

"I worship Sri Lokanatha Prabhu, the son of Sri Padmanabha, who possessed great wealth of devotion to Sri Sri Radha•vinoda and always engaged in Their service." Srila Lokanatha Gosvami was born in the village of Talkhari, within the district of Jessore, Bangladesh, as the son of Sri Padmanabha Bhattacharya and his wife, Sri Sita devi. Talkhari can be reached from Sonakhali and Khejura. Sri Padmanabha was a devoted follower (most probably the initiated disciple) of Sri Advaita Acarya, who was very fond of Sri Padmanabha. The younger brother of Lokanatha was Pragalbha Bhattacharya. His descendants are still residing at Talkhari.

From his childhood Lokanatha was disinterested in worldly affairs. He decided to leave his home and came to Navadwip to have darshan of Mahaprabhu. Sri Gaursundara very lovingly embraced Lokanatha and instructed him to go to Vrindavana as soon as possible. Lokanatha could understand that Mahaprabhu would renounce His family life and accept sannyasa within a few days. When he considered how Prabhu's near and dear ones would react to see His head shorn of its beautiful locks of curly hair, he felt very aggrieved and began to cry. Mahaprabhu consoled him and told him that they would meet again in Vrindavana. With tears flowing from his eyes Lokanatha offered his obeisances to Mahaprabhu, the all•omniscient Lord Who lovingly embraced him. After explaining some hidden truths to him, He instructed him to go to Vrindavana. Thus Lokanatha, after surrendering his self at the lotus feet of Mahaprabhu, set out for Vrindavana in the

company of Bhugarbha. [B. R. 1st Taranga] Lokanatha never returned home. Being afflicted greatly by separation from the Lord, he set out to tour the holy places, and then finally came to Vrindavana.

Meanwhile, Sri Krsna Caitanya Mahaprabhu accepted sannyasa and departed Nadia for Nilacala. After some time, when Mahaprabhu set out on His tour of South India, Lokanatha also journeyed there after having received this news. From the South Mahaprabhu came to Vrindavana and Lokanatha followed Him there. But by the time he reached Vrajabhumi, Mahaprabhu had already left for Prayaga. Lokanatha was extremely sad. Again having missed darsan of his Prabhu, He decided to leave the next morning for Prayaga.

In a dream however, Prabhu came to console Lokanatha and requested him to stay in Vrindavan. Not wanting to neglect the order of Mahaprabhu, Lokanatha remained at Vrajadhama. After some days he and Bhugarbha Gosvami met the dear disciples of Mahaprabhu • Sri Rupa, Sri Sanatana, Sri Gopal Bhatta and Subuddhi Ray amongst others. Only Subuddhi Ray had come to Vrindavana before Lokanatha and Bhugarbha. They were all very affectionate to one another; especially Bhugarbha had a very intimate relationship with Lokanatha. Only there was some bodily difference between them, otherwise they were one. Amongst the Goswamis, Lokanatha was the eldest. He had reached the outermost boundaries of the realm of renunciation and was thus always intensely absorbed in loving ecstatic mellows. In the 'Mangalacaran' of 'Sri Vaisnava Toshani' we find the following verse: "I worship Srimat

Kasisvara, Lokanatha and Sri Krsna das (Kaviraj), who have taken shelter at the lotus feet of Sri Govinda and who are very dear to Sri Vrindavana." Similarly in the 'mangalacaran' (invocation of auspiciousness) of 'Sri Hari Bhakti Vilas': May Kasisvara, Sri Krsna das and Lokanatha continue to reside in Vrindavana (Krsna ban) and attain to the full limits of beauty and splendour."

Lokanatha Goswami used to visit the many places of Krsna's pastimes within Vrajadhama and in this way he was always absorbed in intense ecstasy. Once Lokanatha came to the banks of Kisorikunda within the village of Umrao, by the side of Chatrabon, and remained there for a few days. He wanted very much to be able to worship the Deity form of the Lord, so Sri Krsna, who is within the heart of everyone, accepted another form and arrived there with just such a suitable Deity in His possession. He presented the Deity to Lokanatha, telling him, "This Deity's name is Radha•Vinoda. Then Krsna went away. Lokanatha received the Deity and looked up to see who had brought Him, but seeing no one present he began to reflect on the mystery of His appearance. Seeing Lokanatha deep in thought, Radha•Vinoda laughed, "Who would have brought Me here! I have come Myself! I live here on the banks of Kisorikunda, and this is My village • Umrao. Now please give Me some thing to eat." Lokanatha was beside himself with bliss. Immersed in that ecstasy, he prepared some foodstuffs and offered them to Radha•Vinoda. Then he made a bed of flowers and laid the Deity down to take rest. He fanned the Deity with some leaves and meditated on massaging the lotus feet of his Lord. Having surrendered his body, mind and very life itself, he was totally absorbed as though drinking a flow of

honey•like nectar. Lokanatha Goswami had no permanent abode. Some Vrajavasi villagers wanted to build a little hut for him but he wasn't interested. He preferred to take shelter under the trees.

He made a cloth satchel for Radha•Vinoda which he kept around his neck. Radha•Vinoda was like a rare gem suspended on a necklace round the neck of Lokanatha. His activities represented the crest jewel of asceticism and the other Goswamis managed to keep him in their company only by great endeavour. It is very difficult to describe the character of Lokanatha Goswami, who was so dear to Mahaprabhu. When Mahaprabhu and some of the other Goswamis began their pastimes of disappearance, Lokanatha maintained his life only due to the desire of Mahaprabhu. [Bhakti Ratna 1st Taranga] Lokanatha Goswami was quite adamant not to accept any disciples, since the worship they might offer him could be a disturbance to his mood of devotional service. 'Raj Kumar' Narottam was similarly determined to accept Lokanatha as his guru however. It is not possible to describe the care with which Narottama Thakura served his guru. In the early morning he would clean the place where his guru would answer the calls of nature. Sri Lokanatha Goswami finally conceded to initiate Narottama das Thakura Mahasoy with the divine mantra. There is no mention anywhere of any other disciple of his. Lokanatha Goswami, having become quite advanced in years, entered into his eternal pastimes while residing at Khadir bon (Khojra gram). On the banks of a large lake there, called Sri Yugalkunda, his samadhi has been established. His worshipful Deities Sri Sri Radha•Vinoda are at present being worshipped in Jaipur, Rajasthan.

His puspasamadhi is within the courtyard of Sri Gokulananda Mandira in Vrindavana. It is said that Srila Krsna das Kaviraja Goswami approached Lokanatha Goswami for his blessings and any information that he might be able to provide for the compilation of 'Sri Caitanya•caritamrta'. At that time, Lokanatha forbade Kaviraj Goswami to mention his name or describe anything about him. In order to honour the request of this great Vaisnava, Kaviraja Gosvami therefore didn't write anything about him.

His identity in Braja•lila is Lilamanjari. His disappearance is on the eighth day of the bright fortnight in the month of Sravon. Sri Narottama das Thakura Mahasaya has prayed at the lotus feet of his guru as follows: "Oh My Lord, Lokanatha! Please keep me at your feet, and if it pleases you, please let your glance of mercy fall upon me. I have a great longing that my innermost desires might be fulfilled. Wherever one gets the association of Lord Caitanya, there also he gets the association of Sri Sri Radha•Krsna. If you are not merciful to me, then who will be? This time, please fulfill my heart's desires. In the three worlds I have no one other than you. Please keep me near your lotus feet, where I might hear, day and night, the songs describing the lila of Sri Sri Radha and Krsna. Without you, the desire of Narottama cannot be fulfilled."

.c.SRI BHUGARBHA GOSWAMI ;

As there is not much mention of Sri Lokanatha

Goswami in Vaisnava literatures, similarly there is little material on Sri Bhugarbha Goswami, who was his very close friend. Following Mahaprabhu's order, they both came to live at Vrajadham. Their hearts were inseparable. Sri Bhugarbha Goswami was the disciple of Sri Gadadhar Pandit. He in turn had a number of disciples, namely: Sri Caitanya Das (the pujari of Sri Govinda deva), Sri Mukundananda Cakravarti, Premi Krsna das, etc. In the Sri Caitanyacaritamrta, it is mentioned that Sri Bhugarbha das and Sri Bhagavat das came to Vrindavan and took up residence there. [C. C. Adi 12.81]

In the Gauraganoddesadipika, Sri Bhugarbha Gosvami's identity as Premamanjari in Krsna lila, has been revealed. His disappearance is on the 14th day of the bright fortnight in the month of Kartik. His samadhi is near the samadhi of Sri Rupa Gosvami, within the courtyard of Sri Radha•Damodar temple. Srila Bhugarbha Gosvami and Srila Lokanatha Goswami were one, only their bodies were different. [Bhakti Ratnakara]

.c.SRI SANATANA GOSWAMI;

In his Laghu•Vaisnava•Tosani, Sri Jiva Goswami has mentioned their family lineage beginning with Sri Sarva, who was a yajur vedi brahmana, Bharadvaja gotriya, from Karnataka. His son was Sri Aniruddha deva who had two sons Sri Rupesvara and Sri Harihardeva. There was apparently some altercation between the two brothers, who had different mothers (Aniruddha deva had

two wives) as a result of which Sri Rupesvara along with his wife and eight horses, came to Paulastyadesa, where he was befriended by the ruler of that land, Sri Sekaresvara. Sri Padmanabhadeva, the son of Sri Rupesvara was extremely learned in all the Vedas. He came with his family to live at Naihati, on the banks of the Ganga. He had eight daughters and five sons. His five sons, following in the footsteps of their predecessors, were very expert in the study of Vedas. Their names were Purusottama, Jagannatha, Narayana, Murari and Mukundadeva. Mukundadeva's son, Sri Kumara deva, being oppressed by some of the other family members, came to live at Bakla Candradvip. Sri Kumaradeva had many sons, amongst whom Sri Amar (Sanatana), Sri Santosh (Rupa) and Sri Vallabha (Anupama) were great devotees. Sri Sanatana was born in the Christian year 1488 (Sakabda 1410). He, along with his brothers, began his studies from their maternal uncle's house, in a small village, Sakurma, near the capital of Gauradesh. The Badsa Hussain Shah, having heard of their profound scholarship and intelligence, decided to engage the two brothers as his ministers. Though they were unwilling, the order of the Badsa could not be entirely neglected. Thus they came to live at Ramakeli, the capital of Gauradesh at that time, and were presented much wealth by the Badsa. Many brahmanas and pandits from distant lands would stay with Rupa and Sanatana whenever they came to Ramkeli, especially those from Karnataka and Navadvipa. There is still a house near the Ganga, called Bhattabati, which is said to have been their residence. They had many instructors and professors. In rhetoric their teacher was Sri Vidyabhusanapada. They were trained in philosophy by the brother of Sarvabhauma Bhattacharya, Sri

Vidyavacaspati, as well as Sri Paramananda Bhattacharya and Sri Rampada Bhadrpada. Their names have been mentioned in Sanatan's commentary of the Tenth Canto on Srimad Bhagavatam. These three brothers were from childhood endowed with great devotion to the Lord. In memory of Sri Vrindavana, they planted near their residence many auspicious trees such as Tamal, Kadamba, Juthika and Tulasi. In the midst of these gardens they constructed Shyama•kunda and Radha•kunda. In these auspicious surroundings they always remained absorbed in service to Sri Madana Mohana. Having heard something about the famous Nimai Pandit they became very anxious to have His darshan and always meditated on when they might get such a chance. One morning, Sanatana Goswami, saw a dream in which one brahmana was presenting the Srimad Bhagavatam to him. Suddenly he woke up, but seeing that no one was there, he felt sad. Later on, in the morning after he had finished his bath and performance of puja, one brahmana came to his house and presented him with the Bhagavata, instructing him to study it very thoroughly. Having received it in this way, he was beside himself with bliss. From that day he considered the Bhagavata to be the essence of all scriptures and began it's thorough study. "My only constant companion, my only friend, guru, wealth, that which has delivered me, my great fortune and the source of my good luck and the form through which I taste pleasure, my obeisances to you, Srimad Bhagavatam." [Sri Krsna•lila stava]. When the brothers learned that Nimai Pandit, the life and soul of Nadia, had accepted sannyasa and gone to stay at Puri, they fainted dead away, having lost hope of getting His darshan. They were a little pacified only after a celestial voice

informed them that they would be able to see the Lord, here in Ramakeli itself. After five years had passed, Mahaprabhu decided to come to Bengal to have darshan of his Mother and Mother Ganga. All of the devotees were in ecstasy and Sacimata was so overjoyed that she was not even aware of her own body. After spending a few days with Advaita Acarya in Santipur, He came to Ramakeli. [C.C. Madhya 1.166] Sakara Mallik (Sanatan) and Dabir Khas (Rupa), along with their brother Sri Ballabha (Anupama), whose son was just a small child (Sri Jiva), offered salutations at the lotus feet of Mahaprabhu.

After Mahaprabhu had left Ramakeli to return to Puri, the brothers began to observe some vows and rituals in order to obtain shelter at His lotus feet. After sending the family members to their residences at Candradwip and Fateyabad, Sri Rupa and Anupama loaded a boat with their accumulated wealth and left Ramakeli. Sanatan remained there alone. Rupa and Anupama received news of Mahaprabhu's journey to Vrindavana and so set out to meet Him there. Arriving at Prayaga, their desire was fulfilled. At that time they informed Mahaprabhu that their brother had been incarcerated at Ramakeli. Mahaprabhu simply smiled and replied that he would get his freedom very soon. Meanwhile, after the successful departure of Rupa and Anupama, Sanatan was planning how he also could make his getaway. The Badsa had entrusted Dabir Khas and Sakar Mallik with the main responsibility of managing the affairs of his kingdom. When Sanatana stopped attending his durbar on the plea of being ill, he sent his personal doctor to examine him. The doctor informed him that there was nothing wrong with Sakara Mallik, and so the Badsa personally

came there to find out what was the matter.

The Badsa addressed Sanatana Gosvami, "My doctor says that you are perfectly healthy. All my affairs depend on you, but you are simply sitting in your house, in the company of these pandits. Your brother has also left. In this way my kingdom will topple. I don't know what you are trying to do to me." Sanatana Gosvami replied, "We will no longer be able to assist you in the affairs of your government. You had better find someone else to do it." The Badsa got up in great anger and declared, "You brothers have ruined all my plans." Sanatan replied, "You are the independent ruler of Gaura. If you feel anyone has committed any misdeed, then you can punish him as you see fit." The Badsa had Sanatan imprisoned. During this time the Badsa was preparing to go to Orissa to engage in warfare with the king of that country so he requested Sanatana to accompany him. Sanatana refused, telling him, "As you will naturally try to give pain to the Deities in the temples and the sadhus, I will not be able to accompany you." Therefore the Badsa set out for Orissa leaving Sanatana imprisoned.

At this time Sanatana received a letter from Sri Rupa, stating that he had deposited eight hundred gold coins with one grocer. With the help of this money, Sanatana should immediately arrange his release. The account of his escape and journey to meet Sri Caitanya Mahaprabhu in Varanasi is found in Caitanya Caritamrta Madhyalila Ch. 20. After that he went to Vrndavana.

In a kutir (cottage) made from leaves, Sanatana

Gosvami lived for some time at Mahabon, the birth place of Sri Krsna. One day, he was walking along the banks of the Yamuna, going to beg some foodstuffs in a nearby village. Madana Gopaladeva was playing with some cowherd boys there, and when he saw Sanatana Gosvami he came running towards him, "Baba! Baba!". Catching hold of Sanatana's hand he told him, "I want to go with you!" "Lala!" replied Sanatana, "Why do you want to go with me?" "I want to stay where you live." "If you stay with me, what will you eat?" "Whatever you eat Baba!" "But I only eat some dry capatis and chick peas." "Then that is what I will eat." "No, that won't be enough for you. You should stay with your mother and father." "Na. Baba. Na. I want to stay with you." Sanatan Goswami patiently explained that the boy might feel difficulty if he stayed with him, and sent him home. Then he went to beg some capatis in the village. That night, in a dream, he saw that boy again come to him. Smiling very sweetly, he caught hold of Sanatana's hand and said, "Baba! I am coming tomorrow to stay with you. My name is Madana Gopal". His dream ended and he woke up. Losing himself in great ecstasy, he said to himself, "What did I see? Such a beautiful boy!" Thinking of Lord Krsna he opened the door to his hut and saw standing outside a beautiful Deity of Gopal. His effulgence shone in all directions. For a few seconds Sanatana was completely stunned as he gazed upon Gopal's radiant smile. He expected that the Deity might say something or come towards him. Tears of love gliding down his cheeks, Sanatana fell to the ground, offering his dandavats. Gradually, he performed Gopal's abhishek (bathing the Deity) and offered worship to Him. Sanatana's brother Rupa happened to come there in the morning. When he saw the Deity he was deeply moved

in ecstatic love. Sanatana kept the Deity with him in his leaf hut and began to worship Him in great happiness. Srila Rupa Gosvami immediately sent word of this auspicious event to Mahaprabhu, at Puri. According to the different perspectives of vision of various devotees, Krsna's pastimes might sometimes be described in different ways, putting more or less emphasis on the external events that surround the internal moods and sentiments felt by Krsna and His devotees. In light of this, it has been described in the Premavilas that Madana Mohana previously resided at the home of one Mathura brahmana, Damodar Caube by name, subsequent to the period of time during which He was worshipped by Sri Advaita Acarya. Damodar Caube, his wife Ballabha and their son, Madan Mohan, used to worship the Deity in the mood of parental affection and friendship. Damodar Caube's son used to play together with Lord Madan Gopal. Sometimes, like naughty brothers, they would slight one another and then complain to the parents. Their parents would feed them together at the same time and lay them down to rest together. Sanatana Gosvami used to sometimes beg chapatis from the Caube's house. When he saw how the Deity was being worshipped he would instruct Damodara's wife Ballabhadevi in the rules and regulations of proper Deity worship. However, she found all of these rules very difficult to follow. One day when Sanatana saw the Deity Madana Gopala and the boy Madan Mohan eating their lunch together, he became moved by the transcendental mood there and the symptoms of ecstatic love appeared in his body. Then he told Ballabhadevi that she should worship Madana Gopala according to the dictates of her heart. One night Sanatana Gosvami and Damodar Caube's wife both

simultaneously had a dream in which Madana Gopala requested to be able to come and live with Sanatana Gosvami. In great happiness Sanatana received Madana Gopala from the family and brought Him to a small hillock near Surja ghat, where he constructed a small hut made of branches and leaves. Then he began to serve Madana Gopala, preparing offerings for Him from whatever he obtained by begging. One day Madana Gopala refused to eat, complaining that there wasn't even any salt on the chapatis. Sanatana replied, "Today it's salt and tomorrow it will be ghee. But I am sorry. I don't have the time or the inclination to chase around after rich men requesting special items from them". Having silently listened to this reply Madana Mohana didn't say anything further, but rather arranged that Krsna das Kapoor would come that way, as will subsequently be described. Sanatana Gosvami used to beg some flour from the village and then with that prepare chapatis for Madana Gopala. Sometimes he would collect some forest vegetables, roots or spinach and also prepare some vegetables. If sometimes there was no ghee or oil, or salt, then he would just cook dry chapatis. But he felt very bad about this. On the other hand, he could not see any alternative. Mahaprabhu had ordered him to compile Bhakti•sastras (devotional scriptures) and the major portion of his time was devoted to that. Sometimes it simply wasn't possible to find time to beg some money with which to purchase salt and oil. "Madana Mohana is the son of a Maharaj." Seeing that He is simply eating dry chapatis Sanatana felt very sad. Madan Mohan, Who is within the heart of everyone could understand, "Sanatana wants to render greater service to Me." Then Madana Mohana Himself desired that His service might be increased. Within a few days a wealthy

Ksatriya named Sri Krsna das Kapoor came to Mathura to engage in trade and business. By chance however, his boat became stuck on a sand bar in the Yamuna and by no means could he manage to free it. By the by he came to learn that a sadhu of the name Sri Sanatan Gosvami was living nearby. In order to seek the blessings of the sadhu, Krsna das Kapoor came to his hermitage and found Sanatana Gosvami engaged in writing. Sanatana Gosvami's body was very lean and thin from the practice of great austerities and he was wearing only a kaupin. Krsna das offered his dandavats and Sanatana Gosvami in turn offered him a grass mat to sit on. Krsna das touched the mat with his hand and sat on the ground. He appealed to the Gosvami, "Baba! Please bestow your mercy on me." Sanatana replied, "I am a beggar. What mercy can I bestow upon you?" "I simply want your blessings. My boat is stuck on a sand bar in the Yamuna, and we can't free it by any means." "I am completely ignorant about all these matters. You can speak to Madana Gopal about it." Krsna das offered his dandavats to Madana Mohanji and spoke to Him, "O Madana Gopala Deva! If, by Your mercy my boat is freed, then whatever profit is realized from the sale of its cargo, I will give to this Gosvami to be engaged in Your service." Praying in this way, Kapoor Seth took leave from Sanatan Gosvami. That afternoon there was such a downpour of rain that the boat very easily floated off the sand bar and on to Mathura. Krsna das could understand that this was the mercy of Lord Madan Gopal Deva. His goods were sold at a very handsome profit and with this money he constructed a temple and kitchen and made all the necessary arrangements for the royal execution of Sri Madana Gopal's worship. Seeing this

arrangement, Sanatana Gosvami was very happy and after some period initiated Krsna das Kapoor as his disciple.

