead and kept Krsna in the center of all their activities. Ramananda Raya was one of the three and a half personalities with whom Lord Caitanya discussed most confidential topics of Krsna consciousness. Lord Caitanya advised Pradyumna Misra to learn the science of Krsna from Ramananda Raya. As Subala always assisted Krsna in His dealing with Radharani in Krsnalila, so Ramananda Raya assisted Lord Caitanya in His feelings of separation from Krsna. Ramananda Raya was the author of Jagannatha-vallabha-nataka.

In Iswar dasa's Caitanya Bhagavata (ed. A.B. Mohanty, Utkal University) a comprehensive description is given of Lord Caitanya's relationship with Ramananda Raya. After hearing Ramananda Raya speak about the essence of premabhakti, Lord Caitanya, with

tears in His eyes and overwhelmed with emotion, warmly embraced Ramananda.

In the Gurbhaktigita of Acyutananda dasa (Utkal University Vol. 3, Chapter XLIX P. 176) the author describes Ramananda as Visakha, which is supported by Svarupavarnana (ms. of Rupa Gosvami preserved in Utkal University Library, Catalogue no. O.L. 382

) and Caitanyaganoddesa (ms. of Sadasiya Kaviraja, preserved in Orissa State Museum).

Lord Caitanya's discourses with Raya Ramananda are fully described in CC. First of all, Srila Ramananda Raya enunciated the system of the varnasrama institution. He recited various verses about karmarpana, stating that everything should be dedicated to the Lord. He then spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Srila Ramananda Raya recite some verses, Sri Caitanya Mahaprabhu accepted the principle

of pure devotional service devoid of all the kinds of speculation. After this, Sri Caitanya Mahaprabhu asked Ramananda Raya to explain the higher platform of devotional service. Then Srila Ramananda Raya explained unalloyed devotional service, lov

e of Godhead, serving the Lord with pure servitude as well as in fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be developed in various ways. This conjugal love attains its highest perfection in Srimati Radharani's love for Krsna. He next described the position of Srimati Radharani and the transcendental mellites of love of God. Srila Ramananda Raya then recited one verse of his own concerning the platform of ecstatic vision, technically called prem-vilasa-vivarta. Srila Ramananda Raya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vrndavana, especially by the mercy of the gopis. All these subject matters were thus vividly described. (BMO. P. 91-92)

The meeting of Lord Caitanya and Sri Ramananda Raya is further described in GPC. After bathing in the River Godavari, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Krsna. At that time, accompanied

by the sounds of music, Ramananda Raya came there mounted on a palanquin to take his bath. Many brahmanas, following the Vedic principles, accompanied Ramananda Raya. According to the Vedic rituals, Ramananda Raya took his bath and offered oblations to his forefathers.

Sri Caitanya Mahaprabhu could understand that the person who had come to bathe in the river was Ramananda Raya. The Lord wanted so much to meet him that His mind immediately began running after him. Although the Lord was running after him mentally, He patiently remained sitting. Ramananda Raya, seeing the wonderful sannyasi, then came to see Him. Srila Ramananda Raya then saw Sri Caitanya Mahaprabhu as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals. When Ramananda Raya saw the wonderful sannyasi, he was struck with wonder. He went to Him and immediately offered his

respectful obeisances, falling down like a rod. The Lord stood up and asked Ramananda Raya to arise and chant the holy name of Krsna. Sri Caitanya Mahaprabhu then inquired whether he was Ramananda Raya, and he replied, "Yes I am Your very low servant, and I belong to the sudra community." The Lord then embraced him very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

After composing themselves, they sat down and Sri Caitanya Mahaprabhu said, "Sarvabhauma Bhattacharya has spoken of your good qualities, and he has made a great endeavor to convince Me to meet you. Indeed I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here." Ramananda Raya replied, "Sarvabhauma Bhattacharya thinks of me as his servant. Even in my absence he is very careful to do me good. By his mercy I have received Your inter-

view here. Consequently I consider that today I have become a successful human being. I can see that You have bestowed special mercy upon Sarvabhauma Bhattacharya. Therefore You have touched me, although I am untouchable. This is due only to his love for You. You are the Supreme Personality of Godhead, Narayana Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest amongst men of the fourth caste. You do not fear the Vedic injunctions stating that You should not associate with a sudra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with sudras. At this time a brahmana Vaisnava came and invited the Lord for lunch, and after arranging to meet Ramananda Raya again later the Lord departed.

After finishing His evening bath, Sri Caitanya Mahaprabhu sat down and waited for Ramananda Raya to come. Then Ramananda Raya, accompanied by one servant, came to meet Him. He offered his respectful obeisances, and the Lord embraced him. Then they both began to discuss Krsna in a secluded place for the entire night.

Again the next evening Sri Ramananda Raya visited Mahaprabhu and paid obeisances. Mahaprabhu fondly embraced him and began

questioning him as follows"

Q:What is the best education among all kinds of learning?

A:Devotion for Krsna is by far the best learning.

Q:What is the achievement of a living being?

A:The best glory is to take the post of servant of Sri Radha and Krsna.

Q:What is the best religion for a living being?

A:Love for Sri Radha-Govinda is the best religion.

Q:Which creature suffers the most?

A:A devotee who is suffering due to separation from the Lord.

Q:Who is the most liberated person?

A:One who loves Krsna is the most renounced person.

Q:Which is the best song?

A:Songs about the pastimes of Radha and Krsna

Q:What is the greatest well-being for a living entity?

A:The association of Krsna's devotees.

Q:What is the only thing to remember?

A:Krsna's name, beauty and qualities

Q:What is the only object of meditation?

A:The lotus feet of Radha Govinda

Q:Which is the best place for a living entity to reside?

A:The place where Krsna's pastimes are performed.

Q:What is the best thing to hear?

A:The loving pastimes of Radha-Govinda

Q:What is the only subject matter for a living entity to sing?

A:The name of Radha Govinda

Q:What is the fate of a person who has worldly desires and of a man who desires liberation?

A:Animate body, and celestial body

Q:What are the characteristics of a devotee and of a knowledgeable person?

A:A so-called intelligent person, who is like a crow, eats the fruits of wisdom from the bitter Nim tree, whereas the devotee is a cuckoo who drinks the nectar of love.

Gradually Ramananda Raya could understand the position of Sri Caitanya Mahaprabhu, and when the Lord exhibited His real form, Ramananda Raya fell unconscious. The Lord then requested Ramananda Raya, "Now there is no confidential activity unknown to

you. Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh. Indeed, I am a madman, and you are also a madman. Therefore both of us are on the same platform.

The next day, Sri Caitanya Mahaprabhu begged Ramananda Raya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders: "Give up all material engagements and come to Jagannatha Puri. I will return there very

soon after finishing My tour and pilgrimage. The two of us shall remain together at Jagannatha Puri and happily pass our time discussing Krsna." Later, with the permission of King Prataparudra, Ramananda Raya went to Puri.

Sri Svarupa Damodara was the dear-most friend of Sri Ramananda Raya. Having written dramas on the pastimes of Krsna, Ramananda had them performed before Sri Jagannatha deva by the Devadasis of the temple. Sri Ramananda Raya died after the disappearance of Sri Caitanya Mahaprabhu.

184. RAMANANDA SVAMI:

He was born in Saka 1222 (1300 A.D.) in the holy city of Prayaga in the family of a Kanauj brahmana named Puyasadau and his wife Sushila Devi. Ramananda's family name was Ramadatta. He went to Benares to study but coming in contact with Swami Raghav ananda he gave up his interest in higher studies and took spiritual initiation from Raghavananda in the six-lettered Rama mantra, after which he was christened "Ramananda." He then took up the vow of a wandering mendicant and dedicated himself to preaching the message of Vaisnavism and devotion to Rama. Svami Raghavananda was a disciple of Swami Hariyananda, who belonged to the 21st generation descending from Ramanuja Acarya. Later generations of devotees descending from this Ramananda worshipped Lord Rama as the Avatar and considered this community as a separate body. However another group of devotees considered Ramananda as the Ansavatara of Lord Rama and show the line of Acaryas as descending from Ramanuja to Ramananda. Nabhaji, the a

uthor of the Hindi Bhaktamala, belonged to the second group. The story of the circumstances leading to the birth of Ramananda is given in Bhavisyapurana 4.7.

185. RAMANARAYANA MISRA (CANDRABHAGA) :

He was a disciple of Harinatha, who was the son of Damodara dasa. Damodara was the younger brother of Gopinatha Pujari, who was a priest of the Deity Radharamana and a follower of Gopala Bhatta Gosvami.

Ramanarayana left the mark of his profound erudition by writing an elaborate commentary titled Bhavabhava-vibhavika on the Rasapancadyayi section of Srimad Bhagavatam.

He wrote another detailed and scholarly commentary titled Prabhu on the Sri Gaurangacandrodaya included in the Vayupurana. In addition he wrote a "Suksatama vrtti" on Brahmasutra which in places seems to be unharmonious with the tradition of Lord Caitanya.

186. RAMANARYANA VIDYARATNA:

Originally a resident of Jaipur, he later settled at Baharampur in Bengal. He edited and published a large number of Vaisnava texts from the Radha Raman Press, Baharampur with the aid of the King of Agartala.

187. RAMANATHA:

He was a disciple of Narottama Thakura. His father was named Bipradasa and mother Bhagavati. His brother was Jadunatha. It was from the granary of Bipradasa that the Deity of Lord Gauranga was found and installed by Narottama Thakura. (Premavilas a 20, See also "Bipradasa")

188. RAMANATHA:

According to B.B. Majumdar in CCU. P. 681, he was one of the Catuhsana.

189.RAMANATHA BHADUDI:

A generous brahmana, who constructed a temple at Bhandirvana in the district of Birbhum to install the Deity of Gopala abandoned by Dhruva Gosvami and entrusted the Ghosal family with the responsibility for the Deity's service.

190.RAMANUJA:

The originator of the Visistadvaita school of Indian philosophy, Ramanuja was born in 1017 A.D. in Sriperumbudur in Tamilnadu. Originally called Laksmana, he studied under Yadavaprakasa at Kanchi, but was estranged from his preceptor because of a dispute regarding the interpretation of a few Upanisadic texts. The grandson of Yamunacarya, Ramanuja was summoned to Srirangam to take the place of the former, who occupied the seat of the Acarya there. It is said that Ramanuja reached Srirangam when Yamunacarya was about to be consumed by flames. At this point of time Ramanuja was initiated into Vedas by Perianambi at Madhurantakam. He took sannyasa after this.

As a theologian he expounded his philosophy through his commentaries on the Brahmasutra and the Bhagavad-gita. The former is titled Sribhasya. The Vedanthat Samgraha is Ramanuja's philosophical work in lieu of the commentary on the Upanisads.

In 1099 A.D. Ramanuja is said to have installed the Deity at the temple of Melukote. In addition to his theological treatises Ramanuja wrote the Gadyatraya consisting of the "Vaikuntha Gadya," "Raghuvira Gadya", and the "Saranagati Gadya." These compositions are acclaimed both for their literary merit and for their deep devotional quality.

191.RAMAPRASANNA GHOSH:

He wrote the following two works and published them in serial in the Gaudabumi, a Bengali periodical, between 1312-1315 (1905-1908 A.D.):

1.Lalita-Gopala-Lilamrta, a summary of Lalitamadhava of Rupa

Gosvami.

2.Vidagdha-Gopala-Lilamrta, a summary of Vidagdhamadhava of Rupa Gosvami.

192.RAMA RAYA:

He was a Vaisnava poet. Pada no. 1844 of Padakalpataru is his composition.

193.RAMA RAYA:

A descendant of the family of a disciple of Lord Nityananda, this Rama Raya Gosvami is credited with the following works: Gaura-vinodini vrtti, a commentary on Lord Caitanya's Siksastaka, Gauragita and 4,000 pada's composed in Vrajbasa . He also translated in Vrajbasa verse the Gitagovinda. Nabhaji refers to him in Bhaktamala. He belonged to the family-line of the famous poet Jayadeva and his descendants continue to live at Bihari�ada in Vrndavana.

194.RAMASARAN:

He was a disciple of Srinivasa Acarya. (Premavilasa 20, Karnananda 1)

195.RAMASARAN CATTARAJA:

He was the younger brother of Syamadasa Cakravarti, a disciple of Ramacarana Cakravarti, who was a disciple of Srinivasa Acarya. Manohara dasa, the author of Anuragavalli was Ramasaran's disciple. He lived at Bagankola near Katoa. (Anuragavalli

196. RAMA SEN:

He belonged to the sakha of Lord Nityananda. (CC. 1.11.51)

197.RAMA RAMATANU MUKHOPADHYAYA:

He was born in Nadia and was the second of four brothers. When his elder brother, Vedantavagisa, was unable to find peace of

mind even after deeply studying numerous subjects and sastras, he left home and traveled to many places of pilgrimage. Finally he was blessed by the association of a Siddha Vaisnava Mahanta and took initiation in Sri Caitanya Vaisnavism. After returning home he advised his younger brother, Ramatanu, to practice the Vaisnava religion. Ramatanu became proficient in Srimad Bhagavatam and the Gosvami sastras and received the title Bhagavatabhusana. He thus engaged himself in the bhajan of Gauranga with great delight. While staying at his father-in-laws house in the village of Ula near Ranaghat, a predominantly Sakta

v

illage, he was persecuted when he tried to preach Gaura Vaisnavism and then went to Jirat Balagad to live with his sister. There he had the opportunity to preach Vaisnavism amongst the devotees.

Bhagavatabhusana met Siddha Caitanya dasa baba for the first time on the bank of the Ganges in Navadvipa. From that point onward they spent remained together discussing spiritual subjects and taking darsana of Sri Gauranga. On his request, Sri Caitanya dasa met Jioda Nrsimha Varat in Jirat Balagad. By the preaching of these three persons the whole of Bengal was flooded with love of God.

Unlike Jioda Nrsimha Varat, Sri Bhagavatabhusana was very enthusiastic to preach the Gaura mantra and establish Gaura communities. Although Bhagavatabhusana and Nrsimha were extremely close, Nrsimha also enjoyed performing bhajan alone.

At that time Bhagavatabhusana was unparalleled in reading Bhagavata. Whenever Saktas argued with him, Bhagavatabhusana would easily defeat them with strong words and sharp philosophical arguments. Gradually many people from various places became his

disciples. Katdaha's Zamindar, Sri Gurdyal Sinha, was one of them. After that he went to preach in Dacca. Knowing the Maharaja of Dinajpur was a great devotee, Bhagavatabhusana went to meet him and the Maharaja was overwhelmed by listening to his Bhagavata reading.

After having the association of many devotees, Ramatanu began living with his favorite disciple, Nityananda dasa. After some time Ramatanu came down with dysentery. Although Nityananda dasa nursed him carefully, the disease gradually became worse.

Sensing that his end was near, Bhagavatabhusana insisted that he listen publicly to Gaura kirtana written by Narahari Sarkara, Vasu Ghosh, Madhava Ghosh and Locana dasa, containing Nagari-bhava. While listening to the kirtana Ramatanu Bhagavatabhusa na departed from this world in the year 1843/44 A.D. Nityananda dasa wanted to immolate himself with his guru but with great effort the other disciples stopped him. After his guru's death Nityananda became like a mad man.

198.RAMA TIRTHA:

He was one of the close associates of Lord Gauranga and one of the nine Yogindras. (GGD.101, Namamrtasamudra 210)

199.RAMI/RAMAMANI:

This washer-woman was famous as the first woman poet in India. She had some pure devotional lovingly relations with poet Candidasa.

200.RANGAPURI:

After completing His tour of South India, Mahaprabhu arrived at Udupi in Mysore. From there he went to Pandharapura, on the bank of the River Bhima in Maharashtra. There he had darsana of Vitthal Deva and sang and danced in ecstasy. Thereafter he took shelter at noon-time in the house of a local brahmana priest and heard from him that Sri Rangapuri, the disciple of Madhavendra Puri, was presently in that village at the home of a brahmana. Hearing this news, Sri Caitanya Mahaprabhu immediately went to see Sri Rangapuri. Upon entering, the Lord saw him sitting there and immediately offered His obeisances, falling on the ground. The symptoms of transcendental ecstasy were visible in His body--namely, tears, jubilation, trembling and perspiration.

Upon seeing Sri Caitanya Mahaprabhu in such an ecstatic mood, Sri Rangapuri said, "Your Holiness, please get up. You are certainly related to Sri Madhavendra Puri, without whom there is no flavor of ecstatic love." After saying this he lifted the Lord, embraced Him and they both cried with joy. After some moments, they regained their composure and became calm. Sri Caitanya Mahaprabhu then informed Sri Rangapuri about His relationship with Isvara Puri.

They finally sat down and respectfully began to converse. In this way they discussed topics about Lord Krsna continuously for five to seven days. Out of curiosity, Sri Rangapuri asked Sri Caitanya Mahaprabhu about His birthplace, and the Lord informed him that it was Navadvipa-dhama. Sri Ranga Puri had formerly gone to Navadvipa with Sri Madhavendra Puri, and he therefore remembered the incidents that took place there.

As soon as Sri Rangapuri remembered Navadvipa, he also recalled accompanying Sri Madhavendra Puri to the house of Jagannatha Misra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers. Sri Rangapuri also remembered the wife of Jagannatha Misra as being very devoted and chaste. As for her affection, she was exactly like the mother of the universe. He also recalled that Sacimata was an excellent cook, and that she was very affectionate toward the sannyasis and fed them exactly like her own sons. Sri Rangapuri also understood that one of her sons accepted the renounced order at a very young age. Rangapuri then said, Oh my son, I would like to tell you one thing, but to speak it out I feel great pain in my heart. Mahaprabhu insisted, "Please tell me." Rangapuri replied, "You elder brother Visvarupa, who accepted sannyasa and took the name Sankararanya, used to live in this Pandharapura." Saying this Rangapuri fainted. When Mahaprabhu helped him to regain consciousness the Lord said, "What wonderful news. I have been wandering everywhere looking for him. I gave my word to my mother that by any means I would bring her news of my brother." Then Rangapuri said, crying his heart out, "My son, I cannot utter the news to you, my heart is breaking. A few months earlier.....", Rangapuri could not finish the

sentence. Mahaprabhu asked why he was crying and begged that he tell Him more about his brother. Then Rangapuri said, "I do not know why I am alive, and Visvarupa has entered into the eternal abode." Hearing news of his brother's disappearance, Mahaprabhu fainted. Throughout the remainder of the day both of them wept continuously and sometimes Mahaprabhu fainted.

For three/four days Mahaprabhu stayed with Rangapuri and passed his time discussing various subjects, then again set out for His pilgrimage and Sri Rangapuri left for Dvaraka.

When Sri Caitanya Mahaprabhu returned to Nilacala, Sri Rangapuri also went there and stayed in Puri until the end of his life. Lord Caitanya respected him like his own guru and Rangapuri also loved the Lord more than his own life.

201.RANGAVASI VALLABHA:

He was Kali in his past incarnation (GGD. 196,206). Haridasa dasa thinks that due to an error on the part of the copyist the name "Bangabati Caitanyadasa" has become "Rangavasi Vallabha."

202.RANA KUMBHA:

He was the King of Mewar who wrote a commentary on the Gita-govinda.

203.RASAJANI VAISNAVA DASA:

He was the paternal grandson of Priyadasa and a disciple of Harijivan. He wrote a complete translation of Srimad Bhagavatam in Hindi, and a translation of Gita-govinda in Vrajabhasa. His style is lucid and closely follows the original text.

204.RASAMANJARI:

She was the daughter of Jagadisa Pandita and the wife of Gopalavallabha. (Jagadisa Caritra 12.16)

205.RASAMAYA DASA:

No information is available on the identity of this person. His translation of the Gita-govinda in Bengali metrical verse is lucid.

206.RASAMAYA DASA:

He was the author of Sri Krsnabhaktivalli (Visva Bharati manuscript no. 59 dated BS 1172 (1765 A.D.)

207.RASAMAYA DASA:

This is the Vaisnava name of Visnudasa, the disciple of Syamananda prabhu. (Rasikamangala Daksina 2.67)

208.RASAMAYA DASA:

He was the domestic attendant of Rasikananda prabhu. He was the father of Gopijanavallabha, the author of Rasikamangala (Rasikamangala 4.34). Rasamaya was the son of the daughter of Bhima, the Zamindar of Dharendra.

209.RASAMAYA DASA:

He was a Vaisnava poet. Three poems composed by him are included in Padakalpataru.

210.RASAMAYA DASI:

She was a Vaisnava poet. Her name is mentioned in Padakalpataru section three, subsection eight no. 141.

211.RASIKA DASA:

He was a disciple of Srinivasa Acarya. (Premavilasa 20)

212.RASIKA DASA:

He wrote a commentary titled Pallava on the Kavya of Jiva Gosvami named Sri Sri Gopalvirudavali.

213.RASIKA DASA:

This Vaisnava saint belonging to the Radhavallabhi sampradaya translated Ujjvalanilamani-Kiran into Vrajabhasa under the title Srngar-Cudamani and of Bhagavatamrta-kana under the title Rasasiddhanta-cintamani. Both of these were Visvanatha Cakravarti's works. These translation bear evidence to the fact that the influence of the literary works of Rupa, Sanatana and Visvanatha existed in full glory in Vrajmandala until the seventeenth Saka century (1678 A.D.), even members of other sampradayas acknowledged loyalty to them.

214.RASIKA DASA: (missing)

215.RASIKAMOHANA VIDYABHUSANA:

He belonged to the family-line descending from the second daughter of Srinivasa Acarya. He lived more than one hundred years and wrote several Vaisnava books. One of the foremost devotees of Lord Gauranga, he was a profound erudite in both Oriental

and Occidental Studies. The following is a list of some of his works:

- (1) Raya Ramananda, (2) Svarupa Damodara, (3) Carantulasi, (4) Vidyapati, (5) Candidasa, (6) Sadhana-sanketa, (7) Sri Rupa-Sanatana, (8) Sri Vaisnava, (9) Sri Nityananda, (10) Gambhiraya Sri Gauranga, (11) Nilacale Vrajamadhuri, (12) Lilamadhuri, (13) Gitagovinda, (14) Sanuvada Sarvasamvadini.

Rasikamohana edited a number of Vaisnava periodicals and was an eloquent interpreter of the Vaisnava sastras.

216.RASIKANANDA:

He was a Vaisnava poet. Pada no. 2227 in Padakalpataru composed by him deals with Lord Gauranga's embracing sannyasa.

217.RASIKANANDA DASA:

He translated Lilamrtarasapura

218.RASIKANANDA DEVA GOSVAMI:

For many years Acyuta deva, the Zamindar of Rohini, was childless. Finally, by the grace of God, in 1590 A.D. on the festive night of Diwali (Oct-Nov), a son was born to him who was named Rasikananda.

Another name for Rasikananda was Murari, thus many people used to call him Rasikamurari. Rasikananda was very handsome and extremely knowledgeable in all subjects. At a very early age he married Syamadasi.

Rasikananda was extremely anxious to find a bonafide spiritual master. Once day he heard an oracle which told him not to worry, his guru, Sri Syamananda, would soon come to him and Rasikananda could then accept initiation.

Soon afterwards, Sri Syamananda and his devotees arrived there from Dharendra Bahadurpura. Seeing Sri Syamananda with his japa mala in hand, overflowing with ecstatic emotions, Sri Rasika deva immediately recognized his guru and fell prostrate before him. He brought Syamananda to his house and worshiped him with flowers. He and his family, along with his entire kingdom, took shelter of Sri Syamananda prabhu. On an auspicious day Sri Rasikananda and his wife received initiation from Sri Syamananda. After this Rasikananda regularly traveled with Syamananda prabhu and became his most intimate disciple. The entire charge of worshiping Sri Radha Govinda at Gopivallavapura was given to him by Sri Syamananda prabhu. The devotees were delighted to see his service and devotion to Sri Radha Govinda. Rasikananda then began preaching the message of Sri Gaura-Nityananda in Gopivallavapura and other places. By his association my persons gave of their sinful habits.

Vaidyanatha Bhanja-the King of Mayurbhanja, King Gajapati of Pataspura, King Candrabhanu of Mayana and other respected persons became his disciples. As directed by his spiritual master, he

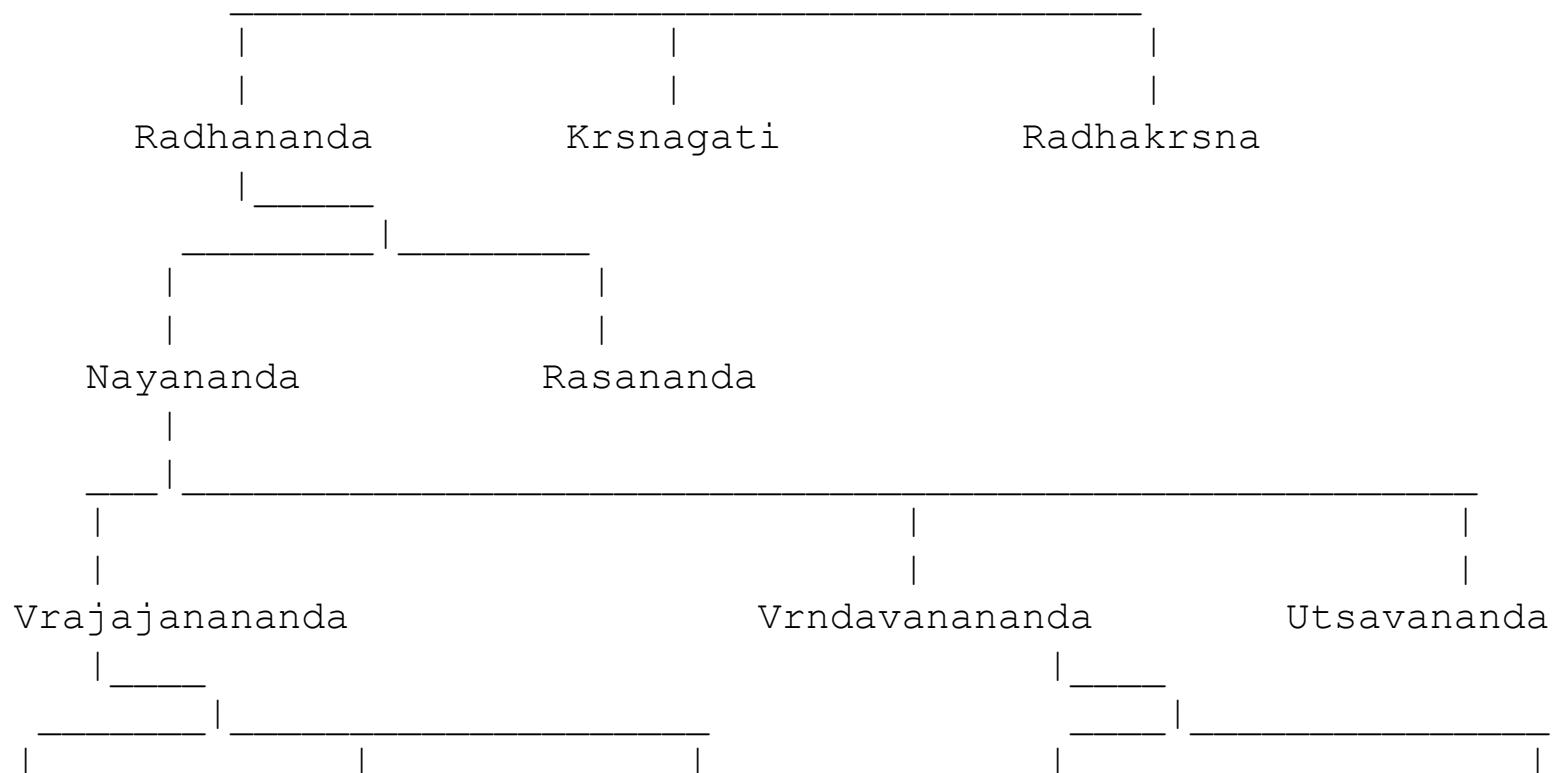
successfully preached the message of Sri Gaurasundara for nearly forty-six years and then took his eternal rest at the holy feet of Sri Gopinatha deva at the village of Remuna.

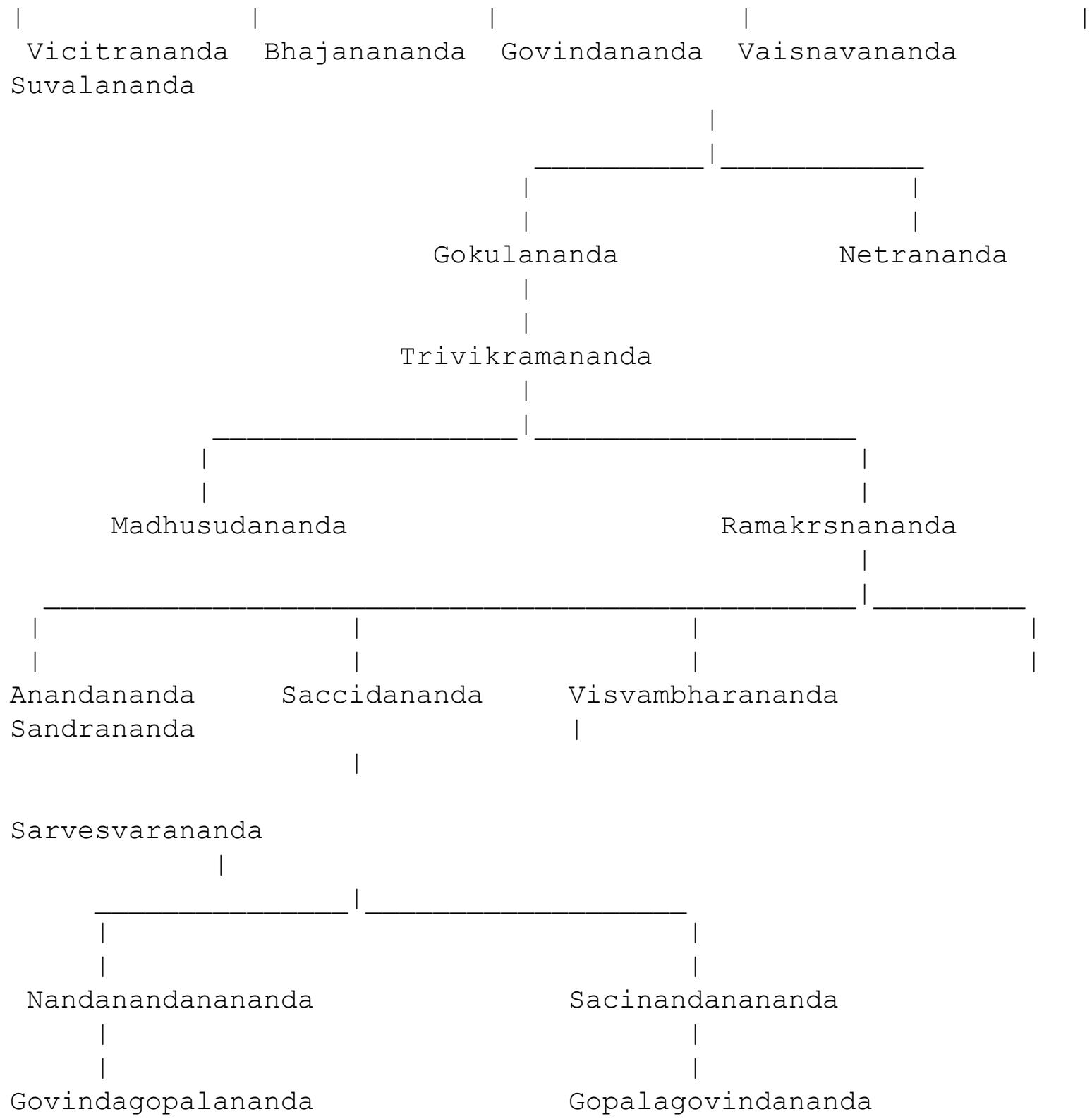
In Saka 1574 (1652 A.D.) on the first day of the bright fortnight in the month of Falguna (Feb-March), Sri Rasikananda deva came to Remuna village on foot from Sarata village unnoticed by anyone. He discussed the glories of Lord Krsna for a little while with the devotees and advised them to worship Lord Krsna. He then entered into the temple of Sri Gopinatha, touched the feet of Sri Gopinatha and breathed his last.

Sri Rasikananda had three sons namely, Sri Radhananda, Sri Krsnagovinda and Sri Radhakrsna. The present members of the Mahanta family of Gopivallavapura are descendants of these three sons.

Sri Rasikananda deva wrote Sri Syamananda Sataka, Srimad Bhagavatastaka and many stava and songs. (Premavilasa 20, BRK. 15.81-85)

GENEALOGICAL TABLE OF RASIKANANDA PRABHU





219.RASIKARAYA JIU:

Sri Candra Sarma was a pious brahma who lived at Jaipur in Rajasthan. He worshiped the Deity of Lord Krsna which is known

as Sri Rasika. Because he was poor, he could barely make arrangements to make offerings to the Deity. One night, in a dream

, Sri Jagannatha Deva advised Sri Candra Sarma to take his Deity to Ganga Mata, who was residing near Sveta-Ganga in Puri, and arrange for her to worship Him. The brahmana followed the advice and without delay reached Ganga Mata. Upon seeing the Deity of Lord Krsna, she became very happy. The brahmana then told her the reason for his visit. But Ganga Mata explained that she could not worship the Deity as she spent most of her day begging alms from various places, thus she advised him to take the Deity home with him. The brahmana, not finding any other alternative, placed the Deity of Sri Rasika Raya in Ganga Mata's tulasi garden and left quietly.

That night Sri Rasika Raya appeared to Sri Ganga mata in a dream and told her that the brahmana had left Him in the garden and since then He had eaten nothing. She immediately woke up and with tearful eyes, went to the garden where she found the Deity. She took the Deity inside and gave Him a bath and fed Him. Upon seeing that the hungry Sri Rasika Raya was gulping down the food, Ganga mata could not check her joyful tears. She then dressed Him in new clothes and lay Him down to rest.

The following morning the devotees were astonished to see the beautiful Sri Rasika Raya in the house of Ganga mata. Hearing the wonderful story they all shouted, "Hari, Hari." Everyday Ganga mata feed Sri Rasika Raya many varieties of food. For sometime she maintained the Deity by begging, but when she became too old she was unable to offer proper service to the Deity. Sri Rasika Raya, however, tactfully arranged to accept service from the rich businessmen. Not being able to properly serve the

Lord was painful for Ganga mata and she begged that He allow her to die. But in a dream Rasika Raya told her to go on serving Him without being depressed as He was very happy with the service rendered by her. Thus she continued serving Him for sometime, when again she requested that she be allowed to leave this world while chanting His holy name. Sri Rasika Raya said that she would certain reach the spiritual abode, but first she should hand over the charge of His worship to a genuine devotee

e. She then requested Vanamali dasa, a very calm and quiet devotee, to take care of Sri Rasika Raya. In 1721 A.D., on the eleventh day of the bright fortnight of Asvin (Sept-Oct) Sri Ganga Mata left this world at the age of 120 years. She was born in the year 1601 A.D.

220.RASIKASEKHARA:

He was the disciple of Thakura Narahari. He wrote the Sanskrit book Srimannaraha harira Sakhanirnaya.

221.RASIKOTTANSA:

He was the son of Sri Gadadhara Bhatta, the disciple of Sri Raghunatha Bhatta. He was born in the calender year of 1605 and wrote Prema Pattana. In this book Rasikottansa describes the details of Vrndavana. His brother, Vallabha Rasika, compiled a book of padas titled Vani.

222.RATIKANTA THAKURA:

He was a great scholar and the grandson of Madana Thakura of Srikhanda. He compiled the book Sri Gaura Sataka. His disciple, Gopala dasa, wrote Rasakalpavalli.

223.RATNAGARBHA:

He was the youngest son of Sri Nilambara Cakravarti of Belpukhuria. He was the elder brother of Sri Saci devi. (Premavilasa 7)

224.RATNAGARBHA ACARYA:

He was a teacher of Srimad Bhagavatam. Sri Caitanya Mahaprabhu's father, Jagannatha Misra, was his friend and heard the Bhagavatam for the first time from him. His Sripata was in Burunga village of Srihatta, and his sons were Yadunatha Kavicandra, Jiva Pandita and Krsnananda. (CBh. 2.1.297)

225.RATNAKAR PANDITA:

He was a sannyasi companion of Lord Gauranga (Namamrtasamudra 206). In his past incarnation he was Kharvanidhi (GGD. 103)

226.RATNAMALA:

She was the wife of Ramacandra Kaviraja and a disciple of Srinivasa Acarya. (Premavilasa 20)

227.RATNAVATI DEVI:

She was the daughter of Pundarika Vidyanidhi. She belonged to Sripata Cakrasala at Chittagong. (Premavilasa 22)

228.RATNAVATI DEVI:

She was the mother of Gadadhara Pandita and was also known as Navakumari Devi. Her husband was Madhava Misra and she belonged to Sripata Beleti. (Premavilasa 22-24)

229.RATNESVARA:

He was most likely a Gaudiya Vaisnava. In Pata Paryatana, by Abhirama dasa, and Sri Abhirama Gosvamira Sakha Nirnaya the name of Ratnesvara is mentioned at the end of the book.

230.RAUTRA:

A resident of Rajagad and a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.96-97)

231.RAVI RAYA:

He was a Vedic brahmana by caste, a disciple of Narottama Thakura and a priest at Sripata Budhuri. (Premavilasa 20, Narottamavilasa 12)

232.RAVINDRANARAYANA:

He was the King of Putia (now in Bangladesh). Two Vaisnavas deputed by the sons of Srinivasa Acarya were instrumental in converting this King, who accepting Vaisnavism under the Acaryas of Malihati. (Bhaktamala 18)

233.RAYASEKHARA:

He was a disciple of Raghunandana Gosvami and belonged to the family line of Lord Nityananda. He was born in the village of Paran in Burdwan and was an accomplished poet in Vrajbhuli. It

was he who wrote the book Dandatmika.

234.REVATI:

She was the wife of Kumaradeva and the mother of Rupa and Sanatana Gosvami.

235.RODANA:

She was the mother of Jayananda Misra and the daughter of Subuddhi Misra.

236.RUDRA PANDITA:

He belonged to the sakha of Lord Caitanya. In his past incarnation he was Varathupa Upagopala. (GGD. 135, CC. 1.10.106)

His Sri pata was at Vallabhapur village in Hugli on the bank of the Ganges. He was born in Saka 1460 (1538 A.D.). During his childhood he was brought up at Sri pata Catra in the house of his maternal uncle, Kasisvara (Kasinatha Pandita). From the biographical information available on the descendants of Kasisvara Pandita, it is understood that this Rudra Pandita, whom some call Virabhadra prabhu, arranged to collect stone from a Muslim ruler and have the following Deities carved: Sri Syamasundara of Khardaha, Sri Nandadulal of Saibona and Sri Radhavallabha of Vallabhapur.

Ramakanta and Laksmana were the two brothers of Rudra Pandita. The present priest-family of Caudhuri at Vallabhapur are Rudra Pandita's descendants. Descendants of Laksmana live in Saibona in district 24 Parganas and serve the Deity of Nandadulal.

The dilapidated temple of Radhavallabha is situated on the bank of the Ganges. A stone plaque placed by the British Government carries the following message: "Acquired by Henry Martin, a missionary, in 1806 A.D."

237.RUDRARI KAVIRAJA:

He was a devotee of Lord Gauranga. (Vaisnava Vandana)

238.RUPA GHATAK:

He was a disciple of Srinivasa Acarya and belonged to Sripata Yajigram (Karnananda 1, BRK. 10.142). He donated half of his entire property to Srinivasa Acarya.

239.RUPA GOSVAMI:

In the conclusion of his Laghutosani Jiva Gosvami has given some biographical information in which he explains that Sarvajna is seventh in the ascending genealogical line from Rupa Gosvami. He was highly respected amongst the brahmanas of Karnataka, thus he was also referred to as "Jagadguru." Being a brahmana from the Yajurveda clan, who are descendants of Bharadvaja, Sarvajna was a erudite scholar of all sastras and theological treatises. Attracted by Sarvajna's scholastic ability and admirable qualities, students flocked from different parts of the country to study under him. Sarvajna was also a king.

Sarvajna's son, Aniruddha, was a great Yajurveda scholar and was admired by all. Aniruddha had two wives and two sons. His sons were Rupesvara and Harihara. Rupesvara became theologically astute, whereas Harihara became skilled in the use of weapons. When Aniruddha died the kingdom was divided between the two sons, but Harihara occupied the land of Rupesvara by force. In a helpless condition Rupesvara and his family migrated to Paurastyadesa, where he became friends with the local King, Sikharesvara.

Rupesvara's son Padmanabha acquired great fame due to his handsome features, admirable qualities, erudition and wealth. Padmanabha moved his home to the village of Nabahatta (modern Naihati) on the bank of the Bhagirathi. Padmanabha had eighteen daughters and five sons. The youngest son was named Mukunda.

Mukunda's son, Kumara deva, was an extremely religious man. When religious upheaval occurred in Naihati, Kumara deva moved to Bakla Candradvipa (in Jessore). He is said to have settled for

some time at Fateyavad--located between Naihati and Bakla.

The three most renowned sons of Kumaradeva were Sanatana, Rupa and Anupama. When their father died, these three sons went to their maternal uncle's home in Sakurma near the capital of Gauda where they continued their studies.

Gaudiya Vaisnava Abhidhana P. 1350-1351: Rupa Gosvami was one of the six Gosvamis associated with Sri Gauranga-lila. According to GGD 180 he was Sri Rupa manjari in Krsna lila. He occupied a responsible post in the service of the Badshah Hussain Shah of Gauda. He later renounced everything and surrendered himself at the feet of Lord Gauranga. His fascinating biography is described in the CC., Bhaktamala, etc. Narottama Thakura has rightly praised him as "Sri Caitanyamanohabista-stapaka" (the implementor of Lord Caitanya's desires).

Rupa Gosvami was specifically commanded by Lord Caitanya to carry out two tasks: (1) to re-locate and preserve the lost pilgrimage places of Vrndavana, and (2) to write and preach Vaisnava theology.

From Prayaga Rupa Gosvami went to Vrndavana. He then visited his native home where he settled his property concerns. Thereafter he traveled on to Nilacala to meet Lord Caitanya. While staying at Gauda, Rupa Gosvami developed the desire to write the

Vidagdhamadhava and Lalitamadhava nataka. Initially he planned to present the Vraja-lila and the Pura-lila together in one drama with the view of calming the intensity of the Vrajaviraha by including the Dwaraka-lila. However, while in Satyabhampur a he was commanded by Satyabhama devi to write two separate dramas. In Nilacala Lord Caitanya also gave him the same instruction. Only those who appreciate the true Vaisnava spirit will understand the immense pleasure which Lord Caitanya and His associates derived from listening to this drama. After surcharging and empowering Rupa Gosvami with divine energy, Lord Caitanya sent him back to Vrndavana.

The following is a list of the most well-known books of Rupa Gosvami: Bhaktirasamrtasindhu; Ujvalanilamani;

Laghubhagavatamrta; Vidagdhamadhava; Lalitamadhava;
Nikunjarahasyastava; Stavamala; Sri Radhakrsna ganoddesadipika;
Mathura-mahatmya; Uddhava
Sandesa; Hamsadutam; Danakelikaumudi; Sri Krsnajanmatithividhi;
Prayuktakhyatamanjari, Natakacandrika

The following are references from CC. which deal with Rupa Gosvami:

2.1.165Working as Dabir Khas in the employment of the King of Gauda.

2.1.196-197He wrote a letter to Lord Caitanya prior to meeting Him and also received a reply.

2.1.165-170He had a discussion relating to Lord Caitanya with Hussain Shah when the Lord visited Ramakeli

2.1.171-173On returning from Hussain Shah's place Rupa had a talk with Sanatana and both went to meet Lord Caitanya.

2.19.30-35On receiving information from the two messengers that Lord Caitanya had already left for Vrndavana, Rupa took his younger brother, Anupama, along with him to meet the Lord. Rupa sent a letter to Sanatana conveying this information, and encouraged him to escape from prison with the help of the money he had left in the custody of a grocer.

2.19.36-56Rupa meets Lord Caitanya at Prayaga, expresses his humility and aspirations, informs the Lord about Sanatana and fixes up his residence close to the Lord's place.

2.19.61-67Rupa meets Vallabha Bhatta at Prayaga; Bhatta expresses awe at the humility and devotion of Rupa.

2.19.81-82Rupa accompanies Lord Caitanya to the house of Bhatta at Adaila village.

2.19.104-107Lord Caitanya instructed Rupa for ten days at Prayaga on the theology of Krsna, Bhakti, rasa, etc. The Lord empowered

Rupa with His own divine energy.

2.1.173-202Rupa and Sanatana first meet Lord Nityananda and Haridasa Thakura, and later meet Lord Caitanya. They expressed their humility and spiritual aspirations and obtained the mercy of Lord Caitanya.

2.1.203-206Lord Caitanya introducing the two brothers to the devotees and requests them to show their mercy to them.

2.1.207-212The two brothers requested the Lord to leave that place and not to go to Vrndavana with a large crowd of people. They then returned home.

2.19.2-4Upon arriving at home the two brothers began to devise plans by which they could abandon their wealth.

2.19.5-8By boat they visited their ancestral home and distributed their wealth.

2.19.10-11Sri Rupa Gosvami heard that Lord Caitanya had returned to Jagannatha Puri and was preparing to go to Vrndavana through the forest, thus he sent two people to Puri to find out when Sri Caitanya Mahaprabhu would depart for Vrndavana.

2.19.240Rupa Gosvami is instructed by Lord Caitanya to go to Vrndavana.

2.19.241The Lord tells Rupa that later he can go to Jagannatha Puri through Bengal and there he will meet the Lord again.

2.25.186Rupa reaches Mathura and meets Subuddhi Raya at Dhruva-ghat.

2.25.207Rupa wins the friendship of Subuddhi Raya and together they visit the twelve forests of Vrndavana.

2.25.209-210After one month in Vrndavana Rupa leaves for Prayaga, following the route along the bank of the Ganges.

2.25.216-219From Prayaga Rupa and his brother go to Kasi and meet the devotees.

2.25.221Rupa leaves for Gauda after staying in Kasi for ten days.

3.1.34-36While in Vrndavana Rupa Gosvami desired to write dramas concerning the pastimes of Lord Krsna, thus he composed the introductory verses of a drama. On his way to Gauda-desa he had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

3.1.37-38On reaching Gauda, Anupama breathed his last. Rupa leaves for Nilacala.

3.1.40-44Rupa halted for a night during his journey at Satyabhampur in Orissa, at night he had a vision of the deity Satyabhama who commanded Rupa to write a separate drama. Rupa first planned to write a single drama comprising both Vrajalila and P
uralila. Now on receiving the divine command, Rupa decides to write two separate ones.

3.1.45-58Rupa arrives at Nilacala and stays at the residence of Haridasa Thakura, where he meets Lord Caitanya. He also met all the other devotees and Lord Caitanya urged them to shower their grace upon Rupa. Rupa was loved by them all.

3.1.59-64Rupa joins Lord Caitanya daily in Istagosthi and participates in the cleaning of Gundica.

3.1.65-68Lord Caitanya gives instructions that Krsna never leaves Vrndavana.

3.1.71.At the command of Satyabhama and Lord Caitanya, Rupa arranges to write two separate dramas.

3.1.72-88Rupa writes a verse interpreting the sloka "yah kaumaraharah" chanted by Lord Caitanya during Ratha-yatra. He wrote this on a palm leaf and placed it in his thatched roof and went to take bath. Lord Caitanya found that verse and was overwh

elmed with ecstasy. Thus He showered His mercy upon Rupa. Lord Caitanya showed that verse to Svarupa Damodara.

3.1.89Lord Caitanya instructs Svarupa to teach Rupa Vaisnava theology.

3.1.97-99Lord Caitanya feels ecstacy upon reading the Sanskrit verse composed by Rupa beginning with "tunde tandavini."

3.1.100-105Lord Caitanya goes to meet Rupa at the house of Haridasa Thakura, along with Sarvabhauma, Ramananda, Svarupa, etc. There the Lord glorifies Rupa's qualities.

3.1.109-121Rupa meets the devotees and they all share the beauty of the verses "priyah sohayan krsnah" and "tunde tandavini."

3.1.199Lord Caitanya personally guides Rupa to invoke the grace of all the devotees.

3.1.202Considering Rupa to be competent to understand the science of rasa, Lord Caitanya transmitted His divine energy to Rupa and commanded him to write books about Bhakti.

3.1.206Lord Caitanya expresses His desire to the devotees to endow Rupa with the ability to describe Vrajalila-premarasa.

3.1.210Haridasa Thakura praises the fortune of Rupa.

3.1.215-216Rupa participates with Lord Caitanya in the Holi festival.

3.1.217-220Lord Caitanya bids farewell to Rupa after empowering him to go to Vrndavana and write transcendental literature, to excavate the lost holy places and to establish the service of Lord Krsna and preach the mellows of Lord Krsna's devotional service.

3.1.221Taking leave of the devotees Rupa goes to Vrndavana via Gauda.

2.1.31-36 Name of some of the books compiled by Rupa Gosvami.

1.10.84-90 Rupa and Sanatana Gosvami both preached extensively and built temples and installed Deities in Vrndavana.

1.10.93-104 When Raghunatha Gosvami visited Vrndavana, Rupa and Sanatana treated him just like a brother.

2.19.124-133 His extraordinary renunciation and devotion

2.18.47-54 Rupa has darsana of the Gopala Deity.

2.19.124-133 Rupa and Sanatana's conduct in Vrndavana.

2.1.208 Lord Caitanya reveals the names of Rupa and Sanatana.

2.1.215 Lord Caitanya describes the glories of Rupa and Sanatana to His associates.

(From GPC): In his Laghu Vaisnava Tosani, Sri Jiva Gosvami describes the descendants of Rupa and Sanatana: "Their forefather was Sri Sarvajna Jagadguru who was a Yajurvedi brahmana of the Varadvaja caste and the King of Karnataka. His son was Anirudha Deva, who had two queens and two sons, Sri Rupesvara and Sri Harihara deva. Sri Rupesvara deva was an expert in sastras, and Sri Harihara deva was expert in the use of weapons. By force, Sri Harihara snatched the power and estate of Sri Rupesvar a deva. Thus Sri Rupesvara deva, along with his wife and eight horses, went to Paulasthadesa. There he became a friend of the King, Sri Sekharesvara. Sri Rupesvara deva had a son named Sri Padmanava deva, who was a genius in Vedic scriptures. Sri Padmanavadeva lived at Naihati on the bank of the Ganges. He had eight daughters and five sons. All of his sons, namely Purusottama, Jagannatha, Narayana, Murari and Mukunda deva, were brilliant scholars of the Vedic scriptures. Sri Mukunda deva built his house and settled at Bakla Candradvipa. He also built a house in Jessore and Fateyavad because he frequently visited the houses of his yajamanas. Sri Kumara Deva was the son of Sri Mukunda deva. He had many sons amongst whom Sri Sanatana, Sri Rupa and Sri Anupama (Vallabha) were great Bhagavatas."

Sri Sanatana Gosvami was born in 1488 A.D. (1410 Saka). Sri Rupa Gosvami was born in 1493 A.D. (1415 Saka). In order to complete their education they lived at their uncle's house in a small village named Sakurma near the capital of Gauda.

Having heard the glories of Sri Rupa and Sanatana from many intelligent persons, Badshah Hussain Shah of Gauda appointed the two brothers as ministers in the court. Though reluctant to accept the Bhadshah's offer, out of fear of the Yavana King, they agreed to take the post. Hussain Shah happily offered them enormous amounts of wealth and riches. Sri Rupa and Sanatana thus lived in the village of Ramakeli, the capital of Gauda. Many great brahmana scholars from different parts of the country visited their house regularly, and the two brothers took great pleasure in serving and arranging accommodations for them.

The brother of Sarvabhauma, the famous Vidyavacaspati, was the philosophy teacher of Sri Rupa and Sanatana. As mentioned in the Dasama Tippani of the Bhagavata, their other teachers were Sri Paramananda Bhattacarya and Sri Ramapada Vadrapada. From their early childhood Rupa, Sanatana and Anupama, were very devotionally inclined. Thinking of the wonderful land of Vrndavana, they used to plant trees like Tamala, Kadamba, Yuthika and Tulasi groves in the nearby garden of their house. They also

used to dig two lakes in their garden, naming them Radhakunda and Syamakunda. Everyday they were absorbed in the service of Madana Mohana. When they heard the glories of Sri Caitanya Mahaprabhu, they became extremely anxious to meet Him. A transcendental voice spoke to them saying, "Be patient, the deliverer of mankind will soon come to visit your village."

When they heard that Sri Gaurahari had taken sannyasa and gone to Puri, Sanatana and Rupa fainted on the ground in grief. Thinking that they would never have the opportunity to see the Lord they began to lament profusely. Suddenly a voice spoke to them saying, "Do not lament, the ocean of mercy--Sri Gaurahari will soon come here." Thus they heaved a sigh of relief.

After living happily in Puri for five years, Sri Caitanya Mahaprabhu went to Gauda to see his mother and the River Ganges. The devotees were mad with joy and mother Saci, overwhelmed with ecstasy, happily cooked various preparation for her dear son.

Sri Caitanya Mahaprabhu stayed in the house of Sri Advaita Acarya in Santipura for some days and then traveled on to Ramakeli.

In this way Sri Caitanya Mahaprabhu arrived at the beautiful village of Ramakeli. There He danced in ecstasy and millions swarmed around Him to take the dust of His lotus feet. When news of Mahaprabhu's powerful presence reached Badshah Hussain Shah he said, "Without giving in charity this fellow has so many people following behind Him. He must be a great prophet." Thus he told the Kaji and the Yavanas not to obstruct Him in any way and to allow Him do anything and go anywhere. Due to the presence of Sri Caitanya Mahaprabhu the entire village of Ramakeli overflowed with joy. People from all corners came to see the Lord. When the Badshah asked his special representative, Kesava Chatri, about Mahaprabhu's presence, Kesava Chatri said, "Yes, I have heard that a beggar sannyasi has come here along with a few followers." The Badshah said, "What are you talking about? Millions of people are walking with Him." Hearing this Kesava Chatri smiled slightly. The Bhadshah then privately spoke to Dabira Khasa (Rupa Gosvami) who replied, replied, "Why are you asking me? Ask your own mind. It is this Gosvami who has given you this kingdom. It is your good fortune that He has taken birth in your country. Go and see Him yourself. Can any human being possess such magnetic power of attraction?" The Badshah was pleased by Sanatana's sweet words and ordered that Mahaprabhu be allowed to do whatever He likes.

After returning to his residence, Dabira Khasa and his brother decided after much consideration to go see the Lord incognito. Thus in the dead of night the two brothers, Dabira Khasa and Sakara Mallika, went to see Sri Caitanya Mahaprabhu incognito.

First they met Nityananda Prabhu and Haridasa Thakura, who told Lord Caitanya about two personalities--Rupa and Sanatana--had come to see Him. In great humility, both brothers took bunches of straw between their teeth, and each binding a cloth aro

und his neck, they fell down like rods before the Lord. Upon seeing Lord Caitanya Mahaprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. The Lord asked them to get up and assured them of all good fortune.

Th

e two brothers got up and humbly offered prayers with folded hands.

After hearing the prayers of Dabira Khasa and Sakara Mallika, Sri Caitanya Mahaprabhu said: "My dear Dabira Khasa, you two brothers are My old servants. From this day your names will be changed to Srila Rupa and Srila Sanatana. Now please abandon your humility, for My heart is breaking to see you so humble. You have written several letters showing your humility. and from these I have understood your heart. I really had no business in coming to Bengal, but I have come just to see you two.

In accordance with the instructions of Sri Caitanya Mahaprabhu, the two brothers immediately touched the lotus feet of all the Vaisnava associates of the Lord present, including Nityananda, Haridasa Thakura, Srivasa Thakura, Gadadhara Pandita, Mukunda, Jagadananda, Murari and Vakresvara, who all became very happy and congratulated the brothers for having received the mercy of the Lord. On the eve of the Lord's departure from Ramakeli, He blessed Sri Sanatana and Rupa by saying, "Very soon Krsna will free you from the entanglement of material life."

Later, the younger brother of Sri Sanatana and Rupa, Sri Anupama, along with his son and other family members, worshiped the lotus feet of Sri Caitanya Mahaprabhu and sang His glories. Mahaprabhu placed his hand on the head of Sri Jiva, the only son of Anupama.

After the Lord departed from Ramakeli Rupa and Sanatana began to devise means to get out of their government service. Both brothers appointed some brahmanas to perform purascarana ceremonies and chant the holy name of Krsna. Srila Rupa Gosvami depos ited ten thousand gold coins with a grocer, and the balance he brought in two boats to a place called Bakla Candradvipa. There

he divided this money among the brahmanas, Vaisnavas and his relatives, and a portion he kept for emergency measures and personal needs.

When Rupa Gosvami was informed that Sri Caitanya Mahaprabhu was going to Vrndavana from Jagannatha Puri through the forest of Madhya Pradesh, he sent two people to Jagannatha Puri to find out when the Lord would leave for Vrndavana. When Mahaprabhu started for Vrndavana, Rupa left home and sent news to Sanatana that he was leaving with his younger brother (Anupama Mallika) to meet Sri Caitanya Mahaprabhu.

Meanwhile, Sanatana Gosvami told the Nawab that he was sick and could not attend to his work. Giving this excuse, he sat home and studied Srimad Bhagavatam with learned brahmana scholars. The Nawab Hussain Shah first sent his personal physician to see what the real facts were; then he personally came to see why Sanatana was not attending to official business. Knowing that he wanted to resign his post, the Nawab had him arrested and imprisoned. The Nawab then went off to attack Orissa.

Rupa Gosvami finally reached Prayaga. While Sri Caitanya Mahaprabhu was sitting in a solitary place in the home of a Deccan brahmana, Rupa Gosvami and Sri Vallabha (Anupama) came to meet Him. Both brothers were overwhelmed with ecstatic emotion and immediately fell down on the ground like rods. Sri Caitanya Mahaprabhu was very pleased to see Srila Rupa Gosvami and told him, "Stand up! Stand up! My dear Rupa, come here. It is not possible to describe Krsna's mercy for He has delivered you both from the well of material enjoyment." After this the Lord sat them down by His side and asked, "What news do you have of Sanatana?" Rupa replied, "Sanatana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement." Sri Caitanya Mahaprabhu immediately replied, "Sanatana has already been released from his confinement, and he will very soon meet with Me."

At the time of Mahaprabhu's visit to Prayaga, Sri Vallabacarya was living in the village of Araila on the other bank of the Triveni. One day he invited the Lord to his house for lunch and

Sri Rupa and Anupama accompanied Him. The Lord introduced the brothers Rupa and Vallabha to him. From a distance, the brothers fell on the ground and offered obeisances to Vallabha Bhatta with great humility. When Vallabha Bhattacharya walked toward them, they ran away to a more distant place. Rupa Gosvami said, "I am untouchable and most sinful. Please do not touch me." Vallabha Bhattacharya was very surprised at this. Sri Caitanya Mahaprabhu, however, was very pleased, and He therefore spoke to him this description of Rupa Gosvami: "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy."

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhattacharya could understand the hints of Sri Caitanya Mahaprabhu, thus he said: "Since these two are constantly chanting the holy name of Krsna, how can they be untouchable? On the contrary, they are most exalted." The two brothers lay prostrate on the ground at the feet of Vallavacarya and praised him eloquently.

Due to the great crowds in Prayaga, Sri Caitanya Mahaprabhu went to a place called Dasasvamedha-ghata. It was there that the Lord instructed Sri Rupa Gosvami for ten successive days and empowered him to understand the philosophy of devotional service.

Sri Caitanya Mahaprabhu said, "My dear Rupa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service. The ocean of the transcendental

mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop. Now listen to Me. Out of many millions of wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Krsna is very difficult to find. Because a devotee of Lord Krsna is desireless, he is peaceful. Fruitive workers desire material enjoyment, jnanis desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be

peaceful. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krsna. By the mercy of both Krsna and the spiritual master, such a person receives the seed of the creeper of devotional service. That seed must be watered by hearing and chanting. In this way the creeper sprouts and gradually, through continued watering, grows more and more and attains the shelter of the desire tree of the lotus feet of Krsna, who is eternally situated in the planet known as Goloka Vrndavana in the topmost region of the spiritual sky. There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy."

"Now I shall describe the symptoms of pure devotional service. Pure devotion to the Supreme Personality of Godhead is causeless and it cannot be obstructed in any way. Such a devotee does not accept saloka, sarsti, sarupya, samipya or onesness with Krsna, even if offered these liberations. A pure devotee simply wants to serve Krsna. By regularly rendering devotional service, one gradually becomes attached to the Lord. When that attachment is intensified, it becomes love of Godhead. The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy. All these stages combined are called sthayibhava, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhava and anubhava. When the higher standard of ecstatic love is mixed with the symptoms of sattvika and vyahicari, the devotee relishes the transcendental bliss of loving Krsna in a variety of nectarean tastes.

According to the devotee, attachment falls within the five categories of santa-rati, dasya-rati, sakhya-rati, vatsalya-rati and madhurya-rati. These five categories arise from the devotees' different attachments to the Supreme Personality of Godhead

. Examples of santa-bhaktas are the nine Yogendras and the four Kumaras. Examples of devotees in dasya-bhakti are innumerable,

for such devotees exist everywhere (such as Raktaka, Citraka, Daruka, Hanuman, etc.). In Vrndavana, examples of devotees in fraternity are Sridama and Sudama; in Dvaraka the Lord's friends are Bhima and Arjuna; in Vrndavana the devotees in parental love are mother Yasoda and father Nanda Maharaja, and in Dvaraka the Lord's parents are Vasudeva and Devaki. The chief devotees in conjugal love are the gopis in Vrndavana, the queens in Dvaraka and the goddesses of fortune in Vaikuntha.

In this way Sri Caitanya Mahaprabhu taught Srila Rupa Gosvami the ultimate limit of the truth about Lord Krsna, the truth about devotional service and the truth about transcendental mellites, consummating in conjugal love between Radha and Krsna. Finally He told Rupa Gosvami about the ultimate conclusions of Srimad Bhagavatam. By entering the heart of Rupa Gosvami, Sri Caitanya Mahaprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whos

e decisions correctly agreed with the verdicts of the disciplic succession. Thus Sri Rupa Gosvami was personally empowered by Sri Caitanya Mahaprabhu.

