

All Glory to the Divine Master & Lord Gauranga

SIX GOSWAMINS

Collected by

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Maharaj**

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PREFACE

The life and teachings of Six Goswamies in this brochure are collections from the writings of Rupanuga Acharyas.

The Advent of Sri Chaitanya Mahaprabhu and Six Goswamies into this world is a most marked event even to great celestials.

The ideal lives and teachings of saints are a precious heritage for guiding the destinies of men and for inspiring them in their march forward to the attainment of Divine Bliss. We all know that the lives of great men carry with them, magnetic influence from which we can not often escape. Both in the mundane as well as in the spiritual realms, lives of great personalities, the hardships and the selfless sacrifices which they underwent for their respective causes, generate in the minds of men, an impetus to emulate them. Our country is flooded with the autobiographies of many eminent persons who have achieved their greatness both in the physical and intellectual regions. Those biographies somehow do not help humanity to achieve real eternal peace and happiness, nor do these settle the discord and chaos that are on the increase, without the lives and teachings of saintly personages the achievements of humanity must, indeed be very poor. God-Loving saints or Bhaktas who come down and move in the world, not for any selfish purpose of their own, but solely for the welfare of humanity, are none other than the agents of the Lord, deputed by Him for the expression of the purpose of regeneration and uplift of all fallen souls.

Six Goswamies like Sri Sanatana, Sri Rupa, Sri Raghunath Das, Sri Jeeva, Sri Raghunath Bhatta and Sri Gopal Bhatta are celebrated devotees of Sri Gauranga Mahaprabhu, occupy prominent position amongst the devotees of Sri Chaitanya Mahaprabhu and a long life of devotees, India can boast of. They followed the total course of Saranagati. The six-fold features of Saranagati are : 1. activities favourable to devotional progress, 2. unfavourable acts that arrest devotional progress, 3. firm confidence in the Lord. 4. choosing the Lord as Protector, 5. self dedication to the Lord, and 6. prayers with repentance.

Saranagati leads a devotee to the realisation of liberation and finally Divine Love. The various secrets and specialities in the vast field of Divine Love such as Sneha, Maan,

Pranaya, Raga, Anuraga, Bhav, Mahabhav, Dasya, Sakhya, Vatsalya and Madhurya Rasas are realised only by Atma Nivedan. Atma Nivedan is complete surrender of one's body, mind, words, deeds, thoughts, Atma and all other things that he feels or claims as his own with the knowledge or relationship and guided by predominant feeling of rendering whole-hearted service to the Supreme Lord.

This small booklet is reprinted by the Bhakti Vigyan Nityananda Book Trust realising its importance for the neophyte, as well as followers of the cult of devotion by the benign guidance and advice of the President of the Book Trust as well as the Founder Acharya of Sri Krishna Chaitanya Mission, Sri Srimad Bhakti Vaibhaba Puri Goswami Maharaj. The books published and we hope that this small book will be helpful to strengthen one's devotion, who finds pleasure in reading it. It is sure that the readers will get the grace of the Six Gowamins to follow up their teachings in reaching the abode of peace, Golok Dham, the sporting place of Radha Krishna, by having love and devotion of Krishna which is the summon bonum of every soul.

Glory to Sree Guru & Gauranga

SANATANA GOSWAMI

Appearance: 1410 Saka (1488 A.D.)

Disappearance: 1480 Saka (1558 A.D.)

Manifest career : 70 years;

Household career : 27 years

Vrindaban residence : 43 years.

In the twelfth century, a great famous Sarva Veda Adhyapaka Mahatma, named Sarvagna was born in a Yajurvedi Bharadwaja Gotra Brahmin family. His son was Aniruddha. Two sons were born to Aniruddha, named Rupeswar and Harihara. They were highly cultured Dharmika Vidwans. Their ancestors were rulers. The elder brother, Rupeswar lost his kingdom and settled down at Sikhar Pradesh. There he was blessed with a son named Padmanabh. He was a scholar in four Vedas and was a devotee of Lord Jagannatha. With a desire to live on the banks of the River Ganga, he came with family to Naihati in Banga-desh. Padmanabh had eight daughters and five sons. The sons were Purushottama, Jagannath, Sri Narayana, Sri Murari and Sri Mukunda. Mukunda's only son named Kumardev later on became a Suddha Vaishnaba. Kumardev had two dwelling houses - one at Bakla Chandra-dweep and another at Phatayabad in Jessore District. Kumardev had a number of children. But three of them, Sri Sanatana, Sri Rupa and Sri Vallabha were Parama Bhagavatas of Vaishnavism. Vallabha had only one child named Sri Jeeva, a gem among the Vaishnavas.

APPEARANCE OF SANATANA

According to the opinions of Sri Sachidananda Bhakti Vinoda Thakur, Sri Viswambharananda Deva Goswami, Mahant of Gopi Vallabhpur and Vanamali Lal Goswami of Sree Radha Ramana Ghera of Vrindaban, Sree Sanatana Goswami was born on 1410 Saka or 1488 A.D. and lived in home for 27 years. After coming in contact with Sri Lord Gauranga, he left his home and spent his remaining 43 years as a Tyagi in Vrindaban to fulfil the desire of Sri Krishna Chaitanya Mahaprabhu.

LOVE TOWARDS 'VIDYA' AND 'DHARMA' FROM CHILDHOOD

Sanatana, even in his teens, acquired astounding knowledge of Logic, Vedanta, Rhetoric, Philosophy and other Dharma Sastras. We can know this from his writings. His Sikshya Gurus were Vidya Vachaspati, Vasudeva Sarvabharna, Sri Paramananda Bhattacharya and Professor Sri Rama Bhadra. Through learning one should have growing attachment to the Lotus Feet of the Supreme Lord Krishna. It is real Para Vidya. When learning creates more love towards sensual pleasures, it is not proper learning. So this is considered to be Apra Vidya. Sri Sanatana dedicated his wisdom and learning in the eternal service of the Supreme Lord Krishna.

HIS LOVE FOR SRIMAD BHAGAVATA

Sri Sanatana and his brother Sri Rupa at an early age were initiated with Sri Krishna Mantra and followed pure Vaishnavism. Sri Vallabha his younger brother was a devotee of Sri Rama. These brothers used to live together in Ramakeli Village - (Maldah District) - Sri Sanatana was daily serving Sri Radha Krishna and reading Srimad-Bhagavata. Sri Krishna being pleased with his sincere service, one day came to him as a Brahmin and offered him Srimad Bhagavat Book. Sanatana was glad to find that his previous night's dream became a reality.

After receiving Srimad Bhagavata, he daily discussed the same with great scholars and used to enjoy Sri Krishna Leelamruta. He wrote an admirable commentary on Srimad Bhagavata X Canto, known as "Dasama Tippani". In Ramakeli village very near to his dwelling house, he grew a Kadamba flower garden and in it, he established Radha Kunda (a pool), Syama Kunda, Lalita Kunda and altogether eight Kundas, experiencing the Divine Love of Sri Radha Krishna.

The ruler of Gauda Dash, Hussain Sah was attracted by the knowledge, learning, character and nice qualities of Sri Sanatana. He offered him the chief-minister's post and accepted his brother, Sri Rupa as a minister of his state. Pleased with their administration, Hussain gave Sanatana and Roopa the titles of Sakarmallik and Davirkhas respectively besides a vast landed property. The people of the state were also, highly satisfied with the administration of Sri Sanatana.

SANATANA'S LOVE FOR MUSIC AND DRAMA

Sanatana had incomparable wealth, He constructed an auditorium to conduct Dramas and musical performances. Dramatic and prophetic experts, famous poets, instrumental music players and musicians from various parts of the country, were profusely honoured by him. He used to pay special attention to artists coming from Karnataka. For their lodging and boarding and for learning the arts, he constructed a building on the banks of the river Ganga in Bhathepalli.

SANATANA'S ATTACHMENT FOR DHARMA

He was unhappy in doing the service of a Yavana ruler. He never gave up his Varna-Ashrama Dharma, though he was serving the anti-Hindu king. Daily he was performing Brahmin's rites. He wrote a book called Sadachar Paddhati which contains the daily rules, regulations and rites of a Varnashrami. As for himself he did not give up observing the principles of his ancient culture. As a house-holder, he used to feed Sadhus, Brahmins, poor, destitutes and invalid people daily. Thus a man of abundant wealth became a man of little wealth. Hearing the greatness of Sanatana, people from distant places used to come to him.

DREAM ABOUT HIS LOVE FOR SRI CHAITANYA

One night in a dream Sanatana saw a handsome Sanyasi who asked him not to waste his time, energy and life by acquiring sensual pleasures but to engage himself in the service of the Supreme Lord Krishna, by going to Vrindaban to re-establish the dwindled holy places and to preach Bhakti Sastras. Sanatana woke up and told the contents of his dream to Roopa, his brother. Sri Roopa hearing the wonderful news said, "Yes. I have heard the same news through Sri Jagannath Misra at the holy Mayapur too. It means Lord Krishna has come to save us. He is Patitapavana. We should embrace his Lotus Feet." So saying, both of them with tears in their eyes fell down unconscious.

HIS LETTER TO SRI CHAITANYA

Thinking often and often about the auspicious dream Sanatana developed asceticism but was unable to keep patience. Both the brothers, consulting their mother with grief and modesty, wrote a letter to Sri Gaur Sundar. As no reply was received they humbly wrote him consecutive letters. At last, Sri Gaur Sundar replied them in one Sloka which reads as under - "If a woman is attached to a man other than her husband, she appears to be very busy in carrying out her house-hold duties, but within her heart she always relishes her feelings of association with her paramour."

Knowing the contents of the Sloka, the two brothers offered themselves to Gauranga. They were very anxious to have the Darsan of Sri Chaitanya. At that time, Sri Chaitanya after taking Sanyasam went to Puri from Nabadwip and later on travelled over South India distributing Prema Bhakti, to all, without any distinction of caste or creed. Returning from South India, Lord Gauranga came to Ramakeli in North Bengal, on his way to Vrindaban, to mitigate the anxiety of Sanatana and Roopa by giving them His Darsan.

SRI GAURANGA AT RAMAKELI

Sri Chaitanya's arrival at Ramakeli was made known to Hussain Sah, the Muslim ruler of Gauda Desha, by his muslim guard. He said, "A Hindu Sanyasi has come to Ramakeli dancing and singing Hare Krishna with innumerable followers. We anticipate some calamity to our country." Hussain Sah, hearing about Sri Gauranga, remembered the forecast of a Fakir. At the same time one of his Hindu Officers, named Kesab came there. Hussain asked, "Is it a fact that a Sanyasi with a number of followers has arrived at Ramakeli ?" Kesab, knowing the ruler to be anti-Hindu,

without disclosing the whole fact, said, "Yes, a Sanyasi with two or three people has come to Ramakeli and only one or two persons are going to see him."

Hussain Sah said, "Kesab, why do you try to hide facts? I have come to know that He is not an artificial Sanyasi and as such Hindus are worshipping Him as the ruler of the Universe. I know that I am humble before Him. So I am going to pass orders that no one in my country should do Him harm or disrespect Him." Understanding the words of Hussain Sah to be unbelievable, Kesab Khan secretly sent word to Sri Gauranga to leave Ramakeli soon. When Hussain Sah asked Davirkhas about Shri Chaitanya, he said to the ruler, "With whose mercy you could become the ruler of Gauda desh, with whose mercy wherever you go, you return with all success, it is He who has born in your country. You are a king with Vishnu Amsa. So you better ask for yourself. Why do you ask me such questions?" Then the king said, "I definitely understand Him as Eswara." Praising the king, for his belief in Him, Roopa returning home, decided to meet Sri Chaitanya with his brother Sanatana.

TWO BROTHERS MEETING SRI CHAITANYA

In the night the two brothers changing their dress, came to Sri Chaitanya Mahaprabhu, when Nityananda and Haridas first blessed them and led them to Sri Chaitanya. The two brothers, with straw in their mouths, fell at the Lotus feet of Sri Chaitanya. They were weeping to express their miserable state. "Oh Lord we are extremely wicked and sinful for having joined with the low and wicked. We are stupids. There can be no sinners greater than us. You are the indweller of our hearts, you know everything. Please rescue these fallen souls as you had redeemed Jaggai and Madhai. Of course we are greater sinners than those two of Nabadwip. We always do sins, serving Mlechas. We have fallen into the deep dark Samsara Kupa. Unless you bless us, there can be no choice of our redemption."

Listening to the humble prayer of Rupa and Sanatana Sri Chaitanya Dev said, "Your heart-melting words are causing pity in my heart. Previously both of you were my servitors. I could read your hearts through your letters. From to-day onwards let your Muslim names Davirkhas and Sakarmallik be changed into Roopa and Sanatana ! There is no need for me to come to Gauda desh but for seeing you. None knows my desire." Afterwards while returning home Sanatana said, "My Lord, I think it is not proper for you to visit Vrindaban with thousands of people." Keeping in mind the advice of Sanatana, Chaitanya Dev returned from Kanai Natsala to Puri without going to Vrindaban.

After seeing Sri Chaitanya, the two brothers decided to quit the service of the muslim ruler, inspite of his respects for them. Taking Sri Sanatana's permission Roopa distributed his wealth and landed property among his family members, relatives and Brahmins, keeping ten thousand Mohurs with a wealthy merchant for the expenses of Sanatana. Discharging off all his duties without Hussain Sah's knowledge, he sent one reliable person to Puri to get the programme of Sri Chaitanya's visit to Vrindaban.

SANATANA IN JAIL

Having no relish for the services of Hussain Sah, Sanatana, applying for leave on medical grounds, used to be at home with scholars discussing Srimad Bhagavata.