Sri Madana Mohana Deva is presently worshipped at Karauli, Rajasthan. When the daughter of the king of Jaipur was offered in marriage to the king of Karauli, she very insistently requested that her father send Lord Madan Mohan with her as a dowry, as he was very attached to Him. Her father was very reluctant and agreed only after stipulating one condition, "Madan Mohan will be placed in a room with many other Deities. Whoever you choose while blindfolded can go with you to Karauli." Madan Mohan reassured her by telling her that she would be able to recognize Him by the soft touch of His arm. By this stratagem, she easily recognized Madan Mohan who still resides in Karauli till this day. There is a direct bus to Karauli from Jaipur. Otherwise, one can go by train from Mathura to Hindaun and then from there to Karauli by bus. One day Sanatana Gosvami came to Radhakunda to meet Sri Rupa and Sri Raghunatha das Gosvami. Upon his arrival they both got up to greet him and after respectfully seating him, they immersed themselves in discussion of the nectarean pastimes of Sri Sri Radha•Krsna. At that time Srila Rupa Gosvami was composing some hymns in praise of Srimati Radharani, collectively known as "Catu Puspanjali". Sanatan Gosvami, while reading these hymns came across one verse: nava gorocana gauri praba rendi barambaram mani stavak vidyoti veni byalangana fanam. Here "byalangana fanam" means that the braids of Radharani's hair appeared very beautiful like the hoods of a snake. Sanatana Gosvami reflected, "Is that a proper comparison,• `like the hood of a (poisonous) snake'?" At noon Sanatan came to the banks of Radha•kunda, and

after offering prayers there, he began to take his bath. Then, on the opposite bank of the kunda, he noticed some cowherd girls playing under the shade of a large tree. As he watched them from the distance, it appeared that a black snake, hanging from the tree, was about to wrap itself around the neck and shoulders of one of those cowherd girls. Sensing some danger he called out to her, "Ohe Lali! Look out! There is a snake just behind you!" But the girls were absorbed in their play and didn't take notice of him. So he immediately took off running to save them from the impending danger. Seeing him approaching them, Srimati Radharani and Her friends began to laugh. Then they disappeared. Sanatana was completely stunned but then gradually the understanding dawned on him that Sri Rupa's comparison was appropriate.

Coming to the banks of Pavan Sarovar, Sanatana Gosvami entered into some woods there. Giving up food and water, he became absorbed in intense meditation on the lotus feet of Sri Sri Radha•Govinda. Sri Krsna, Who is within the heart of everyone, could understand that His devotee was going without food, so He came there in the dress of a cowherd boy, with a pot of milk in His hand, and stood smiling before Sanatana Gosvami. "Baba! I brought some milk for you." "Oh Lala! Why have you gone to such trouble for me?" "I saw you are sitting here for so long without any food." "How do you know that I am not eating anything?" "I come here to pasture my cows and I watch you to see what you are doing. But you never take any food." "You should have sent someone else, you are just a small boy. You have suffered some difficulty in bringing this milk here for me." "Na, na,

Baba. It was no trouble. At home everyone else was busy, so I was happy to be able to come myself." Sanatan Gosvami requested the boy to sit down while he transferred the milk into another container. "Na Baba! I can't sit down now. It is almost sunset. I have to milk my cows now. I will come to get the pot tomorrow[101]."

When Sanatana looked up there was no one there. He could understand Sri Krsna Himself had brought him this milk. With tears of love streaming down his cheek, he drank the milk. From that day he gave up fasting and would go to beg some foodstuffs from the Brijabasis. The Brijabasis also built him a small hut. One day Rupa Gosvami had a desire to cook some sweet rice for his elder brother, Sanatana, but he had none of the necessary ingredients. Sri Radha Thakurani, Who fulfils the desires of Her devotees, could understand everything. Dressing Herself as a cowherd girl, she came there carrying a basket containing rice and sugar, with a pot of milk in her other hand. "Svamin! Svamin! Please accept this offering which I have brought". Hearing someone calling in such a sweet voice, he opened the door of the kutir and saw an extremely beautiful cowherd girl standing there with a present of rice, sugar and milk in her hands. "Lali! What brings you here so early this morning?" "Svamin, I came to bring you this present." "Oh! But you have gone to so much trouble." "What trouble? I have come to serve the sadhus." Sri Rupa requested her to sit down, but she replied that there was much work at home, so she couldn't sit down just now. And then she was gone. Sri Rupa looked up and saw that there was no one there and was a little startled. "Now where did she run off to so

quickly?" He prepared the sweet rice and after offering to Sri Giridhari, he gave the prasadam to Sri Sanatana. Sanatana was in total ecstasy while accepting this prasadam and inquired, "From where did you get the rice and milk?" Sri Rupa replied, "One cowherd girl brought everything." Sanatana asked, "Just like that? Suddenly she brought everything?" "Yes. This morning I was thinking to make some sweet rice for you. Just after that I saw one cowherd girl standing before our kutir with all the ingredients in her hands." As Sanatana heard this, tears began to glide down his cheeks. "The taste of this sweet rice is from another world. Who else could have brought such ingredients but Srimati Radha Thakurani Herself. Don't desire like this again." [Bhakti Ratna 5]

Everyday [\[IU2\]](#) Sri Sanatana Gosvami would circumambulate the fourteen mile circumference of Govardhan hill. As he became advanced in years this became somewhat difficult, but he was not inclined to give up his vow. Krsna, however could understand that it was difficult for him, so He came to him one day dressed as a cowherd boy. "Baba! You have become old now, so I think it isn't necessary for you to circumambulate Govardhan hill any more." "No. Lala! This is my regular vow, my worship." "You can renounce this vow in your old age." "No Lala. One should never renounce his vows." "Baba. I have a very good idea, if you will accept it." "If it is acceptable surely I will accept it." Then Sri Krsna presented him a stone from Govardhan hill with the imprint of His foot, a calf's hoof print and the impressions of a stick and flute in it. "Baba! This is a Govardhan sila." "What will I do

with this?" "You can circumambulate this sila, and that will be the same as circumambulating Giri•Govardhan." Saying this much the cowherd boy disappeared. Then Sanatana could understand that Giriraja Himself had presented His worshippable form to him and from that day he would circumambulate this sila.

Sometimes Sri Sanatana used to stay at Mahavana. One day he saw some cowherd boys playing on the banks of the Yamuna, and amongst them was one boy whom he thought was Madana Gopal. "Is that my Madana Gopal playing there? No it must be one of the local village boys." Then on another day as he was passing by the Yamuna, there again he saw that same boy and thought, "This time let me wait and see where he goes." Finally, as the evening approached the boys finished playing and set out for their respective homes. Following behind that particular boy, sure enough, Sanatana saw him enter the temple. Then he could understand that Madana Gopala goes every day to the banks of the Jamuna to play with the other boys. Wherever Sri Sanatana and Sri Rupa would go throughout Vraja, in all the various villages the two brothers were much adored by the Brajabasis, who would feed them milk and yogurt. They in turn would see the Vrajavasis as Krsna's own family members and respect them in that way. Though it was not their business to engage in ordinary gossip, with the Brajavasis they would inquire about their well•being, i.e. how many sons and daughters they had and who had been married where, what everyone's various names were, how their cows were giving milk, how the bulls were working in the fields, how the harvest was going on, who had fallen ill and if they were getting better or not? In this way Rupa and Sanatana became the life of

the villagers and the Brijabasis also became the life of Rupa and Sanatana.

Sri Sanatana would sometimes stay at Caklesvara, near Govardhan. At that place there were many mosquitos, which was a great disturbance. One day when he was being utterly harassed by these insects, Sanatan remarked, "I won't stay here any more. It is impossible to concentrate on anything. Neither can I write, nor chant." That night, Lord Siva came to Sanatan and told him, "Sanatan! Please continue your service here in a happy frame of mind. From tomorrow there will be no more disturbance from mosquitos." After that there were no more mosquitos and Sanatana continued his bhajan free from disturbance.

Sri Sanatana Gosvami compiled many scriptures. These include: Sri Brhatbhagavatamrta, Sri Haribhaktivilas and its Dig•darsanitika, Sri Krsnalilastava (dasam carit), Sri Bhagavatatipani, (commentary on Srimad Bhagavatam) and Brihatvaisnavatosani.

Sri Sanatan Gosvami was born • 1488 (Christian) 1410 (Sakabda). At the age of 27 he came to live at Braja where he remained for 43 years. He thus lived to be 70 years old. His disappearance was on the full moon day of Asar in the year 1558 (Christian calendar). His name in Braja•lila is Rati•manjari.

Srila Rupa Gosvami was extremely dear to Sri Caitanya Mahaprabhu. Through him and his elder brother, Sri Sanatan, Mahaprabhu disseminated His own teachings, the essential conclusions of all the scriptures. Amongst the devotees of Mahaprabhu these two were known as His generals. In the 'Gaura•ganoddesh•dipika', Kavi Karnapura has written that Sri Rupa Gosvami was known during Krsna lila as Sri Rupa Manjari. There is an anecdote as to how they came to be the ministers of the King of Gauradesh, Hussain Shah Badsa. Even at a very young age they had become quite learned in all of the scriptures. The guru (maulabi) of Hussain Shah was supposedly capable of seeing into the future so Hussain Shah inquired from him about the prosperity of his kingdom. The moulabi replied, "There are two extremely learned brahmana boys who are endowed with all good qualities. If you appoint them as your ministers then you will attain a very opulent kingdom." Having heard of the glories of Sri Caitanya Mahaprabhu, Sri Rupa had written a letter to Him praying for His darshan. In His reply Mahaprabhu explained to him, "As a woman who is attached to another man makes a show of being devoted to her husband, so you should, while being internally attached to the lotus feet of Sri Krsna, externally make a show of being engaged in your worldly duties. Krsna will bestow His mercy on you very soon." Sri Rupa and Sri Sanatana, while residing at Ramakeli, were visited by many brahmanas and pandits from Navadvip, Karnatak and various other parts of India. They were always careful to receive these guests and serve them in a befitting manner. They lived in very opulent surroundings at Ramakeli. Their court, which rivalled that of Lord Indra, was always attended by brahmanas

and pandits from many lands as well as poets, singers, musicians and dancers. At great expense they maintained these guests and were always very careful that no one was disrespected in any way. They were always engaged in studying the sastras and could establish and defeat the same philosophical arguments alternatively. Near their house were solitary gardens of Kadamba and other trees in the middle of which were Radhakunda and Syamakunda. There they would meditate on the Vrindavana pastimes of Sri Sri Radha•Syama and so lose their patience while a constant stream of tears flowed from their eyes. They were always absorbed in the service of Sri Madana Mohana and constantly assuaged their grief by praying for His mercy. Hearing of the pastimes of Sri Gaurasundar at Nadia they were always meditating on when they might get His darshan. [Bhakti Ratna 1]. As we know from 'Caitanya Caritamrta' they finally did receive the mercy of Mahaprabhu and on His order came to live at Sri Vrindavana dham.

Rupa Gosvami's worshipful Deity in Vrindavana was Sri Govinda Deva. Sri Caitanya Mahaprabhu had instructed the Gosvamis to re•discover the holy places of Krsna's pastimes in Braja and to establish worship of His Sri Vighraha. One day Sri Rupa was sitting on the banks of the Jamuna, lamenting that they hadn't been able to properly carry out His instructions. It was known to them that Sri Krsna's grandson Vajranabha had installed a number of Deities in Braja, among them Hari Deva, Madana Mohana Deva, Gopinatha Deva and Sri Govinda Deva. Sri Rupa had tried to locate these Deities, but to no avail. As he was sitting and thinking in this way a very beautiful cowherd boy came

along and asked him, "He Swamin! Why do you look so sad?" Hearing the boy's cheerful voice, Sri Rupa's melancholy reverie was broken and his heart felt englandened. He replied that he was feeling sad because he hadn't been able to follow Mahaprabhu's instructions properly. The cowherd boy told him, "Swamin! Please come with me. I know where what you are looking for is." Then the boy brought him to Gomatila and explained, "Everyday a cow comes on top of this hill and pours down her milk here. There is a good chance you will find what you are looking for inside. Now I have to go." Sri Rupa turned to see the cowherd boy off, but found no one present. He began to reflect, "Who was that cowherd boy and where did he run off to so suddenly?" His body thrilled with ecstatic symptoms as he intently gazed at the Mahayoga Pith (Gomatila), and then went back to his kutir. The next morning he again came to Gomatila and quietly waited. After a little while an exquisitely beautiful Surabhi cow came there and poured milk down on top of the hill which immediately disappeared inside the earth. Then she sauntered on into the woods. Now Sri Rupa was positive that Sri Govinda Deva must be within the earth here. He came very quickly to the village of cowherds nearby and excitedly told them everything that had happened. The cowherd men hurriedly gathered up some spades and hatchets and came running to Gomatila. Digging where Sri Rupa indicated they saw, after removing a small amount of earth, the all enchanting form of Sri Govinda. They all erupted in shouts of ecstasy, "Hari! Hari! Sri Govinda has again manifested Himself." Sri Rupa with tears flowing from his eyes fell down at the lotus feet of Sri Govinda deb to offer his obeisances, all the while reciting prayers and hymns. Very quickly

the news spread and the other Gosvamis came there also, floating in an ocean of joy. Soon an incessant flow of people from all quarters began to arrive, carried by waves of joy. Lord Brahma and the other demigods, having assumed mortal appearances, mixed in with the other people and gazed upon the body of Sri Govinda. There was not a lull in the crowd for even a moment as people continued to pour in from places unknown. Sri Rupa Gosvami immediately sent word to Mahaprabhu in Puri concerning this auspicious event. Sri Gaurasundara as well as His many associates could not contain their ecstasy on receiving this happy news. Meanwhile the brahmanas performed the abhishek of the Deity and began to prepare offerings of bhoga from the milk, yogurt, rice, flour and vegetables which the villagers were bringing. Mahaprabhu sent Kasisvara Pandit from Puri to assist in worshipping the Deity. Rupa and Sanatana were overjoyed that Sri Govindaji and Madan Mohan had finally re•appeared and that the responsibilities which Mahaprabhu had given them were gradually being carried out, by His mercy. Now they could give their full attention to composing the Bhakti•sastras, in compliance with Mahaprabhu's further instructions. Sri Govinda Deva is presently being worshipped in Jaipur, Rajasthan, which is easily reached by bus from Vrindavana. One should then proceed by rickshaw to Sri Sri Radha•Govinda Mandir from the bus stand.

After completing Vidagdhamadhava, Lalitamadhava, and various other books, Sri Rupa began to work on Bhakti•rasamrtasindhu. One day Sri Vallabhacarya (of the Visnuswami sampradaya) came to visit Rupa Gosvami. After offering him a seat the two of them began to

discuss Krsna•katha. In the course of their conversation, Sri Rupa presented the opening verse of Bhakti•Rasamrta•Sindhu to Vallabhacarya to read. After studying this verse for some time Vallabha commented that there were a few mistakes. At this time Sri Jiva, who had arrived from Bengal a few days before, was fanning his uncle Sri Rupa. He was extremely learned in all the sastras and was unsatisfied with Vallabha's remark. When Vallabhacarya went to the Jamuna to take his bath, Sri Jiva also came there on the pretext of fetching some water. He inquired from the acarya as to what actually were the mistakes in that verse. Vallabhacarya, after discussing some points with him, was amazed at the boy's scholarship. A few days later Vallabha again came to Sri Rupa and inquired about the boy scholar, greatly praising his learning. After Vallabha had gone to his residence, Sri Rupa called Jiva and spoke to him, "Those whom we respect as our Guru and to whom we offer our obeisances you are ready to debate with on an equal level. This is not at all polite. What he spoke was for my benefit but you couldn't tolerate that. You should return home and when you can control your mind then you can come back to Vrindavana." [Bhakti Ratna 5th Taranga] Having heard this decision of his uncle Sri Jiva left that place and decided to proceed eastwards. When he came to an old dilapidated temple at Nandaghat, he sat down and began to cry. After some days the villagers began to worry. "Such a handsome young man, but he sits there crying for so long without taking food." After some time, Sri Sanatana Gosvami came by there and was informed by the villagers of the boy's presence at the old temple. Sanatana went there and saw his nephew, who looked very pale from not eating. Sanatana picked him up from the

ground and affectionately asked him what was the matter. After Sri Jiva explained everything that had happened, Sanatana Gosvami pacified him and took him to see his brother. At first Sanatana spoke with Rupa alone. Rupa happened to mention that he was almost finished compiling Bhakti Rasamrta Sindu and that it would have been good if Jiva was there to edit it. Then Sanatana explained everything. Sri Rupa immediately called Jiva. Seeing his forlorn and pale appearance, he gradually nursed him back to health and a happy state of mind. Then he entrusted him with proof reading Bhakti Rasamrta Sindu and other various literatures which he had composed. Just as he was very strict with his young nephew, so also he was very affectionate and loving. Their relationship was an ideal example of how the guru and sisya behave together.

When Sri Rupa had finished writing Lalitamadhava, he gave it to Raghunatha das Gosvami to read. Lalitamadhava is a description of Krsna's pastimes after he left Vrindavana and is thus full with sentiments in the mood of separation. By reading this book Das Gosvami began to cry day and night, having become completely absorbed in love in separation to the point of being ready to leave his body. He became as though deranged in mind from sadness, and he completely lost all patience. When Sri Rupa requested Sri Das Goswami to return the manuscript so that he could correct it, Raghunatha das held on to it very tightly, not saying anything, refusing to part with it. After considering what to do, Sri Rupa composed Danakelikaumudi. He managed to exchange this manuscript with Lalitamadhava. By reading Danakelikaumudi, full of

narrations of Krsna's Vrindavana pastimes, Raghunatha das Goswami now became totally absorbed in the ecstasy of happiness. [Bhakti Ratna 5]

On another occasion the Goswamis were having a discussion about the ecstatic feelings of separation of Radha•Krsna and Their associates. Some of the Vaisnavas were fainting to the ground, while Sri Rupa Goswami began to breath very heavily. His heart felt as though it was burning. At one point as he sighed his breath happened to fall on the body of one devotee present there. Shortly thereafter a boil developed on that devotee's body where Sri Rupa's breath had touched it. [BhaktiRatna 5]

After the re•appearance of Sri Govinda, Madana Mohana and the Yoga Pith, Sri Rupa began to contemplate where Vrindadevi might be. One night she came to him in a dream and said, "I am on the banks of Brahmakunda. You can have my darshan there." The next morning, after finishing his bath and puja, he came to Brahma•kunda and began to look everywhere. Suddenly he saw a heavenly damsel whose bodily effulgence defeated the lustre of gold. All the directions were illuminated by this glow and the atmosphere created by her presence was very sweet and cooling. Sri Rupa offered his dandavats and various prayers and hymns. In this way, Vrindadevi reappeared in Vrajabhumi.