After giving so much instruction, Sri Caitanya Mahaprabhu advised Sri Rupa to go to Vrndavana. The Lord then departed for Varanasi. With a grievous heart due to separation from the Lord, Sri Rupa and Anupama started for Vrndavana.

Sri Rupa in Nilacala:

In Vrndavana, Rupa Gosvami began to write a drama. In particular, he composed the introductory verses to invoke good fortune. On his way to Gauda-desa, Rupa Gosvami had been thinking of how to write the action of the drama. Thus he had made some no

tes and begun to write. In this way the two brothers Rupa and Anupama reached Bengal, but when they arrived there Anupama died. After performing the funeral rites, Rupa Gosvami traveled on. In the province of Orissa, Srila Rupa Gosvami rested for a night at Satyabhama-pura. That night he dreamed that a celestially beautiful woman had come before him and very mercifully gave him the following order. "Write a separate drama

about me. By my mercy it will be extraordinarily beautiful." After having this dream, Srila Rupa Gosvami considered, "It is the order of Satyabhama that I write a separate drama for her."

Thus absorbed in thought, he quickly reached Jagannatha Puri. When he arrived, he approached the hut of Haridasa Thakura. Out of affectionate love and mercy, Haridasa Thakura told Srila Rupa Gosvami, "Sri Caitanya Mahaprabhu has already informed me that you would come here." Shortly thereafter the Lord arrived and warmly embraced Rupa. They sat down together and inquired from one another about auspicious news. The Lord asked Rupa about Sanatana. Rupa explained that he had not met Sanatana and informed the Lord of Anupama's death.

On the next day, Caitanya Mahaprabhu again met Rupa Gosvami, and with great mercy the Lord introduced him to all the devotees. Every day the Lord would go to see Rupa Gosvami, and whatever prasada He received from the temple He would deliver to Rupa Gosvami and Haridasa Thakura.

One day Sri Caitanya Mahaprabhu went to see Srila Rupa Gosvami, the omniscient Lord spoke as follows: "Do not try to take Krsna out of Vrndavana, for He does not go anywhere else at any time. After saying this, the Lord went to perform His noontime duties, leaving Rupa Gosvami somewhat surprised. "Satyabhama ordered me to write two different dramas," he thought, "now I understand that this order has been confirmed by Sri Caitanya Mahaprabhu.

During the Ratha-yatra ceremony Rupa Gosvami heard a verse uttered by Sri Caitanya Mahaprabhu during the ceremony, and he immediately composed another verse dealing with the same subject. Only Svarupa Damodara Gosvami knew the purpose for which the

Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellow. Rupa Gosvami, however, could understand the intention of the Lord, and thus he composed another verse. After writing this verse on a palm leaf, he put it somewhere in his thatched roof

and went to bathe in the sea. At that time, Sri Caitanya Mahaprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He read it and was overwhelmed.

med by ecstatic love. At that time Rupa Gosvami returned and offered his obeisances. The Lord slapped him mildly in love and said, "My heart is very confidential. How did you know My mind in this way?" Svarupa Damodara said, "I can understand that You have already bestowed Your causeless mercy upon him. No one could otherwise understand this meaning."

One day while Rupa Gosvami was writing his book, Sri Caitanya Mahaprabhu came to the cottage of Haridasa Thakura. The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased. "The handwriting of Rupa Gosvami is just like rows of pearls," He said. When Sri Caitanya Mahaprabhu ordered Rupa Gosvami to read from his book, Rupa Gosvami, because of great shyness, did not read it but instead remained silent. When the Lord persisted, Sri Rupa read, much to everyone's pleasure. After hearing from him, both Ramananda Raya and Sarvabhauma Bhattacharya said to the Lord, "Without Your special mercy, how could this Rupa Gosvami have understood Your mind. Ramananda remarked to Sri Rupa, "This drama of yours is a mine of conclusive statements."

After four months had passed and the Dola-yatra festival ended, Sri Caitanya Mahaprabhu bade farewell to Rupa Gosvami. The Lord empowered him and bestowed upon him all kinds of mercy. "Now go to Vrndavana and stay there," the Lord said. "You may send here your elder brother, Sanatana. When you go to Vrndavana, stay there, preach transcendental literature and excavate the lost holy places. Establish the service of Lord Krsna and preach the mellows of Lord Krsna's devotional service. I shall also go to Vrndavana once more." Having thus spoken, Sri Caitanya Mahaprabhu embraced Rupa Gosvami, who then placed the lotus feet of the Lord upon his head.

The appearance of Sri Sri Govinda deva:

One day while Sri Rupa Gosvami was sitting on the bank of the Yamuna he began thinking, "I have failed to carry out the order of Sri Caitanya Mahaprabhu." As he was thinking in this way an attractive Vrajavasi appeared there and asked Rupa, "Why do you look so depressed?" Sri Rupa explained, "My life is futile because I have failed to execute the will of the Lord." "What is the order of Mahaprabhu," the Vrajavasi asked? Sri Rupa replied, "Sri Caitanya Mahaprabhu requested me to establish the service of Lord Krsna and excavate the lost holy places." The Vrajavasi replied, "My lord, please come with me." Sri Rupa Gosvami followed the Vrajavasi who took him to a hillock and said, This spot is known as Gauratila and Sri Govinda deva is lying under this hillock. Every afternoon a cow comes here and bathes this hill with her milk." Saying this the Vrajavasi suddenly disappeared.

Sri Rupa puzzled over who the Vrajavasi was and if what he said might be true. The next afternoon he went to the hill and saw a cow standing there, pouring her milk onto the hill. Sri Rupa Gosvami was overwhelmed with joy and anticipation. He rushed to the village and told the gopas about the incident, and they danced jubilantly. Under the order of Sri Rupa, they all took axes and spades and began to dig at Gauratila. After sometime they uncovered the Deity of Sri Govinda deva, who was more beautiful than millions of Cupids. Everyone cheered, ecstatically calling out the name of Hari. With tears in his eyes, Sri Rupa Gosvami fell prostrate on the ground before the Deity. News of the Deities appearance spread rapidly throughout the village and everyone rushed to see the Lord.

The gopas of Vraja brought numerous baskets of curd, milk, rice and vegetables as offerings, and the brahmanas immediately began to cook many varieties of preparations. After the wonderful abhiseka of Sri Govinda deva, the brahmanas offered the bhoga to the Lord. Sri Rupa Gosvami's joy was boundless. All the Gosvamis came for darsana of Sri Govinda and everyone began to float in the ocean of transcendental bliss. Sri Rupa Gosvami immediately sent word of Sri Govinda's appearance to Sri Caitanya Mahaprabhu in Nilacala. Hearing this news, the Lord and His associates were filled with joy. At once, Mahaprabhu sent Sri

Kasisvara Pandita to assist Rupa Gosvami in Vrndavana.

The manifestation of Sri Vrnda devi:

After the installation of Sri Govinda and Sri Madana Gopala, Sri Rupa Gosvami began to meditate upon Sri Vrnda devi. One night Vrnda devi appeared to Sri Rupa and said, "I am living in the bank of Brahma kunda, you can find me there." In the morning Sri Rupa bathed in the Yamuna and finished his worship. He then went to the bank of Brahma kunda and began searching. Suddenly he came across a celestially beautiful woman of golden complexion. The glowing effulgence of her body lit the entire area and the air was filled with sweet perfume. Understanding she was none other than Sri Vrnda devi, Rupa Gosvami immediately began offering prayers: "Oh Vrnda devi, you are the exalted nurse of Lord Govinda and the fulfiller of Govinda's desires, I glorify you again and again." In this way, Sri Vrnda devi appeared in this world.

The Danakeli Kaumudi:

Sri Rupa Gosvami wrote a drama named Lalita-Madhava dealing with the Lord's pastimes in Dvaraka and gave it to Sri Raghunatha dasa Gosvami to read. However, after reading it, Raghunatha dasa became so morose and filled with sorrow that he decided to give up his life. Understanding Sri Raghunatha's state of mind, Sri Rupa Gosvami wrote another book named Danakeli Kaumudi, describing the Lord's eternal pastimes in Vraja and gave the book to Sri Raghunatha to read. This time, upon reading, Raghunatha dasa became overwhelmed with happiness. (BRK)

The Affection of Sri Radhika:

One day Sri Rupa Gosvami desired to prepare payasam for Sri Sanatana but there were no ingredients for cooking in his cottage. Understanding the mind of Her devotee, Sri Radha Thakurani—the fulfiller of her devotees' desires, came to the hut of Sri Rupa in the guise of a milkmaid and brought milk, rice and sugar for him. "Oh my lord," She said, "please accept this gift."

Hearing the girls voice, Sri Rupa Gosvami came out and saw a beautiful young girl standing before him and asked her, "My dear girl, why have you come here?" She replied, "I have brought this gift for serving you." Sri Rupa said, "My dear girl, why have you gone through so much difficulty for my sake?" Sri Radha answered, "Oh my father, it has not been any trouble at all, I have brought this gift for serving you, who are such a saintly person." Sri Rupa requested her to sit down, but she declined, "No I cannot stay any longer. I have many things to do at home." Saying this the girl suddenly disappeared.

Sri Rupa was astonished by the girls sudden departure. He then prepared the payasam, offered it to Sri Govinda deva and gave the prasada to Sanatana. Upon eating the prasada, Sri Sanatana was filled with ecstacy and asked Sri Rupa, "Where did you get the rice and milk to cook this prasada?" Sri Rupa said, "One young milkmaid brought it to me." Sanatana questioned, "Did she suddenly appear before you?" "Yes," Rupa replied, "this morning when I was thinking that I would like to prepare some payasam for you, a girl suddenly arrived with a gift of rice and milk." Hearing this, Sri Sanatana began to cry and told Sri Rupa, "Who could have supplied something which such a wonderful taste other than Srimati Radharani Herself? (BRK)

The Affection of the Inhabitants of Vraja:

When Sri Sanatana Gosvami and Sri Rupa Gosvami lived in Vraja, they won the heartfelt affection of all the residents there, who regularly brought the two brothers gifts of curd and milk. The Gosvamis also regarded the inhabitants of Vraja as the dear associates of Lord Krsna. They respected them in that way and were always concerned about their well being. In Bhakti Ratnakara Sri Narahari Cakravarti explains: "Rupa and Sanatana Gosvami used to know everything about the villagers of Vraja, such as how many sons and daughters they had and how old they were, who had given their son or daughter in marriage, how many cows and bullocks they possessed, how the crops were developing and what was the condition of their health." In this way the Gosvamis carefully looked after the people of Vraja. From time to time they gave advice relating to health, etc. They were very unhappy to hear of any misery or sorrow suffered by a

Vrajavasi, and were happy to hear any joyful news or jokes shared with them. When they visited different areas of Vraja, the inhabitants there did not want them to leave their village. If many days passed without a visit from the Gosvamis, the Vrajavasis would anxiously seek them out. Thus the Vrajavasis were the life of Sri Rupa and Sanatana, and Sri Rupa and Sanatana were

the life of the Vrajavasis.

The Books of Sri Rupa Gosvami:

- 1.Hamsaduta
- 2.Uddhava Sandesa
- 3.Sri Krsna Janmatithi Vidhi
- 4.Sri Radha Krsna Ganadesa Dipika (Vrhad and Laghu)
- 5.Sri Stavamala
- 6.Sri Vidagheda Madhava (drama)
- 7.Sri Lalita Madhava (drama)
- 8.Danakeli Daumudi
- 9.Sribhaktirasamrtasindhu
- 10.Ujjala Nilamoni
- 11.Prajuktakhyatacandrika
- 12.Sri Mathura-Mahatma
- 13.Padyavali
- 14.Natakacandrika
- 15.Samkhepa Bhagavatamrta
- 16.Samanya Virudavali Lakshmana
- 17.Upadesamrta

Sri Rupa Gosvami's date of birth:

Birth--1411 Saka era, 1546 calender year, 1489 A.D. He lived twenty-two years at home, and fifty-one years in Vraja. According to Sri Radha Ramana Bera, he was born in 1415 Saka era, 1568 A.D. His duration of life was seventy-five years; Death--1486 Saka era, 1621 calender year, 1564 A.D., on the day of Sukla Dvadasi in the month of Sravana (July-August). According to another view, he died in 1490 Saka era, 1625 calender year, 1568 A.D.

240.RUPA KAVIRAJA:

He was a disciple of Srinivasa Acarya and belonged to Sripata Birbhum. Both Rupa Kaviraja and Bhagavan Kaviraja were brothers of Nimai Kaviraja. According to Anuragavalli 7.45 Nimai was the son of Bhagavan Kaviraja. (BRK. 10.138)

241.RUPA RAYA:

He was a disciple of Narottama Thakura and was responsible for converting large numbers of Muslims into Vaisnavas.
(Narottamavilasa 12, Premavilasa 20)

242.RUPACAND ADHIKARI:

He was born toward the early part of the eighteenth century (A.D.) and introduced the school of kirtana known as Dhap-kirtana. Born as Pranakrsna Cattopadhyaya in the village of Talibpur in Murshidabad, he inherited the property of his maternal grandfather at Beldanga. He received his Sanskrit education in a local school and became an eloquent reciter of Srimad Bhagavatam. He had a beautiful voice and took lessons in music from a sannyasi residing at the village of Simulia near Salar in Murshidabad. The teacher presented Rupacand with a powerful musical instrument called "Dubki", and he later acquired great fame by singing his self-composed Dhap-kirtana.

It is said that Rupacand was once attacked by a gang of dacoits on his way back from a performance. He persuaded the dacoits to listen to his singing and charmed them instantly. Descendants of Jagat Seth, being attracted by his singing, offered him a large tract of rent free land and constructed a house for him. Rupacand died around 1802/1803 A.D.

243.RUPACANDRA SARASVATI:

He was a famous scholar and a disciple of Narottama Thakura. In Prema Vilasa it is said that he was born around 1423-1427 Saka

in the family of Lakshminatha and Kamala Lahidi of Vitadiya village near the business center of Egarasindura in Kamrupa (Assam). In his childhood he was a restless boy and was most inattentive to his studies. When his father gave him ashes one day to eat instead of rice, Rupacandra left home. He went to Panditavadi and continued his studies in the home of a certain professor. Within a short time he became a scholar and his professor gave him the title "Cakravarti." He then went to Navadvipa and continued his education. There he received the title of "Acarya." In this way he studied in the main centers of learning in India and earned the titled of "Sarasvati" and "Maha S rutidhara" (one who can remember everything). He then went out to conquer the different states of India with his knowledge.

He met Sri Caitanya Mahaprabhu in Puri, but at that time he was mad with his own academic pride and could not recognize the Lord's position. He also went to Vrndavana with the desire to defeat Sri Rupa and Sanatana. But the two brothers, showing the best example of Vaisnava politeness, accepted their own defeat without debate. Sri Jiva Gosvami, however, became angry when he heard that his uncles had been defeated and challenged Rupacandra. After seven days of debate, Sri Jiva defeated Rupacandra. Upon hearing this Sri Rupa Gosvami severely chastised Sri Jiva Gosvami. Later Rupacandra realized the nobility of the Gosvamis and submitted to them.

Rupacandra was the court Pandita of King Narasimha of Pakkapalli. When the King heard that Narottama Thakura, who was a sudra, was giving initiation to brahmanas, he became very angry and ordered Rupacandra and other Panditas to go to Kheturi and defeat Narottama in debate. Rupacandra had already heard of the glories of Narottama but did not disclose it to the King. On the contrary he pretended to be angry too and excited the Panditas to go to Kheturi. But they were defeated by the disciples

of Narottama even before meeting Narottama. Rupacandra then advised the Panditas to accept initiation from Narottama. Rupacandra himself also accepted initiation, as did the King and Queen. Rupacandra was then named Rupanarayana. It is said that Rupanarayana brought the Deities of Sri Vrajamohana and Sri Radha from Vrajadham and installed them in Egarasindhura.

244.RUPAMALA:

She was the queen of King Narasimha and a disciple of Narottama Thakura.

245.RUPANARAYANA:

A resident of Kheturi and a brahmana of the Savarna clan, he was a disciple of Narottama Thakura. (Premavilasa 20)

246.RUPESVAR:

He was the great grandfather of Rupa and Sanatana Gosvami. (See "Padmanabha")

	NAME	SOURCE
1.	RADHACARANA	GVA
2.	RADHADAMODARA	GVA
3.	RADHAGOVINDA	GVA
4.	RADHAKANTA BAIDYA	GVA
5.	RADHAKRSNA ACARYA	GVA
6.	RADHAKRSNA ACARYA (THAKURA)	GVA
7.	RADHAKRSNA ACARYA	GVA
8.	RADHAKRSNA ACARYA (GOSVAMI)	GVA
9.	RADHAKRSNA ACARYA	GVA
10.	RADHAKRSNA BHATTACARYA	GVA
11.	RADHAKRSNA DASA	GVA
12.	RADHAKRSNA DASA	GVA
13.	RADHAKRSNA DASA	GVA
14.	RADHAKRSNA DASA	GVA
15.	RADHAKRSNA DASA GOSVAMI	GVA
16.	RADHAKRSNA DEVA	GVA
17.	RADHAMADHAVA	GVA
18.	RADHAMADHAVA GHOSH	GVA
19.	RADHAMOHANA	GVA
20.	RADHAMOHANA	GVA
21.	RADHAMOHANA	GVA
22.	RADHAMOHANA GOSVAMI	GVA
23.	RADHAMOHANA MITRA	GVA
24.	RADHAMOHANA THAKURA	GPC
25.	RADHAMOHANA VIDYAVACASPATI	GVA
26.	RADHAMUKUNDA DASA	GVA
27.	RADHANANDA	GVA
28.	RADHANANDA CAUDHURI	GVA
29.	RADHANANDA DEVA	GVA
30.	RADHRAMANACARANA DASA DEVA	GVJ
31.	RADHARAMANA GHOSH BHAGAVATBHUSANA	GVJ
32.	RADHARAMANA GOSVAMI	GVA
33.	RADHARANI DEVI	GVA
34.	RADHAVALLABHA	GVA
35.	RADHAVALLABHA CAKRAVARTI	GVA
36.	RADHAVALLABHA CATTARAJA	GVA
37.	RADHAVALLABHA CAUDHURI	GVA
38.	RADHAVALLABHA DASA	GVA

39.	RADHAVALLABHA DASA	GVA
40.	RADHAVALLABHA DASA	GVA
41.	RADHAVALLABHA DASA THAKURA	GVA
42.	RADHAVALLABHA DATTA	GVA
43.	RADHAVALLABHA GOSVAMI	GVJ
44.	RADHAVALLABHA MANDAL	GVA
45.	RADHAVALLABHA SINHA	GVA
46.	RADHAVALLABHA THAKURA	GVA
47.	RADHVINODA	GVA
48.	RADHVINODA CAKRAVARTI	GVA
49.	RADHVINODA CAKRAVARTI	GVA
50.	RADHVINODA DASA	GVA
51.	RADHVINODA GOSVAMI	GVA
52.	RADHIKANATH GOSVAMI	GVJ
53.	RAGHAVA GOSVAMI	GVA, CCU
54.	RAGHAVA PANDITA	GVA, CCU, GPC, CC
55.	RAGHAVA PURI	GVA, CCU
56.	RAGHAVENDRA RAYA	GVA
57.	RAGHU	GVA
58.	RAGHUDASA	GVA
59.	RAGHU MISRA	GVA, CCU
60.	RAGHU NILAMVAR	CCU
61.	RAGHUDASA THAKURA	GVA
62.	RAGHUEVA BHATTACARYA	GVA
63.	RAGHUNANDANA	GVA
64.	RAGHUNANDANA	GVA
65.	RAGHUNANDANA	CCU
66.	RAGHUNANDANA	CCU
67.	RAGHUNANDANA BHATTACARYA	GVA
68.	RAGHUNANDANA CAKRAVARTI	GVA
69.	RAGHUNANDANA DASA GHATAK	GVA
70.	RAGHUNANDANA GOSVAMI	GVA
71.	RAGHUNANDANA THAKURA	GPC
72.	RAGHUNATHA	GVA
73.	RAGHUNATHA	GVA
74.	RAGHUNATHA	GVA
75.	RAGHUNATHA BHATTA GOSVAMI	GVA, CCU, GPC, BMO
76.	RAGHUNATHA BIPRA	CCU, BMO
77.	RAGHUNATHA CAKRAVARTI	GVA
78.	RAGHUNATHA DASA	GVA

79.	RAGHUNATHA DASA	CCU
80.	RAGHUNATHA DASA BHUINYA	GVA
81.	RAGHUNATHA DASA GOSVAMI	GVA, GPC, CC
82.	RAGHUNATHA KAR	GVA
83.	RAGHUNATHA MISRA	GVA
84.	RAGHUNATHA PURI/TIRTHA	GVA, CCU
85.	RAGHUNATHA RAYA	GVA
86.	RAGHUNATHA SIROMANI	GVA
87.	RAGHUNATHA VAIDYA	GVA, CCU, BMO
88.	RAGHUNATHA VAIDYA	GVA, CCU
89.	RAGHUNATHA VAIDYA UPADHYAY	GVA, CCU
90.	RAGHUPATI UPADHYAYA	GVA, CCU
91.	RAJA MITRA	GVA
92.	RAJA NRSIMHADEVA	GVA
93.	RAJANI PANDITA	GVA
94.	RAJANI KAR PANDITA	GVA
95.	RAJAVALLABHA	GVA
96.	RAJAVALLABHA CAKRAVARTI	GVA
97.	RAJENDRA BANDYOPADHYAY	GVA
98.	RAJENDRA GOSVAMI	GVA, CCU
99.	RAJIV PANDITA	GVA, CCU
100.	RAKHALANANDA THAKURA	GVA
101.	RAMA	GVA
102.	RAMA	GVA
103.	RAMA ACARYA	GVA
104.	RAMABHADRA	GVA
105.	RAMABHADRA	CCU
106.	RAMABHADRA	GVA
107.	RAMABHADRA	GVA
108.	RAMABHADRA	GVA
109.	RAMABHADRA	GVA
110.	RAMABHADRA	GVA
111.	RAMABHADRA	GVA
112.	RAMABHADRA ACARYA	GVA, CCU, BMO,
113.	RAMABHADRACARYA	GVA
114.	RAMABHADRA RAYA	GVA
115.	RAMACANDRA	GVA
116.	RAMACANDRA	GVA
117.	RAMACANDRA	GVA
118.	RAMACANDRA	GVA

119.	RAMACANDRA DASA	GVA
120.	RAMACANDRA DASA BABAJI	GVJ
121.	RAMACANDRA DVIIJA	CCU, BMO
122.	RAMACANDRA GOSVAMI	GVA, GPC
123.	RAMACANDRA GUHA	GVA
124.	RAMACANDRA KAVIRAJA	GPC, CCU, CC
125.	RAMACANDRA KAVIRAJA	CCU
126.	RAMACANDRA KHAN	GVA, CCU, CC
127.	RAMACANDRA DHAN (BENAPOL)	GVA
128.	RAMACANDRA PURI	GVA, CCU
129.	RAMACARANA	GVA
130.	RAMACARANA CAKRAVARTI	GVA
131.	RAMADASA	GVA
132.	RAMADASA	GVA, CCU
133.	RAMADASA	GVA
134.	RAMADASA	GVA
135.	RAMADASA	GVA
136.	RAMADASA	CCU
137.	RAMADASA	GVA
138.	RAMADASA	GVA
139.	RAMADASA	GVA
140.	RAMADASA	GVA
141.	RAMADASA (SRI RAMACANDRA)	GVA
142.	RAMADASA BABAJI (VARSANA)	GVJ
143.	RAMADASA BABAJI (NAVADVIPA)	GVJ
144.	RAMADASA BALAKA	CCU
145.	RAMADASA BIPRA	CCU, CC
146.	RAMADASA VISVAS	GVA, CCU
147.	RAMADASA BRAHMAN	GVA
148.	RAMADASA DVIIJA	GVA
149.	RAMADASA GHOSAL	GVA
150.	RAMADASA KAVIVALLABHA	GVA
151.	RAMADASA PATHAN	GVA, CCU
152.	RAMADASA RAYA	GVA
153.	RAMADASA THAKURA	GVA
154.	RAMADASA VATUA	GVA
155.	RAMADEVA DATTA	GVA
156.	RAMA DEVI	GVA
157.	RAMA DEVI	GVA
158.	RAMAGOPAL DASA	GVA

159.	RAMAHARIJI	GVA
160.	RAMAHARI DASA BABA	GVJ
161.	RAMAHARI DASA SARKARA	GVJ
162.	RAMAI	GVA, CCU, BMO, CC
163.	RAMAI	GVA
164.	RAMAJAYA CAKRAVARTI	GVA
165.	RAMAJAYA MAITRA	GVA
166.	RAMAKANTA	GVA
167.	RAMAKANTA	GVA
168.	RAMAKANTA DATTA	GVA
169.	RAMAKRSNA	GVA
170.	RAMAKRSNA	GVA
171.	RAMAKRSNA	GVA
172.	RAMAKRSNA ACARYA	GVA
173.	RAMAKRSNA CATTARAJ	GVA
174.	RAMAKRSNA DASA	GVA
175.	RAMAKRSNA DASA BABAJI	GVJ
176.	RAMANA DASA	GVA
177.	RAMANANDA	CCU
178.	RAMANANDA BASU	GVA, CCU, CC
179.	RAMANANDA BASU	GVA
180.	RAMANANDA DASA BABAJI	GVJ
181.	RAMANANDA MANGARAJA	GVA
182.	RAMANANDA MISRA	GVA
183.	RAMANANDA RAYA	GVA, CC, GPC, BMO
184.	RAMANANDA SVAMI	GVA
185.	RAMANARAYAN MISRA	GVA
186.	RAMANARAYAN VIDYARATNA	GVA
187.	RAMANATHA	GVA
188.	RAMANATHA	CCU
189.	RAMANATHA BHADUDI	GVA
190.	RAMANIYA	GVA, ENCYCLOPEDIA
191.	RAMAPRASANNA GHOSH	GVA
192.	RAMA RAYA	GVA
193.	RAMA RAYA	GVA
194.	RAMA SARAN	GVA
195.	RAMASARAN CATTARAJA	GVA
196.	RAMA SEN	GVA, CCU
197.	RAMATANU MUKHOPADHYAYA	GVJ
198.	RAMA TIRTHA	GVA

199.	RAMI/RAMAMANI	GVA
200.	RANGAPURI	GVA, GPC
201.	RANGAVASI VALLABHA	GVA
202.	RANA KUMBHA	GVA
203.	RASAJANI VAISNAVA DASA	GVA
204	RASAMANJARI	GVA
205.	RASAMAYA DASA	GVA
206.	RASAMAYA DASA	GVA
207.	RASAMAYA DASA	GVA
208.	RASAMAYA DASA	GVA
209.	RASAMAYA DASA	GVA
210.	RASAMAYA DASI	GVA
211.	RASIIKA DASA	GVA
212.	RASIIKA DASA	GVA
213.	RASIIKA DASA	GVA
214.	RASIIKA DASA	GVA
215.	RASIKAMOHANA VIDYABHUSANA	GVA
216.	RASIKANANDA	GVA
217.	RASIKANANDA DASA	GVA
218.	RASIKANANDA DEVA GOSVAMI	GVA, GPC
219.	RASIKARAYA JIU	GVA
220.	RASIKASEKHARA	GVA
221.	RASIKOTTANSA	GVA
222.	RATIKANTA THAKURA	GVA
223.	RATNAGARBHA	GVA
224.	RATNAGARBHA ACARYA	GVA, CCU
225.	RATNAKAR PANDITA	GVA, CCU
226.	RATNAMALA	GVA
227.	RATNAVATI DEVI	GVA
228.	RATNAVATI DEVI	GVA, CCU
229.	RATNESVAR	GVA
230.	RAUTRA	GVA
231.	RAVI RAYA	GVA
232.	RAVINDRA NARAYANA	GVA
233.	RAYASEKHARA	GVA
234.	REVATI	GVA
235.	RODANA	GVA
236.	RUDRA PANDITA	GVA, CCU
237.	RUDRARI KAVIRAJA	GVA
238.	RUPA GHATAK	GVA

239.	RUPA GOSVAMI	GVA, GPC, CCU, CC
240.	RUPA KAVIRAJA	GVA
241.	RUPA RAYA	GVA
242.	RUPACAND ADHIKARI	GVA
243.	RUPACANDRA SARASVATI	GVA
244.	RUPAMALA	GVA
245.	RUPANARAYAN	GVA
246.	RUPESVAR	GVA

1.RADHACARANA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.152)

2.RADHADAMODARA:

He was born at Kanauj in a brahmana caste. He was the guru of Baladeva Vidyabhusana and a disciple of Nayanananda, the grandson of Rasikananda prabhu. Through his association Baladeva was inspired to write Vedanta-syamantaka, which is mentioned in the concluding Sanskrit verse of the book. Radhadamodara was the author of Chandahkaustubha.

3.RADHAGOVINDA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.114)

4.RADHAKANTA BAIDYA:

He was the disciple of Hemalata devi, the daughter of Srinivasa Acarya. (Karnananda 2)

5. RADHAKRSNA ACARYA:

He was the second son and disciple of Srinivasa Acarya. His wife was named Candramukhi devi. (Karnananda 1)

6.RADHAKRSNA ACARYA (THAKURA) :

He was a disciple of Gatigovinda, the son of Srinivasa Acarya.
(Karnananda 2)

7.RADHAKRSNA ACARYA:

He was the son and disciple of Ramakrsna Acarya. He belonged to the sakha of Narottama Thakura. (Also see "Krsnacarana Cakravarti")

8.RADHAKRSNA ACARYA (GOSVAMI) :

He was a brahmana by caste of the Barendra clan. A disciple of Ramakrsna Acarya, he belonged to the sakha of Narottama Thakura and was the nephew of Ganganarayan Cakravarti. Descendants of Radhakrsna's family settled at the village of Betila in Dhaka (Bangladesh). (Premavilasa 20, P. 207, Narottamavilasa 12)

9.RADHAKRSNA ACARYA:

He was the disciple of the famous Krsnadasa from Multan. (See "Krsnadasa Punjabi")

10.RADHAKRSNA BHATTACARYA:

He was from Navadvipa and was a brahmana disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

11.RADHAKRSNA DASA:

He was a disciple of Srinivasa Acarya. (Karnananda 1)

12.RADHAKRSNA DASA:

He was the son of Rasikananda prabhu. (Rasikamangala Pascima 14.28)

13.RADHAKRSNA DASA:

He was the disciple of Rasikananda prabhu. (Rasikamangala Pascima

14.162)

14.RADHAKRSNA DASA:

He was a disciple of Narottama Thakura. (Narottamavilasa 12, Premavilasa 20)

15.RADHAKRSNA DASA GOSVAMI:

He was the disciple of Haridasa Pandita, the pujari responsible for the service of Govindaji. This Radhakrsna dasa elaborately described the details of spiritual practices in his books Sadhanadipika and Dasaslokibhasy.

16.RADHAKRSNA DEVA:

He was the youngest son of Rasikananda prabhu.

17.RADHAMADHAVA:

He was a disciple of Rasikananda prabhu. (Rasikamangala 14.147)

18.RADHAMADHAVA GHOSH:

He was the son of Ramprasa, a resident of Dasghara village in the district of Hugli. In 1848 A.D. he wrote a large book titled Vrhatsaravali.

19.RADHAMOHANA:

He was a disciple of Syamananda prabhu. (Premavilasa 20)

20.RADHAMOHANA:

He was a disciple of Rasikananda. (Rasikamangala Pascima 14.114)

21.RADHAMOHANA:

He was a disciple of Rasikananda. (Rasikamangala Pascima 14.150)

22.RADHAMOHANA GOSVAMI:

He was a first generation descendent from Advaita Acarya. He was a great scholar and was also famous by the name of Gosvami Bhattacharya. He wrote a commentary on the Srimad Bhagavatam titled Bhagavata Tattvasara. He also wrote Krsna-tattvamrta, Krsna Bhaktirasodaya, Krsna Bhajana Krama sangraha, and Tattvasangraha.

23.RADHAMOHANA MITRA:

A resident of Sadipura who compiled the Sri Harivasaradipika in payara metre.

24.RADHAMOHANA THAKURA:

He was born in 1104 B.S. (1797 A.D.) in Malihati village in the district of Burdwan and was a descendant of Srinivasa Acarya. His father was Jagadananda Thakura. Maharaja Nandakumar was one of Radhamohana's disciples.

Rabindranarayana, the King of Putia, was a Sakta by faith. However, when his court pandita was defeated by Radhamohana in a debate, the King became a Vaisnava.

Two of the most well-known pupils of Radhamohana were Nayananda Tarkalankar-a resident of Baidyapura, and Krsnaprasad Thakura-a resident of Teya.

Radhamohana Thakura compiled the Padamrtasamudra, as well as a commentary on it. Of the 301 padas in the book, 182 of them have been included in Padakalpataru.

Radhamohana was present during a debate held in 1125 B.S. (1718 A.D.) at the court of Nawab Murshid Ouli Khan regarding the theology of Svakiya and Parakiya.

In 1185 B.S. (1778 A.D.), after taking bath and marking his body with tilak, Radhamohana died in a Tulasi grove while chanting the holy names. It is said that at the time of his demise his two favorite disciples, Kalindi dasa and Parana dasa, were returning to Malihati, having completed the renovation of one of the kunja's in Vrndavana. Along the way Radhamohana suddenly

appeared before them and instructed them to hold a festival on the fourth day of the dark fortnight in the month of Vaisaka, and then disappeared.

Radhamohana had no children and his wife died seven days after him.

25. RADHAMOHANA VIDYAVACASPATI:

He was in the seventh line descending from Advaita Prabhu and was the foremost amongst the erudite panditas of Santipura. His commentaries and critical analysis on various branches of Smrti, Nyaya, etc., as well as the periodicals he published on Na yanyaya, drew him acclaim in Bengal and various other areas. He was most likely born in the fourth decade of the 18th century, as it is known that the King of Navadvipa, Krsnacandra, gave Radhamohana a landgrant dated 1167 B.S. (1762 A.D.). The following is a list of his writings:

1. Bhagavatatattvasara: ms. total pages 17, It contains explanations of some controversial slokas from Srimad Bhagavatam
2. Tattvasamgraha: ms. total pages 54
3. Bhaktirahasya: (included in the book Santipura Paricaya)
4. krsnabhaktisudharnava: ms. total pages 186, Bangiya Sahitya Parisat, ms. no. 896, 205
5. Sri Krsnarcanacandrika: Bangiya Sahitya Parisat, ms. no. 897
6. Tattvadipika: Bangiya Sahitya Parisat, ms. nos. 177, 326 and 335.
7. Krsnabhanjanakramasamgraha
8. Tattvasandarbha-Tippani: published from Calcutta, Devakinandan Press, Caitanyaavda 433.
9. Krsnatattvamrta
10. Krsnabhaktirasodaya

In all of they above books the author discusses the subtle theology of Vaisnava rituals and practices.

26. RADHAMUKUNDA DASA:

He belonged to the family line of Govinda Cakravarti, the favorite poet of Srinivasa Acarya. Radhamukunda compiled a book

titled Mukundananda, which consists of sixteen chapter (in two parts) and 659 pada's.

27.RADHANANDA:

He was a disciple of Syamananda and belonged to Sripata Gopiballavpur. (Premavilasa 20)

28.RADHANANDA CAUDHURI:

He was the son of Cakrapani Caudhuri. (See "Cakrapani Caudhuri")

29.RADHANANDA DEVA:

He was the eldest son of Rasikananda prabhu (Rasikamangala Pascima 14.27, 31-33) and was born in Saka 1538 (1615 A.D.). His childhood sports are described vividly in the book Syamananda-Rasarnava. At the age of fourteen he was appointed the chief of Syamananda Gadi at Sripata Gopiballavpur. He was an erudite scholar and an accomplished musician. His work titled Sri Radhagovinda Kavya, composed along the same lines as Jayadeva's Gitagovinda, won him immortal fame. He also composed some padavali's. In Saka 1606 (1684 A.D.) he died, leaving behind two sons named Nayananda and Rasananda.

30.RADHARAMANACARANA DASA DEVA:

He was born in 1853 A.D. in Mahiskhola village of Nadaila subdivision under the district of Jessore, as the son of Sri Mohanacandra Ghosh and his second wife Sri Kanakasundari. He completed his education at Nadail School and, although he was a bit

restless by nature, he managed to secure the highest grades in every class. From his early boyhood he was extremely fond of music and intently listened as the Vaisnava beggars as they sang, although he also passed some unsavory comments about them as well. Throughout his life he never accepted a sectarian view towards any other religion or community, nor was he ever involved in scandals. At the age of seventeen he married Srimati Svarnamayi. A son was born to them, but at the age of six year

s the child died. Radharamana married thrice. He married Tailakyatarini, the second daughter of Vadana Sircar of Ghodakhali and thereafter left his house in Mahisakhola and accepting the responsibility of overseeing the properties of Ghodakhali. W

hile there he accepted initiation from Sri Yogendranath Bhattacharya of Mulghar under the Khulna district. During this time he also performed many pious activities such as establishing schools, digging wells and feeding brahmanas.

The Zamindar of Mamudpura, acknowledging Radharamana's intelligence, impartial judgement and efficiency, appointed him the Superintendent of Satara pargana. However, around this time his indifference towards worldly life increased, thus his work was

hampered. At the request of the landlord he fought against some revolting subjects and managed to seize a considerable quantity of paddy from the respective fields. However, when he considered the future sufferings of the subjects he suddenly burst

into tears and on that very day he left his house and went to Bhawanipur Kali temple in Vaguda district. During the solar eclipse he chanted all the mantras recommended, and the goddess Kali appeared to him and blessed him saying, "As per your wish , you will find your guru on the bank of the river Sarayu. Go at once, he is waiting for you." As directed, Radharamana began walking day and night until he reached Sarayu river in Ayodhya. There he met his guru, received his cherished mantra, as well as all good instruction regarding proper Vaisnava behavior. Thereafter, he traveled to many holy places, eventually arriving at Navadvipa. He was accustomed to reading Sri Caitanya Caritamrta, Manahsiksha, Prarthana and Premabhakticandrika daily .

In Navadvipa he took shelter in the house of Sri Jagadananda dasa babaji. Babaji Mahasaya mistakenly heard that his name was Rajen babu, so from that day onwards Radharamana was known as Rajen babu. Once, having heard about Rajen babu, a person named Sri Navadvipa dasa came to the Akhda of Sri Nrsimha deva. He and Rajen babu embraced each other warmly and immediately became the closest of friends, rushing off to see Sri Mahaprabhu singing

devotional songs. In the afternoon they returned to the house and their bodies were covered with dust. After bathing they cooked and took prasada. Navadvipa dasa was extremely moved by Rajen Babu's love and affection and thus was reluctant to return to his home but at the request of many people he took leave for seven days, went to his native place and then returned to Navadvipa permanently. At that time he had already retired from his service. Soon thereafter, Krsnagovinda and Rasamohana joined them.

Rajen babu was very friendly to all. He addressed everyone as either elder brother or younger brother. Those who tried to approach him in the mood of a disciple inevitably wound up developing a brotherly relationship with him. Rajen babu was a mas

ter in spontaneously composing lyrics. Sometimes, when absorbed in transcendental consciousness, he would sing those verses beautifully. Upon hearing his songs many people in Navadvipa took shelter at his feet.

Guided by an unknown urge Rajen babu went to Sri Nilacala, accompanied by Krsnagovinda and Rasamohana. Throughout their journey they were happily absorbed in singing various devotional songs. Upon reaching Sakshi Gopala, he had a nice dream one night. In that dream two great men appeared, one of them was a fair complexioned man from Kashmir who spoke the twenty-two lettered Siddha Gaura-mantra in his ear and then disappeared. Rajen babu was overwhelmed and began weeping, calling out "Ha Nitai,

Jaya Nitai." When Rajen finally reached Nilacala he had darsana of Jagannatha and unexpectedly received some maha-prasada to eat. With love and devotion he visited every festival of Nilacala.

In Sri Jagannatha Deva's temple behind the Garuda stambha, there was a foot print of Sri Gauranga Mahaprabhu. Rajen's heart was filled with pain when he noticed that people freely walked on this footprint. He thus spoke to the King and arranged to have the footprint moved to a newly constructed small temple near the northern gate, and assigned one of his own followers, Sri Sital dasa, as the priest. One day at the main gate where

devotional songs were being sung, Sri Gauracarana Cakravarti of Koyakhali district came and took shelter at Rajen's feet. After a few days Rajen babu sent him to Karta babaji of Narayana-chata and Gauracarana was converted. After changing his dress, the name Govinda dasa was given to him.

Babaji Mahasaya and his followers were mainly engaged in singing kirtana, visiting Jagannatha Deva, and preaching the mission of Sri Caitanya Mahaprabhu. After some time Krsnagovinda and Radharamana proceeded to Sri Vrndavana. After traveling a little way, Radharamana converted Rambehara, a poor milkman in Bhuvanesvar, along with his five companions. When he arrived at Khandagiri and saw the broken statues of various deities, he began to weep. In Jaipur he saw Viraja devi, and had darsana of S

ri Gopinatha in Remuna. Along the way he delivered one drunken man. Radharamana continued on from Mayurbhanja to Sripat Gopivallava pura where he elaborately described the story of Sri Syamananda's change of tilak. He reached Calcutta via Midnapur and took a bath in the Ganges. When his companions stepped into the water to take a bath, Radharamana suddenly disappeared in a car. His anxious companions were told that he had gone to an unknown place and would return to Navadvipa in due course of time. Radharamana then went to visit his gurudeva on the bank of the Sarayu river and managed to solve so many problem of life. After visiting Sri Vrndavana he again returned to Navadvipa. This time he went to Sripat Gaurhari dasa Mahanta Maharaja and became his disciple, from then on he was known as Sri Radharamanacarana dasa. After some time he met Caitanyadasa and converted him, and shortly thereafter Radhavinode and Kisorigopala dasa surrendered to him as well.

Once he fed a large number of dogs, considering them to be Vaisnavas. However, no Vaisnavas attended that feast and highly criticized Radharamana for it. The dogs took the prasada in a systematic way and very quietly. After finishing their food the dogs took their leave from Sri Radharamana. This incident came about due to the death of a female dog, whom babaji used to call Bhakti mata. On this occasion all of Radharamana's disciples were overwhelmed and rolled on the ground ecstatically af

ter accepting the remnants left by the dogs.

Radharamana's friendly behavior and valuable advice won the hearts of many. Once while absorbed in kirtana in the house of Yuges babu at Krsnanagar, everyone was astonished to see Radharamana's footprints become clearly visible on the concrete floor

. He also cured many people who were suffering from acute diseases by taking that disease upon himself. He was present when the plague was raging in Calcutta and conducted a large scale sankirtana party which everyone, regardless of caste, creed or sex, took part in.

Up to the year 1312 (1905 A.D.) he visited numerous places throughout India, coming across many atheists, immoral persons, drunkards, etc., but he managed to turn them into pious, noble, honest citizens by preaching the glories of Sri Nitai Gauranga and Sri Radha Krsna. Descriptions of his glorious and majestic character was published in six volumes by the respected Sri Ramadasa babaji.

31.RADHARAMANA GOSVAMI:

He was the priest of Sri Radharamana Deva and the follower of Sri Gopala Bhatta. He wrote a tika of Bhavartha Dipika named Dipikadipani. In this commentary he identified himself as the son of Sri Govardhanalala Gosvami but did not give any dates.

32.RADHARAMANA GHOSH BHAGAVATABHUSANA:

He was the son of a great devotee named Krsnagovinda Ghosh of Kagojitola, who was a high ranking officer in the government, in charge of keeping records. Sri Radharamana graduated and worked for a period of time as the manager of the Zamindari Estate of Maharsi Debendranatha Thakura. Later he was appointed the private tutor of the King of Tripura, Sir Viracandra Manikya Bahadur. Gradually, by his merit, he was promoted to the private secretary of the King. Maharaja Viracandra was a great Vaisnava and lover of Lord Caitanya, and despite his kingly responsibilities he regularly practiced his sadhana and bhajan.

Though Ghosh babu was not at that time a follower of Vaisnavism, for the sake of his job, because he was with the King throughout the entire day, he was obliged to observe some Vaisnava =rites. The Maharaja admired him and loved him as none other in his court. There was no one equal to Radharamana in honesty, truthfulness, austerity, etc.

Ghosh accompanied the King on his frequent visits to Vrndavana, where the King lived in his own kunja and cultivated the association of Vaisnavas. Once something unusual happened which inspired Ghosh to accept Vaisnavism. At one time the Maharaja and his courtiers were sitting on the second floor of his house inside the kunja. There were many things lying about on the veranda, including a very costly shawl. Suddenly a monkey came and ran away with the shawl, climbed a tree and began playing with the shawl. Radharamana babu and others anxiously tried various ways to get the shawl back, as the King stood unconcerned on the veranda, smilingly observing the monkeys pranks. As the monkey tore the shawl into pieces, the Maharaja watched placidly, his peaceful face flooded with tears of love. The Kings courtiers returned to his room, but no one dared to ask him about the reason for his reaction.

Ghosh, however, was a little anxious and thus in the evening he asked the King for permission to speak. When permitted, he said, "Maharaja we were all upset by the activities of that monkey, but you remained undisturbed, on the contrary it appeared from the expression on your face that the incident invoked wonderful sentiments within you. Could you please explain this?" The Maharaja replied, "Radharamana, today the monkey has taught me a great lesson and I am indebted to it for that. One should come to Vrndavana like a mendicant, renouncing all worldly possessions. I am a worldly person, a man attached to material things, and I came to Vrndavana with mountains of material goods, the shawl being only one of those items. By destroying that shawl this great person in the form of a monkey taught me that one should never go to Sri Vrndavana with worldly goods. This lesson was a great source of joy for me and thus I shed tears of happiness." Hearing this from the Maharaja, Ghosh remained silent, yet he was so moved that great waves of emotion filled

his heart and his whole body was thrilled. The Maharaja, being a very intelligent man, immediately understood Radharamana's mind and said, "Radharamana, it is the hardest task in the world to be a true Vaisnava. The instructions and initiation from a Vaisnava can only be acquired by the grace of the devotees of the Lord. The very spirit of Vaisnavism is the mood of humility, and Sri Gauranga was the embodiment of this humility. His mercy was distributed to the most fallen and suffering living entities in this world. I am a King, will He ever bestow His mercy upon me?" Saying this the King shed tears of love. Ghosh saw and heard everything but never passed any remark, then the Maharaja entered his inner room.

Sitting alone in a secluded room Ghosh considered everything the King had said and began to think in this way: "That religion which can elevate a person to the highest standard and can make a person's mind soft and humble--that religion is the best of all. Thus Vaisnavism is the supreme religion and Sri Gauranga is the greatest of avatars, therefore I must become a Vaisnava and worship Sri Gauranga." In this way Radharamana accepting the path of Vaisnavism, and Maharaja Viracandra can thus be considered the guru who showed him the path.

Henceforth a wonderful change took place in Ghosh babu's life. During his stay in Sri Vrndavana he walked alone in solitude, or kept the company of Vaisnava sadhus whenever he had the opportunity. One day while walking alone he came across a renowned Vaisnava sitting under a Tamal tree reading Srimad Bhagavatam. Although there were no listeners, the Siddha Vaisnava continued reading wonderfully, adding excellent comments and explanations which displayed his scholarship and devotion. The Vaisnava addressed his reading to Lord Krsna in the form of the Tamal tree. If any listener happened to appear, he did not take notice of him. From that day Ghosh went to this spot daily and silently sitting behind the reader listened quietly and left just as silently.

Ghosh continued in this way, unseen by the reader, until one day he was caught red-handed. Siddha Mahatma saw him and

affectionately called him to listen until the end of the text. That Mahatma had taken a vow to read the entire text there in seclusion. From that day Ghosh sat beside him listening with awe and reverence. Ghosh himself was a great Sanskrit scholar and had listened to Bhagavata discourses in the royal court and many other places, but he had never heard such a beautiful reading before. On the last day of the reading something miraculous happened. The trunk of the tree under which the Siddha Vaisnava was sitting suddenly split in the middle revealing the beautiful form of Syamasundar Sri Krsna, holding a flute, surrounded by a wonderful bright blue light. On seeing this Radharamana fainted and lost consciousness. What happened to the Vaisnava he did not know, but when he came to his senses he found that he was lying under the Tamal tree with his head upon the lap of that Vaisnava. He then got up shyly and offered his obeisances to the Vaisnava with profound devotion.

The Vaisnava touched his head affectionately and said sweetly, "Radharamana, my Krsna has mercifully given you direct darsana. Now it is my order that you continue reading the Bhagavata to Krsna, who is non-different from the Bhagavata. Do so and you will gain the full fruits of reading the Bhagavata." Thus Ghosh continued reading the Bhagavata in his home and in the association of other devotees until the end of his life.

Those who had the good fortune of listening to him recite were amazed by the beauty of his discourses. He was able to explain every sloka of the Bhagavata, keeping fully in the line of realization of Sri Gauranga. His very intimate devotee, Dr. Satyanarayana dasa used to say that at the time of Bhagavata reading, Sri Radharamana was possessed by the spirit of Sri Jiva Gosvami and Srila Visvanatha Cakravarti. He would read two or three stanzas of Sri Caitanya Caritamrta and then closing his eyes would explain them in such a way that even the greatest agnostics doubts were dispelled and they became attracted to Sri Caitanya Mahaprabhu. His listeners were generally few in number (5-6) and the place of reading was generally a dilapidated room or on the grass underneath some trees. In the simplest language he was able to illuminate even the most intricate and complicated philosophical problems, to the surprise of his

audience who experienced unearthly transcendental emotions listening to him.

With his help, Srila Ramanarayana Vidyaratna of Behrampore was able to publish a Bengali rendition of the Bhagavata with four commentaries. Sri Radharamana Ghosh Mahasaya donated one lakh of rupees so that this book could be distributed freely. Apart from this, many other Vaisnava texts were published under his editorship, which drew the attention and respect of the Gaudiya Vaisnava community.

In his family life Ghosh was an affectionate father, ideal husband and the model of a house-holder, and above everything he was a true Bhagavata. He mixed freely with everyone, whether they be small or great, low born or high born, rich or poor. Although he was the embodiment of profound scholarship, he was extremely humble and devoted. When an epidemic of smallpox broke out, he contacted the disease while nursing a neighbor and entered into the abode of the Supreme Lord at a ripe old age.

33. RADHARANI DEVI:

She was the daughter of Sri Kamalkara Pipalai, Both she and her husband, the famous Kamdeva Pandita of Khardaha, were devotees of Lord Gauranga.

34. RADHAVALLABHA:

He was a disciple of Rasikananda. (Rasikamangala Pascima 14.140)

35. RADHAVALLABHA CAKRAVARTI:

He was the disciple of Srimati Satyabhama devi, daughter-in-law of Srinivasa Acarya. (Karnananda 2)

36. RADHAVALLABHA CATTARAJA:

He belonged to the family of Srinivasa Acarya.
(Anuragavalli 7)

37. RADHAVALLABHA CAUDHURI:

He was the disciple of Narottama Thakura. (Premavilasa 12, Narottamavilasa 12)

38. RADHAVALLABHA DASA:

He was the disciple of Srinivasa Acarya. (Karnananda 1)

39. RADHAVALLABHA DASA:

He was the disciple of Rasikananda. (Rasikamangala Pascima 14.146)

40. RADHAVALLABHA DASA:

There are three Vaisnava poets known by this name. (See

Introduction of Gaurapadatarangini for details)

41. RADHAVALLABHA DASA THAKURA:

He was the disciple of Srinivasa Acarya. (Karnananda 1)

42. RADHAVALLABHA DATTA:

He was the disciple of Narottama Thakura and the son of Ramakanta Datta, who was the brother of Narottama. (Premavilasa 20)

43. RADHAVALLABHA GOSVAMI:

He was the descendent of Sri Madhu Pandita. He lost his parents at an early age and thus was not able to complete his studies. Once he was advised by his elders to visit one of the disciples of his family and ask for money. On the day that he visited, however, the disciple was not at home. Nevertheless, he was invited in for lunch. After eating, the wife of the disciple requested him to say speak about Krsna. Radhavallabha, however, was quite ignorant about topics related to

Sri Krsna. He knew only that it was his duty to visit the disciple's house and accept food and money. He thought to himself that if he would have known that he was going to be requested to speak about Krsna then he would never have come to their h

ouse. That day he left the house of his disciple and took a vow that until he understood topics related to Krsna he would never visit his disciples again.

Radhavallabha was the only male descendent of the family, yet instead of getting married and continuing the family line, he left home, went to Vrndavana and took shelter in the temple of Gopinatha. There it was arranged that he would get two full meals a day and a rupee a month from the temple. For this he was expected to take care of the temple accounts. In the morning, after completing his ablutions, he earnestly read Sri Caitanya Caritamrta or other Vaisnava sastras in Bengali, and

many people took great pleasure in listening to him read. He never bought clothes or other items for his own use, he used only whatever was given to him by devotees. He never saved any of the money he earned from the temple or from reading, every paisa was immediately spent for Vaisnava seva—especially for those who were extremely poor or ill. He never allowed anyone to take the dust of his feet or to eat his remnants.

The topic most frequently discussed by Radhavallabha Gosvami was regarding complete detachment from money and other worldly things, even food. When he was about to depart from this world and he found that he had two rupees ten annas left, he immediately spent it on Vaisnava seva.

44. RADHAVALLABHA MANDAL:

He was the disciple of Srinivasa Acarya. His father was Sudhakar Mandal, mother—Syamapriya, and brothers—Kamadeva and Gopala. (Karnananda 1)

He translated Vilapakusumanjali by Raghunatha dasa Gosvami into Bengali verse.

45. RADHAVALLABHA SINHA:

He was a Vaisnava poet and an accomplished vocal and instrumental musician who hailed from the district of Mursidabad. He wrote, by hand, a research treatise on music titled Sangitamala, which was preserved by his sons. (See Mursidabad Katha 4.413)

46. RADHAVALLABHA THAKURA:

He was the youngest son of Srinivasa prabhu. According to Karnananda 2, he was the disciple of Hemalata Devi, the elder sister of Srinivasa.

47. RADHAVINODA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.151)

48. RADHAVINODA CAKRAVARTI:

He was the disciple of Satyabhama Devi, the daughter-in-law of Srinivasa Acarya. (Karnananda 2)

49. RADHAVINODA CAKRAVARTI:

He was the disciple of Isvari Devi, the wife of Srinivasa Acarya. He was the second son of Govinda Cakravarti and belonged the Sri pata at Borakuli village. His brothers were Rajvallabha and Kisori. (Karnananda 1)

50. RADHAVINODA DASA:

He was the disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.107)

51. RADHAVINODA GOSVAMI:

He was a descendent of Advaita Prabhu. He translated and made commentaries on Vaisnava scriptures such as Srimad-Bhagavatam. Part of his Bhagavatam translation was published.

52. RADHIKANATHA GOSVAMI:

Sri Ramacandra Gosvamipada, who was tenth in the line of Advaita Prabhu's descendent, was a famous scholar of Logic. Sri Radhikanatha was his son, born in Santipura. At the age of 17 he lost his parents. He studied Srimad Bhagavatam under Madana Gopala Gosvamipada.

Once, a brahmana from Burma named Rajvallava Cakravarti took Radhikanatha to Burma for a few months. At that time he was appointed the King's court-pandita. Later, being pleased with him, the King presented him with a gold leaf on which was inscribed, "Sri Gosvami Pandita Raja guru." After a few days the King offered him a gold crown and a gold sacred thread,

weighing about 20 and 40 tola respectively.

In 1877 A.D. when an epidemic broke out in Burma he came back to Bengal and got married. He eventually went back to Burma but as his patron, the king, had died and there was considerable political turmoil there he decided to return to Bengal

. At the age of thirty-three he went to Vrndavana, came back to Bengal, and then again went to Vrndavana in 1891 A.D. along with his family and Rajarsi Bahadura. He thus moved a few times between Vrndavana and Santipura, but finally settled in Vrndavana. He carried out the seva in a house near Kesi Ghat donated by Sri Gaurahari dasa and Sri Gaurakisore dasa. There he spent his time in the company of Vaisnavas conversing about spiritual subject matter and interpreting sacred texts. During this

period he returned to Santipura once when a plague broke out in Vrndavana. After two and a half years he returned to Vrndavana. At the age of fifty-six, being afflicted with heart trouble, he took sannyasa on the bank of the river Yamuna on Dol Purnima day (Holi).

He wrote a book of commentaries on Rupa Gosvami's Nikunja Rahasya Stava called Rahasvartha Prakasika, and translated Visvanatha Cakravarti's Sri Krsna Bhavanamrta, Camatkara Candrika and Sankalpakalpadruma into Bengali. He also wrote Stava and Gitavali. It is said that once when he was coming back from taking his bath in the Yamuna, Srila Visvanatha Cakravarti accompanied him to his house and showing his mercy, accepted Radhikanatha's hospitality. Even today the asana of Srila Cakravarti is still being worshiped at Kesi Ghat.

53. RAGHAVA GOSVAMI:

He was Campaklata in his past incarnation (GGD 162). He accompanied Srinivasa Acarya and Narottama Thakura on their pilgrimage to Vrndavana (BRK 5.20-28). He was a brahmana by caste from Ramnagar in South India. His samadhi is situated in Vrndavana.

54. RAGHAVA PANDITA:

Once, Sri Raghava Pandita was engaged in worshiping his Deities, absorbed in thoughts of Sri Caitanya Mahaprabhu. Just at that moment he heard the Lord's voice outside of his house uttering the holy name. With great excitement Raghav

a Pandita left his worship and rushed out of the house to greet Mahaprabhu, who had just arrived from the house of Srivasa in Kumarhatta. Seeing the Lord and His associates, Raghava Pandita was overwhelmed with joy and fell at Mahaprabhu's feet. The Lord lifted him up and embraced him warmly, as tears rolled down both of their faces. (GGD. 166, CC. 1.10.24-27, 3.10.13-39, 128-139, CBh. 3.5.83-100, 3.5.10-108, 3.5.266-284)

The Lord then said, "Now that I have reached Raghava Pandita's house all My fatigue has vanished. Simply by entering this house I have received the same benefit as taking a bath in the Ganges." He continued, "Today a festival should be held here."

Thus within a very short time Raghava Pandita cooked many preparations and offered them to Lord Krsna. Then he made arrangements to feed Mahaprabhu and Nityananda Prabhu. While the two brothers ate with great pleasure They praised Raghava Pandita's excellent cooking. As the Lord sat comfortably after eating, Sri Gadadhara dasa arrived there and offered his obeisances to Caitanya Mahaprabhu, who reciprocated with His blessings. Purandara Pandita, Paramesvari dasa Thakura and Raghunath a Vaidya also came there, and the Lord smilingly discussed many subjects with them.

Gradually the devotees arrived in Panihati one by one and the grand festival at Raghava Pandita's house began. Sri Damayanti devi, Raghava Pandita's sister, was also an ardent devotee of Sri Caitanya Mahaprabhu. One day Mahaprabhu told Raghava Pandita, "Raghava! Nityananda is My second body. Whatever pastimes I perform, I do with the help of Nityananda. These mysteries are not understood by even great saints. Whatever you have attained is simply due to the grace of Nityananda Prabhu."

Saying this the Lord then went to the house of Sri Bhagavata Acarya at Barahanagar.

Just before leaving Panihati, Mahaprabhu ordered the devotee Makaradvaja to serve Raghava Pandita, saying that this would be most pleasing to Him.

After some time, Nityananda Prabhu and His associates visited Raghava Pandita's house, and Raghava's joy knew no bounds. During Nityananda's stay at Panihati, Sri Makaradvaja and his family engaged in His personal service. By the desire of Nityananda Prabhu, all the devotees assembled in Panihati and performed sankirtana. The great singer Sri Madhava Ghosh came along with his two brothers, Vasu Ghosh and Govinda Ghosh, who were also wonderful singers.

As Sri Nityananda Prabhu's ecstatic sankirtana ensued and Sri Raghava Pandita's house overflowed with joy. Sitting on a cot, Sri Nityananda Prabhu advised His devotees to coronate Him, and Raghava Pandita and the devotees immediately made arrangements to do so. They brought sandalwood paste, flowers, lamps, and thousands of pitchers of water, and the coronation began. The devotees emptied the pitchers by pouring the water on Nityananda Prabhu. After the bathing ceremony, He was dressed in new clothes. The devotees then garlanded Him and covered His body with sandalwood paste. Sri Raghava Pandita hoisted the umbrella over the Lord's head and the devotees on two sides fanned with camaras. The entire atmosphere was surcharged with ecstasy and Nityananda Prabhu's loving glances increased everyone's delight.

Nityananda Prabhu then said, "I love Kadamba flowers, I want to be garlanded them. Go to the garden and you will find these flowers." But Sri Raghava Pandita replied that it was not the season for Kadamba flowers. Nevertheless, Sri Nityananda insisted, "Go to the garden and you will find the flowers." When Raghava Pandita entered the garden he was astonished to find Kadamba flowers abundantly blossoming on another type of tree. Chanting the name of Hari joyfully, Raghava Pandita immediately picked the flowers and made a garland which he offered

around the neck of Nityananda Prabhu. The devotees were overwhelmed by the charming beauty of Sri Nityananda.

On another occasion, while the devotees were sitting with Nityananda Prabhu chanting the holy name, they suddenly smelled the sweet fragrance of Damanak flowers, which was very unusual since these flowers did not grow in that part of the country. Nityananda then explained the mystery behind it. He said that although Sri Caitanya Mahaprabhu was in Nilacala, He had heard the beautiful kirtana of the devotees and appeared there unseen by them. Nityananda described that the Lord had sat under a nearby tree, wearing a garland of Damanak flowers and thus the devotees had smelled the wonderful fragrance.

In this way Sri Nityananda Prabhu performed his pastimes in the house of Raghava Pandita. Sri Raghava Pandita was Dhanishta in Krsna lila.

