

An assortment of Gaudiya•Vaisnava Nectar

About Sri Vishnu Priya•devi:

Vishnupriya is bhu•shakti. She is also Satyabhama. Daughter of Sanatana

Mishra, who was a very learned brahmana and Vaishnava. From childhood she was

very religious, following all vratas and worships. She especially worshipped

Tulasidevi and bathed 2 or 3 times daily in the Ganga. This is where she met

Sacidevi who would bless her saying, "May you have a good husband." From

that time Saci thought of making her her daughter•in•law.

She was Lord Chaitanya's second wife after Lakshmipriya departed this world.

The pious brahmana Sri Kashinatha mishra arranged this marriage.

The marriage

was held with great pomp and proper rituals. The whole Navadvipa came to see

this divine pastime that even demigods cannot see. The Lord hardly gave

her attention after this marriage. She bore all this quietly.

The night

he left to take sannyasa He showed His 4•armed form to her.

She would put one grain of rice in a pot for every round of HKM she chanted,

and cook that and share with mother Saci. Ideal widow.

About Sri Raghunandana Thakur:

He was the son of Mukunda dasa (who is brother to Sri Madhava and Narahari

Sarkar). This family hailed from Srikhanda. R.T. was Kandarpa Manjari in

Vrajalila and Krishna's son also named Kandarpa in Dwaraka lila.

One when

his father went on business, the 8•year old R.T. fed the home Deity laddu.

He was fearful his father would think he hadn't done the offering when the Deity didn't consume the offering, so he cried and the Deity took. When pop returned, pop thought the kid had eaten it. But later he arranged the same would happen and spied from outside. He also saw the Deity eat the laddu.

The boy composed Gaurbhavamrta at age 8.

A Kadambha tree always yielded to the boy 2 bloomed flowers in any season for his worship of the Lord.

When dancing ecstatically he wanted to bless his disciple Krsna dasa.

One of his ankle bells flew off and fell 4 miles away in a pond near that disciple's house. The pond is called Nupurkunda and the ankle bell can still be seen on display there in the village of Akaihati.

He told Srinvasa Acharya that the future of Vaishnavism in Bengal would look bleak because of factionalism. But later he blessed Srinivasa that he would generate a revival of the SK movement.

At the end of his life he entered nama•kirtana continuously for 3 days.

On the 4th day he chanted 'Sri Krsna Chaitanya' repeatedly and left his body.

Pundarika Vidyanidhi:

He was King Vrishabhanu in Vrajalila. A rich landowner.

Disciple of

Madhavendra Puri. Good friend of Madhava Mishra, father of

Gadadhara Pandit.

G.P. took diksha from him. Even before they met Mahaprabhu called out his name, "Oh my father" while in kirtana. L.C. called him Premnidhi. Good friend of Swarupa Damodara.

Gadadhara went with Mukunda datta to see him because Mahaprabhu had said that G.P. (who was very attached to Srimad Bhagavatam) should learn S.B, from P.V. P.V. was sitting on an opulent bed, wearing fancy silk clothes and was even smoking a hookah. G.P. doubted him, but M.D. sang a verse from S.B. and P.V. fell off his bed, crying in ecstasy. The verse was about the goal attained by Putana in 3rd Canto.

Raghunatha dasa Goswami

Rasamanjari, or Ratimanjari, or Bhanumati.

Appeared in Krishnapur in 1492. Diksha guru was Yadunandana Acarya. He got voishnoba•kripa from young age. Studied under Balarama dasa Acharya (family pujari) and Haridasa Thakur had visited his house, and gave him instructions. Hearing about LC and L Nitai's many pastimes attracted him. Once he ran to Advaita's house, got blessings of LC, Who advised him not to be crazy, but to return. Later he got Nitai's great mercy.

Story of his meditation on cooking, offering and honoring sweet rice to Giridhari; he got sick from overeating in his mind.

Someone once brought him a beautiful leaf cup with some sweet prasadam.

He inquired where the leaf cup had come from, and when he heard the answer, he threw it aside, saying, "That's the place of Chandravali • I'll never accept anything from there."

A businessman gave him money for the excavation of Radha Kunda. As it was being dug up, trees were also cut. RDG had a dream that 5 trees were the 5 Pandavas who were absorbed in meditation on RK•lila.