Sri Gaursundara established the glories of Sri Vrajadham through His two generals Sri Rupa and Sri Sanatan Goswamis. Within their hearts He awakened, through oral transmission, the knowledge of what was in His own heart. "Sri Rupa Goswami has established in

this world the mission to fulfil the desire of Lord Caitanya. When will he give me the shelter at his lotus feet?" [Srila Narottam das Thakura in his Sri Rupa Pranama].

In Braja•lila he was known as Sri Rupa Manjari.

Sri Rupa Goswami compiled many literatures, among them: Sri Hamsaduta Kavya, Sri Uddhavasandesh, Sri Krsnajanmatithividhi, Brhat RadhaKrsnaganoddesadipika, Laghu RadhaKrsna•ganoddesadipika, Stavamala, Vidaghamadhava, Lalitamadhava, Danakelikaumudi, Bhaktirasamrtasindhu, Ujjvalanilamani, Prayuktakhyatacandrika, Mathuramahima, Padyavali, Nataka•candrika and LaghuBhagavatamrta among others.

Birth: 1493 (Christian calendar), 1415 (Sakabda)
Disappearance: 1564 (Christian calendar), 1486 (Sakabda)
Appearance day? Disappearance day: 12th day of the bright fortnight of Sravan Householder life: 22 yrs. Braja: 51 yrs. Age: 73

.c.SRI GOPAL BHATTA GOSWAMI;

The all merciful Lord, Sri Gaur Hari, as He travelled from village to village throughout the south of India, continued to distribute love of Godhead wherever He went. Hearing the nectarean names of Hari from His lotus mouth, thousands and thousands of men and women felt relief from the blazing fire of material existence. Various wretched, miserable and fallen

soul's lives were completely rejuvenated and thus they became virtuous and happy.

While causing rains of love of God to fall anywhere and everywhere, without consideration of time or place, Sri Gaurasundor came to the holy place of Sri Rangaksetra. The temple of Sri Ranga Ksetra was extremely large, the crest of the temple tower pierced the sky. Throughout the day and night hundreds and thousands of pilgrims were going and coming to take darsan of Lord Ranganatha. The temple hall resounded with the sounds of hundreds of brahmanas chanting Vedic hymns. In the midst of this scene from Vaikuntha entered Sri Gaurasundor, chanting the names of Krsna in His sweet voice that defeated the voices of ten million Gandharvas. Everyone in the temple became dumbstruck, amazed and thrilled with wonder. What unprecedented beauty; His bodily effulgence makes molten gold appear lack•lustre. From His eyes, which are like the full blown petals of a lotus flower, trickled down tears of ecstatic love. Every limb, every part of His body was filled with such exquisite grace that even the mind of Cupid gets stolen away.

The brahmanas began to consider, "Is this a demigod? Can such symptoms and emotions be found in human beings?" The halls resounding with the transcendental vibrations of Sri Hari's name, He came before the Deity and fell down as a tree is blown down by the wind. Some people thought that a mountain of gold was rolling on the ground. Sri Vyenkata Bhatta became restless with ecstasy at the sight of this Divine Personage. His heart was flooded with devotion as he got up and began to move the crowds away so that

the Lord could engage in chanting and dancing. When the Lord had regained His external consciousness after engaging in sankirtan, Vyenkata Bhatta approached Him and took the dust of His lotus feet. Mahaprabhu gazed towards him while saying, "Krsna! Krsna!" and embraced him firmly. Sri Vyenkata Bhatta invited Mahaprabhu to come to his house. Having brought Him there he very reverently washed His lotus feet and drank the water along with his other family members. Sri Bhattaji's house became filled with joy.

Mahaprabhu came to Ranga Ksetra in the Christian year 1511. Vyenkata Bhatta had two brothers, Trimalla Bhatta and Prabodhananda Sarasvati. They all belonged to the Ramanuja sampradaya and Prabodhananda Sarasvati was a tridandi sannyasi of that order. Vyenkata Bhatta had a son named Gopal, who was then just a child. When the boy came to offer his obeisances, Mahaprabhu picked him up and very affectionately seated him in His lap. Mahaprabhu would call Gopal after He had finished His meal and offer His remnants to the boy. In this way He prepared him for the position of Acarya. After remaining at Vyenkata Bhatta's house during the four months of the rainy season (Caturmasya) Mahaprabhu prepared to continue His journey of the South. Vyenkata Bhatta's house began to ebb and flow in a tide of tears, in anticipation of His departure. Gopal fell at His lotus feet in a dead faint. Therefore Mahaprabhu remained for a couple of more days in order to console the boy. He instructed him to serve his mother and father and always engage in chanting Krsna's glories and thereafter to come to Vrindavan.

Very quickly Gopal became expert in grammar, poetry and rhetoric and then began his study of Vedanta. His uncle Prabodhananda specifically began to instruct him from the devotional scriptures (Bhakti •sastra). Gopal Bhatta always remained thinking of the lotus feet of Mahaprabhu and when he might again be able to meet Him. At the same time however he couldn't leave his aged mother and father. Finally having reached their final days they called their son Gopal and instructed him to go to the lotus feet of Mahaprabhu in Vrindavana. Then, while meditating on His lotus feet, they went to join Him in His eternal lila. Thus Gopal set out for Vrindavan. When he arrived there Rupa Gosvami immediately sent word to Mahaprabhu in Sri Nilacala, to inform Him of Gopal's arrival there.

Mahaprabhu had previously indicated to Rupa and Sanatan that Gopal Bhatta would one day come there to Vrindavan, so upon his arrival they treated him with the same care and affection they would their own brother. They immediately became life long companions.

When Mahaprabhu received word that Gopal Bhatta had come to Vrindavan He was very pleased. He sent back with that messenger a wooden sitting plank (piri) which He had used, as well as a pair of His undergarments and one of His cloths. Gopal Bhatta was in ecstasy to receive these gifts and he worshipped them as the prasada of Mahaprabhu. When he would worship his Deities he used to sit on that wooden plank. This piri (wooden seat) and remnants of that cloth are still being worshipped at Radha•Ramana Mandir. Gopala Bhatta, like Rupa and Sanatana, had no fixed residence and would spend the night in various kunjās (forest groves). He

spent his time studying the scriptures and composing various literatures.

Sri Gopala Bhatta Gosvami used to worship twelve salagram silas. Wherever he would go he would bring them with him in a piece of cloth tied at the corner. One time a rich Seth came to meet Gopala Bhatta to have his darshan. Being very impressed with the Gosvami he wanted to render some service which he presented in the form of some valuable cloths and ornaments.

Gopala Bhatta kept the cloths and ornaments with his silas and thought that, "If I had a Deity then I would be able to decorate Him so nicely with these clothes and ornaments." In the evening after offering some bhoga and aroti to his salagram silas, Gopala Bhatta put them to rest, covering them with a wicker basket. Late in the night, Gopala Bhatta took a little rest himself and then, in the early morning went to take bath in the Yamuna. Returning from his bath, he uncovered the salagramas in order to wake Them, and saw amongst Them a Deity of Krsna playing the flute. There were now eleven silas and this Deity! Floating in the ocean of ecstasy, he fell to the ground in order to offer his dandavats and then recited various prayers and hymns. When Rupa and Sanatana Gosvamis, as well as many other devotees, received news of this miraculous event they came running to see the Lord. Gazing on the Lord's transcendental Form, which bewildered all the living entities of the many various planets, they all bathed Him with their tears. This Deity whom the Gosvamis named, `Sri Radha•raman Deva' made His appearance on the full moon day of Vaisakha in the year

1542. Except for Vrindadevi, Sri Radha•Ramanaji is the only one of the original Deities of Vrindavana who never left to go to Jaipur. He is still being worshipped in Vrindavana near Nidhuban kunj. Sri Radharamana Deva, unlike other Deities, has very intricate features, including fingernails and even teeth. On the back side of His body, parts of the original salagram sila from which He manifested can be seen. There is a story that the small son of one of the sevaitis was playing with the Deity once and put a small stick in one ear of the Deity and pushed it through, out the other ear. The stick however, had blood on it, and that boy died vomiting blood that very day.

When Sri Gopala Bhatta was returning from the Gandaki River in the Himalayas where he had brought the salagram silas from, suddenly a downpour started and so he had to take shelter in the house of one brahmana. This brahmana was very devoted and so he very carefully began to serve Sri Gopala Bhatta. Sri Bhattaji was very pleased. Since this brahmana had no children he blessed him that he might have a son who would be a devoted follower of Lord Hari. The brahman replied that, "My first son I will send to you in order to serve you."

Approximately ten years later when Gopala Bhatta returned from bathing in the Yamuna one day, he saw a young boy sitting at the door of his kutir. When the boy saw Gosvamiiji approaching, he got up and then fell down to offer his dandavats. Gopala Bhattaji inquired who the boy was, to which he replied, "My home was in Deva vandyagram within Saharanpur near Haridwar. My father has sent me here to serve you. My name is Gopinatha." Then Gopal Bhatta could remember the time

when he went to Haridwar many years ago. So this boy remained with him and very carefully began to serve him.

Eventually he became known as Sri Gopinatha Pujari Gosvami. He served Sri Radha•ramana Deva throughout his life as a brahmacari. His younger brother Sri Damodara das, along with his family, accepted initiation from Sri Gopinathaji and also became engaged in the service of the Deity. Sri Damodara dasa's three sons were named Harinatha, Mathuranatha and Harirama. Their descendant are the present sevaitis of RadhaRaman and are very influential both in wealth, learning and prestige, among the Gaudiya Vaisnavas at Vrindavana.

Sri Gopala Bhatta, in his worship of Sri Radha•ramana, would sometimes see extraordinary things. "Becoming subservient to the love of Sri Gopala Bhatta, Sri Radha•Ramana would sometimes accept the form of Sri Gaursundor."

Sri Gopala Bhatta was the initiating guru of Srinivasa Acarya Prabhu. He is reputed by some to have written the following books: Sat•sandarbhakarika, SriKrsnavallabha (Krsnakarnamrtatika), Satkriyasaradipika, and Laghu Hari•bhaktivilasa with Digdarsini tika. From this work, Sri Sanatana Gosvami compiled the Haribhaktivilasa now followed by Gaudiya Vaisnavas. There is however some controversy whether all of these books were in fact compiled by the Gopal Bhatta who is known as one of the six Gosvamis.

In the Gaura•ganoddesa•dipika, Gopala Bhatta

Gosvami's name in Vraja•lila has been given as either Ananga manjari or Guna manjari. His birth was on the third day of the dark fortnight of the month Pausa in the year 1503 (Christian), 1425 (Saka). His disappearance was on the sixth day of the dark fortnight of the month of Sravon in the year 1578 (Christian), 1500 (Sakabda). Age: 75 years

.c.SRI RAGHUNatha DAS GOSWAMI;

Raghunatha das Gosvami used to reside on the banks of Sri Radha•kunda. At that time Radha•kunda was just a small pond of water, and therefore Raghunatha would sometimes meditate on enlarging the kund. Then he would chastise himself for desiring something which would require a large amount of money. Around this time one very wealthy Seth underwent great austerity by walking to Badarikasrama in the Himalayas. After arriving there he very reverently worshipped Sri Badrinarayana and offered much wealth at His lotus feet. That night as he slept there, he had a dream in which Sri Badarinarayana instructed him to proceed to Vraja, where he should present all his wealth to Sri Raghunatha Das Gosvami, who was residing at Aritgram. "If he declines to accept it, then you can mention My name and remind him about renovating Radha•kunda and Syama•kunda." Sethji was very happy to have seen such a wonderful dream. After returning to his home he very joyfully set out for Vraja. There he met Raghunatha das Gosvami and related all of these events to him. Das Gosvami was somewhat taken aback to hear this news, but he immediately gave his consent. Then Seth began the work of re•digging the

two kundas.

On the banks of Radha•kunda, the five Pandavas were residing in the form of trees. As the work was proceeding it was decided that on the following day these trees would have to be cut down. That night however the five Pandavas appeared in a dream to Raghunatha das and forbade the cutting of those trees. Today they are still residing there. When the work of beautifying the kundas was complete, the devotees' bliss knew no bounds. Nearby the two kundas (Shyama kund & Radha kund), eight kundas and eight kunjās were also constructed for the eight gopis. Seeing all this, Raghunatha das forgot himself in ecstasy. Raghunatha das Gosvami lived on the banks of Radha•kunda without any fixed residence, staying under a different tree every night. Sometimes he would stay on the banks of the Manasa Ganga. At that time these areas were jungles filled with ferocious animals. One day Sanatana Gosvami came to the banks of Manasa Ganga to meet Gopal Bhatta Gosvami. Before accepting his noon meal at Gopal Bhatta's bhajan kutir, he went to take bath at the Pavan ghat of Manasa Ganga. From there he saw two tigers come to the kund and after drinking some water saunter off. Just near that spot Raghunatha das Gosvami was sitting under a tree absorbed in his bhajan. Sanatana Gosvami was very startled to see this but even more so when he saw Sri Krsna standing at some distance observing everything. He then requested Raghunatha to perform his bhajan within a hut.

On another occasion, Raghunatha das, who still hadn't bothered to have a kutir constructed, was

sitting in the noon day sun absorbed in his bhajan. Srimati Radharani happened to pass that way at this time, and seeing that the sun was beating down on Raghunatha's head, she stood behind him and held the end of her sari over his head to shield him from the sun's rays. Then one of the Gosvamis came along and saw this heart-rending scene, while profuse perspiration continued to flow from Srimati Radharani's transcendental body. This time when he was again requested to do his bhajan within a kutir, he immediately agreed to comply. In Vraja, Krsna is served by Radharani and Candravali, who each have unlimited maid servants. According to the mellows of paramour love, Sri Raghunatha das Gosvami counted himself as a maidservant of the friends of Srimati Radharani. As Candravali is the chief competitor of Radharani, Sri das Gosvami would never go to her kunjra or talk with any of her sakhis. Thus he served the servants of Radharani in this way within his mind. One Brajabasi known as Sri das Brijabasi used to bring Sri das Gosvami a leaf cup of buttermilk every day. Drinking this much only Raghunatha das would engage in bhajan throughout the day. One day Sri Das Brijabasi went to Candravali's kunda, known as `Sakhi•sthali', to herd his cows. There he saw a palash tree with very large leaves, so he collected some leaves to make leafcups. The next day, in one of the new leafcups he brought some buttermilk to Das Gosvami. Raghunatha das accepted the leafcup of buttermilk and inquired, "Sri dasji, where did you get these nice palash leaves?" Sri dasji replied, "While I was pasturing the cows I came to Sakhi•sthali and found them there." Simply hearing the word `Sakhi•sthali' Raghunatha das flew into a rage and threw the leafcup of buttermilk away saying, "The

followers of Srimati Radharani never accept anything from that place." To see the loyal devotion of Raghunatha das for Srimati Radharani, Sridasji was amazed.

Raghunatha das Gosvami used to always serve Sri Sri Radha•Govinda within his mind. One day in his meditation he cooked sweet rice and offered it to Sri Sri Radha and Krsna. In great pleasure They accepted the offering and the other sakhis also relished this prasadam. Then Raghunatha himself honoured the remnants of their prasadam and in great ecstasy, due to the pleasure of having been able to satisfy Sri Sri Radha •Govinda and Their loving attendants, he ate a little more than was his custom. In the afternoon Raghunatha das used to speak about Sri Caitanya Mahaprabhu. However, this day when the devotees came in the afternoon to hear him speak, they found that the door to his kutir was closed. They waited for some time but when it appeared that there was no movement inside they became a little anxious and called out, "Gosvamiji, are you all right?" Sri das Gosvami answered, "My body is not well." The devotees became concerned and immediately sent word to Sanatana Gosvami in Mathura. At that time Sri Sanatana Gosvami was staying with Sri Vallabhacarya's son Sri Vithalnathaji, who immediately sent two physicians to Radha•kunda to examine Sri das Gosvami. After checking his pulse, the doctors concluded that, "due to eating a combination of rice and milk his body is feeling very heavy." Hearing this diagnosis everyone was struck with wonder. That Raghunatha das Gosvami, who subsisted on only a little buttermilk each day, should fall ill from eating too

much sweet rice was astonishing, especially because it was eaten only in meditation. There are various opinions on Sri Raghunatha das Gosvami's identity in Krsna•lila. Some have ascertained that he was Rasa Manjari, some that he was Rati Manjari, while still others that he was Bhanumoti.

The Govardhana•sila given by Sriman Mahaprabhu to Raghunatha das is still worshipped at Sri Gokulananda Mandir, in Vrindavan. He compiled the following books: Stavavali, Dankelicintamoni(Danacarita), and Muktacarita. When Srila Rupa Gosvami gave Raghunatha das his drama `Lalita•Madhava natak' to read, Raghunatha became totally immersed; actually he was on the point of drowning within the sea of separation, after reading the pathetic episodes described therein. Rupa Gosvami was really very worried what might eventually happen to Raghunatha, so he composed `Dan keli kaumudi' which is full of humorous narrative describing Radha and Krsna's pastimes in union (as opposed to separation). Then he gave this book to Raghunatha das on the pretence that Raghunatha should proof•read it for errors. Raghunatha das Gosvami then got back his life and was in such ecstasy that he himself composed `Dan keli cintamoni' and `Mukta carit'.

Birth: 1428 (Sakabda) Disappearance: 1504 on the 12th day of the bright fortnight in the month of Asvin.

.c.SRI RAGHUNatha BHATTA GOSWAMI;

While Raghunatha Bhatta was walking from Kasi

(Varanasi) to Puri, he was thinking, "I wonder if Mahaprabhu will remember me? I was a small child then, and here at Puri He was so many devotees, I doubt if he would remember such a worthless wretch as me. And even if He does I wonder if he will still show the same affection to me as He did at our house in Kasi." But when he arrived in Puri and was about to offer his dandavats to Mahaprabhu, Sri Gaurasundor called out, "Raghunatha!" before he could even offer his obeisances and embraced him very firmly. Raghunatha's eyes filled with tears of joy and as he caught hold of the lotus feet of Mahaprabhu. "Oh most merciful Lord, You still remember me." Mahaprabhu replied, "What to speak of this life, I remember the affection that you and your mother and father have showed to Me life after life. How your mother lovingly fed Me everyday when I stayed at Kasi!" Then Mahaprabhu introduced Raghunatha to the other devotees who were very pleased to meet him. Raghunatha conveyed his mother's and fathers obeisances and the news of Candrashekar Vaidya and the other devotees of Kasi to Mahaprabhu. Then he brought out the various preparations from his bag which his mother had prepared for Sri Gaurasundor. Mahaprabhu was very pleased and called Govinda to come and store everything away carefully. Raghunatha's father's name was Sri Tapan Misra. When Nimai Pandit travelled to East Bengal as a teacher he had met with Tapan Misra at that time.