55. RAGHAVA PURI:

No information other than his name is available on him. He was Siddhi in his past incarnation (GGD 96-97). His name is mentioned in Vaisnava Vandana of Jiva Gosvami (134) and Devakinandana (50)

56. RAGHAVENDRA RAYA:

He was a brahmana by caste. A disciple of Narottama Thakura, Raghavendra was the father of King Cand Ray and Santos Ray. (Premavilasa 18, See also "Cand Ray")

57. RAGHU:

He belonged to the lineage of Lord Caitanya. (CC. 1.10.148)

58. RAGHU DASA:

He was the former Mahanta of Galta at Jaipur in Rajasthan. As a result of his disobedience to his guru Suryananda's command, he suffered leprosy and was liberated only

after drinking water which had washed the feet of his guru.
Suryananda was born as Nayananda in his next birth. (See "Nayananda")

59. RAGHU MISRA:

He belonged to the sakha of Gadadhara (CC. 1.12.85) and was Karpura-manjari in Vrajalila (GGD 195, 201)

60. RAGHU NILAMVAR:

A resident of Orissa (Nilacala) who belonged to the lineage of Lord Caitanya.

61. RAGHUDASA THAKURA:

He belonged to the family of Srinivasa Acarya.
(Anuragavalli 7)

62. RAGHUDEVA BHATTACARYA:

He was a disciple of Ganganarayana Cakravarti and belonged to the spiritual lineage of Narottama Thakura.
(Narottamavilasa 11)

63. RAGHUNANDANA:

He was a disciple of Srinivasa Acarya. (Karnananda 1)

64. RAGHUNANDANA:

He was a disciple of Srinivasa Acarya. It was he who was requested by the Vrndavana Gosvamis to bring the joyful message to the Gauda devotees that the Deity of Radhika, which was sent by Jahnava Mata from Khardaha, was going to be installed on the left of Gopinatha and a grand festival would be held on the occasion.

65. RAGHUNANDANA:

Bimanbihari Majumdar (CCU P. 675) states that this

Raghunandana was possibly a different person from the Smrti scholar. (CC. 1.10.117)

66. RAGHUNANDANA:

He belonged to the sakha of Lord Caitanya (CC. 1.10.76). A Vaidya by caste, he hailed from Srikhanda. He was Pradyumna in his past incarnation. He is mentioned in Vaisnava Vandana of Jiva Gosvami P. 181-182, 189-190, in Devakinandana's P. 7 6, and in Vrndavanadasa's P. 64.

67. RAGHUNANDANA BHATTACARYA:

He was the son of Harihar Bhattacharya. Raghunandana is also known as "Smarta Bhattacharya" (Smrti scholar). He wrote a large manual relating to Smrti on rituals to be performed on various occasions (such as sacred thread ceremony, marriage, etc.). He was a contemporary of Lord Caitanya.

68. RAGHUNANDANA CAKRAVARTI:

See "Raghunatha Cakravarti"

69. RAGHUNANDANA DASA GHATAK:

He was a disciple of Srinivasa Acarya, who awarded him the title "Ghatak." (Karnananda 1)

70. RAGHUNANDANA GOSVAMI:

He was born in a family descending from Lord Nityananda in Maro village late in the seventeenth Saka century. He made a notable contribution to the field of Gaudiya Vaisnava literature and attained great fame by composing the following works : Gaurangacampu; Gaurangavirudavali; Ramarasayana: Radhadamodara Kavya; Gitamala; Desikanirnaya; Sansayasatani tika of Bhagavatam; Vyakhyanamanjari tika of Chandomanjari.

71. RAGHUNANDANA THAKURA:

72. RAGHUNATHA:

He was a close associate of Lord Gauranga and was one of the eight Siddhi's. (GGD. 96-97)

73. RAGHUNATHA:

He belonged to the sakha of Advaita Prabhu. (CC. 1.12.63)

74. RAGHUNATHA:

A brahmana by caste who belonged to the spiritual lineage of Gadadhara. He was Varangada in Vraja lila. (GGD 194-200)

75. RAGHUNATHA BHATTA GOSVAMI:

Tapan Misra was the father of Raghunatha Bhatta. When Sri Caitanya Mahaprabhu went to the bank of the river Padma in East Bengal, He became acquainted with Tapan Misra, who was a native of East Bengal and well versed in sastra. Although Tapan Misra had profusely discussed topics related to the Absolute Truth, he had not been able to arrive at any substantial conclusion. He thus pondered over this matter very seriously, but could see no solution to his dilemma. One night the Supreme

L

ord spoke to him in a dream and told him to go to Nimai Pandita, who was capable of answering all his questions. The voice said, "He is not an ordinary human being, He is God Himself appearing in the form of a mortal being. He has appeared in this world to perform His pastimes for the benefit of all mankind." Saying this the Lord disappeared. (CBh. Adi)

The following morning after finishing his routine duties, Tapan Misra started out in search of Nimai Pandita. He finally found the Lord on an elevated seat surrounded by his disciples, looking like a moon amongst the stars. His resplendent beauty was unsurpassable, with His blooming lotus petals eyes,

curly black hair, brilliant yellow cloth, and a sacred thread draped across His chest. Tapan Misra offered his prostrate obeisances, and with folded hands humbly said, "Oh kindhearted Prabhu, I am a despicable person, please be merciful to me." After introducing himself, Tapan Misra inquired from the Lord about sadhya and sadhana.

Sri Caitanya Mahaprabhu explained to him, "For the welfare of all living entities, the Lord descends to this earth in every age and teaches how to worship Him. In Satya-yuga-by meditation; in Treta-yuga-by yajna; in Dvapara-yuga-by service; and in kali-yuga the recommended method is nama-sankirtana, chanting the holy names of the Lord. These are the four kinds of worship recommended for the benefit of all living entities in the four yugas. The Supreme Lord instructs everyone on the basis of their strength, vitality and longevity. Anything which is performed contrary to this will bear no fruit. Thus in Kali-yuga the only way for realization is chanting the name of Krsna: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. By chanting this mantra all truths can be understood. The holy name of the Lord is the sadhya and also the sadhana. The name and the owner of the name are non-different."

Hearing this, Tapan Misra fell at the feet of Sri Caitanya Mahaprabhu offering his heart-felt obeisances. He then asked permission to accompany the Lord to Navadvipa, but Mahaprabhu instructed him to go to Kasi where they would soon meet again.

After a few years Nimai Pandita accepted sannyasa and, according to the advice of His mother, went to Jagannatha Puri where he stayed for a few months. Then on His way to Vrndavana via Jharakhanda He came to Kasi dhama. When the Lord came to Manikarnika bathing ghat on the bank of the Ganges in Kasi, He loudly shouted "Hari, Hari." At that time Tapan Misra was taking his bath in the area and was astonished to hear the name of Hari in the midst of the mayavadi community. Seeing the beautiful sannyasi, Tapan Misra wondered if it could possibly be Nimai Pandita as he had heard that He had taken sannyasa. When

the Lord came out of the water, Tapan Misra's suspicion was confirmed. Crying in transcendental joy Tapan Misra immediately offered his obeisances. Sri Caitanya picked him up and warmly embraced him. With great care Tapan Misra brought the Lord to his house and washed His feet, all the members of his family drank that water and were overwhelmed with happiness. When Tapan Misra's child Raghunatha worshiped the feet of Mahaprabhu, the Lord took him in His arms. Misra immediately arranged for Balabhadra Bhattacharya to cook for the Lord. Meanwhile Mahaprabhu took His bath, performed his other duties, and then accepted his mid-day meal. After the Lord had finished eating Misra accepted prasada while Raghunatha massaged the feet of the Lord as He took rest.

Hearing of Caitanya Mahaprabhu's arrival, Candrasekhar, the Maharastrian brahmana and other devotees rushed to worship His lotus feet. The Lord embraced them and spoke with them at length. While in Kasi, Mahaprabhu visited Visesvara Siva, Bindumadhava and Dasasvamedha Ghat. He stayed in the house of Candrasekhar and went to Tapan Misra's house to eat. Sri Candrasekhar was born in a Vaidya family and was a copyist by profession.

In Kasi three words were continuously heard--Brahma, Atma and Caitanya. The Maharastrian brahmana begged Caitanya Mahaprabhu to liberate the people of Kasi. He explained to the Lord that thrice he had uttered the name of Sri Krsna Caitanya to Prakasananda Sarasvati, the preceptor of the sannyasis in Kasi, but Prakasananda could not utter the words Sri Krsna, he said Caitanya only. The Lord replied, "These mayavadis are deluded offenders at the lotus feet of Lord Krsna, thus the name of Krsna does not come out of their mouth." The following day the Lord left for Vrndavana saying, "If Krsna is merciful all of them will be liberated."

Sri Caitanya Mahaprabhu stayed in Vrndavana for a few days joyfully visiting various places of pilgrimage, then returned to Kasi dham. One day He met with Prakasananda

Sarasvati, whose heart was changed upon seeing the humility, generosity and radiant beauty of the Lord. Thus the sannyasis worshiped the lotus feet of Sri Caitanya Mahaprabhu and sang His glories. In this way the sankirtana movement took roots in Kasi and spread like a tidal wave. The doctrine of illusion was washed away. The devotees were delighted to have the Lord's association for ten days and Tapan Misra, Candrasekhar, the Maharastrian brahmana and the other devotees served Sri Caitanya Mahaprabhu to their hearts content. Raghunatha, Misra's child, also had the good fortune of serving his spiritual master for ten days.

Afterwards Caitanya Mahaprabhu bade farewell to the devotees and started for Puri. The devotees could not bear to see the Lord leave. Raghunatha cried and fell at the feet of Mahaprabhu. The Lord took him on his lap, dusted his body and said, "Remain here and serve your parents. Occasionally you can come to visit Me in Puri." The Lord embraced Tapan Misra, Candrasekhar and other devotees and left.

Raghunatha very quickly became well-versed in grammar, poems and scriptures. He also devoted himself to the service of his old parents. As soon as Raghunatha was old enough his father instructed him to go to Puri for darsana of Gaurasundara. Raghunatha's joy knew no bounds. His mother prepared various kinds of food for the Lord and put them in a basket. With the blessings and permission of his parents, Raghunatha, accompanied by a servant, started for Puri.

Along the way he met a devotee of Rama named Ramadasa, who was a kayastha by caste and employed by the government, he was also a lecturer on Kavya Prakasa. Ramadasa bowed down to Sri Raghunatha Bhatta and offered his obeisances. He took the basket from the servant and carried it on his head. Raghunatha protested, "What are you doing? You are a learned man." Ramadasa replied, "Respected Bhatta, I am a low-born sudra. By serving a brahmana I can earn religious merit." Sri Raghunatha insisted, "Panditji, please, I request you to hand the basket over to the servant." But still Sri Ramadasa carried the basket. In the course of their journey they discussed various subject

matters related to scriptures and at last arrived at Puri.

Upon seeing the Lord, Raghunatha fell at His feet offering obeisances, and the Lord kindly embraced him. Immediately all Raghunatha's miseries and pain vanished. While on his way to Puri, Raghunatha had feared that the Lord would not recognize

him, as they had not seen each other for such a long time. His anxiety increased as he wondered whether he would be received cordially by the Lord, for he knew that Caitanya Mahaprabhu was always surrounded by many devotees who were very dear to Him. He wondered whether the Lord could possibly remember an ordinary devotee like himself. But when the Lord embraced him and addressed him by his name, tears of joy rolled down his cheeks. He tearfully touched the Lord's feet saying, "Oh kind-hearted Lord, how is it that you still remember this despicable person?" Mahaprabhu replied, "Raghunatha! In this life, and life after life, I shall never forget the love and affection shown by your parents. Everyday they fed me with great love and devotion."

Sri Caitanya Mahaprabhu then introduced Raghunatha to the other devotees, who were very happy to meet him. Finally, Raghunatha took out the basket of food sent by his mother and placed it before the Lord. Mahaprabhu was extremely pleased, He called Govinda and requested him to take care of the preparations. The Lord then inquired about the well-being of his parents, and Raghunatha gave Him all information in detail. Raghunatha then brought Ramadasa to meet the Lord. Ramadasa fell prostrate at Mahaprabhu's feet. However, the omniscient Lord could understand that Ramadasa had a desire for deliverance, and thus He did not show much affection towards him.

The Lord then instructed Raghunatha to go to the sea and take bath, then to visit the temple of Jagannatha for darsana. Accompanied by one devotee, Raghunatha did as the Lord said. When he returned, Govinda served him the remnants of the Lord's prasada. Mahaprabhu then arranged for Raghunatha's

accommodations and food. Occasionally, Raghunatha cooked at his residence and invited the Lord for prasada, then with great care and devotion he feed Mahaprabhu. Sri Raghunatha spent eight months with Sri Caitanya Mahaprabhu at Nilacala, witnessing the Lord's dancing and singing ecstatically in front of Jagannatha Deva.

After eight months had passed, Sri Caitanya Mahaprabhu requested Raghunatha to return to Kasi and join his parents. Raghunatha could not bear the thought of leaving, but the Lord consoled him and instructed him not to marry, to serve his old parents, and to read Bhagavata with the Vaisnavas. Mahaprabhu also instructed him to return to Nilacala again for darsana of Jagannatha Deva. The Lord then offered His own garland to Raghunatha, and gave him Jagannatha prasada to take to his parents and the other devotees in Kasi. Raghunatha fell at the Lord's feet, who embraced him affectionately and bade him farewell. Feeling intense pangs of separation, Raghunatha started for Kasi.

In Kasi, Sri Raghunatha Bhatta served his parents and engaged himself in reading Bhagavata. When his old parents left this world, he did not marry, but immediately went to see Sri Caitanya Mahaprabhu in Puri, who was delighted to see Raghunatha and highly praised his parents. For eight months Raghunatha spent his days happily in the association of Sri Caitanya Mahaprabhu. However, one day the Lord called him and requested that he go to Vrndavana. The Lord explained that by the order of his mother, Sacidevi, he was obliged to remain in Puri and could not attend to the work in Vraja. Thus he wanted Raghunatha to tend to the work. When Raghunatha expressed his unhappiness at leaving the Lord, Mahaprabhu instructed him to stay with Rupa and Sanatana in Vrndavana and always discuss Bhagavata.

As ordered, Sri Raghunatha Bhatta prepared to go to Vrndavana. After offering his respects to all the Vaisnavas he came before Sri Caitanya Mahaprabhu to bid farewell. At that time the Lord gave him a garland of Jagannatha Deva which was seven yards long and betel maha-prasada, and then embraced Raghunatha.

Raghunatha followed the same route to Vrndavana as the

Lord had previously taken. When he arrived in Vrndavana, Sri Rupa and Sri Sanatana Gosvami greeted him with great affection, treating him as their own brother. Sri Raghunatha pleased them by his humility, politeness, and impeccable behavior. In the presence of Rupa Gosvami he continually read the Bhagavata and was filled with ecstatic love. Frequently his eyes filled with tears and thus he was unable to read further.

Sri Raghunatha Bhatta's voice was as sweet as that of a cuckoo. He used to read every stanza with a different musical tune. Sri Raghunatha devoted himself to the service of Govinda Deva. With the help of a rich devotee, he built a temple for Sri Govinda Deva. He also had earrings, flute and other ornaments made for the Deity. During his meditation he always kept the garland given to him by the Lord nearby. He never spoke or listened to any criticism of anyone. He spent twenty-four hours worshiping the Lord and discussing the pastimes of Krsna.

According to GGD., Sri Raghunatha Bhatta was Ragamanjari in Krsna lila. He was born in Saka 1427 (1505 A.D.), in the month of Asvin (Sept.-Oct.), on the 12th day of the bright fortnight. He left this world in Saka 1501 (1579 A.D.), in the month of Jaistha (May-June), on the 10th day of the bright fortnight. He lived for 74 years.

76. RAGHUNATHA BIPRA:

He was a brahmana resident of Nilacala. He is mentioned in Krsnadasa Kaviraja's Sri Caitanyaganoddesadipika, an unpublished manuscript preserved in Orissa State Museum. His name is also mentioned, along with other Oriya followers of Lord Caitanya, in Vaisnava Vandana of Jiva Gosvami 223, of Devakinandana 106 and of Vrndavanadasa 98. He was Varangana in his past incarnation.

77. RAGHUNATHA CAKRAVARTI:

He was the disciple as well as the father-in-law of Srinivasa Acarya. He is also known as "Raghav." He was the

father of Gaurangapriya devi and belonged to Sripata Gopalpura. Madhavi Devi was his wife. (Premavilasa 17, Karnananda 1, BRK. 3 .204-205)

77B. RAGHUNATHA CAKRAVARTI:

He was the elder brother of Visvanatha Cakravarti.

78. RAGHUNATHA DASA:

He belonged to the spiritual lineage of Srinivasa Acarya. (Premavilasa 20, Karnananda 1)

79. RAGHUNATHA DASA:

His name is mentioned in Vaisnava Vandana of Jiva Gosvami p. 191, Devakinandana p. 77, and Vrndavana dasa p. 65)

80. RAGHUNATHA BHUINYA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.133)

81.RAGHUNATHA DASA GOSVAMI:

Sri Raghunatha dasa took his birth in the village of Sri Krsnapura in the district of Hooghly. His father's name was Sri Govardhana, whose elder brother was Sri Hiranya dasa. Both of them were respectable wealthy land-holders belonging to the Kayastha caste. Their title, which was given by the King, was "Majumdar" and their yearly income was two million.

In his childhood Sri Raghunatha dasa studied at the house of the priest, Acarya Sri Balarama dasa. Haridasa Thakura was very merciful to Balarama dasa and occasionally visited his house. At these times Raghunatha dasa had the good fortune of relishing Thakura Haridasa's association and listened to philosophical discourses from him.

Sri Raghunatha dasa was the only son in the family of Hiranya and Govardhana and there was no limit to the care and affection which was showered upon him. Though he was brought up just like the son of a king, by the powerful influence of saintly devotees, he realized at a very young age that material existence is temporary and a mood of detachment towards wealth, parents and relatives began to grow within him.

Upon hearing the glories of Sri Gauranga and Nityananda, he became extremely eager to have darsana of Their lotus feet. When he heard that Sri Gurasundara had taken sannyasa and was leaving Nadia forever, he rushed madly to the home of Advaita Acarya in Santipura to meet the Lord. Seeing Raghunatha fall at His feet, Sri Caitanya Mahaprabhu could understand that this was His dear most eternal associate, and He embraced Raghunatha firmly. Crying, Sri Raghunatha appealed to the Lord, "I will also go with you." But the Lord replied that He would not take him along at that time, yet upon His return from Vrndavana, Raghunatha should, under any pretext, come to Nilacala to see Him.

In CC. Anyta lila, Sixth Chapter, there is a narration of how Sri Raghunatha dasa was arrested by the Nawab's men and his subsequent

release from the bondage of family life. In that chapter there is also a description of the Panihati festival, as well as Raghunatha's pastimes in Jagannatha Puri with Sri Gaurasundara.

Sri Raghunatha dasa Gosvami passed his days in the highest happiness, continually bathing in the shower of Mahaprabhu's mercy. But upon the disappearance of Sri Caitanya Mahaprabhu, Raghunatha's world grew dark. In separation from their Lord, the devotees' hearts burned with anguish. Raghunatha dasa also burned in that fire of separation, but taking the order of Mahaprabhu on his head, he went to Sri Vrndavana. Previously Sri Sanatana, Sri Rupa, Sri Gopala Bhatta, Sri Raghunatha Bhatta, Sri Lokanatha, Sri Kasisvara, and Sri Bhugarbha Gosvami had already gone to Vrndavana and were living there by the order of the Lord. Though they all burned in the fire of separation, they pacified themselves by gathering together and discussing and writing the conclusions of the teaching of Mahaprabhu. It was the dawn of a golden age in Vraja. Sri Vallava Acarya also visited Vrndavana at that time.

Sri Raghunatha used to reside at Sri Radhakunda. At that time Radhakunda had not yet been excavated, though Raghunatha often meditated upon how to beautify the kunda. Once a wealthy merchant walked the long, difficult road to Sri Badarikasrama. With great devotion he worshiped Sri Badarinarayana and offered a large portion of his wealth in charity. That night Sri Badarinarayana appeared to him in a dream and said, "You should go to the village near Vraja named Arit-grama where you will find my devotee, Sri Raghunatha dasa Gosvami. To him you should deliver all your wealth. If he refuses to accept it, tell him I sent you and remind him about restoring Radhakunda." The merchant happily returned to his home and then went on to Vraja where he met Sri Raghunatha and explained everything to him. Astonished, Raghunatha gave him permission to restore both Radhakunda and Syamakunda.

On the banks of the kunda grew five trees, which were actually the five Pandavas. Once there was some talk of cutting the trees

down, but that night the Pandavas appeared to Raghunatha and forbade the trees to be cut. To this day the trees still grow there. The devotees were overwhelmed with happiness to see the restoration of Sri Radhakunda and Sri Syamakunda. On the outskirts of these two ponds, groves of the Asta-sakhis were planted.

Raghunatha did not have a fixed residence, but stayed either on the banks of Sri Radhakunda or on the banks of the Manasa Ganga. At that time both places were surrounded by a fearful jungle inhabited by ferocious tigers and other wild beasts. One day Sri Sanatana Gosvami arrived at the bhajan kutir of Sri Gopala Bhatta Gosvami on the banks of the Manasa Ganga where he would take his midday meal. When going for a bath at Pavan Ghat he saw a tiger very nearby who had just drunk water in the ghat. Just a little further on, Raghunatha dasa sat at the base of a tree deeply absorbed in his bhajan. Sanatana Gosvami was alarmed and requested Raghunatha to practice bhajan in a cottage or hut. From that day on Raghunatha performed his bhajan in his hut.

In Vraja, Sri Radha and Candravali serve Sri Govinda in the mood of parakiya love. They each have unlimited sakhis who assist them in their pastimes. Sri Raghunatha considered himself to be a maidservant in Radha's group, and therefore he never went to Candravali's grove or chatted with any of her friends. In this way he spent his days worshiping Krsna within his mind.

A devotee named Sridasa Vrajavasi used to bring a leaf cup of buttermilk to Raghunatha dasa everyday. Raghunatha would drink his buttermilk and spend the day doing bhajan. One day Sridasa Vrajavasi took some cows to pasture in the garden groves of Srimati Candravali. From that garden he picked some large palasa leaves which he took back to his house. He made leaf cups from the palasa leaves and in one cup he took Raghunatha dasa some buttermilk. Upon receiving the milk Raghunatha enquired about the big leaves. When Sridasa replied that he had got them in the grove of Srimati Candravali, Raghunatha dasa was filled with rage. He threw the cup of buttermilk on the ground, saying that the followers of Sri Radha never accepted anything fro

m that place. Sridasa was amazed to see Raghunatha dasa Gosvami's firm devotion for Sri Radha.

Raghunatha dasa Gosvami was always engaged in worshiping Sri Radha-Govinda within his mind. One day, in his meditation he prepared and offered sweet-rice to Sri Radha and Krsna. In great happiness They and the gopis ate the sweet rice, and he accepted Their remnants. While he was honoring their Lordship's prasada, he was filled with intense love and ate slightly more than what he was accustomed to. The next day, from morning until late afternoon his door remained closed, causing the devotees some concern. After they knocked repeatedly on his door, it finally opened and they saw him lying down. "My health is not good," he explained to Sridasa. The devotees were unhappy and immediately sent word to Sanatana Gosvami in Mathura. At that time Sri Sanatana was staying at the house of Vallava Acarya. Upon hearing the news, Vallavacarya's son, Sri Viththal, sent two doctors to see Raghunatha dasa at Radha-kunda.

Seeing his condition the physicians insisted that Raghunatha's illness was the result of eating too much sweet rice. The devotee were dumfounded by such a suggestion, but eventually understood the mystery. The worship of Raghunatha dasa Gosvami was very wonderful.

Kavi Karnapura has written in GGD (186) that Sri Raghunatha was Rasamanjari in Krsna lila. According to some other persons he was Ratimanjari or Bhanumati.

Raghunatha dasa wrote many books such as: Stavavali, Danacarita, Muktacarita, etc. He also composed many padas. He was born in the Saka era of 1428 and left the world in the Saka era of 1504, on the twelfth day of the bright fortnight in the month of Asvina. (CC. 1.10.91-102, 3.6.35-154, GGD. 186, Premavilasa 16.127)

His name has been mentioned in the following texts: Vaisnava Vandana of Jiva Gosvami (149-150), of Devakinandana (55), and of Vrndavanadasa (49); Krsnacaitanyacaritam of Murari Gupta 4.17.21; Karnapura's Caitanya-candrodayanatakam 10.3.; CC. (R.G. Na

th ed.) 2.1.269.

82.RAGHUNATHA KAR:

He was a disciple of Srinivasa Acarya and belonged to Sripata Kancangadia. (Karnananda 1)

83.RAGHUNATHA MISRA:

He was a devotee of Lord Gauranga. (Namamrtasamudra 112)

84.RAGHUNATHA PURI/TIRTHA:

This is another name of Acarya Vaisnavananda, who belonged to the sakha of Lord Nityananda (CC. 1.11.42, GGD. 96-97). See also "Vaisnavananda Acarya." He is mentioned in the following texts: Vaisnava Vandana of Jiva Gosvami (270), but in Devakinan dana's and Vrndavana dasa's his name is given as Raghunatha Puri. (Caitanyamangala of Jayananda (145), CC. 1.11.39)

85.RAGHUNATHA RAYA:

He was a brahmana resident of Navadvipa. His father was Subhananda Raya and his brother was Janardana. His son was the well-known Jagai (or Jagannatha). (Premavilasa 21)

86.RAGHUNATHA SIROMANI:

He was born at Pancakhanda and was a student of Vasudeva Sarvabhauma. His family-line is as follows: Isan---Vidyunmali-- Govinda. Govinda had two sons named Raghupati and Raghunatha.

Raghunatha studied at Navadvipa and was later invited to Mithila. Afterwards Raghunatha set up the first school for teaching Nyaya in the cattle-shed of the affluent Hari Ghosh of Navadvipa.

When Raghunatha Siromani attained great distinction in Navadvipa, King Prataparudra of Orissa took Vasudeva Sarvabhauma to Orissa. Raghunatha was also known as "Kana Siromani," or "Kanabhatta."

According to Advaita Prakasa (p.54), the commentary prepared by Lord Caitanya on the treatise of Nyaya was thrown into the Ganges to enable Raghunatha to have a wide circulation of his own commentary on the same subject. His writings are as follows:

Cintamani-didhiti, Padartha-Khandana, Atmatattva Viveka, Tika of Gunakiranavali and Nyayalilavati, Nanarthavad, Pramanyavad, ksanabhangurvad, Malimluca-viveka, etc. (See Navadvipa Mahima (P. 130-147)

87.RAGHUNATHA VAIDYA:

He belonged to the sakha of Lord Caitanya and was a close associate of the Lord at Puri (CC. 1.10.124-126). He is mentioned in Murari Gupta's Krsnacaitanyacaritam 4.17.21.

88.RAGHUNATHA VAIDYA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

89.RAGHUNATHA VAIDYA UPADHYAYA:

He belonged to the sakha of Lord Nityananda (CC. 1.11.26, CBh. 3.5.726). He was present during the famous festival at Kheturi. Commanded by Lord Caitanya this Raghunatha accompanied Lord Nityananda to Bengal and on the way Raghunatha experienced Re vatibhava (CBh. 3.5.231-239)

90.RAGHUPATI UPADHYAYA:

He was a brahmana from Mithila belonging to Sripata Trihut (CC. 2.19.92).

When Lord Caitanya stayed at the house of Vallabhacarya at Prayag, Raghupati went there and sought refuge at the feet of the Lord. Lord Caitanya derived great satisfaction from conversing with Raghupati about Lord Krsna (CC. 2.19.93-107)

Slokas composed by Raghupati have been included in Padyavali (no.s 82,87,97,78,126,301)

91.RAJA MITRA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.111)

92.RAJA NRSIMHADEVA:

A King of Manbhum district, he was a close friend and God-brother of King Vira Hamvira. He contributed to Padavali literature. (See Gaudiya Vaisnava Literature 2.31)

93.RAJANI PANDITA:

He was also known as "Avadhuta." He lived at Bhangamora village located about four miles west of Tarakeswar in the district of Hugli. Abhirama Gosvami was commanded to go to this place to install Deities of Madanamohana. The name of the village was thus changed to "Madanamohanapura." The map of the Hugli district continues to show Madanamohanapura in place of Bhangamora.

Rajani Pandita entrusted Mukunda Pandita, the disciple of Abhirama Gosvami, with the responsibility of serving Madanamohana. Rajani then went to Bakharpura village where he installed Deities of Syamaraya and served Them.

Abhirama-lilamrta states as follows: Commanded by his guru, Abhirama Thakura, Mukunda Pandita went to Sonatala village where he installed the Deity of Syamaraya and served Them. Once when Mukunda visited Bhangamora village, Rajani warmly welcome him and ordered his attendant to fetch water to wash Mukunda's feet. As the attendant took a long time to bring the water, someone else delivered it. Rajani then went inside the temple and found mud and shrubs from the pond stuck to the feet of Madanamohana. Rajani realized that Madanamohana Himself had gone to fetch water in a vessel for His devotee. Rajani then humbly told Mukunda, "You are the real devotee of the Lord, thus you should serve Him here. Today I am entrusting you with the service of Madanamohana and I will go elsewhere." Thus Mukunda took charge of serving Rajani's Deities and Rajani went to serve Mukunda's Syamaraya Deity.

94.RAJANI KAR PANDITA:

According to Pata-paryatana he was a disciple of Abhirama Gosvami and belonged to Sripata Salika.

95.RAJAVALLABHA:

He was the grandson of Vamsivadana Thakura and the son of Sacinandana. (Vamsisiksa P. 232)

96.RAJAVALLABHA CAKRAVARTI:

He was a disciple of Isvari Mata, the wife of Srinivasa Acarya. He belonged to the Sripata at Borakuli village. His father was Govinda (Bhavak Cakravarti) and his brothers were Radhavinod and Kisori dasa. (Karnananda 1)

97.RAJENDRA BANDYOPADHYAY:

He was a disciple of Srinivasa Acarya and belonged to Sripata Kancangadia. He married Malati and Fullari, the two daughters of Kumud Cattaraja (Kalanidhi Cattaraja), who was the father-in-law of Srinivasa Acarya's daughter. (Karnananda 1)

98.RAJENDRA GOSVAMI:

He was the nephew of Sanatana Gosvami and belonged to the sakha of Lord Caitanya (CC. 1.11.85, BRK. 6.278-279).

According to the book Vrajdarpana (P. 27), when Rajendra listened to Mathurlila on the bank of Radhakunda, he suddenly became like a madman and began rushing towards Mathura to fetch Lord Krsna, but he died a short distance away south of Radhakunda, where his mortal remains are preserved.

99.RAJIV PANDITA:

He was a brahmana by caste and a devotee of Lord Gauranga at Navadvipa. (Namamrtasamudra (224), Vaisnava Vandana of Jiva

Gosvami (272) and Vrndavanadasa (131).

100.RAKHALANANDA THAKURA:

He was a descendant in the family-line of Narahari Sarkara of Srikhanda. He wrote a commentary on Bhakticandrika, published Sri Krsnabhajanamrta, and edited the Vaisnava periodical Gaurangamadhuri. A noted devotee of Lord Gauranga, he illuminated the name of Madhumati Samiti.

101.RAMA:

An impoverished brahmana from South India. In order to receive the grace of Lord Jagannatha, Rama starved himself for seven days shortly before the death of Lord Caitanya. Having failed to achieve his desired goal, Rama decided to give up his life by plunging himself into the sea. However, he happened to meet Bibhisan, who gave him sound spiritual advice. Rama followed along behind Bibhisan and eventually found himself in the presence of Lord Caitanya. Bibhisan gave a large amount of wealth to Rama. (Caitanyamangala Sesa 4.4.91)

102.RAMA:

He belonged to the sakha of Lord Caitanya. (CC. 1.10.110)

103.RAMA ACARYA:

He was a devotee of Advaita Prabhu. (Premavilasa 19)

104.RAMABHADRA:

He was the son of Lord Nityananda who died at a young age. (Narottamavilasa 13)

105.RAMABHADRA:

He belonged to the sakha of Lord Nityananda. (CC. 1.11.53)

106.RAMABHADRA:

He was a disciple of Syamananda prabhu and belonged to Sripata Balarampura. (Premavilasa 20)

107.RAMABHADRA:

He was the elder brother of Visvanatha Cakravarti and a disciple of Gopikanta, the son of Hariramacarya. (Narottamavilasa 12)

108.RAMABHADRA:

He was the son of Nityananda who died at a young age.
(Narottamavilasa 13)

109.RAMABHADRA:

He belonged to the branch of Nityananda Prabhu. (CC. 1.11.53)

110.RAMABHADRA:

He lived in Balarampura and was a disciple of Syamananda prabhu.
(Premavilasa 20)

111.RAMABHADRA:

He was the disciple of Sri Gopikanta, the son of Sri Hariramacarya, who was the elder brother of Sri Visvanatha Cakravarti. (Narottamavilasa 12)

112.RAMABHADRA ACARYA:

He belonged to the sakha of Lord Caitanya (CC. 1.10.148). After Lord Caitanya returned to Puri from His pilgrimage in the south, this Ramabhadra and Bhagavan Acarya attended the Lord with great dedication. According to Bimanbihari Majumdar (CCU P. 6 80) this Ramabhadra is called Rama Bhattacharya, a brahmana from Nilacala. (CC. 2.10.177, BMO. P. 90)

113.RAMABHADRACARYA:

He belonged to the sakha of Sri Caitanya Mahaprabhu. (CC.1.10.148)

114.RAMABHADRA RAYA:

He was a disciple of Narottama Thakura. (Premavilasa 20,
Narottamavilasa 12)

115.RAMACANDRA:

He was the youngest son of Viracandra Prabhu. (Premavilasa 24)

116.RAMACANDRA:

He was a resident of Srikhanda and belonged to the sakha of
Raghunandana Thakura.

117.RAMACANDRA:

He was a Vaisnava poet.

118.RAMACANDRA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima
14.136)

119.RAMACANDRA DASA:

He was a devotee of Lord Gauranga. (Vaisnava Vandana)

120.RAMACANDRA DASA BABAJI:

He lived in a concrete hut located across Raghunathganj in Jangipur in the district of Mursidabad. From observing the contemporary devotees of Lord Gauranga, he realized that the community lacked patrons who could enrich it. He therefore inspired M anindracandra Nandi, the Maharaja of Cossimbazar to render service to the Vaisnavas on a large scale.

In 1907 A.D. Kaminikumar Ghosh had a meeting with Ramacandra in

his garden at Jangipur for two hours. Though more than 110 years of age at that time, Ramacandra appeared to be 70-72 years old. Upon inquiring about Kamini's guru, Ramacandra found that he and Kamini were related through spiritual lineage. Soon after this meeting Ramacandra passed away.

121.RAMACANDRA DVIJA:

Biographers of Lord Caitanya and the compilers of Vaisnava Vandana (of Jiva 243, Devakinandana 137, and Vrndavanadasa 110), mention him along with the Oriya followers of Lord Caitanya as a resident of Nilacala.

Jai Krishna Dasa specifically refers to Ramacandra Dvija along with the Oriya devotees, Balarama dasa, Natha dasa, Susu Krsna dasa and Madhava Pattanayaka, which indicates that he was a contemporary of the Pancasakha devotees. (See Sri Caitanya Pari sad Janmasthan Nirnaya, Sahitya Parisat Patrika 1337 (1930 A.D., no. 4)

In Gurubhaktigita (Utkal University ed. Vol. 3, Chapter XLIX P. 176) Acyutananda dasa refers to Ramacandra as Bisakhajutha. Unpublished manuscripts such as Anuragakalpalata, Brajabihar and Vaisnava-abhidhan give some information on this Ramacandra.

In Krsnadasa Kaviraja's Sri Caitanyaganoddesaddipika (ms. preserved in Orissa State Museum, catalogue no. L. 470 {B}), he is described as a Pandita and a follower of Lord Caitanya.

122.RAMACANDRA GOSVAMI (RAMAI) :

Sri Vansivadana Thakura had two sons-Sri Caitanya dasa and Sri Nityananda dasa. Sri Ramacandra Gosvami was the son of Sri Caitanya dasa. He was a very influential Acarya and was called the second Vansivadana Thakura.

He was brought up as a disciple by Sri Jahnava Mata. Later he went to Mathura via Puri, Kasi and Prayaga, where he visited the birth place of Sri Krsna-Adi Kesava, as well as the twelve forests of Gokula. After a few years he returned to Gauda bring

ing two Deities of Rama and Krsna. He soon became well-known for his devotion, honesty, strict adherence to religious principles and knowledge of Bhakti-sastras. His fame spread rapidly and many learned and wealthy persons became his disciples.

At that time Amvika nagara was in the midst of a jungle full of tigers. Ramacandra tamed the tigers and made the place inhabitable. He and his disciples lived there and named the place Bhaghnapada. In his writings, Sri Bhaktivinoda has mentioned the reason behind the name Bhaghnapada. (See Bhaktivinoda Thakurera Svalikhita Jivani)

At Baghnepada Sri Ramacandra Gosvami installed the Deities of Rama and Krsna which he had got when he took bath on the bank of Praskanda Tirtha. Sri Ramacandra Gosvami was a famous pada composer. He wrote Karaca Manjari, Samputika and Pasanda Dalan a. He was born in Saka 1459 (according to GVJ. he was born in 1456) and died in 1505 in the month of Magha (Jan-Feb) on the third day of the black fortnight. Sometimes he stayed in Budhuri village and other times he stayed at Radhanagar near Baghnapada. He was a life-long brahmachari. He initiated his younger brother Sacinandana and appointed him the priest of Baghnepada. Thus Sacinandana and his family lived in Baghnepada. In due course, Sri Bipin Bihari Gosvami and others were born in this family. (See also Vamsisiksa)

123.RAMACANDRA GUHA:

From the stone inscriptions of the temple of Sri Madanamohana built by Sri Gunananda Guha, it is understood that Ramacandra was the father of Gunananda. He came from East Bengal and settled first at Saptagrama and later became an official under the King of Gauda. He had three sons: Bhavananda, Gunananda and Sivananda, all of whom occupied important positions in the royal service.

124.RAMACANDRA KAVIRAJA:

He was an intimate friend of Sri Narottama Thakura, they were practically inseparable. Sri Ramacandra also received a lot of

mercy from Srinivasa Acarya. His parents were Sri Ciranjiva and Sri Sunanda devi. Sri Ciranjiva lived in Kumara nagara until he married the daughter of Damodara poet and came to live in Srikhanda. Sri Ciranjiva was a great devotee and Sri Narahari loved him more than his own life. Sri Mukunda dasa, Sri Narahari, Sri Raghunandana and Sri Ciranjiva lived in Srikhanda and were extremely close friends. Every year they visited Puri together for the Ratha-yatra, where they danced and sang in front of the Ratha after having the darsana of the lotus feet of Lord Caitanya.

Sri Ciranjiva was born in a Vaidya community and had two sons--Sri Ramacandra and Sri Govinda, who were both very meritorious. After receiving the mercy of Srinivasa, the brothers came to live in Teliabudhuri village in the Mursidabad district.

Sri Ramacandra Kaviraja was extremely intelligent, enterprising and handsome. His maternal grandfather was the great poet Sri Damodara Kaviraja, who was a Sakti worshiper. Because Ramacandra and Sri Govinda stayed at their grandfather's house after their father's death, they were both influenced by the Sakta religion. Sri Ramacandra Sen was a physician and a great poet.

After Ramacandra's marriage ceremony he passed through the streets of Yajigrama on his way home. There he saw Srinivasa Acarya sitting on the veranda of his house discussing topics of Krsna. Simply by seeing Srinivasa, Ramacandra suddenly experienced ecstatic emotions. Srinivasa was also moved by the presence of Ramacandra and inquired about him from his disciples. Hearing about him, Srinivasa smiled slightly.

When Ramacandra arrived at his house he felt extremely restless and as soon as the night arrived, he left for Yajigrama. After spending the night in a brahmana's house, Ramacandra arrived the next morning at the Acarya's house and fell prostrate in front of him. Srinivasa, who had also been eager to meet Ramacandra, embraced him with great joy saying, "Birth after birth you are my dear friend. In a similar way, in Vrndavana the Supreme Lord arranged that I meet Sri Narottama." (BRK. 8.530-53
2,574)

Sri Ramacandra happily began studying the Gosvamis books under the guidance of Srinivasa, who was extremely pleased by Ramacandra's persistence and piety. After some time, at an auspicious time, Srinivasa Acarya initiated Ramacandra in Radha-Krsna m antra.

After spending some time in Yajigrama, Ramacandra returned to his home. Seeing that Ramacandra had accepted the Vaisnava religion, the Saktas became furious. Oblivious to there complaints, Kaviraja continued to decorate his body with tilaka and chant the holy name of Sri Hari in front of everyone. One When Sri Ramacandra was returning to his house after taking his bath, the Saktas confronted him and asked why he had rejected his grandfathers religion and accepted Vaisnavism. Sri Ramacandra replied, "Siva and Brahma are "Gunatmaka Avatars" of Sri Krsna. Sri Krsna is the root of all avatars, so by worshiping Lord Krsna, the purpose of worshiping all others is fully served. Prahlad, Dhruva, Bibhisana and others were devotees of Sri Krsna , therefore Siva and Brahma were very pleased with them. But Ravana, Kumbhakarna, Bana and others were worshipers of Lord Siva, yet they were against the supremacy of Sri Hari, thus Lord Siva Himself destroyed them. It is written in the sastras that by virtue of worshiping Sri Visnu, Brahma was able to create the world; and by virtue of keeping Ganges on His head, Siva was able to benefit the world--as the Ganges in the water which has washed the feet of Visnu." Hearing this the astonished Sm arta panditas were unable to say anything further.

Sri Ramacandra Kaviraja was extremely eager to visit Vrndavana and meet the Gosvamis there. After receiving permission from Sri Raghunandana Thakura and other Vaisnavas, Sri Ramacandra started his journey to Vrndavana on an auspicious day. Along the way he visited Gaya, Kasi, Prayaga and other holy places. When he finally arrived in Mathura he went to Visram Ghat and took bath in the Yamuna, then visited the birth place of Sri Krsna--Adi Kesava. At that time Srinivasa Acarya was living in Vrndavana, thus when Ramacandra arrived there he first worshiped the feet of Sri Acarya and Sri Jiva Gosvami, and conveyed the news of the devotees in Bengal. As desired by Sri Jiva Gosvami, he

visited Sri Govinda, Sri Gopinatha, Sri Madanamohana and the samadhi of Sri Sanatana. He also visited Sri Gopala Bhatta, Sri Lokanatha, Sri Bhugarbha and other Gosvamis. Observing Ramacandra's excellent poetical talent, the devotees honored him with the title "Kaviraja." (Bhaktiratnakara 9.214)

After spending some time in Vrndavana, Ramacandra took permission from the Gosvamis and returned to Bengal. He visited Srikhanda, Yajigrama, Khardaha, Amvika-Kalna and finally arrived in Navadvipa Mayapura. At that time the very old Isana Thakura was staying in the house of Jagannatha Misra in Mayapura. Sri Ramacandra introduced himself and worshiped his lotus feet, Isana, in turn, kindly bestowed his mercy upon him. Sri Ramacandra was extremely dear to both Srinivasa Acarya and Srila Narottama dasa Thakura.

Once some Smarta brahmanas-followers of Sakti-came to Kheturi with the idea of defaming the Vaisnavas by defeating Sri Narottama Thakura. Raja Narasimha and Sri Rupa-Narayana were amongst those panditas. Upon hearing of their intentions, Sri Ramacandra and Sri Ganganarayana Cakravarti became determined to defeat those scholars. They devised a unique scheme which easily defeated the so-called panditas.

Sri Ramacandra Kaviraja purified many fallen conditioned souls. He also took the leading role in the festival at Kheturi. After being advised by Narottama and Srinivasa, Ramacandra again went to Vrndavana. However, during his absence from Vrndavan, the Gosvamis had all passed away. Thus Ramacandra was overwhelmed with grief. After some time in Vrndavana he passed away on the third day of the dark fortnight in the month of Pausa (Dec-Jan), while remembering the lotus feet of Sri Krsna and Sri Radhika.

Sri Harirama Acarya was one of his disciples. (Also see Bhaktamala 19.1)

125.RAMACANDRA KAVIRAJA:

He belonged to the sakha of Lord Nityananda (CC. 1.11.51).

According to Bimanbihari Majumdar (CCU. P.679) the Gaudiya Math edition of CC. describes this Ramacandra as the son of Ciranjiva Sen, but this statement was rejected by Mrnalkanti Ghosh in his introduction to Gaurapadatarngini P. 104.

Ramgopal dasa in his Sakha-varnan refers to one Ramacandra as a disciple of Raghunandana.

126.RAMACANDRA KHAN:

This Ramacandra Khan of Catrabhoga was born in 1480 A.D. in the family of Makaranda Ghosh (14th generation). His original title was Ghosh, but Hussain Shah Vadshah gave him the titles of "Khan", "Roy", and "Mahasaya". He lived at Bhadrakali village, north of Valigrama in the district of Howrah, and married the daughter of Purandara Khan Gopinatha Basu, the minister of Hussain Shah. Ramacandra Khan was also one of the Vadshah's high ranking officials and was given an enormous amount of power.

For some time he was the Adhikari of Catrabhoga. After the death of Hussain Shah and after the defeat of the Mughal emperor Humaun at the hands of Sher Shah in 1540 A.D., Sher Shah became the emperor of Delhi. Sher Shah divided Bengal into a number

of Subas and appointed one Subahdar for each Suba. At that time Ramacandra received a Suba which extended from Hijli Kanthi in Midnapore to the extreme southern part of Orissa. Thus, for the benefit of his Suba, Ramacandra had to live at Jalesvara

Around this time misfortune came to Ramacandra. He was imprisoned for not giving the annual cess to the Vadshah. With the little money that his relatives had they tried to free Ramacandra from prison, but Ramacandra, realizing that such a small

amount of money would not release him, decided to use the money to help set the other Zamindars free. This broad-minded attitude pleased the Nawab, who respectfully set Ramacandra free and gave him the title "Mahasaya".

When Lord Caitanya passed by Chatrabhog on His way to Puri after accepting sannyasa, Ramacandra had the good fortune of meeting the Lord (CBh. 3.2.82). Chatrabhog is located under Mathurapur police station under 24 Parganas. In 1509 A.D. the course

of the Ganges flowed that way and hence the route to Puri by boat passed via Chatrabhog.

This was also the period when a fight arose between the Subadar of Bengal and Prataparudra Maharaja over the land boundaries. Madla Panji (the chronicle of the temple of Jagannatha Puri) records that in 1510 A.D. Ismail, the Commander of Hussain Shah's army, invaded Orissa. Thus at the time when Lord Caitanya was on His way to Puri, the road was quite dangerous. Soldiers of the two Kings set up camps on their boundaries on the land between the river Bhagirathi and the river Subarnarekha (CBh.

3.2.97-99).

When Ramacandra saw the Lord's ecstatic state of divine love, he was overwhelmed and stood humbly with folded hands. Lord Caitanya then requested Ramacandra to assure that He reached Puri safely. Ramacandra staked his own life to personally escort Lord Caitanya to the border of Orissa.

Every year in the month of Caitra a bathing festival called Nandasana is celebrated at Chatrabhog. Vaisnava historians argue that this festival celebrates the arrival of Lord Caitanya at Chatrabhog.

127.RAMACANDRA KHAN (BENAPOL) :

He was born in a Srotriya Radhiya brahmana family and his original name was Santidhara--Khan was his title. He lived at Kagaja-Pukhuriya village near the Benapol station of the East Bengal Railway in the district of Jessore. Ramacandra was a Zamindar and a childhood friend of Hussain Shah. He tried to degrade Srila Haridasa Thakura by sending a prostitute to him. Once Sri Nityananda Prabhu went to his house with the view of preaching Vaisnavism and sat on the pavilion of goddess Candi. However, Ramacandra did not meet or talk to the Lord and after His departure, he ordered his servants to clean the pavilion by removing the outer layer of clay and washing it with water and cow-dung, as he considered that the place had become contaminated by the touch of a Vaisnava (CC. 3.3.101-102). After this incident Ramacandra faced great misfortune. When he failed to give cess to the King, the Ujir of the King attacked his house, looted his

property, imprisoned him and even polluted the pavilion
of Candi (CC. 3.156-160)

128.RAMACANDRA PURI:

In the eighth chapter of Srila Bhaktivinoda Thakura's Amrta-pravaha-bhasya he describes the history of the Lord's dealings with Ramacandra Puri. Although Ramacandra Puri was one of the disciples of Madhavendra Puri, he was influenced by dry Mayavadi s, and therefore he criticized Madhavendra Puri. Therefore Madhavendra Puri accused him of being an offender and rejected him. Because Ramacandra Puri had been rejected by his spiritual master, he became concerned only with finding faults in others and advising them according to dry Mayavada philosophy. For this reason he was not very respectful to the Vaisnavas, and later he became so fallen that he began criticizing Sri Caitanya Mahaprabhu for His eating. Hearing his criticisms, Sri Caitanya a Mahaprabhu reduced His eating, but after Ramacandra Puri left Jagannatha Puri, the Lord resumed His usual behavior.

Because Ramacandra Puri was a disciple of Madhavendra Puri, both Paramananda Puri and Lord Caitanya offered him respectful obeisances. Bhaktisiddhanta Sarasvati Thakura comments that although Ramacandra Puri was naturally very envious and behaved against the principles of Vaisnavism, common people addressed him as Gosvami or Gosain because he was superficially in the renounced order and dressed like a sannyasi. In the modern age the title "Gosvami" is used by a caste of grhasthas, but formerly it was not. Rupa Gosvami and Sanatana Gosvami, for example, were called Gosvami because they were in the renounced order. Similarly, because Paramananda Puri was a sannyasi, he was called Puri Gosvami. By careful scrutiny, therefore, one will find that Gosvami is not the title for a certain caste, rather, it is the proper title for a person in the renounced order.

Lord Caitanya offered obeisances to Ramacandra Puri in consideration of his being a disciple of Madhavendra Puri, the spiritual master of Isvara Puri. Ramacandra Puri could not understand that when his spiritual master, Madhavendra Puri, was chantin

g the holy name and crying, "O my Lord, I did not get shelter at Mathura." he was feeling transcendental separation. This was not ordinary material lamentation. Ramacandra Puri was not spiritually advanced enough to understand the exalted feelings of Madhavendra Puri, although he thought himself very advanced. Therefore when Ramacandra Puri advised Madhavendra Puri to remember Brahman, Madhavendra Puri understood that Ramacandra Puri was a great fool and thoroughly rebuked him. On the contrary, Isvara Puri was always chanting the holy name and pastimes of Lord Krsna for Madhavendra Puri to hear. In this way he helped Madhavendra Puri remember the Lord at the time of death. Pleased with Isvara Puri, Madhavendra Puri embraced him and gave him the benediction that he would be a great devotee and lover of Krsna. Thus Isvara Puri became like an ocean of ecstatic love for Krsna, whereas Ramacandra Puri became a dry speculator and a critic of everyone.

The devotees considered Ramacandra Puri to be like a great burden on their heads. Thus when he left Jagannatha Puri every one was extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground. (Vaisnava Vandana of Jiva Gosvami 125, of Devakinandana 45, of Vrndavanadasa 43)

129.RAMACARANA:

He was a disciple of Hemalata Thakurani, the daughter of Srinivasa Acarya. (Karnananda 2)

130.RAMACARANA CAKRAVARTI:

He was also known as Ramacarana and Ramadasa. He was a disciple and a brother-in-law of Srinivasa Acarya. Ramacarana's father was Gopala Cakravarti and his elder brother was Syamadasa. He belonged to Sripata Faridpur in the district of Nadia (although some say that it was at Baigon village in Katoa). (BRK. 10.141, 8.499, Karnananda 1)

131.RAMADASA:

He belonged to the sakha of Lord Caitanya. (CC. 1.10.116, See

"Abhirama Gosvami")

132.RAMADASA:

He was the second son of Sivananda Sen. In his past incarnation he was Bicaksan Suka. (GGD. 145)

133.RAMADASA:

He was a disciple of Bhugarbha Gosvami. (Premavilasa 17)

134.RAMADASA:

He was a disciple of Srinivasa Acarya. (Karnananda 1)

135.RAMADASA:

He was a disciple of Srinivasa Acarya and the son of Ballabhi Kavipati. He was a resident of Vanavisnupur.

136.RAMADASA:

He was Kurangaksi in Vraja lila. (GGD. 197,207; CCU)

137.RAMADASA:

He was a disciple of Rasikananda prabhu. A resident of Janhagram, his wife was Draupadi and his son was Dinasyama dasa.

138.RAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.142)

139.RAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.159)

140.RAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala 14.160)

141.RAMADASA (SRI RAMACANDRA) :

When Sri Caitanya Mahaprabhu was touring South India, He went to West Mathura (Madura) from Kamakosthi. At that time, this brahma devotee, Ramadasa, invited the Lord to his home. Though when the Lord came, Ramadasa was so absorbed in chanting the name of Rama that he totally forgot to cook for Mahaprabhu. Sri Caitanya Mahaprabhu finished His noon duties and upon finding that nothing had been cooked, inquired from the brahma. In an ecstatic mood Ramadasa replied, "My Prabhu is living in the forest, where will he get items for cooking? If Laksmana brings fruits and vegetables collected from the forest, then Sita can cook something for Prabhu (CC. 2.9.183-196)." Sri Caitanya Mahaprabhu was very happy to observe the ecstacy of the brahma, but when Ramadasa regained his external senses, he was very ashamed that he had not cooked for the Lord. He hastily prepared some food and fed the Lord, but he himself took nothing. When Mahaprabhu told him to eat something, the brahma replied, "There is no reason for me to maintain my life. I shall give up my life by entering into fire. Sita is Mahalaksmi and the mother of the universe, yet the demons touched her and I cannot bear to hear this." Understanding the brahma's sorrow Sri Caitanya Mahaprabhu explained, "Do not think like this, you are supposed to be a learned man. Don't you know that Sita is the eternal consort of the Supreme Lord Sri Ramacandra? There is no power in this world which is able to touch her. It was only the maya (false) feature of Sita which the demons touched." Ramadasa was greatly relieved to hear this and at last took his meal.

116. SRIKANTA:

He was the brother of Lord Advaita. (Premavilasa 24)

117. SRIKANTA:

He was the husband of Sanatana Gosvami's sister. (CC. 2.20.38)

118. SRIKANTA:

He was a disciple of Narottama Thakura. (Premavilasa 20,
Narottamavilasa 12)

119. SRIKANTA SEN:

He belonged to the sakha of Lord Caitanya. He was the nephew
(sister's son) of Sivananda Sen. In his past incarnation he was
Katyayani. (GGD. 174, CC. 3.2.37, 3.12.18,33,38)

120. SRIKARA:

A brahmana by caste who belonged to the sakha of Lord Caitanya
(CC.1.10.109-111). Some variations in his name are found in CC.
as follows: Kalna edition of CC. reads "Kara Sri Madhusudana";
Radhagovinda Nath edition of CC. reads "Srikara Sri Madhus
udana." B.B. Majumdar in CCU. P. 696 argues that Nath's text is
more accurate as Jayakrsna dasa mentions the name of one devotee
as Srikara who was born at Kancisali. (Vaisnava Vandana of Jiva
246, Devakinandana 117, Vrndavana dasa 110)

121. SRIKARA:

He was a tyrannical Zamindar hailing from the Gopa caste and
living at Dharendra. Later he became a devout Vaisnava by the
mercy of Rasikananda prabhu. (Rasikamangala Daksina 4.23, 5.36)

122. SRIKARA DATTA:

He was the father of Uddharana Datta Thakura.

123. SRIKRSNA SARVABHAUMA:

He was born in the Sanyal family of the Varendra clan and followed the line of Ramakrsna Vidyavagisa. It is stated in a deed dated 2 Jaistha 1110 (1703 A.D.), that King Ramakrsna Raya of Navadvipa donated land to Srikrnsa Sarvabhauma. In document no. 16633 preserved at the Nadia collectorate it is stated that Sri Krsna gave away the aforesaid piece of land to his disciple Ramajivan Pancanan on 10 Kartika 1123 (1706 A.D.).

Sri Krsna Sarvabhauma acquired a reputation under three kings namely, Ramakrsna, Ramajivana and Raghurama. Sri Krsna's work titled Padankaduta is well known, and his Krsnapadamrta Kavya, which consists of 250 slokas, was composed in Saka 1633 (1711 A.D.). The concluding statements of these two works explain that Padankaduta was written at the command of King Raghurama Raya and the latter under the command of King Ramajivana.

The discovery of his other two works titled Mukundapadamadhuri and Siddhantacintamani revealed that Sri Krsna Sarvabhauma was also a talented Nyaya scholar. These two works are of immense value to historians.

In Mukundapadamadhuri Lord Krsna is presented as the "Paramatmasvarupa", and in the introduction of Siddhanta-cintamani, Lord Krsna is also praised.

124. SRIMAN PANDITA:

He belonged to the spiritual lineage of Lord Caitanya. He sang along with Lord Caitanya during kirtana and held the torch during dancing. (CC. 1.10.37, CBh. 1.2.18)

125. SRIMAN SEN:

He belonged to the sakha of Lord Caitanya. (CC. 1.10.52)

126. SRIMAN SEN:

He belonged to the sakha of Raghunandana of Srikhanda.

127. SRIMAN THAKURA:

He was a devotee of Lord Gauranga.

128. SRIMANTA:

He belonged to the sakha of Lord Nityananda. (CC. 1.11.49)

129. SRIMANTA CAKRAVARTI:

He was a disciple of Srinivasa Acarya. (Karnananda 1)

130. SRIMANTA DATTA:

He was a disciple of Narottama Thakura. (Narottamavilasa 12)

131. SRIMANTA THAKURA:

He was a disciple of Srinivasa Acarya. (Karnananda 1)

132. SRIMATI DEVI:

She was a disciple of Jahnava Mata and was the daughter of Yadunandana Acarya of Jhamatpura near Rajabualahat. Her mother was Laksmi devi and her sister was Narayani devi. Viracandra Gosvami married both the sisters (BRK. 13.255)

133. SRINATHA:

He was a resident of Ballabhapur near Mahesa. (Pataparyatana)

134. SRINATHA CAKRAVARTI:

He belonged to the spiritual lineage of Gadadhara Pandita. (CC. 1.12.83, Sakhanirnayamrta 19)

135. SRINATHA CAKRAVARTI/ACARYA:

He was a disciple of Advaita Acarya. In his past incarnation he was Sanandana (GGD. 107,211). He belonged to Sripata Kumarahatta. Kavikarnapura was a student of this Srinatha.

Srinatha installed a Deity of Lord Krsna at Kumarahatta which is still worshiped there. He wrote a commentary on Srimad Bhagavatam titled Caitanyamata-manjusa. A Sanskrit sloka bearing his name is engraved at the feet of the Deity in the large temple at Krsnapura of Kancrapada.

136. SRINATHA GHATAK:

His parents were Bhagiratha Acarya and Jayadurga devi. He was born in Chittagong and belonged to the Kasyapa clan. His brother was Sripati. (Premavilasa 21)

137. SRINATHA MISRA:

He belonged to the sakha of Lord Caitanya. In his past incarnation he was Citrangi (GGD. 171, CC. 1.10.110, Vaisnava Vandana of Jiva 237; Devakinandana 113; and Vrndavana dasa 106). Srinatha was a brahmana by caste. In Gurubhaktigita, Achyutananda D

asa (Utkal University, edition 1975, Vol. 3, Chapter XLIX, P. 176) writes that Srinatha Misra was known as Mohanagopi. In Caitanyaganoddesadipika of Sadasiva Kaviraja (mss. preserved at Orissa State Museum), it is said that Srinatha was the grandson of Srikrnsna and known as Braja. He was also referred to as Sakhi Bichetrangi.

138. SRINATHA PANDITA:

He was a brahmana by caste from the village of Kumarahata. He wrote a commentary on Srimad Bhagavatam titled Caitanyamatacandrika. He was the guru of Kavikarnapura hence his name is not mentioned in GGD. (Caitanyacandrodaya natakam 1.5)

139. SRINIDHI:

He belonged to the sakha of Lord Caitanya. He was the brother of the famous Srivasa Pandita. In his past incarnation he was born as Padmanidhi (GGD. 171, CC. 1.10.9)

140.SRINIDHI:

He belonged to the sakha of Lord Caitanya.

141.SRINIVASA ACARYA THAKURA:

See separate file

142.SRINIVASA DATTA:

He was the son of Sri Uddharana Datta Thakura.

143.SRIPATI:

He belonged to the sakha of Sri Caitanya Mahaprabhu and was the brother of Srinivasa. (CC. 1.10.9)

144.SRIPATI:

He was the disciple of Rasikananda prabhu (Rasikamangala Pascima 14.160).

145.SRIPATI:

He belonged to the sakha of Lord Caitanya and was the brother of Srivasa. He was a brahmana, who originally lived in Srihatta but later moved to Navadvipa, then to Kumarahatta (CBH. 5.24, Caitanya Candrodayanatakam 1.18).

146.SRIPATI CATTA:

He was the son of Sri Bhagiratha Acarya and was the brother of Srinatha Ghataka. He was the God-brother of Madhavacarya, the husband of Gangadevi. (Premavilasa 21)

147.SRIRAMA:

He was the disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.124)

148.SRIRAMA:

He belonged to the spiritual lineage of Lord Caitanya (CC. 1.10.108).

149.SRIRAMA PANDITA (RAMAI) :

He was the younger brother of Srivasa Pandita and was a companion of Mahaprabhu during kirtana. He was Munisrestha Parvata in Krsna lila. (GGD. 90, CC. 1.10.8-11, CBh. 2.18.11-53, 2.6.9-71, 3.5.66, 2.18.52, Murari's Krsnacaitanya-caritam 2.2.5, Kar napura's Caitanya-caritamrtamahakavya 5.41, CBh. 1.2.16, Caitanyamangala of Jayananda P. 29)

150. SRIRAMA PANDITA:

He belonged to the branch of Sri Advaita Prabhu (CC. 1.12.65).

