

VAISNAVA DIGDARSANI SAHASRA VATSARER

SANKSIPTA VAISNAVA ITIHASA

by  
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Vaisnava Digdarsani Sahasra Vatsarer Sanksipta Vaisnava Itihasa  
"A Brief Chronological History of One Thousand Years of Vaishnavism"

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CHAPTER ONE--PERIOD OF THE RISE OF RAMANUJA, JAYADEVA AND  
MADHVACARYA

1014 AD / 936 S'      Appearance of Ramanuja Swami, the founder of the Sri  
Sampradaya

The founder of the Ramanuja or Sri Sampradaya, Ramanuja Swami was born in Peramvudur village, a distance of 14 krosa from Madras, on Thursday Sukla Pancami Caitra, 936 Sakabda (1014 AD.) Kesavacarya was his father's name and Kantidevi was his mother. Vaisnavas belonging to this sampradaya worship Laksmi Narayana including all their incarnations, either in individual or in

dual forms. The characteristics of their tilaka mark are two parallel upward lines which rise up from the tip of the nose to the hairline, with a straight line joining the two edges and in between the two upward lines, an additional yellow or red painted line. They wear a necklace of Tulasi or padma-bija (lotus seed) beads. They accept Bhagavata, Varaha, Garuda, Padma, Naradiya and Visnu Puranas as authentic and the rest of the Puranas are not accepted. Deities worshipped by this sect are found in holy places such as Puri in Orissa (Jagannatha), Badrinatha in the Himalayas, Sri Rangam in South India (Ranganatha), Balaji in Tirupati, Ramanatha, Dvaraka, etc. This sect is predominant in South India.

1018 AD / 940 S'      Mathura-mandala looted by Muslims

When Sultan Mahmud of Ghazni attacked Mathura, the Deities were hidden in forests, wells, rivers, lakes or under the earth. The holy place was completely destroyed due to fear of Muslims and dacoits. Vraja-mandala was deserted for so long that it became covered by forests.

1053 AD / 975 S'      Ancestors of Uddharana Datta Thakura migrated to Vanga and settled there

Bhavesa Datta, the ancestor of Uddharana Datta Thakura (Subahu sakha in Vraja-lila), migrated from Ayodhya to the bank of the Brahmaputra in Bangadesa and settled in Suvarnagrama for the purpose of trade and commerce. There he married Bhagyavati, the sister of Kanjilala Dhara. The poet Umapati Dhara, the son of Kanjilala, was a member of the royal court of the king of Gauda, Lakshmana Sena. The son of Bhavesa Datta, Sri Krsna Datta, was a well known pandita and wrote a commentary of Jayadeva's Gitagovinda entitled Ganga.

1058-1098 AD / 980-1020 S'      Establishment of the doctrine of Ramanuja Swami

As commanded by his new guru Yamuna-muni, Ramanuja established his Visistadvaita-vada, opposing the Advaita philosophy of Sankaracarya. At that time Ramanuja was living at Srirangam near Trichinapally. In 1013 S' he installed the Deity of Narayana, but due to his dislike for the Siva worshiping Cola king, he moved to the Kosala kingdom. There he converted and initiated the king Vitideva (Visnuvardhana). Among the numerous books of Ramanuja, the most important ones are his commentaries on Vedanta-sutra, Bhagavad Gita and Vedanta-dipa. Great spiritual authorities have described Ramanuja as the incarnation of Lakshmana. All the characteristics of Lakshmana

were manifest in the personality of Ramanuja.

1100-1130 AD / 1022-1052 S' Rise of poet Jayadeva Thakura

Jayadeva lived in the village of Kenduli (or Kendubilva) on the bank of the river Ajaya in the district of Virbhumi. During his early life he became a mendicant and left for Nikrula where he was forced by the svapnadesa (command given in a dream) of Jagannatha deva to marry a brahmana girl. He settled into family life in the village of Kendubilva where he composed his famous poetical work Gita Govinda. In the tenth canto of this work, a portion of one verse "dehi padapallavam udarai" was composed and inserted by Lord Krsna Himself. Every year in the month of Pausa a festival is held in Kendubilva in memory of Jayadeva. Jayadeva was the best poet in the royal court of Laksmana Sena, the king of Gauda.