Though Tapan Misra was a learned scholar and had discussed the conclusions of the scriptures with many other pandits still he was uncertain as to the actual goal and how to achieve it. One night after having thought on these matters for some time, he saw a dream

in which one divine person was telling him, "Misra! Don't worry yourself on this subject any more. Nimai Pandit is coming here very soon. If you can, you should meet Him and He will be able to explain to you life's goal and how to attain it. He is not an ordinary human being, but an incarnation of Nara Narayana. He has come into this world as a human being to perform His pastimes but He is actually the Cause of the universe." [C.B Adi 14.123] Saying this much that demigod disappeared. In the morning after finishing his bath and puja, Tapan Misra set out to meet Nimai Pandit. When he arrived at the place where Prabhu was staying he saw that the Pandit was seated on a bedstead within a room of that house. The whole house was illuminated by His bodily effulgence. His eyes were like the petals of a full blown lotus, His head was covered with curly hair; on His chest was a white brahmana thread and he was wearing yellow cloth. All around Him were seated His disciples, like various constellations surrounding the full moon. Tapan Misra paid his dandavats and with folded hands spoke to Mahaprabhu, "Oh You who are full of compassion! I am very lowly and fallen. Please bestow Your mercy on me." Mahaprabhu smiled and had an asana placed next to Himself for Tapan Misra to sit on. Then He requested his introduction. After introducing himself Tapan Misra inquired about the goal of life and how to attain it.

Mahaprabhu replied that, "In every age the Supreme Lord advents Himself, and for the welfare of the living entities he gives instructions on how to attain His association. In Satya•yuga the process was meditation, in Treta•yuga •• sacrificial rituals, in Dvapara•yuga •• worship of the Deity and in Kali•yuga ••

congregational chanting of the Holy Name of the Lord • Harinam sankirtan. [C.B. Adi 14/137] Considering the strength, prowess and longevity of the living beings, the Supreme Lord accepted the form of Acarya and ascertained these various processes for various ages. If anyone follows any other process than the authorized one he achieves no result. Therefore, in the age of Kali, the essence of all the scriptural processes is the chanting of the Holy Names of the Lord. Hare Krsna Hare Krsna Krsna Krsna Hare Hare / Hare Rama Hare Rama Rama Rama Hare Hare. These are the Holy Names of the Lord and are to be chanted at all times. By this process you will be able to understand what is the goal of life and how to achieve it. There is no difference between these names and Whom they indicate. There is no other way than Sri Nama•sankirtan. Giving up all other processes one should always chant the Holy Name of Sri Krsna. By the influence of this mantra you will be able to understand everything about the goal of life and how to attain it. Sri Nama is Himself what we are striving to realize and repeating this Name is the process for realizing what the Name is. There is no difference between the Holy Name of the Lord and Himself.

Having received these invaluable instructions from Nimai Pandit, Tapan Misra offered his dandavats at the lotus feet of the Pandit and asked if he might accompany Him on his return to Navadvip. To his request Mahaprabhu replied that he should immediately go to Kasi where they would again meet together in the future. "At that time I will particularly describe all of these transcendental topics regarding the Absolute Truth in complete detail." Thereafter Nimai Pandit set

out on His return journey to Navadvip while Tapan Misra left for Kasi Dham, accompanied by his wife. Some years later when the Incarnation of Mercy, Sri Caitanya Mahaprabhu was proceeding to Vrindavan on the path through the jungles of Jharikhanda, by way of Choto Nagpur, He arrived at Sri Kasi Dham. While Tapan Misra was bathing at Manikarnika ghat, a sannyasi arrived there and began to make the heavens resound with the sounds of "Hari bol! Hari bol!" Tapan Misra was startled to suddenly hear the sound of the Holy Name. In the middle of the desert, to hear the sound of a rushing flow of water is uncommon; so to hear the Holy Name of Hari amidst so many Mayavadis was not an ordinary occurrence. Then, standing behind so many sannyasis, Tapan Misra sighted one especially tall and handsome sannyasi whose effulgence made everything around him glow. He began to think, "Who could that be?" I have heard that Nimai Pandit accepted sannyasa but could that be Him?" Coming out from the water he became convinced that it must be the same Nimai Pandit that he had met with in East Bengal. Falling at His lotus feet he began to shed tears of ecstasy but Mahaprabhu picked him up and embraced him in great love. Then Tapan Misra very affectionately led Mahaprabhu to his house. After so many days they had once again been able to meet together. Arriving at his house Tapan Misra washed Mahaprabhu's lotus feet and along with his family members drank that water in great ecstasy.

The pastimes that took place at that time with Raghunatha are nicely described in the 'Caitanya caritamrta'. When Mahaprabhu visited Kasi on His way to Vrindavana, he was a guest at Tapan Misra's house for

ten days. On his way back from Vrindavana he remained here for a period of two months. One can just imagine what influence the personal presence of Mahaprabhu had on the young boy Raghunatha. He wanted to come with Prabhu to Puri and remain with Him there but Prabhu prevented him. Sri Caitanya received Raghunatha in Puri with great affection and trained him in his religious life for eight months. Then he urged him to go back to his home to look after the comforts of his elderly parents. He further forbade him to marry and blessed him by putting His own neck beads around Raghunatha's neck. Though he originally had no intention of returning home Raghunatha complied with Prabhu's wish and studied Srimad Bhagavatam for the next four years under one Vaisnava scholar while living at home.

After the demise of his parents he returned to Prabhu's lotus feet where he remained for another eight months. Then Sri Caitanya sent him to Vrindavana to stay under the auspices of Rupa and Sanatan. Mahaprabhu instructed him to recite the Bhagavatam and the Lord's Holy Names. He presented him with a Tulasi garland of Lord Jagannatha's, fourteen hands in length as well as the betel and pan prasad remnants of Lord Jagannatha. Unlike the other Gosvamis he did not establish any separate temple or Deity of his own. He attached himself to the worship of Sri Govinda Deva and enriched His service. 'Caitanya•Caritamrta' states that Raghunatha ordered his disciple(s) to construct a temple for Sri Govinda Deva. The present temple of Govinda Deva was constructed by Raja Man Simha but it has not been specifically stated anywhere that Man Simha was the disciple of Raghunatha Bhatta Gosvami.

His worshippingable Deity of the 'Srimad•Bhagavatam' is still being worshipped at 'Gadadhar Bhatta Pith' within another Madan Mohan temple which is nearby the Radha•Ballabha Mandir in Vrindavana. There is also a very beautiful painting of Sri Sri Gaur•Gadadhar here. Raghunatha Bhatta was the disciple of Sri Gadadhar Pandit. In the Gaur•Ganoddesh•Dipika it is described that Raghunatha Bhatta was Raga Manjari in Krsna lila. His birth was in 1427 (Saka), 1505 (Christian) on the 12th day of the bright fortnight of Aswin. His disappearance was in 1501 (Saka), 1579 (Christian) on the 10th day of the bright fortnight of Jyestha.

.c.SRILA JIVA GOSVAMI;

Sri Sanatana, Sri Rupa and Sri Vallabha were three brothers, all employed in the service of the Badsa Hussain Shah. Amongst these three, there was only one descendant, Sri Jiva. Having been rewarded richly by the Badsa for their services, their household life was very opulent. There was nothing lacking in whatever was necessary for the upbringing of the only son. The house was illuminated by the effulgence of the child's golden complexion. His eyes were like the expanded petals of the lotus and in fact every part of his body was graced with a lustrous, radiant splendour.

When Sri Gaurasundara came to Ramakeli, Sri Jiva was blessed by having darshan of His worshippingable Lord, though he was just a baby at the time. Placing the dust of His lotus feet on the child's head, Mahaprabhu

indicated him to be the future sovereign preceptor of the Gaudiya sampradaya. Though he was only a child, Sri Jiva kept the form of the Lord, which fascinates all the world, within his heart. As he grew up, while eating, lying down, in his dreams, while he was awake, at all times, he would meditate on that form.

Later on, when his father and uncles renounced their family life in order to be with Mahaprabhu, the only child, Sri Jiva, was left with his mother in the family palace at Fateyabad. Lying in her lap, which was wet with tears of separation, he gradually began to grow as the waxing moon. Seeing that the mother and the child's face were always wet with tears, their friends also fell under the shadow of sadness and only with great difficulty managed to assuage their grief. Whenever Sri Jiva would remember his father and uncles, or the lotus feet of Sri Gaura Hari, he would lose consciousness and fall to the ground.

As he got a little older, Sri Jiva took up the worship of Deities of Sri Sri Rama•Krsna (Krsna •Balaram). He would carefully decorate Them with flowers and sandalwood paste and offer bhoga and aroti, serving Them with his full attention. Even in his play, whatever games he played were connected with Sri Krsna's pastimes.

While studying under the local pandits he became proficient in grammar, poetry and rhetoric. Noting his great intellect, his teachers commented, "Such brilliance is not often found in a child so young as this. No doubt he will be a very high•souled, saintly

person." Even while engaged in his studies Jiva always thought of Sri Sri NitaiGauranga. Once he saw in a dream that Sri Rama•Krsna had taken the forms of Nitai •Gauranga and were dancing. [B.R.1.732] Giving him the dust of Their lotus feet, the Two Lords then disappeared. Having seen such a wonderful dream, Sri Jiva was consoled somewhat. Then he began to think, "When will I be able to crawl out of this well of family life and devote my full time and energy, my very self, to serving these two most magnanimous Lords?" But he was the only son of the family. Only in his company could his mother forget somewhat the pangs of separation in her heart. When Sri Jiva learned that his father had given up his life on the banks of the Ganga, he was completely unsettled. After that his eyes were never dry. The family members and friends tried to console him but to little avail. Family life had become the source of his utter sadness. Someone suggested to Jiva to go to Navadvipa and bathe himself in the coolness emanating from the lotus feet of Lord Nityananda Prabhu so that his mind and body, burning with grief, could be refreshed. Thus, on the pretext of going there for studies, Sri Jiva set out for Navadvipa with a group of pilgrims. [Bhakti Ratna 1.741]

Nityananda Prabhu, the omniscient Lord, could understand that Sri Jiva was on his way to Navadvipa. Therefore He also left for there from Khardaha. After a few days Jiva arrived at the birthplace of Sri Caitanya Mahaprabhu, Sridham Navadvipa. Seeing the beauty of that place he was charmed and fell down on the ground to offer his dandavats to Mother Ganges. When he inquired from the villagers for directions to Mayapura, he learned that Nityananda Prabhu was residing at

Srivas Pandit's house. At last he arrived there and fell down at the door to offer his dandavats. Nityananda Prabhu came out with Srivas Pandit and picked him up and embraced him, asking, "Are you the nephew of Sri Rupa and Sri Sanatana?" As an answer, Jiva again fell down on the ground at the lotus feet of Nityananda Prabhu. This time Nityananda Prabhu brought him in the house and began to inquire after the welfare of his family at Fateyabad. Then, as Sri Jiva was introduced to the devotees present in Navadvipa, he offered his salutations at their lotus feet. Everyone was very happy to meet the nephew of Sri Rupa and Sanatana. That day Sri Jiva received the remnants of Nityananda prabhu's prasadam.

The next day the two of them, Nityananda and Jiva, came to Saci Mata's house. To see the birthplace of Sri Gaurasundara, which was filled with such splendour, Sri Jiva was greatly pacified and fell down on the ground to roll in the dust. In the large courtyard the devotees were singing songs praising the glories of Sri Krsna Caitanya Mahaprabhu. Seeing Nityananda Prabhu, everyone stood up and then fell down, offering their dandavats at His lotus feet. Then Jiva saw Saci Mata sitting on the veranda.

Dressed in white with a silk chaddar around her shoulders she looked radiant, the white of her hair blending with her white sari. Though her body trembled with old age and was very thin, still the courtyard was illuminated by her divine effulgence. Forgetting herself in remembrance of Sri Gaurasundara, she was sitting with her eyes closed. Becoming aware that

Nityananda Prabhu had arrived, she covered her head with her sari and called her servant, "Isana! Sripada has arrived. Please wash His feet."

After this was done, Nityananda offered namaskar to the Mother of the Supreme Lord and took His seat. He then introduced Sri Jiva to her. Saci Mata placed her hand on his head to bless him thus plunging Jiva into the ocean of happiness in which he continued to now float. Saci Mata then requested the two of them to honour the Lord's prasada. "Take prasada here at your mother's house today, my child. I offered these preparations in secret to Sri Gaurcandra."

Sri Jiva spent some days with Nityananda Prabhu, touring the nine islands of Navadvipa, in order to have darshan of the holy places of the Lord's pastimes there. Then, as ordered by Nityananda Prabhu, he set out for Kasi (Varanasi) . At Kasi he studied Vedanta under Sri Madhusudana Vacaspati, a disciple of Sarvabhauma Bhattacharya. The conclusions of Vedanta contained in Srimad•Bhagavatam that were expounded by Sri Caitanya Mahaprabhu to Sarvabhauma Bhattacharya in Puri had been in turn taught by the Bhattacharya to Madhusudana Vacaspati, who established a tol at Kasi. From him, Sri Jiva mastered the same conclusions. From here Sri Jiva set out for Sri Vrindavana where he received shelter at the lotus feet of his two uncles, Sri Rupa and Sanatana. They were very pleased to see him and received from him all the news. Jiva stayed with Sri Rupa, who began to teach him Srimad Bhagavatam. After initiating him with the divine mantra, Rupa engaged him in the service of Sri Sri RadhaDamodara. According to Sadhanadipika, this Deity

of Damodara was fashioned by Rupa Gosvami's own hand for his dear disciple Sri Jiva. Sri Sri Radha•Damodara are presently being worshipped in Jaipur, Rajasthan. Seeing that Jiva had quickly become conversant with the conclusions of the Srimad Bhagavatam, Sri Rupa engaged him in proof•reading his Bhakti•rasamrta•sindhu. At this time Sri Jiva compiled a commentary on Bhakti•rasamrta•sindhu called Durgamasangamani. In the year 1476 (Sakabda) Sri Sanatana Gosvami compiled Sri Vaisnavatosani, a commentary on the tenth canto of Srimad•Bhagavatam, which he gave to Sri Jiva for proof•reading. Under the order of Sri Sanatana, Sri Jiva compiled a commentary on that named Laghu Vaisnavatosani in the year 1500 (Sakabda). His writings, along with those of Sri Rupa and Sri Sanatana, Sri Gopal Bhatta, Sri Raghunatha Bhatta, Sri Raghunatha das, Sri Krsna das, Sri Kasisvara Pandit, and Sri Madhu Pandit, completely captivated the learned men of that time. It was the beginning of a golden age at Sri Vrajadhama.

Sri Jiva regularly brought water for Sri Rupa and Sanatana's bath. He massaged their heads with oil, cleaned their ashram, worshipped the Deity, cooked and corrected manuscripts.

After the disappearance of Sri Rupa and Sanatana, Sri Jiva continued the tradition that they had inaugurated. Once Sri Jiva travelled to Agra to debate with the Rajputs concerning the glories of the Jamuna and Ganga rivers. He established that the Jamuna is more glorious than the Ganga as the Ganga emanates from Krsna's lotus feet whereas the Jamuna is His own

consort. At this the Moghul emperor was very much satisfied and wanted to present him something. Sri Jiva replied that he would accept some Chinese writing papers. So the emperor presented Jiva some stained paper. (At that time paper was very rare and most manuscripts were usually composed on leaves.) There is also a legend that once, when a moghul emperor (possibly Akbar) wanted to confer something on the Goswamis of Vrindavana, they requested a farman (emperor's order) that no living beings would be killed within Vraja. As a result of this no king would come to hunt there any more. The disciple of Lokanatha Gosvami, Narottama das Thakura Mahasaya, Sri Gopala Bhatta Gosvami's disciple Srinivasa Acarya Prabhu, and the disciple of Hrdaya Caitanya Prabhu, Sri Syamananda Prabhu, were greatly favoured by Srila Jiva Goswami. Under his tutelage they studied all the literatures of the Gosvamis. Later he sent them to preach this knowledge in Bengal.

Srila Jiva Gosvami composed many literatures, amongst them: Harinamamrtavyakarana, Sutramalika, Bhakti Rasamrtasesa, Gopalavirudavali, SriMadhavamahotsava, SriSankalpapakalpavrksa, BrahmaSamhitatika, Bhaktirasamrtasindhutika (Durgamasangamani), Ujjvalanilamanitika (Locanarocani), Gopalacampu, Satsandharbha (Tattvasandarbha, Bhagavatasandarbha, Paramatma•sandarbha, Krsnasandarbha, Bhaktisandarbha, Pritisandarbha), SrimadBhagavatatika (Kramasandarbha), Laghuvaisnavatosani (Tenth Canto Bhagavatam commentary), Sarvasambadina (commentary on Satsandarbha), Gopalatapanitika (SriSukhabodhini), Padmapuranasthayogasarastotratika, Gayatrivyakhyavivrti

(A commentary on the Gayatri mantra as described in the Agni Purana), Radha•Krsnarcana-candrika, Dhatusangraha, Bhavarthasucakacampu and Sri Radha•Krsna karapada cihna samahriti. Birth: 1533 (Christian calendar), 1455 (Sakabdha), 12th day of the bright fortnight in the month of Bhadra. Disappearance : 1540 (Sakabdha), 3rd day of bright fortnight, Pausa Age: 85 years

.c.SRI MADHU PANDIT;

madhu sneha•sama yuktam prema saktam mahasayam
| vrindavanae rasaratam bande sri madhu panditam
|| [sakha nirnoy 34]"I offer my
respectful obeisances unto Sri Madhu Pandit. This highly magnanimous soul is bound by strong ties of attachment in love to the Divine Couple and the affection that he feels is as sweet as honey, therefore he is known as Madhu (honey). He is always absorbed in the highest exchange of mellows (rasa•lila), there in Vrindavana."???

Madhu Pandit was originally from Saibona, two miles from Khardaha, in the district of Twenty•four Parganas. Here he established the worship of Sri Sri Radha•Nanda Dulaljiu. One the order of his guru, Sri Gadadhar Pandit Gosvami, Madhu Pandit came to Vrindavana. There, on the banks of the Jamuna, near Bansibat, he found the goal of his life, Someone Who had been lost for a very long time.

"Ohe Srinivas! What more can I say? The Lord

reveals Himself to His pure devotee, who then preaches His glories to the world. Who can describe the incomprehensible activities of such pure devotees, by which the Lord becomes subservient to their love. Thus did Sri Brajendra Kumar reveal himself to Paramananda Bhattacharya and Sri Madhu Pandit, who are the abodes of many wonderful qualities." [Bhakti Ratna 2.473]?" Sri Gopinathaji, Who is an Ocean of Mercy, and Who sports on the enchantingly beautiful banks of the Yamuna under the shade of Bansibat, has become manifest by the grace of Sri Madhu Pandit." [Sadhan Dipikayam] Thus Sri Madhu Pandit became the servant of Sri Gopinatha, Whose bodily lustre steals away the minds of everyone. Hundreds and thousands of people came running to see Him, famed as He is, as sweetness personified. When the soothing sweetness and coolness of His charming form entered their hearts through their eyes, they found that the burning fire of material existence which had previously been burning there, was now extinguished.

The Deity of Sri Nanda Dulal which was fashioned from the same sila as Sri Shyamsundar (Khardaha) and Sri Ballabhajiu (Ballabhapur), and which was brought from the Nawab's palace, is considered by some to have been worshipped previously by Sri Madhu Pandit.

When Srinivas and his companions were preparing to depart from Sri Vrindavan Dham with the bullock cart of books, Madhu Pandit presented him the flower garland of Sri Gopinathaji as His blessing. Sri Sri Radha
•Gopinathajiu are presently being worshipped in Jaipur, Rajasthan. sriman rasa•rasarambhi vamsivata•tata
•sthitah | karsan venu•svanair gopir gopi•nathah
sriye' stu nah ||"Sri Srila Gopinatha, Who originated

the mellow of the transcendental rasa dance, stands on the shore in Vamsivat and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May They all confer upon us Their benediction.