151. SRIRAMA TIRTHA:

He was a Gaura devotee. In Krsna lila he was Jayanteya. His name is mentioned in Vaisnava Vandana (of Jiva 269, Devakinandana 130, Vrndavanadasa 129).

152. SRIRAMA VAGASPATI:

This may be the name of Dhananjaya Vidyanivasa, the teacher of Srinivasa Acarya (BRK. 2.186)

153. SRIRANGA KAVIRAJA:

He belonged to the sakha of Sri Nityananda Prabhu (CC. 1.11.51).

154. SRIRATNA PANDITA:

He was a devotee of Lord Gauranga (Namamrtasamudra 124).

155. SRIVASA PANDITA:

He belonged to the spiritual lineage of Lord Caitanya and was one of the Pancatattva. He is also known by the name "Srinivasa" (CC. 1.4.227). In his past incarnation he was Narada Muni (GGD. 90).

He was born at Srihatta. The kirtana-vilasa of Lord Gauranga was held at the house of Srivasa (CBh. 1.2.96). There the Lord remained in a state of ecstatic trance for twenty-one hours, and

all of the devotees witnessed His extraordinary pastimes (CC . 1.17.11). The following are references to the Lord's pastimes with Srivasa:

CC. 1.17.38-59 Incident with Gopala Capala

CC. 1.1.147 Srivasa's dead son speaks

CBh. 1.11.56 Skeptics feel irritated when the four brothers of Srivasa participate in kirtana

CC. 2.13.92-95 Haricandana slapped in front of the chariot

CC. 1.15.5 Lord Gauranga's daily dancing sessions in the house of Srivasa

CC. 1.10.8-10 Srivasa migrates to Kumarahatta

Dhyanacandra Gosvami's Paddhati 53, 72 Dhyananamtra and Gayatri of Srivasa Pandita

According to Premavilasa 23, Vaidika brahma Jaladhara Pandita of Srihatta lived with his family at Navadvipa. He had five sons namely, Nalina, Srivasa, Srirama, Sripati and Srinidhi (alias Srikantha). They had a residence at Kumarahatta and Navadvipa (Vaisnava Vandana of Jiva 81, Devakinandana 17, Vrndavanadasa 24)

The following is from GPC:

Sri Vrndavana dasa has given a beautiful description of Srivasa in his CBh. Srivasa, Srirama, Sripati and Srinidhi were four brothers. They were born in Srihatta, but later moved to Navadvipa on the bank of the Ganges. The four brothers regularly visited the house of Advaita Acarya where they chanted the holy name of the Lord and listened to discourses on Srimad Bhagavatam. They were also very intimately associated with Sri Jagannatha Misra. Amongst the four brothers, Srivasa Pandita was the foremost. Because he was a greatly exalted devotee, he could understand that Sri Krsna would be born in the house of Sri Jagannatha Misra. Malini devi, the wife of Srivasa, was very friendly with Saci devi and tried to satisfy her in every way. At that time the Vaisnavas were acutely aware of the miserable effects of the age of Kali-yuga. Thus, in great anxiety they sorrowfully prayed for the mercy of the Supreme Lord. In answer to the prayers of His devotees, the Lord appeared in the hou

se of Jagannatha Misra in 1407 A.D. on the full-moon night in the month of Falguna. At that moment the atmosphere was filled with the loud chanting of the holy name of Krsna, and innumerable auspicious omens were visible. Although living in Santipura, Advaita Acarya could understand that Sri Hari had come to the world, thus Srivasa and the other devotees became aware of this confidential knowledge. Sri Malini devi, wife of Srivasa, went to assist her dear friend Saci mata after the birth of her son. Srivasa Pandita also visited the house of Sri Jagannatha Misra and dropped hints regarding the extraordinary nature of their divine child.

It is not possible for anyone to know God unless He makes Himself known. Thus, although Sri Gaurasundara revealed many miraculous pastimes in His childhood, due to the illusory potency of the Lord the devotees were unable to recognize the Nimai's transcendental position. Nevertheless, everyone's heart was filled with affection for the child. Srivasa Pandita and Malini devi regularly offered advice to Jagannatha Misra and Saci devi as to how to bring up the child. And Sri Gaurasundara looked upon Srivasa and Malini as his parents.

One day Srivasa Pandita instructed Sri Gaurasundara, who was very proud of his knowledge, about the value of education: "Why do people learn to read? The only purpose in reading is to increase one's Krsna consciousness. What is the use of education if you do not gain devotion to Krsna?" Hearing this Mahaprabhu smilingly replied, "Certainly, if you show your mercy and compassion upon me, then I will develop love for Krsna."

Sometime later Mahaprabhu went to Gaya, took initiation from Isvara Puri and began propagating the chanting of the holy name throughout the world. Day and night, the Lord was totally absorbed in the nectar of kirtana. At long last the devotees' sufferings were mitigated, but the non-devotees were greatly disturbed.

The atheistic population became enraged, and aimed abusive language at the devotees. Someone said, "I cannot even sleep at night." Another commented, "All their screaming and shouting will enrage the Lord, and that will cause their complete destruc

tion." Another said, "They avoid philosophy and speculative knowledge, and so they behave arrogantly." Another said, "Who knows what they sing about? Behind all this mischief is that brahma Srivasa. He and his three brothers get together and scream, 'Krsna! Krsna!' like madmen, just to fill their bellies. Does not one earn piety by chanting in his mind? Or is it sheer madness? The whole country will be ruined because of this Srivasa. Today I heard in the king's court that they will send two boats with government men to capture anyone who sings kirtana in Nadia. This is the king's order. Srivasa Pandita and his men will run away and escape, but we will have to suffer the entire brunt of this. I warned all of you earlier to throw Sri vasa's house into the river. But you did not act because you thought I was joking. But now it is too late, the danger has come upon us." Another said, "What do we care? If the government men come here we will just capture Srivasa and hand him over to them." The atheistic population of Navadvipa discussed about the Vaisnavas in this manner while the two boats with the government men came to Navadvipa.

The Vaisnavas heard this news and simply took shelter of the Supreme Lord by remembering Him. In this way all of their fears were dissolved. They said, "Whatever the Supreme Lord Krsnacandra wants will happen, and it is for the best. As long as He is there, then what fear do we have from these wretched people?" Srivasa Pandita was a soft hearted and magnanimous soul. This news disturbed him, and he became anxious for the well being of the Vaisnavas. He was apprehensive because he knew that anything could happen under the Muslim rule.

The Supreme Lord Gaurasundara, the Supersoul, knew everything in everyone's heart. The devotees still were not aware that the Supreme Lord had come and was amongst them. Now the Lord began to manifest Himself. Lord Visvambhara roamed everywhere, unperturbed and unconcerned, his transcendental beauty unmatched within the entire creation. His body was decorated with sandalwood paste, His reddish lips were like the early morning sun, and His eyes were like blooming lotus flowers. Cascading curly tresses shone like a halo around His glowing moon-like face. He wore a brahma thread around His shoulders, and dressed

in fine clothes. His exquisite personal beauty completely captivated the mind. Casually chewing on pan, He went for a walk on the river bank.

When the devotees saw the Lord, they became very joyful, but the atheistic people felt intimidated. "He must have heard everything," they said, "Yet He shows no sign of fear. He strolls about as though He is a prince." Another person said, "Listen friends, I understand all this, wait and see. What you are observing now is just another trick to escape."

Fearlessly, Lord Visvambhara looked in every direction, observing the scenic beauty of the swift flowing Ganga and her banks. He saw a herd of cows grazing on the banks. Some of them went to the river to drink water, and few young ones jumped about with raised tails. Some of them were butting each other, while others just lay around chewing their cud. This sight immediately agitated the Lord. He forgot Himself, and began emitting loud roaring sounds. He kept saying, "I am Him, I am Him ." In this condition the Lord ran to Srivasa's house shouting, "What are you doing now Srivasa?"

Srivasa was engaged in worshiping Lord Nrsimhadeva behind closed doors. The Lord came and kicked the door and screamed out, "Who are you worshiping? Whom are you meditating on? The person who you are worshiping is here!" Saying this, Mahaprabhu entered the Deity room, sat on the throne of Visnu and manifested His four-armed form.

Srivasa trembled, and sat awestruck. The Lord spoke to Srivasa calling out, "Oh Srivasa, all this time you did not know who I was. I left My spiritual abode of Vaikuntha and came down to this material world at your beckoning, because of your loud chanting of the holy name, and Advaita Acarya Prabhu's loud calling. Not recognizing Me, you are living completely complacent and unconcerned. Advaita Acarya Prabhu has even gone back to Santipura just to avoid Me. I have come to protect the pious and punish the miscreants. There is no need for you to worry, just go on worshiping Me."

Tears filled Srivasa's eyes and his heart swelled with love for the Lord. All his fears were destroyed by the Lord's assuring

words. Currents of joy passed through his body, and he stood up with folded hands, offering prayers to the Lord. Srivasa Pandita was a good and pure devotee, as well as a great scholar. Having received the Lord's order, he began to offer prayers to Him. He recited from the Srimad Bhagavatam Lord Brahma's prayers to Lord Krsna, "Oh Lord, You are the eternally worshipped Supreme Personality of Godhead.

Your complexion is blackish like the monsoon cloud, and the color of Your cloth is yellow like a flash of lightning. Wild flowers adorn Your ears, and a peacock feather adorns Your crown. Your face looks so exquisite, beautified by the gently swaying flower garland hanging around Your neck. Your mouth is smeared with the curd that You have just eaten. Your transcendental possessions the cane, horn, and flute are special features of Your beauty. Your feet are soft like the petals of the lotus. I worship You, the son of Maharaja Nanda. I worship the lotus feet of Lord Visvambhara, whose complexion is like the blackish monsoon cloud, and who wears a yellow dress. I offer my obeisances at the lotus feet of the son of Mother Saci, whose ornaments are a bunch of wild flowers and a peacock feather. Nimai, who is decorated with a flower garland, holds a preparation of sweet rice in His hands. I offer obeisances at the lotus feet of the son of Sri Jagannatha Misra, Nimai. A million full moons fade before the exquisite beauty of His face. I offer my obeisances at Your feet My Lord, You who hold the cane and the flute. I offer my obeisances to Your lotus feet, You who have been declared by the Vedas as the son of Maharaja Nanda."

Srivasa Pandita prayed like Brahma to the Lord's lotus feet. The words of transcendental praise flowed out with ease from his mouth, and he spoke on, "You are the Supreme Lord Visnu. You are Lord Krsna. You are the Lord of all sacrifices. The holiest of rivers, the Ganga, has sprung from Your lotus feet. You are the life and beloved son of Janaka Maharaja-Lord Ramacandra, and You are Lord Nrsimhadeva. Lord Brahma and Lord Siva are like bumblebees searching for honey at Your lotus feet. You are the knower and compiler of the Vedas, and You are the Supreme Lord Narayana. You appeared as Lord Vamana to trick Bali Maharaja. You are Lord Hayagriva. You are the soul of the

universe. You are Lord Jagannatha-the moon of Nilacala, and You are the ultimate cause of all causes. Is there anyone who is not subordinate to Your energies, whether it be Your insurmountable material energy or Your internal spiritual energy? Even Laksmi devi is unaware of this, although she is Your constant companion. Lord Sesa who acts as a friend, companion, and brother, and who serves You in every respect, is even subjected to Your illusory potency, what to speak of others.

"My rare human birth has been wasted because I could not recognize You. In various ways You have deluded me, My Lord, so I was unable to recognize You. Oh Lord of my heart, please listen to me. Now that I have met you I disregard all of my fears. All my sorrows and sufferings have vanished. My life has again begun, my day has come. My whole life and all of my endeavors have now become successful. The sun of good fortune has risen in my heart. My forefathers have been liberated, and my house has been sanctified. My eyes have never been blessed with such a wonderful sight as I am seeing today. I see Him whose lotus feet are most worshipable by the goddess of fortune, Ramadevi."

Observing the wonderful form of the Lord, Srivasa Pandita was unable to control himself, and he fell into an ecstatic trance. Currents of joy ran through his body, and he merged into an ocean of happiness. With raised arms he wept and breathed heavily, then rolled on the ground.

The Lord smiled and accepted Srivasa's prayers with great satisfaction. "Bring all your relatives in the house and let them see My form," the Lord said. "Along with your wife, worship My feet and ask for any boon that your heart desires."

Following the instructions of the Lord, Srivasa went into his house and gathered all his relatives, friends and wife, and returned quickly to the presence of the Lord. Weeping with joy, Srivasa offered all the flowers collected for the worship of Lord Visnu to the lotus feet of Lord Caitanya. With fragrant flowers, incense and lamp, Srivasa, along with his wife, brothers, other relatives, servants and maidservants, offered worship at the

lotus feet of the Lord. They fell down and earnestly prayed, pleading for the Lord's mercy.

Srivasa was very dear to the Lord, therefore the Lord blessed him, as well as everyone present, by placing His lotus feet on their heads. Smiling, He said, "May your attachment and attraction for Me increase." The Lord spoke loudly like a roaring lion, and addressing Srivasa said, "Oh Srivasa, are you afraid of something? News has reached Me that the government men want to capture you, and they have come with two boats. I am the Supersoul within everyone's heart, I control and direct everyone's activities according to My sweet will. The king can only capture you if I, being situated in his heart, prompt him to do so. Yet, for some reason, if he acts independently and gives the order to capture you, then I will do the following:

I will be the first to step into the boat and present Myself before the king. On seeing Me do you think that he will still continue to sit on the throne? I will delude him and take control of him. If the king evades this move of Mine, then I have another alternative. I will tell the king, 'Listen to the truth, oh king. Call all of your religious heads and judges to come to the court. Collect all of your elephants, horses, animals, and birds, etc. Whatever you have, bring them to your place. Then order all of your Kazi priests to read from your scriptures and inspire every listener to such a state of spiritual emotion that they begin to cry.' If they fail to do so, then I will reveal my true identity to the king. Then I will say, 'Oh king, on the instructions of these same Kazi priests, whose spiritual powers we have already witnessed, you want to forbid the congregational chanting of the holy name of God. Now you shall see My power to the full satisfaction of your eyes. I will capture a mad elephant and bring him here, along with other elephants, horses, deer and other animals, and make them all cry in ecstasy and chant Krsna's name.' I will make the king and all his men cry and chant Krsna's name. I know that you don't believe that it is possible, but I will show you right now and you can see for yourself."

The Lord noticed a small girl named Narayani, who was the daughter of Srivasa Pandita's brother. Lord Gauracandra, the

Supreme Godhead, the Supersoul within everyone's heart, ordered the little girl, "Narayani! Chant Krsna's name and cry in ecstasy." The four year old girl became extremely agitated with ecstatic spiritual emotions and cried out, "Oh Krsna!" She began to weep, losing all perception of the external world. Tears streamed down her body, and she fell to the ground. Smiling, Lord Visvambhara asked Srivasa, "Are your fears pacified now?" Vaisnavas will remember for many years to come how Narayani was a recipient of the Lord's mercy.

Srivasa, a very learned Pandita who is well versed in all the scriptural conclusions, threw up both of his hands and said, "My Lord, when you exhibit Your terrible form as all devouring time, and annihilate this entire material creation, I will fearlessly chant Your holy name. Now that You are here, present before me in my house, what fear do I have?"

Seeing the Lord manifest His opulent Vaikuntha form, Srivasa, along with all the assembled relatives, brothers, wife, and servants went into ecstatic trance. The transcendental form of the Lord which even the personified Vedas are eager to see, was now being seen by the servants and maidservants of Srivasa Thakura. How can I possibly describe the magnanimous nature of Srivasa Pandita? A little dust from his lotus feet can purify the entire creation.

Lord Krsna appeared in the prison house of Vasudeva, and all of His pastimes were performed in the house of Nanda Maharaja. Similarly, Lord Caitanya appeared in the house of Sri Jagannatha Misra, but all His Vrndavana pastimes were performed in

Srivasa Pandita's house. Srivasa Pandita was loved by all the Vaisnavas. Anyone who came to Srivasa's house experienced great joy. Even the servants and maidservants in the house of such a devotee can see the rarest of sights, the Supreme Personality of Godhead in person. From this we can understand that serving a pure devotee is the best process of attaining the supreme goal, because by the mercy of a Vaisnava one can certainly receive the shelter of Krsna's lotus feet. Lord Visvambhara ordered Srivasa Pandita, "Do not speak about this incident to anyone."

When the Lord regained His external consciousness He felt very ashamed of Himself, and after comforting Srivasa Pandita He returned to His own house. Srivasa Pandita's whole house was immersed in jubilation.

In the house of Srivasa Pandita, the Lord enjoyed innumerable transcendental pastimes. In Srivasa's house there was a maid servant named Dukhi who brought water daily for the Lord's bath. One day Sri Gaurasundara asked her what her name was. Hearing the reply, "Dukhi," the Lord changed her name to "Sukhi," saying, "Whoever chants the name of God will be happy."

In due course of time Sri Nityananda Prabhu joined Mahaprabhu in his Navadvipa pastimes. Sri Nityananda Prabhu regularly stayed in the courtyard of Srivasa and Sri Malini devi took care of Him as a son.

One day, as was usual, the Lord was dancing in Srivasa Pandita's house. The devotees surrounded the Lord and sang and danced. Just then in the inner quarters of the house the son of Srivasa passed away due to some illness while the ladies helplessly looked on. Outside the kirtana was in full progress and the Lord danced in ecstasy. Suddenly sounds of loud wailing filled the air. Srivasa Pandita hurried inside the house and saw his son lying dead on the bed. Srivasa was a very elevated devotee, grave and knowledgeable. He took charge of the situation and forbade the ladies to lament so bitterly. He said, "You are all aware of Lord Krishna's transcendental potencies, hence restrain your tears and contain the sorrow in your heart. The

Lord, whose holy name is capable of purifying even the most dreadful sinner, is now present here in person and dancing in ecstasy with His servitors, who are each like Lord Brahma himself. If someone leaves his body at this auspicious moment why should anyone lament. I would consider myself very fortunate if I had the same fate as this boy. Although you are unable give up attachment from your family members, you should at least stop your crying. Nobody else should learn about this incident lest this raises an alarm and disturbs the Lord's bliss in dancing. If happens then I shall certainly throw myself into the

Ganges." These words had a sobering effect on the women and they stopped crying. Srivasa Pandita went back to join the kirtana. He was soon flying high on the waves of divine bliss generated by the kirtana and the Lord's presence. Srivasa Pandita was undoubtedly a very rare and exalted devotee, and such are indeed the characteristics of a servant of Lord Caitanya.

The Lord danced for awhile sometime, until news of Srivasa Pandita's son's passing away reached the devotees. Still no one openly expressed any emotions, although they were all profoundly moved within. Lord Caitanya, the omniscient Supreme Personality knew everyone's heart. He enquired, "Today something perturbs My thoughts, what distress has cast its dark shadow in your house Pandita?" Srivasa replied, "My Lord, what distress can effect me as long as Your benign smiling face illuminates my house."

Finally some leading devotees informed the Lord about the demise of Srivasa's son. Gravely the Lord asked, "When did this happen," and was told that it had occurred earlier in the evening at about four o'clock." The Lord was told, "You were not informed of this matter because Srivasa was concerned about disturbing Your dancing. His son passed away about two and a half hours ago. With Your permission we can begin the necessary last rites now. When Lord Caitanya heard this wonderful story about Srivasa Pandita, He was amazed.

The Lord began to weep and said, "How can I ever live without such an extraordinary companion? How can I leave the association of such a saintly person who is unaffected by the demise of his son due to his love for Me?" Speaking in this manner the Lord broke down and wept bitterly. The devotees were perplexed by the Lord's words which indicated He was going away. They had no idea that the Lord would soon leave home and accept sannyasa.

When the Lord calmed Himself He took all the devotees to attend to the dead boy. In the presence of all the devotees the Lord addressed the deceased son of Srivasa Pandita: "For what reason did you leave Srivasa Pandita's house?" The devotees were indeed surprised that the Lord was speaking to a dead body. Their

surprise turned to sheer amazement when the deceased young boy spoke up saying, "My Lord, everything happens according to Your will alone, who can influence Your will?" The devotees listened attentively to each word. The boy continued, "I have enjoyed in this body for the time prescribed. Now that the time period is over I am leaving to accept another body. My Lord, although I must leave my present body please be merciful to me so that I may never forget You. Who is one's father, and who is one's son? Everyone is here to act on the result of ones individual karma. As long as my destiny allowed me to remain in Srivasa Pandita's house I have stayed, but now I must leave for yet another residence. My Lord, I offer my humble obeisances unto You and Your dear associates, please forgive all my offenses and permit me to take Your leave." With these parting words the child lay still.

This wonderful miracle of the dead boy speaking such words of wisdom was an extremely enlightening experience for the devotees. The entire family of Srivasa was now carried away by the waves of ecstasy and their lamentation past like a dream. Experiencing the bliss of love of Godhead they threw themselves at the Lord's lotus feet and said, "O Lord birth after birth You are the father, mother, and son. May we never forget the shade of Your lotus feet. Let us take birth in any condition and place, but please let our devotion at Your lotus feet be unflinching." Srivasa Pandita and his three brothers prayed earnestly to the Lord and all the devotees cried out in appreciation and joy.

The Lord said, "Listen to Me Srivasa! You are well conversant with the knowledge of material life and you are unaffected by the distressful conditions of family life. Not only that, you are so elevated that anyone who sees you will also become free from this entanglement. Nityananda and Myself are Your two sons, so remove the pain of separation in your heart." The devotees jubilantly greeted these words of divine compassion and love from the Lord.

The Lord accompanied all the devotees as they carried Srivasa's son to the Ganga, performing kirtana all the way. After the rites

were completed they all bathed in the Ganga and everyone returned to their home, chanting the holy name of Krishna. Sri vasa and his family also returned home feeling satisfied.

When Sri Caitanya Mahaprabhu accepted sannyasa, Srivasa Pandita went to reside at Kumarrhatta. Every year he and his brothers visited Nilacala to see the Lord. He often visited Mayapura-Navadvipa and stayed for a few days with Saci mata.

When Saci mata came from Puri to Gauda to worship the Ganges, Mahaprabhu went to the house of Srivasa Pandita at Kumarrhatta. Mahaprabhu gave Srivasa Pandita a boon that he would never be poverty stricken. Srivasa Pandita and his three brothers happily served Sri Gaurasundara throughout their lives. Srivasa Pandita was the manifestation of Sri Narada Muni. He was the playmate of the Lord in all of His pastimes. (CBh. Madhya 25)

156. SRIVASA'S MOTHER-IN-LAW (SASUDI):

She was the mother of Malini devi. One day in the house of Srivasa when Mahaprabhu was absorbed in kirtana, Srivasa's mother-in-law, in hopes of observing and listening to the kirtana, hid herself inside a basket in the room. Suddenly the Lord felt uneasy and inquired from Srivasa if there was some outsider present. After a long search, Srivasa found his mother-in-law hiding in the compound. Srivasa angrily pulled her out by the hair. Later, on another occasion, Mahaprabhu again went to the house of Srivasa and showed his favor to the mother-in-law. (CBh. 2.16.5-20, BRK. 12.2745-2749, 12.1934)

157. SRIVATSA PANDITA:

He was the disciple of Sri Advaita Prabhu.

158. SUBHADRA DEVI:

She was the wife of Sri Viracandra. Upon receiving the news of the death of Jahnava mata, she wrote a stotra name Anagakadamvali. (Muralivilasa p. 323-324)

159. SUBHANANDA DVIIJA:

He belonged to the spiritual lineage of Lord Caitanya (CC. 2.13.38, 1.10.110). In his past incarnation he was Malati (GGD. 194, 199). He drank the liquid which bathed the face and mouth of Lord Caitanya and became ecstatic (CC. 2.13.109-110). He was present at the Kheturi festival.

160. SUBHANANDA RAYA:

He was a Zamindar of Navadvipa and a brahmana by caste. He had two sons namely Raghunatha and Janardana. Jagai was the son of this Raghunatha, and Madhai was the son of Janardana (Premavilasa 21).

161. SUBUDDHI MISRA:

He was the father of Jayananda, the author of the second Caitanyamangala. He belonged to the sakha of Lord Caitanya (CC. 1.10.111). In Vraja lila he was born as Gunacuda (GGD. 194, 201, Bhaktigranthasesa 27).

Subuddhi Raya was the King of Gauda, but the ruler Hussain Shah spoiled his caste status. Thus Subuddhi approached the brahmanas seeking to regain his caste, but they told him that self-immolation was the only recourse for him. However, when Subuddhi met Lord Caitanya, he was advised to chant the name of Hari and visit Vrndavana. Subuddhi's meeting with Rupa Gosvami is described in CC. 2.25.180-200, his renunciation and humility are described in CC. 2.25.197-199.

According to Amulyadhana Bhatta, his Sripata was at Belgan, Burdwan, but Jayakrsna says it was near Guptipada (Vaisnava Vandana of Jiva 237, Devakinandana 113, Vrndavanadasa 106).

162. SUBUDDHI RAYA:

It is not known whether he met Lord Caitanya (CC. 2.25.140).

163. SUDAMA BRAHMACARI:

According to Yadunatha, he belonged to the sakha of Gadadhara.

164. SUDARSANA:

He was a devotee of Lord Gauranga. Nothing is known about him, other than that he was a teacher of Lord Gauranga (Caitanyamangala 1.64, Namamrtasamudra 61, Vaisnava Vandana).

165. SUDDHA SARASVATI:

He was a sannyasi and close companion (parsad) of Lord Gauranga (Vaisnava Vandana of JIva 157, Devakinandana 60, Vrndavanadasa 54, Jayananda 88).

166. SUDHAKARA:

He was the son of the famous Kamdeva of Dhaddaha . Sudhakara's daughter was married to Jalesvara Bahinipati, the son of Vasudeva Sarvabhauma.

167. SUDHAKARA MANDAL:

He was a disciple of Srinivasa Acarya. His wife was Syamapriya and his sons were Radhavallabha, Kamadeva and Gopala Mandal. The entire family were loyal servants of Srinivasa Acarya (Karnananda 1).

168. SUDHAMAYA:

He was the son-in-law of Kamalakara Piplai. He belonged to Sriputra Mahesa. According to Sri Nityananda-Vamsavistara his wife was named Vidyunmala devi. They went to Puri where, by the grace of the sea-god, they received a daughter named Narayani. Narayani was married to Virabhadra Gosvami. (See "Virabhadra")

169. SUDHANIDHI PATTANAYAKA/RAYA:

Achyutananda Dasa in his Gurubhaktigita (Vol. 3, P. 176) describes Sudhakara as Manohari gopi. He was the son of Bhavananda Raya and the younger brother of Ramananda.

170. SUDHANIDHI RAYA:

He was a Kayastha by caste and belonged to the spiritual lineage of Lord Caitanya. In his past incarnation he was one among Navanidhi (GGD. 102-103, CC. 1.10.133)

171. SUGRIVA MISRA:

He was a devotee of Lord Gauranga (Vaisnava vandana of Jiva 171, Devakinandana 69, Vrndavanadasa 59). He was born in Fulia (Namamrtasamudra 162).

172. SUKHANANDA:

He was a disciple of Srinivasa Acarya (Karnananda 1). (See "Mohanadasa")

173. SUKHANANDA PURI:

He was one of the nine sannyasis who formed the tree of bhakti. In his past incarnation he was Laghimasiddhi (GGD. 96-97, CC. 1.9.14).

174. SUKHI:

She was the domestic helper in the house of Srivasa. Her name was formerly Dukhi, but being pleased with her dedicated service Lord Caitanya named her Sukhi (CBh. 2.25.14-16)

175. SUKLAMBARA BRAHMACARI:

He was born as Yajnapatni in Dvapara-lila (GGD. 191). Some believe he was Yajnika brahma in his past incarnation (CC. 1.10.38, CBh. 2.16.120-126, 2.26.3-59, BRK. 12.2754-57, Vaisnava Vandana of Jiva 104, Devakinandana 32, Vrndavanadasa 35)

He was born in Navadvipa. A brahma beggar, Suklambara begged for alms chanting "Krsna, Krsna." Whatever alms he collected during the day he cooked in the evening, offered to Lord Krsna,

then partook of the prasada. He was always fully absorbed in love of Krsna. When Lord Caitanya returned from Gaya he came to the house of Suklambara where He expressed His deep feelings of separation from Lord Krsna to the devotees present.

One day Suklambara came to see the Lord with his begging bag hanging on his shoulder. In the presence of the Lord he began to dance ecstatically. Lord Caitanya laughed to see him and taking some rice from Suklambara's bag, the Lord began to eat.

One day Lord Caitanya directed Suklambara to go home, cook food for offering to Lord Krsna and at noon the Lord would visit his house to take prasada. Advised by the devotees, Suklambara cooked rice and banana tree-trunk with special care. Lord Caitanya came after taking bath in the Ganges and offered the food and took prasada.

Suklambara accompanied the Lord by playing musical instruments during kirtana. He occasionally visited Nilacala to see Lord Caitanya.

176. SUKRTI KRASNADASA:

He belonged to the spiritual lineage of Lord Nityananda and hailed from Sripata Badagachi, where Lord Nityananda spent considerable time. (CBh. 3.5.748)

177. SULOCANA:

He belonged to the sakha of Lord Caitanya (CC. 1.10.78, 2.11.81). In his past incarnation he was Candrasekhar (GGD. 207). He was a Vaidya by caste and hailed from Srikhanda (Krsnacaitanyacaritam of Murari 4.17.13). According to Ramagopala dasa, Sulocana was a disciple of Raghunandana. One pada composed by Sulocana is included in Gaurapadatarnngini.

178. SULOCANA:

He belonged to the sakha of Lord Nityananda (CC. 1.11.50).

179.SULAKSANA:

She was the queen of King Vira Hamvira of Visnupura and a disciple of Srinivasa Acarya.

180.SUNANDA:

She was the wife of Ciranjiva Sena and the daughter of Damodara Kaviraja of Srikhanda. The famous Ramacandra and Govinda dasa Kaviraja were her sons.

181.SUNANDA DEVI:

She was the mother of Krsnadasa Kaviraja Gosvami.

182.SUNDARANANDA:

He was a disciple of Syamananda prabhu and was known also as Anandananda. He belonged to Sripata Gopiballavpur (Premavilasa 20).

183.SUNDARANANDA PANDITA:

He was a disciple of Abhirama Gosvami from Sripata Bhangamoda or Bhangamoda village (Pataparyatana).

184.SUNDARANANDA THAKURA:

He belonged to the sakha of Lord Nityananda and was His close associate. He hailed from Sripata Halda Mahespur village in the district of Jessore, though some say it was Bodhakhana (CC. 1.11.23, Krsnacaitanya-caritam of Murari 4.22.11, Caitanya-mangala of Jayananda p. 56, 144, and Locana p. 3, CBh. 3.6.474, Vaisnava Vandana of Jiva 201, Devakinandana 84, Vrndavanadasa 75). In his past incarnation he was Sudama sakha of Vraja (GGD. 127). Sundarananda was one of the twelve Gopalas. A devout lover of Krsna, he made Kadamba flowers blossom in another type of tree and brought a live crocodile from the water in a divine state of ecstasy. He was a brahmachari. Some of his disciples are said to have driven wild tigers out of the forests and given

them Harinama.

185. SUNDARANANDA THAKURA:

He was the son and disciple of Gatigovinda and the paternal grandson of Srinivasa Acarya.

186. SUNDARAVARA KHAN:

Originally named Pranavallabha Vas, he was the younger brother of Purandara Khan, the Chief Minister of King Hussain Shah of Bengal. Born at Seyakhali, Sundaravara also occupied a high position in the government.

187. SUNDARI THAKURA:

In his past incarnation he was Khanjani sakhi. He belonged to Sri pata Barahanagar and belonged to the spiritual lineage of Lord Nityananda.

188. SURDASA MADANAMOHANA:

His real name was Suradhvaja and he was a disciple of Sanatana Gosvami. During the reign of Emperor Akbar, he was the Governor of Sandil. Finding jaggery of an excellent quality was available locally, he arranged to send a cart-load of jaggery to Vrndavana for Madanamohana. It is said that when this jaggery reached Vrndavana, Madanamohana gave a command in a dream to prepare a sweet dish that night for offering. A vessel containing prasada was sent to Surdasa.

He collected thirteen lakh of rupees from the treasury of Akbar and distributed it to saintly persons. He then filled the iron-chest with stones and fled to Vrndavana, where he took refuge under Sanatana Gosvami.

When he was not engaged in worshiping the Deities, he composed padas. These poems are of a high literary standard and so far 105 padas in Vrajbhasa have been published. He was given the name Suhrdvani.

189. SURYA:

He belonged to the sakha of Lord Nityananda.

190. SURYADASA:

A resident of Vrndavana and a disciple of Gopala Bhatta Gosvami. He was the second son of Harivamsa Gosvami, and a priest of the Deity Radhavallabha in Vrndavana (Premavilasa 18). (See also "Harivamsa Gosvami")

191. SURYADASA PANDITA:

He belonged to the sakha of Lord Nityananda, and was the father of Vasudha and Jahnava. He was born in Saligramam and later settled at Amvika Kalna. In his past incarnation he was born as Kakudmi (GGD. 65). His wife was Bhadravati and he wrote Bhog a-nirnaya-paddhati. "Sarkhel" was a title attached to his name.

192. SURYANANDA:

He was the head abbot of the Galta seat of the Sri Vaisnava community in Jaipur, Rajasthan. He was a strong-minded and devout person.

Once he expressed a desire to go on pilgrimage, entrusting the responsibility of the Deity-service to his disciple Raghunatha dasa. As Raghunatha was reluctant to take charge, Suryananda cursed him to suffer from leprosy.

When Raghunatha apologized deeply for his offence, Suryananda told him that he (Suryananda) would soon leave his body and be reborn, and that in the future Raghunatha, while on his way to Puri, would be cleansed upon meeting him and drinking the sanctified water touched by Suryananda's feet. Suryananda explained that the sign of the sword which was on his back, would also be there in his next life, and in this way Raghu could recognize his spiritual master.

Suryananda then left on pilgrimage. In the course of his travels Suryananda went to Sri pata Gopiballavpur. Attracted by the affection of Rasikananda prabhu, he expressed his desire to Syamananda prabhu to be born as the son of Rasika. As approved by Syamananda and Rasikananda, Suryananda was commanded to take birth as the son of Radhananda (Nayananda) deva.

Suryananda then left the Laksmi-Nrsimha salagrama which he served at Gopiballavpur and died at Puri. He was then re-born as the eldest son of Radhananda prabhu. Meanwhile, Raghunatha, as commanded by his guru, went on pilgrimage and eventually arrived at Gopiballavpur. Finding the sign of a sword on the back of Nayananda deva, he drank the holy water touching Nayananda's feet and was liberated from his sin. Raghu then returned to Galta where he became the Mahanta.

193. SURENDRANATH GOSVAMI:

He was a descendant from the family-line of the famous Kanu Thakura of Bhajanghat and was a well-known Ayurvedic physician. He wrote several books titled, Premasru, Premanjali, Puspanjali, Sri Rupa Sanatana, Mirabai.

194. SUVALACANDRA THAKURA:

He was the son of Gatigovinda and the grandson of Srinivasa Acarya. According to Karnananda 2, he took diksa from Hemalata devi, the daughter of Srinivasa Acarya.

195. SUVALA SYAMA:

He translated CC. into Vrajbhasa.

196. SVAPNESVARA:

He was the grandson of Sarvabhauma Bhattacharya and the son of Jalesvara Vahinipati. He wrote the following works: Sandilyasutrera bhasya, Nyayatattva-nikasa and Vedanta tattva nikasa. (See Bange Navya Nyaya carca P. 43)

197. SVAPNESVARA VIPRA/DVIJA:

A resident of Cuttack, he was a devotee of Lord Gauranga. When Lord Caitanya visited Cuttack on His way to Vrndavana from Puri via Gauda, Svapnesvara served the Lord with great hospitality in his house at Cuttack (CC. 2.16.100, Caitanyacaritamrta-mahakavya of Karnapura 19.73).

198. SVARUPA ACARYA:

He was the son and disciple of Advaita Acarya (CC. 1.12.27). According to Advaita Prakasa 15, Jagadisa and Svarupa were twin brothers. In CC. Svarupa is shown as Svarupa-sakha and in Sitagunakadamba as Rupasakha. (See also "Jagadisa Misra")

199. SVARUPA BHUPATI:

He was the translator of Muktacarita (Pathvadi manuscript Anu 27)

200. SVARUPA CAKRAVARTI/SVARUPA GOSVAMI:

His real name was Ramarama Sanyal. A brahmana of the Varendra clan, he was the disciple of Ramakrsna Acarya in the disciplic line of Narottama Thakura. He belonged to Sripata Hussainpura (Narottamavilasa 12).

He first served the Deity of Govindaji at Hussainpura on the bank of the Ganges. Later he entrusted his two disciples with the responsibility for serving the Deity and at the divine command of Govindaji, visited his birthplace, Navapada. Afterwards he installed a second Deity of Govindaji at Hussainpura on the bank of the Brahmaputra. Svarupa's family descendants settled at Mymensingh and Kisoraganj (Premavilasa 20.207 tika)

201.SVARUPA DASA:

He was a Vaisnava poet, nothing further is known about him.

202.SVARUPA DASA BABAJI MAHARAJA:

In Jagannatha Puri there is one Satasana Matha near the samadhi of Haridasa Thakura. Many Vaisnava's have practiced bhajan in seclusion there. Svarupadasaji lived in that matha, spending the entire day within his kutir. In the evening he came out into the open yard where he offered obeisances to the Tulasi and sang, danced and chanting the holy name. At that time many Vaisnavas would wait there to meet him. One visitor would inevitably offer him a handful of Jagannatha prasada and Svarupa accepted only the amount needed to satiate his hunger, not more. Other visitors would read to him from books like Caitanya Bhagavata. Around 10:pm Svarupa returned to his kutir to practice bhajan.

Very early in the morning while it was still dark Svarupa went to the sea to perform his morning ablutions. Svarupa did not like to accept service from others and thus, although he was blind, he managed to take his bath in the sea all alone. He had no attachment for material wealth and welcomed all visitors with pleasant and charming words, advising everyone to always remember the holy name of Krsna. Many persons admired him as a saint of the highest spiritual accomplishments.

203.SVARUPA DAMODARA:

He was Visakha in Vrajalila. According to Dhyanacandra Gosvami he was Lalita sakhi (GGD. 160). His former name was Purusottama Acarya and he belonged to the spiritual lineage of Lord Caitanya (CC. 1.10.25). His father's name was Padmagarbha Acarya and his maternal grandfather was Jayarama Cakravarti. Purusottama was born in Bhitadia.

Jayarama Cakravarti, a resident of Navadvipa, arranged his daughters marriage to Padmagarbhacarya and the couple settled in Navadvipa. Shortly thereafter Svarupa Damodara was born. Padmagarba left his family in the care of his father-in-law and went to various holy places, such as Mithila, Kasi, etc. to study the Veda and Vedanta.

In Benares Padmagarbha happened to meet Laksmipati, the guru of Madhavendra Puri, and took diksa from him. When he returned home he accepted a second wife named Kamala devi, who gave birth to Laksminatha Lahidi at Bhitadia.

Purusottama (Svarupa Damodara) was brought up in Navadvipa at his maternal uncle's house. He was extremely loyal to Lord Gauranga. After seeing that Sri Caitanya Mahaprabhu accepted the renounced order, Purusottama Acarya became like a madman and immediately went to Varanasi to take sannyasa. At the conclusion of his sannyasa, his spiritual master, Caitanyananda Bharati, ordered him, "Read Vedanta-sutra and teach it to all others." Svarupa Damodara was a great renunciate as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Sri Krsna. He was very enthusiastic to worship Sri Krsna without disturbance; therefore it was almost in madness that he accepted the sannyasa order.

Upon a

ccepting sannyasa, Purusottama Acarya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron colored dress. He also did not take a sannyasi title but remained as a naisthika-brahmacari.

After taking permission from his sannyasa-guru, Svarupa Damodara went to Nilacala and accepted the shelter of Sri Caitanya Mahaprabhu. Then all day and night, in ecstatic love of Krsna, he enjoyed transcendental mellows in the loving service of the Lord. (CC. 2.10.103)

Svarupa is one among the three and a half closest disciples of Lord Caitanya. References to Svarupa are as follows:

CBh. 2.8.124, An associate of Lord Caitanya during kirtana.

2.10.36-37A former friend of Vidyanidhi

3.10.86-175Svarupa enjoys the episode when Vidyanidhi received the mercy of Lord Jagannatha and Balarama by being slapped on his cheeks

CC. 1.13.16, 42wrote the lila of Lord Caitanya in Kadaca
3.1.76, 92, 113, 124appreciated the sloka written by Rupa Gosvami

2.2.84, 94, 8.312was the treasurer of the lila of Lord Caitanya

2.10.109-117meeting with Ramananda

2.10.118-129meeting with devotees

2.11.208serving devotees

2.12.109cleaning Gundica

2.12.125-128disciplining the Gaudiya devotees

2.13.74, 112-114dancing in front of the chariot

2.13.122-167sharing the ecstasy of Lord Caitanya

2.14.80, 101sports in the water

2.14.116-202appreciating the divine sports of Lord Jagannatha Puri

3.2.85, 100friendship with Bhagavan Acarya and his views about Gopala Acarya

3.2.138-141consoling Haridasa junior

3.4.109meeting with Sanatana

3.5.95-189testing the drama written by a poet from Bengal

3.6.192-323meeting with Dasa gosvami and others

3.13.10-88preparing the bed for Lord Caitanya

3.11.49, 61, 76-78kirtana at the death of Haridasa

3.13.104meeting with Raghunatha Bhatta and others

3.14.57-82when Lord Caitanya disappeared from Gambhira and reached the Simhadvara

3.14.89-98, 104visit to Catakparvat

3.15.11, 24-26serving Lord Caitanya

3.17.13-37seeing the Lord amongst the cows

3.14.45-120searching for Lord Caitanya

3.19.24-54listening to the riddle sent by Advaita Acarya

3.19.55-67, 100At Gambira attending Lord Caitanya

3.20.4, 8, 111, 113

In Sakanirnayamrta 37 Svarupa is shown under Gadadhara-sakha.

204. SVARUPA GOSVAMI:

He was eighth in the line descending from Nityananda Prabhu. In the year 1797 A.D. (Saka 1709) he wrote a lucid Bengali translation of Lalitamadhava Nataka in various meters under the title Premakadamva.

205. SYAMA:

He was a disciple of Rasikananda Prabhu. (Rasikamangala Pascima 14.142)

206. SYAMA BHANJA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 24.160)

207. SYAMA BHATTA:

A Bhat brahmana from Gauda and disciple of Srinivasa Acarya. Sri Krsna Purohit and Syamabhatta were residents of the same village. They both had a large number of disciples. (Karnananda 1)

208. SYAMADASA:

He was the brother of Krsnadasa Kaviraja Gosvami. On the eve of Krsnadasa's departure for Vrndavana, in the house of Syamadasa in the village of Jhamatpura near Naihati, sankirtana was performed throughout the day and night. The brahmana named Guna rnavi Misra was also present at that time. Minaketana Prabhu, the favorite companion of Lord Nityananda, participated in that celebration and danced and sang the glories of Lord Nityananda.

Syamadasa had full faith in Lord Gauranga, but he was not equally devoted to Lord Nityananda. This led to a difference of opinion between Syamadasa and Minaketana. Out of disgust Ramadasa broke his flute and left the gathering (CC. 1.5.172,178,175, 176). Being annoyed with his brother's behavior, Kaviraja Gosvami left home the next day. (See 'Sadhak Kavi Krsnadasa' by

209.SYAMADASA:

See "Bhagavata Acarya Syamadasa"

210.SYAMADASA:

He was a disciple of Syamananda Prabhu and an accomplished poet. Born in the village of Hariharpura under the Kedarkunda subdivision about sixteen miles east of Midnapore, his parents were Srimukha De and Bhavani. He was a Kayastha of the Bharadvaj a clan and was also known as "Duhkisyama" (like Syamananda prabhu).

He wrote the book Govindamangala which narrates in various metrical styles the charming episodes of the tenth canto of Srimad Bhagavatam. His book is very interesting reading as he has also included extracts from the Brahma Vaivarta Purana, etc.

He also made a translation in verse of Srimad Bhagavatam according to the commentary of Sridhara Swami. He worshiped the book Govindamangala daily with flowers and sandalwood paste, which is still be done to this day.

211.SYAMADASA:

He was the nephew and disciple of Rasikananda prabhu.
(Rasikamangala Pascima 14.119)

212.SYAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.123)

213.SYAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.140)

214.SYAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.150)

215.SYAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.153)

216.SYAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.156)

217.SYAMADASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.161)

218.SYAMADASA:

He was a disciple in the spiritual lineage of Srinivasa Acarya prabhu as follows: Srinivasa Acarya--Gopala dasa--Gopimohana--Syamadasa. He belonged to Sripata Khadagrama. (Karnananda 1)

219.SYAMADASA ACARYA:

He was popularly known as Choto Syamadasa. He was born of Sri devi, the second wife of Advaita Prabhu and Sita devi breast-fed him (Premavilasa 24). Family descendants of Syamadasa live in the district of Burdwan (Vaisnava Vandana). According to Advaita Prakasa 11, in 1418 Saka Sita devi delivered Krsnadasa, the second son of Advaita Prabhu. At about the same time Sri devi delivered a still-born baby. Seeing Sri devi's distress, Sita handed over her own baby Krsnadasa to Sri to bring up, which was approved by Advaita Prabhu. Here Advaita Prakasa differs from what Premavilasa narrates.

220.SYAMADASA ACARYA:

He was the son of Sri Vyasa Carya, the disciple of Srinivasa Acarya and belonged to Sri Pata Vanavishnupura. Jiva Gosvami corresponded with Syamadasa from Vrndavana (BRK. 24.23). His mother was Indumukhi and he was later given the title "Cakravarti."

(Karnananda 1)

221. SYAMADASA BABA:

One day, during the time when Rajiv Locana Roy was the Dewan of Rani Svarnamayi of Kasimabazar, a Vaisnava sannyasi floating on a timber raft down the Ganges suddenly reached the bank of Guhavati. On that raft the Babaji carried a Deity of Gopala which he had recovered from the bottom of the Ganges, along with a few simple articles required for puja. The Babaji had a torn blanket for his personal use and a wicker basket which he used as a bowl for madhukari. Upon disembarking at the ghat, Babaji wrapped himself in his blanket, took his basket in hand and went out for madhukari. The Babaji approached the house of Dewan Rajiv Roy nearby. When he entered the house to request for alms, Rajiv babu, seeing the Babaji's radiant countenance, gave him rice and vegetables. Babaji cooked everything, offered bhoga to Sri Gopala and took prasada. Later it came to be known that the Babaji's name was Sri Syamadasa.

Two days later, four Vaisnavas came to visit Syamadasa, who welcomed them and asked them to wait. Syamadasa then went out for madhukari. He went to Rajiv Babu's house and said, "Rajiv, you are fortunate, four Vaisnava guests have come to my place." Hearing this Rajiv, who was famous for his charity and generosity, immediately offered ten rupees to Syamadasa. Babaji, however, took only two rupees--the amount required to host his guests.

Seeing the renunciation and hospitality of Syamadasa baba, the good natured and learned persons of the locality built a temple for Syamadasa's Deity and one Akhada for him. There he never let his guests go without taking food. Yet for himself, he never accepted more than what was required. As if lured by his

excellent seva, his temple became full of other Deities, such as Sri Sita Rama, Sri Gopalagovinda, Sri Nitai Gaura and others.

One day it was raining heavily and Babaji could not offer any food to his Deities. Thus he offered only Tulasi leaves, which he then gave to the devotees. Shortly thereafter the father of the late Zamindar of Behrampur, Sri Visnucarana Sen, sent a huge quantity of food for Babaji. Such happenings were commonplace in Syamadasa's life.

After Syamadasa Babaji departed from this world, a devotee of Mursidabad, who did not know about Babaji's death, went to Vrndavana. There he suddenly met Babaji on the road in Vrndavana. Syamadasa asked the devotee when he would return home, and th

e devotee replied that he would soon return. Babaji then said, "I will not be going for sometime, so, since there is no gong in the temple, I will buy a gong and you please deliver it to the priest of the temple." The devotee then carried the gong back to the temple, handed it over to the priest and told him about his account with Babaji. The sevait was shocked and informed the devotee about the death of Babaji, showing him Syamadasa's samadhi. That gong is still being worshiped there dail

y.

222. SYAMADASA CAKRAVARTI:

He was the brother of Srinivasa Acarya's wife and a disciple of Srinivasa Acarya as well. Syamadasa was the eldest son of Gopala Cakravarti and the brother of Ramacarana Cakravarti. (Karnananda 1, BRK. 8.499)

223. SYAMADASA CAKRAVARTI:

He was a disciple of Srinivasa Acarya and was born in Bahadurpura near Sripata Budhuri. His younger brother was Vamsidaso Cakravarti (BRK. 10.299-302).

When Srinivasa Acarya stayed with Govinda Kaviraja in Budhuri,

Syamadasa and Vamsidasa, after receiving a divine command, went to Budhuri and accepted diksa from Srinivasa. Syamadasa's daughter, Hemalata devi, was married to Badugangadasa. This match was negotiated by Jahnava mata (BRK. 11.374-375)

224.SYAMADASA CATTA:

He was possibly a disciple of Srinivasa Acarya. (Karnananda 1)

225.SYAMADASA CATTA:

He was possibly a disciple of Srinivasa Acarya. (Karnananda 1)

226.SYAMADASA KAVIRAJA:

A disciple of Srinivasa Acarya, he was also known as Sridasa Kaviraja. (Karnananda 1)

227.SYAMADASA MOHANA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.98)

228.SYAMADASA THAKURA:

He belonged to the Bharadvaja clan of Radha and was a disciple of Srinivasa Acarya. Early in his childhood he renounced home and wandered on pilgrimage to various places until he finally built his Sripata at Panctopi village in Kandi subdivision.

Syamadasa always carried Sudarsana Salagrama with him and continuously kept up a conversation with Him. To test his divine power the Muslim Jaigirdar (land-holder) of Fatesimha Pargana forced Syamadasa to drink snake venom. Seeing that the venom had no effect on Syamadasa, the Jaigirdara donated land for the service of Salagrama.

He married at an advanced age to carry out his guru's command, but he never talked to his wife. His wife was given a fruit to eat when she was menstruating and she gave birth to Sri Kisora

dasa.

229. SYAMADASA THAKURA:

He was a disciple of Narottama Thakura. (Narottamavilasa 12, Premavilasa 20)

230. SYAMADASA (MARDANGIKA):

He was an accomplished mrdanga player. (BRK. 14.122, 14.36)

231. SYAMADASI:

This was the Vaisnava name of Icchadevi, the wife of Rasikananda prabhu. (Rasikamangala Daksina 1.29)

232. SYAMAGOPALA DASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.67)

233. SYAMAJI GOSAIN:

He was born in Olamba village in Punjab and his elder brother was Janardana. When Janardana accepted spiritual initiation from Krsnadasa Gunjamali, Syamaji took diksa from Janardana. Syamaji became the Mahanta of the Gadi there and assisted in the preaching of the holy name.

234. SYAMAKISORA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.123.131)

235. SYAMAKISORA:

He wrote a commentary on Sri Caitanyacandramrta (Dacca University, mss. Kavya Vol. V, 4406).

236. SYAMALALA GOSVAMI:

He edited, translated and published the following Vaisnava works: Satsandarbha, Sri Govindabhasya, Siddhantaratna, Vrhadbhagavatamrta, Vedantasyamantaka, etc. He also wrote books such as Sri Krsnalila, Sri Gaurasundara, Sri Syamasundara.

237. SYAMAMOHANA:

He was the nephew and disciple of Rasikananda prabhu.
(Rasikamangala Pascima 14.119)

238. SYAMAMOHANA DASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.112,127,153,157)

239. SYAMANANDA PRABHU:

(see separate file)

240. SYAMAPALA:

He was a landholder of Narayanagad. (Rasikamangala Pascima 12.67)

241. SYAMAPRIYA:

She was a disciple of Srinivasa prabhu. Her husband was Sudhakara Mandal and her son was Radhavallabha Mandal. All of them received the grace of Srinivasa Acarya. (Karnananda 1)

242. SYAMAPRIYA:

She was the wife of Syamananda and the daughter of Jagannatha, a resident of Bada Balarampura. (Rasikamangala daksina)

243. SYAMARASIKA DASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.126,128)

244.SYAMASUNDARA:

He was the nephew and disciple of Rasikananda prabhu.
(Rasikamangala Pascima 14.119)

245.SYAMASUNDARA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.131)

246.SYAMASUNDARA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.138)

247.SYAMASUNDARA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14. 147)

248.SYAMASUNDARA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.149)

249.SYAMASUNDARA ACARYA:

He was the father of Isvarapuri, the diksa guru of Lord Caitanya. He hailed from Sriputra Kumarahatta (See "Isvarapuri"). (Premavilasa 22)

250.SYAMASUNDARA DASA:

A resident of Mathura who was a brahmana by caste and disciple of Srinivasa Acarya. (Karnananda 1)

251.SYAMASUNDARA TARKALANKARA BHATTACARYA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.102)

252. SYAMAVALLABHA ACARYA:

Also known as Syamadasa Acarya, he was the disciple of Isvari devi, the first wife of Srinivasa. His father was Sridasa, the son of Haridasa Acarya of Vrndavana. (Karnananda 1)

	NAME	SOURCE
1.	SACCIDANANDA	GVA
2.	SACCIDANANDA BALAKRSNA VRAJABALA	GVJ
3.	SACI DEVI	GVA, CC
4.	SACINANDAN GOSVAMI	GVA
5.	SACINANDAN VIDYANIDHI	GVA
6.	SACIRANI	GVA
7.	SADANANDA	GVA
8.	SADANANDI	GVA
9.	SADASIVA	GVA
10.	SADASIVA KAVIRAJA	GVA, CCU
11.	SADASIVA PANDITA	GVA
12.	SADASIVA PATTANAYAKA	GVA
13.	SADIPURIYA GOPALA	GVA
14.	SAIYAD MARTIYA	GVA
15.	SALABEG	GVA
16.	SAMBHURAM	GVA
17.	SAMVARARI	GVA
18.	SANATANA	GVA
19.	SANATANA CAKRAVARTI	GVA
20.	SANATANA DASA	GVA
21.	SANATANA DASA	GVA
22.	SANATANA GOSVAMI	GVA
23.	SANATANA MISRA	---
24.	SANJAYA	GVA, CCU
25.	SANJAYA PANDITA	GVA, CCU
26.	SANKARA	GVA
27.	SANKARA	GVA
28.	SANKARA	GVA
29.	SANKARA BHATTACARYA	GVA
30.	SANKARA BISVAS	GVA
31.	SANKARA DASA	GVA
32.	SANKARA GHOSH	GVA, CCU
33.	SANKARA MISRA	GVA
34.	SANKARA PAGALA	GVA
35.	SANKARA PANDITA	GVA, CCU, BMO
36.	SANKARANANDA SARASVATI	GVA, CCU

37.	SANKARARANYA	GVA
38.	SANKARARANYA ACARYA	GVA
39.	SANKARSANA	GVA
40.	SANKARSANA PURI	CCU
41.	SANKETA ACARYA	---
42.	SANODIA BRAHMANA	GVA
43.	SANTA THAKURA	GVA
44.	SANTOSA DATTA (RAYA)	GVA
45.	SANTOSA RAYA	GVA
46.	SARANGADASA/THAKURA/SARANGADEVA	GVA, CCU, GPC
47.	SARKAR MALLIK	GVA
48.	SARVABHAUMA BHATTACARYA	GVA, CCU, BMO, GPC
49.	SARVAJAYA	GVA
50.	SARVAJNA	GVA
51.	SARVANANDA	GVA
52.	SARVANANDA	GVA
53.	SARVESVARA MISRA	GVA
54.	SASISEKHARA	GVA
55.	SASTHI (THAKURANI)	GVA, CCU
56.	SASTHIDHARA (SASTHIVARA KIRTANIYA	GVA, CCU
57.	SASTHIVARA SEN	GVA
58.	SATYABHAMA DEVI	GVA
59.	SATYABHANU UPADHYAYA	GVA
60.	SATYAGIRI	CCU
61.	SATYANANDA	GVA
62.	SATYANANDA BHARATI	GVA, CCU
63.	SATYANANDA GOSVAMI	GVA
64.	SATYANANDA SARASVATI	GVA
65.	SATYARAGHAVA	GVA
66.	SATYARAJA KHAN	GVA, CCU
67.	SAUDAMINI DEVI	GVA
68.	SEKHARA PANDITA	CCU
69.	SEKH HABU	GVA
70.	SER KHAN	GVA
71.	SHAH ABDULLA	GVA
72.	SHAH SUJA	GVA
73.	SIDDHA KRASNADASA	GVA
74.	SIDDHANTA ACARYA	GVA
75.	SIDDHANTA ACARYA	CCU
76.	SIKHARESVARA	GVA

77.	SIKHIDHVAJA	GVA
78.	SIKHI MAHITI	GVA, CCU, BMO
79.	SINGA BHATTA	GVA, CCU, BMO
80.	SINHESVARA ODRA	GVA, CCU, BMO
81.	SISIR KUMAR GHOSH	GVA, GVJ
82.	SISU KRSNA DASA	GVA
83.	SITA DEVI	GVA
84.	SITA THAKURANI	GVA, CCU, GPC
85.	SITALA THAKURA RAYA	---
86.	SITANATHA DASA BABAJI	GVJ
87.	SITANATHA RAYA	GVA
88.	SIVABHAKTA BRAHMANA	GVA
89.	SIVACARANA VIDYAVAGISA	GVA
90.	SIVACARANA VIDYAVAGIS	GVA
91.	SIVAI ACARYA	GVA
92.	SIVAI DASA	GVA
93.	SIVANANDA	GVA
94.	SIVANANDA	GVA
95.	SIVANANDA CAKRAVARTI	GVA, CCU
96.	SIVANANDA CAKRAVARTI	GVA
97.	SIVANANDA CAKRAVARTI (DANTUR)	GVA, CCU
98.	SIVANANDA PANDITA	GVA
99.	SIVANANDA SEN	GVA, CCU, CC, GPC
100.	SIVARAMA CAKRAVARTI	GVA
101.	SIVARAMA DASA	GVA
102.	SRI	GVA, CCU
103.	SRICANDANA	GVA
104.	SRICARANA	GVA
105.	SRIDASA	GVA
106.	SRIDASA MAHASOWARA	BMO
107.	SRIDHARA	CCU
108.	SRIDHARA/SRIDHARA PANDITA/KHOLAVECA	SRIDHARA GVA, GPC
109.	SRIDHARA BRAHMACARI	GVA, CCU
110.	SRIDHARA SVAMI	GVA
111.	SRIGARBHA	GVA, CCU
112.	SRIHARI ACARYA	GVA, CCU
113.	SRIHARICARANA	GVA
114.	SRIHARI PANDITA	CCU
115.	SRIHARSA	GVA, CCU
116.	SRIKANTA	GVA

117.	SRIKANTA	GVA
118.	SRIKANTA	GVA
119.	SRIKANTA SEN	GVA
120.	SRIKARA	GVA, CCU
121.	SRIKARA	GVA, CCU
122.	SRIKARA DATTA	GVA
123.	SRIKRSNA DATTA	GVA
124.	SRIKRSNA SARVABHAUMA	GVA
125.	SRIIMAN PANDITA	GVA, CCU
126.	SRIMAN SEN	GVA,
127.	SRIMAN SEN	GVA, CCU
128.	SRIMANTA	GVA, CCU
129.	SRIMANTA CAKRAVARTI	GVA
130.	SRIMANTA DATTA	GVA
131.	SRIMANTA THAKURA	GVA
132.	SRIMATI DEVI	GVA
133.	SRINATHA	GVA
134.	SRINATHA CAKRAVARTI	GVA, CCU
135.	SRINATHA CAKRAVARTI/ACARYA	---
136.	SRINATHA GHATAK	GVA
137.	SRINATHA MISRA	GVA, CCU, BMO
138.	SRINATHA PANDITA	GVA, CCU
139.	SRINIDHI	GVA, CCU
140.	SRINIDHI	GVA, CCU
141.	SRINIVASA ACARYA THAKURA	GVA, GPC
142.	SRINIVASA DATTA	GVA
143.	SRIPATI	GVA
144.	SRIPATI	GVA
145.	SRIPATI	GVA
146.	SRIPATI CATTA	GVA
147.	SRIRAMA	GVA
148.	SRIRAMA	CCU
149.	SRIRAMA PANDITA (RAMAI)	GVA, CCU
150.	SRIRAMA PANDITA	GVA
151.	SRIRAMA TIRTHA	GVA, CCU
152.	SRIRAMA VACASPATI	GVA
153.	SRIRANGA KAVIRAJA	GVA, CCU
154.	SRIRATNA PANDITA	GVA
155.	SRIVASA PANDITA	GVA, CCU
156.	SRIVASA'S MOTHER-IN-LAW (SASUDI)	GVA

157.	SRIVATSA PANDITA	CCU
158.	SUBHADRA DEVI	---
159.	SUBHANANDA DVIJA	GVA
160.	SUBHANANDA RAYA	GVA
161.	SUBUDDHI MISRA	GVA, CCU
162.	SUBUDDHI RAYA	CCU
163.	SUDAMA BRAHMACARI	CCU
164.	SRIDARSANA	GVA
165.	SUDDHA SARASVATI	---
166.	SUDHAKARA	GVA
167.	SUDHAKARA MANDAL	GVA
168.	SUDHAMAYA	---
169.	SUDHANIDHI PATTANAYAKA/RAYA	BMO
170.	SUDHANIDHI RAYA	GVA
171.	SUGRIVA MISRA	GVA, CCU
172.	SUKHANANDA	GVA
173.	SUKHANANDA PURI	GVA
174.	SUKHI	---
175.	SUKLAMVARA BRAHMACARI	GVA, CCU
176.	SUKRTI KRSNADASA	GVA
177.	SULAKSANA	GVA
178.	SULOCANA	GVA, CCU
179.	SULOCANA	GVA
180.	SUNANDA	GVA
181.	SUNANDA DEVI	GVA
182.	SUNDARANANDA	GVA
183.	SUNDARANANDA PANDITA	GVA
184.	SUNDARANANDA THAKURA	GVA, CCU
185.	SUNDARANANDA THAKURA	GVA, CCU
186.	SUNDARAVARA KHAN	GVA
187.	SUNDARI THAKURA	GVA
188.	SURDASA MADANAMOHANA	GVA
189.	SURYA	GVA, CCU
190.	SURYADASA	GVA
191.	SURYADASA PANDITA	GVA, CCU, CC
192.	SURYANANDA	GVA
193.	SURENDRANATHA GOSVAMI	GVA
194.	SUVALACANDRA THAKURA	GVA
195.	SUVALASYAMA	GVA
196.	SVAPNESVARA	GVA

197.	SVAPNESVARA VIPRA/DVIJA	BMO, GVA, CCU
198.	SVARUPA ACARYA	GVA, CCU
199.	SVARUPA BHUPATI	GVA
200.	SVARUPA CAKRAVARTI/SVARUPA GOSVAMI	GVA
201.	SVARUPA DASA	GVA
202.	SVARUPA DASA BABAJI MAHARAJA	GVJ
203.	SVARUPA DAMODARA	GVA, GPC, CCU, CC
204.	SVARUPA GOSVAMI	GVA
205.	SYAMA	GVA
206.	SYAMADASA	GVA
207.	SYAMADASA	GVA
208.	SYAMADASA	GVA
209.	SYAMADASA	GVA
210.	SYAMADASA	GVA
211.	SYAMADASA	GVA
212.	SYAMADASA	GVA
213.	SYAMADASA	GVA
214.	SYAMADASA	GVA
215.	SYAMADASA	GVA
216.	SYAMADASA	GVA
217.	SYAMADASA ACARYA	GVA
218.	SYAMADASA ACARYA	GVA
219.	SYAMADASA BABA	GVJ
220.	SYAMADASA CAKRAVARTI	GVA
221.	SYAMADASA CAKRAVARTI	GVA
222.	SYAMADASA CATTA	GVA
223.	SYAMADASA CATTA	GVA
224.	SYAMADASA KAVIRAJA	GVA
225.	SYAMADASA MOHANA	GVA
226.	SYAMADASA THAKURA	GVA
227.	SYAMADASA THAKURA	GVA
228.	SYAMADASA (MARDANGIKA)	GVA
229.	SYAMADASI	GVA
230.	SYAMAGOPALA DASA	GVA
231.	SYAMAJI GOSAIN	GVA
232.	SYAMAKISORA	GVA
233.	SYAMAKISORA	GVA
234.	SYAMALALA GOSVAMI	GVA
235.	SYAMAMOHANA	GVA
236.	SYAMAMOHANA DASA	GVA

237.	SYAMANANDA PRABHU	GVA, GPC
238.	SYAMAPALA	GVA
239.	SYAMAPRIYA	GVA
240.	SYAMAPRIYA	GVA
241.	SYAMARASIKA DASA	GVA
242.	SYAMASUNDARA	GVA
243.	SYAMASUNDARA	GVA
244.	SYAMASUNDARA	GVA
245.	SYAMASUNDARA	GVA
246.	SYAMASUNDARA	GVA
247.	SYAMASUNDARA ACARYA	GVA
248.	SYAMASUNDARA DASA	GVA
249.	SYAMASUNDARA TARKALANI KARA BHATTACARYA	GVA
250.	SYAMAVALLABHA ACARYA	GVA
251.	SYAMA BHANJA	GVA
252.	SYAMA BHATTA	GVA

1. SACCIDANANDA:

He was the brother of the Vaisnava poet, Sri Jagadananda.