When he was sent for by the king, Sanatana expressed his inability pleading his ill-health. Having no belief in him, Hussain Sah himself came to see him and found him hale and healthy. Sanatana, offering his due respects, requested the king to give him relief from service.

Hussain had no mind to comply with Sanatana's request as, in his opinion and belief, there was no other person who was competent enough to shoulder the responsibilities of the Chief Minister. "Why do you wish for relinquishing your services to the kingdom when I am allowing you to perform your religious ceremonies ?" Hussain said to Sanatana. He returned to his Bhavan in an angry mood and ordered Sanatana to be put in Jail so that he might not go anywhere.

Roopa came to know that Sri Chaitanya was leaving Puri to Vrindaban. So, he being followed by his younger brother Anupama, started for Vrindaban informing the same to Sanatana. The letter was sent through Isana, a faithful servant. The letter was in the form of a sloka. The meaning of it was - Do you not know where Yadupati of Mathura is ? Or do you not know where Raghupati of Uttara Kosala is ? Taking their example keep your mind firm from hurry, or perturbation.

LIBERATION FROM PRISON

Sri Sanatana desired to be liberated from jail. So he approached the jailor and said, "Is it not your Dharma to help a person who helped you ? Is it not through my favour that got this job ? Never mind. I promise to give you 5000 Mohurs if you release me." Of course, Dharma and Artha tempted him. But for fear of the Badsha, he did not release him. Sanatana went on "Please, release me and then report to the king that Sanatana jumped into the river Ganga when let out to answer the call of nature and inspite of sincere search the body could not be traced out," I will leave this country as a Daravesh, going to Mecca." So saying Sanatana brought seven thousand mohurs and placed them before him. Greed changed the jailor's mind and Sanatana was released from the prison.

Pious Sanatana, of course, deceived the prison authorities for the sake of his service to the Supreme Lord Krishna. He did all this because he had no liking for power or wealth like a mundane soul.

PILGRIMAGE TO VARANASI

Sanatana, coming out from the prison anxiously started on his journey with his faithful servant Isana, towards Varanasi, to see Sri Chaitanya's Lotus feet. Being an escaped prisoner, he left aside the trunk road and walked along the forest route and reached the bottom of the Patada mountain, where a leader of a gang of robbers met him, offered hospitality and promised to help him to cross over the forest with the help of his gangmen. The intelligent Sanatana doubted his behaviour towards them. He suspected that he had come to kill them both and take away the wealth which he suspected to be with them. In that evening, after brunch after three days' fasting, Sanatana asked Isana, if he had any money with him, to which the servant said that he had seven mohurs. Scolding him for carrying the Death-God (gold mohurs) with him, he took away those mohurs and gave them to the leader of the robbers. The leader felt Sanatana to be the personification of truth and sincerity, did not accept the mohurs

and on the other hand helped them to cross over the mountain in the night. "Money is the cause of miseries," said Sanatana, "You have spared our lives, does not mean that others too shall spare us. So please accept these seven mohurs as a favour done to us." Then the leader of the gang was pleased to accept the money and left the place with his four escorts. Sanatana later on, found that his servant had still one more gold mohur with him. Sanatana asked him, "Why did you lie that you had Only seven gold mohurs with you ? Why did you keep this one with you ?" Isana replied, "Oh master, I wish to utilise this in your service. How long can you travel bare and sore footed ? How can we continue our further journey without a single pie on hand ?" Sanatana ordered him not to follow him further but to go back home with that gold mohur.

Honouring his master's command, Isana returned home weeping. Penniless and fearless Sanatana, with poor dress walked alone till he reached Hazipur.

MEETING SRIKANTA

Srikanta a relative of Sanatana, was astonished to see Sanatana being fully exhausted. He immediately came near him They both conversed. Srikanta felt pity for his imprisonment and his trial in getting out of the prison, and requested him to take rest, changing his dirty clothes. But Sanatana did not accept his request. But Srikanta with great difficulty was able to persuade him to accept his wish and act accordingly.

Having refreshed and recouped, Sanatana alone proceeded further, maintaining himself on fruits, roots and water till he reached Varanasi.

AT VARANASI

Sanatana came to know that Sri Chaitanya Dev, after returning from Vrindaban, was staying in the house of Chandra Sekhara at Varanasi. Reaching his house, he sat in the verandah. The omniscient Sri Chaitanya, knowing the arrival of Sanatana, asked Chandrasekhar to bring in the Vaishnab sitting outside in the verandah. Chandrasekhar came out and saw no Vaishnab there except a Darabesh, in Muslim dress. Going in, he told the matter to Sri Chaitanya Dev. Sri Chaitanya asked him to bring in that Darabesh. Chandrasekhar did so. All that glitters are not gold. One should not be estimated from his outward appearances. He, who has engaged his ten senses for the satisfaction of Sri Krishna, is the real Vaishnab. Being a devotee of Sri Chaitanya, how is it that Chandrasekhar could not even recognise Sanatana ? Without Krishna's blessing no one can know a Vaishnaba.

No sooner did Sanatana enter in, than Sri Chaitanya ran to embrace him. Sanatana stepped back requesting Sri Chaitanya not to touch him. "I am a wretched creature with foul company. I am unfit to be touched by Your Holiness." Sri Chaitanya set aside his words and embraced him again and again. Observing this, Chandrasekhar was highly astonished. Lord Chaitanya said, "Sanatana, you can redeem the whole universe through your sublimated devotion to Krishna. So I embrace you to purify myself. You are a sacred tirtha. (water)" Next, they both sat down when Lord Chaitanya asked him how he could come out of the prison. Sanatana, narrated the whole story. Lord Chaitanya said, "Krishna is more compassionate and Holy. He has liberated you from the dreadful hell. No one can understand the depth of the ocean of His mercy. Your two younger brothers met me at Prayag. Both of them have gone to

Vrindaban." Sanatana was introduced to Tapan Misra and Chandrasekhar by Sri Chaitanya. On that day Tapan Misra invited Sanatana to take food in his house.

Chandrasekhar had Sanatana his shave and then his bath in Ganga. Afterwards, a new cloth was offered to him by Tapan Mishra, but due to asceticism he rejected the new cloth and accepted a worn out cloth which he used as kaupina, bahirvas and uttariya. On that day, he accepted the Mahaprasad in the house of Tapan Misra. One day a Maharastra Brahmin, giving him Bhikya, requested him to take Bhikya in his house as long as he stayed at Varanasi, but he rejected the offer saying that as an ascetic, he should not take bulky Bhikya from any person except only madhukari.

Sanatana, the minister of Gauda Desa, who quitted prosperity and power, was progressing in his worship of Sri Krishna with alms obtained from different places and covering his body with torn cloths. Sri Chaitanya Mahaprabhu was extremely glad for Sanatana's renunciative life.

Srikanta gave Sanatana a blanket. As Sri Chaitanya was often looking at the blanket, Sanatana, could understand Sri Chaitanya's dislike for his wearing the blanket. So one day he went to the Dasaswamedh Ghat in Varanasi and gave the blanket to a Sadhu, and took his patched garment. When asked by Sri Chaitanya Dev about the costly blanket, Sanatana , replied that he gave it to a Sadhu and took his patched garment instead. Just as an efficient doctor never keeps the remainder of the disease, Lord Krishna destroyed all his (Sanatana's) worldly diseases completely. Does the man who has given up all sensual pleasures, and living on madhukari require a costly blanket ? If so, people will mock at him. Bound souls should always follow the excelling holy people.

In Geeta, Krishna told Arjuna - Commoners perform what the great men do. They follow what He accepts as the standard of action. "Sanatana, your action is very ideal too. Following you, many people will attain eternal bliss. A man of practice can preach religion," Sri Chaitanya exclaimed. Sanatana replied, "He, who has released me from the worldly attachment, has also cured me now of this last remnant of worldliness." Being born low and having mixed with vile companions, as a fallen soul, I have wasted all my life immersed in the foul sin of worldliness. O Lord! as you have graciously saved me please tell me what my duties are ? Who am I ? Why do these (Tri tarpams) three afflictions trouble me. I know not even how to inquire about the goal of life and the process for reaching it. Please be merciful to unfold all these truths to me." Sri Chaitanya said, "O Sanatana, by the mercy of Lord Krishna, you know all these truths and so these threefold miseries, do not affect you. It is the nature of Sadhus to inquire and to know the subject thoroughly so that they might be in their guard of not being affected by them. You are indeed the proper agent to preach the bhakti doctrine."

SANATANA SIKSHA

Sri Chaitanya taught Sanatana all the Inner truths of Vaishnava theology. It consists of :

(1)The true conception of Jeeva (soul) and the Absolute Entity Sree Krishna : The jeeva is the eternal servant of Sree Krishna and is the manifestation of both the

distinct and non-distinct from Him, like the rays of the Sun and the sparks of the fire. He is distinct in the sense that Sri Krishna is the infinite Absolute Entity whereas he, (the souls), is the infinitesimal or the spiritual atomic part of the Absolute as the ray of the Sun is distinct from the Sun itself. He is non-distinct or identical with Krishna in the sense that both Krishna and we are of the same essence, Sat-Chit-Ananda (Being-Intelligence-Bliss.)

(2)The relationship between the Absolute Entity and the Jeeva and the world is known as A Chintya Bheda - Abheda.

(3)The threefold potencies of the Supreme Lord Sri Krishna are, Chit sakti (internal Spiritual potency), Achit sakti (External deluding material potency) and Jeeva sakti (intermediate potency).

(4)The Jeevas are of two kinds (1) those that are free from the bondage of the triple qualities of maya and (2) those that are fallen or conditioned i.e., those that are enthralled by the tripal qualities of maya.

(5)The means of liberation from the bondage of maya consists (i) in submissive listening to the Sad Guru (the Absolute - Realised soul as guide), (ii) in following the scriptures especially Srimad Bhagavata, the authoritative undisputable commentary of the Vedanta Sutras, (iii) and in sublimation to the Chaitanya Guru (the indwelling monitor). These three entities are the manifestations of the Supreme Lord Sri Krishna for imparting the jeeva or soul the real knowledge that Sri Krishna is the only Supreme-God-Head and the only Object of worship, but he forgets Him under the spell of Maya.

(6)The authenticity of the self-revealed Vedas regarding the Supreme Lord Sri Krishna as the only Object of worship. The Vedas declare the three principles as follows: (i) The object of relationship is Sri Krishna, (ii) The means of attaining ultimate end is Krishna Bhakti and (iii) The ultimate end is Krishna Prema.

Sri Chaitanya deva, by illustrating a parable, explained how bhakti only is the means to the end of reaching the goal of life. A learned astrologer visits a poor man and tells him that his deceased father has left him a legacy of immense wealth which lies buried underground of his premises. To have the wealth, the poor man digs on the South; he does not find the treasure. On the contrary, hornets and wasps attack him. He thinks, "I should have dug on to the West." He digs there and finds a demi-god standing in his way. Next he digs on the North, where he finds a huge python to swallow him up. Later on he digs a little on the East and finds the vessel of immense treasure. His worldly miseries disappear with the possession of the wealth. Similarly, the Sastras assert that one can attain Sri Krishna by the path of bhakti, the eastern and the right royal road of devotion leaving aside the South, i.e., karma or action, the West i.e. yoga or austerity and the North i.e. gnana or abstract knowledge. Hence, Karma Yoga, and Gnana form no integral part of bhakti.

Hence, devotional faith is the only means of attaining the love of Krishna. At the incoming of wealth, as pleasure is ensured and poverty disappears, so pure bhakti kindles love for Sri Krishna in a person and frees him from the bondage of maya. So the direct fruit of love is neither cessation of poverty nor cessation of re-birth but the

positive realisation of Eternal Bliss which is Divine Love. This is the highest end of human existence.

(7)Vrajendra Nandan is Sri Krishna Swarupa. He is the Supreme Entity, second to none, the beginningless, yet the beginning of all beginnings, and the fountain head of all causes. He is the Akhila Rasamrit Murti, the embodiment of the nectarine ocean of all rasas as well as the Chief Enjoyer of all rasas. He is the All beautiful ever in the budding prime of youth. He is the eternal Adolescent, the Embodiment of All-Being, Intelligence, Bliss, the All-powerful, Omniscient and Omni-present, Absolute Entity, the Supreme Lord of all Lords, and the Supreme Enjoyer of all entities, whose eternal abode is Goloka.

(8)The three-fold forms of Sri Krishna are (A) The Svayam-Rupa; (His eternal form as he is); (B)The Tadekatma Rupa (His other forms of His own and self); and (C) The Avesa Rupa (His Entranced forms).

(A) Swayam-Rupa is two-fold: (1) as Nanda Nandana in Vraja and (2) as Swayam-Prakas. This is of two kinds prabhav prakas and vaibhav prakas.

(B) Tadekatma-Rupa is He, who is identical with Swayam-Rupa Krishna, but appears to differ in the Form, Ego and Shape from Him. Tadekatma-Rupa is two fold (1)Vilas, and (2) Swamsa. Vilas is two fold (a) Prabhav Vilas, (b)Vibhav-Vilas. The four-fold forms of Prabhav Vilas are (1)Vasudeva (2) Sankarsana (3) Pradyumna and (4) Aniruddha, who have extended themselves into twenty forms and designated as Vaibhav-Vilas.

(9)Swamsa is two-fold; (a) The presiding deities, who guide Prakriti maya and jeevas, and (b) the Preserver of the Gods and the destroyer of the demons. The Swamsas are the six-fold Avatars or Descents.

Sri Krishna is the Lord or Weilder of His three internal Potencies: (1) His Chitsakti (Power of will), (2) Gnana Sakti (Power of intelligence) and (3) Kriya Sakti (Power of action).

The two-fold phases of maya are, (1) Prakriti (the instrumental or efficient cause of the universe), and (2) Pradhana (the material or ingredient cause of Universe.)