According to 'Sri Caitanya•Ganoddesh•Dipika' (Sri Ramai Pandit) and 'Sri Gaur•Ganoddesh•Dipika' (Sri Balaram das), Madhu Pandit was known in Braja lila as Mandali sakhi. Sri Nanda Dulal is still residing in the village of Saibona, which can be reached by bus from Khardaha. One has to get down at Matarangi Mor, and then proceed by rickshaw to the temple of Sri Nandadulal. The seva•puja is at present being conducted by disciples of Sri Omkarnatha.

SRI KASISvara PANDIT GOSVAMI

In Kavi Karnapur's 'Gaur•Ganoddesh•Dipika', as well as Srila Krsna das Kaviraj Gosvami's 'Sri Caitanya Ganoddesh'(?), there are two devotees with the name Kasisvara. One is referred to as Kasisvara Brahmachari and the other as Kasisvara Gosvami.

.c.SRI KASISvara BRAHMACARI;

Kasisvara Brahmachari was the disciple of Sri Isvara Puri. Towards the end of his life Isvara Puri Gosvami ordered Kasisvara and Govinda to go to Puri and serve Mahaprabhu. Kasisvara used to clear a path through the crowds when Mahaprabhu would go to the temple to take darshan of Lord Jagannatha. He and

Govinda are described in 'Gaur•ganoddesh•dipika' as being the servants of Krsna--Bhrngar and Bhangur--respectively.

.c.SRI KASISvara GOSVAMI;

Kasisvara Gosvami, in pursuance of the order of Sri Caitanya Mahaprabhu, established the Deity of Sri Gaura•Govinda within the temple of Sri Sri Radha •Govinda in Vrindavana. When Srila Rupa Gosvami discovered the Sri Vighraha of Govinda Deva within the hill at Goma-tila he immediately sent word to Mahaprabhu, who was in Puri at the time. Mahaprabhu then requested Kasisvara to go to Vrindavana to assist in the worship of Sri Govinda Deva. Kasisvara replied, "Prabhu, to give up Your association will cause my heart to split in two. Please therefore consider how I can honour Your request without giving up my life at the same time (which would render Your request null and void). "Sri Gaurhari could understand the heart of Kasisvara. He solved the problem by giving a Deity of Himself to Kasisvara. Then He sat down with that Deity to take His meal. Kasisvara was in complete ecstasy to see this. Prabhu told him that the name of this Deity is Sri Gaur•Govinda. [Bhakti Ratna 2nd Taranga]Kasisvara brought this Deity of Sri Gaur •Govinda and installed Him to the right of Sri Govinda Deva. This Deity is still present with Govinda Deva at His present residence in Jaipur. The disciple of Kasisvara Gosai, Govinda Gosai, was the very dear servant (pujari) of Sri Govinda Deva. [C.C. Adi 8.66]There is a very ancient temple in Catara, near Ballabhapur which is reputed to be the temple founded by Kasisvara Gosvami. Nearby is the temple of Sri Sri

RadhaBallabhajiu, founded by Kasisvara's nephew Sri Rudraram Pandit. Kamalakar Piplai's temple of Lord Jagannatha is also very close by. All three of these temples are within a few minutes of the Sri Rampur railway station near Calcutta. Kasisvara Gosvami was known in Braja as the sakhi, Sasi rekha. (GGD 166)

.c.SRI GOPAL GURU GOSVAMI;

Sri Gopal Guru Gosvami was the disciple of Sri Vakresvara Pandit. He was an Orissan brahmana who's previous name was Makaradhvaja Pandit. From his very childhood he was in the care of his guru and would also serve Lord Caitanya. Mahaprabhu didn't much approve of the name Makaradhvaja (a name for Cupid) and so named him Gopal. Mahaprabhu was very affectionate to him and used to enjoy a humorous relation with him. Mahaprabhu would address him as "Guru". Thus from his childhood he retained this title.

The room where Mahaprabhu stayed, within the garden house of Kasi Misra, is known as Gambhira. After the disappearance of Mahaprabhu, Bakreshwar Pandit took up residence there and established Sri Sri Radha•Kanta Matha as the main centre for the propagation of Sri Caitanya's doctrine in Orissa. After the disappearance of Bakreshwar Pandit, Gopal Guru became the Mahanta (Abbot) of the Math. During the time of Gopal Guru the temple of Radhakanta was renovated and he installed Deities of Radha and Lalita on each side of Radhakanta as well as Deities of Sri Sri Nitai•Gauracandra, in very beautiful dancing postures. An oil painting of Advaita Acarya existing from a previous time continued

to be worshipped by him. By the influence of his association with Svaraupa Damodara Gosvami and Sri Raghunatha das Gosvami, he became very expert in worshipping the Deity with loving devotion. One story has it that when Mahaprabhu was going to answer the call of nature, he was biting his tongue which was incessantly and uncontrollably engaged in chanting the Holy Name. When Gopal saw this, in his innocence as a small boy, he remarked, "Prabhu! You are the independent Supreme Lord. But just suppose: If one of us ordinary jivas, in following Your example, happens to quit his body while so indisposed; in the absence of the chanting of Your Holy Name, what will his future be?" Prabhu replied, "Gopal! You have spoken correctly. From today your title will be `guru'".

The news of this incident spread far and wide. Soon thereafter Abhirama Thakura wanted to come and offer his obeisances to Gopal. [vide: Abhiram Gosvami]. When Gopal received this news he was terrified and ran to Mahaprabhu, taking shelter in His lap. In order to allay his fears, Prabhu put His lotus footprint on Gopal's forehead which remained in the form of tilok. Thus he was easily able to withstand the force of Abhirama Thakura's pranams.

On the twelfth day of the bright fortnight in the month of Magh a festival is held in Radhakanta Math. On this day a murti of Gopal Guru is placed next to Mahaprabhu's asana within the Gambhira for a few moments. This is in commemoration of the date when the `abbotship' of the monastery was bestowed upon him. Within the Gambhira a portion of Mahaprabhu's quilt, His shoes and His water pot are carefully preserved.

When Gopal Guru became advanced in years he conferred the responsibility for the worship of the Deities on his disciple Dhyancandra, and then left his body. Local legend has it that the representatives of the King arrived on the spot at that moment to take the body of Gopal Guru to Svaraga dwar (near the ocean) for performing the funeral obsequies and in protest of the fact that the 'abbotship' of the monastery was bestowed without the permission of the King they besieged the Math. When Dhyancandra was informed of this he went and held on to the lotus feet of his guru. While crying all the while he submitted this whole state of affairs for the consideration of his gurudev. Gopal Guru was moved by the greatly distressed condition of his disciple and as well by the tyranny and oppression of the king's men so he returned to this world. Rising up from his own funeral procession he led a sankirtan procession toward the royal apartments. Needless to say the king's servants unlocked the gates of Radha•Kanta Math which they had previously barricaded, simply upon hearing this news.

Gopal Guru remained the Mahanta there for the next three generations of kings. After firmly establishing Dhyancandra as the next Mahanta he again left this world on the ninth day of the waxing fortnight in the month of Karttik. The next year however, when some residents from Vrindavana returned there after participating in Rath•jatra, they happened to see Gopal Guru one day, seated underneath a tree near Bamsibat, engaged in his bhajan. This news they dispatched to Dhyancandra in Puri. Dhyancandra hurriedly came there

to persuade his guru to come back to Puri. Gopal Guru replied that as he had already attained Vrindavana why should he go anywhere else. He informed Dhyancandra, "Don't be in anxiety. If you are feeling separation from me then you can have a Deity of me made from a neem tree in the garden of Siddha Bakul. This murti can be installed in front of the Deity room and during the offering of bhoga to the Deities this murti can be placed in front of Sri Sri Radha•Kanta. In this way you won't make any offences in the worship of the Deities. You will be able to see me in that murti". This Deity is still being worshipped within the Jagmohan (place from where one takes darshan of the Deities) in front of Radha Kantajiu.

..... [After Gopal Guru's disappearance, as soon as his transcendental body was placed in its samadhi at Svaragadwar, the king's men declared that since the sevaitship of Radhakanta Mandir within Kasi Misra Bhavan had been bestowed upon Dhyancandra Gosvami without their permission, they were going to seize the temple, which they did. Thus Dhyancandra was plunged into an ocean of grief, being doubly distressed. His guru had just left and he was feeling great separation from him. Now on the top that the king's men had barred him from worshipping Sri Sri Radhakantha, the very service that had been bestowed upon him by his guru].

[After Ratha Yatra, however, someone went on a pilgrimage to Vrindavana where they saw Gopal Guru sitting underneath a Pankura tree near Vansivata. When Dhyancandra received this information he rushed to Vrindavana where he in fact found his guru maharaja. He

begged and begged his guru to return to Puri, but Gopal Guru replied, "I already left my body there. Now I am in Vrindavana so why should I go back there. If you are feeling separation from me then you can have a Deity made of me from a neem tree in the garden of Siddha Bakul. I will be personally present in that murti and will also straighten out the servants of the king."]

[In this way all of Dhyancandra's problems were solved by his guru in the form of this murti. The murti of Gopal Guru in Puri is still being worshipped at Radha•Kanta Mandir and]
.....

Another branch of Radhakanta temple, with a samadhi mandir and murti of Gopal Guru was founded near Vamsivat in Vrindavan. There are also branches of Radhakanta Mandir founded by some followers of Gopal Guru at: Nidhuban, Vrindavana; Kangali Mahaprabhu Math, Vrindavana; Arunananda Kunj, Radhakund; Kisori Kund, Yavat; Gambhirar Math, Koladwip; Madhavi devi's Gopinatha Mandir, Benthpur.

Narottam das Thakura met Gopal Guru Gosvami at Kasi Misra Bhavan when he came to visit Puri. [B.R. 8.389] Gopal Guru compiled a book called, Sri Gaur •Govindarcana Paddhati (Smaran Paddhati).

Dhyancandra Gosvami was a very influential acarya who composed a book known as Dhyancandra Paddhati.

.c.SRI KRSNA DAS KAVIRAJ GOSVAMI;

Sri Krsnadas Kaviraja Gosvami was born in a Vaidya family of physicians at the village of Jhamatpur, within the district of Barddhaman, near Katwa. His father was Sri Bhagiratha, and his mother was Sri Sunanda. He had a younger brother named Syama das. The Deities of Nitai•Gauracandra are still being worshipped at Jhamatpur along with a piece of wood remaining from the wooden sandals of Kaviraj Gosvami. More information about the early life of Sri Kaviraja is available in a book called 'Ananda•ratnavali'

To go to Krsna das Kaviraja's birthplace at Jhamatpur one has to take a train North from Katwa and get down at the second stop • Jhamatpur/Baharan. From there it is about a twenty minute walk to Kaviraj Gosvami's ancestral home.Krsna das Kaviraj Gosvami's contribution to the Vaisnava community will be forever remembered. He is the celebrated author of 'Sri Caitanya Caritamrta', 'Govinda Lilamrta' and a commentary on 'Krsna Karnamrta' entitled 'Saranga Rangada'. In presenting these waterfalls of nectar he has bestowed immortality on the contaminated souls of this age.There is another work which has been ascribed to him entitled 'Sri Caitanya Ganoddesh Dipika', also known as 'Svaraup Varnon' or 'Svaraup Nirnoy'. This, like Kavi Karnapur's book is a description of the associates of Sri Caitanya Mahaprabhu. There are two manuscripts available; one at Patbari, Varahanagar (No.B/194) and the other at Bangiya Sahitya Parisad (No. 1655).He was known in Braja•lila as either Ratnarekha or Kasturi manjari. There is a grand festival held in Jhamatpur on the occasion of his

disappearance on the twelfth day of the bright fortnight in the month of Asvin, two days after Vijoy •dasami. There is also a celebration in Radha•kund, where his samadhi is located.

.c.SRI RAMACANDRA KAVIRAJA;

In his song, `Sri Krsna Caitanya Prabhu', Srila Narottam das Thakura Mahasoy says that he always desires, in fact he is begging for the association of Ramcandra. "Ramcandra sanga mage narottam das." Sri Ramacandra Kaviraja was the disciple of Srinivas Acarya Prabhu and the very intimate friend of Narottama das Thakura. His father was Ciranjiv Sen and mother Sri Sunanda. Ciranjiv was originally an inhabitant of Kumarnagar but after marrying the daughter of Sri Damodara Kavi he moved to Sri Khanda. "Ciranjiva Sena was a pure devotee very much loved by Narahari Sarkar and the other residents of Sri Khanda. He was extremely learned in all matters and his wife was very chaste and gentle. Her activities were completely transcendental." [C.C Madhya 11.92] Sri Mukunda, Narahari, Raghunandana, Sulocana and Ciranjiv, who were all residents of Sri Khanda, were of one mind and one purpose. Every year they would come to Nilacala to have darshan of Mahaprabhu and to chant and dance in front of Lord Jagannatha during Ratha Yatra. Ciranjiv was from a family of physicians. His two jewel•like sons were Ramacandra and Govinda. Later they both became disciples of Acarya Prabhu and came to reside at Teliya Bhudarigram in Murshidabad. Ramacandra was very

handsome, intelligent, well-behaved and perseverant. His maternal grandfather, Sri Damodara Kavi, was a well-known poet and a worshipper of Krsna's energy (sakta). After their father passed away, the two brothers Ramacandra and Govinda came to live with their grandfather, who practiced the Sakta religion. Being influenced by him, both became inclined to worship the various personified forms of maya, Krsna's external deluding potency. At this time Ramacandra practiced medicine and was also quite well known as an accomplished poet. After his marriage, Ramcandra was being carried in a palanquin with his new bride to his home at Kumarnagar. As the procession passed Srinivas Acarya Prabhu's house at Jajigram, he saw the Acarya seated in the shade on the banks of a pond, discussing Krsna-katha with some of his disciples. Simply upon seeing the Acarya he felt a strange new emotion dawn in his heart. It was as though he was seeing a very dear friend after long time of separation. Similarly, Acarya Prabhu, upon seeing Ramacandra seated in the palanquin, was struck by his exceptionally handsome features and remarked that if such a person, appearing as like a demigod, could be engaged in Krsna's service then that would be his triumph and ultimate perfection. But instead they have gone to a considerable expense simply to place the noose of Maya about his neck. What is most inauspicious they are celebrating as auspicious by the recitation of so many songs and hymns. To execute such a ceremony they feel that their life is now successful.

He this inquired from those who were present, "Who is he? What is his name? Which varna (caste) does he belong to? Where does he reside?" His associates replied, "He is a great scholar by the name Ramacandra.

He is a very excellent poet and as well a physician who resides at Kumarnagar." Acarya Prabhu simply smiled. Ramacandra Sena, still seated within the palanquin, heard Srinivas's sweet voice and the import of his words penetrated into his heart. He became extremely anxious to meet him. After a short time the procession reached Ramacandra's house where much pomp and celebration took place. Everyone was overjoyed to see the new bride, Ratna Mala, and a great din and bustle ensued in welcoming her and her bridegroom into their new home. Ramacandra's mind however was still back at Jajigram where he had seen that divine personage. With great difficulty he somehow or other passed the day there, but with the fall of night he returned to Jajigram, where he passed the night in the house of one brahman.

With the approach of morning he came to Srinivas Acarya's house and fell down at the Acarya's feet to offer his prostrated obeisances. Srinivas Acarya Prabhu had also been thinking of Ramacandra ever since he'd seen him the day before. Upon seeing Ramacandra again, prostrated before him, he picked him up and embraced him in deep ecstasy. He told him, "Birth after birth, you are my most dear friend. In the same way that the Lord caused my meeting with Sri Narottam das Thakura at Vrindavan, He has also re•united me with another dear friend." Ramacandra stayed with Acarya Prabhu and studied the literatures of the six Gosvamis under his tutelage. Acarya Prabhu was extremely pleased to see his gentle and polite behaviour and his deep spiritual nature. On the next auspicious day he initiated Ramacandra with Radha•Krsna mantra. [Bhakti Ratna 8]

After some time, Ramacandra returned to his house. When the Saktas saw that he had been initiated into the Vaisnava religion they became very upset. Ramacandra, however, was undaunted. With tilaka on his body in twelve places and a japa mala in his hand, he sat down in front of them and began to chant the holy names. One day, as Ramacandra was proceeding to his house after having taken his bath, his Sakta neighbour called him over, "Kaviraja. Without worshipping Lord Siva, how is it that you are going home? Your grandfather was a great devotee of Lord Siva. Have you given up Lord Siva's worship?" Ramacandra replied, "Lord Siva and Brahma are incarnations of two of the material modes created by Sri Krsna. Sri Krsna Himself is the source of all incarnations. Therefore, by worshipping Lord Krsna everyone's worship is performed, just as by watering the roots of a tree all the leaves and branches become nourished. Prahlad, Dhruva, Vibhisana and others were dear devotees of Sri Krsna. Therefore Lord Siva and Brahma were naturally favourably disposed to them, whereas Ravana, Kumbakarna, Banasura and other demons were only devotees of Lord Siva and not devotees of Lord Krsna. Thus their ultimate end was to simply be destroyed. "The sastras say that Lord Brahma was able to create this world due to having successfully worshipped Sri Visnu. Similarly, Lord Siva has become qualified to invoke auspiciousness in this world due to having received the foot wash water of Lord Visnu (Ganges) on his head." Those ignorant persons, though they were respected as scholars, remained speechless after having heard these various statements from the sastras. Ramacandra became very anxious to have darshan of Sri Vrindavana and the Gosvamis there. He petitioned Sri Raghunandan and various other Vaisnavas for their

permission which they readily gave. On the next day he set out for Sri Vrindavana Dham. After passing through Gaya, Kasi and Prayaga, he finally arrived at Mathura. There he took bath and some rest at Visramaghat. After taking darsana of the Adi Kesava Temple, he started for Vrindavana. At this time his guru, Srinivas Acarya, was present at Vrindavana. Ramacandra offered his prostrated obeisances at the lotus feet of his guru and Sri Jiva Gosvami and then conveyed the good news from the devotees of Gaurdesh. As ordered by Sri Jiva Gosvami, Ramacandra took darshan of Sri Govinda, Sri Gopinatha, Sri Madanamohana and Sri Sanatana Gosvami's samadhi. Then he offered his respects to Sri Gopala Bhatta, Sri Lokanatha and Sri Bhugarbha Gosvami, who were very pleased with him and who offered him their benedictions. After hearing some samples of his great poetic ability, everyone wanted to present him with the title 'Kaviraja.' After remaining in the Gosvami's association for some days, they finally instructed him to return to Gaurdesh. So he returned, visiting Sri Khanda, Jajigram, Khardaha and Kalna on the way. Finally he came to Sri Mayapur, where he received the blessings of Sri Isana Thakura.

One time, some smarta brahmanas made a conspiracy to defame the name of Srila Narottam das Thakura Mahasoy. They were very upset that though he was only a kayastha by caste, he accepted those born in brahmana families as his disciples. They enlisted Raja Narasimha and the conquering pandit Sri Rupanarayana in a crusade to somehow expose Narottama das as a fraud. In a large party they made their way to Kheturi, where Narottam had his headquarters. Sri Ramacandra and Sri Ganga

Narayana Cakravarti came to know of this conspiracy and so came forward to meet the challenge. They journeyed to Kumarpur where they each set up two small shops in the market; one a pan and betel nut shop and the other a store selling clay pots. When the party of smarta brahmanas arrived at Kumarpur they sent their disciples out to purchase the wares for cooking. When they approached those two particular shops, the `shopkeepers' (actually Ramacandra and Ganga Narayana in disguise) spoke to them in Sanskrit and began to raise a philosophical dispute with them. Seeing the profound learning of those two shopkeepers, the students were dumbfounded but nevertheless took up the challenge. After a short time, however, it became obvious that they were no match for these `shopkeepers.' Those foolish students called for their foolish gurus, who arrived on the scene with Raja Narasimha and Rupanarayana. Rupanarayana himself was drawn into the debate but was soundly defeated by the arguments of Ramacandra and Ganga Narayana. When the king requested their introduction, those two shopkeepers informed him that they were two extremely insignificant disciples of Srila Narottama das Thakura Mahasoy. Having met defeat in this village marketplace, Rupanarayana and the smarta brahmanas were no longer interested in proceeding on towards Kheturi. Their crusade evaporated as they all decided to return immediately to their respective homes.