1174 AD / 1096 S' Renovation of the temple of Jagannatha at Puri

The king of Orissa, Anangabhima, renovated the present Jagannatha temple of Puri.

1199 AD / 1121 S' Rise of Madhvacarya, the founder of the Madhvacari or Brahma Sampradaya

Madhvacarya was born in the village Kalyanapuram in Rulava in mid-Daksinapatha. His father's name was Madheji Bhatta.

1208 AD / 1130 S' Madhvacarya's embracing sannyasa

Madhvacarya took sannyasa from one acarya named Acyuta-preksa born of Sanada family.

1218-1228 AD / 1140-1150 S' The original Deity of Krsna was installed at the math of Udipi

Madhvacarya installed one Deity of Krsna at Udipi and started three mathas; Udipi, Subrahmanya and Madhyatala, which all have one salagrama sila. The Deity of Krsna in Udipi is child Krsna holding manthapasa--Radharani is not accompanying Him. It is said that this is the original Deity of Krsna which

Arjuna installed at Dwaraka. When Dwaraka was flooded by the sea, this Deity disappeared. At a much later date one boat full of Hari-candana became stuck in the river near Udupi. In his meditation Madhvacarya came to know of this and he arranged to rescue that Deity and installed it at Udupi matha. The town of Udupi is located in Tulava of South India on the bank of the river Papanasini, a distance of three miles from the sea. This matha is very well known throughout the South.

The Udasina acaryas of the Madhvacarya sect give up their sacred thread, accept the staff and kamandalu, shave their heads and wear a simple piece of ochre cloth. The tilaka marks worn by them are almost the same as those worn by the Sri Sampradaya, the only difference is that instead of the red or yellow line, they use a straight line of ash and at the final point of the line use a round yellow mark. They accept Visnu as Bhagavan, the root cause of the universe and because they recognize the individual identity of the jiva and that of Bhagavan, they are called dvaita-vadis. Along with the Deity of Krsna, the deities of Siva, Durga and Ganesh are worshiped in their temples.

Lineage from Madhvacarya to Gauranga

1. Madhvacarya 2. Padmanabha 3. Narahari 4. Aksobhya 5. Jayatirtha  
6. Jnanasindhu 7. Mahanidhi (Dayanidhi) 8. Vidyanidhi 9. Rajendra  
10. Jayadharmā 11. Purusottama 12. Brahmanyatirtha 13. Vyatatirtha  
14. Laksmipati 15. Madhavendra Puri 16. Isvara Puri 17. Sri Krsna Caitanya

1260 AD / 1182 S' Rise of Bopadeva Gosvami

Bopadeva, a disciple of Dhanesvara Pandita, was the son of Kesava Kaviraja and the foremost pandita in the court of King Himadri at Devagiri (at present Daulatabad). Bopadeva wrote many books of which Mugdha-bodha, Mukta-phala, Hari-lila and Kama-dhenu are the most well known.

1276 AD / 1198 S' Installation of the Madana Mohana Deity at Sripatha  
Santra

In the district of Balasore in the village of Santra, near Bhadraka, a devotee named Yasodanandana Nyayalankara installed the Deity of Madana Mohana. On His way to Vrndavana, Sri Caitanya Mahaprabhu stayed with Ramananda at this temple for five days. The temple is situated on the bank of the river Kalindi and the ghat where Mahaprabhu bathed is still known as Gauranga-ghat. At that time Ganganarayana Vacaspati, a descendant of the above mentioned

Yasodanandana, was the sevaite of the Deity. Sri Caitanya Mahaprabhu showered His grace upon Ganganarayana by giving His own cloth to the latter. That piece of cloth is still being preserved in the temple there. Every year on the day of Hora pancami, on the occasion of the disappearance anniversary of Ganganarayana Thakura, this piece of cloth is taken out. Santra is almost four miles away from Bhadraka.