Sri Gauranga then narrated the various deeds of Sri Krishna in His different periods of life and extolled the Eternity and Super-excellence of His adolescent age, the one and the same with His beautiful all-loving Syama Sundara form. The Supreme Lord Sri Krishna manifests Himself in the fullest degree of Amorous Love in Vraja, while in successively less degrees in Mathura and Dwaraka. The leelas of the Supreme Lord are eternal and revolve in succession, like the Stellar orbs round the fourteen worlds in one day of Brahma, for Fourteen manvantaras. Sri Krishna always dwells in the three eternal Regions of Gokula, Mathura and Dwaraka. I could not plunge into the boundless nectarine ocean of Sri Krishna's Divine powers but have touched only a drop of it. Sri Krishna's own form, the Sweetest of the sweet is well adapted to His sports in the mundane plane. Of all the leelas of Sri Krishna, His Human leela is the best and the most charming, the human form is His swarupa or own personality. It is the fullest, highest and sweetest personality. His Attire as a cow-boy with Flute on hand, His budding prime of youth, His graceful thrice-bent dancing pose with sweet charming smile on His all beautiful face - all attune with the graces of His human leela.

The Sastras unanimously declare that Suddha-Bhakti to Sri Krishna is the only means (Abhidheya) to attain Krishna-Prema (Love for Him is the Ultimate summum bonum).

Jeevas are of two kinds, nitya mukta (eternally free), and nitya baddha (eternally bound). While rotating in the wheel of karma, if a jeeva comes in contact with the sadguru and be reminded of Sri Krishna as his eternal Lord, he worships Him under the guidance of His guru.

Karma, Gnana, Yoga and other means, when divorced from Krishna bhakti, are of no avail. Saranagati or unconditional surrender to the Lotus Feet of Sri Krishna is the only means of deliverance.

Sri Krishna is like the Sun, while maya is like darkness. Maya or deluding energy has no power to stand before Sri Krishna.

If Sri Krishna favours any blessed being, He teaches him as dikshaguru, siksha guru and chaitya guru.

Those who have sraddha, strong faith, are eligible for bhakti. They are of three grades, 1. He, whose sraddha is based on firm sastric reason is the most eligible for bhakti and can free himself from the wordly bondage. 2. He, whose sraddha is not very firmly grounded on sastric knowledge and arguments, but puts in him the faith for Sri Krishna, belongs to the second grade and is very fortunate as well and 3. He, whose faith is delicate (not yet firm), is inferior to the both; but he, too, shall turn in to a good bhakta in course of time if he associates with bhaktas of the superior grades. These grades of bhaktas vary according to difference in the quality of their attachment and love for Sri Krishna.

All the really good qualities are found in the person of a vaishnava, because Sri Krishna's attributes diffuse themselves in His devotees.

Devotees are always compassionate, spiteless, truthful, equal to all, faultless, magnanimous, gentle, and pure in words, deed and thoughts. They are without any material possessions, universal benefactors; they are tranquil having mind and senses under control; they surrender to Sri Krishna. They are desireless, harmless and firm in their faith; and they are conquerors of hunger, thirst, affliction, fear, infirmity and death. Further, they are not affected by the six fold miseries. On the other hand they are temperate in diet, vigilant and cautious, respectful to others, modest, serious, tender-hearted, friendly to all learned and discreet, clever and skilful, reticent and not given to idle or vulgar gossip.

O Sanatana ! Kindness to jeevas, relish for chanting the holy name and sincere service to the real vaishnevas are the three fundamental characteristics of a true vaishnava.

Kindness to all, animate or inanimate, is part and parcel of the bhakti cult. When our heart's affection is targetted to the Supreme Lord, it is Divine Love, which includes the love for his creation and creatures.

A Vaidha Sadhana Bhakta is one who has no spontaneous inclination for the service of Sri Krishna but he worships Him with firm faith in obedience to the injunctions of the scriptures.

They are as follows : 1. accepting a bonafide spiritual master, 2. purification, 3. faithful service to the guru, 4. enquiring of and learning the true religion, 5. following the path Sadhus or realised souls, 6. renunciation for the pleasure of Sri Krishna, 7. residence at holy places associated with Krishna, 8. accepting livelihood that is just sufficient to keep body and soul together, 9. fasting on every ekadasi day, 10. adoring the Brahmins, the Vaishnavas, the cows and the Dhatri and Pipul trees, 11. One should avoid offences against devotional service and the holy Name, 12. to give up the company of non-devotees, 13. not accepting many disciples, 14. avoiding the study and exposition of books of various schools of thought, 15. treating loss or profit alike, 16. not being overwhelmed by grief or sorrow, 17. refraining from disrespecting other Gods and scriptures, 18. not listening to scandals against Vishnu or vaishnavas, 19. Not indulging in worldly gossip, 20. not causing anxiety to any creature on earth, either by thought or words or deed. 21. having love for devotional services or hearing, 22. Chanting his name, 23. meditating Him, 24. serving the Holy feet, 25. worshipping Him, 26. offering salutations to Him, 27. Servitude, 28. Friendship, 29. Self surrender to Vishnu and vaisnavas, 30. Dancing before the deity, 31. Singing holy songs, 32. representing before Vishnu and Vaishnavas one's helplessness. 33. Prostration before the Holy Image, 34. rising from one's seat to welcome the Holy Deity, and spiritual master 35. Following the Holy Image and Vaisnavas, 36. Visiting Holy shrines associated with Sri Krishna, 38. Hymning, 39. Chanting softly. 40. Chanting congregationally or loudly, 41. honouring Mahaprasad (42 to 44) offering Him consecrated incense, garlands and perfumed essence, 45. Witnessing the Divine Arati, 46. celebrating Mahotsava, 47. beholding the Deity with inner eye, 48. offering to the Deity what is very dear to one's own self, 49. Constant contemplation on His Lotus Feet, 50. Serving Him and His related, 51. Constant service to Tulasi and Vaishnava, 52. visiting Mathura the birth place of Krishna and, 53. praising the value of the Bhagavata scripture, 54. service to the above said four which have been approved by Krishna, 55. Energizing all activities to the service of Sri Krishna, 56. absolute reliance upon Sri Krishna's Mercy, 57. celebrating the birth day of Sri Krishna and Sri Rama in the company of devotees, 58-63. Six fold saranagati with body mind and soul, 64. and celebrating urja or Radha-damodar vrata in the month of Kartika.

Out of these sixty-four kinds of devotional services some five types are most important. They are 1. Sri Krishna Nam Samkirtana, 2. association with Sadhus, 3. listening Srimad Bhagavata, 4. dwelling in Mathura, and 5. Worshipping the deity with full faith. Even a little performance of these five generates Love for Sri Krishna.

Ragatmika-Bhakti is only to be found among the associates of Sri Krishna in Vraja. The devotion that follows the footsteps of ragatmika bhaktas is called raganuga bhakti.

There are two kinds of cultivation of bhakti by the raganuga bhaktas i.e., external and internal. Externally a raganuga bhakta performs the devotional functions of hearing, chanting, etc., through his Physical sense-Organs; internally he realises himself to be an attendant of a Gopee, and renders day and night eternal loving confidential service

to Sri Krishna the Lord of Gopies in Vrindavana. A Raganuga-Bhakta incessantly serves Sri Krishna in four-fold rasas either as a servitor, a friend, as parents or a sweetheart. A santa rasa bhakta lacks in raga.

The principles of bhava bhakti and prema bhakti are always the end or the ultimate goal of the principles of sadhan bhakti, the means.

The following are the nine gradual stages from sraddha to Prema Bhakti. 1. sraddha, 2. sadhusanga, 3. bhajan kriya, 4. anartha nivriti, 5. nista, 6. ruchi, 7. asakti, 8. bhava or rati, and 9. prema. This Prema is alone capable of capturing the heart of the unconquerable Krishna.

Even the wise fail to comprehend the speeches, acts and gestures of a Prema bhakta, whose heart is full of Love for Sri Krishna. Sri Krishna, the darling Lord of Vraja is the chief of Lovers, while Sri Radhika is at the head of His consorts. Countless are the qualities of Sri Krishna, even one of which, when heard can soothe the ears of a Bhakta. Also are endless Sri Radha's qualities of which twentyfive are the chief ones which have captured, the heart of Sri Krishna who has sixty four principal Divine qualities.

The lover, Sri Krishna, and His consort Sri Radhika, are the themes of Madhura Rasa, the Vishaya being Sri Krishna and the asraya, Sri Radhika. Similarly in the dasya rasa the asraya is a servant Chitraka or Patraka, in sakhya rasa the asraya is a friend (Dam and Sudam); in the vatsalya rasa the asraya are the parents (Nanda-Yasoda) and in the madhura rasa the asraya are the milk maids of Vraja of whom Sri Radhika is the foremost. In all these rasas Sri Krishna is the only vishaya. The rasa is tasted only by the devotees of Sri Krishna and is not comprehensible to the devotees of His other manifestations or Descents, not to speak of the nondevotees. So, to be a true devotee one should devotee himself to Lord Krishna alone and none else.

Then Lord Gauranga taught Sri Sanatana all about yukta-vairagya which consists in the proper use and enjoyment of all things, sentient, and insentient belonging to Sri Krishna in the spirit of non-attachment and condemned false Vairagya of Pseudo-asceticism and dry gnosticism. He in the course of His teachings rejected mawsala leela, Kesavata and abduction of the queen consorts of Dwaraka and other fabricated antidevotional stories as illusory to delude men of demoniac characters.

The Lord then explained the atmarama sloka from Srimad Bhagavata in sixty-one diverse ways which astounded Sanatana who implored the Lord to inspire him with true knowledge of what He had taught him. In the course of explaining the sloka the Lord greatly praised the effect of satsanga and narrated the story of a fowler who gave up his sinful profession and became a true devotee of Sri Krishna by the grace of the Holy Saint, Sri Naradagoswamy.

The absolute is the Supreme Entity focussing All being, All-intelligence and All-Bliss. He is the Beginningless, the Middleless and the Endless, yet He is the Beginning, the Middle and the End of the temporal world. He is the Prime of all causes. He is the fountain-head of all manifestations, spiritual and material. He is All-love, All-beauty and All-harmony. He is the only Attractor, the only Enjoyer, the only proprietor of all that exists. He is the only master. He is the entire whole, the central

figure of Truth, Beauty, Love and Harmony. He is the Lord of all Lords. He is the chief emporium of all divine emotions. He is the Akhila Rasamrita Murty. When viewed as pure existence. He manifests Himself as Brahman, which is His Effulgent Aspect, when viewed as Conjoint existence, and Intelligence. He is Paramatma the All pervading over-soul, the partial Immanent Aspect of the Supreme Lord. When viewed as Conjoint Existence, Intelligence and Bliss, He manifests His own form as Bhagavan possessed of six-fold Divine attributes of Majesty, Glory, Beauty, Power, Intelligence and Freedom in the fullest degree. In His Majestic aspect He is Narayana, in the Vaikuntha, the lower half of the Transcendental Sphere. In His beautiful loving form, He is All-Loving and All-Beautiful Sri Krishna in Goloka, the upper half of the spiritual Realm. In His Majestic Aspect His All-Loving nature is latent; and in His All-Beautiful Loving Form, His Majestic nature is unmanifest. Brahman is realized through the path of Gnana, Paramatma, through the path of Yoga and Bhagavan the Supreme Lord through the path of Bhakti.

The Supreme lord is endowed with innumerable and unlimited potencies. Of these, there are three principal ones. They are 1. His Chit or Internal spiritual potency, from which emanates His perfect Transcendental Realm with all His Divine Entourage, 2. His Achit or external materials, eclipsing, repelling and deluding potency, which is the shadow of Chit potency, and 3. His marginal Jeeva potency lying in between the Chit and Achit potencies, giving rise to Jeeva souls that are spiritual atomic parts of his Chit (Internal) Potency. Jeevas emanate from Sri Krishna as the rays from the Sun. In the Transcendental Realm, the Absolute Entity is one and the same with his name, Form, Attributes, Entourage, Deeds and Realm, a fact which is quite different from our experieces of the mundane non-absolute plane.

The Holy Name being one and the same with Sri Krishna, reveals Himself to the pure essence of a fallen soul when it is purged of all worldly dross. No amount of mundane endeavours of hearing and chanting the Name of Sri Krishna for millions of years is competent enough to enable one to realise the true nature of the Holy Name and enkindle love for Him, unless and until one absolutely surrenders himself to the Sadguru, hears from Him the Eternal Glories of the Holy Name and chants His Name being free from all offences. Thus Sri Sanatana Goswami was taught all about Sambandha Gnana by the Lord Gauranga during His two months stay at Varanasi.

SANATANA'S JOURNEY TO VRINDABAN

Attaining spiritual strength from Sri Chaitanya Dev, Sanatana started his journey towards Vrindaban though he was anxious to go to Puri with Chaitanya Maha Prabhu, Sri Gauranga asked him to go to Vrindaban first and then from Mathura he can come to Puri. As his two brothers also had gone to Vrindaban he should go. At Mathura Sanatana met Subudhi Ray a disciple of Lord Gauranga and came to know from him the departure of Sri Roopa and Anupama to Puri. After going around twelve Vanams with the Sanodia Brahmin Sanatana also started for Puri. Subudhi Ray and Sanatana knew each other before accepting renunciation. Sanatana hesitated to accept the affection shown by Subudhi Ray. Being an extreme renounced soul Sanatana used to wander in the forest and used to live under the trees and bushes day and night. Sanatana followed the same Jharikhanda path travelled by Sri Chaitanya from Puri to Vrindaban, seeing the beauty of the thick forest. On the way due to fasting and drinking different types of water he has to suffer from the itching of the whole body;

yet he came straight to Siddha Bakula where Sri Haridas Thakur was chanting three lakhs Harinam daily.