That night, after Raja Narasimha had returned to his house, he had a dream in which Durgadevi told him, "Narasimha! You have committed a great offence at the feet of Narottama das Thakura. As a result of this Vaisnavaparadha, I will have to cut you all to pieces

with this chopper. If you want to save yourself, then you had better immediately go and take shelter at Narottama das Thakura's lotus feet." When his sleep broke the king quickly took his bath and set out for Kheturi. Rupanarayana had had a similar dream and was also proceeding towards Kheturi at the same time. They met upon their arrival there and approached the temple of Sri Gauranga in order to meet Narottama Thakura. Thakura Mahasoy was absorbed in his bhajan, but when a disciple informed him of the arrival of the two guests, he came out to meet them. Simply by seeing his transcendental form imbued with Krsna•prema, the two offenders became purified and fell down to offer their obeisances at Thakura Mahasoy's feet. Thakura Mahasoy very humbly presented himself as being a fallen soul. Finally he initiated them with Radha•Krsna mantra.

Many sinful atheists were delivered by Sri Ramacandra Kaviraja. He was present at the Kheturi festival. He came to Vrindavana a second time on the order of Srinivas and Narottama, but this time he couldn't have darshan of the Gosvamis as they had all departed this world for Goloka Vrindavan. Feeling separation from them, he was very distressed at heart. Unable to tolerate that pain, he joined them in their eternal pastimes there in Vrindavana. In Vraja•lila his name is Karuna•manjari. His disappearance is on the third day of the dark fortnight in the month of Pausa. His principal disciple was Harirama Acarya. The Deities worshipped by Ramcandra and Govinda Kaviraja have been brought from Teliya•Bhudarigram to Bhagavan Gola where they are at present being worshipped by the followers of Rama das Babaji. There is a station at Bhagavan Gola

on the Sealdah•Lal Gola rail line.

.c.SRI SHYAMANANDA PRABHU;

Those who know the associates of Sri Gauranga to be eternally liberated souls will attain their place by the side of the Son of the King of Vraja. Sri Syamananda Prabhu, Srinivas Acarya Prabhu and Sri Narottam das Thakura were the internal associates of Sri Gaurasundar. They incarnated in this world in order to spread the teachings of Sri Gaura•Krsna after His departure from it.

Sri Syamananda made his appearance at Utkala (Orissa) in the village of Dharendra Bahadurpur. His father's name was Sri Krsna Mandal and his mother's name was Sri Durika. Sri Krsna Mandal descended in the line of sad•gopas. They had many sons and daughters who unfortunately passed away before the birth of this son. For this reason this son was named Dukhiya. Everyone said that this child would be a very high•souled saintly person. "On the full moon day of the month of Caitra he has taken his birth at a very auspicious moment, by the mercy of Lord Jagannatha. It is as though Lord Jagannatha has personally brought him here in order to propagate His teachings, and therefore He is personally maintaining him. He looks just like a new Cupid. One's eyes and mind are soothed just to look upon him."

As time passed, the purificatory rites, his first taking of grains, tonsure (the hair•cutting ceremony) and the rites for beginning his education were performed, one after the other. The scholars were

astounded to see his profound intellect. Within a short period he completed his studies of grammar, poetry and rhetoric. When he heard of the glories of Sri Gaura •Nityananda from the Vaisnavas of his village, a very deep attachment to Their lotus feet developed in him. Sri Krsna Mandal was himself a very advanced devotee. Seeing that his son was always absorbed in thinking of Gaura•Nityananda, he told him that he should be initiated with the divine mantra. The boy replied, "Sri Hrdaya Caitanya is my guru. He is at Ambika Kalna. His guru is Sri Gauri das Pandit. The two brothers, Sri Gaura•Nityananda, are eternally present in his house. If you give your permission, I will proceed there to become his disciple." His father asked, "But Duhkhiya, how will you get there?" "Father, there are many people from here who go there to bath in the Ganges. I will go with them."

His father deliberated for a great while on this matter and after doing so he finally gave his permission. Duhkhiya took the dust of his mother's and father's feet and then set out for Gauradesh. Gradually he came to Navadwip, then Santipur and finally Ambika Kalna, where he inquired from the local people where he might find the house of Gauri das Pandit. Outside the gate of the mandir, he fell down and offered his dandavats. Sri Hrdoy Caitanya happened to be going out just at that moment. He looked at him for a few moments and then asked, "Who are you?" Dukhiya replied, "I have come to serve Your lotus feet. My home is at Dharendra Bahadurpur. I was born in the caste of sad•gopas. My father's name is Sri Krsna Mandal. My name is Duhkhiya." Sri Hrdaya Caitanya was very pleased by his

sweet speech. He told the boy, "From now your name is Krsna das. Since early this morning I was feeling that someone would come today." Sri Krsna das began his service with great devotion, and on an auspicious day his guru initiated him into the divine mantra. Sri Hrdaya Caitanya could see that his new disciple was extremely intelligent and at the same time very devoted, so he ordered him to go to Vrindavana to study the literatures of the Gosvamis under the tutelage of Srila Jiva Gosvami. Sri Krsna das bowed his head in assent, and on an auspicious day he set out for the holy dhama. At the time of his departure, his guru gave him many instructions and conveyed through his disciple his obeisances to the lotus feet of the Gosvamis of Vrindavan.

Duhkhi Krsna das first came to Navadvip. After inquiring from someone as to the whereabouts of Sri Jagannatha Misra Bhavan, he came there and went inside. Seeing Sri Isana Thakura, he fell down and offered his obeisances. Isana Thakura asked him who he was so he introduced himself. Isana Thakura blessed him and he remained there that day. The next day he set out for Mathura with a party of pilgrims. Upon coming to Gaya Dham he took darshan of the lotus feet of Sri Visnu there. He remembered Mahaprabhu's lila of accepting initiation from Sri Isvara Puri here and became overwhelmed in ecstatic love. From Gaya he came to Kasi Dham where he met with Tapan Misra, Candrasekhara and the other devotees. He offered his salutations at their feet and they in turn blessed him. Finally he entered Mathura Dhama. After taking bath at Visram Ghat, he took darshan of Sri Adikesava and rolled on the ground in the dust of the birthplace of Sri Krsna. From here

he proceeded towards Vrindavan. After learning the whereabouts of Srila Jiva Gosvami, he came there to offer his obeisances to the lotus feet of the acarya. Sri Jiva inquired after his welfare and Krsna das in turn introduced himself with full particulars.

"Gurudeva has committed me to your charge. His petition to Your Divine Grace is as follows, "I am entrusting Duhkhi Krsna das to your care. Please fulfil his mind's desire and send him back to me after some time." Srila Jiva Gosvami was extremely happy to receive Duhkhi Krsna das into his care. Krsna das very carefully began to serve Jiva Gosvami. At the same time he began his study of the literatures of the Gosvamis. Srinivas Acarya and Narottam das Thakura also came to study under Sri Jiva at this time. Thus Krsna das had the opportunity to meet them.

Krsna das requested Srila Jiva Gosvami for some particular service to execute. Sri Jiva instructed him to sweep the forest grove of Sevakunja everyday. From that day he began to carry out this service with great pleasure. He felt that his life had become successful. As he swept, tears flowed from his eyes. Sometimes he would loudly chant the names of Sri Sri Radha•Govinda and sometimes he would become inert while remembering Their pastimes. Sometimes he would put the broom, which was full of dust, on his head. Even Lord Brahma and Lord Siva pray to receive a little of this dust of Vrindavana on their heads.

The Queen of Vrindavana was very pleased with the service of Krsna das, and desired to grant him Her darshan. One day while Krsna das was cleaning the

kunja, his heart filled with love. Just then he happened to notice a very beautiful ankle bracelet lying in the dust. He picked it up and touched it to his head. Then he bound it in the corner of his upper cloth. "I'll give it to whomever it belongs when they come to look for it," he thought. The next morning the sakhis were quite shocked when they noticed that Srimati Radharani's left ankle bracelet was missing. Radharani explained, "Last night, when I was dancing in the kunja, it must have fallen off. Please look for it and bring it back to me; whoever finds it." When the gopis came to search for the bracelet, Visakhadevi noticed Krsna das sweeping the grove. She asked him, "Have you found an ankle bracelet here?" Duhkhi Krsna das was so mesmerized by her sweet words and radiant form, which was like that of a demigoddess descended from heaven, that he simply stared at her dumbfounded. Again she asked him, "Have you found an ankle bracelet here?" Duhkhi Krsna made obeisances and humbly replied, "Yes, I found it. Who are you?" "I am a cowherd girl." "Where do you stay?" "In this village." "Is it your ankle bracelet?" "No it isn't mine. It belongs to a new bride in our house." "How did it get here?" "She came here yesterday to pick flowers and it must have fallen off then." "All right, then please tell her she can come and collect it from me." "No, you can just give it to me." "No, I want to give it to her personally." After a few moments, Visakhadevi returned with Srimati Radha Thakurani, who stood in the shade at the foot of a large tree. Visakha called out to Krsna das, "Bhakta! The person who lost her ankle bracelet has come to receive it." Duhkhi Krsna das completely forgot himself while gazing, even though it was from some distance, at the unparalleled, brilliant splendour of Sri

Vrsabhanunandini. In great joy he handed the ankle bracelet to Visakha. At this point, Duhkhi Krsna das could sense that something very profound was about to take place. His eyes filled with tears and he fell down on the ground to offer his obeisances. In great ecstasy he rolled in the dust. Visakha then told him, "Oh best of the devotees! Our Sakhi wants to give you a benediction to express her gratitude." Duhkhi Krsna das replied, "I don't want any other boon. I only pray for the dust of her lotus feet." Visakha told him, "Take your bath in this kund and then come here." Duhkhi Krsna walked towards the kund and after offering his obeisances, he immersed himself in her waters. Thus he attained a transcendently beautiful feminine form. Coming out of the sacred kunda, he stood before Visakhadevi and offered prayers. Taking this forest sakhi by the hand, Visakha approached Srimati Radha Thakurani and the new sakhi fell down at Her lotus feet. Then Srimati Radharani decorated her forehead with tilok using the ankle bracelet and the kumkum of her lotus feet. "This tilak will remain on your forehead. From today you will be known as Syamananda. Now you can go."

After She said this, Srimati Radha Thakurani and Her sakhis were no longer to be seen. Duhkhi Krsna das's trance broke and he found himself as before, alone and in his male body, yet with the tilok applied by Srimati Radharani still on his forehead. Being overwhelmed with emotion, he repeated over and over, "What have I seen?" "What have I seen?", while tears of ecstasy rolled down his cheeks. After reciting prayers hundreds and hundreds of times to Sri Radhika, he

finally returned to Srila Jiva Gosvami. Sri Jiva Prabhu was struck with wonder when he saw the brilliant new design of tilok on his young student's forehead. After offering his prostrated obeisances, Dukhi Krsna das, his eyes brimming with tears, recounted at Jiva Goswami's request his experience in Sevakunja. Hearing of his great fortune, Sri Jiva was elated, but cautioned Dukhi, "Don't reveal this blessed event to anyone. From today, just carry on with the name Syamananda." Noticing that Dukhi Krsna das's name and style of tilok had for reasons unknown been changed, the Vaisnavas naturally began to discuss this strange development amongst themselves. The news finally reached Ambika Kalna. When he heard of the seemingly unauthorized behaviour of his disciple, Hrdoy Caitanya Prabhu was unsettled and angered. He immediately set out for Vrindavan. Arriving there some months later, he let it be known that he wished to see the erstwhile Dukhi Krsna das. Syamananda came and offered his prostrated obeisances at his gurudeva's lotus feet. Seeing his disciple's tilok, Hrdoy Caitanya Prabhu was enraged and exclaimed, "Your conduct towards me is completely abominable." He continued to chastise him and eventually even began beating him. The Vaisnavas finally managed to restrain and pacify him by offering various explanations on Syamananda's behalf.

Shyamananda simply tolerated it all with an unfaded countenance and continued to serve his gurudeva faithfully. That night, Sri Hrdoy Caitanya Prabhu had a dream in which Sri Radha Thakurani appeared in a very severe mood. She rebuked him by saying, "I am the One Who, being very satisfied by Dukhi Krsna das's service, changed his tilok and his name. What do you or anyone

else have to say about it?" Hrdaya Caitanya Prabhu prayed for forgiveness at the lotus feet of Sri Vrajesvarai and considered what an offender he had become. The next morning he called for Syamananda. Taking him in his lap, he embraced him again and again with great affection. With his eyes brimming with tears he repeated, "You are so fortunate." Sri Hrdoy Caitanya Prabhu remained at Vrajadham for a while and then, after instructing Syamananda to remain with Sri Jiva Gosvami for some more days, he returned to Gauradesh. Sri Syamananda, Srinivas and Sri Narottam began to pass their days in great bliss, studying the literatures of the Goswamis and begging a little to eat from door to door. The three of them resolved to continue in this way and thus devote the better part of their time to serving and worshipping Sri Krsna in Vrindavan. Meanwhile, the Goswamis held a council together and decided that these three should be sent to Gauradesh to preach the teachings of Mahaprabhu as presented in the Gosvami literature.

One day Srila Jiva Gosvami called the three of them together and informed them of this decision. They had no recourse but to accept that order on their bowed heads. Thereafter, on an auspicious day Srila Jiva Gosvami sent them on their way with a large, nicely decorated chest filled with the Gosvami's writings (scriptures). But the books were stolen by some dacoits in the kingdom of Bir Hambir, in Bisnupur. There Srinivasa Acarya prabhu remained behind to recover the books while Narottama continued on towards Kheturi and Shyamananda proceeded to Ambika Kalna. Arriving there, Syamananda paid his obeisances to his guru, Sri Hrdoy

Caitanya Prabhu, who embraced him and inquired about the well-being of the Gosvamis of Vrindavan. When he heard that the books of the Gosvamis had been stolen in Bishnupur, he was very concerned. Syamananda served the lotus feet of his guru in great happiness and in this way passed his days. At this time most of the devotees of Lord Caitanya in Orissa had all passed away. Thus the preaching of Mahaprabhu's teachings had all but come to a halt. Hrdoy Caitanya Prabhu considered this a very serious problem and finally instructed Syamananda Prabhu to go there to carry on the preaching of Mahaprabhu's mission. Syamananda was at first very sad that he would have to be separated again so soon from his spiritual master, but Sri Hrdoy Caitanya Prabhu explained clearly that he had no other alternative but to accept this order on his head. So Syamananda set out for Utkaldesh (Orissa). After entering Orissa he first went to his birthplace at Dharendra Bahadurpur.

The villagers were overjoyed to see him after so many years. He remained there for some days and preached Krsna consciousness, the result of which was that many people became attracted and took shelter at his lotus feet. From there he came to Dandeshwar, where his father, Sri Krsna Mandal, had previously resided. The people there were similarly delighted to receive him and a festival of Harikatha was held there for a few days. Here also many people were attracted by his spiritual potency and became his disciples. Thus, by the auspicious arrival of Syamananda Prabhu in Utkala the teachings of Mahaprabhu revived. On the banks of the Suvarna Rekha River lived one pious and devoted landholder by the name Sri Acyutadeva. His only son was called Rasik. From his very childhood Rasik was very

devoted to Lord Krsna. As he gradually attained the appropriate age his father engaged some pandits to see to his education. He didn't have much regard for material knowledge however. He had already ascertained that the greatest goal in life is devotion to Lord Hari. Rasik became anxious to take shelter at the lotus feet of a bonafide spiritual master.

One day as he was sitting alone contemplating this subject, he heard a divine voice remark, "Rasik! Don't be in anxiety any more. Very soon a very great personality of the name Syamananda will arrive here. Just take shelter of his lotus feet." Hearing this, Rasik was encouraged and took to continuously waiting and watching for the arrival of Prabhu Syamananda. After a few days Shyamananda prabhu, accompanied by his disciples, came to the village of Rohini, which was situated very beautifully on the banks of the Suvarna Rekha River. Rasik's happiness knew no bounds. After offering his prostrated obeisances, he very humbly led Syamananda prabhu into his house and worshipped his lotus feet. Along with his family members, wife and sons, they all surrendered completely to Shyamananda.

On an auspicious day Syamananda prabhu initiated Rasik with the Radha•Krsna mantra and Sri Rasik Deva began a festival of nam•sankirtan in his home. He invited all of his friends as well as the tenants of his estates and everyone was so attracted by the teachings of Sri Gaura•Nityananda, as expounded by Syamananda prabhu, that they immediately wanted to take shelter at his lotus feet. Thus many people of Rohini became disciples of Syamananda prabhu. There lived a

very well known yogi in Rohini by the name Damodar. One day he became quite captivated to have darshan of Syamananda Prabhu. Even from a distance he saw a brilliant effulgence emanating from his body. Coming closer he offered salutations at the Acarya's lotus feet. Syamananda in turn offered his greetings. With tears in his eyes, Shyamananda requested the yogi, "In your purified state you should always chant the holy names of Sri Gaura•Nityananda. They are extremely merciful and will bestow upon you love of Krsna." Hearing these statements of the Acarya, the yogi Damodara's mind became softened in love, and he replied, "I will worship the lotus feet of GauraNityananda. Please be merciful to me." The Acarya blessed him and thus the yogi became a great devotee who continuously sang the glories of Gaura•Nityananda with tears in his eyes.

Many wealthy gentlemen lived in the village of Balarampur. When they heard of the glories of Syamananda, they became very eager to see him, and a few came to beseech him to visit their village. Syamananda very mercifully accepted their invitation along with Damodar and some of his other disciples. He very triumphantly entered Balarampur, where the noble and upright citizens very ecstatically received him by worshipping his lotus feet and making arrangements for his meal. A festival of Hari•katha was held over the next few days during which many people accepted shelter at his lotus feet. From here Sri Syamananda Prabhu went to Sri Nrsimhapur, where many atheists lived. But when Syamananda stayed a few days, these atheists got the chance to hear his nectarean talks, which melted their hard hearts in love for Krsna. Thus, in this place

also, he gained many disciples. Day by day the glories of Syamananda spread throughout Utkaladesh. From Nrsimhapur he came to Gopiballabhpur. Here again, many well-to-do people were attracted to his lotus feet and so took shelter there. The people here especially requested him to install the Sri Vighraha of Radha •Krsna. From their contributions a temple for the Deity, complete with a hall for sankirtana, a kitchen, quarters for the devotees, a pond (bathing tank) and surrounding gardens were constructed. Thereafter Acarya Sri Syamananda performed the installation of Sri Sri Radha•Govinda and a great festival was held. It seemed the greater part of the population of Bengal and Orissa were present there. Seeing the graceful, sweet loveliness of the transcendental forms of Sri Radha Govinda, the peoples' hearts were fully satisfied. Syamananda Prabhu entrusted Sri Rasikananda with Their worship.

After travelling throughout the length and breadth of Orissa and preaching the message of Sri Gaura •Nityananda, Syamananda returned to the lotus feet of Sri Hrdoy Caitanya Prabhu at Ambika Kalna. Offering his prostrated obeisances at the lotus feet of his guru, Syamananda narrated how the victory banner of Sri GauraNitai was now flying throughout Utkaladesh. Sri Hrdoy Caitanya very affectionately embraced him in gratitude. Syamananda was invited to the festival at Kheturi, which he attended with his disciples. Once again he was united with his old friends Srinivas and Sri Narottam. These three floated in an ocean of happiness as they exchanged affections and embraces. Sri Jahnava Mata, Sri Raghunanandan Thakura, Sri

Acyutananda, Sri Vrindavan das Thakura, as well as many other stalwart leaders of the preaching mission of Mahaprabhu were also present at this time. After the conclusion of the celebrations, Syamananda took leave from the Vaisnavas there and set out for Utkaldesh.