2. SACCIDANANDA BALAKRSNA VRAJABALA:

He was born in Dhamarai village in the district of Dhaka in 1853 A.D. His birth was due to the grace of Sri Sri Baladeva of Sri Purusottama Ksetra. Formerly he was known as Sri Harimohana Caudhuri. After completing his higher studies, he was admitted into Dhaka college. After passing his B.A. exams, he studied for sometime for his M.A.

His religious tendencies were apparent even in his boyhood. He used to sit alone in a secluded spot in a nearby forest and remain in deep meditation. At the age of twelve he heard a voice which told him to remain indifferent in family life. Later he married but had no attraction for household life. He was a teacher, but his occupation also meant nothing to him. Eventually he left his job and began spending most of his time in meditation in the forest. After many attempts his relatives finally forced him to return to teaching and settle in Dhaka. He had

a son named Sri Asvini Kumara.

When Sripada Vijaya Krsna Gosvamipada came to the Gendaria hermitage of Dhaka, Harimohana went to see him and was struck with wonder to find that he was the exalted personality which he had dreamed of on many occasions. He and his wife thus took shelter at the feet of Gosvamipada. After initiation his apathy towards family life increased and he preferred to absorb himself in sankirtana. Anywhere that sankirtana was being performed he eagerly rushed to that spot. For this reason, his family faced financial difficulties. Sometimes his wife had nothing to cook and was thus forced to send her son to her father's house to be cared for. Eventually, Harimohana gave up his teaching job altogether.

In 1888 A.D., after the Dhulata festival held at Gendaria village, he accepted sannyasa from Gosvamiji and went out on pilgrimage. Later he spent many days in Vrndavana. After his sannyasa initiation he accepted the name Svami Saccidananda. He took

full asceticism from Dandi Digamvara Svami Visuddhananda Sarasvati in Nasik. Saccidananda Svami's complete biography is narrated by Haridasa Basu in Sadgurulila.

While staying in Vrndavana, Saccidananda met Sripada Radhikanatha Gosvami and took lessons in worship as a gopi from him. At that time he gave up the dress of an ascetic and wore the garments and ornaments of a gopi. One night Sri Krsna Himself brought him to the kunja of Sri Radhikanatha prabhu. Along the way he found a fruit which he fed Sri Krsna. When Krsna brought him to the door of the kunja, Sri Radhikanatha prabhu had just been dreaming that Saccidananda was feeding Krsna. When Radha prabhu opened the door and saw the peel of the fruit Saccidananda was carrying, they both cried in ecstasy. From that time Saccidananda Svami became famous as Vrajavala, Sri Radha's maid servant in Vraja.

Once there was a draught in Vrndavana and the Vravasis arranged to perform a nama-yajna. Saccidananda composed a song and went around Govardhana singing it. In the evening when he returned to

Radha kunda, he began to shake with fever. To cure himself he jumped into the kunda and his fever disappeared. Shortly thereafter profuse rain began to fall in Vraja.

In 1897/98 A.D., he established a kunja known as Sri Yogamaya-Vijayakrsna kunda near Sri Gopinatha temple. He also brought the Deity of Sri Sri Radha-Vrajanagara from Jaipur with the help of Diwan Samsaracandra Sen. Around that time he fell into debt. He went to Calcutta but could not manage to collect money to meet his payments. Although he had many disciples in various places, he could not demand money from them, thus his debt remained and letters came regularly from Vrndavana questioning him about payment. Eventually he returned to Vrndavana to arrange for the service of the kunja.

While in Vrndavana, a certain Caube brahmana asked for his help to arrange his daughter's marriage. Vrajavala relieved the brahmana by marrying his daughter, Janakivala (Kokila devi). One day he entrusted the service of the kunja to his disciple, Valananda, and Kokila mata and returned to Bengal. After the death of Valananda, he brought Kokila mata to Bengal. He also brought the Deity of Sri Vrajanagara from Vrndavana and installed it in his own village of Dhamarai. His first wife, Vinduvasi ni, and his son, Asvini, looked after the Deity.

In 420 Gauravda, a sankirtana was held in Navadvipa. At that time Saccidananda was suffering from pain in his legs caused by dancing. The devotees told him, "If you can dance today, we will believe that you are a Bhaktavatara." He thus prayed to Mahaprabhu and was empowered to dance madly in the sankirtana. Afterwards he realized that there was no longer any pain in his legs. The devotees were awe-struck by this incident. Saccidananda used to address the little boys and girls as Gopala and

Gopali. He never spoke of anything other than spiritual subject matter, neither did he hold any prejudice regarding caste or creed. As soon as the sound of the khola entered his ears, he began to dance madly. He wrote the following books: Citramocana Kavya, Priti-kusuma, Dhruva caritra, Sri Radhakrsna Gauranga in the Best Indian Pelf, The Divine Manual,

Prasunanjali, Lilambudhi, Giti-Vaijayanti. He died in 1928 A.D.

3.SACI DEVI:

She was the daughter of Nilambara Cakravarti and a resident of Belpukhuria. She was the wife of Jagannatha Misra and the mother of Visvarupa and Visvambhara. Premavilasa 7 states that Nilambara had only one daughter and two sons, namely Yogesvara and Ratnagarbha. According to Vaisnavacara-darpana 1.343 Visvesvara Cakravarti was the brother of Saci. Saci is believed to be the combined form of Aditi, Kausalya, Devaki and Yasoda (GGD. 38, CC. 1.17.285). Saci is also known by the name "Aai." After marriage she had eight daughters who died, followed by the birth of Visvarupa.

In his early youth Visvarupa accepted sannyasa and renounced home. Shortly afterwards Jagannatha Misra passed away. During this period, Lord Gauranga was Saci's only solace. Saci devi was the embodiment of unlimited patience. She never became disturbed by the Her son's mischief.

After His return from Gaya, when Lord Gauranga began to act very unusually-displaying symptoms of ecstatic love, Saci thought that perhaps her beloved Nimai was suffering from a mental disorder. Thus she arranged for medical treatment.

Once Lord Gauranga used his mother as an example to demonstrate to the people in general the seriousness of committing Vaisnava aparadha.

When Lord Caitanya visited Santipura after taking sannyasa, Saci went to meet Him there. She stayed in Santipura for sometime and cooked for Her son. It was at the command of Saci that Lord Caitanya settled at Nilacala.

From Nilacala Lord Caitanya regularly sent Jagannatha prasada, clothes offered to the Deity and his humble obeisances to Saci through messengers.

The following are the references to Saci in the biographies of Lord Caitanya.

Caitanya Bhagavata:

1.2.139Saci conceives Visvarupa

1.2.195-226Lord Gauranga is conceived

1.4.3-85Performance of rituals on the occasion of Nimai's birth.

1.5.5-32The sound of ankle-bells heard and the signs of divine footprints found throughout the house.

1.5.52, 1.6.41Nimai eats the rice offered to the Lord by a visiting brahmana.

1.6.72-134Olahana lila (chiding by Saci)

1.7.34Nimai sent to the house of Advaita Prabhu to call his elder brother

1.7.74-114Saci's wailing when Visvarupa took sannyasa.

1.7.151-192Nimai sits on the vessel left on top of the garbage.

1.8.8-24Nimai undergoes the sacred-thread ceremony.

1.8.109-119Bereavement at the death of Jagannatha Misra

1.8.127-182Nimai's annoyance with his mother at her delay in collecting items for Gangapuja.

1.10.47-128Preparations for Nimai's marriage

1.12.214-255Saci hears the sound of the flute and the Lord reveals His opulence to her.

1.14.106-188Bereavement of Saci at the death of Laksmipriya.

1.15.38, 1.17.406Nimai's marriage with Visnupriya

2.2.88, 2,3,103Lord Gauranga's transcendental state is mistaken as sickness.

2.8.68-122Lord Gauranga and Lord Nityananda reveal
2.10.91, 2.11.67Their opulence.

2.18.161,197,201

2.22.10-483Saci frees herself from Vaisnava-aparadha

2.27.18-51Saci's state of mind when Lord Gauranga

2.28.60-65accepted sannyasa.

3.1.38,50,146

3.2.262,

3.3.119,205

3.4.96,104,111

3.4.239,501Saci's visit to Santipura

3.5.118

3.5.421, Lord Nityananda's arrival at Navadvipa and
3.9.170,219meeting with Saci.

Caitanya Caritamrta:

1.15.10,29-30Intake of rice on Ekadasi forbidden.

1.16.22-23

2.16.210, 3.1.14Her meeting with Lord Caitanya at the house of Advaita in Santipura when the Lord was on His way to Ramakeli.

3.2.34,79Divine appearance of Lord Caitanya

3.19.5-15Saci receives clothes sent by Lord Caitanya through Jagadananda.

Caitanyamangala: (not specified whether Jayananda's or Locana's-- possibly it is Locana's)

1.2.227-242Nimai beats Saci

1.2.283-317Saci prevents Nimai from playing with a puppy.

1.5.143-157Nimai consoles Saci after the death of Laksmipriya by narrating a story about Laksmipriya's past birth.

2.5.5-13Nimai tells Saci about the vision He had in a dream of Lord Krsna.

3.3.27-55Saci's emotions about hearing of Lord Caitanya's arrival at Navadvipa from Nilacala.

Advaita Prakasa section ten, explains how Advaita Acarya offered flowers to the feet of Lord Krsna and sang the praises of Saci's pregnancy.

In GVA Haridasa dasa writes that one feels amazed to see the humility of Saci devi, who was the highest ideal of a mother and a wife, who gave birth to Visvarupa and Visvambhara--both of whom accepted sannyasa for the welfare of the world, whose husband was the embodiment of spiritual merit, and whose two daughters-in-law were embodiments of Laksmi. Saci's entire household was dedicated to the service of Visnu and Vaisnavas. She never hesitated to listen to and carry out the spiritual instruct

ions given by her son, and her observance of the vow of Ekadasi and the repentance for her sin at the feet of Lord Advaita bear evidence to this fact. Despite hundreds of obstacles in her life, such as the death of her eight daughters, Visvarupa embracing sannyasa, the death of Jagannatha Misra, the death of Laksmipriya her beloved daughter-in-law, Nimai accepting sannyasa, undergoing a state of destitution and utter helplessness, the problems of maintaining her young daughter-in-law, etc., yet

Saci never faltered from the path of spiritual life. She did not

obstruct her son from accepting the sannyasa order. She never expected anything material from her son, whilst she received spiritual sustenance. CBh. 1.2.139 states that Saci assisted Jagannatha Misra in his service to Lord Krsna. (GVA, CC. (R.G. N. Ed)

4. SACINANDAN GOSVAMI:

A resident of Baghnapada, he was the grandson of Vansivadana Thakura. He wrote a padavali titled "Gaurangavijaya." In addition, two padas composed by him are found in Padakalpataru. (See "Vansivadana Thakura")

5. SACINANDAN VIDYANIDHI:

He was a resident of Canak village in the district of Burdwan. In Saka 1707 (1785 A.D.) he translated in Bengali verse Ujjvalanilamani under the title of Ujjvalacandrika. (GVA)

6. SACIRANI:

She was a disciple of Syamananda prabhu and the wife of Murari. (Premavilasa 20, GVA)

7. SADANANDA:

He was a Vaisnava poet. His lyric no. 2194 is included in Padakalpataru. (GVA)

8. SADANANDI:

She was the mother of Locanadasa, the author of Caitanyamangala. She is known also by the name of Arundhati devi.

9. SADASIVA:

He was one of the brothers of Advaita Acarya. (Premavilasa 20, GVA)

10. SADASIVA KAVIRAJA/VAIDYA:

He belonged to the spiritual lineage of Lord Nityananda. Four generations of Sadasaiva's family were parsadas or devotees of Lord Gauranga. A Vaidya by caste, Sadasaiva was the son of Kansari Sen. Sadasaiva's son was Purusottama dasa. His grandson was

Kanu Thakura (CC. 1.11.38). The present Gosvami families of places such as Bodhakhana, Bhajanghat, etc., descend from Sadasaiva.

Sadasaiva wrote "Sacinandana-Vilaksana-Caturdasaka" (see Gaudiya Vaisnava Sahitya 2.142). Forefathers of Sadasaiva installed and worshiped the Deity Sri Pranavallabha. Sadasaiva belonged to Sriputra Kancanapalli and was Candravali in Vrajalila (GGD. The names of Sadasaiva and his son are mentioned by Mahamohopadhyaya Bharat Mallik in his Candraparabhu P. 74.

Purusottama, the son of Sadasaiva, first settled at Sukhasagar. When Sukhasagar sank into the Ganges, Kanu Thakura carried the Deity of Pranavallabha and brought his father to Bodhakhana. The Deity was served at Bodhakhana till 1950 A.D. when political upheaval in Pakistan resulted in the shifting of the Deity to Jadavpur Ghospada in the district 24 Parganas at the house of Gaurahari Gosvami, a descendant of Kanu Thakura (See also "Kanu Thakura"). (Vaisnava Vandana of Jiva Gosvami 103, Devakinandana 71, Vrndavana dasa 61, GVA, CCU)

11. SADASIVA PANDITA:

He belonged to the sakha of Lord Caitanya. Lord Nityananda stayed at Sadasaiva's house (CC. 1.10.34, CBh. 3.8.19). Sadasaiva was a companion of Lord Gauranga during the kirtana-vilasa at Nadia. Lord Gauranga directed Sadasaiva to dress up accordingly to match the Lord's desire to dance in the role of Lakshmi. (CBh. 2.8.115, 2.18.7-14, GVA.)

12. SADASIVA PATTANAYAKA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.132, GVA)

13. SADIPURIYA GOPALA:

He hailed from Sadipur located at Bikrampur. He belonged to the sakha of Gadadhara Pandita (CC. 1.12.84). (Sakhanirnayamrta 24, GVA.)

14. SAIYAD MARTUJA:

He was a Muslim fakir (renunciate). He was born at Baliaghata at Jangipur in Mursidabad. Despite being a Muslim by faith, he had deep reverence for Hinduism and took up the practice of the Tantra cult. Padakalpataru contains Vaisnava poems composed by this Muslim poet. The style of his composition is simple, rhythmic and devoid of rhetoric. His mortal remains were buried at a site called "Suti" on the outskirts of Jangipur. (GVA.)

15. SALABEG:

He was a Muslim Vaisnava poet. Three of his compositions are included in Padakalpataru. His biography is presented in an Oriya book titled Dardhyatabhakti (P. 209-219) written by Biparamadasa. Some say the octave 'Patitapavanastaka' is Salabeg's composition.

16. SAMBHURAM:

A resident of Gujarat, he was a disciple of Gopala Bhatta Gosvami. (Premavilasa 18, GVA.)

17. SAMVARARI:

He was known as Kansari Sen and was the father of Sadasiva Kaviraja. His name and his family members are mentioned in Candraprabha. (See "Sadasiva Kaviraja") (GVA.)

18. SANATANA:

He belonged to the sakha of Lord Nityananda (CC. 1.11.50).

(GVA.)

19.SANATANA CAKRAVARTI:

He was a poet from the district of Midnapore. In 1658 A.D. he translated Srimad Bhagavatam into Bengali verse. Part of this translation was published from Bangabasi Karyalaya (See Medinipurer Itihasa P. 626). (GVA.)

20.SANATANA DASA:

He was a devotee of Lord Gauranga. (Namamrtasamudra 225, GVA.)

21.SANATANA DASA:

He was a disciple of Vrndavana dasa Thakura. His Sripata is located at Mosasthali village, two kilometers south of Dainhat in the district of Burdwan, where he was also buried. (GVA.)

22.SANATANA GOSVAMI:

(See separate file.)

23. SANATANA MISRA:

In his past incarnation he was Satrajit (GGD. 47). He was the son of Durgadasa Misra. Sanatana Misra's daughter, Visnupriya devi, was Lord Caitanya's second wife.

24. SANJAYA:

He belonged to the sakha of Lord Caitanya. According to CBh. the name Purusottama Sanjaya indicates one person, while CC. states that there are two different persons by this name. In Vaisnava Vandana 11 Jiva Gosvami praises one Sanjaya, Devakinandana also glorifies one Sanjaya (Vaisnava Vandana 38)

25. SANJAYA PANDITA:

He was the brother of Dhananjaya Pandita, one of the twelve Gopalas. Sanjaya belonged to Sripara Jalandi, located about ten miles east of Bolpur railway station. Sanjaya's son was Ramkanai Thakura. Some hold that this Sanjaya was a disciple of Dhananjaya Pandita.

26. SANKARA:

He belonged to the sakha of Lord Nityananda (CC. 1.11.52).

27. SANKARA:

A resident of Kulina-grama, belonging to the sakha of Lord Caitanya (CC. 1.10.80).

28. SANKARA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.159)

29. SANKARA BHATTACARYA:

He was a brahmana by caste descending from Vedic lineage. He belonged to Sripata Naihati located near Katwa. Despite being a brahmana of a high clan, Sankara took spiritual initiation from Narottama Thakura (a Kayastha). (Premavilasa 20, Na rottamavilasa 12)

30. SANKARA BISVAS:

A Vaisnava poet and disciple of Narottama Thakura

31. SANKARA DASA:

A Vaisnava poet, three of his poems are included in Padakalpataru. One of these poems is about Lord Gauranga, and the other two are about Mathura.

32. SANKARA GHOSH:

As an accomplished player of the musical instrument called Dampha, he gave great pleasure to Lord Gauranga. GGD 142 says that this Sankara was Sudhakara in his past incarnation. One of his compositions is included in Gaurapadatarangini. (Vaisnava Vandana of Jiva 281, Devakinandana 137, and Vrndavana dasa 136)

33. SANKARA MISRA:

He wrote the Rasamanjari tika on Gitagovinda.

34. SANKARA PAGALA:

He was a disciple of Advaita prabhu. He was later rejected by Advaita Acarya for choosing the path of jnanamarga rather than the path shown by Advaita Prabhu (BRK. 22.1985-1988). Reference to this Sankara can be found in Advaita-prakasa 20.

93 and Premavilasa 24th vilasa.

In one Assamese book it is stated that this Sankara was

born of Kusumvar Bhuiyan and Satyasandha of Baradoa village in Naogaon of Assam. He studied Sanskrit under Mahendra Kandali and when he grew up he accompanied his teacher on a pilgrimage to Bengal (Gauranga Sevaka 1330 (1923 A.D.) P. 539). In 1489 Saka (1567 A.D.) Sankara died at the age of 111 years.

35. SANKARA PANDITA:

He belonged to the sakha of Lord Caitanya and was a brother of Damodara Pandita. In his past incarnation he was Bhadra (GGD. 157, CC. 1.10.33). He became famous amongst the Vaisnava community as Lord Caitanya's footrest (CC. 1.19.68-74, Nam amrtasamudra 65, Vaisnava Vandana of Jiva 95, Devakinandana 28, Vrndavanadasa 31; Murari's Krsnacaitanyacaritam 4.1.4; CBh. 3.3.409; Karnapura's Nataka 1.20). Sadasiva Kaviraja's Caitanyaganoddesa (mss. preserved in Orissa State Museum), states that

Sankara Pandita was Capala in his past incarnation.

36. SANKARANANDA SARASVATI:

When Sankarananda arrived in Puri from Vrndavana he presented Lord Caitanya a stone from Govardhana Hill and a Gunjamala. While absorbed in meditation, Sri Caitanya Mahaprabhu used to wear the Gunjamala and place the Govardhana-sila on his heart and bathe it with His tears. After serving the sila and the garland for three years, Lord Caitanya then handed them over to Dasa Gosvami (CC. 3.6.288-307).

37. SANKARARANYA:

This was the sannyasa name of Visvarupa, the elder brother of Lord Caitanya. Long before Lord Caitanya took sannyasa, Visvarupa accepted sannyasa at Kasi from Sri Krsna Bharati and left the world at the temple of Sri Vitthalanatha at Pandurangapur, now called Pandharpur. In the course of His travels in the South, Lord Caitanya went to Pandharpur where He met Rangapuri, who told the Lord everything he knew about Visvarupa.

It is said that Sankararanya's samadhi is existing in Pandharpur.

38. SANKARARANYA ACARYA:

He belonged to the spiritual lineage of Lord Caitanya (CC. 1.10.106). After the Gundica temple in Puri was cleaned, Sankararanya sat with Lord Caitanya on the 'pinda' and partook of Lord Jagannatha's prasada (CC. 2.12.154-158). His Sripata is located at Catra near Serampore in the district of Hugli (In some Vaisnava books Catra is referred to as 'Carata'). A temple of Lord Gauranga still exists at Catra village.

39. SANKARSANA:

He was the father of Raja Rajendralal Mitra. He composed several poems with the bhanita of Sankarsana. In 1860 A.D. the book titled Sangitarasarnava was published.

40. SANKARSANA PURI:

According to Vaisnava Vandana of Jiva Gosvami (p. 290), he was a disciple of Madhavendra Puri.

41. SANKETA ACARYA:

He belonged to a subsidiary sakha (upasakha) of Gadadhara Pandita. (Sakhanirnayamrta 51)

42. SANODIA BRAHMANA:

When Sri Caitanya Mahaprabhu arrived at Mathura, He went to visit the birthplace of Krsna and saw the Deity named Kesavaji. When the Lord chanted and danced, all the people were astonished to see His ecstatic love. One brahma fell at the lotus feet of Sri Caitanya Mahaprabhu and then began to dance with Him in ecstatic love. Both of them danced in ecstatic love and embraced one another. Raising their arms, they said, "Chant the holy names of Hari and Krsna!" After this, Sri Caitanya Mahaprabhu took aside the brahma. Sitting in a solitary

place, the Lord began to question him, "You are an elderly brahma, you are sincere, and your are advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecst

atic love for Krsna?" The brahma replied, "His Holiness Srila Madhavendra Puri came to the city of Mathura while he was on tour. While here, he visited my house and accepted me as a disciple. He even took lunch at my home. After installing the Deity Gopala, Srila Madhavendra Puri rendered Him service. That very Deity is still being worshiped at Govardhana Hill."

As soon as Caitanya Mahaprabhu heard about Madhavendra Puri's relationship with the brahma, He immediately offered obeisances at his feet. Becoming fearful, the brahma also immediately fell at the Lord's feet. Sri Caitanya Mahaprabhu said, "You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances." Upon hearing this the brahma became afraid, He then said, "Why do You speak like this? You are a sannyasi. Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Madhavendra Puri. This is my understanding. This kind of ecstatic love can be experienced only when one has a relationship with M

adhavendra Puri. Without him, even a scent of such transcendental ecstatic love is impossible." Balabhadra Bhattacharya then explained the relationship between Madhavendra Puri and Sri Caitanya Mahaprabhu. After hearing this, the brahma became very pleased and began to dance.

The brahma then took Sri Caitanya Mahaprabhu to his home and, out of his own free will, began to serve the Lord in various ways. He asked Balabhadra Bhattacharya to cook the Lord's lunch. At that time, the Lord, smiling, spoke as follows, "Madhavendra Puri has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction." The brahma belonged to the Sanodiya brahma community, and a sannyasi does not accept food from such a brahma. Nev

ertheless, Srila Madhavendra Puri saw that he behaved like a Vaisnava and therefore accepted him as his disciple. The food he cooked was also accepted by Madhavendra Puri. Therefore Sri Caitanya Mahaprabhu willingly requested food from the brahmana, and the brahmana, feeling a natural humility, began to speak as follows: "It is a great fortune for me to offer You food. You are the Supreme Lord, and, being in the transcendental position, You are not restricted in any way. Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people." Sri Caitanya Mahaprabhu replied, "The Vedas, Puranas and great learned sages are not always in agreement with one another. Consequently there are different religious principles. A devotee's behavior establishes the true purpose of religious principles. The behavior of Madhavendra Puri Gosvami is the essence of such religious principles. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate."

After this discussion, the brahmana gave lunch to Sri Caitanya Mahaprabhu. Then all the people residing in Mathura came to see the Lord. Later the Lord took this brahmana along with Him during his tour of Vrajamandala.

43. SANTA THAKURA:

He belonged to the sakha of Lord Nityananda. His Sripata was at Rukunpura. In his past incarnation he was Bhadrasena- Upagopala.

44. SANTOSA DATTA (RAYA) :

A disciple of Narottama Thakura, he was the son of Purusottama Datta, the elder paternal uncle of Narottama. Santosa later became the King. He built a township named Basantapur at Siala located near Kheturi. Santosa was the minister of the ruler of Gauda. He was an erudite scholar as well as expert in the royal administration (BRK. 1.468-469)

It appears that prior to Narottama Thakura's return from Vrndavana, his father Krsnananda and Uncle Purusottama passed

away. From that point Santosa is referred to with the title "Raja." When Santosa received word from Srinivasa Acarya that the lost books of the Gosvamis had been recovered, Santosa celebrated the event in his kingdom (BRK. 7.269)

Santosa bore the entire cost incurred on the occasion of the installation of Deities by Narottama. Some believe that Basanta Datta was another name of Santosa. When Syamananda prabhu arrived at Kheturi, King Santosa Datta warmly welcomed him (BRK. 7.308)

According to Narottamavilasa 2, Krsnananda Datta appointed Santosa to the royal seat. The drama Sangitamadhava was written with the consent of Santosa (BRK 1.461-462).

45. SANTOSA RAYA:

He was the son of Raghavendra Raya and the brother of King Cand Raya. By the grace of Narottama dasa Thakura, this dacoit, Cand Raya, along with his followers, was converted to Vaisnavism.

46. SARANGADASA/THAKURA/SARANGADEVA:

Bimanbihari Majumdar in Caitanya-Caritera Upadan P. 700 writes as follows: Bhagavata-carya Thakura Sarangadasa belonged to the sakha of Lord Caitanya (CC. 1.10.113). In Vrajalila he was Nandimukhi (GGD. 172). He was born in Budhan, according to Abhirama he was from Kulia. His samadhi remains at Garbeta in the district of Midnapore. Information available from Visnupriya Gauranga Patrika (Vol. 7, no. 10, p. 386) says that his Sri-pata was located at Jannagar or Mavigachi (Vaisnava Vandana of Jiva 213, of Devakinandana 101, of Vrndavanadasa 91)

In GVA Haridasa dasa refers to two persons named Sarangadasa Thakura and Sarangadeva, but it is likely that they were actually the same person. He states that Sarangadeva was a devotee of Lord Gauranga.

On one occasion, after reprimanding Devananda Pandita,

Lord Gauranga was on His way home, accompanied by Srivasa Pandita, when he came across Sarangadeva. Lord Gauranga asked Sarangadeva why had never initiated any disciples. Sarangadeva rep

lied that he had not found any suitable person. Lord Gauranga blessed him saying, "Whoever you shall choose as a disciple will be most suitable." Sarangadeva answered, "As you command, I shall initiate the first person I see tomorrow," and then offered his humble obeisances and took leave of the Lord.

The following morning while taking bath in the Ganges he saw the corpse of a young boy floating in the river. Obeying the order of Lord Gauranga, Saranga gave diksa to the dead boy. Upon hearing the diksa-mantra, the boy regained his life.

This boy had died of snake-bite on the day he had undergone the sacred-thread ceremony. As was the custom of the time, he was thrown into the river instead of being cremated. It was later learned that the boys name was Murari.

When the parents of Murari heard that their son was alive they rushed to Sarangadeva to take back Murari, but Murari refused to go with them and vowed to dedicate the rest of his life to the service of Saranga. Later, Murari became well-known as Thakura Murari. Descendants of his family line live at Sar village in Burdwan. The Deity service started by Murari still continue beneath a very old Bakul tree in Mamgachi village (Sri Sri Gaurasundara P. 113).

47. SARKAR MALLIKA:

Sanatana Gosvami's former name (See "Sanatana Gosvami"):

48. SARVABHAUMA BHATTACARYA:

According to Vrndavana dasa, Sarvabhauma was the son of Mahesvara Visarad and the brother of Vidyavachaspati. Laksmidhara, in his commentary on Advaitamakanda says that Sarvabhauma's father was a great Vedantist named Narahari. N.N. Basu in B angera Jatiya Itihasa (Brahmana Kanda Part 1, P. 195) also

supports this view. Sarvabhauma was originally a resident of Navadvipa. Locana dasa refers to him as Vasudeva Sarvabhauma.

He came to Puri prior to Lord Caitanya's arrival there and established himself as a great contemporary poet. King Prataparudra of Orissa gave Sarvabhauma a royal reception and offered him a golden throne next the King's in his court (D.C. Sen Chaitanya and His companions P. 82). Sarvabhauma played a major part in arranging Lord Caitanya's meeting with King Prataparudra.

Sarvabhauma first met Lord Caitanya inside the temple of Jagannatha at Puri. When Sri Caitanya Mahaprabhu first entered the temple of Jagannatha, He immediately fainted. Sarvabhauma Bhattacharya then took Him to his home. Meanwhile, Gopinath a Acarya, the brother-in-law of Sarvabhauma, met Mukunda Datta and talked to him about Caitanya Mahaprabhu's acceptance of sannyasa and His journey to Jagannatha Puri. After hearing about Sri Caitanya Mahaprabhu's fainting and His being carried to the house of Sarvabhauma Bhattacharya, people crowded there to see the Lord. Srila Nityananda Prabhu and other devotees then visited the Jagannatha temple, and Mahaprabhu returned to external consciousness. Sarvabhauma Bhattacharya received everyone and distributed maha-prasada with great care. Sarvabhauma Bhattacharya then became acquainted with Sri Caitanya Mahaprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopinatha Acarya, established that Lord Caitanya Mahaprabhu was Krsna Himself, but Sarvabhauma and his many disciples could not accept this. However, Gopinatha Acarya convinced Sarvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by sastric quotation, that Sri Caitanya Mahaprabhu was Krsna Himself in person. Still, Sarvabhauma did not take these statements very seriously. Hearing all these arguments, Caitanya Mahaprabhu told His devotees that Sarvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

When Sarvabhauma met Sri Caitanya Mahaprabhu, he asked Him to hear Vedanta philosophy from him. Sri Caitanya Mahaprabhu

accepted this proposal, and for seven days He continuously heard Sarvabhauma Bhattacharya explain Vedanta-sutra. However, the Lord remained very silent. Because of His silence, the Bhattacharya asked Him whether He was understanding the Vedanta philosophy, and the Lord replied, "Sir, I can understand Vedanta philosophy very clearly, but I cannot understand your explanations." There was then a discussion between the Bhattacharya and Sri Caitanya Mahaprabhu concerning the authority of the Vedic scriptures, specifically the Upanisads and Vedanta-sutra. The Bhattacharya was an impersonalist, but Sri Caitanya Mahaprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Mayavadi philosophers concerning the impersonal Absolute Truth are incorrect. The Absolute Truth is neither impersonal nor without power.

The greatest mistake made by Mayavadi philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the Vedas, the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the Vedas, both the Lord and the living entity are equal in quality, but they are different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Mayavadi philosophers are actually atheists. There was much discussion on this issue between Sarvabhauma and Caitanya Mahaprabhu, but despite all his endeavors, the Bhattacharya was defeated in the end.

At the request of Sarvabhauma Bhattacharya, Sri Caitanya Mahaprabhu then explained the atmarama verse of Srimad Bhagavatam in eighteen different ways. When the Bhattacharya came to his senses, Sri Caitanya Mahaprabhu disclosed His real identity. The Bhattacharya then recited one hundred verses in praise of Lord Caitanya Mahaprabhu and offered his obeisances. After this, Gopinatha Acarya and all the others, having seen the wonderful potencies of Lord Caitanya, became very joyful.

One morning after this incident, Sri Caitanya Mahaprabhu received some prasada from Jagannatha and offered it to Sarvabhauma Bhattacharya. Without caring for formality, the Bhattacharya immediately partook of the maha-prasada. On another day,

when the Bhattacharya asked Sri Caitanya Mahaprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Krsna maha-mantra. On another day, the Bhattacharya wanted to change the reading of the tat te'nukumpam verse because he did not like the work mukti-pada. He wanted to substitute the word bhakti-pada. Sri Caitanya Mahaprabhu advised Sarvabhauma not to change the reading of Srimad Bhagavatam because mukti-pada indicated the lotus feet of the Supreme Personality of Godhead, Lord Krsna. Having become a pure devotee, the Bhattacharya said, "Because the meaning is hazy, I still prefer bhakti-pada." At this, Sri Caitanya Mahaprabhu and the other inhabitants of Jagannatha Puri became very pleased. Sarvabhauma Bhattacharya thus became a pure Vaisnava, and the other learned scholars there followed him.

Once when Sri Caitanya Mahaprabhu was accepting prasada at the house of Sarvabhauma Bhattacharya, Sarvabhauma's son-in-law, Amogha, created trouble in the family with his criticisms. The following morning, he was attacked by the disease of cholera. Lord Sri Caitanya Mahaprabhu very kindly saved him from death and enlivened him in chanting the holy name of Lord Krsna.

(The following is from GPC.): Sri Vasudeva Bhattacharya was a favorite associate of Sri Gaurahari. He was born in Vidyanagara, two and a half miles away from Navadvipa. His father was Mahesvara Visarada and his brother was Vidya Vacaspati.

Vasudeva Bhattacharya was the most important and the best Naiyayik (the master of Logic) in India. He studied Logic in Mithila under the famous dialectician Sri Pakshadhara Misra. When Sarvabhauma returned to Bengal after finishing his studies, he could not bring any books of Logic along with him, thus he memorized all the books on Logic and returned to Navadvipa. In

Navadvipa he established a school and started teaching Logic to numerous students. Within a short period, Navadvipa became the main center for studying Logic. The renowned dialectician, Raghunatha Siromani, was his student. His notes on Logic were known as Dadhiti..., and for that reason Sri Gaurasundara sacrificed his own written notes on Logic in the Ganges.

Sarvabhauma was also a great scholar of Sankara Vedanta. He taught Vedanta which is related to Advaita to many students. At the special interest of Gajapati Sri Prataparudra, the king of Orissa, he used to deliver lectures on Sankara Vedanta in Puri

Later, when Mahaprabhu was leaving for South India, after Sarvabhauma was converted by the Lord, Sarvabhauma requested Him to meet Sri Ramananda Raya there. When Lord Caitanya denied to show His mercy King Prataparudra, Sarvabhauma trickily managed the meeting between the Lord and the King at the time of the Ratha-yatra festival. Sathi was the daughter of Sarvabhauma.

Sri Madhusudana Vacaspati was one of the students of Sri Sarvabhauma and he used to study Vedanta while living in Kasi. The explanations, which were narrated by Mahaprabhu to Sarvabhauma, were heard by Madhusudana. Afterwards, when Sri Jiva

went to Kasi by Sri Nityananda's order, he studied Vedanta under Sri Madhusudana Vacaspati, who taught him the explanations he heard from Mahaprabhu.

Sarvabhauma was Brhaspati in Krsnalila. Mrnalkanti Ghosh has rightly pointed out, "Had Sarvabhauma Bhattacharya been forced to leave Navadvipa due to the torture perpetrated by the Muslims, then his brother and other members of his family would also have migrated elsewhere; but there is adequate evidence to say that they never left Navadvipa (Visnupriya Gauranga Patrika Vol. 6, no. 6, pg. 203). In the commentary by Lakshmidhara entitled Advaitamakaranda, Vasudeva Sarvabhauma mentions his own father as "Vedantavidyamaya."

Vasudeva Sarvabhauma wrote a Nyaya book entitled Samasavada and Saravati which was a commentary to Tattvacintamani.

Extracting a verse giving information on Sarvabhauma from Kulaji sastra (Genealogical treatise), Nagendranatha Vasu states that the father of Vasudeva was named Narahari Visarada and the brother was named Ratnakara (Brahmana Kanda. Vol. 1, pg . 295). In his Advaitamakaranda tika Sarvabhauma introduces himself as the son of Narahari Visarada.

CCN and CCM show that in two verses Sarvabhauma composed hymns to Lord Caitanya. One of his verses was included by Sanatana Gosvami in the beginning of Vrhat Vaisnavatosani. It does not seem likely that he could have written astaka, sataka or sahasra nama on Caitanya. Those hymns to Caitanya which are in circulation in the name of Sarvabhauma must have been written by some incompetent person--they are full of errors. Those are in Padyavali. According to some other persons, Sarvabhaum a hailed from the village of Piralya, presently Parulia, near Navadvipa and lived in Puri.

49. SARVAJAYA:

She was the youngest daughter of Nilambara Cakravarti, a resident of Belpukuria and the wife of Chandrasekhar Acarya. (Premavilasa 24)

50. SARVAJNA:

He was the fore-father of Rupa and Sanatana Gosvami. He was born in a brahma royal family of Karnata (Mysore).

51. SARVANANDA:

He was a Vaisnava poet and the brother of Thakura Jagadananda. He is said to have written a commentary on Srimad Bhagavatam. Some say that he was born in Daksimakhanda, while others hold that Joflai was his place of origin. (See also "Jagadananda")

52. SARVANANDA:

He was the younger brother of Lord Nityananda.
(Premavilasa 24)

53. SARVESVARA MISRA:

He was the son of Upendra Misra and the elder cousin of Lord Gauranga. (CC. 1.13.57)

54. SASISEKHARA:

He was born in Paran village in Burdwan district. His brother was Candrasekhar. Several bhanita's are found under the following names in Padavali: Rayasekhara, Kavisekhara, Nrpasekhara, etc. Sasisekhara was a disciple of Raghunandana Thakura of Srikhanda. He wrote Gopala Vijaya.

In the book titled Birbhum-Vivarana (an account of Birbhum district) 3.153, it is stated that the famous Vaisnava poets Candrasekhar and Sasisekhara were born in the family-line descending from Gopirama, the second son of Mangala Thakura of Kandra. One of the compositions by Visvambhara Thakura, a resident of Kandra, bears out this fact stating that Govindananda Thakura was the father of these Sekhara poets who were born at Kandra.

55. SASTHI (THAKURANI):

She was the daughter of Vasudeva Sarvabhauma. Her husband was named Amogha Pandita (CC. 2.15.200,252). One day Lord Caitanya was partaking of prasada in the house of Sarvabhauma when Amogha Pandita turned up there and began criticizing Lord

Caitanya's eating habits. Both Sarvabhauma and his wife were greatly alarmed by their son-in-laws behavior, and Sathi began to curse herself.

56. SASTHIDHARA (SATHIVARA KIRTANIYA):

He belonged to the sakha of Lord Caitanya (CC. 1.10.109). In CCU, (p. 628) B.B. Majumdar states that Kavicandra was the title of Sasthivara. He also says that perhaps there were two different persons named Kavicandra (Vaisnava Vandana of Jiva 252; of Devakinandana 122, and of Vrndavanadasa 116). CC. 1.10.111 refers to one Kavicandra Gopaladasa. The book Bhagavatamrta was written by one Kavicandra.

57. SASTHIVARA SEN:

He was a Bengali poet who wrote the entire Mahabharata in Bengali verse. He also translated the Ramayana and Padmapurana. He was born in eastern Bengal around the end of the sixteenth century.

58. SATYABHAMA DEVI:

She was the wife of Vrndavana-vallabha, the eldest son of Srinivasa Acarya (Karnananda 2). She was a disciple of Isvari Devi and was highly learned herself. She conducted studies of the Sanskrit works of Sanatana Gosvami and Jiva Gosvami.

59. SATYABHANU UPADHYAYA:

A resident of Srihatta (Sylhet), he was the brahmana pilgrim who worshipped Balagopala. Lord Gauranga showered His mercy upon him by accepting the rice cooked by him. He had three sons named Balarama, Janardana and Murari.

Balarama was the initiated disciple of Lord Nityananda and a Vaisnava poet. The Deity of Balagopala is worshipped at Sripata Dogachia.

60. SATYAGIRI:

His name is mentioned in Caitanyamangala of Jayananda P. 88.

61. SATYANANDA:

He was the youngest brother of Lord Nityananda.

62. SATYANANDA BHARATI:

He was a close associate (parsada) of Lord Gauranga. In his past incarnation he was Jayanteya, one of the nine Yogindras (GGD. 98-100). He is mentioned in the follows places: Vaisnava Vandana of Jiva 130, Devakinandana 48, Vrndavanadasa 44 ; Namamrtasamudra 207; Pataparyatana of Abhirama.

63. SATYANANDA GOSVAMI:

He descended from the family-line of Lord Nityananda. He published Tattva-sandarbha and Bhagavat Sandarbha with Bengali translations.

64. SATYANANDA SARASVATI:

A resident of Guptipara who served the Deity Vrndavanacandra (Pataparyatana).

65. SATYARAGHAVA:

According to Pataparyatana he was a disciple of Abhirama Gosvami and belonged to the Sri pata in Mahinamudi village.

66. SATYARAJA KHAN:

A close associate of Lord Gauranga and a resident of Kulina-grama. In his past incarnation he was Sukanthi of Vraja (GGD 173; CC. 1.10.80).

When Satyaraja arrived in Puri during the Ratha-yatra festival, the Lord directed him to carry the silken rope from Kulina-grama which was used for Lord Jagannatha during the festival every year (CC. 2.15.98). Lord Caitanya explained to the residents of Kulina-grama the various stages of a devotees advancement (CC. 2.15.104-111, 2.16.69-75)

Lord Caitanya also praised the book Sri Krsna Vijaya written by Gunaraja Khan (CC. 2.15.100).

67. SAUDAMINI DEVI:

She was the mother of Nityananda (Balarama dasa), who wrote Premavilasa, and the sister of Atmarama dasa.

68. SEKHARA PANDITA:

He belonged to the sakha of Lord Caitanya. Ramagopala dasa describes him as the disciple of Raghunandana. However B.B. Majumdar states (CCU. P. 696) that it would not be proper to consider this Sekhara the same person as the later Vaisnava poet Candrasekhar.

69. SEKH HABU:

He was the prison-guard in whose custody Sanatana Gosvami was kept when imprisoned by the ruler Hussain Shah. Sekh Habu was indebted to Sanatana for several reasons. After accepting a large cash bribe, this prison-guard was instrumental in helping Sanatana escape from prison (CC. 2.20.4-7, 14-15). (See also "Sanatana Gosvami")

70. SER KHAN:

He was a Pathan. Later his Vaisnava name was Caitanyadasa. He was a disciple of Syamananda prabhu. A political representative of the Muslim Emperor, Ser Khan was possibly the ruler of Ambua Dharendra Pargana in Orissa.

Premavilasa 19 writes as follows: One day Syamananda prabhu was passing with his followers singing kirtana. At that time Ser Khan arrived there and ordered Syamananda to stop singing. When Syamananda refused to comply, Ser Khan crushed the ir mrdanga and began harassing them. Syamananda could not tolerate seeing his devotees harassed and burst into a loud roar, which made Ser Khan severely ill and he vomited blood. Out of

fear, Ser Khan and his followers humbly surrendered at the feet of Syamananda. All of them took spiritual initiation from Syamananda and became ardent Vaisnavas.

71. SHAH ABDULLA:

He was a Siddha Fakir belonging to Ghostikuri village. He was deeply attracted by the influence of Panua Gopala of Mangaladihi village in the district of Birbhum. See the first Sanskrit sloka of the book titled Preyobhaktirasarnava.

72. SHAH SUJA:

He was the follower of Patasaha, a resident of Orissa. Depute by notorious Patasaha, Suja attempted to test the divine power of Rasikananda prabhu. After witnessing how Rasikananda managed to push 14 elephants, the ruler Suja, sang the praises of Rasikananda. (Rasikamangala Uttara 11.21-47)

73. SIDDHA KRASNADASA:

He was a Vaisnava saint residing at Govardhana. Under the divine command of Srimati Radharani he wrote several books such as Bhavanasara Samgraha, Gutika, Paddhati, Prarthanamrta Tarangini. Siddha Krsnadasa baba wrote Nandisvaracandrika in 1740 Saka (1818 A.D.).

74. SIDDHANTA ACARYA:

His name is mentioned in Jayananda's Caitanyamangala (p. 73).

75. SIDDHANTA ACARYA:

His name is mentioned in Jayananda's Caitanyamangala (p. 73).

76. SIKHARESVARA:

He was the friend of Rupesvara, the fore-father of Rupa

and Sanatana. After being defeated by his younger brother Harihara, Sikharesvara and his family settled in the kingdom of Rupesvara.

77. SIKHIDHVAJA:

He was a disciple of Syamananda prabhu. (Premavilasa 20)

78. SIKHI-MAHITI:

Sikhi was kayastha by caste and the brother of Murari and Madhavi. A resident of Orissa, he was born as Ragalekha in his past incarnation (GGD. 189). Both the brothers and the sister were devotees of Lord Caitanya and lived at Puri (CC. 1.1 0.136). Sikhi was a copyist by profession and wrote Madla Panji, the daily chronicle of the temple of Lord Jagannatha. (CC. 2.10.42, 3.2.106). In Gurubhaktigita (of Achyutananda dasa, Utkal University, 1975, Vol. 3, Chapter XLIX, P. 176) it is stated that Sikhi was Sasikala gopi in his previous incarnation. This is also confirmed in Swarupabarnana (a manuscript by Rupa Gosvami, Utkal University Library, Cat. no. 382), as well as Brajbihar, (a manuscript by Dasarathi dasa, Utkal University Library, Cat. no. O.L. 49).

Sikhi Mahiti was considered to be one of the most intimate associates of Sri Caitanya Mahaprabhu. After the Lord took sannyasa and came to the residence of Sarvabhauma at Puri, Sikhi, along with his brother and sister, went to meet the Lord.

At their first meeting Murari and Madhavi accepted Lord Caitanya as the Supreme Personality of Godhead, Sikhi, however, did not feel the same way. He argued that this new sannyasi was certainly a saint but he should not be considered the Supreme Lord. Murari and Madhavi were extremely hurt by his words and immediately stopped associating with him.

Later one night Sikhi had a dream in which he witnessed Mahaprabhu merging with Jagannatha and sometimes They appeared separately. He also saw Mahaprabhu calling him by raising His hands and sometimes embracing him. Seeing this delightful dream, Sikhi Mahiti's eyes became filled with tears and he began

to weep profusely. Hearing this Murari and Madhavi were alarmed and rushed to see what was happening. When they saw the tears rolling down both cheeks of Sikhi, they immediately understood that these tears did not arise out of fear, but were tears of love of God. Thus the two brothers and sister hugged each other happily. The next day Sikhi accompanied Murari and Madhavi to the Garuda-stambha in the Jagannatha Temple to surrender forever at the lotus feet of Lord Caitanya.

(Caitanyacaritamahakavya 13.89-109

79. SINGA BHATTA:

A resident of Orissa who belonged to the sakha of Lord Caitanya (CC. 1.10.149). B.B. Majumdar thinks (CCU. P. 701) that Maharashtra was his place of origin.

80. SINHESVARA ODRA:

A brahmana by caste and a resident of Orissa, he was also called Odra-Sinhesvara. (CC. 1.10.148, Caitanyacandrodayanatakam 8.2, Vaisnava Vandana of Jiva 233, Devakinandana 112, and Vrndavanadasa 104, BMO. P. 95.

81.SISIR KUMAR GHOSH:

In the Saka era 1761 he was born in a respectable Zamindar family in the village of Magura in the district of Jessore. He was a Kayastha by caste, and his parents were Sri Harinarayana Ghosh and Amrtamayee. He had great respect for his mother and in order to commemorate her memory, he established the Amrta Bazar Market and charitable school in his village. In the beginning of his spiritual life he followed the path of jnana marga, but later his brother Hemanta babu inspired him to become an ardent follower of Sri Caitanya Mahaprabhu.

Once his brother wrote him a letter saying that Sisir Kumar was the servant of Sri Caitanya Mahaprabhu and He would make him do His work by any means. Sisir Kumar became perplexed and asked his brother how he could come to identify Sri Caitanya. His brother then advised him to read Prarthana and Premabhakticandrika. In the book Prarthana, Sisir Kumar read a verse saying, "Gauranga bolite habe pulaka sarire" (you will experience ecstatic feelings in your body if you chant the name of Gauranga)

. Since he did not experience anything after reading this verse, he asked his brother why he did not feel anything. His brother replied that Sisir Kumar might not experience anything but others could certainly feel ecstasy. Sisir Kumar then began searching for such a person and eventually found one brahma in the Hooghly district. From that time onwards he became a great Bhagavata and studied every available book on Sri Caitanya.

His entire life and behavior changed radically. Being inspired with love and affection, he became almost mad in pursuit of eternal love for Gauranga. Although he had formerly been a well known public figure, he now presented himself as the most humble and ordinary person. In the morning he used to walk bare foot, wearing very simple clothing, and chant the name of Sri Gauranga. From that period he began collecting various manuscripts and in order to preach Gaura-bhajan he began to compile th

e book Amiya Nimai-Carita. The first book he completed was Kalacand Gita.

Once he went to a marriage ceremony in Hooghly where he saw a painting of Sri Sri Nitai-Gaura and Sitanatha. He became so overwhelmed upon seeing that painting that, like a child, he insisted upon having it. Seeing his state of mind, the owner of

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he painting presented it to Sisir Kumar, who happily carried the painting to his house and handed it over to his mother and instructed her to worship it. According to his intimate disciple, Sisir Kumar could not go in front of that painting because

whenever he glanced at it he would faint in ecstasy. This painting is still kept on the 6th floor of the Amrta Bazar Patrika newspaper house. This newspaper was originated by him and its previous name was Anandabazar Visnupriya. This painting has

been printed in the edition of Kadaca, by Sri Murari Gupta.

Sisir Kumar Ghosh's Amiya Nimai-Carita inspired many persons to become ardent devotees of Sri Gauranga, and his English book Lord Gauranga helped many Westerners to understand and appreciate Sri Caitanya Mahaprabhu.

82.SISU KRSNA DASA:

He was a disciple of Nityananda Prabhu and was known as Kanu Thakura. (See "Kanai Thakura")

83.SITA DEVI:

She was the wife of Padmanabha Cakravarti and the mother of Srila Lokanatha Gosvami, the spiritual master of Narottama Thakura.

84.SITA THAKURANI:

Like Sri Saci devi, Sri Sita Thakurani was always absorbed in affectionate love for Sri Gaurasundara and was the well-wisher and competent advisor of Sri Saci and Sri Jagannatha Misra.

Krsnadasa Kaviraja Gosvami has beautifully described Sri Sita Thakurani on the occasion of Sri Caitanya Mahaprabhu's birth: As soon as the boy was born, generous Sri Jagannatha Misra sent a man to Advaita Acarya at Santipura to inform him. Upon hearing the good news, Sri Advaita was overwhelmed with joy. After taking bath in the Ganges and singing and dancing with Sri Haridasa Thakura, he sent his wife Sri Sita Thakurani to Navadvipa Mayapura. Sitadevi, who is worshipable by the entire world,

taking permission of her husband, went to see that topmost child with all varieties of gifts and presentations. She brought different kinds of golden ornaments, including bangles, armlets, necklaces and anklets, as well as tiger nails set in gold, waist decorations of silk and lace, nicely printed silken saris and a child's garment, also made of silk. Many other riches, including gold and silver coins, were also presented to the child. Riding in a palanquin covered with cloth and accompanied by maidservants, Sita Thakurani came to the house of Jagannatha Misra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, tumeric, kunkuma and sandalwood. All these presentations filled a large basket.

When Sita Thakurani came to the house of Sacidevi, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Krishna of Gokula Himself. Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sita Thakurani was very much pleased, and because of her maternal affection

, she felt as if her heart were melting. She blessed the newly born child by placing fresh grass and paddy on His head saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimaia.

On the day the mother and son took bath and left the maternity

home, Sita Thakurani gave them all kinds of ornaments and garments and offered respect to Jagannatha Misra. Sacidevi and Jagannatha Misra reciprocated by honoring Sita Thakurani, who then returned home feeling deep satisfaction within her mind.

On the occasion of the birth anniversary of the child, Sri Jagannatha Misra and Saci devi presented the revered Sri Sita Thakurani with valuable clothes and other gifts. Sri Advaita Acarya had a house in Mayapura as well as Santipura. After the birth

of Sri Caitanya Mahaprabhu, on the request of Jagannatha Misra and Saci devi, Sri Advaita Acarya and his wife began to spend most of their time at their Mayapura residence.

Sri Saci devi highly respected Sri Sita Thakurani, who visited their house daily and advised Saci devi how to bring up Sri Gaurasundara. Together they watched with delight as the divine child grew.

After some years the eldest son of Misra, Sri Visvarupa, left home and accepted sannyasa. Saci and Jagannatha were overwhelmed with grief, as was the child Gaurasundara. At that time Advaita Acarya and Sita devi consoled them and looked after the child. Malini devi, wife of Srivasa Pandita, also helped to bring up the child with great affection during that time. Malini devi and Saci were very close friends.

Later in life, when the Lord returned from Gaya and disclosed His real identity, Sri Advaita Acarya and Sita Thakurani came from Santipura to Mayapura to worship the feet of Sri Gaurasundara.

Later, when Sri Caitanya Mahaprabhu left home and set off for Vrndavana with the intention of accepting sannyasa, Sri Saci devi and Sita Thakurani were overwhelmed with grief and remained lying on the ground like as if dead for four days. Understanding the distress of His relatives and devotees, the kind-hearted Gaurasundara was unable to go on to Vrndavana, and thus returned to Santipura. Again Advaita Acarya and Sita Thakurani regained their lives. After four days of fasting, Sri Caitanya Mahaprabhu accepted the food cooked by Sri Sita Thakurani. Before

taking sannyasa, Gaurasundara used to perform kirtana along with Sri Nityananda Prabhu at the house of Advaita Acarya. Sri Paremesvari dasa Thakura has given a beautiful description of these pastimes in his Padakalpataru.

After the Lord accepted sannyasa and remained in Jagannatha Puri, every year Advaita Acarya, Sri Sita Thakurani and their son Sri Acyutananda visited Him. On these occasions Sri Sita Thakurani brought many of the Lord's favorite preparations, and with great love, Sri Caitanya Mahaprabhu took the meals offered by her. He respected her as if she and Saci mata were the same person.

Sita Thakurani had three sons, Acyutananda, Krsna Misra and Gopala Misra. They were also ardent followers of Sri Caitanya Mahaprabhu. Sita Thakurani's father was Sri Nrsimha Bhadudi and her sister was Sri. The two sisters were both manifestations of Bhagavati Yogamaya. Sri Sita Thakurani was the manifestation of Yogamaya--goddess Paurnamasi. In Dvapara yuga, at the time of the birth ceremony of Sri Krsna, she was present in the house of Nanda and gave advice to Nanda and Yasoda.

85. SITALA THAKURA RAYA:

He was the disciple of Sri Narottama Thakura. (Premavilasa 2, Narottamavilasa 12)

86. SITANATHA DASA BABAJI:

He was an Odiya gopa whose character was very simple and broad-minded. He was not very learned and spoke only his native language throughout his life. He lived in a hut on the northern side of the temple of Srinathaji at Govinda kunda. There he performed his bhajan, chanting the holy names with tears in his eyes. Every day before dawn he got up and took his bath in Govinda kunda, thereafter he danced and performed kirtana in front of Giridhari for five hours at a stretch. He would then worship Tulasi devi and bathe her. He then returned to the temple of Srinathaji and chanted prayers tearfully. Every day at noon he

went out in the heat for madhukari without any shoes or umbrella. After doing madhukari he gave a little of his madhukari

to every Vaisnava residing in the area and then returned to his hut.

He memorized many beautiful songs and everyone was overwhelmed with love upon hearing his sweet singing. His daily routine was to take bath twice in Govinda kunda. He took his first bath at 3:00 A.M.. When Sri Advaita Babaji told him that it was not proper to take bath at that time, he replied, "I do not make any difference of the hour, whenever Srinathaji breaks my sleep, I get up and take my bath." Even two or three days before his death, when he was completely bed-ridden, Advaita babaji saw that Sitanatha was still taking his bath in Govinda kunda in the early hours of the morning.

On the day of his death, Sitanatha asked Sri Advaita dasa to carry him in front of Srinathaji. There he asked him to bathe him and to mark his body with tilak. After that he requested Advaita dasa to bathe the Tulasi tree and to give him that water. He then inquired whether everyone had received the prasada of Srinatha. As soon as Advaita dasa put the water which had bathed Tulasi into his mouth, Sitanatha took his last breath. Because he had received the darsana of Sri Vrndha devi by worshipping Srimati Tulasi devi, he thus had great attachment for Tulasi devi. It is said that whenever he watered a dry, almost dead Tulasi tree, the very next day it would be fresh and green. Sitanatha used to sing the glories of Sri Radha-Krsna and Sri Vrndha in the Odiya language.

87. SITANATHA RAYA:

He was a devotee belonging to the Gaudiya Vaisnava sampradaya. His guru was Krsnavallabha Gosvami. He hailed from the village of Syamaganja which is located on the eastern side of the road to Magura about three miles from Mohammadpur (Bangladesh).

The eldest son of Sitanatha, Syamasundara, built two Akhda's nearby in Ghospura village. He installed the Deity of Lord Gauranga in one Akhda, and Deities of Giridhari, etc. in the

other.

To the west of Kanaibajar village, in the forest, stands the house of "Darumaya Hare Krsna" (wooden Deity). There a temple with five high steeples houses these Deities. A stone plaque in the temple states that King Sitarama Raya, with the object of appeasing Lord Krsna, founded this temple in Jadupatinagara in 1625 Saka (1703 A.D.). (Bharatavarsa Baisakha 1332 (1925 A.D.)

88.SIVABHAKTA BRAHMANA:

The name of this person is not known. See CC. 1.17.99-100, CBh. 2.8.96-104.

89.SIVACARANA VIDYAVAGISA:

He criticized Narottama Thakura, but later was rectified and became his ardent devotee and disciple. (Premavilasa 19)

90.SIVACARANA VIDYAVAGISA:

(same information as given above)

91.SIVAI ACARYA:

He was a resident of Goyasa and a disciple of Narottama Thakura. He was the father of Harirama and Ramakrsna. Before meeting Narottama, he was a strong Sakta. (Narottamavilasa 10)

92.SIVAI DASA:

A Vaisnava poet, six of his poems are included in Padakalpataru.

93.SIVANANDA:

A Vaisnava poet, three of his poems are included in Padakalpataru.

94.SIVANANDA:

He belonged to the sakha of Lord Caitanya and was a resident of Orissa. (CC. 1.10.135)

95.SIVANANDA CAKRAVARTI:

He was a disciple of Advaita Acarya Prabhu. (CC. 1.8.70)

96.SIVANANDA CAKRAVARTI:

He belonged to the sakha of Gadadhara Pandita. In Vrajalila he was Lavangamanjari (GGD. 183, Sakhainirnayamrta 20).

97.SIVANANDA CAKRAVARTI (DANTUR) :

He belonged to the sakha of Lord Caitanya and was a devotee from Orissa. "Dantur" could have been his title. (CC. 1.10.149)

98.SIVANANDA PANDITA:

His name is mentioned along with other devotees of Lord Caitanya in Orissa. (Vaisnava Vandana of Jiva Gosvami 234, Caitanyamangala of Jayananda 29)

99.SIVANANDA SEN:

He was a Vaidya by caste. In his past incarnation he was Vira Duti (GGD. 176). His Sripata was located at Kumarahatta at Halisahara (Pata Paryatana).