Prior to the arrival of Sanatana at Puri, Sri Roopa left for Vrindaban under the instructions of Sri Chaitanya Deva. Sri Chaitanya daily after Jagannath darsan used to visit the Namacharya Haridas Thakur. On that day Sanatana offered his Sastanga Pranam to Sri Chaitanya, while lifting and embracing him, Sanatana said, "My Lord, Please do not touch this low and worthless person whose body and skin is effected from itching". Chaitanya Dev, said, "Sanantana you are a Maha Bhagavata, I touch your holy body to purify Myself."

Sanatana thought that he cannot have the Darsan of Lord Jagannath with his sinful body, nor he could move on the grandroad out of fear of touching the servants of Lord Jagannath. Chaitanya Deva was daily embracing him, the pus of the skin-disease touching the body of the Lord, it was a great offence.

When the Lord Chaitanya asked him about his wellbeing and about all the Vaishnavas of Mathura, Sanatana said, "All are well in Vrindaban". Chaitanya Dev again said, "Sree Roopa was at Puri for ten months and left for Bengal ten days ago, your brother Anupama was dead. He was a devotee of Raghunath."

Sanatana said, "My Lord, without hatred towards our low family, you have accepted us as devotional servants to our good fortune. Anupama from his childhood used to worship Raghunath day and night. He was staying with us listening Srimad Bhagavat. To test him, we often requested him to worship Krishna, so that we three can worship Krishna together". Then he said, "You please give me Krishna Mantra initiation, I will do the service of Lord Krishna", and said that he has sold his head to Ramachandra and it was not possible for him to withdraw. We both were astonished to hear him.

Chaitanya Deva said, "Very Good, you have arrived, you stay here with Haridas and chant Krishna Mantra, daily, Govinda will bring Jagannath Prasad for both of you".

One day suddenly Chaitanya Deva said, "Sanatana, if one can attain Krishna by committing suicide, I would certainly give-up millions of bodies. You should know, He is attainable only by devotion. A devotee in separation wants to give up the body, but by such ecstatic love, one meets Krishna, such a devotee can not die. One who is deeply in love with Krishna can not tolerate separation from Him and always desires his own death. Sanatana, please do not think otherwise, engage yourself in chanting and hearing Krishna. Very soon you will reach Krishna without any doubt. An outcaste is not unfit for devotion and a Brahmin is fit for devotion. There is no caste and family consideration in performing devotional service. Lord Krishna is always favourable to the humble, but not to aristocrats, scholars and wealthy people who are proud of their positions.

Sanatana said to himself, "Lord Chaitanya knows everything, he has forbidden me to commit suicide". Sanatana touching the Feet of the Lord said, "My Lord, you are Omniscient, Supreme and Merciful. I am a low born and sinful man. What benefit can you derive by saving my life?"

Sri Chaitanya Deva said, "Sanatana, why do you think of benefits or losses ? You have already surrendered to Me. So your body is my property and you have no right to destroy 'my property'. With your body, I have to execute many deeds. You shall have to ascertain the basic principles of devotee, of a devotion, of love of Godhead, of Vaishnava duties and of Vaishnava characteristics. You have to explain Krishna Bhakti, Krishna Prema and service to Lord Krishna. You have to re-discover the forgotten places where Sri Krishna performed His Leelas and teach people the real asceticism. Mathura Vrindaban is my own very dear abode and all these activities, I shall have to do there. As I have to stay at Puri, by the order of my mother, I can not do all these at Mathura. I have to do all these duties, through your body but sorry, you want to give it up, how I can tolerate it." Sanatana said, "My Lord, I offer my prostrations to you. None can understand you. A wooden doll chants and dances according to Your Will."

Haridas said, "Sanatana, I can understand that your body has been accepted by Lord Gauranga as His own. What He cannot do in person so you are second to none. You have to do that, too in Mathura. How fortunate you are!"

Lord Gauranga, one day in the month of May was invited by a devotee for food to Yameswar Garden. After accepting the food, He sent word to Sanatana. Sanatana came there at noon walking barefooted along the sea beach though the sand was very hot. Overwhelmed with joy for being called by the Lord, Sanatana did not feel the burning sensation in the hot sand though his feet were full of blowing bubbles. Lord Gauranga said, "Sanatana why did you come along the beach path? Due to hot sand you have blistered your soles. How could you tolerate the pain?"

Sanatana said, "I neither felt much pain nor did I know about blisters. I can not come through Simhadwar path due to frequent movement of Jagannath sevakas. If I touch them I shall be ruined."

Being highly pleased, the Lord said, "Sanatana, you can purify the whole universe including demi-gods and saints by mere touch. Yet as a devotee you are observing and protecting the Vaishnava etiquettes. By observing the etiquette you have satisfied me."

SANATANA WITH JAGADANANDA PANDIT

Once when Jagadananda, and Sanatana, while sitting together, started to discuss about Sri Krishna, Sanatana submitted his distress to the Pandit saying, "I came here to minimise my unhappiness by seeing my Lord, but He did not allow me to execute what was in my mind. Although I forbid him, He nevertheless, embraces me. His body is becoming smeared with the discharges from my itching sores. I am committing offence at His feet. There is no deliverance for me, I feel, I cannot see Lord Jagannath. This is my great uneasiness. I came here for real benefit. Now I get the opposite. I do neither know, nor can I ascertain how there I shall be beneficial at Mathura Vrindaban.

Jagadananda said, "The most suitable place for you is Vrindaban. The Lord has already ordered both of you to reside there and achieve all happiness. You have seen the Lotus feet of the Lord. Therefore, after witnessing Lord Jagannath's Rathayatra,

you can go there." Sanatana said, "You have given me a good advice. Lord has given me Vrindaban for my residence." Next day, when Lord Gauranga came to Haridas, Sanatana offered his prostrations from a long distance. Lord was anxious to embrace him. Sanatana felt sorry. In spite of his unwillingness, He embraced him wholeheartedly. Then Sanatana requested the Lord to allow him to go to Vrindaban after Ratha Yatra. He consulted Jagadananda, who advised Him to do so. Hearing this, Lord Gauranga, in an angry mood, chastised Jagadananda Pandit. He said, "You are becoming childish and out of ponderness you think yourself competent to advise a person like Me. You feel that you are in the level of your spiritual Master. Not knowing your level, you dare to advise him." Falling at the feet of the Lord, Sanatana said, "I can now understand the fortunate position of Jagadananda and my misfortune." The Lord said, "Sanatana, do not think that Jagadananda is more dear to me than you. However, I can not tolerate breaking of the standard etiquette. Jaga's advice to you is intolerable for Me. So I am chastising him."

"Your body is not material but transcendental. Even if it is material, I can not neglect your body. The conception of good and bad in the material object is only mental speculation. As a Sanyasi I should show no distinction between sandal paste and mud. I have no hatred for some and liking for others. If I behave like that, I am deviating myself from Dharma. I always consider both of you to be my little children. Haridas! the stool and urine of the child is being considered as sandal paste and scented water by the mother who cleans the same with much pleasure. Similarly, the foul moisture oozing out from the itches of Sanatana, though touches my body, is no cause of hatred for Me. Lord Krishna, somehow or other created those itching sores on the body of Sanatana and sent him here to test me. Due to hatred, if I do not embrace him, I will certainly be chastised for my offences to Lord Krishna. On the first day, when I embraced you, I smelled thee pus from the itchings of your body to be the aroma of Chatusama (Sandal wood, Camphor, Agur and Musk). My dear Sanatana, do not be aggrieved for my embracing you, for when I embrace you, I actually get great pleasure. Stay with me at Puri for one year and after that I shall send you to Vrindaban." So saying, again the Lord embraced Sanatana. To the great wonder of all, Sanatana's itches disappeared immediately. Sanatana stayed with Haridas, discussing the sublime qualities of the Lord Gauranga daily.

After Dola Yatra in March, Lord Gauranga instructed Sanatana fully about his duties in Vrindaban and bade him farewell. Sanatana decided to go to Vrindaban by the same forest, traversed by Lord Gauranga, taking notes from Balabhadra about all the village, rivers, hills which he comes along his way.

On his way to Vrindaban Sanatana visited all the places where Lord Gauranga performed his pastimes. After his arrival at Vrindaban Rupa, his brother met him. Both the brothers stayed there to execute the will of Lord Gauranga.

The brothers collected many scriptures and with the help of those scriptures they renovated the disappeared and disappearing Tirthas and temples for the worship of Lord Krishna. Sanatana compiled the Bhagavatamrita which reveals the true nature of Bhakta, Bhakti and Krishna. He wrote the commentary of Srimad Bhagavata, tenth Canto, known as Dasama Tippani from which we can know the pastimes of Lord Krishna and the methods to be adopted to have an ecstatic love for Supreme Lord Krishna. He also compiled the Hari Bhakti Vilas from which we can understand the

behaviour of a devotee and the full extent of Vaishnava's duty. He compiled many other books relating to the service of Sri Madan Gopal and Govindaji also.

Sanatana often used to stay in the Gokul Mahavana. Once in Ramana Reti, Sri Madan Gopal was playing with the boys of Gokul Mahavan. Witnessing the boy's skill in his play, Sanatana was surprised and concluded that the boy was not an ordinary one, After the playmates had left the ground, Sanatana followed the boy, who later on entered the Madanmohan temple. The boy was none but Sri Madanmohan himself. Then he offered prostrations to Him and came back.

On that night Sri Madanmohan appeared before Sanatana in his dream, told him that He was anxious to stay with in his hut and disappeared. Early in the morning, he saw the Lord standing at the door-way of the hut.

Overwhelming with joy, Sanatana began to serve his Lord Madanmohan with ecstatic love. Though Sanatana was once a lord of wealth, now an ascetic, living on dried roti and chana. To serve his beloved Lord became a problem to him. He was very much perplexed to offer the little unworthy food received from others as alms. Sanatana felt unhappy to do so. As a dependant to the devotee the Lord had come to the hut of Sanatana. Knowing the heart of Sanatana, the Lord desired to manifest himself. According to the will of Madan Gopal, Krishna Das Kapur, a wealthy person, came to Sanatana and offered his wealth to construct a huge beautiful temple and arrange daily offerings on a grand scale. The services to Sri Madanmohan went on smoothly till the shrine was destroyed by Aurangazeb. Madanmohan was taken away to the palace of the Raja of Jaipur. At a later stage, the same moorthi was given to Gopal Singh of Karauli. Till now the same Madanmohan is being worshipped there.

MADAN GOPAL GIVING MILK TO SANATANA

Sanatana had no particular residence in Vrajamandal. Now and then he would stay and move on the banks of the Yamuna, the Kusuma Sarobar, the Radha Kunda and the Pabansarobar. He would be going to Vrindaban and Govardhan out of ecstatic love for Sri Madan Gopal. He used to stay at the desolate Pavan Sarovar for a long time and meditate upon his beloved Lord Krishna. Being deeply drawn in ecstatic Love for Him, Sanatana did not feel hunger and remained fasting for three or four days, at a time. Lord Krishna, as a cowherd boy, came to him with milk and said, "Swami, none knows your location as you are staying in a desert-like place. Please drink this milk and preserve the pot. On my way back I will take it. Vrajavasis will be happy, if they see you live in a hut rather than under a tree." Charmed with the beauty and words of the Boy, Sanatana accepted the milk. After drinking the milk, Sanatana could not console himself out of ecstatic Love for Lord Krishna. So he began to weep. Lord Krishna indirectly consoled him and Vrajavasi constructed a hut for Sanatana near to Pavan Sarobar. That hut or Bhajan Kuteer is still there.

Sri Roopa often visited the Kuteer of Sanatana. Once Roopa Goswami desired to offer Kshirannam to Sanatana. But at the same time, he withdrew his proposal as he did not like to ask any one for milk, rice and sugar. Knowing the desires of Sri Roopa, Sri Radha Devi as a milk maid came to him with ghee, milk, rice and sugar and said, "Swamiji, My mother has sent these articles. Please cook payasam, offer to Lord Krishna and then you eat it." So saying, She left the place.

Sri Roopa immediately prepared kshirannam offered to Lord Krishna and then to Sanatana Goswami. Sanatana accepted very little payasamas he could not consume more. The sweet fragrance of the ksheer prasad made him unconscious due to Asta-satwikvikar. Later on hearing the whole story from Sri Roopa, he was amazed and warned him not to cherish such desires often. Sri Roopa felt sorry for his desire. On the same night Srimati Radhika appeared to him in dream and consoled him.

UNPRECEDENTED VISION NEAR GOVINDA KUNDA

Sri Rupa and Raghunath resided for some days near the Govinda Kunda on the Govardhana Giri. Sri Rupa was writing Chatu Pushpanjali. Sanatana studied the Sloka, "Veni vyalangana phana" and doubted as braided hair was compared with a hooded serpent. Without expressing his view, he went to take bath in the Govinda Kunda. At a distance, he saw beautifully well-dressed young girls playing. He saw them from behind and felt their combed and blended rope-like hair to be the black serpents climbing upon their heads. He loudly cautioned those playing girls against the danger suspected by him, but they never heeded his warning. When he ran nearer to them, they loudly laughed and disappeared. Then Sanatana could remember the comparison written by Rupa Goswami and was a little ashamed. After finishing his bath, he came to Roopa Goswami and admitted his fault before him. By this, we can believe the descriptions of Goswami's are not imaginary but practical and real truth.