1276 AD / 1198 S'      Disappearance of Madhvacarya

## CHAPTER TWO--PERIOD OF RAMANANDA, VIDYAPATI AND CANDIDASA

1299 AD / 1221 S'      Birth of Ramananda

Ramananda, the founder of the Ramanandi or Ramait Sampradaya, was born at Prayaga. His father was Punya-sadana (a brahmana from Kanyakubja/Kanauj) and his mother Sudila. This sampradaya is a branch of the Ramanuja Sampradaya and is more prominent in North India. The Deities worshipped by the Ramanandis are Ramacandra and Sitadevi. The tilak mark worn by this group is similar to that worn by the Ramanujas, only the former changes slightly the size and color of the upward straight line in the center. The three chief disciples of Ramananda namely Kabir, Raidasa and Sena formed three separate offshoot sampradayas.

1374 AD / 1296 S'      Birth of poet Vidyapati

Vidyapati was born in the village of Visaphi or Visapi in the Mithila area. This village is on the bank of the river Kamala in the center of jaraila pargana of Sitamari Mahakuma. His father Ganapati Thakura (a brahmana) was the author of Ganga-bhakti Tarangini. Vidyapati was appointed a member of the royal court of king Siva Sinha and in course of time was awarded two titles, 'Kavi-ranjana' and 'Kavi-kantha-hara.' Vidyapati was a handsome man, possessing a good voice. He enjoyed a long life and passed away in the village of Sahitavajitaphra. The Padavali composed by Vidyapati are world famous.

1383 AD / 1305 S'      Birth of Candidasa, the Pada-karta

Candidasa was born in Nannura village in the district of Virbhum, fifteen

miles from Ahmadpur railway station on the loop line. His father was a brahmana named Bhavani-carana and his mother was Bhairavi-sundari. In his own village Candidasa's father was a priest of the deity Visalaksi. Candidasa inherited this duty in his childhood. In course of time Visalaksi devi gave diksa to Candidasa with Radha-Krsna mantra and as a result he practised his sadhana in gopi-bhava. Candidasa was a bachelor. Ramamani or Rami, the daughter of a couple named Sanatana and Laksmi of the washerman occupation in village Tahai about six miles away from Nannura, was the companion of Candidasa in his worship (bhajana-sangini). When Siva Sinha, the king of Mithila, came to visit the kingdom of Gauda, Vidyapati accompanied him and met Candidasa.

1401 AD / 1323 S'      Endowment of Bisaphi village to Vidyapati

In the year which the king of Mithila Siva Sinha ascended the throne, he endowed Vidyapati with Bisaphi village. The descendants of Vidyapati have now left this village and migrated to the village of Saurata.

1410 AD / 1332 S'      Disappearance of Ramananda

1420 AD / 1342 S'      Installation of the Jagannatha Deity at Mahesh

A certain Udasina devotee named Dhruvananda installed Deities of Jagannath, Subhadra and Balarama at Mahesa. While having darsana of the original Deity in Puri, Dhruvananda felt a strong desire to feed the Deities offerings which he had personally prepared, but the pandas (priests) would not allow it. As Dhruvananda lay on the seashore filled with sorrow, Jagannatha-deva appeared to him in a dream. Comforting him the Lord commanded Dhruvananda to clear the forest land on the bank of the Bhagirathi in Mahesa village, build a house and wait. Dhruvananda did as instructed and later he again received a command in a dream. Following the command, Dhruvananda found three Deities floating in the Ganges and installed them. In his old age, after receiving another order in his dream, Dhruvananda handed over the responsibility of serving the Deities to Kamalakara Pippalai, whereupon he passed away.

1433 AD / 1355 S'      Padavali of Candidasa

Candidasa completed his padavali, comprising 996 items.