Sivananda had three sons named Caitanyadasa, Ramadasa, and Paramanandadasa (Kavi Karnapura). Sivananda was one of Sri Caitanya Mahaprabhu's intimate associates. As directed by the Lord, he escorted the Gaudiya devotees to Nilacala every year, providing them with food and lodging along the way.

During one pilgrimage to Nilacala a dog joined their party and Sivananda took personal care of him, even paying extra fare to allow the dog to across the river along with them. One night Sivananda was detained for sometime and arrived at the camp la

te in the evening, only to find that the dog had not been given prasada and, despite a thorough search, the dog was nowhere to be found. Thus Sivananda did not accept any food that night.

When their party arrived in Nilacala, they found the dog in the presence of the Lord. The dog was eating some coconut given by the Lord and was chanting, "Krsna, Krsna." Sivananda offered his humble obeisances at the feet of the dog and apologized.

On another occasion Sivananda was detained and thus accommodations for the party had not been made. It was quite late at night and Lord Nityananda appeared to be restless and hungry, thus He said, "I am so hungry yet still there is no sign of Sivana

nda, therefore I curse his three sons to die." Hearing this Sivananda's wife began to cry. When Sivananda returned and his wife informed him what had happened, he consoled her saying, "Why are you crying? Let my three sons die if it is the desire of Lord Nityananda." Sivananda then went before Lord Nityananda, who kicked him. Sivananda, however, was extremely happy and said, "Lord, at last I know that you have accepted this wretched soul as Your servant.

Vasudeva Datta was an extraordinarily generous man, thus he never saved any money. Lord Caitanya therefore directed Sivananda as follows: "You should become the accountant of Vasudeva and take charge of his expenses."

Once Lord Caitanya appeared within the body of Nakula Brahma cari at Ambika. Upon hearing this Sivananda went to Ambika but instead of meeting Nakula, he remained hidden. Hoping to test the authenticity of Nakula brahma cari, Sivananda thought "If that brahma cari calls me by name and speaks out my Istamantra, then I will be convinced that the omniscient Lord Gauranga has truly entered his body. It happened as Sivananda desired; the brahma cari called him and spoke out his Istamantra.

Once Lord Caitanya, without manifesting Himself physically, partook of food presented by Nrsimhananda in the house of Sivananda. Not having personally seen the Lord, Sivananda was

uncertain of this incident. However, the next year when visiting the

Lord in Puri, Lord Caitanya mentioned the time which He had come to accept prasada at Sivananda's house, thus clearing up Sivananda's doubts.

Before writing his books Kavi Karnapura collected considerable information about Lord Caitanya's life from Sivananda.

The following are references to Sivananda given in CC:

1.20.52A close devotee of Lord Gauranga

1.10.52-53; Responsible caretaker of the Gaudiya devotees in their pilgrimage to Nilacala

2.1.129; "

2.16.18-19;25-26; "

3.2.160;3.10.11 "

2.15.98Directed by Lord Caitanya to guide all Gaudiya devotees to Nilacala

2.1.130;3.1.12-28Paid equal attention to a stray dog along the journey

2.15.94-97Directed by Lord Caitanya to take charge of Vasudeva Datta's accounts

2.16.203Lord Caitanya visits Sivananda's house on his way from Nilacala to Gauda

3.2.21-31Test of Nakula brahmacari

3.2.41-42;3.2.44-77Lord Caitanya partaking of food in a subtle form

3.6.178-180Letter from Govardhana dasa to Sivananda after the former's son, Raghunatha dasa, renounced home

3.6.242-244At Nilacala Raghunatha dasa was informed about his father's letter

3.6.245-253On return from Nilacala the messenger of Govardhana is informed about Raghunatha dasa's condition

3.6.255-258Govardhana sends money through messenger to Sivananda after learning about his son; Sivananda's advice to the messenger

3.6.139-148Sivananda's eldest son, Caitanyadasa, meets Lord Caitanya; the Lord invites Caitanyadasa and the latter also invites the Lord

3.12.17-31Receives grace showered by Lord Nityananda on the

pretext of chastisement

3.12.43-48Lord Caitanya meets the three sons of Sivananda; mystery associated with the name of Puridasa, the youngest son

3.12.52Lord Caitanya directs Govinda to pass on the remnants of the Lord's food to the wife and sons of Sivananda as long as they stay at Nilacala

3.12.101-102Arrival of Jagadananda at Sivananda's house and preparation of herbal oil

3.16.60-70Grace showered by Lord Caitanya on Puridasa

(Further information from GPC) :

Sivananda Sena utilized his entire property and wealth in the service of Hari-guru-Vaisnavas. All his family members, including his friends, servants and three sons (Sri Caitanya dasa, Sri Rama dasa and Sri Karnapura), even his nephew Sri Vallava Se na were great devotees of Sri Caitanya Mahaprabhu.

Sri Sivananda lived in Kumarahatta, which is known as Halisahara. The Deity Gaura-Gopala which was worshiped by him, is now at Kancrapada, one and a half miles away from Halisahara.

In GGD, Kavi Karnapura writes that Sivananda Sena was the associate of Sri Radha in Dvapara yuga and was known as Vira. Every year Sivananda took full responsibility for bringing the Gaudiya devotees to Puri on foot. Once the devotees started their

journey on an auspicious day and on their way came to the house of Advaita Acarya at Santipura. After spending one day there performing sankirtana, they went to the house of Sri Saci devi in Navadvipa, along with Advaita Acarya, his wife and his son. Mother Saci was living in distress due to separation from her son. She offered her respects to the devotees, and after serving Sri Advaita Acarya and Sita devi, she began to weep in remembrance of Sri Gauranga. After consoling her the devotees continued on their journey.

Though Mahaprabhu had advised Sri Nityananda Prabhu to preach and

spread love of God, Nityananda set off with the devotees to meet Mahaprabhu. Amongst the devotees were Sri Acaryaratna, Pundarika Vidyanidhi, Srivasa Pandita and his wife and brothers , Vasudeva Ghosh, Govinda Ghosh, Madhava Ghosh, Murari Gupta Ojha, Sri Raghava Pandita, Narahari from Srikhanda, Gunaraja Khan and many others. Sivananda Sena's wife and three sons also accompanied the party. Many of the devotees brought along their wives, who eagerly collected many varieties of food for the pleasure of Mahaprabhu. Sivananda took charge of paying the fares and food of the devotees. Wherever they spent the night, they engaged in sankirtana.

One year Sri Sivananda, along with his first son Sri Caitanya dasa, came to Puri. When Mahaprabhu asked Sivananda why he named the boy as such, Sivananda replied that he had been inspired from within. One day, by his father's instruction, Caitanya dasa invited Mahaprabhu to their house for prasada. Mahaprabhu accepted the invitation and when He came to their house, Sivananda and his wife showed Him great respect and offered Him various types of food. Being very pleased the Lord said, "Today Caitanya dasa invited me." Caitanya dasa then placed various items such as curd, lemon, ginger, fry, salt, etc. in front of Mahaprabhu, who happily said, "This boy knows my mind, therefore I am very satisfied with his service." With those words Maha prabhu began eating with great pleasure and after finishing He gave the food left on His plate to Caitanya dasa.

After spending four months in the Lord's association, the devotees from Bengal were preparing to leave when Mahaprabhu told Sivananda that he should name his next son Puri dasa. Sivananda became very happy and with the blessings of Mahaprabhu, returned to Gauda. After a few months a son was born and the astrologer gave him the name Paramananda.

The next year Sivananda and the devotees visited Puri. As usual Sivananda arranged for their boarding and food and the devotees eventually arrived in the presence of the Lord. Along with the devotees, Sivananda happily participated in singing and dancing before the Ratha of Sri Jagannatha Deva.

One day Sivananda and his wife came to Mahaprabhu and the little child fell down at the lotus feet of Mahaprabhu and fixed his eyes on the reddish feet of the Lord. A bit amused, Mahaprabhu gently placed His toe in front of the little boy, who began to touch such the toe with great pleasure. The devotees present were filled with joy and began chanting the holy name. This child later became the poet Kavi Karnapura Gosvami.

100. SIVARAMA CAKRAVARTI:

He was a disciple of Narottama Thakura. First he was a dacoit in the gang led by Cand Raya, but later became a devout Vaisnava by the grace of Narottama Thakura.

101. SIVARAMA DASA:

He was a disciple of Narottama Thakura. He may have been a Vaisnava poet. (Premavilasa 19, Narottamavilasa 12)

102. SRI:

She was the wife of Advaita Prabhu. In her past incarnation she was Yogamaya. (GGD. 86)

103. SRICANDANA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.136)

104. SRICARANA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.108)

105. SRIDASA:

He was a disciple of Srinivasa Acarya and belonged to Sriputra Kancanagadia (BRK. 12.19, 10.47). Sridasa, Gokulananda and other devotees taught Bhaktisutra to the devotees and students of Srinivasa Acarya. Sridasa's father was Haridasa Acarya, a noted resident of Vrndavana. Gokulananda was Sridasa's brother.

When Srinivasa Acarya was about to depart from Vrndavana for Gauda, Haridasacarya requested him to give spiritual initiation to his two sons. On the occasion of the disappearance celebration of Haridasa Acarya, his two sons accepted spiritual initiation in the presence of numerous devotees. (See Karnananda)

106. SRIDASA MAHASOWARA:

He was the chief cook at the Jagannatha Puri temple. Kavikarnapura describes him as "Nisargabhakta" (Caitanya Candrodayanatakam ed. Ramacandra Misra, Varanasi Caukhamba Sanskrit Series office 1366, Chapter 8, P. 258). He was introduced to Lord Caitanya by Sarvabhauma (CC. 2.10). Krsnadasa Kaviraja refers to him as "Jagannatha Mahasuara". He was a great devotee of Lord Jagannatha in Puri.

107. SRIDHARA:

He belonged to the sakha of Lord Nityananda (CC. 1.11.48).

108. SRIDHARA/SRIDHARA PANDITA/KHOLAVECA SRIDHARA:

(See file SRIDPAN.DOC)

109. SRIDHARA BRAHMACARI:

He belonged to the sakha of Gadadhara Pandita (CC. 1.12.79). In his past incarnation he was Candalatika (GGD. 194, 199, Sakhanirnayamrta 5).

110. SRIDHARA SVAMI:

Several popular stories and traditions exist in association with the name of Sridhara Svami. Some hold that he was from a brahmana caste in Gujarat or Maharastra (Bhaktamala 12), while some refer to him as a sannyasi belonging to the Advaita school of philosophy (See introduction by Rajendranath Ghosh in Advaitasiddhi). From Sridhara Svami's writings, however, it is

clear that he was an ekadandi sannyasi of the Kevala Advaita-vadi sampradaya in Kasi (See the mangalacarana section of Atmaprakas a tika 1.1.). He took up the task of modifying the Advaitavadi sampradaya (Bhavarthadipika 10.87, Mangalacarana 3)

Sridhara Svami was a worshiper of Nrsimha and his guru was Paramananda (Atmaprakasa tika 1.2). The following are the titles of his works:

1. Commentary on the Bhagavad-gita called Suvodhini
2. Commentary on the Visnupurana titled Atmaprakasa
3. Commentary on Sanatsujatiya titled Balabodhini
4. Commentary on Bhagavatam titled Bhavarthadipika
5. Gitasaratika-Brahmasamvodhini (ms. no. 425, Bhandarkar Oriental Research Institute, Poona)
6. Vrajavihara Kavya; published in the compilation edited by Jivananda Vidyasagar
7. Slokas composed by him and included in Padyavali no. 15, 28, 43

Sridhara Svami's commentary on Srimad Bhagavatam (written between 1350 A.D. and 1450 A.D.) was approved by Lord Caitanya, who instructed others to write in harmony with Sridhara's commentary (CC. 3.7.129, 131). Consequently both Sanatana Gosvami and Jiva Gosvami wrote according to Sridhara Swami's commentary.

At the request of his sampradaya, Sridhara wrote the Bhavarthadipika tika of Srimad Bhagavatam with Vedantabhasya, following loyally the earlier traditions. In this tika 1.1.2 Sridhara upheld the eternal character of bhakta, bhakti, sastra and jiva

in support of Bhedabhedavada and the reality of the world. While interpreting the concept of "projit-kaitava" he refuted the pseudo-Buddhist views or the Kevaladvaitavada. Sridhara cited evidence only from Sarvajnasukta 1.7.6 and 3.12.2 of Visnusv ami out of the foremost four Sattvata (Vaisnava) Acaryas. Sridhara Svami's other arguments are held as follows:

1. Visnupuranera tika:

6.16.13--Suddhadvaita has been analyzed in refuting

Kevaladvaita.

2.Bhagavatam tika:

10.14.28-39--the eternal existence of Bhakti, Bhagavan and Bhakta

3.25.32--Relevance of mukti

10.87.31--Divine element in animate, inanimate, illusory objects

10.87.21--Denouncement of Nirbhedamukti and establishment of the eternal existence of sravana kirtana, etc, aspects of Bhakti.

Though Mayavadis hold Nirvisesa Brahman as Paratattva (Bhagavad-gita 14.27), Sridhara Svami upheld the eternal existence of the Deity, etc. in contrast to the Advaitavadis who do not acknowledge the eternal existence of the name, form, qualities, abode, associates (Bhavarthadipika 8.6.7-9, 10.87.2)

What deserves special mention here is that in the tika of Visnupurana in interpretation of the word "Acintya" he has highlighted the seed of Acintyabhedaabhedavada while explaining the root of the word with evidence. (See Bhavarthadipika tika 11.22.10 ; Bhagavad-gita 13.16)

111.SRIGARBHA:

A close associate of Lord Gauranga who accompanied the Lord during the performance of kirtana (CBh. 2.8.115, 2.9.5). In his past incarnation he was Mahapadmanidhi (GGD. 120-123, Vaisnava Vandana of Jiva 103, Devakinandana 31, and Vrndavanadasa 35).

112.SRIHARI ACARYA:

He belonged to the sakha of Gadadhara (CC. 1.12.84). In Vrajalila he was born as Kalaksi (GGD. 196, 207, Sakhanirnayamrta 33, Caitanya Mangala of Jayananda 83)

113.SRIHARI PANDITA:

He is mentioned in Jayananda's Caitanyamangala P. 73.

114.SRIHARICARANA:

He belonged to the spiritual lineage of Advaita Prabhu (CC. 1.12.64).

115.SRIHARSA:

He belonged to the sakha of Gadadhara (CC. 1.12.85). In his past incarnation he was Sukesini (GGD. 194, 201, Namamrtasamudra 129, Sakhanirnayamrta 25).

	NAME	SOURCE
1.	TAPANA ACARYA	CCU
2.	TAPANA MISRA	GVA, CCU, CC
3.	TAIRTHIKA BRAHMANA	GVA
4.	TELAI	GVA
5.	THAKURA DASA	GVA
6.	THAKURA DASA VAISNAVA	GVA
7.	THAKURAPRASADA DASA	GVA
8.	TILAKARAMA DASA	GVA
9.	TOTARAMDASA BABA	GVJ
10.	TULASI DASA	GVA
11.	TULASI DEVI DASI	GVA
12.	TULASI MISRA/PADICHA	GVA, CCU, BMO
13.	TULASI MISRA	GVA
14.	TULASIRAMA DASA	GVA
15.	TRAILOKYANATHA MISRA	GVA
16.	TRIBHANGADASA BABAJI	GVJ
17.	TRIMALLA BHATTA	GVA, CCU
18.	TRIVIKRAMANANDA DEVA	GVA

1.TAPANA ACARYA:

A brahmana from Phulia and a resident of Nilacala, he belonged to the spiritual lineage of Lord Caitanya.

2.TAPANA MISRA:

He was a brahmana born in a village on the bank of the Ganges in the eastern part of Bengal. Although he made considerable effort to rise to greater heights of spiritual advancement (sadhya-sadhana), he was not successful. Later, when Nimai Pandita was touring East Bengal, Tapana Misra had a dream early one morning in which he was directed by a divine form to meet Nimai Pandita. He was told that Nimai Pandita was none other than the Supreme Lord Himself and would teach him sadhya-sadhana tatt

va. Thereafter the divine form disappeared and Tapana Misra began to weep. Tapana then found Lord Gauranga and surrendered at His lotus feet, humbly requesting spiritual guidance.

Lord Caitanya instructed Tapana Misra in the process for spiritual advancement in the age of Kali-yuga, the congregational chanting of the holy name of the Lord. Tapana considered himself deeply blessed and expressed his desire to accompany Lord Gauranga to Navadvipa. Lord Gauranga, however, advised Tapana to go to Varanasi immediately, assuring him that they would meet again there. The Lord embraced Tapana, who swooned in ecstasy at the touch of the Lord.

Thereafter, Tapana Misra and his family went to Kasi. Later Lord Caitanya, while on His way to Vrndavana, halted briefly at Varanasi and again met Tapana Misra. Upon returning from Vrndavana the Lord stayed in Kasi for two months. On both occasions

the Lord ate at the house of Tapana Misra and stayed with Candrasekhar Vaidya.

It was due to Tapana Misra's efforts that the Lord showered His mercy upon the mayavadi sannyasis of Kasi. Tapana was present at the Bindumadhava Temple when the Lord converted Prakasananda and other sannyasis.

Raghunatha Bhatta Gosvami was the son of Tapana Misra (See also "Raghunatha Bhatta"). (Murari 4.1.15, CBh. 1.10.106, 1.14.116-115, CC. 2.17.83-100)

3.TAIRTHIKA BRAHMANA:

See "Satyabhanu Upadhyaya." (Namamrtasamudra 214)

4.TELAI:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.160)

5.THAKURA DASA:

A brahmana disciple of Srinivasa Acarya. (Karnananda 1)

6.THAKURA VAISNAVA:

He translated Ujjvala nilamani into Bengal verse. (Bangiya Sahitya Sevaka)

7.THAKURAPRASADA DASA:

He was the brother of Syamananda prabhu. (Rasikamangala Purva 15.34-35)

8.TILAKARAMA DASA:

A disciple of Abhirama Gosvami. At the command of Abhirama, he wrote Abhirama lilamrta, consisting of twenty chapters. The book contains the lila of Abhirama.

9.TOTA RAMDASA BABA:

He was a Dravidian brahmana and the head of the Vaisnavas in Navadvipa. His name was originally Ramdasa Misra. He went to Navadvipa to study the philosophical system called Nyaya. However, before he could finish his studies he was drawn to the ascetic way of life, thus he gave up his studies and went to Sri

Vrndavana. There he performed bhajan at the thaura on the southern side of the temple of Sri Sri Gopinatha. He stayed there for a long period of time until he received an order from Sriman Mahaprabhu to come to Navadvipa to supervise His seva. At that time there was a great deal of chaos in regards to the seva of the Deity of Lord Caitanya because the Gosvamis were very poor and there was no permanent temple established. Thus the Deity of Mahaprabhu was taken in rotation to the houses of various sevakas. In this way His service was being cared on. From time to time, due to the threats of evil persons, the Deity had to be kept hidden.

Following the Lord's order, Ramdasa went to Navadvipa and fixed his asana under the ten Ashata (peepal) trees near the Ganges. With tilak on his forehead, tulasi beads around his neck and dressed as a mendicant, he was considered to be a mad man by many of the residents of Navadvipa, who enjoyed poking fun at him, but he tolerated their abusive language with composure and equanimity. Once, out of curiosity, he asked one of the taunsters a few questions regarding the problems of Nyaya. Unable to give an answer, the man later conveyed the questions to his teacher. Guessing that the man who had asked the questions must be a great scholar, the teacher went to Ramdasa and discussed philosophy with him.

It is said that one morning two philosophers were arguing back and forth while bathing in the Ganges and thus spent the entire day immersed in discussion. In the evening Ramdasa Babaji came to the Ganges and immediately settled the argument between the two men. The philosophers were very surprised and pleased by the presentation of the ascetic who stood before them with begging bowl in hand. After this incident Ramdasa's fame as a great scholar was broadcast far and wide.

Once while Ramdasa was absorbed in meditation, a wicked fellow placed a string of shoes around his neck. At that time Dewan Ganga Govinda Singh happened to be passing by in a boat. Shocked and aggrieved to see a Vaisnava insulted in such a way, He asked Ramdasa who the culprit was. But Ramdasa, who was in profound meditation, did not answer. Gangagovinda then went straight to the King of Navadvipa, Maharaja Krsnacandra and explained what he had seen. Upset about the incident, the king immedi

ately went to see Sri Ramdasa to beg forgiveness for this offensive act which took place within his kingdom. Thereafter Sri Ramdasa and the king discussed at length the different systems of Indian philosophy. The king was deeply impressed with the profound and scholarly presentation of Sri Ramdasa and thus bestowed upon him the title of "Tota". From that time onwards, Sri Ramdasa became known as Tota Ramdasa.

Ramdasa used to perform the seva to Sri Giridhari, keeping the

Deity with him under the trees. But later, after the king had several philosophical discussions with Ramdasa, he decided to donate six acres of land, free of tax, to set up an asrama for the Deity. The house which was built on that land became famous as Bada Akhda. Even now it is being managed by the descendants of Ramdasa's disciples.

Influenced by the sincere efforts and infinite concern exhibited by Sri Ramdasa, the present site of the compound and courtyard for the Deity of Mahaprabhu was chosen and improved, the old temple rebuilt and the arrangements for the daily puja were made.

The day of Sri Ramdasa's disappearance is the tenth day of the full moon in the month of Pausa (Dec.-Jan.). There is a deed in Bengali written in 1785 A.D. (1202 Bengali year), stating that the land granted to Tota Ramdasa babaji for the service of the Deity of Sri Caitanya Mahaprabhu should be exempt from tax.

10.TULASI DASA:

He was the son of Rasamaya and the sankirtana guru of Sri Gopijanavallava dasa, the author of Sri Rasikamangala. Rasikananda used to worship his guru by offering new clothes. Being unable to water the Tulasi tree, Rasika used to pour water on the feet of Tulasi dasa. (Rasikamangala Daksina 4.53-54, Purva 1.64-66)

11.TULASI DEVI DASI:

She was a disciple of Rasikananda. (Rasikamangala Pascima 14.111)

12.TULASI MISRA/PADICHA:

He was an Odiya Gaura devotee and was a companion of Mahaprabhu in Nanda Utsava (CC. 2.15.20). (Vaisnava Vandana of Jiva 238, Devakinandana 113, Vrndavanadasa 107, Namamrtasamudra 167)

13.TULASI MISRA:

He was an Oriya devotee of Lord Caitanya. (Namamrtasamudra 50,
Vaisnava Vandana)

14.TULASIRAMA DASA:

He was a disciple of Srinivasa Acarya and a Tantubaya (weaver) by caste. (Karnananda 1)

15.TRAILOKYANATHA MISRA:

He was the younger son of Upendra Misra and the uncle of Sri Caitanya Mahaprabhu. (CC. 1.13.58)

16.TRIBHANGADASA BABAJI:

He was born in a Satsudra family of Kirtipura village in the district of Mursidavad. His parents were Chavilal and Garavini. Even as a child Tribhanga exhibited strong religious tendencies. When he went to till the fields he would take with him the deity of Vrndha devi, installed in a small earthen vessel, and offer water and food to her first before eating.

In his youth Tribhanga had considerable association with the two famous Vaisnavas--Sri Krsnacandra Modal and Sri Banawarilal Sinhaji. Thus Tribhanga developed an intense desire to mold his life after the example of these two great devotees. Understanding the boys spiritual tendencies, Srila Mandal Mahasaya when visiting Kirtipura took Tribhanga away from his home and sent him to Tithagrama, where his Sri Guru pata was established. There he arranged for Tribhanga to accept initiation in the family of Mother Jangava (Jahnava?). Thereafter Tribhanga was engaged in serving all the Gosvamis, Thakuras and devotees there. After some time, Mandalji arranged for Tribhanga to study the Manaharasagi style of music from the famous Sri Dinudasa. After a few years, he was appointed by Sinhaji to the service the Vaisnavas of the Harivasara of Pancthupi.

Once, being ordered by Sinhaji, Tribhangadasa went to Vrndavana and returned to Pancthupi on foot, carrying with him only 4 annas in his pocket.

At one time Tribhanga took permission from Sinhaji and went to Nilacala where he accepted the garb of a Vaisnava from Sri Radharamanacarana dasa babaji and received the name Banayarilal dasa. However, he was more commonly known as Tribhangadasa.

For four or five months he lived with the babaji in Jhanjpita village, who then sent Tribhanga back to Pancthupi to serve Sinhaji. After the departure of Sinhaji, his son Sri Vijaya kisore Sinha entrusted Tribhanga with the charge of Harivasara.

Tribhanga was expert at singing about the pastimes of the Lord. He took some lessons on Manaharasahi style of kirtana from the school of Srila Advaita dasa babaji Maharaja during his stay in Pancthupi.

From 1927 A.D. onwards, being directed by Sriman Nityananda Prabhu, Tribhanga dasa dedicated himself to reforming the temples of Ekacakra and to regularly serving them. Till the end of his life he was engaged in this way. He regularly visited various places to collect funds for this purpose. From 1929 A.D. onwards he made arrangements for the performance of continual sankirtana and distribution of prasada to numerous devotees on the occasion of the appearance day celebration of Nityananda Prabh

u. In 1944 A.D. after the completion of the birthday ceremony of Sri Nityananda as usual, he addressed Nityananda, "Nitai, give me my ticket"--he then closed his eyes and departed from this world.

17. TRIMALA BHATTA:

When Sri Caitanya Mahaprabhu visited South India, He stayed in the house of Trimalla Bhatta in Sri Rangakshetra. His brothers were Venkata and Pravodhanada and his son was the famous Gopala Bhatta. (Murari 3.15.10, Caitanyacartamrtamahakavya 13.4, C. 2.1.99)

18. TRIVIKRAMANANDA DEVA:

He was a sixth generation descendent of Sri Rasika Murari. He

wrote Sri Vrndavanapadakalpataru in songs, translated Syamananda Sataka into Odiya verse and composed fourteen padas.

	NAME	SOURCE
1.	UDASINA	GVA
2.	UDDANDA RAYA	GVA
3.	UDDHAVA	GVA
4.	UDDHAVA	GVA
5.	UDDHAVA	GVA
6.	UDDHAVA DASA	GVA, CCU
7.	UDDHAVA DASA	GVA
8.	UDDHAVA DASA	GVA, GPC
9.	UDDHARANA DATTA/DATTA THAKURA	GVA, CCU, GPC
10.	UDDHAVANANDA	GVA
11.	UDIYA (ODIYA) RAMANI	GVA
12.	UDIYA (ODIYA) VIPRADASA	GVA
13.	UPENDRA ASRAMA	CCU
14.	UPENDRA BHANJAKAVI	GVA
15.	UPENDRA MISRA	GVA
16.	UTTAMA DASA	GVA

1. UDASINA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.128)

2. UDDANDA RAYA:

He was a Zamindar of Nrsimhapura and a disciple of Syamananda prabhu. It was in his house that Sri Syamananda prabhu died in 1552 Saka.

3. UDDHAVA:

He was a disciple of Syamananda prabhu and belonged to Sripata Kasiadi. (Premavilasa 20)

4. UDDHAVA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.137)

5.UDDHAVA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.142)

6.UDDHAVA DASA:

He belonged to the spiritual lineage of Gadadhara Pandita Gosvami and was a resident of Vrndavana. In his past incarnation he was avesa of Candra (GGD 112, CC. 1.12.83)

When Srinivasa Acarya, Raghava Gosvami and others arrived at Uddhava dasa's asrama during their pilgrimage of Vrndavana, Uddhava offered them warm hospitality (BRK. 5.1333)

Uddhava dasa was one of the devotees which Rupa Gosvami took to have darsana of Sri Gopala when the Deity was being hidden from the Muslims in the house of Vitthalanatha (CC. 2.18.51, Sakhanirnayamrta 20)

According to B.B. Majumdar (CCU. P. 626) the Vaisnava poet Uddhavadasa is shown as a disciple of Radhamohana Thakura by Satisacandra Raya and Mrnalakanti Ghosh. Uddhava, the disciple of Gadadhara, was also a Vaisnava poet. The poem written on the

location of Navadvipa composed by one Uddhava dasa must have been composed by a contemporary because this poem narrates in detail the episode of the suppression of the Kazi by Visvambhara Misra in the course of his street-singing (See extract given by Harekrnsna Mukhopadhyay in Bharatavarsa 1341 Karika). This poem as quoted by Vrajamohan dasa Babaji in his book Navadvipa Darpana differs in text from the version given by Harekrnsna Mukhopadhyay.

7.UDDHAVA DASA:

He stayed in a kutir on the bank of Pavanasarovara and was

extremely loyal to Sanatana Gosvami. (BRK. 5.1333)

8.UDDHAVA DASA:

He was a great composer from the Ambasta class, born in the village of Tenga Vaidyapura in Mursidavad. He was the disciple of Sri Radhamohana Thakura, a great-grandson of Srinivasa Acarya. His real name was Krsnakanta Majumdar.

In his book Gaurapadatarangini, Sri Jagadavandhu babu has explained that there was one Uddhava dasa who belonged to the sakha of Sri Gadadhara, but the Uddhava dasa referred to here was the composer of the Padavali songs. The actual name of this Uddhava dasa was Krsnakanta Majumdar. He was a friend of Vaisnava dasa (Gokulananda Sen), the author of Padakalpataru. This information has been given by Dines Sen. Sri Radhamohana Thakura did not mention the name of Uddhava dasa in the book Padamrta Samudra. Most probably Uddhava dasa began composing songs after the publication of this book. Uddhava composed poems in both Bengali and Vrajavuli. Ninety-nine poems are found in his name.

In one place Sri Uddhava dasa himself mentions the name of his guru Sri Radhamohana Thakura:

"Taking the gracious feet of Sri Radhamohana,
which is my only wealth,
I, Uddhava dasa begin to sing namagana."

The poems of Uddhava dasa can be compared in beauty to those of Sri Govinda dasa or Roy Sekhara. He composed many songs on Purva lila, Mana, Akshepanuraga, Valya lila, Posya and various others sports of Sri Krsna. He also wrote songs glorifying Sri Gauranga.

9.UDDHARANA DATTA/DATTA THAKURA:

He was Suvahu Gopala, one of the twelve Gopala's and belonged to the spiritual lineage of Lord Nityananda (CC. 1.11.41). He was born in a very affluent Suvarnavanik (jeweler) caste in the prosperous town of Saptagrama in 1481 A.D. (1403 Saka). His

parents were Srikara Datta and Badravati, and he was the father of Srinivasa. Uddharana was an intimate associate of Lord Nityananda. Renouncing abundant wealth and dear family, Uddharana became a servant of Lord Nityananda.

Once in the house of Suryadasa Pandita some brahmaṇa Bhattacharyas asked Lord Nityananda who cooked His food. The Lord replied that generally He cooked for Himself but when He was unable to do so Uddharana did it. This illustrates how dear Uddharana Datta was to Lord Nityananda.

In Saka 975 the forefather of Uddharana, Bhavesa Datta, moved to Suvarnagrama from Ayodhya for trading. There he married Bhagyavati, the sister of Kanjilal Dhar. Kanjilal's son Umapati Dhar was an associate of the poet Jayadeva and Pandita Govardhanacarya in the royal court of King Laksmanasena. Bhavesa Datta's son Krsna Datta was an erudite scholar also. Krsnadatta's son was Srikara Datta.

Uddharana Datta was the Dewan of Nairaja, who was the king of Naihati located about three miles north of Katoa. At that time Uddharana lived in Uddharanapura, north of Naihati. It is said that the village was named after him. Toward the end of his life Uddharana left Saptagrama to settle in Uddharanapura. The Deities of Nitai-Gaura installed by Uddharana still exist at Uddharanapura and the samadhi of Uddharana stands to the west of the temple (Pataparyatana)

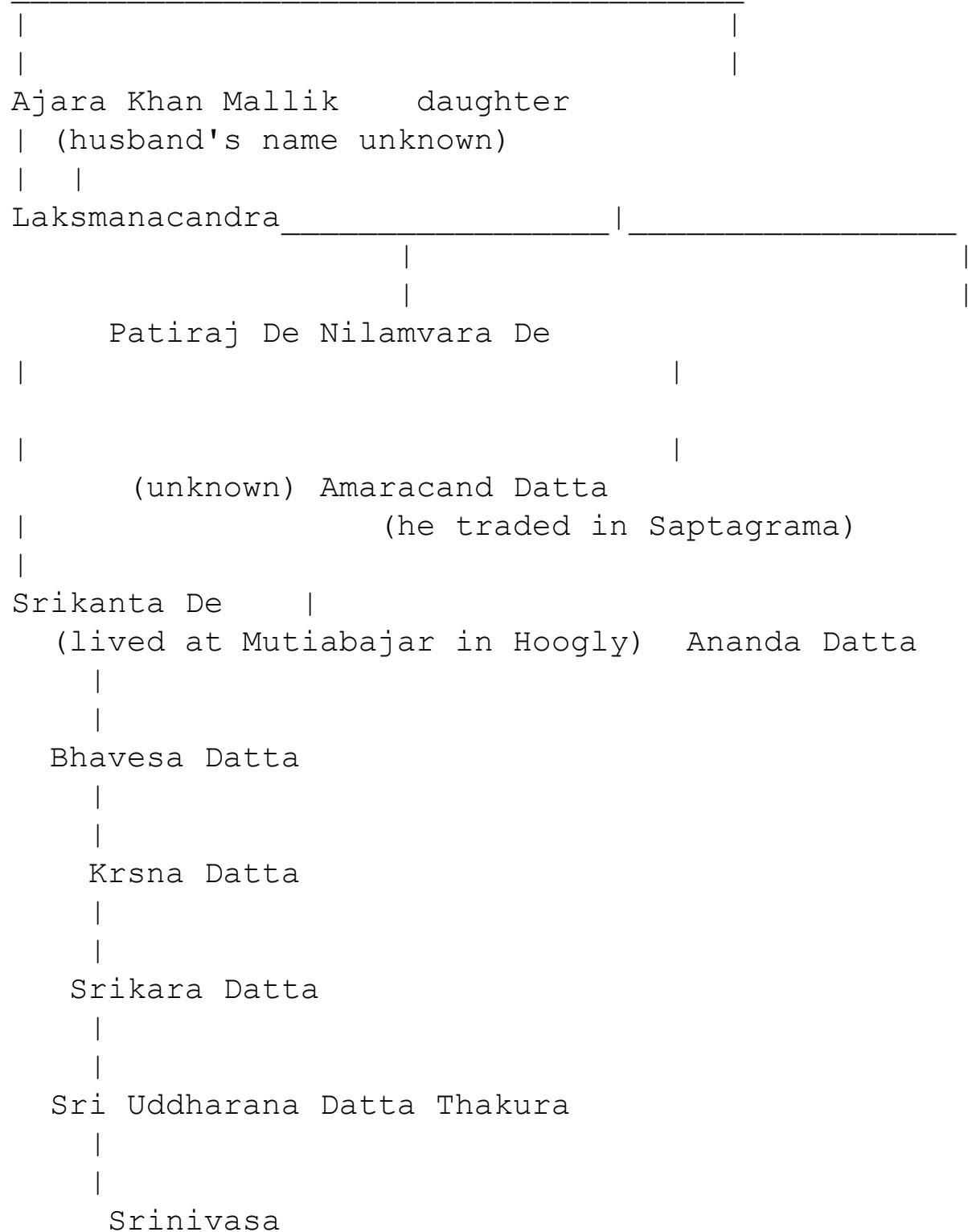
It is said that the concrete bank of the Ganges at Uddharanapura was made by Datta Thakura. Remains of the palace of King Nairaja of Naihati are found in Pataihat village.

An old tree called Madhavilata is found growing at the birth place of Datta Thakura in Saptagrama. It is said that Lord Nityananda planted the tree Himself. The Sri pata there has been renovated by the Suvarnavanik community.

A portrait of Uddharana Datta is found carved in the temple of Jagamohana Datta, a resident of Bali in Hoogly. Daily worship is offered there. The salagrama sila worshiped by Uddharana is now served at the house of Srinatha Datta.

Uddharana Datta died at the age of sixty in 1541 A.D. (1463 Saka). His descendants live at Hoogly, Calcutta, etc.

GENEALOGICAL LINE OF UDDHARANA DATTA



The following is further information from GPC about Uddharana Datta Thakura:

Srila Krsnadasa Kaviraja Gosvami has written as follows: "The great saint Datta Uddharana serves Nityananda Prabhu in every respect" (CC. Adi). In Krsna lila Uddharana Datta was Subahu. Vrndavanadasa Thakura has explained that Lord Nityananda went to Saptagrama from Khardaha with all His followers and took bath in the Triveni (the confluence of the three river Ganges, Yamuna and Sarasvati). Uddharana Datta stayed in the temple on the bank of the Triveni where he wholeheartedly worshiped the lotus feet of Sri Nityananda Prabhu. In many incarnations Sri Nityananda has appeared on this earth and wherever He appears, Sri Uddharana Datta also takes birth to serve the Lord. There is no doubt that the business community was purified by the association of Uddharana.

His father's name was Srikara Datta and his mother was Sri Bhadravati. Sri Uddharana Datta was the Dewan to the ruler of Naihati village. The place where Thakura used to stay for his official duty is still known as Uddharanapura (CC. Adi). At Saptagrama there is a six armed Deity of Sri Caitanya Mahaprabhu which was served by Sri Uddharana Datta. On the right of Mahaprabhu is Nityananda and on the left is Sri Gadadhara. There is another throne for Sri Radha Govinda and at its bottom is the painting of Sri Uddharana Datta Thakura.

The wife of Sri Nityananda, Sri Jahnava mata, visited the house of Uddharana Datta (BRK). At that time Sri Uddharana had already left the world. Srinivasa Datta was the son of Sri Uddharana Datta Thakura. On the thirteenth day of the dark fortnight in the month of Pausa (Dec.-Jan.), Uddharana Datta left this world.

According to Jayakrsna, Uddharana was born at Santipura, while Abhirama states that he lived in the village of Krsnapura near Hoogly. Every year a festival is held in his memory in Uddharanapura near Katoa. Gadadhara dasa, the brother of

Kasirama d
asa, mentions his name in Jagannathamangala under Caitanya-
vandana (Vangasahitya-Paricaya).

Haridasa Nandi wrote a biography named Uddharana Thakura in 1925 A.D. Therein he explains that Uddharana installed the Deity of Nitai-Gauranga. From the unpublished Padamrta-samudra pada no. 3041 he gives the following information: "Uddharana Datta , son of Srikara and Bhadravati, lived in Triveni." (Murari 4.22.22, CBh. 3.6.474, CC. 3.6.62, BRK. P. 539, Vangasahitya Paricaya P. 896, Vaisnava Vandana of Jiva 277, Devakinandana 98, Vrndavanadasa 84)

10.UDDHAVANANDA:

He was the author of Sri Radhikamangala. (Bangiya Sahitya Sevaka)

11.UDIYA (ODIYA) RAMANI (WOMAN) :

When Lord Caitanya was living in Puri He performed His customary daily duties, and at the usual time He went to see Lord Jagannatha in the temple. As He viewed Lord Jagannatha from behind the Garuda column, hundreds and thousands of people in front

of Him were seeing the Deity. Suddenly, a woman from Orissa, unable to see Lord Jagannatha because of the crowd, climbed the column of Garuda, placing her foot on Sri Caitanya Mahaprabhu's shoulder. When he saw this, Caitanya Mahaprabhu's personal secretary, Govinda, hastily got her down from her position. Sri Caitanya Mahaprabhu, however, chastised him for this saying, "O adi-vasya (uncivilized man), do not forbid this woman to climb the Garuda-stambha. Let her see Lord Jagannatha to her satisfaction. When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Sri Caitanya Mahaprabhu, immediately begged at His lotus feet for forgiveness. Seeing the woman's eagerness, Sri Caitanya Mahaprabhu said, "Lord Jagannatha has not bestowed so much eagerness upon Me. She has fully absorbed her body, mind and life in Lord

Jagannatha. Therefore she was unaware that she was putting her foot on My shoulder. Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannatha." (CC. Antya 14.22-30)

12.UDIYA (ODIYA) VIPRADASA:

He was a devotee of Lord Caitanya from Orissa. (Vaisnava Vandana)

13.UPENDRA ASRAMA:

His name is mentioned in Vaisnava Vandana of Jiva 270, Devakinandana 131 and Vrndavanadasa 130. Kavikarnapura refers to one Gopendra Asrama whom he mentions as Jayanteya Tattva

14.UPENDRA BHANJAKAVI:

He wrote many books in the Udiya language. His books can be classified generally as songs, stories of Puranas, verses based on fantasy, verses based on Alamkara and various other writings such as stories in verses based on Purana: Subhadra Parinarya, Avana Rastaranga, Vrajalila, Ramalilamrta, Kunjavihara, Rasalila, Kala Kautuka and Vaidehisvilasa. Apart from these he wrote Kolahala Cautisa, Premasudhanidhi, etc. (Saka era of the 17th century).

15.UPENDRA MISRA:

He was the paternal grandfather of Lord Caitanya and belonged to Sripata Badaganga. In Vrajalila he was Parjanya gopa (GGD. 35). His wife was Kalavati Devi. He had seven sons of whom Jagannatha Misra was the fifth.

When Lord Gauranga was leading a family life he once paid a visit to his grandfather's house at Badaganga in Sylhet. During that visit he took the route following the bank of the river Padma and passed the villages of Faridpura, Bikrampura, Badarpur a, Egarasindur, Baitalagrama, Bhitadia, etc.

According to Premavilasa 24 Upendra Misra had collected palm leaves to copy a manuscript on Candi when Lord Gauranga suddenly arrived there. Upendra excitedly went inside to inform his wife of the Lord's arrival. On his return a few seconds later, Upendra found that the manuscript had already been copied.

By mistake Jayananda has given Upendra's name on P. 87 as Janardana Misra. The names of Upendra's seven sons were: Kamsari, Paramananda, Padmanabha, Sarvesvara, Jagannatha, Janardana and Trailokyanatha.

16. UTTAMA DASA:

He translated in metrical verse the book Sri Krsnabhaktiratnaprakasa written by Raghava Pandita Gosvami. The last sentence of this book reveals that the translation was completed in 1661 Saka (1739 A.D.) during the reign of Gopala Simha, the famous king of Vanavispura.

101.VIJAYA:

She was the wife of Suryadasa Misra, a resident of Navadvipa. She had two sons, Sanatana and Kalidasa. According to Premavilasa 19, Kalidasa, named originally Parasara, became so named as he was a devotee of goddess Kali. Sanatana Misra's daughter was Visnupriya Devi.

102.VIJAYA DASA:

He belonged to the spiritual lineage of Advaita Prabhu. (CC. 1.12.61)

103.VIJAYA DASA AKHARIYA:

A resident of Navadvipa, he belonged to the sakha of Lord Caitanya. He had beautiful handwriting, hence he was popularly known as "Akhariya" (copyist). He copied several books for Lord Gauranga. The Lord referred to him as "Ratnavahu". In his past incarnation Vijayadasa was Kundanidhi (GGD. 103). He was overwhelmed with ecstasy on the day in which Lord Gauranga revealed his spiritual opulence (CC. 1.10.65-66, BRK. 12.3770-71)

104.VIJAYADHVAVAJA:

He was a monk descending seventh in the line from Madhva, belonging to Pejavara Matha. He wrote a commentary on Bhagavata-Tatparya of Madhvacarya (Padaratnavali), Yamakabharatatika, Dasavatara-Harigathastotra, Sri Krsnastaka, etc. Jiva Gosvami mentions Vijayadhvaja and Vyasatirtha as "Veda Vedarthavit-srestha (supreme authority on the Vedas) in his Tattvasandarbha and Sarvasamvadini.

105.VIJAYAKRSNA GOSVAMIPADA:

He was born to Srimati Svarnamayi devi in the house of Ananda Candra Gosvami of Sikarpura village in the district of Nadia on

19th Sravana (July-August), 1841 A.D., Jhulana Purnima. Sri Ananda Candra Gosvami, the father of Vijaykrsna, was the seventh generation descendent of Sri Advaita Prabhu. Vijaykrsna's father was a great scholar of Srimad Bhagavatam and noted religionist. It is said that he personally cooked all the bhoga for Sri Syamasundara. He would first prepare by washing all the wood for cooking in the Ganges. He was known to always carry the Salagrama sila around his neck. Svarnamayi devi was also exceedingly devotional and extremely kind-hearted.

In his childhood Vijaykrsna was very restless and naughty. Although involved in numerous accidents, he always survived miraculously. He excelled in education, talent and memory. Vijaykrsna was admitted to the Satipura Sanskrit Grammar School and w

ithin a very short period he mastered Mugdhabodha grammar. As per the old family tradition, he was converted by his mother. His kind behavior and proper respect to all women was visible throughout his life.

While studying at the Sanskrit college he married. Shortly thereafter he became an Advaitavadi after reading the commentary of Sankaracarya. Once he went to his disciple's house in the village of Amalagachi in the district of Rangapura where he listened as his disciple expressed his deep dedication to him. From that day he gave up his post of spiritual master, considering his great attachment. Later he heard an oracle which said, "Think of the world beyond death." He inquired about the speaker but could not find him. Vijay became afraid and was suddenly attacked with fever and from that very moment the foundation of the doctrine of Vedanta shattered.

In 1860 A.D. he discarded his sacred thread after being converted into the Brahmo religion by Maharsi Devandranatha Thakura. As a preacher he taught Brahmoism in various places such as Baghanchar, Santragachi, Santipura, etc. in the year 1863 A.D.

He was elected the chancellor of Adi Brahmo Samaj. He went to Santipura and at the request of Sri Harimohana Pramanik, a devotee, he started reading Sri Caitanya Caritamrta and gained mental peace. He went to meet Sri Caitanya dasa babaji and Sri Bhagavandasas babaji and relished their cordial gestures and sweet

conversation. After hearing a devotional son from his elder brother Sri Vrajagopala prabhu, Vijaykrsna tried to introduce devotional songs in the Brahmo Samaj.

In 1865, while living in Dacca, Vijay started publicity and medical practice in places like Barishal, Tripura, Noakhali and Syllit. Though he earned fame in the medical practice, he decided to leave the practice, considering it to be a waste of time, and began concentrating more on preaching activities. His preaching attracted many people. They were also charmed by his ideal way of life. Sri Kesava Sen and others gave him great encouragement.

While he stayed with the Indian Brahmo Samaj he started medical practice, teaching, writing essays for journals all through the day and night. Due to this hard labor he was attacked with heart ailment. After being inspired by a dream, he went to a saint in Jagannatha Ghat and recovered slightly by his medicine. While staying in Kasi, Sriman Trailanga Swami took him in a secluded place near the Varuna river and initiated him. In search of a spiritual teacher, Vijay travelled to many place and in the year 1883 A.D. in the month of Asadha he received initiation and the method of worshiping from Brahmananda Paramahamsa ji of Manasa Sarovara in Akasaganga hill in Gaya. When he was engaged in deep meditation and worship, his guru appeared an

d advised him to take sannyasa from Hariharananda Sarasvati in Kasi. But after , at the order of his religious teacher, he again began living with his wife. When he was in Dacca, he became frustrated and left his meditation but again, by the order of his guru, he went to Jvalamukhi and acquired mental peace and again he was engaged in meditation.

In 1888 A.D. in the month of Vadra (Aug-Sept), he established the asrama in Gendaria on the auspicious day of Janmasthami and started living with his family. He stayed with the saints in Kasi and other places and then in 1927 A.D. he went to Vrndava na as per the order of Paramahamsaji and lived one year in the temple of Deuji which belonged to Gopinatha Bagha. During this time he had frequent exchanges with Gaurasiromani during which

time he witnessed many strange incidents. Vijay, along with many other saints, went in their astral bodies to see Muktinatha. In 1927 A.D., on 10th Falguna after the death of Yogamaya devi, he went to the Kumbha Mela in Hardwar where he stayed with many saints. In 1306 B.S on 22nd Jaistha he breathed his last after eating sweets poisoned by the priests of a certain Matha in Puri.

He wrote Vaktrta and Upadesa and Asavatira Upakhyana.

106.VIJAYANANDA:

He was a Vaisnava poet. His poem no. 2242 in Padakalpataru deals with Lord Gauranga. He may have been the same person as Vijaya dasa "Ratnavahu" the copyist.

107.VIJAY PANDITA:

He belonged to the spiritual lineage of Advaita Acarya (CC. 1.12.65).

108.VIJAYA PURI:

He was the maternal uncle of Advaita Acarya, not by blood-relations, but through their residence in the same village. He lived in Navagrama earlier. Advaita called him "Durvasa", while Navha Devi, Advaita's mother, called Vijaya "brother." He took spiritual initiation from Laksmipati, the guru of Madhavendra Puri. Vijaya used to travel with Madhavendra Puri (Premavilasa 24.228)

Haricarana dasa, the author of Advaitamangala heard the biography of Advaita Acarya orally from Vijay Puri at Navagrama in Srihatta and then he wrote this book.

Another book Advaita Prakasa 4.14 records Vijaya's meeting with Advaita Acarya at Kasi.

Chapter three of Advaitavilasa states that on his arrival at the

house of Advaita, Vijaya listened to the interpretation of Srimad Bhagavatam presented by Advaita and on request from the devotees Vijaya narrated the childhood and adolescent sports of Advaita Prabhu.

109.VILASA ACARYA:

He was a resident of Beleti village of Chittagong. He was the court-scholar of the local King Citrasena. His son was Madhava Misra, who was the father of Gadadhara Pandita Gosvami.

(Premavilasa 24)

110.VILVAMANGALA:

He belonged to a brahmana-caste family residing on the western bank of the river Krsnavenva in South India. Due to past sinful acts he became deeply attached to the company of a prostitute named Cintamani who resided on the eastern bank of the said river. This attachment was so intense that one monsoon night even ignoring the observance of his father's funeral rites, Vilvamangala went through extreme difficulty to reach the place of Cintamani. He had to cross the turbulent river by holding on to a corpse and later finding the doors of her house closed, he climbed the wall holding on to a snake. Once entering the premises he lost consciousness.

Cintamani nursed him back to his senses and then spoke with detachment as follows: Listen to me, oh son of a brahmana. If you had directed the passion you felt for me to attaining the Supreme Lord, you would have certainly obtained the divine grace of the Supreme Lord."

Vilvamangala spent the night there and the following morning went to the asrama of a guru residing in nearby Somagiri. Serving his guru with unfaltering devotion, Vilvamangala at last went to Vrndavana. On the way he chanted spontaneously some slokas as prompted by Lord Krsna. These slokas were compiled by his companions and presented in the book titled Sri Krsnakarnamrta. The name Lilasuka was given to Vilvamangala by his guru.

During the Gambhira-lila Lord Caitanya enjoyed listening to this book day and night. (CC. 2.9.307-308)

111.VIMALA DEVI:

She was the wife of Gauridasa Pandita. They had two sons named Balarama and Raghunatha.

112.VIMALAPRASADA DATTA:

See "Bhaktisiddhanta Sarasvati Gosvami"

113.VINDHU DASA:

He was a Vaisnava poet whose five poems are included in Padakalpataru.

114.VINODA DASA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.154)

115.VINODA RAYA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

116.VINODA THAKURA:

He was the son of Vamsi Thakura, the latter being the grandson of Raghunandana Thakura. Vinoda moved from Srikhanda to settle in Adampura in the district of Birbhum, where he installed Deities of Radhavallabha. This Deity was brought back to Srikhanda in 1352 (1945 A.D.) where family descendants of Harirama worship it.

117.VIPINA BIHARI CATTAPADHYA:

Bipina bihari was born in the month of Pausa in the Bengali year 1276 (1869 A.D.) in a Radhi class Kulina family of Kayastha

lineage at the village of Makadadaha on the bank of a river, previously known as Sarasvati, in the district of Howrah. The place was well known on account of its temple of the goddess Makadacaudi. It is said that the deity of Makadacaudi was originally very tall but gradually became smaller due to the deity going underground over a period of time. The inhabitants of the village mainly consist of a group of prosperous and respectable brahmanas.

Bipina bihari was the second son of Syamacarana Cattopadhyā, (his mother's name was Tarangini devi, while Kedara babu was Bipin's elder brother), a devout Vaisnava of virtuous practices, and lived in a house in close proximity of the famous temple.

Syamacarana, a highly-ranked employee in charge of a group of post offices, had his posting at Srihatta. He used to hold Harinama-sankirtana at his residence everyday. It is said that in course of his kirtana Syamacarana and his associate, Devendra

Cakravarti, used to become so charged with devotional ecstasy that they would drop on the floor and remain unconscious for hours after concluding their nama-recital. Some non-believers among the audience who lived in the neighborhood, did not accept the said state of unconsciousness of Syamacarana and Devendra. Thus one day they held pieces of burning charcoal against their unconscious bodies. However, they were shocked to see that there was no visible reaction from the bodies lying on the floor, neither were there any marks of injury on them. Upon realizing their mistake, the non-believers had a change of heart and became devotees of Syamacarana.

Bipina babu had to face many obstacles in the progress of study during his boyhood due to financial difficulties. Nevertheless, through sheer perseverance and dedication he passed his B.A. examination with honors and went on to complete his law degree with success. In due course he started to practice as a lawyer at the Hugli Court (at that time Howrah and Hugli were under one district).

He had a religious trend of mind from a very early age. He is stated to have asked his kula-guru (family priest) when the latter had been reciting Vedic incantations during his Upanayana ritual,

to reveal to him the prescribed mantra. The Kula-guru said that he was not empowered to do so and advised Bipina to keep company of saints and ascetics.

During his boyhood Bipina was fond of enacting rasa-lila in the company of boys and girls of his own age. Sometimes he would sit in the posture of meditation with his eyes closed and then become fully absorbed. Bipina himself was a very simple and truthful person and acted according to the advice of others without hesitation, which endangered his life on many occasions. In course of his search for the association of saints as advised by his kula-guru, Bipina became the target of many wicked persons in the guise of sadhus. On one occasion he was convinced by a so-called sadhu to smoke ganja, though with repugnance, and was robbed of his possessions.

On another occasion a sadhu came to Bipina's place at Makadadaha and told him that he would be able to have the darsana of devi provided Bipina would worship kavna-pisaci (evil spirits) for twenty one days without taking any food except the juice of a green coconut at night only after completion of his daily worship. Natural believer that he was, Bipina at once agreed to abide by the sadhu's advice and after receiving the mantra dedicated himself to the prescribed method of worship. He rapidly lost weight and became weak, yet without paying any heed to the advice of his relatives and friends, he continued with the worship. On the night of the twentieth day of worship, Bipina experienced a vision Sarasvati and was startled. So, he requested his boyhood friend Madhusudana Bhattacharya to sleep near the adjoining veranda on the following night and warned him to come to his rescue if he heard a loud scream. After going through the routine worship around midnight of the last day when Bipina was offering leaves of vela to invoke the goddess, he suddenly realized that the vela leaves instead of falling on the ground were becoming disappearing instantaneously. Out of fear he lost his concentration and began chanting the prescribed mantra incorrectly. He felt as if his body were being forcibly pulled by the evil spirit of Kavna and screamed out in fright. As pre-arranged, his friend Bhattacharya quickly came into the room and slowly nursed Bipina back to a normal state of mind.

But there was no respite for Bipina babu, because soon after this incident, as if under the influence of an evil spirit, he became seriously ill with very high fever resulting in a state of delirium, malfunctions of his liver and kidney and constant bleeding from his gums. He remained bed-ridden for a long time and the doctors gave up all hopes of his survival. A deed of will in respect of his properties was drawn up. Bipina had become so weak that he could neither talk nor express his feelings. He helplessly watched his mother shedding tears of grief sitting by his bedside. Although he was not so bothered about the impending danger to his life, but he became apprehensive that people around him may attribute the cause of his dangerous state of health to the dishonest and mischievous actions of sadhus with whom he got mixed up, and turn antagonistic against all sadhus in general.

Thinking in this way Bipina felt despondent and exclaimed "Oh Hari, Oh Hari." The very remembrance of the name of the Lord caused a spontaneous turbulence within, which permeated through his body and mind. Before he was able to get control of himself, he heard the musical recital of some kirtana from very close quarters saying, "Premadata, Nitai says Gaura-Hari Haribol. Nitai has brought the nama Gaura-Hari Haribol." Hearing this his whole physical structure became energized. Bipina babu, who had remained speechless for over a month, who could not even turn on his side without the help of others, suddenly sat upright on his bed, as if released from the influence of the evil spell of Kavna-pisachi and requested his mother Trangini devi to invite the kirtaniyas inside his room. In great joy his mother rushed downstairs covering two and three steps at a time and begged the devotees to go up to her son's bedroom.

Bipina fell prostrate before them and collecting the holy dust of their feet rubbed it on his body. He then washed their feet with water and drank the 'carana-jala.' At Bipina's earnest request the Vaisnavas spent a few days with him and Bipina served them with great devotion. During the course of conversations with them Bipina found out one of the Vaisnavas in the group was his maternal cousin, Bhupala Harivola, and that they were all

disciples of Sri Harivola Thakura, under whose instruction
s they had come to Bipina's house at Makadadaha. Sri Thakura
lived at Kasi and did not wish to visit Bengal.

Soon thereafter, Bipina left for Kasi, but told his relatives and
friends that he was going to Vaidyanatha to recoup his health.
Bipina's father-in-law was a distinguished and prosperous Zamindar
of Gourdalpada in Caudanagar, and had a house at Kasi.

Upon arriving at Kasi, Bipina stayed with his in-laws. He then
located Sri Harivola Thakura and had his darsana. Thereafter he
regularly visited Thakura's place.

Although Bipina loved to hear discourses on Hari-katha from
Thakura, he could not grasp the intrinsic religious value of
Thakura's words even after visiting him for fifteen days. When he
humbly presented his problem before Thakura the latter said, "O
oh yes, oh yes." From that day forward, Bipina not only understood
what he heard, but also stored everything like a treasure in his
memory. Thakura then initiated him with the eighteen lettered
holy mantra, gave Bipina the name Nityananda and bestow
ed divine power in him.

After some time, Thakura Harivola decided to test the advancement
of his disciple Nityananda (Bipina). On the pretext of his own
financial problem, Thakura asked Bipina if he would sit in front
of the Annapurna temple with a piece of cloth spread be
fore him like a mendicant and at the end of the day, make over all
his collection to Thakura. Without any hesitation Bipina
positioned himself as directed by his guru. Some members of his in-
laws family noticed Bipina on their way to Annapurna-Visve
svara temple. They tried every possible means to persuade him to
stop begging, but Bipina's determination to execute the order of
his guru was fixed and he would not yield to their pressure. In
the evening, when Bipina handed over his days collecti
on of alms consisting of some cloth, holy thread, some small coins
and rice to his guru, Thakura held the collections on his head and
danced in joy.

Bipina continued to serve his guru with devotion, efficiency and
punctuality and in appreciation of his commendable performance

Thakura made him the chief of all disciples. After three months Thakura advised Bipina to return to his family and home.

Bipina was not keen to return to his life of a practicing lawyer, which involved dealing with lies and fraudulence. However, when his guru told him that he would become a munsiff within seven days, he returned to his work. Sure enough, within seven days of his return Bipina joined his new post as a munsiff.

He used to attend Harinama sankirtana twice everyday with the members and servants of his family regardless of his place of posting. His neighbors like him very much and craved his company. Bipina babu had an exceptionally sweet and melodious voice

and his kirtana recitals were unique. Those who were fortunate enough to hear his recitals cherished them throughout their lifetime. In the course of his recitals he became so surcharged with devotion that he would begin to dance in a manner of skipping, frisking and leaping with occasional loud sounds. Sometimes, while dancing in a devotional trance, he would slap someone lovingly or mount on some other person's shoulders.

While he was posted as a Munsiff at Rouyana in the district of Cattagrama, some of his devotees approached him just before the Ratha yatra festival and requested him to lead the procession with his kirtana recital. Bipina babu agreed on the condition that people from all communities must participate and join him in a chorus. His opening recital "Vole-Haribol-Gaura Haribol" followed by his kirtana recital was stated to be so outstanding and intoxicating that many devotees had the vision of Lord

Jagannatha in person on the chariot and many others were overwhelmed with deep devotional absorption.

Bipina babu had the habit of chanting aloud "Haribol" regularly at daybreak and hearing his voice his devotees from far and near would arrive at his place to join his kirtana session from 4:00 AM to 7:00 AM. Then Bipina would perform his daily prescribed prayer, sit down and write his professional judgement, take a bath and after doing routine tilaka seva, perform his worship of the Deity. Finally after taking prasadam he would leave for the court.

Before commencing his court proceedings he would bow his head in obeisances and after completing his days work he would chant "Haribol." When he returned home his devotees would already be there waiting for him. After taking a bath Bipina would join them for the evening session of kirtana and also recitals from Srimad Bhagavatam. Thereafter he would take prasadam with his devotees before retiring to bed. Even on the day of (Sri Harivasara) fasting, Bipina would follow the same routine, except that he would not take any meal.

The preaching and practice of Bipina was filled with devotion and dedication at the lotus feet of his guru, by whose grace he was able to realize the Supreme Lord as depicted in the Srimad Bhagavatam. Due to their deep attachment for each other, guru (Thakura) and his disciple (Nityananda) though physically apart, enjoyed the company of each others association on the spiritual platform.

It is said that once in the course of his recital of the verses on 'Kazi-daman' from Sri Caitanya Bhagavata, Bipina became so engrossed in prema-bhava that a shining reflection of a picture, depicting Lord Gauranga on his way to subjugate the Kazi, appeared on the wall in full view of the devout audience, then disappeared shortly thereafter. It has also been said that Bipina Babu received darsana of Sri Haridasa Thakura at Comilla and that of Prabhu Nityananda at another place.

While Bipina would not hesitate to reprimand his sons or disciples for any lapses on their part, he remained silent when his daughters or the women folk acted in a similar manner. He inculcated a spirit of devotion and love amongst all the members of his family.

He never allowed his daily kirtana session to be interrupted even when he was seriously ill. Any devotee, irrespective of his caste, creed or religion was welcome to live under his shelter and dedicate himself to his own way of mediation, while Bipina would bear the expenses for the maintenance of the said devotee's family.