SRI KRISHNA-NAM IS INVALUABLE WEALTH

While travelling, excavating the disappeared Tirthas of Vraja Bhumi, Sanatana found a Sparsamani which can transform iron into gold. As he had already acquired the invaluable Transcendental wealth, he is not in need of the material gem. So he placed it under a tree and covered it with sand. A poor brahmin was performing penance at Varanasi for wealth. Parama Vaishnava Sankara asked the Brahmin to approach Sanatana to have his desire fulfilled. The Brahmin reached Vrindaban and requested Sanatana to give him the Sparsamani. He also told him that he had come to him as ordered by Sankara. Sanatana asked him to search for it under the particular tree. Accordingly to his astonishment the Brahmin could get the Mani. After examining it with joy started his journey home-wards.

Walking some distance, the brahmin was perplexed to think that why such a valuable gem as that was neglected by him. Then he said to himself that he ought to have possessed a more valuable one than that Sparsamani. He returned immediately to Sanatana and begged him to bless him with that gem which was more valuable than that Sparsamani. Sanatana asked him to throw that gem into the Yamuna, if he was anxious for the invaluable wealth. The brahmin was very glad to carry out Sanatana's advice. Immediately Sanatana Goswami offered him Sri Krishna Nam Chintamani which purified and refreshed the whole body, mind and soul of the Brahmin. He experienced the ocean of ecstatic Bliss.

THE GOVARDHANA PARIKRAMA

Staying in Chakra Teertha, close to Govardhana Giriraj, Sanatana used to go round the Giriraj daily considering Him as Lord Krishna. Due to old age going round twentyfour miles daily became a difficult task for him. One day Krishna in the guise

of Vraja Balaka came to him with a fan in his hand. The Boy, fanning Sanatana, said to him, "Swamy it is very difficult for you to go round the mountain daily walking twentyfour miles. Please accept my sound advice. This is one Sila with Lord Krishna's footprints on it. I have brought it for you from the top of this mountain. Going round this Sila is in no way less than going round the Hill." So saying the charming Boy disappeared. Then Sanatana felt very much happy and followed his sound counsel.

Both the brothers, Rupa Goswami and Sanatana Goswami were the object of love and honour for all the great devotees of Lord Gauranga. The devotees would be asking those returning from Vrindaban about Roopa and Sanatana's activities and their asceticism. They would be telling them, "The brothers have no fixed residence. They reside one night under one tree and the next night under another tree. They take food from Brahmins or Madhukari Bhiksha (alms obtained from different houses). They give up all kinds of enjoyment. At times, they are satisfied with dry bread and free chick-peas. They always chant the Holy names of Krishna. They discuss His pastimes in great jubilation. They also dance in ecstasy. They carry earthen water pots only. They wear torn quills. All the time, they render service to Lord Krishna. They sleep only for one and half hours a day. Sometimes they do not sleep even. Sometimes, they engage themselves in writing Bhakti Rasa Sastras. Sometimes they hear about Sri Gauranga and meditate upon Him."

TO FOLLOW SANATANA GOSWAMI IS ATMA DHARMA

Sanatana was the Divine teacher of Sri Rupa, whom he considered as his spiritual teacher. Sanatana Goswami is Jagadguru. Through his mercy one can get the service of Lord Chaitanya. Lord Chaitanya was subdued by Rupa and Sanatana's ecstatic love for Krishna. Sanatana was attracted by Sri Rupa's service. Sri Rupa was intoxicated in the service of Sanatana Goswami. Both Sri Jeeva and Sri Raganath Das Goswami were true followers of Sri Rupa and Sanatana Goswamis. Unless one prays with all sincerity stating his miserable state, he can not obtain the mercy of Sri Rupa Goswami and Sanatana Goswami.

Sanatana Goswami disappeared on Ashadh Purnima day at Vrindaban in 1558 A.D. having Vrindaban career for 43 years. Sanatana Goswami, in the Vraja leela was Rati manjari.

SRI RUPA GOSWAMI

Manifest career -75 yrs., Household -22 yrs., Vrindaban - 53 yrs., Advent 1411 Saka or A.D. 1489, Disappearance 1486 Saka A.D. 1564.

After meeting Sri Chaitanya Mahaprabhu in the Ramakeli village in Gauda, Rupa and Sanatana returned to their homes, planning to give up their material attachment. So they engaged two Brahmins to chant Krishna's Name and perform Homa, so that both of them can attain shelter at the lotus feet of Sri Chaitanya Mahaprabhu very soon.

Sree Rupa returned from Gauda with large quantities of wealth. He distributed half of that to brahmins and Vaishnavas, gave one fourth to his relatives and kept the remaining for personal security. Out of this onefourth, he preserved ten thousand

coins with a local grocer for the future safety of Sri Sanatana Goswami, his elder brother. When Rupa heard the news that Sri Chaitanya Dev was returning to Puri and would proceed to Vrindavan immediately he sent two messengers to Puri, to know the exact date of Sri Chaitanya Mahaprabhu's departure. The Messengers returned back from Puri and informed Sri Rupa about the departure of Sri Chaitanya to Vrindavan. Soon after receiving the message, Sri Rupa wrote to Sanatana, "Chaitanya Mahaprabhu has already started His journey for Vrindavan, we both (Rupa and Anupama) are starting to meet Him. At any cost you try to escape from the prison. I have deposited ten thousand coins with the grocer. Somehow or other get your-self released and come to Vrindaban."

With his younger brother Anupama (Sree Vallabha) a great devotee of Lord Sri Ramachandra; Sri Rupa Goswami came to Prayag and both were pleased to hear the news that Sri Chaitanya Mahaprabhu was staying there.

At Prayag, when Sri Chaitanya Mahaprabhu was going to have the Darsan of Vindu Madhav, being followed by hundreds of thousands of people crying, dancing, chanting and rolling on the ground exclaiming "Krishna, Krishna", the Rivers Ganga and Yamuna were not able to flood Prayag with water as Sri Chaitanya Mahaprabhu had already enundated the whole area of Prayag with waves of ecstatic love for Lord Krishna.

Seeing the heavy crowd, the brothers stood outside and witnessed Sri Chaitanya Mahaprabhu's ecstatic dance of love at the temple of Lord Vindu Madhav. Later on when Mahaprabhu was sitting alone in the house of a South Indian brahmin, Rupa and Anupama came to meet Him. Seeing the Lord from a distance both the brothers, with straw in their mouths, fell down on the ground and offered their obeisances with ecstatic emotion they recited Sanskrit slokas and offered a number of prostrated obeisances. Mahaprabhu asking them to get up and come nearer to Him, said "it is not possible to describe Lord Krishna's mercy for He has delivered you both from sensuality den. A learned vedic scholar without devotion is not nearer to Me than a dog-eater with pure devotion. Reciting a Sanskrit verse Chaitanya Mahaprabhu embraced both the brothers and placed His Lotus feet on their heads. After receiving the Lord's causeless mercy, the brothers folded their hands and in great humility offered the following prayers. "Namo Maha Vadanyaya Krishna-Prema-Pradayate, Krishnaya Krishna Chaitanya Namne Gaura Twise Namah". When the two brothers sat by His side, Mahaprabhu asked them about the welfare of Sanatana. Rupa Goswami replied, "Sanatana was imprisoned by Hussain Shah. If you kindly want to save him he can be liberated". To this Chaitanya Mahaprabhu replied, "Sanatana has already been released from his confinement, and will meet us very soon". Chaitanya Mahaprabhu accepted lunch in the house of that Brahmin, Balabhadra Bhattacharya an attendant of Sri Chaitanya offered the remnants of the Lord to both of the brothers. Mahaprabhu selected His residence on the banks of Triveni. Rupa and Anupama also settled down close to His residence.

Vallabhacharya who was staying in Adaila village, heard of Chaitanya Mahaprabhu's arrival and so came to see Him. Vallabhacharya invited Sri Chaitanya Mahaprabhu for lunch, and the Lord introduced Sri Rupa and Anupama to him. From a distance the two brothers offered their obeisances to Vallabhacharya with great humility. When the Acharya was coming to embrace them, Rupa said, "We are untouchables and most

sinful. Please do not touch us." Vallabhacharya was surprised at this, but Sri Chaitanya Deva was very much pleased and said, "Don't touch them as they belong to very low caste, you are an aristocratic Yagnik brahmin." Hearing the Holy Name, constantly vibrated by the two brothers, Vallabhacharya said, "since these two brothers incessantly chanting Krishna Name, they can not be untouchables. On the contrary they are most exalted."

He then quoted a verse from Bhagavata. Sri Chaitanya Mahaprabhu was very glad to hear the quotations from the scriptures through Vallabhacharya. Vallabhacharya took Sri Krishna Chaitanya to his village on a boat and after lunch brought Him back to Prayag.

Avoiding the great crowds in Prayag Sri Chaitanya Mahaprabhu selected Dasaswamedhghat where, He instructed Sri Rupa Goswami infusing spiritual energy in him. He also taught him about the inexplicable and unlimited Truth, regarding Lord Krishna, about pure devotion, about transcendental mellows and about Srimad Bhagavatam. Thus Sri Rupa was personally empowered by Sri Chaitanya Mahaprabhu's instructions for ten days at Prayag.

RUPA SIKSHA

Sri Chaitanya Mahaprabhu said, "Listen, O! Rupa, it is not possible to describe the transcendental mellows from the Ocean of devotional Service. It is unfathomable and unestimable. However I am describing you a drop of that Ocean mentioned. In this universe there are numberless Jivas that pass through eighty-four (84) lakhs of births.

The real nature of the Jiva is an absolute infinitesimal and quantitatively a hundredth part of a hundredth part of the point of a hair. Hence a Jiva is Achintya-Bheda-Bheda manifestation of Lord Sri Krishna.

The Jivas are of two classes animate and inanimate. Among the animates, there are many varieties, such as birds, terrene-animals, aquatic animals etc. Human beings are only a minority among the terrene-animals. Among the human beings, there are many uncultured human beings like Mlechhas, Pulindas, Baudhas and Savaras. Among the followers of Vedic knowledge (civilized class) almost half of them follow the Vedas only by lip but, commit sins condemned by the Vedas without regard for regulative principles. Among the religious-minded other half, many are unduly devoted to karma. Among the ten million men following the path of Karma, we may have one Gnani valuing the path of scriptural knowledge and so superior to the Karmi. Among the ten million men pursuing scriptural knowledge we find hardly a Mukta (a liberated soul) who is therefore superior to the Gnani. Among the ten millions of liberated souls, we meet hardly a devotee of Sri Krishna. Krishna Bhaktas are really passionless and tranquil. Karmis desire material enjoyment; Gnanis desire liberation and yogis desire material opulence. So they are all lusty and can not be peaceful.

Blessed is he, who, in rotating in his cycles of births and rebirths, throughout the fourteen worlds, obtains the seed of the Bhakti creeper by the grace of Guru and Krishna. The Guru's grace leads to Krishna's grace and Krishna's grace leads to Guru's grace and vicaversa. A fortunate soul only can get their grace. The devotee sows the seed in his heart and begins to water it in the form of hearing and chanting the Holy

Name of Krishna in the company of Sadhus, (Absolute-realised soul). By this the seed sprouts up, and the creeper crossing fourteen worlds (the regions of time, space, cause and effect) goes beyond Viraja and Brahma-Loka, (hallowed region surrounding Vaikuntha) and there, finding no object to support, it creeps to Vaikuntha. The creeper next enters Goloka-Vrindavana, the highest region of Bliss and entwines the Lotus Feet of Sri Krishna (Wish yielding Tree) and bears Prema fruit. This fruit of Krishna Prema, shall be eternally tasted by the gardener, the devotee. Thus blessed, the devotee-soul, does not refrain from his spiritual practices. He is always careful not to commit any offence against a Vaisnava. he follows Yukta-Vairagya (genuine asceticism), and avoids Phalgu-Vairagya (pseudoasceticism). He strictly observes the rules of pure devotional life enjoined by the scriptures and gives up those that are forbidden. Desire for elevation, salvation, Siddhi, forbidden practices, greed for money, hunting after self-gratification, name and fame, double dealing or duplicity and slaughter of animals. All these are the fundamental impediments that stand in the way of serving the Lotus feet of Sree Krishna. Keeping himself aloof from all these anti-devotional desires, practices and offences the gardener devotes himself wholeheartedly to the service of Sri Krishna under the guidance of his Divine Master and then he is blessed with the taste of Divine Fruit of Krishna-Prema, superior to the four-fold human pursuits of Dharma, Artha, Kama and Moksha, (Duty, wealth, passion and salvation) four Purusharthas are as worthless as a straw. Hence, Krishna prema is the ultimate goal of human existence which can only be attained by Suddha bhakti(unadulterated devotion).

CRITERION OF PURE DEVOTION

Sri Chaitanya Mahaprabhu continues - "When one sits to dine, every morsel of food affords him three things at a time i.e., satisfaction, nourishment and appeasement of hunger; so where a person is a genuine devotee, he must be imbued with three things simultaneously; (1) a steadfast attachment for Sri Krishna, (2) a definite realisation of true nature of Sri Krishna, Jeeva and Maya and their interrelationship and (3) a corresponding detachment from all affairs that do not concern Krishna and His devotion. Pure devotional culture towards the realisation of Krishna and Prema through the mind and all the physical senses, aiming at the gratification of the spiritual senses of Sri Krishna, is the culture of pure devotion. Service to Krishna should be rendered for His own sake and pleasure. It should be free from all other desires and un-enveloped by Karma and Gnana. The highest form of devotion to Hrishikesa, the Lord of all senses, consists in rendering Him services with steadfast attachment by means of all spiritual senses and fixing on His Lotus feet the purified mind devoid of all physical and mental worldly dross. As He is Adhokshyaja, He reserves the prerogative of not being exposed or subject to human sense experiences. Hence, the supreme and fundamental religion consists in the causeless and unhampered devotional service vice to the Lotus feet of the Absolute Person, by which the soul enjoys the eternal Bliss."

Thus the Lord Chaitanya gave a number of quotations from Srimad Bhagavata regarding the pure devotion to Lord Krishna.