## CHAPTER THREE--SRI ADVAITA ACARYA AND VAISNAVA SAMMILANA

1434 AD / 1355 S'      Bright fortnight saptami of Magha, birth of Advaita  
Acarya

Advaita was born in the village of Lauda in the district of Sylhet. His father Kuvera Acarya was a Varendra brahmana of Bharadvaja gotra and a minister of the king Divyasinha. Advaita's mother was Nabha devi. As a youth he was known as Kamalaksa Acarya. After his birth at Lauda, Advaita lived for some time in Navagrama in Sylhet district and later migrated to Santipura. He had two wives, Sita and Sri, and five sons named Acyuta, Krsnamisra, Balarama, Gopala and Jagadisa. The tilaka mark worn by the Vaishnavas descending from the Advaita family is in the shape of a banyan leaf. Advaita Prabhu was the avatara of Sadasiva Mahavisnu.

1440 AD / 1362 S'      Birth of Kabir, the founder of the Kabir panthi  
sampradaya

Bhaktamala states that with the blessings of Ramananda, Kabir was born in the womb of a brahmana child widow. When the infant was abandoned quietly, a weaver found him and brought him up as his own child. The followers of Kabir worship Visnu as Supreme above all other gods and goddesses. The mahantas of his line wear a cap on their head. They use tilaka mark of sandal or Gopi-candana on their nose and a tulasi mala around their neck and a rosary (japa) of tulasi mala. Kabir was the chief disciple of Ramananda.

1441 AD / 1363 S'      Birth of Saci Mata

Saci Mata was born in the village of Jayapura in Sylhet district. Her father was Nilambara Cakravarti who was a renowned professor of Navadvipa, contemporary to Ramacandra Siddhanta Vagisa. Nilambara Cakravarti lived in the area called Belapukhuriapada in Navadvipa. He had two sons named Yajnesvara and Hiranya as well as two daughters. In Vraja-lila Sacidevi was Yasomati Mata. Nilambara Cakravarti was Sumukha Gopala in Vraja-lila. The name of Saci's mother was Vilasini and she was Jatila in Vraja-lila.

1449 AD / 1371 S'      Birth of Yavana Haridasa Thakura

He was born in Satakhira village in Khulna district. His father was Sumati Thakura and his mother was Gauri devi. When Haridasa Thakura was six months old his father died followed by his mother. A Muslim neighbor brought this baby up and hence he is called 'Yavana Haridasa'. Haridasa was a follower of Advaita. The Sripatha of Haridasa Thakura lies in two places: in Budhana village and in Kulinagrama close to Memari railway station within Burdwan district. In the latter place there is a wooden deity of his measuring one and a half cubic feet. Haridasa was Prahlada in Purva-lila. According to Jayananda, the writer of Caitanya Mangal, Haridasa Thakura's mother's name was Ujjala, his father's name was Manohara, and he lived in the village Bhat Kalayachi on the bank of Svarnanadi.

1451 AD / 1373 S'      Accession of Bahlul Lodi to the throne of Delhi

1455 AD / 1377 S'      Advaita Acarya's meeting with Vidyapati

Advaita Acarya on his pilgrimage reached Mithila. On his way he heard an aged brahmana sweetly singing Krsna lila kirtana beneath a tree. Speaking to the old man, he learned that the singer was Vidyapati. Sri Advaita was charmed by his unique poetic talent, sweet language and prema.

1458-1463 AD / 1380-1385 S'      Birth of Sridhara Thakura

In Vraja-lila Sridhara Thakura was Citralekha Sakhi. A neighbor of Mahaprabhu, he lived in the locality of the weaver community. He belonged to the brahmana caste, although some say to the grahacarya sect of brahmanas. Sridhara Thakura earned his livelihood by selling different parts of the banana tree. He was a great Vaisnava; day and night he chanted Krsna-nama aloud. Mahaprabhu used to play with him daily in the market by pulling his banana trunk boat.