Goswami Stories

Ballabhaacharya once visited Rupa Goswami. Seeing him working on a literature,

Ballabha inquired to see it and pointed out a mistake. Rupa asked him to

correct the work while he took bath. When he was out Jiva pointed out to

Vallabha that there was no mistake, and Ballabha was satisfied. So he told

Rupa when he returned that your cousin has shown me I was mistaken • don't

worry, this work is perfectly composed. After Ballabha left, Rupa was angry

with Jiva and told him to return to the east (he meant Bengal). But Jiva went

east of Rupa and Sanatana's ashram and moved into an old crocodile cave.

There he wrote Gopala Champu, desiring not to offend Vaishnava's point of

view. He wrote it on coconut leaves strung together with banyan tree roots.

But after composing it he became angry at himself out of humility and threw

the manuscript in the Yamuna. At the same time, Sanatana and Rupa were bathing

downstream, and the manuscript touched Sanatana's body. He

recovered the manuscript and could tell it was Jiva's. So he went looking for him. Villagers told him, "Barobaba, there is a wonderful young sadhu living in that cave on the bank of the Yamuna. He is more austere than even you and your brother, and he chants and cries constantly." So he found Jiva and embraced him, bringing him back to Rupa.

When Rupa was writing the Radhikastakam, he compared Radharani's hairdo with Her gem on top of it to a black cobra. Sanatana didn't like this. So Rupa said, Well, that's the only way I can describe it, but I'll think about it. So Sanatana went out. While walking he saw some young girls playing on a swing; two were pushing and one was riding the swing. As he got closer he saw the one on the swing had a cobra in her hair. He returned to Rupa, saying, You are my guru. Whatever you write is exactly correct.

Narada Muni is Madhumangala.

Narada caused a fight between Radha and Krishna over Lalita (swing pastime).

Krishna and Balarama • Balaram (formerly Laxman, who had sworn to never appear as the younger brother): friends taunted, "You're not the son of Yashoda, you're black", and Balaram confirmed. When parents asked why, he said, "I'm taking spite for our last lives relationship."

Sanatana took diksa from Madhusudana Vacaspati, and Rupa took diksa from Santana.

Bhaktivinode Thakur says the 6 Goswamis are the original brijbasis.

Raghunatha dasa Goswami says that he'd rather hear the prajalpa of the Brijbasis than Krishna katha anywhere outside of Vrindavana.

Srila Visvanatha Chakravarti Thakur: disciple of Radharamana Chakravarti who is in the disciplic line of Srila Narottama dasa Thakur. He spent many years in his guru's house studying bhakti under his tutelage. During his student years he defeated a famous digvijaya pandit and wrote many small compositions known as bindhus. His parents married him early but he had no interest in family life. On his guru's instruction he spent one night with his wife and read Srimad Bhagavatam to her until dawn. Then he left for Radha Kunda and stayed in the bhajana kutir of Sri Krishnadasa Kaviraja Goswami.

He was known as Hariballabha Dasa and later got the title of Vishvanatha Chakravarti Thakur for his uncanny perceptions into the mellows of Krishna bhakti. He was called Rasacharya. He could stop the rainfall by his writing of S.B. commentaries, because the rain didn't want to disturb him or drip on his manuscripts.

He re-established parakiya•bhajan by at Radha Kunda by writing a tika on

Gopala Champu. For this, some envious persons tried to kill him when he went for his ablutions in the forest, but he took his siddha•deha form of a young girl and they couldn't discern him.

His disciple was Sri Baladeva Vidyabhusana, who wrote the Gobinda•bhasya.

"Aham vritti suka vritti vyasa vritti nivritti va..." appeared on the manuscript of Sridhara Swami's commentary of S.B. after it had been laid in front of the Lord Vishvanatha in Benares because of controversy over its validity.

Lord Nityananda married upon the request of Sri Caitanya Mahaprabhu, who gave him this instruction in Puri along with ordering him to return to Bengal for preaching. The Lord married Vasudha, daughter of a famous brahmin. During the marriage feast, Lord Nityananda saw Vasudha's sister Jahnavi serving out prasadam in her 4•armed form. He recognized her as his eternal potency. So he took her as his wife also.

NAROTTAMA DASA THAKUR

He appeared 45 years after Lord Caitanya's disappearance in Raj Sathi district in modern Bangladesh as son of King Krishnanandana Dhatu. His father had waited long for a son. Astrologers had predicted he'd be a big acharya • parents took this to mean a good ruler.

He was smart boy. He learned his subjects quickly. Narottama was attracted to the katha of Mahaprabhu which was very prominent at that time. He wanted to go to Vrndavana.