SADHANA BHAKTI

The Lord Chaitanya then described the grades in Sadhana Bhakti through regulations. From Sadhana Bhakti sprouts up rati (permanent seed of love). When Rati is deepened it becomes Love or Prema. When Prema is intensified it develops and takes the form of Sneha (affection growing from melting of the heart), Mana (Loving sensitiveness), Pranaya (intimacy), Raga (Attachment), Anuraga (passionate attachment), Bhava (dawning of love) and Mahabhava (highest pitch or culmination of Divine Love). The foremost of Prema mixed with the ingredients such as (1) Bibhava, (2) Anubhava, (3) Satwika (4) Vyabhichari (extensive divine Emotions) become a wonderfully delicious nectar called "Rasa". There are fivefold Rasas among the fivefold servitors of Sree Krishna. The Supreme Lord Sree Krishna is the ocean of all Nectarine Rasas. There are twelve kinds of Rasas; Santa Rasa (neutral mood), Sakhya Rasa (friendly mood), Vatsalya Rasa (parental mood), and Madhura Rasa (erotic mood). These are called the five primary Rasas while there are seven secondary Rasas; Hasya (laughter), Adbhuta (wonder), Veera (heroic), Karuna (pathetic), Raudra (anger), Bhayanaka (horrible) and Bibhatsa (loathsome). "Devoting the soul's mind exclusively to Me alone being bereft of all other thirsts for enjoyment and renunciation is the characteristic feature of Santa Bhakta", says the Supreme Lord Krishna. "Among the Santa-Bhaktas are the nine sages known as Navayogendras and Chatuhsanas or Sanaka, Sanatana, Sanandana and Sanat Kumara. Dasya Rasa Bhaktas are Raktaka, Patraka and Chitraka in Vraja; Daruka in Dwaraka, Hanuman in Ayodhya; Nanda, Sunanda and others in Vaikuntha. The Sakhya Rasa Bhaktas are Sridama, Sudama, Vasudama, Subala, Balabhadra, Devaprastha and others in Vraja; Vibhishana in Ayodhya and Bhima, and Arjuna in Dwaraka. The Vatsalya Rasa Bhaktas are Nanda, Yasoda in Vraja; Vasudeva and Devaki in Mathura and Dwaraka. The Madhura Rasa Bhaktas are Gopees in Vraja; the Queens in Dwaraka and Lakshmis in Vaikuntha. Krishna Rati is two fold, Kevala (unmixed) as in Vraja and Aiswarya Misra (mixed with the consciousness of His Majesty) in Mathura, Dwaraka and Vaikuntha.

Love is stunted where the sense of majesty predominates. But pure love or Kevala Bhakti ignores His Majesty and if He reveals His Majesty, it disowns its loving connection with Him. A Santa Bhakta is devoid of reciprocal relationship with Sri Krishna Himself. He is endowed with the knowledge of Him as Para Brahman-Paramatma. A Bhakta of Dasya-rasa constantly gratifies Sri Krishna by rendering Him service with a sense of reverence. Dasya Rasa has the quality of Santa Rasa plus service. Sakhya Rasa has the qualities of Santa and Dasya plus intimate confidence in Sri Krishna. The fundamental feature of Sakhya Rasa is free comradeship without any feeling of reverence. Vatsalya Rasa possesses the qualities of Santa, Dasya and Sakhya Rasas plus tenderness of parental affection which in its excess leads to chiding and chastisement. Such a devotee of Sree Krishna considers himself or herself as the parent and Krishna as his or her ward or protege. His or her service to Sri Krishna takes the form of parental care and affection. In Madhura rasa all the above four qualities of Santa, Dasya, Sakhya and Vatsalya Rasas are present in a super-abundant measure; and in addition to them the votary serves Sri Krishna by offering her perfect spiritual body for the gratification of His transcendental senses. Here all the five qualities are fully present, just as in the case of the five elements (ether, air, fire, water and earth) the properties of the first four are present in the fifth, so also the four qualities of the above four-fold Rasas find their Syntheses and consummation in the Madhura Rasa which possesses the most wonderful deliciousness. By the Grace of Sri Krishna even the most unqualified can reach the farthest shore of the ocean of Bhakti-Rasa."

So saying the Lord directed Sri Rupa to proceed to Vrindavan, thence to Gauda-desa and thence to meet Him at Puri. The Lord embraced Sri Rupa Goswami, then he fell into an extatic swoon. Next morning Sri Chaitanya Mahaprabhu started to Varanasi, Sri Rupa Goswami and his brother Anupama set out for Vrindavan.

Reaching Vrindaban Rupa Goswami desired to write dramas on the Pastimes of Lord Krishna. In this connection, he first composed auspicious introduction. On his way to Gauda-Desh from Vrindaban he prepared some notes and begun to write the plays. When those two brothers reached Bengal, Anupama, his brother died. After some delay, Rupa Goswami being anxious to see Sri Chaitanya Mahaprabhu, started to Puri. On his way, he came to a village known as Satyabhamapur in Orissa. While taking rest at night in that village, he saw an extraordinary beautiful woman in a dream, asking him to write a separate drama about her. Next morning he considered the dream as the order of Satyabhama to write a separate drama for her. The pastimes performed by Lord Krishna in Vrindaban and in Dwaraka were brought together. Now they should be divided into two dramas. So thinking Sri Rupa Goswami reached Haridas Thakur's Bhajan Kuteer at Puri. Haridas Thakur affectionately told him that Sri Chaitanya Mahaprabhu had pre-informed him about Rupa's arrival. When the Lord visited Haridas, He saw Sri Rupa who was offering his obeisances to Him. Immediately the Lord embraced him and inquired about Sanatana Goswami. Sri Rupa could not see Sanatana as he came in a different path to Puri. On the next day the Lord came with all His associates.

Chaitanya Mahaprabhu introduced him to all the devotees. Sri Rupa offered his obeisances to all of them. The Lord asked Nityananda Prabhu and Adwaitacharya to bless Sri Rupa whole-heartedly so that he may be able to describe Krishna-Rasa-Bhakti.

Chaitanya Mahaprabhu, used to send Jagannath Prasad to both Haridas and Sri Rupa daily. He used to visit them and have a happy talk with them. Sri Rupa was extremely happy to receive that transcendental favour of the Lord. Thus on Gundicha Marjan day, while Mahaprabhu with His devotees was washing and cleansing the Gundicha temple, Prasadam was sent to him to Aithota. He accepted the prasad chanting the Holy name of Hari, Haridas and Sri Rupa were greatly pleased to witness the function. After receiving the remnants of Sri Chaitanya Mahaprabhu Prasad through Govinda, both danced with ecstasy.

On the next day, meeting, the omniscient Lord said to Sree Rupa, "Please do not take Krishna out of Vrindaban. Yadunandan-Vasudev-Krishna is different from Nanda Nandan, Krishna, who never leaves Vrindavan at any time." When Mahaprabhu left, so saying Rupa Goswami was surprised and said to himself "Satyabhama ordered me to write two different dramas and now Sri Chaitanya Mahaprabhu has also confirmed it. I shall divide one composition in two dramas and describe the incidents in two separate works."

The Rupa Goswami during the Ratha Yatra ceremony observed Lord Jagannath enjoying the Chaitanya Mahaprabhu's dance and Sankirtan in front of His Chariots. While so doing, Mahaprabhu was uttering a Sloka from Kavya Prakasa and at the same time revealing its spirit. Rupa Goswami composed a verse in an easier language.

None except Swarupa Damodar and Rupa Goswami were able to know the meaning of the verse recited by Mahaprabhu.

The meaning of the verse composed by Sree Rupa Goswami was, "My friend, now I have met my dear Krishna at Kurukshetra. I am the same Radha. Our meeting is very pleasant but I would still like the visitation of Vrindaban on the banks of the Yamuna filled with vibrations of Krishna's melodious sweet flute."

Having written the verse on a palm-leaf Rupa Goswami put it in that thatched roof and went to the sea for bath. At that time Chaitanya Mahaprabhu went there and read the verse on the palm-leaf. While reading the verse, He was overwhelmed with ecstatic love. Returning from the sea, Sri Rupa offered his prostrated obeisances to the Lord in the courtyard. "How could you know my mind ? It is wonderful", so saying Chaitanya Mahaprabhu firmly embraced Sri Rupa. When that verse was showed to Swarupa Damodar, he said "Oh Lord! I presume that You had bestowed upon Sri Rupa Your Causeless mercy long ago, so he could understand Your heart." At this, Sri Chaitanya Mahaprabhu said, "Sri Rupa met me at Prayag. Knowing him to be a fit person I naturally blessed him. Now you also should instruct him Bhakti Rasa." After the four months of Chaturmasya the Vaishnavas of Bengal returned to their homes, but Sri Rupa Goswami remained in Jagannath Puri. One day suddenly, Sri Chaitanya Mahaprabhu visited him, while Sri Rupa Goswami was writing his book. Seeing the fine hand writing which was like rows of pearls, He was very much pleased and asked him about the contents of the book. Sri Rupa Goswami told him that it was a play on Vidagdha Madhavam and read a verse from it. When Mahaprabhu heard it, He was overwhelmed with Prema. Haridas Thakur hearing it became jubilant and began dancing and praising, knowing its meaning. "We hear the glory of the Holy Name from the revealed scriptures and Sadhus but nowhere else we hear the sweetness of the Holy name as explained in this verse", said Haridas. Chaitanya Mahaprabhu embracing both of them, went to bathe in the sea.

On the next day, after visiting the temple of Jagannath Sri Chaitanya Mahaprabhu came to Sri Rupa with Sarvabhauma Bhattacharya. Ramananda Raya and Swarupa Damodar greatly praised Sri Rupa's characteristics. Reciting the two important verses, He praised Sri Rupa in their presence just to examine them. Purushottama the Supreme Godhead is so gentle, that even if His servant commits a serious offence, He does not take it very seriously. Indeed if His servant renders a small service, the Lord accepts it to be a very great one and prepares to give Himself to him, not to speak of other benedictions. The Lord and His devotees after meeting Sree Rupa and Haridas sat on the ground. Then Swarupa Damodar recited the verse which astonished the devotees. Sarvabhauma and Ramananda said to the Lord, 'Without your special blessings Sri Rupa cannot understand your mind. Ramananda at Kovvur expressed elevated and conclusive statements by Your mercy.'" Chaitanya Mahaprabhu, asked Sri Rupa to recite that verse from his drama so that all the people may be happy to listen it, destroying their three fold afflictions. When Mahaprabhu persisted Sri Rupa recited that verse. The meaning is: "When the Krishna Nama starts dancing within the mouth then we desire many, many mouths; when that Holy Name enters the ears, we desire for many millions of ears; and when the Holy Name dances in our courtyard of the heart, it controls the mind and all the senses. So I do not know how much nectar the two syllables "Krish-Na" contain.

Then Ramananda Raya wanted to know the title of the drama, which is a mine of conclusive statements. Sri Swarupa Damodara said, "Sri Rupa wanted to describe the pastimes of Lord Krishna at Vrindaban, Mathura and Dwaraka all in one drama. Now by the order of Sri Chaitanya Mahaprabhu he has divided it into two and so writing two plays known as Vidagdha Madhav and Lalita Madhav which contain wonderful prema rasa."

Asked by Ramananda Ray, Sri Rupa recited the introductory verse of Vidagdhamadhav. There he described the glories of his favourite Deity as Sri Chaitanya Mahaprabhu. When Mahaprabhu remarked, that was all an exaggeration by him, the devotees present there expressed their gratitude to Sri Rupa for his mode of introducing the characters in suitable situation in Pravartaka. (When the entrance of the characters is set in motion by the arrival of a suitable time called pravartaka).

While reading the drama to the devotees, Sri Rupa explained prarochandi (the causes for love affairs between Krishna and Gopies), previous attachment, transformation of love, endeavours for love, exchange of letters, disclosing the Gopies and awakening love for Krishna. When Ramananda asked, Sri Rupa replied, "This is the nature of emotional love for Krishna. If one develops love for Nandanandana Krishna all the bitter and sweet influence of this love will manifest in one's heart. Such love acts in two ways. The poisonous effects of love defeat the severe and fresh poison of the serpent. Yet there is simultaneously Transcendental bliss which minimises the pride of Nectar and its sweetness. So Krishna Prema is simultaneously poisonous and nectarine." Thus he explained the characteristics of love of God. His description of Vrindavan, the melody of transcendental Flute, the relationship between Krishna and Radhika gave immense delight to all the Vaishnavas and to Sri Chaitanya Mahaprabhu, Ramananda said, "Your poetic expressions are like continuous showers of Nectar. Kindly let us hear the introductory position of the second drama." Thereupon Rupa Goswami wondered at their desire for hearing his second play and said, "I do not know why you are so much interested in hearing the play giving importance to my person. What am I before you ? To speak the truth, in your presence like a brilliant sun I am an insignificant glow-worm.

It is even impudent for me to open my mouth before you. In spite of it, to please you I am reciting it." So saying, he recited the introductory verse of Lalita Madhava drama. When Sri Rupa Goswami was reciting the second introductory verse, Chaitanya Mahaprabhu was greatly pleased within himself but pretending to be in an angry mood said, "Your exalted poetic descriptions of the mellows of Lord Krishna's pastimes are like an ocean of nectar, but your false praise to me in it is like a drop of detested alkali." Ramananda said, "Sri Rupa has added a particle of camphor into the nectar of his exalted poetic expression." Mahaprabhu said, "You are jubilant at hearing these poetic expressions, but I am ashamed to hear them. People in general will ridicule." Ramananda said again, "People in general feel happy to read such poetry." Rupa Goswami briefly quoted his Lalita Madhava drama.