1465 AD / 1387 S'      Birth of Gangadhara Bhattacharya, the father of  
Srinivasa Acarya

In the village of Cakandi in Nadiya district about 6 or 7 miles southeast of Katwa, Gangadhara was born. Seeing Mahaprabhu as a sannyasi, he became as though mentally deranged. Continuously for days thereafter he chanted the name 'Caitanya', hence people called him 'Caitanya-dasa'. He was married to Laksmi



devi, the daughter of Balaramacharya of Jajigrama near Katwa. Srinivasa Acarya, the premavatara of Mahaprabhu, was the son of this couple.

1469 AD / 1391 S'      Beginning of the rule of Purusottama Deva, king of Orissa.

1470 AD / 1392 S'      Birth of Murari Gupta

Murari Gupta had his house in Sylhet but to carry out his profession as a physician he lived in Navadvipa. He was a neighbor of Jagannatha Misra. Murari used to read Yoga-vasistha and since he believed in the doctrine of undifferentiated relationship (abheda-jnana) between Bhagavan and jiva, Nimai as a child taunted him. Later this Murari Gupta wrote the Balya-lila of Nimai which is well known as Murarira Kadaca. Murari in Sri Rama-lila was Hanuman.

1470-1471 AD / 1392-1393 S'      Birth of Mukunda Sarkara Thakura at Srikhanda

His father Nara-narayana was a vaidya by caste. Mukunda was the family physician of the Badshah (king) of Gauda. After his father's death Mukunda went to Gauda, leaving his younger brother Narahari to study in Navadvipa. Gradually Narahari, followed by Mukunda, surrendered at the feet of Gauranga at Navadvipa. In Vraja-lila Mukunda was Vrindadevi. His son was Raghunandana Thakura, the Madanavatara.

1473 AD                      The book, Srikrnsa Vijaya, was begun

Maladhara Vasu Gunaraja Khan, the grandfather of Vasu Ramananda, an associate of Gauranga, resident of Kulinagrama near Memari in Burdwan district, began translation of Srimad Bhagavata in Bengali. The translation of this poetic work (Bhagavatam) is called Srikrnsa Vijaya.

1473 AD / 1395 S'      Birth of Nityananda Prabhu

He was born in the ancient village of Ekacakra near Mallarapura railway station in Virbhum district of Radha-desa. His father was a Radhi brahmana, Sri Mukunda or Hadai Ojha and his mother was Padmavati Devi. He was Balarama in Vraja-lila. Mukunda Ojha and Padmavati were Vasudeva and Rohini respectively in Vraja-lila.

1474 AD / 1396 S' Birth of Hita Harivamsa

Hita Harivamsa was the founder of the Radha Vallabhi Sampradaya. His father was Vyasamisra, a Gauda brahmana of the Kasyapa gotra, and his mother was Taradevi. Vyasamisra was employed in royal duty under the Emperor of Delhi and he used to live in the village Vada near Mathura. Hita Harivamsa wrote a Sanskrit book called Radha Sudha Nidhi and a few Hindi books such as Seva Sadhivani, etc. Vaisnavas following the sect founded by him practice worship based on Kisori-bhajana and Kama-sadhana. This group has many wealthy followers in Gujarat, Delhi and Bombay.

1475 AD / 1397 S' Birth of Visvarupa

Visvarupa was the elder brother of Gauranga Mahaprabhu. He accepted the sannyasa mantra at the age of 16, renouncing the world. In sannyasa life his name was `Sankaranya Puri'.

1476 AD / 1398 S' Birth of Gopala Sri Sundarananda Thakura

He was Sudama Sakha in Vraja-lila. Sundarananda was a great premika and was foremost among the associates of Nityananda Prabhu. By his potency a Kadamba flower was made to blossom on a star-apple (jambra) tree. He used to catch crocodiles from the Ganges bed in a state of deep ecstasy. His disciples used to catch tigers and after chanting Hari-nama in the ears of the wild animals, they would release the beasts. Sundarananda's Sripatha is in Mahesapura in Jessore district, a distance of 14 miles east of Majdia station on the East Bengal railway. His birthplace is the only old relic remaining as the Gosvamis of Sayadabad have shifted the deity of Radha-vallabha installed by Sundarananda. The present wooden deity was installed according to svapnadesa. Sundarananda was a bachelor; descendants of his cousin's family are still alive.