Previously in one kirtana Lord Chaitanya had cried out "Narottama!" Nobody except Lord Nityananda knew the meaning of this. Lord Chaitanya and Lord Nityananda went to the Padmavati River and left prema bhakti with her for Narottama. She asked, "How will I know him?" LC said, when his body touches your waters you'll overflow in ecstasy.

When he was 12 LC and LN appeared in a dream and told him to bathe in the Padmavati which was 1 mile from Khekuri, the capital. This was during the calm season. As soon as he stepped in the river, big waves appeared. Padmavati endowed him with prema•bhakti and he turned gold. His parents thought he was sick.

When his father and uncle Purushottama were called to the capital of Bengal NDT ran off to Vrndavana. He travelled quickly, not eating, but got a boil on his foot and had to stop beneath a tree for 3 days. A brahmin came with a pot of milk and left it for him. He prayed to the Lord for direction and had a dream of Rupa and Sanatana who told him to drink the milk and just go. He did and was healed and ran.

He went to Jiva Goswami who told him to go to Lokanatha Goswami who got san•

nyasa from LC. LG didn't want disciples. So NDT served him secretly for a long time, cleaning stool place and putting a pot of fresh water there and fresh dirt. He would hold the broom to his breast and weep. LG was impressed as NDT was a prince, so he gave him initiation.

NDT is Champaka Manjari and a direct potency of Lord Nityananda. She is a personal associate of Anangamanjari.

NDT would do manas seva. Once he burned his hands while cooking in his mind, and this was noticed by Lokanatha Goswami. LG told him, "take full shelter of Jiva Goswami." He he became siksha disciple of JG, with contemporaries Srinivasa and Shyamananda Prabhu.

JG wanted his books sent to Bengal. He sent them in a trunk with these 3 siksha disciples. Hambi, a king near Varanasi, was a dacoit and had an astrologer who told him these three mendicants had an enormous treasure in their trunk, so he stole that trunk during the night. Srinivasa was deputed to get the books back while Narottama went on to Bengal. He sat on the bank of the Bhagirathi and cried, thinking about the Lord and desiring to know the place of His appearance. Just then an old brahmana came and asked him why he was crying, and he told him. That brahmana said, "I've seen so many past times", and he took him to the place of LC's appearance, where Isana Thakur was staying. NDT got the blessings of the senior Vaishnavas • Raghunandana,

Jahnvi, Bir Chandra.

In his old kingdom, his father and uncle had passed away and his cousin•brother Santosh had become king. Santosh welcomed NDT with all ceremonies and took initiation from him. This was a big thing • others took initiation also. In Kethari he held the first Gaur Purnima festival and installed six Deities • one is now in Vrndavana in Gokulananda temple near the Radha Ramana temple (Deity of Lord Chaitanya). All great Vaishnavas of that time in Bengal came to this festival, including Shyamananda, Jahnvi, Mineketana Rama, Achuta•nanda, Mukunda Datta and others. NDT started Gauranghatti style of kirtana (because ragas, which are only celestial, do not invoke spiritual emotions). Srinivasa Acharya and Mukunda began singing this style at this first GP festival. After this festival many took Nishi from NDT. But smartas opposed this. He was even making sudras into brahmanas and giving brahmins initiation. He didn't care for the criticisms of the smarta brahmins.

Once he was going with his dear friend Rama Chandra Kaviraja (disciple of Srinivasa • NDT could have been his guru in their relationship, but accepted him as friend). As they walked along they saw two brahmin boys who were bringing goats for a sacrificial slaughter. The two devotees spoke among themselves about the nastiness of this practice, and the reactions to it. When the brahmin boys heard, they became alarmed and, inquiring further, be•

came ND's disciple. Their father was a shakta and was very disturbed. He got a pandit to discuss with his boys but they defeated him. So he went to a big big pandit named Rupa Narayana Chakravarti and that pandit complained to the local governor, who said "I'll arrange that you debate NDT. You defeat him and we'll settle this matter once and for all."

So Ramachandra Kaviraja and another brahmin disciple of NDT set up a pottery stand and a pan stand near NDT's ashrama. The governor came there with the pandit, and as was the custom, sent servants to the shops for pots and pan. So these "wallahs" talked with the servants only in Sanskrit. Hearing this the 2 bigshots came to see for themselves; shudras talking first •class Sanskrit, and telling that they were disciples of NDT. This alarmed the two, who fled.

When he was 80•85 he decided to leave the planet. He got a disease in the throat and couldn't speak. Smartas said, "just see." Disciples begged him, "Don't go now. We'll be finished." But he left anyway, wanting to serve Krishna directly in spiritual world. But Madhavacharya prayed, "If you go now, the movement will be destroyed." So he came back to life as his body was being taken on procession to be interred. He became too much famous for this. One critical brahmin then got leprosy; he came to NDT and begged forgiveness, was cured and took initiation.