After hearing the play, Ramananda submitted his opinion at the lotus feet of Sri Chaitanya Mahaprabhu. He extolled the super excellence of Sri Rupa Goswami's poetic expressions saying, "The poetic presentation is a continuous shower of Nectar. Indeed, it is the essence of all ultimate realisation appearing in the form of plays, the wonderful description of Transcendental love, by hearing which the heart and ears

will plunge into a whirlpool of the transcendental bliss." Mahaprabhu said, "When I saw Sri Rupa at Prayag I was attracted and pleased with his fine qualities. His ornamental and poetical inference can help to preach Transcendental mellows." He requested His associates to bless Sri Rupa so that he can describe Vraja Leela and Prema-Rasa. "His elder brother Sanatana too was so learned that he was second to none. His renunciation is just like yours. Humility, renunciation and excellent learning exist in him simultaneously. I sent both brothers to Vrindaban with my blessings to spread Bhakti Sastra." Sri Chaitanya Mahaprabhu then embraced Sri Rupa and asked him to offer his prayers at the feet of all the devotees. Adwaitacharya and Nityananda showered their causeless mercy and embraced him. All the devotees were struck with wonder to see the Personal qualities of Sri Rupa which attracted the mercy of Sri Chaitanya Mahaprabhu towards him. Haridas Thakur embracing Sri Rupa said, "There is no limit to your fortune. No one can understand the glories of your dramas. Sri Rupa said, "I do not know anything. Whatever Sri Chaitanya Mahaprabhu wants to do he does. He now makes me to speak and I am speaking." All the devotees of Bengal thus spent four months with Chaitanya Mahaprabhu and Rupa Goswami. Then the Lord bade them farewell and they returned to Bengal. Sri Rupa remained at His Lotus feet up to Dola Yatra. After the festival, Mahaprabhu sent him to Vrindaban asking him to stay there preaching the transcendental literature and excavating the forgotten holy places of Vraja Bhumi. Having thus spoken Sri Chaitanya Mahaprabhu embraced Sri Rupa who in turn placed His Lotus feet upon his own head.

Rupa Goswami took leave off all the devotees and returned to Vrindaban via Bengal. Sanatana Goswami first reached Vrindaban. Rupa Goswami was delayed in Bengal for a year to divide and distribute his wealth among his relatives. He collected the money accumulated in Gauda and distributed it among his relatives, Brahmins and the temples. Thus after finishing off his business there, he had in his mind, he returned to Vrindaban with full satisfaction. Both the brothers met at Vrindaban where they stayed to execute the desire of Sri Chaitanya Mahaprabhu. Sri Rupa and Sanatana collected many scriptures and with their help they excavated all the forgotten or lost sites of pilgrimage. Thus they established big temples for the worship of Lord Krishna. The two brothers Rupa and Sanatana never climbed the Govardhana Hill to see Gopala Murthy. At an old age Rupa Goswami could not go there though he had a desire to see the beauty of Gopala. Once due to an attack by the Mohammadans the devotees of Gopala brought Him to Mathura. There He remained in the temple of Vithaleswara for one month. So Sri Rupa and his associates stayed in Mathura for one month and saw the Gopala Deity. After one month, when Gopala returned to Govardhana Hill, Rupa Goswami also came back to Vrindaban. Sri Rupa Goswami wrote many famous books known as:

1. Bhakti Rasamrita Sindhu through which we can understand the essence of devotion, service to Krishna and the transcendental mellow.
2. Ujjvala Nilamani - which contains the fullest limits of the love affairs of Sri Radha Krishna.
3. Vidagdha Madhav and Lalitha Madhav - two important dramas from which we can understand all the mellows derived from the pastimes of Lord Krishna.

He compiled 1,00,000 verses beginning with the book 4. Dana Keli Kaumudi, 5. Hamsa doota, 6. Uddhava Sandesha, 7. Krishna Janma Tithi, 8. Ganoddesa Deepika, 9. Stava Mala, 10. Akhyata Chandrika, 11. Mathura Mahima, 12. Padyavali, 13. Nataka Chandrika, 14. Laghu Bhagavatamruta and 15. Govinda Virudavali.

Rupa Goswami in Vraja Leela was Rupa Manjari

RAGHUNATH DAS GOSWAMI

Advent: Sakabda 1417 (A.D. 1495)

Disappearance : Sakabda 1493 (A.D. 1571)

Manifest Career: 76 years

Household Career: 19 years

Residence in Vrindaban: 41 years

Residence in Puri 16 Years

Ragunath was born at Sri Krishnapur - two miles away from Saptagram in the Hoogly District, West Bengal, in a Kayastha Zamindar family. His father was Govardhan, the brother of Hiranya Mazumdar. Their yearly income was nearly twenty lakhs from their Zamindary. Both the brothers were well behaved and charitably disposed. They regarded Nilambara Chakravarthi as their Guru. Formerly they served under Misra Purandar also and were thus wellknown to Lord Gauranga.

Ragunath was indifferent to the world from his very childhood. Namacharya Haridas when lived at the house of Balaram Acharya, Raghunath used to hear Krishna's pastimes from Sri Haridas which helped him to attain Lord Gauranga's lotus feet. Embracing Sanyasasram, Chaitanya Mahaprabhu came to Santipur. Then Raghunath fell at his lotus feet and received His blessings as well as the remnants of his dish. Advaita Acharya also blessed Raghunath at Santipur and after a week's stay he was sent home on the eve of the Lord's departure for Puri.

Ragunath made many vain attempts to run away from his house to Puri. At one time his father caught him redhanded and kept him as a prisoner under the custody of eleven persons. Raghunath spent his days with sorrow, till he met the Lord Gauranga again at Santipur with the permission from his father. He stayed there for a week in the company of Lord Chaitanya. The omniscient Lord said, "Raghunath be patient and go home. One can reach the shore of the world-ocean gradually and slowly. Don't make a show of asceticism. Accept the sense objects in a spirit of real dispassion or renunciation. Cherish steadfast attachment to the Lord Krishna in your heart, while outwardly discharging your worldly affairs. You will soon be delivered by Krishna's grace. After my return from Vrindaban, meet me at Puri." Implicitly obeying Him, Raghunath returned home. Following the Lord's advice, without any kind of worldly attachment, he paid his attention to the temporal duties to please his parents. The guards relaxed their control over him.

Thus Raghunath spent some years following Yuktha-Vairagya and rejecting Phalgu or false vairagya.

Once the Muslim Revenue Collector, with the help of Nawab's vizir charged, Hiranya and Govardhana for defalcation of the Government revenue. Both brothers fled at his approach. But Raghunath was bound and brought before the Vizir for the embezzlement of Government money. Raghunath, who was well-behaved and amiable in his conduct, at last succeeded in bringing about an amicable compromise between the Muslim Collector and his uncle and father. Unable to bear the pangs of separation from the Lord, Raghunath ran away from his house to meet the Lord at Puri. But he was brought back by the guards from halfway. His mother advised his father to bind him with ropes. The father said, " How can you tie Him with a rope, where a splendid opulence and matchless beautiful wife failed to captivate him ? A father can not destroy the 'prarabdha' of his son, while the Lord is attracting him."

A few days latter, Raghunath met Nityananda Prabhu, seated on an elevated platform with his followers. To feed his followers, Nityananda Prabhu asked him to celebrate "Chuda Dadhi" mahotsava. Receiving the command of Sri Nityananda Prabhu Raghunath procured quintals of flattened rice, litres of milk, large quantities of curd and sugar, lots of bananas and hundreds of pots, in a moment and offered all of them to the Lord amid loud cheers of Harinam. When Nityananda Prabhu invoked, Lord Chaitanya appeared in their mid, accepting offerings smilingly. Their mutual feeding was not visible to anybody except to the devotees. With loud Hari Samkirtan the followers of Nityananda Prabhu accepted Mahaprasad which reminded them of Krishna and Balaram's feasting on banks of the river Yamuna. Next day Raghunath prostrated at the lotus feet of Sri Nityananda Prabhu and prayed for his blessings to reach Lord Gauranga's Lotus Feet. Nityananda Prabhu, placed his lotus feet upon Raghunath's head and blessed him. His followers blessed him too. Then Nityananda Prabhu said to him "Raghunath, because you have intense love for Sri Krishna, the Lord will deliver you to Damodar Swarupa who will be pleased to keep you as his favourite disciple. Go home now, Sri Krishna will liberate you soon." Raghunath honoured Nityananda Prabhu and his men with several hundreds of gold coins.

Raghunath returned home and began to think over the means of escape from the custody of his guards. One day he heard that the Bengal Devotees under the guidance of Sivananda Sen were on their way to Puri. Next Day Yadunandan Acharya, the purohit came to Raghunath's house and requested him to persuade his Archaka, who was on strike, to resume his duty. Raghunath went to the Archaka's house and persuaded him to render service to the Deity. Thus, in the night, while returning home, Raghunath thought it a golden opportunity to escape, because he was then left alone. So, immediately he ran-way unguarded, avoiding high road and keeping his mind on the lotus feet of Sri Chaitanya Mahaprabhu.

The escape of Raghunath from the vigilant guards tilled the hearts of all the members of the family with unique quiet. His father sent a number of his men throughout the country in search of his beloved son. But they returned home with broken hearts as they could not find him even amongst the devotees going to Puri.

Raghunath walked fast and reached Pun in twelve days, without proper food. He offered his prostrated obeisances at the lotus feet of Lord Gauranga. The Lord

embraced him saying, "Sri Krishna's strongest mercy has delivered you from the foul sink of worldlines. Your father and uncle, though the supporters of the Brahmins, are not in a par with Vaishnavas but are stepped in the gloom of worldly "ignorance". Then the Lord delivered him to Sri Swarupa Damodar, who accepted him as his most intimate disciple. Mahaprabhu asked Govinda, his attendant, to serve Raghunath with nutritious food as he came walking without food. Raghunath took Prasad, only for five days from Govinda. He lived a life of severe asceticism living entirely upon alms, un-asked from people, at the Lions Gate in front of Jagannath Temple. Mahaprabhu was very much pleased with the asceticism of Raghunath. One day Swarupa Damodar said to Mahaprabhu "Raghunath desires to have some enlightenment from your lotus feet. He says, he does not know his duty or the goal of his life. Therefore, please give him instructions personally from your transcendental mouth." Smiling, the Lord told Raghunath, "Swarupa Damodar is your instructor, you may learn the means and end of the philosophy from him. He knows better than Me. Still if you are faithful in following my instructions, do not hear or talk worldly matters; do not eat palatable food nor should you wear costly dress. Always chant the holy name without expecting honour from others; render service within your mind to Radha Krishna of Vrindaban. My instructions are brief, you can hear in detail from Swarupa Damodar. On hearing from Sivananda Sen, Raghunath's father sent a large sum of money, two servants and a cook to his son, so that they might look after his health giving him timely meals. But Raghunath refused to accept them. On the other hand he used to invite Chaitanya Mahaprabhu to his lodge twice a month, and serve Him with Jagannath Prasad bought with a small amount of his father's money. Thus he continued to invite the Lord for two years and then discontinued inviting Him, thinking that it would rather add premium to his worldly name and fame than satisfy the Lord. When Mahaprabhu asked Swarupa about the termination of the invitation by Raghunath, Swarupa said, "Raghunath must have thought over the matter that his invitation Your Holiness for dinner, accepting the money from materialistic people does not give You happiness in any way. He also might have thought that You are accepting the dinner only to please a fool like him !" Mahaprabhu expressed His delight saying. "It is true that food accepted from the worldly minded, contaminates even the mind of a Holy-man and such a mind can not meditate on Lord Krishna. It becomes an invitation which results in Rajoguna, polluting the mind of both the giver and the Receiver.

Some days after, Raghunath gave up the habit of begging at the Lions Gate at which the Lord said, "I am glad to hear that Raghunath has abandoned begging at the Lions Gate and took recourse to un-solicited Prasad at the Chaatra(Choultry), for begging at the Lions Gate is no less than a harlot's mode of living", so saying Chaitanya Mahaprabhu gave Raghunath, His Own Govardhan Sila and Gunja Mala. With Govardhan sila, the Lord consecrated Raghunath to the lotus feet of Govardhan, the very self of Sri Krishna and with Gunjamala the Lord dedicated him to the lotus feet of Sri Radha. The very thought of these two divine gifts from the hands of the Lord, threw him into a rapture of Divine love with which he began to worship the Sila in a transcendental Satwika mood. Such was his spirit of renunciation, that he began to live upon the rejected Prasad of Lord Jagannath with a little salt. This moved the heart of not only Sri Swarupa Damodar but also that of Lord Sri Chaitanya Mahaprabhu, who partook a morsal or two of that Holy food and extolled it saying that he had never tasted such an excellent Prasadam before. Such was the mode of his stern ascetic life, that he rendered confidential loving service to the Lord for sixteen years under the guidance of his divine master Sri Damodara Swarup, the second self of the

Lord. After disappearance of the Lord in 1534. AD, Raghunath arrived at Vrindaban and resolved to make end of himself by falling from Govardhan giri. He met the two brothers Sri Rupa and Sanatana, who saved him from his intended suicide and kept him by their side in the place of their deceased brother. The two brothers were very much pleased to listen to his talks on the Inner and External Leelas of the Supreme Lord Sri Chaitanya Mahaprabhu with rapt attention.

Amongst the most favourite and intimate followers of the lord, Raghunath was one who had taken absolute shelter at His lotus feet leaving everything behind. In the last days of his Bhajan, he gave up even food and lived upon only one fourth litre of butter-milk a day. His daily performance of "Sadhan" was to chant the Holy name, a Lakh times, to do two thousand of prostrated obeisances to the Vaishnavas, to recite the Divine career of Sri Chaitanya Mahaprabhu for three hours, to worship Sri Radha Krishna in his real unalloyed-self, to bathe thrice in Sri Radha Kunda, to embrace vrajavasi Vaishnavas whenever he would come across and to be deeply absorbed in his worship. Thus he spent only one hour and a half for sleep and the rest of twenty two and half hours in His service. There were days, that were spent with complete sleeplessness too. Such was the wonderful mode of devotional practices of Sri Raghunath Goswami.