1478 AD / 1400 S' Birth of Narahari Sarkara Thakura at Srikhanda

He was Madhumati Sakhi of Radhika in Vraja-lila. During his period of study in Navadvipa he met Gauranga. Surrendering his all at the feet of Gauranga, he began worshipping Him in Nagari-bhava. He identified Lord Gauranga, who was always engaged in kirtana, as the yellow complexioned yugavatara. And because

the Gauranga mantra was not prevalent, he began worship of Gauranga with a new Kisora-Gauranga mantra.

After receiving svapnadesa (divine command in a dream), Daityari and Kansari Ghosh, two residents of village Kulia in Burdwan district, made three wooden images of Gauranga from the neem tree grown at their own house and presented them to Narahari Thakura who was their guru. Narahari installed the deities thus: the smallest one in his own house at Srikhanda, the medium one in Ganganagar and the biggest one in Katwa. Narahari had a desire in his later life to worship Gaura-Vishnupriya jointly by making a deity of Vishnupriya. His desire was never fulfilled, although at his command Raghunandana Thakura (or according to some Kanai Thakura) installed the murti of Vishnupriya. A deity of Nityananda was also installed at Srikhanda, but it cannot be stated precisely by whom or when.

Narahari composed short padas related to Gauranga-lila and from these originated Gaura-Candrika. Narahari pined to widely propagate Gauranga lila by writing it down in detail. His disciples Locana dasa Thakura, the writer of Caitanya Mangal, and poet Vasudeva Ghosh fulfilled his desire to a certain extent. Sarkara Thakura himself wrote Bhakti-Chandrika, Krsna-Bhajanamrta, Caitanya-sahasra-nama, Namamrta-Samudra and Bhavanamrta. In Bhakti-candrika he

discussed Gaura mantra and seva. He made many disciples through Gaura mantra. Narahari used to practise bhajana in a forest area named Badadanga, south of Srikhanda. While Narahari was staying at Nilacala, a reputed scholar named Lokanandacarya approached Mahaprabhu and declared proudly that if anyone was able to defeat him in a debate then he would instantly take diksa from the winner. At the command of Mahaprabhu Narahari defeated him in a debate and immediately Lokananda took initiation from Narahari. This Lokanandacarya later wrote a unique book entitled Bhaktisara-Samuccaya.

1478 AD / 1400 S'      Birth of Gopala Abhirama Thakura

He was Sridama sakha in Krishna lila and Bharata in Rama lila. He is also known as Rama, Ramadasa and Rama-sundara. The name of his wife was Malati devi. The Abhirama-lilamrita says that both he and his wife joined Gauranga-lila of Kali-yuga immediately after leaving Vrindavana without taking any other birth. But according to Bhakti-ratnakara he had been born in a brahmana family and married the daughter of a brahmana. Abhirama had a strong personality. No one was able to tolerate the pranama offered by him. Everyone would shatter to pieces upon receiving his pranama, except Salagrama Sila and the truly divine deities. He would always carry a whip named 'Jaya-mangala' and whoever received a lash from it would receive prema.

Detailed accounts are available from the two books Abhirama-lilamrita and Abhirama Patala. His Sripatha is in Khanakula Krishnanagar, district Hooghly,

sub-division Arambhag, post office Langulpada, nine miles from Caupadanga station on Howrah Amta light railway. The deities of Gopinatha, Abhirama Thakura, Madana Mohana, Balarama, and Vrajavallabha are there in the Sripatha. The deity of Abhirama in a dance posture is also worshiped on a special occasion celebrated on Krsna-saptami of the month of Caitra.