At age 105 he decided to leave this world. One day he told disciples,
I want to bathe in the Ganga. But they wouldn't let him step into the river, they just dug a shallow area where he sat and they splashed. But as they splashed his body melted away into the Ganga.

LOCAN DASA THAKUR

Born in Burdwan in Ayurveda doctor family. Disciple of Narahari Sarkar. He was only son, pampered, but devotee from childhood. He wrote the Chaitanya Mangal in Lokerpachali style • 5 meters combined (folk song style). He was married when young, but he was detached from family life. He spent his youth with his guru in Srikhanda. Murari Gupta's writings on the life of LC was inspiration of CM; Vaishnavas changed VdT's CM to CB because VdT is Vyasa of Chaitanya•lila, and Vyasa wrote Srimad Bhagavatam. CM by LdT expands on pastimes of CB.

From CM by LdT: Mahaprabhu leaving Vishnupriya•devi to take sannyasa:

Vpd: "Please put your hand on my head and tell me you are not taking sannyasa. This rumor I have heard from others • if it is true, I will enter fire. My life, youth, beauty, dressing, ornamental opulence is only for You. Without you, My life is useless. My heart is burning with grief."

LC, a smile playing on his lips: Listen, my dear. Don't sully your heart with these thoughts. I now speak for Your benefit, please listen.

This world
is illusion. The only truths are Vishnu and the Vaishnavas. Our
sons,
parents, relatives • who is related to whom? Our only sweet
relationship
is with Krishna's lotus feet. Whether man, woman • such
designations are
only external. We are spirit soul. Forgetting this, we fall
into duality.

Only Lord Krishna is our husband. This body is a combination of
flesh, blood,
mucous, stool and urine. When we are born, we are covered by
maya. We go
through youth, maturity, old age, experiencing so many distresses
but always
maintaining the body as the self. Those whom we think are our
friends chastise
us and leave us when we are old. We become blind and cry in an
ocean of
distress. Still, we don't serve the lotus feet of Govinda.
Actually, we've
taken this birth only to serve Krishna, but we fall down,
forgetting the Lord,
and suffer in hell. You have to live up to your name of
Vishnupriya. Don't
burden Your heart with useless remorse. These are my
instructions. You
now drive away all other thoughts and just think about Krishna."

With these words the Lord showed His 4 armed form to Vishnupriya
•devi. She
became ecstatic to see this wonderful display; understanding that
everything
and everyone is eternally connected with Lord Caitanya (because
He is Vishnu
Himself), She became overwhelmed with joy. But still, She was
fixed in Her
Own mood of devotion, thinking of the Lord as Her husband.

She fell down at His lotus feet and declared, "I am most fallen. You are my dear husband. After having gotten this priceless treasure of the opportunity to be Your maidservant, what misfortune has now brought this great downfall upon Me?" She then began to wail loudly and piteously, in great grief.

Seeing one so dear to Him in such a heartbroken condition, Lord Caitanya's eyes filled with tears, and He embraced Her. The cooling rays of His moonlike form calmed Her turbulent emotions.

"Listen, dear Vishnupriya", the Lord spoke again. "I declare to You that whenever You think of Me, I am there beside You, regardless of where I am. Vishnupriya could understand He is the Supreme Personality of Godhead. He continued: "You please just engage Yourself in Your daily activities, and nobody will disturb You." She silently lowered Her head and cried. Hearing His sweet words and wonderful behavior, Locan dasa is greatly pained, but continues to sing the Lord's glories.

13 APASAMPRADAYAS

Kartabhaja: "Guru is all, follow blindly" • but Jiva Goswami says we should know that KC is never blind, and even guru may be infallible.

Gaur Nagari: Sri Chaitanya as Krishna (Lampat).

Naraneyi: Buddhistic worship of Lord Chaitanya (started in L.C.'s time).

Atibari: these started in L.C.'s time; LC is God Almighty
(ignores His lila as
devotee).

Sakhibeki: "gopies."

Sahajiya: "Easy"; bodily bhava.

Aula: something like Baul.

Baul: pretends to be mad (from Batul: "becoming mad.")

Curadhari: imitate Lord Nityananda.

Smarta: smarta brahmins.

Jat Goswamins: family goswamis.

Daravesha: Muslim mendicants influenced by Mahaprabhu.

Shain: ?