While posted at Nadaila, many teenage boys, inhabitants of Mahisakhola colony, used to assemble at his place to participate in kirtana. Amongst these boys Kirana Caudra Mitra and Girindranatha Ghosh were the leaders. Bipina's kirtanas charming kirt

anas transformed Girindra and he became a permanent servant of Nityananda. Girindra gave up his studies and went along with his master from Nadail to Bankura. Girindra served Nityananda for more than twenty years, during which time he was fortunate enough to witness bhava-lila of Nityananda. Their relationship was more of a father and son, full of love and affection, rather than that of a master and servant. Nityananda did not hesitate to chastise Girindra whenever he noticed any lapse on his part. Sometimes he would go out of his way to help Girindra during difficult periods and even cured him from a dangerous illness through his divine power.

While Nityananda was posted at Kumilla (Visnupura), Raja Bahadura Manindra Candra Nandi organized a Vaisnava conference. A few days prior to the occasion, Nityananda, for no apparent reason, began to put on the pattern of tilaka according to Sri Gadadhara's clan instead of his prescribed pattern of Prabhu Nityananda's clan. Soon thereafter, the famous Gauda-bhakta Sripada Harimohana Siromani Gosvami of Sripata Adial (Vikvampura) in Dacca appeared at Nityananda's place without any prior invitation. The meeting of the two great Vaisnavas brought about an atmosphere of transcendental bliss. Nityananda was so impressed with Siromani's firm faith and love in Lord Gauranga that he himself became a member of the family of Sri Gadadhara after receiving initiation in Gaura-mantra from Sripada Siromani prabhu. When Sripada Siromani visited Makadaha again on Nityananda's request, Nityananda arranged that all his family members, servants and associates were initiated in Gaura-mantra by Sripada Siromani prabhu.

Due to taking some medicine from a 'Bhairavi', Nityananda again became seriously ill with bronchitis. He took leave from work and first went to Kasidhama and from there went to Calcutta, under the advice of his nephew and other associates. There he

stayed with his boyhood friend Bipina Datta at Hogala Kuvide Lane (now known as Sahitya Parisada Street). After recovering from his illness under the care of Dr. Bidhana Candra Raya he returned to his work

His beloved disciple Girindra used to sleep near the feet of his guru. One night he had a bad dream suggesting that Nityananda would leave the world after two days. Upon awaking Girindra began to sob at the feet of Nityananda, whose consolation, did not change his gloomy state of mind. Two days after Girindra's dream, Atula Campati Mahasaya, a very close friend of Nityananda, came to the latter's residence at Makadadaha at about three in the afternoon. When the two friends started their conversation, with Nityananda holding the smoking pipe, Campati Mahasaya said, "Look Bipina, you need not worry about your death. When Nityananda asked the reason for such a remark, Campati replied, "After all you have your wife and son, at least they will give you some drops of water at your last moment, whereas I have no one to do so at the end of my life." As soon as Nityananda heard Campati's reply he threw away the smoking pipe from his hand and said, "What do you say Campati? Nityananda Das a' would just chant "Hari" and drop dead." At that moment he expired. Later, Campati was heard to say that Bipina had taught him a good lesson as to how one should die. Bipina died on the eight lunar day of the dark fortnight of the month of Magha in 1923 A.D. (1330)

118. VIPINAVIHARI GOSVAMI:

He was a resident of Baghnapada in the district of Burdwan. He was a follower of the famous Rami Gosvami. He translated the following titles: Dasamularasa, Haribhaktitarangini, Harinamamrtasindhu, Visnushasranama. He was alive toward the early part of the 19th Saka century.

119. VIPRADASA:

He was the disciple of Narottama Thakura. His Sripata was at

Pachpada near Gopalapura. His wife was Bhagavati and his two sons were Jadunatha and Ramanatha (BRK. 10.193)

It was from the granary of this Vipradasa that Narottama Thakura found a Deity of Lord Gauranga (Premavilasa 20).

120.VIPRADASA:

He was a devotee from Orissa (VV. of Jiva 225, Devaki. 106, Vrnd. 96)

121.VIPRADASA GHOSH:

He was a Vaisnava poet whose poem no. 1175 as included in the Padakalpataru deals with Gostha-yatra.

122.VIRA DARPANARAYANA:

He was the King of Kachad (Assam) who got a conch made carrying the Deities of ten avatars in Saka 1553 (1631 A.D.).

123.VIRA HAMVIRA:

He was the King of Vanavisnupura in the district of Bankura and a disciple of Srinivasa Acarya. His wife was Sulaksana and his son was Dhira Hamvira (or Dhadi Hamvira). Vira Hamvira was a tyrant but was later converted to Vaisnavism. Jiva Gosvami named him Caitanyadasa (BRK. 7.61, 9.5, 9.265-266, 273, 9-270). When he installed the Deity of Kalacand, the installation ceremony was conducted by Srinivasa Acarya.

Two padas composed by him are found in Padavali literature (Karnananda p. 19)

124.VIRABHADRA:

He was a disciple of Syamananda. (Premavilasa 20)

125.VIRABHADRA GOSVAMI:

He translated in brief the essence of the entire Srimad Bhagavatam which was published in two volumes in 1858-1861 A.D. (1265-1268).

126.VIRACANDRA GOSVAMI:

He was the step-brother of Raghunandana Gosvami, a descendant of the family of Lord Nityananda, and a resident of Madograma. He wrote commentaries on Sri Gopalacampu and Padyavali (1878 A.D.)

127.VIRACANDRA (VIRABHADRA GOSVAMI) :

He was the son of Lord Nityananda and was also known as "Viracandra" and "Jagatdurlabha." He was born of Vasudha. In his past incarnation he was Payodhisayi, Nisatha, Ulmuka (GGD. 67. He was a disciple of Jahnava Mata.

According to BRK. 9.420, Viracandra, at the desire of Jahnava, married both the daughters of Yadunandana Acarya, a resident of Jhamatpura near Rajabalahat. His wives were named Srimati and Narayani. Jahnava gave diksa to these two women, while Viracandra gave diksa to his father-in-law, Yadunandana.

Viracandra had three sons namely Gopijanavallabha, Ramakrsna and Ramacandra. All three were ardent devotees.

Viracandra once left Khardaha on a pilgrimage to Vrndavana passing through Saptagrama, Santipura, Amvika, Navadvipa, Srikhanda, Yajigrama, Kantakanagara and Kheturi. Right through he was warmly received by devotees and he performed and danced ecstatically in love of God.

In Vrndavana his presence was a great pleasure for the devotees there such as Bhugarbha, Jiva Gosvami, etc. who showed him great respect. Viracandra and his devotees visited Dvadasa Vana and met Kaviraja Gosvami at Radhakunda. Kaviraja Gosvami accompanied Viracandra from Radha Kunda to Vrndavana.

On the occasion of the installation ceremony of Radhavinoda in the house of Govinda Cakravarti, a disciple of Srinivasa Acarya and a resident of Borakuli village, Viracandra charmed the audience by

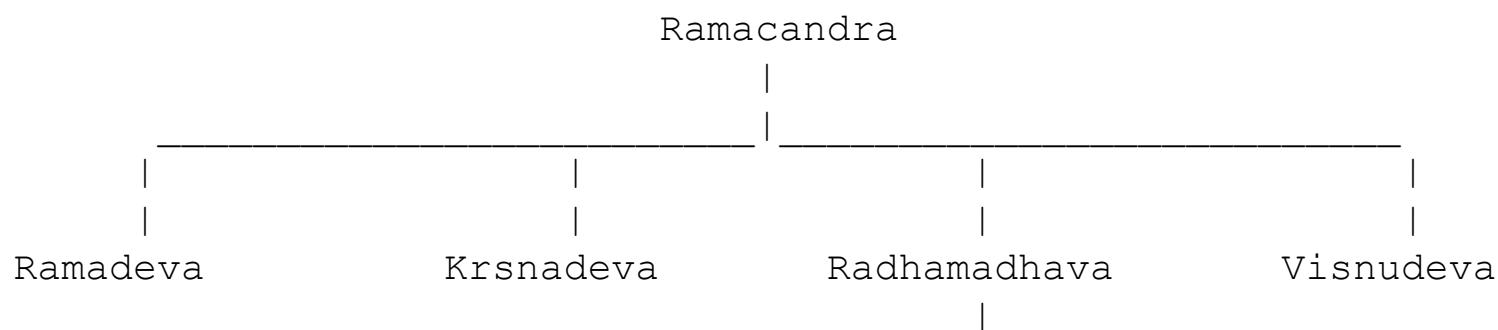
his ecstatic dancing in harmony with the kirtana sung by Narottama Thakura.

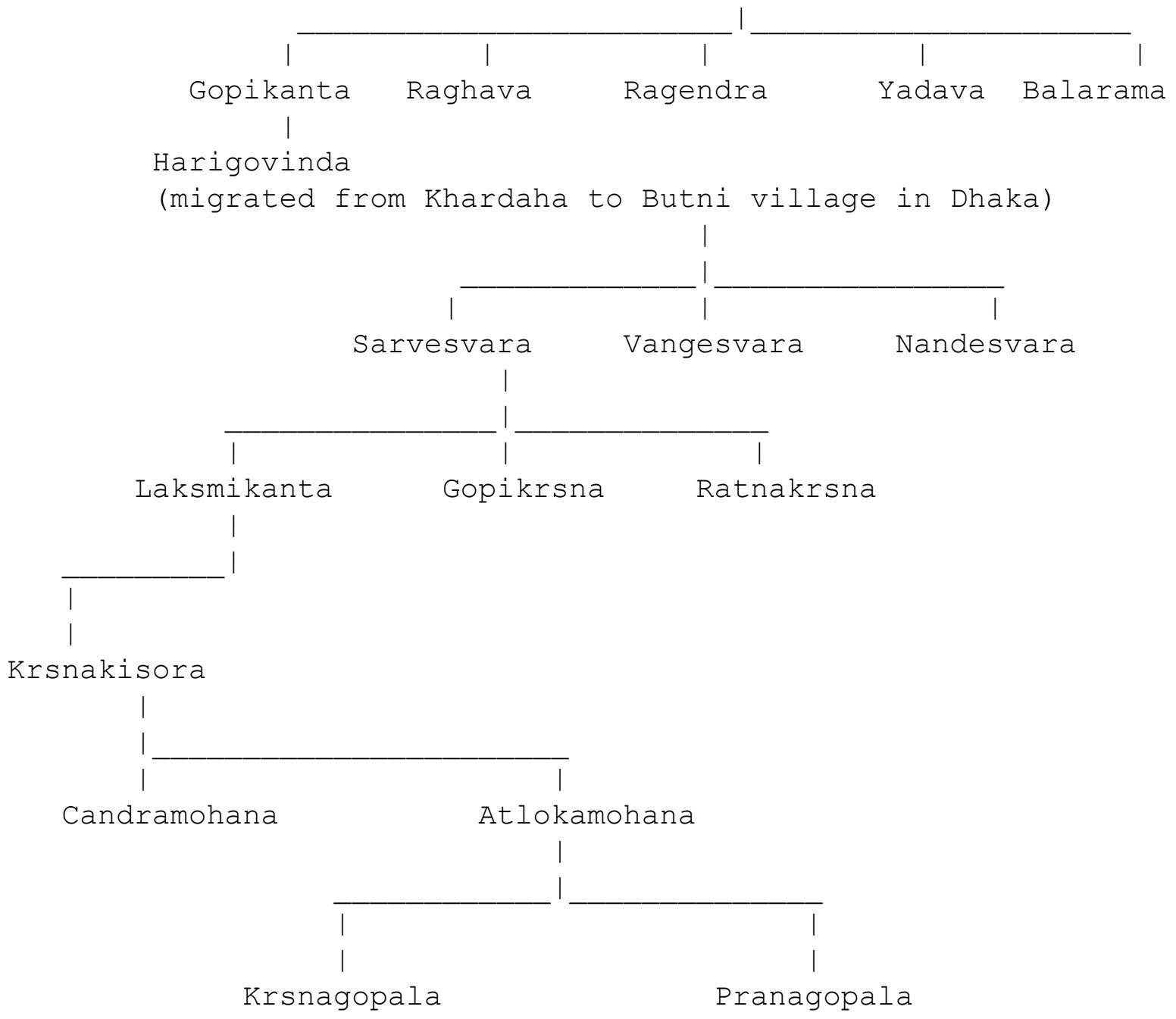
Viracandra zealously took up the task of preaching and maintaining the sanctity of the faith. There was a person named Jayagopala belonging to the Kayastha caste who lived in the village of Kandra in the land of Radha. He was extremely proud of his erudition. Since Jayagopala's guru was not very learned the former never spoke about and his guru and when specifically asked to mention who his guru was Jayagopala referred to his parama-guru.

Once, out of vanity, Jayagopala showed disrespect to the prasadam. Thereafter Viracandra cut off all relations with Jayagopala and informed the rest of the Vaisnava community of it. Thus the entire community also threw Jayagopala out.

In CC. 1.11.8 it is stated that Virabhadra was the trunk and from him sprang numerous branches.

Viracandra's third and youngest son Ramacandra lived at Khardaha and his family-descendants settled in the following places: Vrndavana, Navadvipa, Khardaha, Calcutta, Dhaka, Butni, Uddharanapura, Saptagrama, etc. Viracandra's second son Ramakrsna settled at Maldaha and his family descendants lived at Vrndavana, Gayespura, Sodpur, Kanaidanga, Gorabajar, Mado, etc. Viracandra's eldest son Gopijanavallabha lived at Lata. His family descendants spread and settled in the following places: Latadaha, Nupuravallabhapurā, Purunia in Bankura district, Kodala, Moktarpur, Agartala, Jessore, etc. The genealogical line descends as follows:





In CCU P. 690-692 B.B. Majumdar writes as follows: VV. of Jiva 51-54, Devakinandana 12-13, Vrndavanadasa 15-17. There is no mention of Viracandra's name in CBh. CC. 1.11.5-9 refers to Virabhadra.

When mentioning the names of Advaita Acarya's sons, Krsnadasa Kaviraja in each case introduced them as "Advaitanandana" but while writing about Virabhadra, Kaviraja Gosvami never mentioned him as the son of Nityananda. This led some to argue that Virabhadra was not the son, but disciple of Nityananda.

Jayananda P. 151 and BRK. P. 589 refer to Virabhadra as the son of Nityananda.

Virabhadra must have been born during the lifetime of Lord Caitanya, otherwise his name wouldn't have been found in GGD and VV. Perhaps he was a child when Vrndavana dasa wrote CBh. and hence his name was not mentioned.

It is said that Viracandra converted 1,200 Nedanedi into Vaisnavism. They were possibly Sahajiya Buddhists.

The following is taken from GPC:

Srimad Viracandra or Sri Virabhadra was born in the month of Kartika (Oct-Nov), on the 9th day of the black fortnight. He was the manifestation of Sri Sankarsana. He was the inseparable vigraha-svarupa of Sri Caitanya. In Bhaktiratnakara, Sri Nara hari Cakravarti has written that Viracandra prabhu was the son of Sri Nityananda and Srimati Vasudha. He was the disciple of Jahnava Mata. Sri Yadunandana Acarya was the disciple of Sri Viracandra and his two daughters Sri Sat and Sri Narayani were initiated by Sri Jahnava Mata. The daughter of Sri Vasudha and sister of Sri Viracandra--Sri Ganga devi was the manifestation of the Ganges. She was married to Sri Madhava Acarya and he was the manifestation of King Santanu. VV. mentions the name of Sri Madhava Acarya.

After receiving his mother's permission, Sri Viracandra prabhu proceeded to Sri Vrndavana. He first reached the house of Sri Uddharana Datta Thakura in Saptagrama. Srinivasa Thakura, the son of Sri Uddharana Thakura, entertained him with much honor for two days. From there Viracandra prabhu came to Sri Advaita Bhavan in Santipura and was received and treated with much care by Sri Krsna Misra, the son of Advaita Acarya. From Santipura he reached Amvika-Kalna and stayed at Sri Gauridasa Pandit a's house. Sri Hriday Caitanya prabhu entertained him nicely. When he reached Jagannatha Misra's house in Navadvipa a hearty reception was given to him by the relatives of Mahaprabhu.. He then went to Srikhanda where Sri Raghunandana and Kanai Thak

ura showed him great respect and embraced him. After spending a few days, Sri Viracandra prabhu reached the house of Srinivasa Acarya in Yajigrama. Acarya prabhu worshiped him with deep respect. There he participated in a grand sankirtana festival and afterwards went to Kantakanagara. He stayed for one day and then went on to Sri Govindaraja's house in Budhari. Sri Govinda Kaviraja worshiped him along with his many associates. Sri Viracandra was very pleased with their devotion and stayed there for two days. After that he went to Kheturi. There he spent time with Sri Narottama Thakura, performing sankirtana with great delight and then left for Sri Vrndavana.

On his way to Vrndavana, many degraded and fallen persons came under his influence and were completely rectified. When he reached Vrndavana all the Gosvamis of Vrndavana came forward to welcome him. They were Sri Jiva Gosvami, Sri Krsna dasa Kaviraja, Sri Ananta Acarya, Sri Haridasa Pandita-Sri Madana gopala deva's priest, Sri Gopinatha Adhikari, Sri Madhu Pandita and his brother Sri Bhavananda--the priest of Sri Gopinatha, Sri Kasisvara and his disciple Sri Govinda Gosvami and Sri Yadavacarya and others (BRK).

Then Sri Viracandra prabhu was permitted by Sri Bhugarbha Gosvami and Sri Jiva Gosvami to visit the forests of Vrndavana. He visited the twelve forests in Mathura, Sri Radhakunda and Syamakunda and Govardhana hill, etc. Many people who saw him were charmed by his display of devotional ecstasy. After spending some time in Vrndavana, he returned to Gauda and his fame spread far and wide. Like Sri Nityananda Prabhu, he was enriched with divine wealth.

Srila Bhaktisiddhanta Sarasvati Prabhupada has written in CC. Anubhasya that Gopijanavallava, Ramakrsna and Ramacandra were his three sons, and also his disciples. Ramacandra, the youngest one lived in Khardaha. The eldest, Sri Gopijanavallava lived in Latagrama near Manakara, and the second son Ramakrsna lived in Ganesapura near Maladaha.

CBh. does not mention the name of Viracandra. CC. refers to Virabhadra. Krsnadasa Kaviraja refers to the sons of Advaita

Acarya as "Advaitanandana. But when mentioning the name of Virabhadra he never points him out as the son of Nityananda. This has given some the impression that Virabhadra was not the son of Nityananda but a disciple. JCM and BRK refer to Virabhadra as the son of Nityananda.

Virabhadra efficiently organized the Vaisnava community in Gaura Vanga. He showed great respect to Srinivasa Acarya and Narottama Thakura. The authority which Virabhadra exercised over the Vaisnava community can be understood from a letter extracte d in BRK.

Jayagopala dasa, a Kayastha and a resident of Kanda slighted his guru, being puffed up with the arrogance of erudition hence Viracandra socially excommunicated him and forbid all the devotees to associate with him.

Jayagopala dasa was not a person of insignificant stature. He received the grace of Sundarananda Thakura, a companion of Nityananda. Jayagopala wrote Sanskrit books such as: *Haribhaktiratnakra*, *Bhaktibhavapradipa*, *Krsnavilasa*, *Manovuddhisandarbha*,

Dharmasandarbha, and *Anumanasamanvaya* and in Bengali *Gopalavilasa*. It is clear from the story of Jayagopala that thereafter a hostile grouped turned against Viracandra. The associates of Nityananda were accustomed to wear the dress of a cowherd an

d a Cuda on the head. Viracandra forbade them to wear a Cuda. When one refused to abide by his order, Viracandra excommunicated him also. People following this dissenting group are known to belong to the Cuda-dhari sampradaya.

128. VIRAVALLABHA:

He was a Vaisnava poet. Pada no. 2868 in Padakalpataru is his composition.

129. VIRAVARA DEV:

He was a disciple of Rasikananda. (Rasikamangala Pascima 14.159)

130.VISNAI HAJRA:

He belonged to the sakha of Lord Nityananda (CC. 1.11.50). In his past incarnation he was born as Kalavinka in Vraja.

131.VISNUDASA:

He belonged to the spiritual lineage of Lord Caitanya and stayed with the Lord at Puri (CC. 1.10.149-151). He came from the Kayastha caste of a South Radha clan. His father was named Sadasiva. Visnudasa was also referred to as Kavindra Visnudasa. It is said that at the command of Lord Caitanya, Visnudasa settled at Sanora village in the district of Dhaka. He is in no way related to the Kapindra-sampradaya. It is stated in the periodical Birabhumi 8.3.40 that a number of people from the Gado tribe were converted into Vaisnavism by Gosvamis of the Kavindra family. BRK. P. 1045 refers to one Kavindra as a notorious sinner.

132.VISNUDASA:

He had two brothers and belonged to the spiritual lineage of Lord Nityananda. (CC. 1.11.43)

133.VISNUDASA:

A resident of Orissa and devotee of Lord Caitanya. Sarvabhauma introduced him to Mahaprabhu when the Lord arrived at Puri after His pilgrimage in the South (CC. 2.10.45).

134.VISNUDASA:

He was a disciple of the Vaisnava devotee Krsnadasa of Multan.

135.VISNUDASA:

He was a brahmana from Navadvipa who taught Lord Gauranga. (VV. of Jiva 102, Devaki. 34, Vrnd. 34, Murari 1.9.1, CC Mahakavya 3.2)

136.VISNUDASA (Sri Bedaya?) :

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima

14.125)

137.VISNUDASA ACARYA:

He belonged to the sakha of Lord Nityananda. He was a brahmana from Navadvipa and the brother of Nandana Acarya.

138.VISNUDASA ACARYA:

He belonged to the spiritual lineage of Advaita Acarya (CC. 1.12.58) and was present during the festival of Kheturi (BRK. 10.403).

Haridasa dasa writes on P. 135 of GVA V.I that there were two Visnudasa Acarya's. From one descended the Gosvami family of Varendra brahmana clan at Manikyadihi and from the other the Gosvamis of Kandikhali of the Radhi clan descended. Both of these villages still exist on the bank of the Bhagirathi.

139.VISNUDASA KAPINDRA:

He was a Kayastha by caste and was driven out of the Gaudiya Vaisnava community. (Premavilasa 25, BRK. 14.165-168)

140.VISNUDASA KAVIRAJA:

He was a Vaidya by caste from Sripata Kumaranagara, and a disciple of Narottama Thakura. (Premavilasa 20)

141.VISNUDASA PUJARI:

Originally from Manipura, he became a priest serving Govindaji at Ghati in Jaipur. He wrote a voluminous manual on Smrti titled Sri Govindarcanacandrika consisting of sixteen chapters following the style of Haribhaktivilasa. It was published by Venkateswara Press, Bombay.

142.VISNUDASA VAIDYA:

He is mentioned in Vaisnava Vandana of Jiva 223, Devaki. 106,

Vrnd. 98)

143.VISNUPRIYA DEVI:

see file Visnupri.doc

144.VISNUPRIYA DEVI:

She was the disciple of Narottama Thakura and the wife of Raghuvendra Raya. Her two sons were King Cand Raya and Santosa Raya. (Premavilasa 20)

145.VISNUPRIYA:

She was a disciple of Narottama Thakura and daughter of Ganganarayana Cakravarti. She took diksa from her father and settled at Radhakunda. Her mother was Narayani devi.
(Narottamavilasa 12)

146.VISNUPURI:

He was considered to be one of the nine roots of the tree of bhakti (CC. 1.9.14). Visnupuri was a sannyasi and according to CC. he was a disciple of Madhavendra Puri, however GGD. refers to him as a disciple of Jayadharma. He wrote the book Visnu B haktiratnavali (VV. of Jiva 132, Devakin. 49, Vrnd.)

Haraparasada Sastri in Catalogue of Sanskrit MSS. Vol. V, Purana, P. (XXXIII) states that in 1633 A.D. (Saka 1555) Visnupuri completed the writing of Bhaktiratnavali. If this statement is taken as accurate then Visnupuri's period comes one hundred years after Lord Caitanya. It is understood from the India Office Catalogue of Eggling, Vol. VI, PP. 1272-1273 that ms's. of Bhaktiratnavali were copied in 1595 A.D.

Dr. S.K. De in Padyavali, notes on authors, p. 232, places Visnupuri as one who long preceded Lord Caitanya. It is found in Sankara Carita of Daityari Pandita, written in Assamese, that Visnupuri collected Bhaktiratnavali from Sankara Deva Kanthabhusana. Similar statements are found in the Assamese manuscript of

"Gurucaritra." It appears from Assamese sources that Dr. S.K. De's argument is correct.

Four pieces of evidence are available to prove that Visnupuri was a contemporary of Lord Gauranga.

- 1) CC. places him as a disciple of Madhavendra Puri
- 2) Priyadasaji, the commentator of Hindi Bhaktamala P.554, writes that on receiving a letter from Lord Caitanya, Visnupuri compiled Bhaktiratnavali and sent it off.
- 3) In 1809 A.D. Buchanaam Hamilton heard at Purnea that about 300 years ago there lived an erudite sannyasi named Visnupuri, who later entered married life (See Purnea report p. 275). If 300 years are subtracted from 1809 A.D. we arrive at 1509 A.D when Lord Caitanya was 23 years old. In an Assamese book titled Sankaracarita verse 3296 Ramacarana Thakura writes that Visnupuri looked for a wife to have romantic pleasure.
- 4) Jayananda P. 126 and Locana P. 2 count Visnupuri within Lord Caitanya's circle of devotees. B.B. Majumdar states that Visnupuri was possibly a disciple of Jayadharma. But since he lived a very long life he received the grace of Madhavendra Puri and Lord Caitanya.

147.VISUDDHANANDA:

He was the brother of Lord Nityananda. (Premavilasa 24)

148.VISVAMBHARA:

See under "Krsnacaitanya Mahaprabhu"

149.VISVAMBHARA DASA:

He was a Vaisnava poet. Poems of his are included in Padakalpataru no.s 743, 1199

150.VISVAMBHARA DASA:

He wrote "Jagannatha Mangala"

151.VISVAMBHARA PAINE:

He was a resident of Hatbasi village near Khanakul Krsnanagar. He was a scholar and Vaisnava poet. His compositions are as follows: Sangita madhava, Bhaktaratnamala, Kandarpa Kaumudi, Vrndavana praptyupaya, Premasamputa, etc.

153.VISVARUPA:

He was the elder brother of Sri Caitanya Mahaprabhu. In Krsna lila he was Baladeva. (VV. of Jiva 25-26, Devakin. 7, Vrnd., Murari 1.2.8, CC Kavya 2.20, CBh. 1.1.9, Jayananda P.11, CC. 1.15.9)

154.VISVARUPA DASA BABAJI:

Visvarupa dasa Babaji was a great scholar, full of renunciation and reserved in his speech. He practiced bhajan living as the chief of the Thoura of Siddha Totarama dasa Babaji Mahasaya of Sri Vrndavana. He was introduced to Siddha Totarama by Sri Radhika Rajarsi Bahadura, the Babaji's servant. At the time when Vanamali Babu was living in Sri Kunda, the Vaisnava Committee from that area took all the water out of Syamakunda to clean it. However, due to a shortage of funds they were not able to complete the work. During the time of Sri Raghunatha dasa Gosvami the kunda had been restored but it had not been done since then. Hearing about the unsuccessful attempt to clean the kunda Babaji Mahasaya went there to investigate the situation. Upon seeing the condition of the kunda Babaji began to cry. He then took the firm decision that the kunda must be cleaned by raising the necessary funds.

Five thousand rupees was given by Rajarsi Bahadura and Babaji took the money and appointed Rajarsi as the cashier and supervisor of the job. Whatever he was able to collect by begging Babaji deposited with Rajarsi, and the secretary of Rajarsi, Kami ni babu, started on the job.

Everyone was surprised to see Babaji Mahasaya's determination and perseverance to carry out this mission. He never spent even a single paisa from the fund for his personal use, even the money which was required for travelling to Sri Kunda from Vrndavana he collected from other source. Neither did he spend any money from the fund for postage. He used to say, "If anyone requests me to perform some dishonest works but he gives some money for the restoration of Sri Kunda, I will do that dishonest job for him. Sri Syamasundara is the life of the Vaisnavas, so

He did not allow the Babaji to perform any such work. But for two or three years Babaji Mahasaya had to undergo numerous hardships, personal loss. He passed through many difficult days in order to complete his mission. In due course of time he was able complete the work and Sri Syama Kunda was restored to its original beauty.

155.VISVASA:

He was an employee in the Moslim government. When Lord Caitanya arrived at the border of the state of Orissa on his way to Vrndavana, a government officer came there to meet Him. He informed the Lord that the territory ahead was ruled by a Moslem go

vernor who was a drunkard. Out of fear for this king, no one could walk the road freely. Thus he advised the Lord to stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Mohammedan governor. In that way, the Lord would be able to cross the river peacefully in a boat. At that time, a follower of the Mohammedan governor arrived at the Orissa encampment dressed in disguise. After observing Sri Caitanya Mahaprabhu, he returned to the Mohammedan gover nor and told him about the wonderful characteristics of the Lord. Upon hearing this, the mind of the Mohammedan governor was changed and he desired to meet the Lord. He then sent his own secretary, Visvasa, to the representative of the Orissa gover nment. The Mohammedan secretary came to see Sri Caitanya Mahaprabhu. Upon seeing the Lord, Visvasa immediately began to chant the holy name of the Lord, "Krsna, Krsna", and was overwhelmed with ecstatic love. After calming down, Visvasa fell at the feet of the Lord and conveyed the message of the Moslim governor. (CC. 2.16-177)

156.VISVASA DEVI:

She was the Queen of Mithila who wrote 'Gangavakyavali', a work on Smrti. She wrote this work with the help of the famous poet Vidyapati. This information is recorded in the concluding sloka of Gangavakyavali. She was the wife of King Padmasimha.

157.VISVESVARA ACARYA/VISVESVARANANDA ACARYA:

Lord Nityananda's daughter Ganga was married to Madhavacarya, the son of Visvesvara. Bhagiratha Acarya was a close friend of Visvesvara, as they both lived in the same village. When Visvesvara lost his wife, he left his son Madhava in the custody of Jayadurga, the wife of Bhagiratha. He then took sannyasa and settled at Kasi (Premavilasa 21). In his past incarnation Visvesvara was Divakara (GGD. 113, VV. of Jiva 135, Devakin. 51, Vrnd. 46)

158.VITTHALANATHA/VITTHALESVARA:

He was the second son of Vallabhacarya. Despite being the head of the Vallabha sampradaya he practiced bhajan of Lord Gauranga. He served the Gopalaji Deity in the village of Gathuli in Vrndavana. CC. 2.4 describes the story relating to the revelation of this Gopala Deity.

Madhavendra Puri installed the Gopala Deity on top of Govardhana Hill. Later, Lord Caitanya wanted to see the Gopala Deity, but would not climb Govardhana Hill. Thus Gopala arranged to come down from the hill and give darsana to Mahaprabhu. Originally Madhavendra Puri himself worshiped the Deity, but later turned over the charge of the Deity service to two Gaudiya Vaisnavas. (see also "Madhavendra Puri)

According to BRK. 5.815 after the death of the said two Gaudiya Vaisnavas, Vitthallesvara was nominated as the priest in charge after consulting Dasa Gosvami and others.

The name of Vitthallesvara is found in the section Sri Gopala-stavaraja in Stavavali of Dasa Gosvami (13,14) and 'Sri Gopala Devastaka' (7) of Cakravarti Thakura.

When Raghunatha dasa Gosvami had an attack of indigestion, Vitthallesvara called two physicians to treat him. (BRK. 5.577) When Srinivasa Acarya in course of his pilgrimage to Vrndavana arrived at Gathuli, Vitthalanatha welcomed him warmly (BRK. 5.804). To escape the wrath of the Moslem rulers the Gopala Deity

was kept hidden in the house of Vitthalanatha for one month (CC. 2.18.47). There a large number of devotees went to have darsana of Gopala. This Gopalaji is now at Nathadvara. The opulent worship offered at Nathadvara cannot be found anywhere else in India.

Vitthalanatha wrote a commentary on 'Premamrta-rasayana' written by Lord Caitanya and a book titled Vidvanmandana. In addition he wrote several other works as follows to vindicate his own sampradaya: Sri Brahmasutranubhasyapurti, Vivrtiprakasa, Nivandhaprakasapurti, Srngararasa mandana, etc. He died in 1508 Saka (1585 A.D.)

159.VONCA RAMABHADRA:

He was a disciple of Narottama Thakura (Narottamavilasa 12).

160.VRAJA RAYA:

He was a disciple of Narottama Thakura (Premavilasa 20, Narottamavilasa 12)

161.VRAJA LAKSMINATHA:

See under "Laksminatha Pandita"

162.VRAJAKISORE DASA BABAJI:

He was renowned for his humbleness, renunciation and bhajan, and was one of the main disciples of Sri Nityananda Babaji. He never lived in a hut, but stayed in a place in Bhatrol which was supposed to be haunted. Once a ghost was frightened by his spiritual power, thus Babaji thought that it was not proper for a Vaisnava to trouble even a ghost, so he left that place and went to stay under a bridge between the village of Sironduk and Sri Vrndavana, where he lived for the rest of his life. Thinking that his touch might harm others he never entered the temple to have darsana of Sri Govinda or any other temple. Sri Premananda Prabhu, scion of Sri Nityananda of Srngaravata, learned bhajan from him. Vrajakisore dasa Babaji memorized the enti

re Govindalilamrta. Throughout his life his only possessions were a bowl and a quilt. Fearing that others might worship him, he used to keep himself hidden.

163.VRAJAMOHANA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.112,128,149,150,152)

164.VRAJAMOHANA:

He was a Vaisnava poet (Bangiya Sahitya Sevaka)

165.VRAJAMOHANA CATTARAJA:

He was the disciple of Gatigovinda, the son of Srinivasa Acarya (Karnananda 2)

166.VRAJANANDA:

He was a Vaisnava poet. See poem no. 127 in Padakalpataru.

167.VRAJANANDA:

He was the eldest son of Rasikananda prabhu. (Rasikamangala Daksina 11.35)

168.VRAJANANDA DASA:

He was a disciple of Srinivasa Acarya (Karnananda 1)

169.VRAJANANDA THAKURA:

He was a Vaisnava poet and the grandson of Nayanananda Thakura of Mangaladihi.

170.VRHACCHISU:

B.B. Majumdar in CCU. P. 693 refers to him as 'Patraka.'

171.VRNDAVANA:

He was the son of Vamsi and a disciple of Rasikananda prabhu
(Rasikamangala Pascima 14.138)

172.VRNDAVANA ACARYA:

He was also known as Vrndavanavallabha and Vrndavanacandra. He was the eldest son of and a disciple of Srinivasa Acarya. His wife was Satyabhama devi (Karnananda 1). Jiva Gosvami christened him and often inquired about him (Narottamavilasa 11, BRK . 14.19-20)

173.VRNDAVANA CAKRAVARTI:

He was the disciple of Satyabhama devi, the daughter-in-law of Srinivasa Acarya.

174.VRNDAVANA CAKRAVARTI:

He was the disciple of Krsnaadeva Sarvabhauma. He wrote a lucid commentary titled 'Sadanandavidhayini' on the book Sri Govinda lilamrta. This tika was completed in 1701 Saka. In the beginning of this tika the author invokes the grace of Yugalakisor a, Krsna, Lord Nityananda, Rupa and Sanatana, Kaviraja Gosvami and other devotees of Lord Gauranga. The tika is simple and brief yet thoroughly scholastic. His analysis of rhetoric in dealing with chapters 11, 16 and 17 bears out his sound command of philosophy. His tika on chapters 22 and 23 relating to tune, rhythm, etc. show that he was an accomplished theoretician in music also.

175.VRNDAVANA CANDRA:

He was a disciple of Gopala Bhatta and the youngest son of Harivamsa Gosvami. He served the Deity Radhavallabha at Vrndavana (Premavilasa 18)

176.VRNDAVANA CATTARAJA:

He was a disciple of Srinivasa Acarya and belonged to Sripata Kancanagadia (Karnananda 1)

177.VRNDAVANA DASA:

A resident of Vrndavana and a disciple of Srinivasa Acarya (Karnananda 1).

178.VRNDAVANA DASA:

He was a Gaudiya Vaisnava who lived in Vraja. He translated in Vrajbhasa Vilapa-kusumanjali, Premabhakticandrika and Vaisnavabhidhana in some special meters. These works were done in 1813 Samvat.

179.VRNDAVANA DASA:

He was the disciple of Gatigovinda, the son of Srinivasa Acarya. His father was Prasada Visvas (Karnananda 2)

180.VRNDAVANA DASA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.123.146)

181.VRNDAVANA DASA BABAJI:

He lived in Varsana, but everyday he would rise early and after performing his morning duties, he would walk to Vrndavana taking his japa mala with him. In Vrndavana he visited the seven famous temples and took caranamrta, Tulasi and the dust of the temples. He then returned to Varsana in the evening and went out on madhukari. He never took prasada anywhere. Once in Sri Vrndavana in the temple of Sri Govinda many Vaisnavas were invited for prasada. All of them requested Vrndavana dasa to take prasada with them. Thinking that it would be improper not to honor their request, he took the prasada and left for Varsana. At dawn he got up as usual, finished his morning duties and went out with japa mala in his hand. Strangely, the thumb of his right hand refused to move as if it were paralyzed, yet there was no pain. Confused he rushed to Sri Manohara dasa Babaji off Sri Govinda kunda, threw himself at his feet and began to cry

and said, "Baba, I am undone. I do not know why my right thumb refuses to move while chanting the holy name." Maharaja asked him where he had taken prasada on the previous day, and requested Vrndavana dasa to enquire about the source of the money given for the prasada. Vrndavana dasa came to find out that the money had been given by a prostitute. Thus Maharaja instructed Vrndavana dasa to take his bath in Sri Kunda and to circumambulate Giriraja in wet clothes for three days, eating only what he was able to get along the way. Sri Vrndavana dasa did so and on the fourth day his thumb was restored to its former healthy state.

182.VRNDAVANA DASA THAKURA:

(see separate file)

183.VRNDAVANA KAVIRAJA:

He was the brother of Vasudeva Kaviraja and a disciple of Srinivasa Acarya (Karnananda 1)

184.VRNDAVANA KISORA:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.121)

185.VRNDAVANA VALLABHA:

He was the eldest son of Srinivasa Acarya (see "V. Acarya")

186.VRNDAVANAVASI VAISNAVA:

His real name is not known. One day Rupa Gosvami was deeply absorbed in meditation on the pastimes of the Lord in Vrndavana. At that time Rupa Gosvami had a vision of the sakhis as they were dressing up the hair of Radhika. Sri Radhika was not properly dressed at that time. After the sakhis finished dressing her hair they brought a mirror for Sri Radha to examine herself. Meanwhile Lord Krsna, who was hidden behind the back of Radhika, enjoyed gazing upon the beautiful lotus face of Radha.

When Radha looked in the mirror to see her own face she was

shocked to see the face of Lord Krsna reflected on the mirror. Thus she rushed to cover herself properly which aroused great laughter amongst the sakhis. Rupa Gosvami also joined in their laughter.

At that moment the said Vrndavana vasi arrived on the scene eager to meet Rupa Gosvami. Finding Rupa Gosvami laughing aloud this Vaisnava erroneously thought that Rupa was laughing at him and hence with a sad heart he went to Sanatana Gosvami and expressed his sorrow (BRK. 5.3814-3815)

The omniscient Sanatana Gosvami could understand what had happened and explained it to the Vaisnava. The latter felt deeply aggrieved at having misunderstood Rupa Gosvami in this way.

Meanwhile, as soon as the Vrndavana vasi left the company of Rupa, Rupa Gosvami could no longer contemplate the lila. Because his train of thought broke Rupa thought that perhaps some Vaisnava may have come to meet him and had gone away in disappointment. Later Rupa went to Sanatana Gosvami and heard what had happened. The said Vaisnava fell at the feet of Rupa and burst into tears, begging forgiveness from Rupa Gosvami (BRK. 5.3805-3835)

187. VRNDAVANA THAKURANI:

She belonged to the spiritual lineage of Srinivasa Acarya (Karnananda 2)

188. VRNDAVATI

She was the daughter of Rasikananda (Rasikamangala Purva 1.121)

189. VRNDAVATI DASI:

She was a Vaisnava woman from Orissa. In 1621 Saka she wrote a book titled Purnatamocandrodaya.

190. VUDDHIMANTA KHAN:

He was a Zamindar of Navadvipa and a devotee of Lord Caitanya. He belonged to the spiritual lineage of Lord Caitanya. Vuddhimanta Khan bore all the expenses incurred during the marriage of Visnupriya and Lord Caitanya (CC. 1.10.74, CBh. 1.10.111).

He was a brahmacari. (see also "Sadasiva Pandita")

191.VYASATIRTHA:

(1460 A.D.-1539) He was the fourteenth descendant from Sri Madhava and was said to have been the guru of Krsnadevacarya, the King of Vijayanagara. He was a theologian and a contemporary of Lord Caitanya. He wrote the following books: Tarkatandava,

Tatparyacandrika, Nyayamrta, Bhedojjivana, Khandanatraya-mandara-manjari, Tattvaviveka-mandara-manjari etc. In his Tattvasandarbha Jiva Gosvami praised this Vyasa-carya as "Vedavedarthavitsrestha" (the supreme authority on the Vedas). Jiva Gosvami also referred to Vyasa-carya's work 'Nyayamrta' in his Sarvasamvadini and Sanksepa Vaisnavatosani.

192.VYASACARYA:

He was first disciple of Srinivasa Acarya and belonged to Sripata Vanavisnupura in the district of Bankura. Vyasa-carya was the Pandita in the royal court of Vira Hamvira, the King of Visnupura. His wife was named Indumukhi and his son was Syamadasa Cakravarti. Srinivasa Acarya personally appointed Vyasa-carya as the priest (BRK. 10.134)

193.VYENKATABHATTA:

He was a resident of Srirangam and belonged to the Sri sampradaya (CC. 2.9.82,86). At first he was a worshipper of Laksmi Narayana, but later, after being influenced by Lord Caitanya, he began to worship Radha Krsna (CC. 2.9.158-159)

	NAME	SOURCE
1.	VADA HARIDASA	GVA
2.	VADANANANDA	GVA
3.	VADU CAITANYA DASA	GVA
4.	VADU GANGADASA	GVA
5.	VADU JAGANNATHA	GVA
6.	VAHUVALINDRA	GVA
7.	VAIDYA VISNUDASA	GVA, CCU
8.	VAIDYANATHA	GVA, CCU
9.	VAIDYANATHA BHANJA	GVA
10.	VAIDYANATHA MAHARAJA	GVA
11.	VAIKUNTHA DASA	GVA
12.	VAIKUNTHA DASA BIPRA	GVA
13.	VAISNAVA ACARYA	GVA
14.	VAISNAVA CARANA	GVA
15.	VAISNAVA CARANA DASA/VAISNAVA DASA	GVA, GPC
16.	VAISNAVA DASA	GVA
17.	VAISNAVA DASA BABAJI MAHARAJA OF KOSI	GVJ
18.	VAISNAVA MISRA	GVA
19.	VAISNAVANANDA ACARYA	GVA
20.	VAKRESVARA PANDITA	GVA, CCU, CC, GPC
21.	VALLABHA ACARYA/VALLABHA BHATTA	GVA, GPC, CCU
22.	VALLABHACARYA	CCU
22.	VALLABHACARYA	GVA
23.	VALLABHA DASA	GVA
24.	VALLABHA DASA	GVA
25.	VALLABHA DASA	GVA
26.	VALLABHA DEVI	GVA
27.	VALLABHA MAJUMDAR	GVA
28.	VALLABHA MISRA	GVA
29.	VALLABHA RANGAVATI	---
30.	VALLABHA SENA	GVA, CCU
31.	VALLABHA THAKURA	GVA
32.	VALLABHACAITANYA DASA	GVA, CCU
33.	VALLABHIDASA KAVIRAJA	GVA
34.	VALLABHIKANTA CAKRAVARTI	GVA
35.	VALLABHIKANTA KAVIRAJA	GVA

36.	VAMANA	GVA
37.	VAMARANYA	GVA
38.	VAMSI	GVA
39.	VAMSI	GVA
40.	VAMSI DASA	GVA
41.	VAMSIDASA BABAJI	GVJ
42.	VAMSIDASA THAKURA CAKRAVARTI	GVA
43.	VAMSI THAKURA	---
44.	VAMSIVADANANDA THAKURA	GVA, CCU, GPC
45.	VANACANDRA	GVA
46.	VANAMALI	GVA
47.	VANAMALI	GVA
48.	VANAMALI ACARYA	GVA, CCU
49.	VANAMALI BIPRA/PANDITA	GVA, CCU
50.	VANAMALI BISVAS	GVA
51.	VANAMALI CATTA	GVA
52.	VANAMALI DASA/KAVIRAJA	GVA, CCU
53.	VANAMALI KAVIRAJA	GVA
54.	VANAMALI KAVICANDRA	GVA
55.	VANESVARA BRAHMACARI	GVA
56.	VANGADESIYA VIPRA	GVA
57.	VANGAVIHARI VIDYALAMKARA	GVA
58.	VANGAVATI CAITANYADASA	GVA
59.	VANIKRSNADASA	GVA
60.	VANINATHA BIPRA	GVA, CCU
61.	VANINATHA BRAHMACARI	CCU
62.	VANINATHA MISRA	GVA
63.	VANINATHA PANDITA	GVA
64.	VANINATHA PATTANAYAKI/NAYAKI	GVA, CCU, BMO
65.	VANINATHA VASU	GVA, CCU
66.	VANIVILASA	GVA
67.	VASANTA	GVA, CCU
68.	VASANTA DATTA	GVA
69.	VASANTA RAYA	GVA
70.	VASANTA RAYA	GVA
71.	VASU GHOSH	GVA, CCU, GPC
72.	VASUDHA	GVA
73.	VASUDEVA BHADARA	GVA
74.	VASUDEVA BHATTACARYA	GVA
75.	VASUDEVA DATTA	GVA, CCU

76.	VASUDEVA DAIVAJNA	GVA
77.	VASUDEVA DVIJA	CCU
78.	VASUDEVA KAVIRAJA	GVA
79.	VASUDEVA KUSTHI	GVA, CCU
80.	VASUDEVA SARVABHAUMA	---
81.	VASUDEVA SIYALA	GVA
82.	VASUDEVA TIRTHA	GVA, CCU
83.	VATNARAMA DASA	GVA
84.	VECARAMA BHADRA	GVA
85.	VEDAGARBHA	GVA
86.	VENKATA BHATTA	CC
87.	VENDATACARYA	GVA
88.	VETALA BHATTA/VETALA SIMHA	GVA
89.	VIDHU CAKRAVARTI	GVA
90.	VIDHUMUKHI DEVI	GVA
91.	VIDYANANDA	GVA
92.	VIDYANANDA PANDITA	GVA, CCU
93.	VIDYANANTA ACARYA	CCU
94.	VIDYANIDHI	---
95.	VIDYANIDHI	GVA, CCU
96.	VIDYAPATI	GVA
97.	VIDYAVACASPATI	GVA, CCU
98.	VIDYAVIRINCI	GVA
99.	VIHARIDASA VAIRAGI	GVA
100.	VIHARILALA GOSVAMI	GVA
101.	VIJAYA	GVA
102.	VIJAYA DASA	GVA, CCU
103.	VIJAYA AKHARIYA	GVA
104.	VYAYADHVAJA	GVA
105.	VYAYAKRSNA GOSVAMIPADA	GVJ
106.	VYAYANANDA	GVA, CCU
107.	VIJAYA PANDITA	GVA
108.	VIJAYA PURI	GVA
109.	VILASA ACARYA	GVA
110.	VILVAMANGALA	GVA
111.	VIMALA DEVI	GVA
112.	VIMALAPRASADA DATTA	GVA
113.	VINDHU DASA	GVA
114.	VINODA DASA	GVA
115.	VINODA RAYA	GVA

116.	VINODA THAKURA	GVA
117.	VIPINA BIHARI CATTOPADHYA	GVJ
118.	VIPINAVIHARI GOSVAMI	GVA
119.	VIPRA DASA	GVA
120.	VIPRA DASA	GVA
121.	VIPRA DASA GHOSH	GVA
122.	VIRA DARPANARAYANA	GVA
123.	VIRA HAMVIRA	GVA
124.	VIRABHADRA	GVA
125.	VIRABHADRA GOSVAMI	GVA
126.	VIRACANDRA GOSVAMI	GVA
127.	VIRACANDRA/VIRABHADRA GOSVAMI	GVA, CCU, CC, GPC
128.	VIRAVALLABHA	GVA
129.	VIRAVARA DEV	GVA
130.	VISNAI HAJRA	GVA, CCU
131.	VISNUDASA	GVA, CCU
132.	VISNUDASA	GVA
133.	VISNUDASA	GVA
134.	VISNUDASA	GVA
135.	VISNUDASA	CCU
136.	VISNUDASA (SRI BEDAYA?)	GVA
137.	VISNUDASA ACARYA	CCU
138.	VISNUDASA ACARYA	GVA
139.	VISNUDASA KAPINDRA	GVA
140.	VISNUDASA KAVIRAJA	GVA
141.	VISNUDASA PUJARI	GVA
142.	VISNUDASA VAIDYA	CCU
143.	VISNUPRIYA DEVI	GVA, CCU, GPC
144.	VISNUPRIYA	GVA
145.	VISNUPRIYA	---
146.	VISNUPURI	GVA, CCU
147.	VISNUDDHANANDA	GVA
148.	VISVAMBHARA	---
149.	VISVAMBHARA DASA	GVA
150.	VISVAMBHARA DASA	GVA
151.	VISVAMBHARA PAINE	GVA
152.	VISVANATHA CAKRAVARTI	GVA, GPC
153.	VISVARUPA	GVA, CCU
154.	VISVARUPA DASA BABAJI	---
155.	VISVASA	GVA

156.	VISVASA DEVI	GVA
157.	VISVESVARA ACARYA/VISVESVARANANDA ACARYA	GVA, CCU
158.	VONCA RAMABHADRA	GVA
159.	VRAJA RAYA	GVA
160.	VRAJA LAKSMINATHA	GVA
151.	VRAJAKISORE DASA BABAJI	GVJ
162.	VRAJAMOHANA (DVIJA)	GVA
163.	VRAJAMOHANA CATTARAJA	GVA
164.	VRAJANANDA	GVA
165	VRAJANANDA	GVA
166.	VRAJANANDA DASA	GVA
167.	VRAJANANDA THAKURA	GVA
168.	VRHACCHISU	CCU
169.	VRNDAVANA	GVA
170.	VRNDAVANA ACARYA	GVA
171.	VRNDAVANA CAKRAVARTI	GVA
172.	VRNDAVANA CAKRAVARTI	GVA
173.	VRNDAVANACANDRA	GVA
174.	VRNDAVANA CATTARAJA	GVA
175.	VRNDAVANA DASA	GVA
176.	VRNDAVANA DASA	GVA
177.	VRNDAVANA DASA	GVA
178.	VRNDAVANA DASA	GVA
179.	VRNDAVANA BABAJI	GVJ
180.	VRNDAVANA KAVIRAJA	GVA
181.	VRNDAVANA KISORA	GVA
182.	VRNDAVANA THAKURA	GPC, CCU
183.	VRNDAVANA VALLABHA	GVA
184.	VRNDAVANAVASI VAISNAVA	GVA
185.	VRNDAVANI THAKURANI	GVA
186.	VRNDAVATI	---
187.	VRNDAVATI DASI	GVA
188.	VUDDHIMANTA KHAN	GVA, CCU
189.	VYENKATABHATTA	GVA
190.	VYASACARYA	GVA
191.	VYASATIRTHA	GVA

1. VADA HARIDASA:

He belonged to the sakha of Sri Caitanya. He was a kirtana singer and a companion of Mahaprabhu in Nilacala (CC. 1.10.147).

2.VADANANANDA:

He was a devotee of Lord Gauranga. (Namamrutasamudra 199)

3.VADU CAITANYA DASA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

4.VADU GANGADASA:

He was a disciple of Gauridasa Pandita. He was the son of Bhadravati, the elder sister of Jahnava mata's mother. After the disappearance of Gauridasa, Gangadasa was appointed the sevait in Dhira Samira, as instructed by Pandita in a dream. Later Jahnava mata brought Gangadasa from Vrndavana to Gauda and arranged his marriage to Hemalata devi, daughter of Syamadasa Cakravarti. Jahnava also appointed him the priest of Sri Sri Syama Roy. He was a very simple-hearted devotee. (BRK. 11.262-263)

5.VADU JAGANNATHA:

He was a devotee of Lord Gauranga. (Namamrtasamudra 225)

6.VAHUVALINDRA:

He was a disciple of Rasikananda. (Rasikamangala Pascima 14.126)

7.VAIDYA VISNUDASA:

He was a kirtana leader from Gaura. (Vaisnava Vandana of Jiva 223, Devakinandana 106, Vrndavanadasa 98)

8.VAIDYANATHA:

He was the disciple of Sri Advaita Prabhu (CC. 1.12.63)

9.VAIDYANATHA BHANJA:

He was the disciple of Rasikananda and a resident of Rajagad. He established the temple of Vuda (old) Jagannatha Dev in Baripada. (Rasikamangala Daksina 12.17)

1010.VAIDYANATH MAHARAJA:

He was the disciple of Rasikananda. (Rasikamangala Pascima 14.94-95)

11.VAIKUNTHA DASA:

He was the disciple of Rasikamangala (Rasikamangala Pascima 14.129-130).

12.VAIKUNTHA DASA BIPRA:

His Sripata was in Kumarahatta or Halisahara. He was the father of Sri Vrndavana dasa, the author of Sri Caitanya Bhagavata.

13.VAISNAVA ACARYA:

He belonged to the spiritual lineage of Lord Nityananda. His past name was Raghunatha Puri. (CC. 1.11.42, Namamrtasamudara 121)

14.VAISNAVA CARANA:

He was the disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

15.VAISNAVA CARANA DASA/VAISNAVA DASA:

A Vaidya by caste, his real name was Gokulananda Sen. His Sripata was located at Tena Vaidyapura about six miles from the Jhamatpura subdivision of Katwa. He compiled Padakalpataru in 1718-1723 A.D. (Saka 1640-45).

He was the disciple of Radhamohana Thakura, a descendant of

Srinivasa Acarya. He was an accomplished musician and popularized the tradition known as "Tenar chap" or "Dhap".

He was the friend of a Vaisnava poet named Uddhava dasa (Krsnakanta Majumdar). Vaisnava dasa was present at the debate held in Bengal in 1708 A.D. (1115) wherein the superiority of svakiya or parakiya was discussed.

Vaisnava dasa's son was Ramagovinda Sen, who had two daughters. Devotees of Vaisnava dasa are still found in Sripata.

16.VAISNAVA DASA:

He belonged to the lineage of disciples descending from Gadadhara Pandita. (Sakhanirnayamrta 49)

17.VAISNAVA DASA BABAJI MAHASAYA OF KOSI:

He was a contemporary of Siddha Jayakrsnadasa Babaji Maharaja who practiced bhajan at Kamyavana. Vaisnava dasa, a Gaudiya Vaisnava, always carried an iron fire-tong in his hand. He lived beneath trees and the bag he used to collect alms was kept hanging on the tree. He achieved spiritual perfection of speech, as indicated by the following story: Purnananda Gosvami, the son of Nityananda of Srngaravata, had no sons yet through the words uttered by Vaisnava dasa, he obtained three sons namely Nrsimhananda, Premananda and Yadavananda.

Having heard of Vaisnava dasa's spiritual power the King of Jodhpur came to meet him and requested Vaisnava dasa to ask any favor from him. Babaji repeatedly refused saying he had no need for anything, but finally relented and requested the King to establish a temple and install Deities of Radhagovinda there. Thus the king built a temple which still exists in Kosi. Siddha Krsnadasa Baba of Govardhana offered obeisances lying prostrate to Vaisnava dasa as the former did to Siddha Jayakrsna dasa . (This was narrated orally by the Vaisnava scholar and musician Advaita dasa Babaji)

18.VAISNAVA MISRA:

He was a devotee of Lord Gauranga and a relative of Jayananda, the author of Caitanyamangala. He once continued to chant Harinama for six days at a stretch without touching even water.

19.VAISNAVANANDA ACARYA:

He belonged to the spiritual lineage of Lord Nityananda. His past name was Raghunatha Puri. (CC. 1.11.42, Namamrtasamudra 121)

20.VAKRESVARA PANDITA:

He belonged to the sakha of Lord Caitanya and frequently accompanied the Lord in singing during kirtana. He may have come from Sripata Seteri. In his past incarnation he was born as Sasirekha and Aniruddha (GGD. 71, 73, CC. 1.10.17,77)

It was only when Vakresvara showered his mercy upon Devananda Pandita that the later was accepted by Lord Gauranga.

Sakanirnayamrta 36 places Vakresvara in the sakha of Gadadhara Pandita Gosvami. (Murari 3.17.17, Caitanyacaritamrta-mahakavya 13.14

5, Caitanyacandropdaya-natakam 1.20, CBh. 2.1.139, Jayananda P. 2, Locanandasa P. 2, CC. 2.1.238)

In nataka of Kavikarnapura 8.33 Sarvabhauma says that he was acquainted with Srivasa, Vakresvara, Acaryaratna and Pundarika when the latter were children. This indicates that Vakresvara was fairly senior in age to Lord Gauranga. As B.B. Majumdar points out in CCU. p. 683, Vakresvara had a great influence on the Vaisnava community. Two manuscripts of "Vakresvarastaka" written by Gopalaguru are found in the collection of Barahanagar Pathavadi (no. 140 in Devanagari script, and no. 677 in Bengali script). The second sloka of that manuscript records that Vakresvara preached the message of Lord Caitanya in southern and western India. In 1900 A.D. (1307) Amrtalal Pal wrote and published a book titled Vakresvaracarita, wherein it is stated that Vakresvara's disciple, Gopalaguru, was the founder of the Radhakanta Matha.

The following information is from GPC:

When Lord Caitanya performed His pastimes in Navadvipa, Vakresvara was His very close associate. He also stayed with the Lord in Puri after Mahaprabhu accepted sannyasa. Sri Vakresvara Pandita was born in Gupti para near Triveni. He was quite skillful in music and dance. He was able to dance continuously for 72 hours. When Mahaprabhu went to Ramakeli, Vakresvara Pandita accompanied Him. Because of Vakresvara Pandita's mercy, Devananda Pandita was liberated.

At one time Devananda Pandita was famous as a lecturer on Bhagavata and was known to be second to none. One day Srivasa Pandita had the opportunity to hear him lecture and began to cry during the presentation. At that time some ignorant students of Devananda thought that Srivasa was creating a disturbance during the lecture and thus took Srivasa Pandita out of the class room. Although Devananda witnessed this great insult to Srivasa Pandita, he did not protest. Thus, he committed a great sin to the Bhagavata. When Mahaprabhu came to know of Devananda's behavior, the Lord said, "He who reads the Bhagavata but does not pay due respect to the devotee of Bhagavata, is a sinner. He will never experience the joy of reading the Bhagavata in even hundreds of kalpas."

Thus the Lord clearly explained that if one wants to know the scripture Bhagavata, he must unselfishly serve the devotee of Bhagavata. From that time forward Mahaprabhu ignored Devananda and did not bless him with love for Krsna.

One evening while Sri Vakresvara Pandita was busy dancing and singing at Kulia in Navadvipa, Devananda Pandita came to meet him and was charmed by Vakresvara's devotion. Great crowds of people gathered to watch Vakresvara dance and Sri Devananda Pandita, with a stick in his hand, managed the crowd so that there would be no disturbance to the dancing and singing of Sri Vakresvara Pandita. The performance continued until mid-night. Afterwards, when Vakresvara sat down to rest, Devananda offered obeisances. Sri Vakresvara Pandita was pleased with his service and blessed him saying, "May you be devoted to Krsna." From that time onward, Devananda Pandita became a Krsna bhakta. The

blessing of a devotee inspires devotion for Krsna.

When Sri Caitanya Mahaprabhu went to Kulia from Puri to see His mother and the Ganges, he took pity on Devananada Pandita. The Lord said, "You have served Vakresvara so you have become known to Me. Vakresvara's heart is the abode of Krsna, thus wherever he goes becomes as good as Vaikuntha." In this way Sri Vrndavana dasa glorified Sri Vakresvara in CBh. Sri Vakresvara lived in Navadvipa, but later went to serve Lord Caitanya in Puri.

It is said that Vakresvara Pandita lived in the house of Kasi Misra. The Deity of Sri Sri Radhakanta was installed there by Vakresvara's disciple, Gopalaguru. In Dhyanacandra Paddhati Sri Gopalaguru Gosvami's disciple, Sri Dhyanacandra Gosvami states that the gopi known as Tungavidya, who was extremely intelligent and an expert dancer and musician, who born as Vakresvara Pandita. He was born on the fifth day of the black fortnight in the month of Asadha and died on the sixth day of the bright

fortnight in the month of Asadha (June-July).

The Oriya poet, Sri Govinda deva, was a member of the family of Sri Vakresvara Pandita's family. Towards the end of the 17th century he composed a volume of poems named Sri Sri Gaura-Krsnodaya, which was published by Srimad Bhaktisiddhanta Sarasvati.

Sri Vrndavana dasa has mentioned that during the time of the Ratha yatra in Nilacala, four kirtana groups were formed. Vakresvara was the main dancer of one of these groups. Srimad Krsnadasa Kaviraja also sang the glories of Vakresvara Pandita in CC.

In CCN Sarvabhauma states that he knew Srivasa, Vakresvara, Acaryaratna and Pundarika during their childhood days. From this statement it is clear that Vakresvara was far older than Lord Caitanya. The Vaisnava community accepted Vakresvara as an eminent author. Two manuscripts of Vakresvarastaka composed by Gopalaguru are available at Varahanagar Pathavadi (ms. no. 140 is in Devanagari script, and no. 677 is written in Bengali script. The second verse of this explains that Vakresvara preache

d the message of Caitanya in southern and western India. In 1307 B.S. Amrtalal Pal wrote and published a book entitled Vakresvara Carita, wherein he states that the disciple of Vakresvara named Gopalaguru founded the Radhakaknta Matha.