When he came to Kantaknagar he again met with Srinivas Acarya Prabhu. In Jajigram he saw Sri Raghunandana Thakura once more. He was informed that by this time many of the last remaining personal associates of Mahaprabhu had recently disappeared from this world. Gradually, Syamananda Prabhu entered Utkaldesh. Along the way he stayed at the homes of different devotees and blessed them with his mercy. In this way he again came to Gopiballabhpur. Here, when he received the news that his guru, Sri Hrdoy Caitanya prabhu, had also departed from this world, he fainted dead away. After recovering his consciousness he wept for some time, feeling terribly distraught. Sri Hrdoy Caitanya then appeared to him in a dream and comforted him. The greatness of Syamananda became known throughout all of Orissa and the worship of Sri Gaura •Nityananda was inaugurated in many, many places. Sri Rasik Murari, Sri Radhananda, Sri Purusottam, Sri Manohar, Cintamani, Balabhadra, Sri Jagadisvara, Sri Uddhava, Akrura Madhurana, Sri Govinda, Sri Jagannatha, Gadadhar, Anandanandana and Sri RadhaMohan were among the intimate and dear disciples of Sri Syamananda prabhu. After conquering in all directions Syamananda returned to Gopiballabhpur where he observed a great festival for some days. Then he came to Uddanda Raya Bhui's house, at Nrsimhapur where he held a great festival. On the first day of the dark fortnight in the month of Asar Sri Syamananda Prabhu left this world.

Syamananda Prabhu's puspasamadhi and the place where he found Srimati Radharani's ankle bracelet is just across the street from Sri Sri Radha•Syamsundor's temple in Vrndavana. Sri Sri Radha•Syamsundor are his worshipful Deities.

.c.SRI RASIKANANDA DEVA GOSVAMI;

In the Christian year 1590 (Sakabda 1512), on the first day of the bright fortnight in the month of Kartik, during the night of the festival Dipamalika, when the houses are decorated with rows of lamps, Sri Rasikananda Deva made his appearance in this world. His father was Sri Acyuta Deva, the King of Rohini. His mother's name was Bharani Devi. After passing many years without having a male issue, Sri Acyuta Deva, by the mercy of Sri Jagadisa (Jagannatha), was blessed with this jewel of a son. Within the country known as Mallabhumi was situated the village of Rohini (or Royni), encompassed on one side by the Suvarnarekha River (Suvarna meaning golden and rekha, a line). This Suvarnarekha River cleansed the sins of all the local people. Near Royni was another village of the name Barajita, by the side of which flowed the Dolanga River, whose banks were adorned with beautiful gardens. Raja Acyuta Deva very affectionately maintained his subjects and was famous for impeccably observing the rites attendant upon kings. In the village of Royni the son of King Acyuta appeared as the sun appears in the eastern sky and became dearly beloved by all the people. He was known as Rasikananda and also as Murari.

As he grew up shining qualities gradually appeared in his person that caused the further exaltation of his family, just as the waxing moon gradually expands its influence in the night sky and causes the sea to rise.

At a very young age he became quite proficient in all of the scriptures. He was very devoted to his parents, especially to his mother, Bhavani. His father married him at a very young age. Murari's wife, Syamadasi was a mine of good qualities who hailed from the village of Ghonta Sila, not far from Royni on the banks of the Suvarna Rekha, where in days of old the Pandavas had lived in exile. One day, Murari was sitting in a lonely place, wondering when and where he might become so fortunate as to get shelter at the lotus feet of a spiritual preceptor. Just then it was as though a voice from the sky addressed him, "Don't be in anxiety, you will become the disciple of Sri Syamananda." Rasik Murari became very jubilant at this thought, and began to repeatedly murmur the name Syamananda, as though he was chanting japa. From moment to moment his eagerness increased without diminution, as tears flowed from his eyes by chanting the name of Syamananda. He was in such a state that he spent most of his nights sleeplessly, calling to his master Syamananda. Finally, towards the early morning, he drifted off to the land of dreams, where he saw his spiritual master, the very figure of charm and grace. Smilingly, Syamananda informed him, "Tomorrow, when the eastern sky becomes tinged with a reddish hue, you will obtain me." Saying this, Syamananda disappeared while Rasikananda's heart began to swell in ecstatic bliss. With the first rays of the following morning, which dispel the dense darkness of the world, the wise Murari

sat silently watching the path. After some time Syamananda approached from the distance, looking as beautifully effulgent as the sun and surrounded by his disciples like Sri Kisor das and others. His smiling face was like the lotus flower that opens to greet its friend the sun, and his chest was as broad as a door. His captivating appearance was made all the more irresistible by the sweet sounds of `Sri Krsna Caitanya •Nityananda', emanating from his lotus mouth. Absorbed in intense love he moved along the path like the clouds move in the sky. When Rasik caught sight of this divine form, he fell down in front of him to touch his lotus feet. In great ecstasy Syamananda embraced him and began to bathe him with his tears of ecstatic love. Sri Rasika Murari then felt himself to be one of the most fortunate living beings within this universe.

On an auspicious day Syamananda initiated Rasika and his wife with Radha•Krsna mantra. After that, Rasikananda began to travel with his guru, during which time he became a very intimate disciple. Syamananda then bestowed upon him the service of Sri Sri Radha •Govinda Deva at Sri Gopiballabhapur. Rasikananda became so totally engaged in their Lordships' worship that the devotees were charmed to see the excellent services rendered by him. In and around Gopiballabhpur he began to seriously take up the preaching of the message of Sri Gaura•Nityananda. By his influence many atheists and unbelievers were transformed into devotees of Sri Gaura•Nityananda. "By the tremendous influence of Rasikananda's preaching, many rogues, robbers and atheists were delivered from their sinful activities and received his mercy. He distributed the jewel of

devotion even to the infidel Mohammedans, as he travelled from village to village in the company of his disciples. He even converted into his disciple a wild elephant which was sent for his destruction and engaged him in the service of Krsna and the Vaisnavas. That wicked miscreant who sent the elephant, a Mohammedan by birth, bowed at his feet when he realized his mistake. It is not possible to count the number of living entities that were extricated from the ocean of material existence by Rasikananda Deva's association. He was always intoxicated with the chanting of the Holy Name. Who cannot but be overwhelmed by hearing about his uncommon qualities?" [Bhakti Ratna 15.86] By Sri Rasikananda's mercy, many Mohammedans, who were actually just impious and wicked atheists, became worshippers of the Supreme Lord. Also many virtuous kings and zamindars such as the King of Mayurbhanj, named Vaidyanatha Bhanj; the King of Patashpur known as Gajapati; and Candrabhanu, the King of Moyna, all took shelter at his lotus feet. What to speak of those pious and noble gentlemen, even the sinful zamindar Bhima, the Mohammedan Suba Ahmadbeg and the wicked atheist Srikar also surrendered themselves at his lotus feet. A vicious, wild elephant was tamed by Rasikananda's transcendental influence and henceforward was known as Gopala das. On another occasion, two jungle tigers also gave up their ferocious nature by the influence of his association. Accepting the order of his guru, Sri Syamananda, on his head, Rasikananda preached the message of Sri Gaurasundar in the world for approximately forty•six years. Thereafter he entered into his eternal pastimes through the lotus feet of Sri Gopinatha at Remuna. On the first day of the bright fortnight in the month of Phalgun, Sakabda 1574

(Christian year 1652), Rasikananda quietly slipped out of the village Sarta without anyone's notice and walked to Remuna. Arriving there, he discussed Krsna•katha with the devotees there for a while and instructed everyone to serve Sri Krsna with devotion. Then, after requesting them to begin sankirtana, he entered the temple of Sri Gopinatha, and after touching Ksira•cora Gopinatha's lotus feet, which bestow complete fearlessness, he entered into Their ultimate shelter. Sri Rasikananda had three sons, Sri Radhananda, Sri Krsna•Govinda (Krsna Gati) and Sri Radha•Krsna. The present sevaitis of Sri Sri Radha•Govindadeva at Gopiballabhapur are their descendants. He composed Sri Syamanandasataka, SrimadBhagavatastaka as well as other hymns and songs. His Sripat Gopiballabhapur can be reached from Calcutta by taking a train to Kharagpur, and from there by bus to Gopiballabhapur. There is also a temple of Rasikananda at Puri.

One year, during Lord Jagannatha's Ratha•yatra festival, Rasikananda Deva was preaching somewhere in the country when he realized that it was time for Ratha•yatra. He immediately dropped everything and rushed like the wind in order to come to Nilacala in time for the festival but the festival had already begun. Lord Jagannatha, Who felt reciprocal separation from His dear devotee Rasikananda, caused the Rath (chariot) to stop. Though the king summoned his elephants to push the Ratha, under no circumstances could they budge it, not even an inch. Then Lord Jagannatha, seeing that the king was becoming frustrated, informed him that he was waiting for His devotee Rasika. Finally Rasikananda Deva arrived, carrying with him many offerings of silk

clothes and other presents. He fell down to offer his dandavats before Lord Jagannatha at which point the king requested him to pull the rope. Again the cart began to easily move along the road, just as the clouds move in the sky. Later the king requested Rasikananda to accept a gift of land so that he might establish a temple there. Rasikananda requested the place known as Ful•tota Math, which is now known as Kunja Math. There he installed the Deity of Sri Bat Krsna. The Deity is now known as Sri Sri Radha•Rasika Ray.

SRILA VISVANATHA CAKRAVARTTI THAKURA

The inundation of love of God which Sri Krsna Caitanya Mahaprabhu caused the inhabitants of Santipur to drown in, the residents of Nadiya to float in and the people of Orissa, Bengal and the South of India to be carried away by the waves of this overpowering love; this power of love was fully manifested in the person of Srila Narottam das Thakura, the supreme object of His mercy. One of the fruits which grows on this branch (Narottam Thakura) is the parambhagavat Srila Visvanatha Cakravarti. By the influence of his uncommon genius and transcendental capability a new age dawned within the society of Gaudiya Vaisnavas. After the disappearance of the Gosvamis of Vrindavana he was the helmsman to steer the society of Vaisnavas, delivering them from various seas of troubles within the ocean of danger. Srila Visvanatha Cakravarti Thakura took birth approximately in the year 1586 Sakabda, within the district of Nadia in the village of Devagram. His parents were Rarhi Sreni brahmanas. He also had two brothers named Rambhadra and Raghunatha. Within the

district of Nadia, Devagram had been renowned for a long time as a centre of learning and scholarship. In (approx.) 1576 (Sakabda), Srila Visvanatha Cakravarti appeared here in the home of one professor, a Rarhiya brahmana. The names of his parents are unknown but his elder brother's name was Ramabhadra and his middle brother's name Raghunatha. Visvanatha was the youngest. After completing his studies in grammar, poetry and rhetoric at home, Visvanatha came to a village on the banks of the Ganges within the district of Murshidabad, called Saidabad, where he took up his studies in the devotional scriptures (Bhakti æâstra).

Guru pranaliLokanatha Gosvami

Mahasoy, who was the direct recipient of the all •merciful instructions of Sriman Mahaprabhu Himself, had only one disciple whose name was Narottam das. Srila Narottam das Thakura Mahasoy along with Srinivas Acarya Prabhu re•introduced Vaisnava literatures, the pure mellows of conjugal ras described through kirtan and the proper behaviour for Vaisnavas throughout the land of Gauradesh. The branches and sub•branches (lines of disciplic succession) that descend from them again filled up the land of Gaura•mandala•bhumi in the seventeenth century. In 1533 Sakabda, on the fifth day of the dark fortnight in the month of Kartik, Thakura Mahasoy again concealed himself from this world. At that time his chief disciple, Srila Ganganarayan Cakravarti and Srila Ram Krsna Acarya Thakura, who was equally as dear to him as his own life, were regarded as the support and shelter for the Vaisnava sampradaya inaugurated by Srila Thakura Mahasoy. Sri Ganganarayan Cakravarti was without any male issue. Only a daughter,

named Visnupriya, was born to he and his wife, Ram Narayani devi. Two sons, Radha Krsna and Krsna Caran, took birth from the womb of the personification of devotion and chastity, the good wife of Srila Ram Krsna Acarya, the most dear friend and spiritual brother of GangaNarayan. As soon as his youngest son, Sri Krsna Caran, was born, Ram Krsna presented him to GangaNarayan as his foster son. Krsna Caran's study of the devotional scriptures and his practice of the principles of Vaisnavism were just befitting the family in which he had appeared. GangaNarayan used to reside at Gambhila, a small hamlet on the banks of the Ganga within Balucor. Krsna Caran established there the worship of Sri Madan Mohan. Srila Visvanatha Cakravarti has mentioned this in his eight prayers to his param guru, included within 'Stavamrta lahari'. "He whose residence is on the banks of the Ganga, whose life is Madan Mohan, who always desires to get the association of 'rasik' bhaktas, who is very expert in delivering the fallen souls, who is compassionate to the gross materialists and who very quickly forgives his devoted followers, may that Sri Krsna Caran accept me, by bestowing on me the nectar of his lotus feet." The highly qualified son of Krsna Caran Cakravarti was Sri RadhaRaman Cakravarti. He was very well-versed in knowledge of the scriptures, a great devotee and of an extremely liberal nature. While residing at Saidabad he lectured from the Srimad Bhagavatam and other devotional scriptures for the benefit of his qualified disciples. When his father retired to Vúndâban in his old age, RadhaRaman was then entrusted with the worship of Sri MadanMohan. While studying Srimad Bhagavatam from him, Srila Visvanatha Cakravarti Thakura became charmed with his wonderful qualities and thus accepted

shelter at his feet. He has offered his prayers to his guru in 'Sri Gurucaran Smaranastakam' contained within 'Stavamrta Lahari'. His initiating guru was Sriyuta Krsnacarana Cakravarti of Saidabad, which is a town within the district of Murshidabad. He was fourth in the line of disciplic succession coming from Srila Narottam das Thakura. Sri Cakravarti Thakura resided with his guru for many years and composed many books during that time. Study and Preaching of the Sastras While studying the Srimad Bhagavatam and other Bhakti sastras Visvanatha realized the temporality of family life and so, following the vow of brahmacarya, took up residence in gurukula and began to preach from and write commentaries on the bhakti sastras. In those days the culture of Sanskrit was on the decline in Gauradesh and therefore the common class of Vaisnavas were not capable of discussing the conclusions put forth by the Gosvamis in their transcendental literatures. Fortunately enough, the crown jewel of the Gaudiya bhaktas, Srila Krsna das Kaviraja Gosvami, had compiled the essence of all these conclusions within his Sri Caitanya Caritamrta. The supremely merciful Srila Narottam Thakura Mahasoy had also clearly delineated the path of sadhan bhakti through his prayers (Prarthana) and Prem•bhakti•candrika, both composed in Bengali. In order that Sri Caitanya Caritamrta and Prem•bhakti•candrika not be spoiled by improper conclusions (apasiddhanta), Visvanatha Cakravarti compiled commentaries on both these transcendental literatures. For those who are very eager to engage in the bhajan of Sri Hari, but who have no proper knowledge of Sanskrit grammar, Visvanatha composed in very simple Sanskrit language, three

dissertations on three of the Gosvamis books, Bhakti Rasamrta Sindhu, Ujjval Nilamani and Laghu Bhagavatamrta. These are entitled, Bhakti Rasamrta Sindhu Bindu, Ujjval Nilamani Kiran and Bhagavatamrta Kana. Successively he began to compose commentaries on Bhagavad•Gita (Sarartha Varsini), Ujjval Nilamani (Ananda Candrika), Vidagdha Madhava, Lalita Madhava, Gopal Tapani and Alankara Kaustubha (Subodhini). Most of these commentaries were written during his residence at Saidabad, since the (signature) is given in these books as 'Saidabad nibasi, Sri Visvanatha Sarmmana'. His studies of grammar, poetry and rhetoric were completed while he still lived at Nadia. There is a story that he defeated one conquering pandit while he himself was still only a student. From his childhood he was completely indifferent to household life. In order to keep him at home, his father had him married at a very young age. However, he finally renounced family life and came to live at Sri Vrindavana. His family members tried to bring him back but were unsuccessful.

Arrival in Vúndâban Hereafter Srila Cakravarti Mahasoy came to Vrindavana where he took up residence at various different places. Requested by the members of his own sampradaya he at this time began a commertary on the Srimad Bhagavatam entitled, Sararthadarsini. It is mentioned at the end of his commentary on the third canto that he was living on the banks of the Yamuna at that time. Sarartha darsini was completed in the year 1626 Sakabda. Before Visvanatha came to Vrindavana the previous opulence and beauty of Sri Vrindavana Dham had already begun to conceal itself. With the disappearance of the Gosvamis the glory, loveliness and grace of Krsna's transcendental abode gradually began to recede away

from the vision of the people of this world. The congregation of disciples of Srila Jiva Gosvami had by now already left this world. Even the Lord Sri Krsna Himself, in His various manifestations as the arca murti, had left Vrindavana under the pretext of being intimidated by the Moghul warriors. In approximately the year 1592 Sakabda, Aurangazed marched with his troops into Mathura. At that time the beautiful temple of Sri Keshavdeb, built by Maharaja Birsimhaddeb at great expense, was totally demolished. The pujaris, having been forewarned, had already hidden or moved the Deities of Vrindavana, Gokul, Mahavana, Mathura, etc. Leaving Vrindavana in darkness Sri Gopinatha, MadanMohan, Govinda, RadhaVinode and RadhaDamodar all went away. ?Sri Keshabji of Mathura was brought to Nathadwar in Udoypur?? At the foot of the desire trees, seated on a royal simhasana within a jewelled room, that place where Sri Govindaji manifested his uncommon beauty, His unprecedently beautiful temple, was now plundered and broken. Eventually Sri Govindadeb, Sri Gopinatha, Sri MadanMohan, Sri RadhaDamodar, Sri RadhaVinode and Sri RadhaMadhava all came to Jaipur where They took shelter of Raja Sri Ramsimha, the eldest son of Raja Sri Jaisimha. The Bengali pujaris had also accompanied Them there, hoping to be able to continue to engage in Their transcendental Lordships service. Sri Vúndâdevî remained in Kamyavan as she was averse to leave Sri Braja Dham. Visvanatha Cakravarti appeared during very troubled times within the Vaisnava community. In Bengal there were two heretical movements going on. One was started by Advaita's son Balaram and the other by a disciple of Srinivas Acarya, named Rupa Kaviraj. This Rupa Kaviraj was expelled from the

Gaudiya community by Hemalata Thakurani, the daughter of Srinivas Acarya Prabhu. It is told how she ripped his neck beads off in a public gathering but only two of the three strands came off. There is still a class of followers of this Rupa Kaviraj who only wear one strand of neck beads. They are known as the Atibari community. The dignity of the Gaudiya Vaisnavas in Vrindavana had gradually been reduced to a mortified state. Seeing the sorry plight that Vrindavana had been reduced to, Visvanatha resolved what he had to do. The hidden majesty of Vrindavana had to again be brought to light. At this time the very gifted Srila Baladev Vidyabhusan Mahasoy, came to Vrindavana to assist Cakravarti Mahasoy in his mission. NOTE: Baladev Vidyabhusan was initiated in the line of Āyâmananda Prabhu. Sri Rasik Murari was the disciple of Āyâmananda. Rasik Murari had a son named Sri Radhananda, and the son of Radhananda was Sri Nayananda, the initiated disciple of Rasik Murari. The disciple of Nayananda was Sri RadhaDamodar Deb, the author of Vedanta Āyamantak. Baladev Vidyabhusan was the initiated disciple of this RadhaDamodar Deb. Baladev Vidyabhusan was a very learned scholar. Under the tutelage of Cakravarti Mahasoy he very easily attained a high degree of proficiency in his understanding of the devotional scriptures (bhakti āstra). With the help of Baladev, Visvanatha Cakravarti again began to preach throughout Braja Mandal, the philosophy expounded in the literatures of the Gosvamis. Thus various groups of students found their way here to enrich their lives with this rare commodity.