In His Vrindaban Leela he is Rasa Manjari. He wrote three famous books : (1) Sthava Mala or Stavavali, (2) Sri Dana Charita and (3) Muktavali. In his 76th year he disappeared on the banks of the Radha Kunda, where his Samadhi is still being worshipped by the devotees.

SRI JEEVA GOSWAMI

Sakabda 1435 (A.D. 1513) to 1520 Sakabda (A.D. 1598).

Manifest Career 85 Years

House Hold Career 20 Years

Vrindaban Residence 65 Years

Jeeva Goswami in his Vrala Leela is known as "VILAS MANJARI". He was the son of Vallabha, the younger brother of Sri Rupa and Sanatana. Sri Jeeva Goswami at an early age completing the elementary education, studied Srimad Bhagavatam. At a later stage coming to Nabadwip, he received the blessings of Nityananda Prabhu and went round the nine Islands or Nabadwip Dham, 1. Antardwip, 2 Seemanta Dwip, 3. Godrum Dwip, 4. Madhya Dwip, 5. Kola Dwip, 6. Ritu Dwip, 7. Modadruma Dwip, 8 Jahnu Dwip and 9. Rudra Dwip, along with Nityananda Prabhu. Taking the blessings of Nabadweepa Devotees, he came to Varanasi. His renunciation and asceticism, was highly appreciated by the devotees of Nabadweep Dhama and Nityananda Prabhu.

At Varanasi Sri Jeeva studied Vedanta, Logic, Philosophy and all other different scriptures under the guidance of Sri Madhusudhan Vachaspathi, the disciple of Sarvabhauma. Afterwards he came to Vrindaban and served Sri Rupa and Sanatana

Goswami. He became the great Vaishnava Acharya of Utkala, Gauda and Mathur-Mandalas after the disappearance of Sri Rupa and Sanatana Goswamis.

Once a great learned scholar, conquering all the Pandits of the country, came to Sri Rupa Goswami at Vrindaban to discuss all the scriptures. Sri Rupa and Sanatana, being the masters of all the Philosophies were of course, reluctant to discuss with the Digvijai Pandit, so lent their signatures to the effect that he won. But their disciple Sri Jeeva could not tolerate. He immediately challenged and defeated the scholar in the discussion. Thus he established himself as unconquerable learned person in those days.

As a great Gaudiya Sampradayacharya, Sri Jeeva practised and propagated the message of Lord Gauranga and he was attracted by many devotees. Followed by the devotees, he used to go round the Vrajamandal on parikrama and visit Vithal Deva in Mathura often and often. During this time Sri Krishnadas Kaviraj Goswami wrote Sri Chaitanya Charithamruta. After some time Srinivas, Narothama and Dukhi Krishna Das came to him from Gauda Desh. He taught them all the vaishnava sastres and took them round the Vrajadham pointing out to them all the sacred places where Lord Krishna performed His Pastimes or Leelas. Further he gave them the titles of Acharya, Thakur and Syamananda to Srinivas, Narothama and Dukhi Krishna Das respectively. A cart load of Sastras written by Goswamis were given to these three Acharyas to spread the Divine Name and Krishna Prema among the devotees of Banga and Utkal Desh. But on their way to Banga and Utkal, the cart load of scriptures were stolen and, again, with great difficulty, those Sastras were recovered by Srinivas Acharya. Sri Jeeva Goswami at Vrindaban was happy to hear the recovery of the Goswami scriptures. Sri Jeeva Goswami awarded Ramachandra Sen and his brother Govinda Sen, disciples of Srinivas Acharya, the titles of Kavirajas. In his life time, Jahnvi Devi, with several Bhaktas, came to Vrindaban. Sri Jeeva Goswami greeted them with due respect as he was used to give boarding and lodging to the incoming devotees from Gauda.

In his life time observing several of his followers possessing the concept of Swakiarasa for their eternal benefit, he could not but accept the Swakiarasa (relationship with Krishna as one's formally married husband) though he was the disciple of Sri Rupa Goswami who wrote about the supremeness of Parakiarasa (relationship with Krishna as a paramour) in all his books. Jeeva Goswami wrote many books and commentaries.

1) Hari Namamruta Vyakarana(Grammar), 2) Sutra malika, 3) Dhatu Sangraha, 4) Krishnaarchana Deepika, 5) Gopal Virudavali, 6) Rasamruta Sesa, 7) Madhav Mahochava, 8) Sankalpa Kalpavriksha, 9) Bhavaratha-Suchaka Champu, 10) Gopal Tapaniteeka, 11) Brahma Samhita Commentary, 12) Rasamruta Teeka, 13) Ujwala Teeka, 14) Joga-sara-Teeka, 15) Gayatri Bhashya, 16) Padma Puran-Krishna Pada Chinha, 17) Radhika Kara-Pada-Chinha, 18) Gopal Champu, 19) Tatwa Sandarbha, 20) Bhagavat Sandarbha, 21) Paramatma Sandarbha, 22) Sri Krishna Sandarbha, 23) Bhakti Sandarbha, 24) Preeti Sandarbha, 25) Sarva-Sambadini.

SRI RAGHUNATH BHATTA GOSWAMI

ADVENT 1427.

Ascension Sakabda. 1501 (A. D. 1505)

Duration of manifest Career 74 Years

Duration of Household Career 28 Years

Duration of Residence at Puri 1 Year

Duration at Vrindaban 45 Years.

Raghunath Bhatta was the son of Tapana Misra. When Sri Chaitanya Mahaprabhu, as a preceptor, was in the East Bengal imparting sacred knowledge to students, Tapana Misra approached Him to discuss spiritual advancement. Then he was favoured by the Lord with Harinam Initiation. After that He ordered Tapana Misra to proceed to Varanasi and settle there with family. Chaitanya Mahaprabhu on His return from Vrindaban stayed at Varanasi for two months in the house of Chandra Sekhar, accepting Bhikshya (Food) for two months in the house of Tapana Misra. Raghunath Bhatta who was then a child used to wash the dishes of the Lord and massaged His legs. Gopala Bhatta used to listen to the teachings of the Lord that were being delivered to Sanatana Goswami at Varanasi.

Having grown up, the young Raghunath Bhatta, being followed by a servant, started from Varanasi to Puri, travelling along the path leading through Bengal. In Bengal he met Ramdas Viswas, the learned Pandit in all the revealed scriptures. He used to teach the boys Kavya-Prakas. He was an advanced devotee of Lord Ramachandra. Renouncing every thing he was going to see Lord Jagannath at Puri. On the way he met Raghunath Bhatta. Accompanying him, he carried Raghunath's baggage and followed him. On the way Ramadas served Raghunath in various ways even by massaging his legs. Raghunath felt ashamed of it and said, "You are a respectable learned scholar and a great devotee. As such I wish, you should follow me without rendering any kind of service to me". To this, said Ramadas, "I am a Sudra and a fallen soul. To serve a Brahmin is my duty or Dharma. Therefore please do not be hesitant to accept my service. I am your servant, and when I serve you my heart becomes jubilant." So saying, Ramadas, repeating the Ramatarak Mantra day and night, carried the baggage of Raghunath Bhatta till they reached Jagannath Puri. Raghunath Bhatta saw Sri Chaitanya Mahaprabhu and immediately offered prostrated obeisances at His Lotus Feet. Mahaprabhu embraced him. Raghunath Bhatta offered respectful obeisances to Sri Chaitanya Mahaprabhu on behalf of Tapana Misra and Chandra Sekhar. The Lord also inquired about them. The lord said, "Very good that you have come here." Now go and see the lotus eyed Lord Jagannath. Accept Prasad today at my place."

The lord asked Govinda to arrange for Raghunath Bhatta's accommodation and then introduced him to all the devotees headed by Swarupa Damodara Goswami. Raghunath Bhatta lived with Sri Chaitanya Mahaprabhu continuously for eight months and by the Lord's mercy he felt his transcendental happiness increasing day to day.

As he was an expert in cooking, he used to cook, now and then, rice with various vegetables and invite Sni Chaitanya Mahaprabhu to his lodge. As whatever he prepared for Naivedya, it tasted just like nectar. Mahaprabhu would accept with great satisfaction the food prepared by him. After the Lord was satisfied Raghunath Bhatta would eat the remnants.

After eight months, Chaitanya Mahaprabhu bade farwell to Raghunath Bhatta warning him not to marry. He said, "When you return home, serve your aged, devout parents and also read Srimad Bhagavatam with a Pure Vaishnava. Come again to Nilachala (Jagannath Puri). So saying the Lord put his own necklace of beads on Raghunath's neck and again embraced him. Taking permission from Sri Chaitanya Mahaprabhu and all the other devotees under Swarupa Damodar, he returned to Varanasi. According to the instructions of Sri Chaitanya Mahaprabhu, he continuously rendered service to his parents for four years. He also regularly studied the Srimad Bhagavatam with a Vaishnava Pandit.

When his parents died at Varanasi he became indifferent and returned to Sri Chaitanya Mahaprabhu at Puri. Keeping Raghunath for some months with Him, the Lord said, "My dear Raghunath go to Vrindaban and place yourself under the care of Sri Rupa and Sanatana Goswami. There, you chant Krishna Nam always and read Srimad Bhagavatam continuously. The Supreme Lord Krishna will very soon bestow His mercy upon You. The Lord's grace and his embrace made Raghunath Bhatta mad with ecstatic love for Krishna. Chaitanya Mahaprabhu gave him garland, fourteen cubits long, worn by Lord Jagannath along with some betel leaves at the time of his departure to Vrindaban. Preserving the garland carefully Raghunath Bhatta arrived at Vrindaban and put himself under the care of Sri Rupa and Sanatana.

While reciting Srimad Bhagavatam in the assembly of Sri Rupa and Sanatana Goswami, Raghunath Bhatta used to overwhelm with ecstatic love for Krishna. By the mercy of the Lord he experienced the symptoms of ecstatic love with tears, and the trembling and faltering of the voice. His eyes filled with tears, his throat became choked and thus he could not recite Srimad Bhagavat. His voice was as sweet as a cuckoo and he would recite each verse of Srimad Bhagavatam in three or four tunes. Thus his recitations were very sweet to hear. When he recited or heard about the beauty and sweetness of Krishna, he would be overwhelmed with eestacy and become oblivious to every thing. Raghunath Bhatta fully surrendered at the lotus feet of Lord Govinda and these lotus feet became his life and soul. Subsequently he ordered his disciples to construct a temple for lord Govinda. He prepared various ornaments for Govinda including a flute and earrings shaped like sharks.

Raghunath Bhatta would neither hear nor speak about anything of the material world. He would simply discuss upon Krishna and would worship Him only, day and night. He would not listen to blasphemy of a Vaishnava nor would he listen to talk of a Vaishnava's misbehaviour. He knew only this much that every human being was

carrying on Krishna's orders. He did not understand anything else. When he was absorbed in meditation of Lord Krishna, he would take the Tulasi and the Prasada garland of Lord Jagannatha given to him by Sri Chaitanya Mahaprabhu, bind them together and wear them on his neck.

He disappeared at Vrindaban at the age of 74. He is Ragamanjari in Vrajaleela.

SRI GOPAL BHATTA GOSWAMI

Advent Sakabda 1425. A.D. 1503

Ascension 1500. Saka A.D. 1578

Duration of Manifest Career 75 Years

Duration of House Hold Career 30 Years

Duration of Residence in Vrindaban 45 Years

Gopal Bhatta was the son of Venkata Bhatta of Srirangam, belonging to Ramanuja cult. He embraced Gaudiya Sampradaya. He was the disciple of Prabodhananda Saraswathi. In 1433 Saka, when Sri Chaitanya Mahaprabhu was celebrating 'Chaturmasya vratam' in the house of Venkata Bhatta, Gopal Bhatta served Lord Gauranga and took initiation from his paternal Uncle, Sri Tridandi Prabodhananda Saraswathi. The Parents of Gopal Bhatta too surrendered at the Lotus Feet of Lord Gauranga. After permitting Gopal Bhatta to proceed to Vrindaban they left their mortal coil, remembering the Lotus Feet of Lord Gauranga. After some days Gopal reached Vrindaban and had the darsan of Sri Rupa Sanatana Goswami. Rupa Sanatana sent a letter to Sri Chaitanya Mahaprabhu informing Him about the arrival of Sri Gopal Bhatta at Vrindaban. Receiving the letter at Puri, Mahaprabhu gave a reply to Sri Rupa and Sanatana saying "My dear Rupa and Sanatana, I am extremely pleased to learn that Gopal has arrived at Vrindaban, treat him as your brother."

In the name of Gopal Bhatta, Sri Sanatana Goswami compiled 'Sri Hari-Bhakti-Vilas', 'Vaishnava Smruti'. Sri Krishna Das Kaviraj Goswami, while originating Sri Chaitanya Charithamrutha in Bengali Verse, requested Sri Gopal Bhatta to permit him to mention his career in the book, which Gopal Bhatta set aside. Yet Sri Krishna Das took the liberty of mentioning Gopala Bhatta's name in that Sacred Book. At Vrindaban Sri Gopal Bhatta Goswami installed Sri Radha Ramana murty with the assistance of Sri Rupa and Sanatana Goswami.

Gopal Bhatta Goswami compiled 'Satkriya-Sardeepika' and wrote the glossary of Krishna Karnamrita too. He is Ananga Manjari in Vraja Leela. He disappeared at the age of 75 in Vrindaban.