21.VALLABHA ACARYA/VALLABHA BHATTA:

He was the founder of the Vallabi sampradaya. In his past incarnation he was born as Sukadeva (GGD 110). In his earlier days he was a follower of Visnusvami of the Rudra sampradaya. His Sripata is at Andhra Pradesh. His father was Laksmana Bhatta .

Laksmana Bhatta lived at Hanumanghat in Kasi. When he heard a rumor that Kasi was going to be attacked by Muslims, Laksmana fled to his native place along with his wife, who was seven months pregnant. Along the way, in Champaranya in Madhya Pradesh , Vallabha was born in 1479 A.D.

As a child Vallabha studied Vaisnava theology under Madhavendra Yati at Kasi. During a pilgrimage to South India he went to his maternal uncles' house in Vijayanagara. There, at the royal court, he met the great teacher Sri Vyasa Tirtha. Vallabha refuted Mayavada there and established Suddhadvaitavada, which inspired the king to perform "Kanakabhiseka" of Vallabha and awarded him the title of "Acarya".

Vallabha continued to travel and preach on three victory tours throughout all of India. During his second tour he married at Kasi. Finding it improper to lead the life of a householder at Kasi, Vallabha settled at Adaila village.

In the course of his pilgrimage, Vallabha established a temple on top of Govardhana hill in Vraja, with the help of his trader-disciple Purnamalla. Afterwards, he defeated all the Mayavadi sannyasis at Pancagangaghata in Kosi. He then made a new residence in Gokula. In the temple at Govardhana he installed the Gopala Deity which belonged to Madhavendrapuri.

In 1510 A.D. he and his wife moved to the village of Adaila, where

his first son, Gopinatha, was born. His second son, Vitthalanatha was born at Caranadri in 1515 A.D. Returning to Adaila he completed the commentary of the tenth canto of Srimad Bhagavatam and began the eleventh canto.

When Lord Caitanya visited Vrndavana, He met Vallabha Bhatta at Adaila village. Vallabhacarya brought Lord Caitanya to his home and served Him and His followers warmly. Vallabha made the Lord sit on the special Deity-seat and presented the Lord with a new set of upper body cloth and a waist-band (CC. 2.19)

After this Vallabhacarya went to South India to preach and finally reached Puri. There he met Lord Caitanya daily and by the arrangement of the Lord, his pride was humbled.

On one occasion at Puri, Vallabha asked Advaita Prabhu, "Since you consider Lord Krsna your husband how come you chant His name?" Lord Caitanya answered, "The command of the husband is supreme. Our husband has directed us to repeat His name aloud constantly."

On another occasion Vallabha said that he did not accept Sridhara Swami's commentary of Srimad Bhagavatam. Lord Caitanya replied, "He who does not acknowledge "Swami" (double meaning of swami, i.e. husband and Sridhara Swami) is a prostitute."

Vallabha Acarya took spiritual initiation from Gadadhara Pandita. At some point Vallabha gave up the worship of Balagopala and became devoted to Yugala-upasana. Vallabha's disciples, however, followed the old tradition of worship.

Vallabha placed his son, Vitthalesvara, at the feet of Lord Caitanya. In 1531 A.D. Vallabha died at Hanumanghat in Kasi (Sakhanirnayamrta 56).

Vallabha's sampradaya hold that he wrote about eighty-four books. The following are some of the well known titles:
Brahmasutrabhasya, Bhagavatatika-suvodhini,
Tattvarthadipanivandha, Sodasagrantha, Siksasloka, Srutigita,
Mathura-mahatmya, Madhurasta

ka, Purusottamanamasahasra, Parivrdhastaka, Nandakumarastaka, Pancasloki, Gayatribhasya, etc. Vallabha held that Bhaktimarga was of two types; Maryada (Vaidhi) and Pusti (Raganuga). (CC. 2.1.249, Vaisnava Vandana of Jiva Gosvami 253)

The following is from GPC.

He was born in 1499 A.D. on the 11th day of the black fortnight in the month of Vaisaka. His father's name was Sri Laksmana Bhatta and his mother was Sri Sallamagaru. They were Bhradvaja brahmans of Andhra. Sri Laksmana Bhatta lived in Kasi which is where Vallabacarya studied. Within a very short period he became well versed in scriptures. After his marriage he stayed permanently in the village of Adail in Prayaga.

On his way to Sri Vrndavana, Mahaprabhu reached Prayaga. He expressed ecstatic feelings of love there and as a result all the people of that place were overwhelmed with intense feelings of devotion. Prayaga was never flooded by the rivers Ganga and Yamuna but Sri Gaurasundara, by dint of his divine love, flooded the whole of Prayaga. When Sri Vallavacarya heard how Mahaprabhu had influenced the people by His noble activities, he came to meet the Lord. Vallavacarya witnessed the extraordinary beauty of Mahaprabhu from a distance and could at once recognize that He was not an ordinary being. He offered his regard to Mahaprabhu and in a jovial mood Mahaprabhu embraced him warmly. Prabhu understood that Vallavacarya was a parama Bhagavata, thus they relished speaking together about Krsna and both of them became overwhelmed with deep feelings of love. Mahaprabhu controlled His ecstasy as he understood that Vallavacarya was a worshiper following Vatsalya bhava. Vallavacarya was charmed by the Lord's ecstatic behavior.

Around that time Sri Rupa and Anupama came to have darsana of the lotus feet of Mahaprabhu, who introduced them to Vallavacarya. Sri Rupa and Anupama glorified Vallavacarya. He was deeply moved by their Vaisnava attitude and was about to embrace the m. But the two brothers humbly cautioned him that they were untouchable. Acarya was astonished and said, "You are the best of all. Lord Krsna remains with you, as you are always chanting the

holy name of Krsna." In order to test Acarya, Prabhu purposely said, "You come from a highly respectable religious family, and they are low-caste people, do not touch them." But again Vallavacarya protested. Hearing Vallavacarya's protests, the Lord became very pleased.

Vallavacarya invited Mahaprabhu and His companions to his house. Mahaprabhu agreed and along with his followers proceeded in a boat towards Vallavacarya's house. However, while crossing the Yamuna the Lord saw the blue black color of the river. Becoming mad with ecstasy, He wanted to dive in the water. With great difficulty the Lord's associates managed to restrain the Lord. They helped the Lord to take His bath and at last brought Him to the house of Vallavacarya.

When Sri Caitanya Mahaprabhu arrived at his home, Vallavacarya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet. Vallavacarya and his family members then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments. Vallavacarya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect and care he arranged for Prabhu's lunch. Thus Sri Caitanya Mahaprabhu was offered lunch with great love and affection. Thereafter, the brothers Rupa and Anupama Gosvami were also offered food. Vallavacarya first offered the remnants of the Lord's food to Sri Rupa and then to Krsnadasa. The Lord was then given spices to purify his mouth. Afterwards he was offered a bed to rest on and Vallavacarya himself massaged His legs. While Vallavacarya was massaging Him, the Lord urged him to take prasada. After taking prasada, he again returned to the lotus feet of the Lord. (CC. Madhya)

By that time Raghupati Upadhyaya arrived, and Mahaprabhu was anxious to listen to him perform kirtana. Raghupati Upadhyaya was a Trihuta Pandita and a great Bhagavata. When he began describing Lord Krsna, Sri Mahaprabhu's heart filled with intense feelings of love and the Lord embraced him emotionally. Vallavacarya was overwhelmed by the Lord's display of love, and immediately brought forward his two sons and made them fall down at the Lord's

lotus feet. Upon hearing of Mahaprabhu's arrival, all the villagers came to meet Him. Simply by seeing Him, they all became devotees of Krsna.

Each of the brahmanas of the village were eager to invite the Lord to their home, but Vallavacarya forbade them to do so. He then decided not to keep Prabhu in Adail because the Lord had jumped into the river Yamuna in ecstatic love. Therefore he decided to take him to Prayaga. Vallavacarya said, "If anyone likes, he can go to Prayaga and extend invitations to the Lord there." In this way he took the Lord with him and started for Prayaga.

As in previous years, the devotees from Gauda arrived at Nilacala just prior to the Ratha yatra festival. By this time Vallava Bhatta also reached Nilacala and met Mahaprabhu. He offered his respects to Prabhu and the latter embraced him with love. Mahaprabhu received him with much honor and then Vallava Bhatta in a most humble manner said, "Lord Jagannatha has fulfilled my long cherished desire to see You. Whoever happens to meet You is really fortunate. Those who have watched You, can easily realize that there is hardly any difference between you and the Almighty. Whoever remembers You will be purified. The fundamental religious system in the age of Kali is the chanting of the holy name of Krsna. Unless empowered by Krsna, one cannot propagate the sankirtana movement. You have spread the sankirtana movement of Krsna consciousness. Therefore it is evident that you have the same power as Lord Krsna. There is no question about it. You have manifested the holy name of Krsna throughout the world. Anyone who sees you is immediately absorbed in ecstatic love of Krsna. Without being especially empowered by Krsna, one cannot manifest ecstatic love of Krsna, as Krsna is the only one who can give ecstatic love. That is the verdict of all revealed scriptures. (CC. Antya)

In this way Vallava Bhatta paid great respect to Mahaprabhu. But Mahaprabhu said, "I am a Mayavadi sannyasi! I do not know the essence of worshiping Krsna." Then one by one He introduced all His associates to Vallavacarya; "This is Sri Advaita Acarya. He is just like God. His constant company has given Me

great upliftment. By his mercy many fallen souls have been transformed into staunch devotees. Here is Sri Nityananda Prabhu Avadhuta. He is the possessor of divine spirit and His strong passion for Lord Krsna has detached him from the materialistic world. This is Sarvabhauma Bhattacharya, a professor of philosophy, who is an empowered preacher. This is Ramananda Raya, he is the embodiment of love for Krsna." Knowing that Vallavacarya's heart was full of pride, Sri Mahaprabhu spoke these words, hinting at how one can learn about devotional service.

Hearing these descriptions, Vallavacarya became desirous of meeting all those devotees. Then Mahaprabhu said, "Some of them live in Gauda, some in Orissa and others in various different places. At present everybody has arrived here to witness the Ratha yatra. You will find them all here." Then Vallava Bhatta earnestly requested Mahaprabhu to visit his house for lunch.

On another day when Mahaprabhu was taking rest along with Advaita Acarya, Sri Nityananda, Sri Ramananda Raya, Sri Sarvabhauma Pandita and Svarupa Damodara, at that time Sri Vallavacarya arrived and finding all the Vaisnavas there, became astonished. Bhatta then brought a huge amount of prasada and fed them all.

On the day of the Ratha yatra Vallava Bhatta was full of joy as he witnessed the enchanting dance of Mahaprabhu in the midst of the kirtana surrounded by swarms of people. After the festival the devotees from Gauda departed, but Vallava remained in Puri.

One day he approached the Lord wanting to read the notes on the Bhagavata which he had composed. But Prabhu said, "I am not entitled to listen to the commentary of Bhagavata, I must simply chant the holy name of Krsna. Even though chanting throughout the day and night, still I cannot complete the prescribed number of rounds, so where is the time to listen to Bhagavata?" Vallava Bhatta said, "I have derived many meanings of the name of Krsna." But Mahaprabhu replied, "I do not know any other name of Krsna other than Syamasundara and Yasodanandana." Seeing that his attempt was a failure Vallava Bhatta gave up and went home feeling very sad. Nevertheless, he persisted in his hopes and

decided to approach the other devotees in this regard.

However, when he requested other devotees to listen to his commentary, they all refused to do so, knowing that Mahaprabhu had no interest in hearing it. At last, with a heavy heart he went to Sri Gadadhara Pandita and after many requests convinced him to listen to his writings. Gadadhara Pandita was a very simple and good-hearted devotee. Since Vallavacarya was a highly respected personality, Gadadhara did not dare to refuse his request, although he personally had no interest in listening to Vallavacarya's commentary and knew that Mahaprabhu disapproved of it. Thus he allowed Vallavacarya to speak, but fixed his mind only on the lotus feet of Sri Caitanya Mahaprabhu.

Everyday Vallavacarya would visit the devotee and present various arguments before them, which were refuted by Advaita Acarya and others. Thus he failed miserably to establish his own angle of vision and thus became very depressed.

One day Vallava Bhatta the Lord, "If Krsna is like the husband and the devotees are like His Prakrti (wife), why, being the wives, do the devotees utter the name of Krsna--the husband?" Prabhu said, "Vallava, you do not understand true religion. The religion of the wife is to obey her husband, so if the husband asks her to utter his name, a devoted wife should carry out his order by chanting his name." Hearing these words Vallava Bhatta became silent. (CC. Antya)

Another day Vallava Bhatta came amongst the devotees and declared that he did not accept the commentary of Sridhara Swami on the Bhagavatam. Mahaprabhu then said that he who did not believe in the Bhagavata was like a prostitute.

That night Vallavacarya began to think that perhaps he had committed an offence to the Lord, as Prabhu was no longer merciful towards him as he used to be previously. Thus, the following morning he went before the Lord and humbly presented himself at the feet of the Lord saying, "I am a fool because I wanted to show my knowledge in front of You. But you are the Supreme Lord Himself, thus you showered Your mercy upon me by cutting down my pride." Then Prabhu said, "No one can refute Sridhara Swami

mi's commentary on the Bhagavata as he is directly empowered by the Lord to explain the sastra. Thus you should follow Sridhara Swami, and in order to have mental peace and happiness always chant the holy name of Lord Krsna. Then very soon you will get His mercy." Vallava Bhatta replied, "If You will be so kind to me, please accept another invitation for lunch at my place."

For the betterment of the entire society, Mahaprabhu rectified Vallabha Bhatta, and through him, preached to the world. Mahaprabhu and his associates again visited Vallava's house and took prasada, much to the delight of Sri Vallavacarya. Though he had previously worshiped the Deity of Balagopala, he later became interested in worshiping the Kisore Gopala Deity of Gadadhara Pandita. With the permission of Mahaprabhu, Vallava took initiation from Sri Gadadhara Pandita in the Kisore Kr sna mantra (CC. Antya)

In 1531 A.D., in the month of Asadha, in the bright fortnight Vallavacarya breathed his last. He was Sukadeva in Krsna lila.

He was the founder of the Vallavacari sampradaya. Upendranarayana Sinha refuses to accept that the Vallava Bhatta mentioned in CC. is the same person as Vallavacarya, the founder of the Vallavacari sampradaya (Visnupriya Gauranga Patrika 5.7.257). But since Kavi Karnapura calls him Sukadeva and it is known that Vallavacarya wrote the Suvodhini commentary of Bhagavata, it is quite likely that they were the same person. Greerson commits a serious error by considering Vallava Bhatta to be the Vallavacarya who was Laksmi's father (J.R.A.S. 1909 P. 610). No social relationship ever took place between brahmans of the South and those who belonged to the Vaidika line from Bengal. Right now there is no conflict between the Vallavacari sampradaya and the Gaudiya Vaisnava sampradaya. On the occasion of the fourth annual festival celebrated on 12 Caitra 1331 B.S. by "Pustimeriya Vaisnava Sangha" at Clive Street, Calcutta, Om Visnupada Srila Paramhansa Thakura, the Gurudeva of Gaudiya Mathawa s invited and he delivered a discourse there (Gaudiya 3.32.14).

He was the father of Sri Laksmipriya devi, the first wife of Mahaprabhu. He was Janaka in Krsna lila. (Murari 1.9.6, Caitanyacandrodayanataka 3.6, CBh. 1.7.73, CC. 2.1.249, Vaisnava Vandana of Jiva 115-6, Devaki-40, Vrndha-39) (See 28. VALLABHA MISRA)

22.VALLABHACARYA:

He was the author of Krsnamangala (See also "Madhavacarya"). (Premavilasa 20)

23.VALLABHA DASA

He was the great-grandson of Vamsivadana Thakura, an associate of Lord Gauranga. Vallabha (alias Rajavallabha) was a contemporary of Narottama Thakura. He wrote the book Vamsivilasa narrating the biography of Vamsivadana Thakura. Two other brothers of Vallabha dasa were also Vaisnava devotees.

24.VALLABHA DASA:

He was the disciple of Hemalata devi, daughter of Srinivasa Acarya. He belonged to Sripata Gosvamigrama. (Karnananda 1)

25.VALLABHA DASA:

There were about four or five Vaisnava poets bearing this name. It is practically impossible to ascertain who among these composed which poem.

26.VALLABHA DEVI:

She was a resident of Vraja and the wife of Damodaracarya. The Deity Madanamohana was served in their house. They were extremely friendly with Sanatana Gosvami. (See also "Damodara Caube")

27.VALLABHA MAJUMDAR:

He was a brahmana by caste and disciple of Ramacandra Kaviraja.

(Premavilasa 20, Karnananda 2)

28.VALLABHA MISRA:

He was the father of Laksmipriya, the first wife of Lord Caitanya. In his past incarnations he was Janaka of Mithila and Bhismaka, the King of Vidarbha. (GGD. 44)

29.VALLABHA RANGAVATI:

He was a resident of Kasi.

30.VALLABHA SENA:

He was an ardent devotee from Kancisali and was related to Sivananda Sena. (CC. 1.10.63, CCNataka 8. 33, Vaisnava Vandana of Dev. 115-6)

31.VALLABHA THAKURA:

He was a disciple of Srinivasa Acarya and was known as Krsnavallabha Thakura. (See "Krsnavallabha Thakura")

32.VALLABHACAITANYA DASA:

He was a disciple of Gadadhara Pandita Gosvami (CC. 1.12.82). He is known as "Thakura Vallabha" in genealogical tracts and was a member of the brahmana community.

It is said that Vallabha worshiped Mahasakti and performed great austerity in the Himalayan region. One day Mahasakti told Vallabha that Radha, was existing as the wife of Lord Gauranga in Navadvipa. Vallabha immediately came to Navadvipa and took spiritual initiation from Gadadhara Pandita Gosvami.

Vallabha was an inhabitant of Radha in Bengal, but when directed by Lord Caitanya to preach Vaisnavism, he went to Vikramapura in eastern Bengal and established his Sripata at Pancasara. Later, the Lord crossed the river Padma and went to Nurapura of Vikramapura. At that time there were twenty Sanskrit schools at Pancasara. Lord Caitanya stayed at Pancasara briefly and bathed

at the confluence of the rivers on the occasion of Kartika Varuni.

Noting the spiritual potency of Vallabha, the Muslim ruler offered him land at no. 60 Taluka. There, after receiving the command in a dream, Vallabha installed Deities of Sri Radharamana.

Vallabha's disciple, Purnacandra Bhattacarya offered his daughter in marriage to Vallabha. Four sons were produced from this marriage; Ramacandra, Madhavendra, Mathuranatha and Ramakrsna. He also had one daughter. The youngest son, Ramakrsna, lived a celibate life performing Deity service in Vrndavana. Vallabha's descendants settled in the following places: Pancasara, Vinodapura, Caragangaramapura, Deobhoga, Ichapura, Basaila, Sialadi, etc.

Vallabha gave his daughter in marriage to Vaidika Visnudasa, who installed the Deity of Vasudeva at Khatra in Faridpura district. (Namamrtasamudra 104, Sakhanirnayamrta 18)

33. VALLABHIDASA KAVIRAJA:

He belonged to the family of Srinivasa Acarya. (Anuragavalli 7)

34. VALLABHIKANTA CAKRAVARTI:

He was the disciple of Gatigovinda, the son of Srinivasa Acarya. (Karnananda 2)

35. VALLABHIKANTA KAVIRAJA:

He was awarded the title "Kavipati". He was a disciple of Srinivasa Acarya and belonged to Sriputra Vanavisnupura (BRK. 10.135). He has two brothers, the eldest was Ramadasa, and the second one Gopaladasa. He was present at the Kheturi festival. (K arnananda 1, Narottamavilasa 6)

36. VAMANA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.123)

37.VAMARANYA:

He is mentioned by Jayananda P. 88

38.VAMSI:

He was a disciple of Rasikananda prabhu. A resident of Dharendra, he was the son of Bhima and Nandini. (Rasikamangala Pascima 14.131)

39.VAMSI:

He was a Vaisnava poet. One of his poems was found in a manuscript preserved in the Ratan Library of Siudi ms. no. 2067.

40.VAMSI DASA:

He translated in verse 'Nikunjarahasya-stava.

41.VAMSIDASA BABAJI:

See separate file

42.VAMSIDASA THAKURA CAKRAVARTI:

He was a disciple of Srinivasa Acarya and belonged to Sripata Bahadurpura. His brother was Syamadasa. (Premavilasa 20)

According to Karnananda 1 he shifted residence from Bahadurpura to Budhuri and later to Aminabajar, where he installed the Deity of Gopiramanajiu (BRK. 10.299-302)

He took spiritual initiation from Srinivasa Acarya when the latter stayed with Govindadasa at Budhuri. Vamsidasa's brother's daughter was married to Badugangadasa.

43.VAMSI THAKURA:

Vaidya by caste, his father was named Kanai Thakura. His paternal grandfather was the famous Raghunandana Thakura of Srikhanda. Vamsi's other brother was named Madana. (BRK. 13.191)

44.VAMSIVADANANDA THAKURA:

Vamsivadana Thakura was born on the full moon day of Caitra (March-April) in 1416 Saka (Vamsi sikhsha). He was referred to as Vamsivadana, Vamsidasa, Vamsi and Sri Vadana. The sons of the famous Srikara Cattapadhyā came to live in Kuliya Vendiada village from Vilvagrama or Patuli. Sri Yudhisthira Cattapadhyā, the descendant of Srikara, had three sons: Sri Madhava dasa Cattapadhyā (Chakadi Cattapadhyā), Sri Haridasā Cattapadhyā (Tinkadi) and Sri Krsnasampatti Cattapadhyā (Duikadi). When Lord Ca

itanya came from Puri to Navadvipa Kuliya to visit Sacimata and Ganga devi, He stayed in the house of Madhava dasa Cattapadhyā for seven days and there showed His mercy to Sri Devananda

Pandita and others (GGD. 179, Pata Paryatana)

Sri Vamsivadananda Thakura was born in the house of Sri Madhava dasa (Chakadi). His mother's name was Srimati Chandrakala devi. He was the manifestation of Sri Krsna's flute. At the time of his birth, Mahaprabhu was present, as well as Advaita Acarya. Chakadi Cattapadhyya was a very ardent devotee of Mahaprabhu. Lord Gauranga was very affectionate Vamsivadananda. He is not mentioned in CC, but is referred to in CCN. In BRK, chapter nine pp. 122-123, Sri Narahari Cakravarti states that when S

riniwsaa came to the house of Mahaprabhu in Navadvipa, Vamsivadananda Thakura showed his mercy to Srinivasa and helped him to have a darsana of Sri Visnupriya devi. After the disappearance of Lord Caitanya, Vamsivadananda took care of Visnupriya devi

i. He was famous as an ardent follower of Visnupriya devi. After the death of Visnupriya devi, he transferred the Deity to Mayapura Kuliya Pahadapura. When his descendants took shelter in Baghnepada after taking shelter of Sri Jahnava mata, at that time that Deity was still in the hands of Malanca dwellers in Kuliya village.

In Kuliya Pahadapura the ancestors of Sri Vamsivadananda Thakura took care of the Deity of Sri Gopinatha. There he himself installed the Deity of Premavallava. In later years, he lived in Vilvagrama. The Bhattacharya family of Vilvagrama were his relatives. Sri Vamsivadananda had two sons Sri Caitanya dasa and Sri Nitai dasa. Sri Ramacandra and Sri Sacinandana were the sons of Sri Caitanya dasa. Sri Jahnava mata prayed for Ramacandra and took him into her own care. She initiated him and kept him in Khadadaha to teach him the Vaisnava tattva (Gaudiya no. 22/30-37). Sri Ramacandra Gosvami remained as brahmachari and gave the charge of worshiping Sri Ramakrsna of Baghnepada to his younger brother Sri Sacinandana. Sri Sacinandana's sons are the Gosvamis of Baghnepada.

Sri Vamsivadananda Thakura composed padas which were lively and beautiful. He composed a exquisite son about Sacimata's lamentation when the Lord took sannyasa. He also composed many

songs on Dana lila, Nauka vilasa, and Vana vihara of Sri Krsna.

There are 17 padas in Padakalpataru with the bhanita of Vamsidasa and 25 padas with the bhanita of Vamsivadana. Vamsivadananda was the founding-father of the Gosvami-family of Baghnapada. His biography is narrated in the following semi-authentic books: Muralivilasa, Vamsisiksa, Vamsivilasa, Vaisnava Vandana of Jiva 249, Devakinandana 86, Vrndavanadasa 114

45.VANACANDRA:

He was a disciple of Sri Gopala Bhatta and the priest of Sri Radhavallavaji of Vrndavana. He was the third son of Sri Harivamsa Gosvami.

46.VANAMALI:

He was a disciple of Rasikananda prabhu (Rasikamangala Pascima 14.142)

47.VANAMALI:

He was the disciple of Rasikananda. (Rasikamangala Pascima 14.147)

48.VANAMALI ACARYA:

He lived in Navadvipa and negotiated Mahaprabhu's first marriage with Laksmi devi. He was Visvamitra in Krsna lila. (GGD. 49, CC. 1.15.29, BRK. 12.1237-1238, Vaisnava Vandana of Jiva 119-120, Devaki. 42, Vrndavanadasa 41)

49.VANAMALI VIPRA/PANDITA:

He was an extremely loyal follower of Lord Caitanya. A brahmana pauper, he lived in Bengal. In his past incarnation he was born as Sudama. (GGD. 144, BRK. 12.2080-2083, Vaisnava Vandana of Jiva 108, Devakin. 68, Vrndavanadasa 37, Murari 2.11.1, 2.14.20, CC. Mahakavya 7.76, CBh. 3.9.491, CC. 1.17.113, 1.10.73)

50.VANAMALI VISVAS:

He was a devotee of Lord Gauranga. (Namamrtasamudra 140)

51.VANAMALI CATTA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

52.VANAMALI DASA/KAVIRAJA:

He belonged to the sakha of Advaita Acarya (CC. 1.12.59). He was the brother of Visnudasa Vaidya. In his past incarnation he was Citra (GGD. 131. In "Sakha Varnana", Ramagopala dasa describes Vanamali Kaviraja as the disciple of Raghunandana. Since it is stated in Vaisnava Vandana that this Vanamali dasa was a brother of Visnudasa Vaidya then possibly his title was Kaviraja. (Vaisnava Vandana of Jiva 24, Devaki 107)

53.VANAMALI KAVIRAJA:

He was a disciple of Srinivasa Acarya. (Anuragavalli 7)

54.VANAMALI KAVICANDRA:

He belonged to the sakha of Advaita Acarya. (CC. 1.12.63)

55.VANESVARA BRAHMACARI:

He was the father of Pundarika Vidyanidhi.

56.VANGADESIYA VIPRA:

He was a brahmana from Bengal and a disciple of Narottama Thakura. Prior to his initiation he was a notorious person. One day at Kheturi, while listening to kirtana sung by Srinivasa, this brahmana became deeply repentant and surrendered at the former's feet. Srinivasa put this brahmana under the care of Narottama. (BRK. 13.167-168)

57.VANGAVIHARI VIDYALAMKARA:

He was a disciple of Madhusudana, one of the family descendants of Srinivasa Acarya. He wrote a commentary titled "Kasika" on Dasagosvami's book Stavavali. In the introduction to the tika he mentions Vrndavanacandra Savda-vidyarnava as his guru. 1 644/1674 is shown as the date of compilation of the tika. This tika is clearly written, is of standard size and helps the reader grasp the subtle concepts of Dasagosvami.

58.VANGAVATI CAITANYADASA:

A disciple of Gadadhara-lineage, he belonged to Sripata Vangavati. He was Kali in his past incarnation. (GGD. 196, 206, CC. 1.12.85, Sakhanirnayamrta 27)

59.VANIKRSNADASA:

He was a resident of Vrndavana dn a devotee of Lord Gauranga. He accompanied Rupa Gosvami when he went to have darsana of Lord Gopala.

60.VANINATHA BIPRA:

He belonged to the spiritual lineage of Lord Caitanya. In his past incarnation he was born as Kamalekha (GGD. 195,204, CC. 1.10.114). A brahmana by caste, he hailed from Campahati near Navadvipa. It is said that the Deities of Gaura-Gadadhara which are still being worshiped there, were installed by him. (Murari 4.17.22, CC. Mahakavya 10.6, Jayananda P. 2)

It is stated in BRK. 9.395 and 10.414 that he participated in the festival of Dasa Gadadhara at Katwa and at the festival of Narahari Sarkara at Srikhanda.

61.VANINATHA BRAHMACARI:

He belonged to the spiritual lineage of Gadadhara.

62.VANINATHA MISRA:

He was related to Jayananda, the author of Caitanyamangala.

63.VANINATHA PANDITA:

He was the brother of Gadadhara Pandita and also belonged to his spiritual lineage. He was the father of Nayanananda and Hrdayananda. He lived at Canpahati (Premavilasa 24). His other name was Jagannatha (CC. 1.12.82). (Sakhanirnayamrta 17)

64.VANINATHA PATTANAYAKA/NAYAKI:

He was the brother of Ramananda Raya and son of Bhavananda Raya. Bhavananda offered Vaninatha at the feet of Lord Caitanya and thereafter Vaninatha stayed constantly with the Lord (CC. 2.10.61).

He took great care in serving prasadam to Vaisnavas at Nilacala. (CC. 3.9.55, Vaisnava Vandana of Jiva 165, Devaki 65, Vrndavanadasa 57)

65.VANINATHA VASU:

He belonged to the spiritual lineage of Lord Caitanya and was from Sripata Kulinagrama (CC. 1.10.81).

66.VANIVILASA:

He was a Vaisnava saint mentioned in Vrhad Vaisnavatosani Upakrama 6.

67.VASANTA:

He belonegd to the sakha of Lord Nityananda. (CC. 1.11.50)

68.VASANTA DATTA:

He was a disciple of Narottama Thakura. (Premavilasa 20, Narottamavilasa 12)

69.VASANTA RAYA:

He was a brahmana by caste and a disciple of Narottama Thakura. (Premavilasa 20, BRK. 1.415-416)

Ramacandra Kaviraja chose Vasanta Raya to carry a letter to Jiva Gosvami in Vrndavana. Jiva Gosvami then gave Vasanta a letter to be delivered to Srinivasa Acarya (Karnananda 5, BRK. 14.16.17). The second letter contained news of the death of Bhug arbha Gosvami and inquired about the well-being of Srinivasa Acarya's eldest son Vrndavana dasa.

Vasanta was a poet of great merit and fifty-one poems composed by him in Vrajvuli are found in Padakalpataru.

70.VASANTA RAYA:

He was a scion of the Kayastha caste, the son of Gunananda Guha and the cousin of Pratapaditya, the King of Bengal. He and his cousin, Vikramaditya, founded the Kingdom of Jessore. During the rule of Suleman Karrani in Bengal between 1563-1572 A.D., Vasanta's father Gunananda settled at Vrndavana for the rest of his life.

Around 1570 A.D. at the initiative and financial assistance of King Vasanta Raya, Gunananda built a new temple on the south of the old temple of Madanamohana. The Madanamohana Deity was served here before the temple built by Krsnadasa began to crumble. (See also "Gunananda Guha")

71.VASU GHOSH:

The three brothers Sri Vasudeva Ghosh, Sri Madhva Ghosh and Sri Govinda Ghosh Thakura were all expert singers (CC. 1.10.115). Sri Nityananda Prabhu used to dance in rhythm to the tune of their singing (CBh. 3.5.455). Some say that their maternal uncle's house was in the village of Vudana (or Vurangi) under the district of Srihatta. For some reason their father went to live in Kumarahatta. Later, these three brothers went to live in Navadvipa. They belonged to the Kayastha sect of Uttara Radh

i. They were very intimate associates of Sri Caitanya and Sri Nityananda. Sri Srimad Bhaktisiddhanta Sarasvati Prabhupada has said that these three brothers were the embodiment of the sweetness of Sri Radha of Vraja. Sri Vasudeva Ghosh Thakura described the pastimes of Lord Caitanya's childhood in detail. He also wrote many songs about Sri Gauranga, Sri Rama and Sri Krsna. In some songs he described the sannaysa lila of Sri Gauranga and also the beauty of Lord Nityananda.

In GGD. 188, Sri Govinda, Sri Madhava and SRi Vasudeva Ghosh are described as Kalavati, Rasollasa and Gunatunga sakhi of Vraja respectively. During Mahaprabhu's stay at Puri, the three brothers used to visit Puri every year and perform sankirtana at the time of the Ratha yatra. In later years the brothers lived at different places: Sri Govinda at Agradvipa, Sri Madhava Ghosh at Daihata and Sri Vasudeva Ghosh Thakura at Tamluka.

It is said that Sri Govinda Thakura had no sons and thus wondered who would perform the sraddha ceremony after his death. In a dream Sri Gopinatha told him not to worry, He would perform the sraddha. When Sri Govinda Ghosh left the world, the next day Sri Gopinatha performed sraddha. To this day, on the disappearance day of Govinda Ghosh, Gopinatha offers oblations to the deceased.

Sri Vasudeva Ghosh left the world on the second day of the bright fortnight of Kartika (Oct.-Nov). (Locanandasa 8, CC. 2.11.77, Vaisnava Vandana of Jiva 196, Devaki. 82, Vrnd. 68, For further details see the following two works: Vasudeva Ghosh O Tarahara Padavali by Malavika Caki, Calcutta, Bangiya Sahitya Parisat, Visvakosa, entry on "Agradvipa")

72.VASUDHA:

She was the wife of Lord Nityananda and daughter of Suryadasa Sarkhel. She was the mother of Viracandra prabhu, who was Anangamanjari in his past incarnation (GGD. 65-66). (Vaisnava Vandana of Jiva 41-42, Devaki. 12, Vrnd. 15)

73.VASUDEVA BHADARA:

He was a devotee of Lord Gauranga. (Vaisnava Vandana)

74. VASUDEVA BHATTACARYA:

He was the father of Kasisvara Pandita of Catra village in the district of Hooghly. He was an erudite scholar, financially affluent and an extremely devout person. (See "Kasisvara")

75. VASUDEVA DATTA:

In his previous incarnation he was the singer Madhuvarata (GGD. 140, CC. 1.10.41). He was the brother of Mukunda Datta, a close associate of Lord Caitanya. His Sripata was in Chanhara village in Chittagong. According to Premavilasa 22 Vasudeva was born in Amvastha caste (Vaidya). In the book Suvarnavanik by Dharmananda Bharati, Vasudeva is stated to have come from the Suvarnavanik (jeweller) caste.. (CC. 1.11.138)

He later settled at Kancrapada in 24 Parganas where he set up the Sripata. The Deity of Madanagopala worshiped by Vasudeva stands at Mamgachi near Purvasthali.

B.B. FMajumdar writes in CCU P. 686 that after reading the Mahakavya of Kavikarnapura and CC. it is difficult to believe that Vasudeva lived at Nilacala later. Krsnadasa Kaviraja states that Lord Caitanya directed Sivananda Sen to take care of the family responsibilities of Vasudeva Datta. (Vaisnava Vandana of Jiva 93, Devaki. 26, Vrnd. 30), Murari 4.17.5, CC Mahakavya 10.146, CCNataka 8.33, CBh. 1.2.16, Jayananda P. 2, CC. 2.10.79) In CC Mahakavya Karnapura calls Vasudeva "Bhisagrsabha"

76. VASUDEVA DAIVAJNA:

He was the teacher of Rasikananda when the latter was a child. (Rasikamangala Purva 9.5)

77. VASUDEVA DVIJA:

He was a brahmana from Navadvipa. He made up the various actors

on the day when the drama was enacted. (CC Nataka 3.12, Vaisnava Vandana of Jiva 109, Devaki. 36, Vrnd. 37)

78.VASUDEVA KAVIRAJA:

He was a disciple of Srinivasa Acarya (BRK. 14.21). One letter of Jiva Gosvami's inquires about Vasudeva's health. (BRK. 14.18, Karnananda 1)

79.VASUDEVA KUSTHI:

He was an ardent devotee of Lord Caitanya from South India. When Lord Caitanya visited the Kurma Mandira located about eight miles east of Caikakol railway station on the seashore of Ganjam district, this brahmana was cleansed of leprosy by the grace of the Lord. (CC. 2.7.131, Murari 3.14.3, CC Mahakavya 12.106, CC nataka 7.3, Jayananda P. 38, CC. 2.1.93)

80.VASUDEVA SARVABHAUMA:

See "Sarvabhauma Bhattacharya"

81.VASUDEVA SIYALA:

He was a brahmana from the land of Radha. First he was a Gaudiya Vaisnava but was later driven out of the community due to misconduct (Premavilasa 24).

When the worship of Lord Caitanya began to spread, a number of charlatans began to pose as divine beings in order to draw similar reverence. Vasudeva Siyala, Visnudasa Kapindra, Madhava Cudadhari, etc, were amongst some of these self-styled incarnations of Lord Krsna, Rama, etc. Information on these hypocrites can be found in Gauraganacandrika, Premavilasa, CBh. etc. Out of contempt, common people called them names like Siyala (a jackal), or Kapindra (monkey-king), etc.

82.VASUDEVA TIRTHA:

He was a devotee of Lord Gauranga. In his past incarnation he

was one of the nine Yogindras (GGD. 98-101, Namamrtasamudra 164, Vaisnava Vandana of JIva 271, Devaki. 131, Vrnd. 130)

83.VATNARAMA DASA:

He was also known as Batua Ramadasa and was a disciple of Narottama Thakura. (Premavavilasa 20, See under "Ramadasa Batua")

84.VECARAMA BHADRA:

He was a disicple of Narottama Thakura (Premavilasa 20). However, Narottamavilasa 12 mentions his name as "Boncarama Bhadra")

85.VEDAGARBHA:

According to Pata Paryatana he was a disciple of Abhirama dasa. He hailed from Sripata Kaiyada village of Burdwan. (Vejha Gupta: Murari Gupta, Caitanyamangala 52.393)

86.VENKATA BHATTA:

He was a resident of Srirangam and belonged to the Sri sampradaya. It was at his earnest request that Lord Caitanya stayed with him for four months during the Lord's pilgrimage in the South. Being a Vaisnava in the Ramanupa-sampradaya, Vyenkata Bha

tta worshiped the Deity of Laksmi and Narayana. Seeing his pure devotion, Sri Caitanya Mahaprabhu was very satisfied. Constantly associating with one another, Mahaprabhu and Vyenkata Bhatta gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together. The Lord told Bhattacarya, "Your worshipable goddess of fortune, laksmi, always remains on the chest of Narayana, and she is certainly the most chaste woman in the creation. However, my Lord is Lord Sri Krsna,

a cowherd boy who is engaged in tending coes. Why is it that Laksmi, being such a chaste wife, wants to associate with My Lord?"

Venkata Bhatta then said, "Lord Krsna and Lord Narayana are one

and the same, but the pastimes of Krsna are more relishable due to their sportive nature. Since Krsna and Narayana are both the same personality, Laksmi's association with Krsna does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Krsna. Mother Laksmi, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with

Krsna, what fault is there? Why are You joking so about this?"

Lord Caitanya replied, "I know that there is no fault on the part of the goddess of fortune, but could you tell me why she could not enter into the rasa dance, whereas the authorities on Vedic knowledge could?"

Venkata Bhatta admitted, "I cannot enter into the mysteries of this behavior. I am an ordinary human being. Since my intelligence is very limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord. You

are the Supreme Personality of Godhead Krsna Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

The Lord replied, "One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhumi attains the Lord and gets to know Him as He is known in the transcendental planet of Vraja. There He is known as the son of Maharaja Nanada. The authorities in Vedic literatures known as sruti-gna worshiped Lord Krsna in the ecstasy of the gopis and followed in their footsteps. The personified authorities on the Vedic hymns acquired bodies like those of the gopis and took birth in Vrajabhumi. In those bodies they were allowed to enter into the Lord's rasa-lila dance. Lord Krsna belongs to the cowherd community, and the gopis are the dear-most lovers of Krsna. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Krsna's association. The goddess of fortune, Laksmi, wanted to enjoy Krsna and at the same time retain her spiritual body in the form of Laksmi. How

ever, she did not follow in the footsteps of the gopis in her worship of Krsna."

Before this explanation was given by Sri Caitanya Mahaprabhu, Venkata Bhatta thought that Sri Narayana was the Supreme Personality of Godhead. Thinking in this way, Venkata Bhatta believed that worship of Narayana was the supreme form of worship, su

perior to all other processes of devotional service, for it was followed by the Sri Vaisnava disciples of Ramanujacarya. Sri Caitanya Mahaprabhu understood this misconception of Venkata Bhatta, and to correct it the Lord talked so much in a joking w
ay.

The Lord then continued, "My dear Venkata Bhatta, please do not continue doubting. Lord Krsna is the Supreme Personality of Gdohead, and this is the conclusion of Vedic literatures." In this way the Lord deflated the pride of Venkata Bhatta.

Venkata Bhatta said, "I am an ordinary fallen living entity, but You are Krsna, the Supreme Personality of Godhead Himself. The transcendental pastimxes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth. I have been engaged in the service of Laksmi-Narayana, and it is due to Their mercy that I have been able to see Your lotus feet. Out of Your causeless mercy You have told me of th glories of Lord Krsna. No one can reach the end of th e opulence, qualities and forms of the Lord. I can now understand that devotional service unto Krsna is the sureme form of worship. Out of Your causeless mercy You havemade my life successful simply by explaining the facts." After saying this Venk

ata Bhatta fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

When the period of Caturmasya was completed, Sri Caitanya Mahaprabhu took permission to leave Venkata Bhatta. Venkata Bhatta did not want to return home but also wanted to go with the Lord. It was with great endeavor that Sri Caitanya Mahaprabhu ba de him farewell. When He did so, Venkata Bhatta fell down

unconscious. Venkata's son was Gopala Bhatta Gosvami (See also "Gopala Bhatta Gosvami")

87.VENKATACARYA:

In Haribhaktivilasa 15.68 tika he is referred to as Pandita Vedanta Desikacarya, an erudite scholar from the Sri Vaisnava community. He was born in a village near Kanci in 1268 A.D. and travelled extensively to the holy tirthas throughout India. He brought immense glory to the Srisampradaya through his spolless character and refutation of Advaitavada. He wrote a "Tattvatika" on Sribhasya.

In 1310 A.D. Malik Kafur, the army commander of Emperor Aluddin launched a campaign to South India. In 1326 A.D. the Muslims entered Srirangam and plundered the town and temple. At this time Vedantadesika Venkatacarya, with the assistance of Lokacarya, arranged to move the Deity of Sri Ranganatha to Tirupati through a forest route, while he and the two sons of Sudarsana Suri went to Yadavadri carrying the Srutaprakasika tika of Sudarsanacarya. Later, with the assistance of an extremely influen

tial brahma ruler named Goppanarya, Venkatacarya succeeded in defeating the Muslims and brought the Ranganatha Deity back to His original seat at Srirangam in 1371 A.D. He died the same year. Of the several books he wrote on behalf of the Srisamp radaya the one titled "Satadusani" reveals a hundred deficiencies of the Sankara-mayavada philosophy. Jiva Gosvami refers to this book in his Vaisnavatosani 10.87.2

88.VETALA BHATTA/VETALA SIMHA:

He was a Bhatta or Bhat Brahmana. He sang hymns at the time of Lord Gauranga's marriage to Visnupriya. (Caitanyamangala of Jayananda)

89.VIDHU CAKRAVARTI:

He was a disiciple of Narottama Thakura. (Premavilasa 20)

90.VIDHUMUKHI DEVI:

She was the wife of Kalidasa Misra, the paternal uncle of Visnupriya devi. She was the mother of Madhava Misra, the author of Krsnamangala. (Premavilasa 19)

91.VIDYANANDA:

He was a resident of Kulinagrama (CC. 1.10.80). He participated in the festival of Katwa. (Premavilasa 19)

92.VIDYANANDA PANDITA:

He received the mercy of Gadadhara dasa. The following is a quote about him taken from "Narahari Sakha nirnaya."

"Vidyananda Pandita is the name of a great renunciate on whom Gadadhara dasa Thakura showered his mercy. Vidyananda received a divine command in which he was told that Lord Gauranga desired to be worshiped by Vidyananda at Kantakanagara. Thus Vidyananda collected a Deity and prepared a hut with leaves in the forest. He then begged some rice and gathered wild leaves which his wife cooked and offered to the Deity."

It is said that Daityari and Kamsari Ghosh of Kulaigramma received a divine command in a dream and thereafter ordered three sets of Deities of Lord Gauranga made and handed them over to Narahari Sarkara Thakura. These were installed as follows: the big one at Katwa, the middle one at Ganganagara (Bhagkola) and the small one at Srikhanda.

By the grace of Dasa Gadadhara, Vidyananda brought the big Deity and began serving Him. One day Viracandra Gosvami came there and being pleased to see how Vidyananda served the Deity, he commanded that Vidyananda need no longer go out for begging. His needs would automatically be taken care of. Shortly thereafter some pilgrims arrived there on the occasions of sankranti (Bengali end of month) purnima and filled Vidyananda's go-down with offerings. Thus the service of the Deity was gradually e

nhanced. (Sakhavarnana p. 8, of Ramagopala dasa)

93.VIDYANANTA ACARYA:

According to Yadunatha, he belonged to the spiritual lineage of Gadadhara.

94.VIDYANIDHI:

See under "Pundarika Vidyanidhi"

95.VIDYANIDHI:

He was one of the close associates of Lord Gauranga. In his past incarnation he was one of the nine Nidhis (GGD. 102-103).

96.VIDYAPATI:

He was a famous Vaisnava poet. Some think that he was a Bengali who lived in Mithila (Bihar). He was the court poet fo Sivasinha, the King of Mithila. The following are his compositions: Padavali, Purusa Pariksa, Kirtilata, Likhanavali, Saivasarv
asvasara, Ganga-vakyavali, Vibhagasara, gayapattana,
goraksavijaya nataka and Durgabhaktitarangini.

Several poems composed by Vidyapati carry the name of his patron King Sivasimha and Queen Lachimadevi. It is said that Vidyapati had a relationship of profound love with the queen and instantly upon seeing her he spontaneously compoesesd poems.

The superiortiy of Vidyapati's writings is borne out by the fact that Lord Caitanya deeply relished Vidyapati's poems while residing in Gambhira.

Other information on Vidyapati is available in connection with Padavali literature. The manuscript of "Goraksa vijaya nataka" written by Vidyapati is preserved in Nepal. It contains the stories of how Matsyendranatha, a victim of attachment to women , was recued by his disciple Goraksanatha. Songs of this text are

in Vrajvuli while other parts are in Sanskrit and Prakrt. Vidyapati wrote this musical drama ordered by King Sivasimha to celebrate the festival fo Siva Bhiravesvara at Mithila sometime before 1416 A.D. This story is stated in Bhaktamala 14.6 and Visva Bharati Patrika 12.4.

97. VIDYAVACASPATI:

He was the son of Mahesvara (Narahari Visarada) and the brother of the famous Vasudeva Sarvabhauma. His origin name was Visnudasa and he migrated from Navadvipa and built his Sripata at Kumarahatta.

During Lord Caitanya's first visit from Puri to Gauda, He came to Visnudasa's house at Vidyanagara but due to the crowds of visitors who had gathered there, the Lord quietly went off in the night to the house of Madhava dasa at Kulia village (See also "Vasudeva Sarvabhauma", BRK 12.3865, 1.598).

He wrote the commentary on Tattvacintamani. (Vange Navyanyayacarca pp. 51-52)

In his past incarnation he was born as Sumadhura of Vraja (GGD. 170). In CCU. pp. 68 B.B. Majumdar states: According to Jayananda P. 12 he hailed from the village of Piralya, now known as Parulia. Sanatana Gosvami sings praise to him among other gurus in the introductory part of Brhad Vaisnavatosani. (Murari 3.17.14, CBh. 1.1.11, CC. 2.1.140)

98. VIDYAVIRINCI:

Jayananda explains in Caitanyamangala that shortly before the birth of Lord Gauranga, due to political turmoil at Navadvipa, Sarvabhauma and others left the place. However, Vidyavirinci and Vidyanaanda stayed in Navadvipa. According to Kulapanji (genealogical records) both were brothers of Sarvabhauma. Vidyavirinci was also called Krsnananda (See manuscript from Rajasahi at BSP, p. 118.2)

99. VIHARIDASA VAIRAGI:

He was a disciple of Narottama Thakura. (Premavilasa 20,
Narottamavilasa 12)

100.VIHARILALA GOSVAMI:

He was a descendant from the family-line of Kanu Thakura of Bhajanaghat. He wrote the book Kanutatvanirnaya.

	NAME	SOURCE
1.	YADAVA	GVA
2.	YADAVACARYA	GVA
3.	YADAVACARYA GOSVAMI/YADAVA MISRA	GVA, CCU
4.	YADAVA DASA	GVA
5.	YADAVA KAVIRAJA	GVA
6.	YADAVA KAVIRAJA	GVA
7.	YADAVENDRA	GVA
8.	YADAVENDU THAKURA	GVA
9.	YADU KAVICANDRA	CCU
10.	YADU GANGULI	GVA, CCU
11.	YADUJIVANA TARKALANKAR	GVA
12.	YADUNANDANA	GVA
13.	YADUNANDANA	GVA, CCU
14.	YADUNANDANA/YADUNANDANACARYA	GVA
15.	YADUNANDANA ACARYA	GVA, CCU
16.	YADUNANDANA CAKRAVARTI	GVA
17.	YADUNANDANA CAKRAVARTI	GVA
18.	YADUNANDANA DASA/THAKURA	GVA, GPC, CCU
19.	YADUNATHA	GVA, CCU
20.	YADUNATHA	GVA
21.	YADUNATHA	GVA
22.	YADUNATHA CAKRAVARTI	GVA
23.	YADUNATHA KAVICANDRA	GVA, GPC
24.	YADUNATHA DIGVIJAYI	---
25.	YADUNATHA HALADAR	GVA
26.	YADUNATHA VIDYABHUSANA	GVA
27.	YAMUNA	GVA
28.	YAMUNACARYA	GVA
29.	YASOBANTA DASA	CCU, BMO
30.	YASORAJ KHAN	GVA
31.	YAVANA ADHIKARI	GVA
32.	YAVANA CARA	GVA
33.	YOGESVARA PANDITA	GVA
34.	YUGALA	GVA

1.YADAVA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.153)

2.YADAVACARYA:

He belonged to the subsidiary line descending from the spiritual lineage of Gadadhara Pandita. (Sakhanirnayamrta 55)

3.YADAVACARYA GOSVAMI OR YADAVA MISRA:

He was the brother of Visnupriya Devi and a resident of Vrndavana (CC. 1.8.67). Krsnadasa Kaviraja sought his permission before taking up the task of writing CC.

When Virabhadra Gosvami arrived at Vrndavana, Yadavacarya went with other devotees to welcome him. He was the disciple of Kasisvara Gosvami of Vrndavana. (BRK. 13.323-325, Premavilasa 18)

The family priests of Mahaprabhu at Navadvipa claim to be descendants of Yadavacarya.

4.YADAVA DASA:

He belonged to the spiritual lineage of Advaita Acarya. (CC. 1.12.61)

5.YADAVA KAVIRAJA:

He was a resident of Kulia near Srikhanda. He belonged to the disciple-line of Narahari Sarkara.

6.YADAVA KAVIRAJA:

He was a disciple of Narottama Thakura. (Premavilasa 20)

7.YADAVENDRA:

He was a Vaisnava poet, his three poems are found in Padakalpataru.

8.YADAVENDU THAKURA:

He belonged to the family of Srinivasa Acarya. He was the elder brother of Radhamohana Thakura, the compiler of Padamrtasamudra. His descendants live in the village of Daksinakhanda near Malihati. There are some padas which were composed by him. (See also "Srinivasa Acarya")

9.YADU KAVICANDRA:

The son of Ratnagarbha Acarya, brahmaṇa by caste, and a resident of Srihatta and Navadvipa. He belonged to the spiritual lineage of Lord Nityananda. (Vaisnava Vandana of Jiva 244, Devaki 117, Vrndavanadasa 110, CBh. 2.1.151)

10.YADU GANGULI:

He belonged to the sakha of Gadadhara Pandita. (CC. 1.12.86, Sakhanirnayamrta 34)

11.YADUJIVANA TARKALANKAR:

He was the court Pandita of King Mahendra of Sikkharabhuma in Burdwan. His daughter, Rama, was married to Mukunda, the paternal grandfather of Rupa and Sanatana.

12.YADUNANDANA:

According to some scholars he married Vidyutmala, the daughter of Kamalakara Piplai. (Vaisnava-Acara-Darpana, see also "Virabhadra Gosvami")

13.YADUNANDANA:

He belonged to the sakha of Lord Caitanya. (CC. 1.10.119)

14.YADUNANDANA/YADUNANDACARYA:

He was a disciple of Virabhadra Gosvami and hailed from the Pippali clan in Sripata Jhamatpur. Virabhadra married Yadunandana's two daughters, Srimati and Narayani (Premavilasa 24, BRK. 13.250). Yadunandana's wife was Laksmi (BRK. 13.251-255)

15. YADUNANDANA ACARYA:

He belonged to the sakha of Advaita Prabhu (CC. 1.12.56). He was the family priest of Hiranyadasa of Saptagrama. (CC. 3.6.161-162)

16. YADUNANDANA CAKRAVARTI:

He was a brahmana disciple of Dasa Gadadhara and hailed from Sripata Katoa (BRK. 9.352). On the occasion of the death of Dasa Gadadhara, he invited devotees from all over to celebrate a festival in honor of Sri Gadadhara. According to Haridasa Dasa (GVA. P. 161) family priests who serve the Deity of Mahaprabhu at Katoa in Burdwan, are Yadunandana's descendants (See "Gadadhara Dasa"). He made some contribution to Padavali literature.

17. YADUNANDANA CAKRAVARTI:

He was the teacher of Rasikananda when the later was a child. (Rasikamangala Purva 9.27)

18. YADUNANDANA DASA/THAKURA:

He was a Vaidya by caste and a disciple of Hemalata, the daughter of Srinivasa Acarya. His Sripata was at Malihati village (or Meleti) to the north of Katoa. He wrote the book titled Karnananda which contains a biography of Srinivasa Acarya.

Upon hearing this book Hemalata Devi was deeply impressed and named it Karnananda. Yadunandana acquired great fame for his lucid translations of Vidagdhamadhava, Govindalilamrta and Krsnakarnamrta. His poems have been included in Padamrtasamudra.

See the book Vaisnava Sahitya O Yadunandana for details.

The following is from GPC:

This Yadunandana dasa was one of the five followers of Sri Caitanya whose names were Yadunandana. In 1459 Saka the great composer Sri Yadunandana dasa was born in the village of Khalihati, which was situated on the western bank of the Bhagirathi and

the northern part of Kantakanagara, 13 crosa south of the district of Mursidabad.

He belonged to a Vaidya family and was a favorite disciple of Srimati Hemalata, daughter of Srinivasa Acarya. In his book Karnananda, Sri Yadunandana dasa mentions the name of his guru at the end of every chapter and respectfully glorifies her: "Hem alata, the daughter of Srinivasa Acarya prabhu, is just like a creeper of divine love and is a beautiful creation of the Supreme Lord. I, Yadunandana dasa, take pleasure in writing the book Karnananda, keeping her lotus feet fixed within my heart."

He translated Sri Govinda-lilamrta in verse and in that book he states:

"Worship the feet of guru which is the only abode of peace
And which is the mine of all good qualities
The daughter of Acarya prabhu is Sri Hemalata,
whose name can bring fulfillment of all desires
Finding me in utter darkness of ignorance
and in utter damnation,
She gave me her kind refuge
And by her mercy my eyes have been opened
by throwing away the darkness of ignorance."

Srimati Hemalata Thakurani was a wonderful genius amongst the Vaisnavas in Gauda. She, like her father Srinivasa, preached the teaching of Lord Caitanya everywhere. Through her influence even the most wicked persons became interested and attracted to the path of devotion.

Sri Yadunandana dasa was very sincere and devoted to his guru. He frequently stayed at the house of Srimati Hemalata in

the village of Budhaipara on the western bank of the Bhagirathi, where he served her with utmost care. There are no records available about Yadunandana's marriage or children. He was a versatile genius, composing numerous songs and translating many books into verse. He wrote a book of poetry named Kunjarastava. His translated poetry books are as follows: Govindalilamrta, Krsnakarnamrta, Karnamrta (the original one), Gauralilapada and Krsnalila padas, etc.

19.YADUNATHA:

A resident of Kulinagrama who belonged to the sakha of Lord Caitanya (CC. 1.10.80, Vaisnava Vandana of Jiva 268, Devaki 129, Vrndavanadasa 128).

In Padakalpataru there are sixteen padas containing the bhanita of Yadunatha. Editors Jagadvandhu Bhadra and Satisacandra Raya consider that the poet Yadu and Yadunatha are the same person and the author of Govinda-lilamrta. However, since no supporting evidence is cited for this argument, B.B. Majumdar in CCU p. 675 argues that the above mentioned persons were different people.

20.YADUNATHA:

He was a disciple of Narottama Thakura and belonged to Sri pata Gachpada. His parents were Vipradasa and Bhagavati, and his brother was Ramanatha. (Premavilasa 20)

21.YADUNATHA:

He was a disciple of Syamananda prabhu and belonged to Sri pata Balarampura. (Premavilasa 20)

22.YADUNATHA CAKRAVARTI:

He belonged to the subsidiary lines (Upasakha) descending from the spiritual lineage of Gadadhara Pandita. (Sakhanirnayamrta 44)

23.YADUNATHA KAVICANDRA:

He belonged to the sakha of Lord Nityananda (CC. 1.11.35). Some believe that he hailed originally from either Burunga village of Srihatta or Daksinagrama of Dhaka and later settled at Kulinagrama. His father was Ratnagarbha Acarya. Yadunatha had two brothers namely Krsnananda and Jiva. Yadunatha's father and Lord Gauranga's father were residents of the same village. Yadunatha was a contemporary of Lord Gauranga (CB. 2.1.296-300)

24.YADUNATHA DIGVIJAYI:

According to Premavilasa 24 this Yadunatha entered into arguments with Haridasa Thakura and after acknowledging defeat surrendered and sought refuge at the feet of Haridasa.

25.YADUNATHA HALDAR:

According to Pataparyatana he was a disciple of Abhirama Gosvami and belonged to Sripata Radhanagar.

26.YADUNATHA VIDYABHUSANA:

He was a disciple of Narottama Thakura. At first he was a staunch critic of Narottama, but later he became a devout Vaisnava.

(Premavilasa 19) (See also "Rupanarayana")

27.YAMUNA:

She was the daughter of Srinivasa Acarya.
(Anuragavalli 7)

28.YAMUNACARYA:

He was the guru of Ramanuja and a noted exponent of Visistadvaitavada. His other name was Alavandar. Some of the slokas composed by him under the title "Stotraratna" have been accepted with great respect by Gaudiya Gosvamis.

29.YASOBANTA DASA:

Yasobanta Dasa was one of the five associates, or the panchasakhas. According to Udaya Kahani, Yasobanta was born in the village Arabanga, near Jagatsinghpur in the district of Cuttack in 1487 A.D. His father's name was Jagu Mallik and mother was

Re kha Devi. Some scholars are of the opinion that he was a Ksatriya or Mahanayaka. He came in contact with Sri Caitanya Mahaprabhu when he went to Orissa. It is said that Yasobanta was initiated by Caitanya Mahaprabhu at Puri. After his initiation he returned home and began to lead a life of religious meditation and wrote books on the science of bhakti as taught by Sri Caitanya Mahaprabhu.

The following is a popular story about Yasobanta: When Yasobanta was in his teens, he was watching over the cornfield to keep out deer and wild boars when the Lord suddenly appeared before him and said, "Sri Caitanya Mahaprabhu is My incarnation, thus you should accept initiation from Him and serve His feet. Thereafter you shall preach the message of Mahaprabhu and save the fallen souls from their sinful lives." The Lord vanished and Yasobanta set out to find his master. After some time he saw

Lord Gauranga, the son of Saci, and fell prostrate at His feet. Mahaprabhu embraced Yasobanta and addressed him as Swarupa Tirth. He initiated Yasobanta into the name of Hari, and named him Suvaher (Iswara Dasa's Sri Caitanya Bhagavata, compiled by A.B. Mohanty, Utkal University, Chapter XLVI).

It is also mentioned in Sri Caitanya Bhagavata (by Iwar Dasa) that Yasobanta was a constant singer in the sankirtana party. In Cuttack he joined the sankirtana party which was engaged in a Mahautsava organized by King Prataparudradeva. In Chourasi Ajna it is mentioned that he was present at the time of the demonstration and took a major role. During the demonstration Sri Caitanya, King Prataparudradeva and Sarvabhauma were present (Sudarsana Dasa's Chourasi Ajna manuscript preserved in Utkal University Library, Chapter XLIII).

Taking initiation from Sri Caitanya had a great impact on him and thus he wrote a number of books revealing the teachings of Sri Caitanya Mahaprabhu. Among these works, Premabhakti brahmagita elucidates the path of prema-bhakti in great detail. Previously he had been a follower of jnanamisrabhakti.

30.YASORAJ KHAN:

He acquired fame as the first poet to compose poems in Vrajvuli.

31.YAVANA ACARYA:

He was the provincial Muslim ruler referred to in the following entry "Yavana Cara" (Cc. 2.16.178-199). For details see entries under "Mahapatra" or "Visvasa")

32.YAVANA CARA:

He worked as a spy under one of the provincial rulers of King Prataparudra of Orissa. When Lord Caitanya arrived at the border of Orissa on His way to Vrndavana, Yavana Cara, knowing that the Lord drew large crowds wherever He went, wanted to avoid any political difficulties. Thus he approached the Lord to inquire about His intentions and was very moved by this meeting (Cc. 2.16.168)

33.YOGESVARA PANDITA:

He was the eldest son of Nilambara Cakravarti and a resident of Belpukhuria, Navadvipa. (Premavilasa 7)

34.YUGALA:

He was a disciple of Rasikananda prabhu. (Rasikamangala Pascima 14.131)