In Vrindavana the devotees were suffering from the

loss of Sri Jiva Gosvami and on top of that Aurangazeb had begun his campaign of demolishing temples and harassing the Vaisnav community as a whole. Visvanatha most probably came to Vrindavana just after the temples were attacked in the 1670's. After arriving there he never left. Visvanatha Cakravarti Thakura and Baladeva Vidyabhusan have been called the second Rupa and Jiva Gosvamis. Visvanatha returned to Gauradesha once, since he also had many disciples there. The father of Narahari Cakravarti, who is the author of Bhakti Ratnakar and Narottam Vilas, was a disciple of Cakravarti Mahasoy from Reyapur, within the district of Murshidabad. Very soon he returned to Sri Vrindavana Dham however, where he took up residence on the banks of Sri RadhaKund. At this time one very extraordinary pastime took place which he has mentioned in his Mantrārtha Dipika. While deliberating on the meaning of the Kama gayatri he came across a passage in Sri Caitanya Caritamṛta which explains that the mantra is arrayed in twenty•four and a•half syllables. However he couldn't understand how it was possible for there to be a half syllable. Though he searched throughout books on grammar, tantra, drama, rhetoric and some Puranic texts as well, he could find nowhere any mention of the existence of a half syllable. Rather, in all of the various reference books he found only one consistent number mentioned, as the total number of vowels and consonants, namely fifty. This was also confirmed in Srila Jiva Gosvami's HariNamamṛtavyakaraṇa. In a meditation on the Divine Mother contained mantras for applying nyasa there was no mention of a half syllable. In fact, in the Naradiya Purana, in the stotra containing one thousand names of Sri Radhika, he found

one description of Vúndâvaneævrî Râdhâ as She Who is the embodiment of the fifty syllables in the alphabet. Then he had no recourse but to think, "Could Kaviraja Gosvami have made a mistake? But there is very little possibility of that happening also." Only if khanda ta is taken as a half syllable can we extricate Kaviraja Gosvami from the fault of contradicting the other sastras.

In one very beautiful song written by Srila Krsna das Kaviraja Gosvami he has compared Sri Krsna's face, and the nails on His hands and feet with so many moons. "His face itself is one full moon, His two cheeks are another two moons, the dot of candan on His forehead is a full moon, and His forehead is the moon on the astami day." In this instance the moon on the astami day can be taken as a half moon. In the same way khanda ta could perhaps be taken as a half syllable but that would then mean that there were no longer a full fifty letters in the alphabet but only 49. If the syllable itself is not perceivable and the presiding Deity of that syllable will also not make his (or her) presence known, then there is nothing left for me to do but give up this life of mine that has become so miserable. With this in mind he came to the banks of RadhaKund with his heart deeply afflicted and prostrated himself there. While contemplating the fate of his actions he became a little drowsy after the second prahar of the night had passed. In that condition he saw that Sri Brsabhanunandini had come before him saying, "He Visvanatha! He Hariballabha! Please get up. Whatever Krsna das Kaviraja has written is full in truth. Due to having received My favour, he (she • in her eternal constitutional position) is my confidante and fully aware of all the moods of my heart. [If this subject matter is known to anyone then

can there possibly remain anything left unknown to them?] So you have no reason to doubt anything he says. Kama•gayatri is the mantra with which Myself and My PranBallabha are worshipped; by this mantra We become revealed to Our devotees. Without My favour no one is able to know Us. In the book Varôâgamabhâævat you will find the description of the half syllable and it is from here only that Krsna das Kaviraja collected this proof. For the benefit of all you should note down this evidence."Having received this instruction from Vrsabhanunandini Sri Radhika Herself Visvanatha regained external consciousness and getting up he lamented loudly, "Ha Radhe! Radhe!" Remembering Her specific words he consoled himself and deliberated how he might carry out Her instructions properly. While consulting the æâstra he found this explanation, "Because 'y' is followed by 'b'????, it is considered half. All the other syllables are full moons."Through the mercy of Sri Radhika Visvanatha had come to know the meaning of these verses of Kaviraja Gosvami but, more than that he had met his most worshipful Deity face to face and so now was included within the numbers of Her eternal associates, thus he entered into those eternal pastimes through the medium of his spiritual body (siddha deha). At this time he established a Deity of Sri Gokulananda there on the banks of RadhaKund. While directly perceiving the sweetness of the eternal Vrindavana pastimes he now began his commentary on Srila Kavikarnapur Gosvami's Ananda Vrindavana Campu, entitled Sukhavarttani. From this point Baladeb Vidyabhusan now took up the primary responsibility for instructing the students while Sri Visvanatha passed most of the time internally absorbed in rendering

service to the Divine Couple. Establishing the Gaudiya Vasinava Sampradaya In Vrindavana after the disappearance of the Gosvamis and a gradual diminishing of people's remembrance of their authoritative position there arose some difference of opinion regarding the alternate positions of svakiya and parakiya bhav. Though Visvanatha was present in Vrindavana to tide over the disagreements, in the western districts (Jaipur, Rajasthan) it still remained as quite a controversy. He composed at this time RagVartma Candrika and Gopipremamrta to refute the mistaken conclusions of the supporters of svakiyavad however the dispute remained unsettled. The party of opposing Vaisnavas convinced the Raja of Ambor (Jaipur) Jay Simha II, the year Saka 1640, that the worship of Srimati Radharani alongside of Sri Govinda was not according to æâstra since Sri Radhika's name was not to be found in either the Visnu Purana or the Bhagavatam! Having no other recourse the King moved Srimati Radhika's Murti to another room and made a separate arrangement for Her worship there. The elderly Vaisnavas of Vrindavana all took shelter of Sri Visvanatha in order that this situation might be redressed properly. By the order of Visvanatha, Baladeb Vidyabhusan proceeded to Jaipur where he defeated the supporters of this svakiyavad and thus established the worship of The Divine Couple / Sri Sri RadhaGovinda as being perfectly bona•fide. Then at Golta Mandir, the seat of the Ramanandi Vaisnavas, the Gaudiya Vaisnavas again came under attack. They were challenged that since they had no commentary on the Vedanta Sutras they could not be accepted as a bona•fide sampradaya and therefore they (the Bengali pujaris) had no right to engage directly in the worship of Sri Govinda. Again

Baladeb accepted the challenge and produced the commentary on Vedanta Sutra in only a matter of days, which he entitled Sri Govinda Bhasya (the dictation of Sri Govinda).

Sri Cakravarti Thakura took up residence with Sri Mukunda das, who lived in Krsna das Kaviraja Gosvami's bhajan kutir at Radha•kunda. There he very intently studied the books and letters of the Gosvamis and composed many commentaries on their writings. He used to worship a Deity named Gokulananda. Another name of Visvanatha Cakravarti Thakura was Sri Harivallabha das. In 1641 Saka (1719 Chris.) Mohammed Shah ascended the throne of Dilli (Delhi). He appointed the powerful and diplomatic Jay Simha II as his commanding general. Mohammed Shah was very intelligent and thus appointed Jay Simha as the governor of the province of Mahtura in the year 1721. After the victory of Baladeb at Golta, the Maharaja became very subservient to he and Visvanatha Cakravarti, aware as he was of their profound scholasticism and realization of transcendental mellows. However, when requested by them to bring the original Deities of Vrindavana, Sri Govindaji, Sri MadanMohan, Sri Gopinatha, Sri RadhaDamodar and Sri RadhaVinode, back to Vrindavana he counseled them against this. The Muslims had caused a lot of trouble in the past and there was no guarantee that they would do nothing in the future as long as they retained control of the throne. The Maharaja suggested that representative Deities of the original Deities be installed there in Vrindavana. Sri Cakravartipada and Sri Vidyabhusan gave their consent. During the seven or so years that Maharaja Jay Simha

remained the governor of Mathura Mandal three new temples were built for Sri Govinda, Sri MadanMohan, and Sri Gopinathaji and Their murtis installed therein. This has all been mentioned in the book BhaktaKalpadrum (Hindi). In the early 1800's Nanda Kumar Vasu Mahasoy, of Baru gram (24 Parganas) contributed towards the construction of the present temples as we see them today. The present Deity of Sri Govindadeb is said to have been installed in the year 1911, in the month of Boisakh.

The veritable Form of ecstasy permeated by transcendental mellows, Sri Krsna Caitanya Mahaprabhu, had given a Govardhan Sila to Sri Raghunatha Das Gosvami to worship. After his disappearance the worship was entrusted to Krsna das Kaviraja Gosvami and after him, to Sri Mukunda das. Thereafter the worship came to Sri Krsnapriya Thakurani, the daughter of Visnupriya (who was the daughter of Ganga Narayan Cakravarti, the disciple of Narottam Thakura). In her old age she attained great satisfaction in seeing Sri Cakravartipada worship this sila in her presence, and so she left Him in his care after her departure. This Govardhan Sila is still being worshipped in Vrindavana alongside the Deity of Gokulananda established by Sri Visvanatha Cakravarti. When composing songs Sri Cakravartipada would include his signature as HariBallabha das. Similarly the author of BhaktiRatnakar, Narahari Cakravarti, has signed his songs with the name Ghanasyama das.

Mahamahopadhyay Srila Visvanatha Cakravartti
Thakura {compiled by Sri
Satyendranatha Basu}

If anybody could be compared with Rupa Gosvami a a writer on Rasa, it is only Visvanatha Cakravarti who comes to mind. He was a poet by nature. He possessed a very high standard of poetical genius, great intellectual gifts and an equally strong bent towards the analysis of Bhaktirasa. His voluminous writings are remarkable for his clarity of thought and simplicity of style. His commentaries on Rupa Gosvami's writings make them simplified by his quick understanding and assimilation. He has discussed Bhakti in all of its facets with masterly skill and lucidity. His literary productivity was very extensive and his works are scattered all over the country which makes things more difficult. The following is at least a partial list of some of his compositions. He has composed the following books: Sri Krsna-bhavanamrta-mahakavya, Swapna-vilasmrta-kavya, Madhurya-kadambini, Aisvaraya-kadambini, Camatkara-candrika, Sri Gauranga-lilamrta, Ksanda-gita-cintamani, Ragavartmacandrika, Gopipremamrta, Premsamput, Smarana-mangala, Sadhya-sadhankaumudi, Mantrartha-dipika, Gauragoncandrika, Sankalpa-kalpadrumah, Vaisnava-bhagavatamrta, Vrajairiti-cintamani, Radhikadhyanamrta, Rupa-cintamani, Surata-kathamrta, Stavamrta-lahari, Bhakti-rasamrta-sindhuBhaktiSarPradarsini, Gopala-tapani-bhaktaharsini, Dankeli KaumadiMahati, BhaktiRasamrta-sindhubindu, Ujjvala Kiran, Bhagavatamrta Kanika, Gaurganasvaraupa-Tattva-Candrika, SrimadBhagavatasarartha•darsinitika, SrimadBhagavadgitasararthavarsinitika, Alankarakaustubhasubodhinitika, AnandaVrindavanacampusukhavartanitika, Vidagdhamadhavanatakertika,

Ujjvalanilamanianandacandrikatika,
SriCaitanyacandramrtatika, BrahmaSamhitatika,
PremBhaktiCandrikatika, Anandacandrika (Sri
Ujjvalnilamanirtika), Caitanya Caritamrtatika,
Lalitamadhavertika.

His disappearance is on the Vasantapancami in the
month of Magh.

.c.SRILA BALADEVA VIDYABHUSANA;

Srila Baladeva Vidyabhusana was a highly
renounced, pure devotee, who had not even a fraction of
desire for name or fame. He compiled many literatures
in order to benefit mankind. He never mentioned his
birth place or anything about his family background
however and therefore the details are not known for
sure. Historians have estimated that he was born
sometime in the eighteenth century, most probably in
Orissa (possibly near Remuna).

At a very early age he finished his studies of
grammar, poetry, rhetoric and logic and then went on
pilgrimage. During this time he spent some time with
the Tattvavadis in South India and thus became
conversant with the teachings of Sri Madhvacarya. He
became a powerful exponent of this philosophy
throughout India. During his travels he again came to
Utkaladesa (Orissa) and met with a grand•disciple of
Sri Rasikananda Deva, Sri Radha•Damodara Deva by name,

with whom he discussed philosophy. Sri RadhaDamodara Deva explained the conclusions of Gaudiya Vaisnava philosophy as expounded by Sri Gaursundara and requested him to consider the unlimited mercy of Sri Caitanya Mahaprabhu. These talks penetrated his heart and awakened divine love within. After a few days he was initiated with Radha•Krsna mantra and began to study the Satsandarbha of Sri Jiva Gosvami.

In a very short time he became very expert in Gaudiya Vaisnava philosophy. With the permission and blessings of his guru he moved to Sri Vrindavana Dhama to further study these teachings under Sri Visvanatha Cakravartti Thakura. Sri Visvanatha Cakravartti Thakura was extremely pleased to see the humble and gentle nature as well as the renunciation and profound mastery of the Vedas that characterized Baladeva. He carefully instructed him in acintya•bhedabheda•tattva. Baladeva fully accepted the Gaudiya Vaisnava philosophy and began to preach it with great vigour.

Around this time the members of the Sri sampradaya began to raise some arguments in the court of the king at Jaipur. They complained that since the Gaudiya Vaisnavas had no commentary on the Vedantasutra they were not qualified to worship the Deity and therefore the worship should be turned over to the Sri sampradaya. They also objected to the worship of Srimati Radharani along with Sri Sri Govinda•Gopinatha as not being authorised anywhere in the sastras.

The king at that time (Raja Jay Simha II), was however initiated within the Gaudiya sampradaya.

Therefore he quietly sent word to Vrindavana, informing the devotees there of what had happened. Nevertheless, it is rumoured that at that point the king was obliged to remove Radharani from the Deity room and as well suspend the (Bengali) Gaudiya Vaisnava pujaris from partaking in the Deity worship. At that time Srila Viswanatha Cakravarttipada was very aged, so it was not possible for him to make the journey to Jaipur. In his place he sent his students, Sri Baladeva and Sri Krsnadeva, who were fully conversant with the sastras and thus able to competently face the challenge.

In a great assembly Sri Baladeva posed such forceful arguments to the followers of the Ramanandi Sect that they could not reply to him. He further explained to them, "The originator of the Gaudiya Vaisnava sampradaya, Sri Caitanya Mahaprabhu, has accepted Srimad Bhagavatam as the natural commentary on the Vedanta•sutra, as composed by Srila Vyasadeva Himself. This is proven in the Sat•sandarbha." The scholars in the assembly however refused to accept anything other than a direct commentary on the sutra. Having no other recourse, Baladeva promised to present them one within 18 days. Feeling very aggrieved, Sri Baladeva came to Sri Govindaji's mandira and after offering his prostrated obeisances informed Sri Govinda of everything that had happened. That night the Lord appeared to him in a dream and instructed him to write a commentary on the Vedanta•sutra. "I will dictate to you what to write and therefore no one will be able to refuse to accept it."

Having seen such a wonderful dream, Baladeva was totally enlivened and felt renewed strength flow into

his heart. Thus he began to write and within a few days completed the commentary which was titled `Sri Govinda Bhasya'.

Vidya rupam bhusanam me pradaya kyatim nitye tena
yo mamudarah | Sri Govinda svapna nirdista bhaso radha
bandhubandhurangah sa jiyat ||

"May He Who was so mercifully and munificently kind towards me, and bestowed his favour by ordering me in a dream to write down the commentary of His own composition, which He would compose, and which attained such renown amongst the learned circles that they bestowed upon me the title `Vidyabhusana'; may that dear friend of Srimati Radharani, Who holds Him dearer than Her own life, be glorified. May that Sri Govinda be glorified."

Bringing the commentary with him, Sri Baladeva again came to the assembly of the Ramanandi scholars. After reading the commentary they were simply speechless. The victory of the Gaudiya sampradaya was announced far and wide and the king, as well as the other devotees, began to float in the ocean of bliss. The scholars then bestowed upon Sri Baladeva the title `Vidyabhusana'.

This assembly took place in the year 1628 Sakabda, at Golta near the present city of Jaipur. Baladeva Vidyabhusana installed the Deity of Vijay Gopal there at Golta Mandir, but the whereabouts of this Deity is at present not known. From this day the Maharaja of Jaipur announced that Sri Govinda's arati would be

performed first and then the other temples could perform their aratis.

After accepting defeat, the Ramanandi scholars expressed their desire to accept initiation from Sri Baladeva Vidyabhusana. However, he declined their request by stating that amongst the four authorized sampradayas, the Sri sampradaya was highly respectable and the foremost adherent of dasya•bhakti (devotion in servitorship). If there was any cause of loss of respect to the sampradaya this might be considered an offence.

Returning from Jaipur to Vrindavana, Sri Baladeva presented the certificate of victory to Srila Visvanatha Cakravartti Thakura and narrated all of the events that had transpired. All of the devotees were in great ecstasy to receive this news and Cakravarttipada bestowed his full blessings on Sri Baladeva. At this time, Sri Baladeva Vidyabhusana began to write a commentary on Srila Jiva Gosvami's Satsandarbha.

Their most beautiful Lordships, Sri Jay Sri Vijay Govinda, residing at Gokulananda Mandir in Vrindavana, are reputed to have been personally worshipped by Baladeva Vidyabhusana. According to the opinion of some devotees, the Deities of Syamananda Prabhu, Sri Sri Radha•Syamasundara, were also installed by Sri Baladeva Vidyabhusana.

After Sri Visvanatha Cakravarti Thakura finished his pastimes in this world, Sri Baladeva Vidyabhusana became the next acarya of the Gaudiya Vaisnava sampradaya. At the end of Vedanta-syamantaka, Sri

Baladeva Vidyabhusana acknowledges his spiritual master thus: "I have been sent here to Vrindavana by one brahmana guru, Sri Radha•Damodar Deva, to present a composition named Vedantasyamantaka, composed by his mercy for the pleasure of Srimati Radharani." Srila Baladeva Vidyabhusana became known later as Sri Ekanti Govinda da. He had two well known disciples: Sri Uddhar das and Sri Nandan Misra.

He is the compiler of the following books:
Bhasyapithaka, Samsayasatini, Sri Govindabhasya, Siddhantaratanam, Sahityakaumudi Vedanta-syamantaka, Prameyاراتnavali, Siddhantadarpana, Kavyakaustubha, Vyakarana-kaumudi, Padakaustubha, Isadi upanisad bhasya, Gita-bhusanabhasya, Sri Visnu-nama-sahasra-bhasya, Sanksepa-bhagavatamrta-tippani-sarangarangada, Stava-mala-vibhusana-bhasya, Krsnanandini, Vaisnavanandini, Chandah Kaustubha, Sri Gopal Tapani, Sri Bhagavad•Gita Bhasya, Aisvaraya kadambini, Govinda-bhasya-suksma-tika, Siddhanta-ratna-tika, Stava-mala-tika, Krsnabhavanamrtatika, Gopala Campu tika, Tattva-sandarbhata-tika, Natakacandrikatika, Candralokatika, Sahitya-kaumudi-tika, Sat Sandarbha-tika, Laghu •Bhagavatamrta tika, Syamananda•Satak-tika, Srimad-Bhagavata-tika.

[IU1]Krsna doesn't encourage his devotees practicing renunciation, rather he personally tries to arrange in some way that devotee's renunciation isn't that hard

[IU2]Same as IU1 : Lord isn't interested in renunciation, but devotion