1479 AD / 1401 S' Birth of Vallabhacarya, the founder of Rudra or Vallabhacari sampradaya

His father was a Tailangi (Andhra Pradesh) brahmana named Laksmana-bhatta of Visnuswami sampradaya. He was born in Campakaranya near Varanasi. It is said that Sri Krsna gave him darsana and commanded him to propagate the seva of Bala-gopala. When the deity of Govardhana-natha, previously discovered by Madhavendra Puri, was brought to Natha-dvara at Udaipur in 1668 AD this deity came to be known as Srinathaji-natha. This holy place and the deity constitute the foremost pilgrimage center of followers of this sampradaya. They have, in addition, six other maths in Kota, Varanasi, Surat, Kamyavana, Mathura and Gokula.

These Vaisnavas are extremely comfort-loving and attached to material wealth. They wear their tilaka mark as follows: drawing two parallel upward lines on the forehead at the nosetip they join the lines with a curved line and put a red tilaka in between the two lines. They greet one another by saying 'Sri-krsna' or 'Jaya-gopala'. During the later part of his life, Vallabhacarya came to Mahaprabhu at Nilacala and took diksa in Kisora-Gopala mantra from Gadadhara Pandita.

1479 AD / 1401 S' Installation of the Gopala deity at Govardhana

Madhavendra Puri discovered the deity of Gopala in the forest near the lake Manasa-ganga near Govardhana at Vraja-mandala and installed Him in a hut which he built on the top of the hill. Sripad Isvara Puri, the diksa-guru of Gauranga Prabhu, Advaita Prabhu and Nityananda Prabhu, were disciples of Madhavendra Puri. Madhavendra once went to the South to fetch sandal for the deity; on his way back when he came to the temple of Gopinathaji at Remuna, the deity hid a vessel of ksira in His clothes for Madhavendra and since then this deity is called 'Ksira-cora Gopinatha.' Then after receiving svapnadesa Madhavendra Puri returned to Govardhana.

1480 AD / 1402 S' Completion of the book Sri Krsna Vijaya by Maladhara Vasu of Kulinagrama

1481 AD / 1403 S' Birth of Gopala Uddharana Datta Thakura

He was Subahu sakha in Vraja-lila. His father was Srikara Datta, his mother Bhadravati, his caste suvarna-vanik (jeweler). Uddharana Datta was the diwan (chief officer) of Nairaja (ruler) of village Naihati or Navahatta two miles north of Katwa. There is a locality named Uddharana-pura, the abode of Datta Thakura, near Naihati. The deity of Nitai Gaura, once installed by Datta Thakura in this Sripatha, is currently at the palace of Banayarivada, four miles west. Every year a fair is held during Makara samkranti in the memory of Mahaprabhu's visit to Uddharana-pura where the Nitai-Gaura deities are brought on this occasion. Another Sripatha is in Saptagram or Satgai, district Hooghly, nine and a half miles west of Trisabigha station on E.I. railway. Deities of six-armed Mahaprabhu, Nityananda and Gauranga are there in the Sripatha.

1482 AD / 1404 S' Beginning of the rule of Jalaluddin Fateh Shah, the king of Gauda

1482 AD / 1404 S' Birth of Sanatana Gosvami

He was Labanga-manjari in Vraja-lila. Sanatana and Rupa Gosvami were from a South Indian brahmana family that had migrated to Bengal. Their great-grandfather, Padmanabha, migrated and settled at Naihati near Katwa in Bengal. His grandson Kumaradeva built two houses, one in Bakla Candradvipa in Barisal district and one in Fateyabad in Jessore district. Kumaradeva lived in both places. Sanatana, Rupa and their brother Vallabha (Anupama) used to live in the famous place Ramakeli, near present Malda, the capitol of Gauda. The king of Gauda, Hussain Shah, discovered their talents and appointed Sanatana as chief minister and Rupa as his assistant and gave them the title Dabira Khas and Sakara Mallik respectively. The younger brother of the famous Vasudeva Sarvabhauma of Navadvipa named Srila Vidya-vacaspati was their diksa-guru. Mahaprabhu sent them to Vrndavana, ordering them to uncover the holy spots and to write scriptures. First Rupa, then Sanatana went to Vrndavana. Before each of them departed Mahaprabhu kept Rupa at Prayaga, then Sanatana at Kasi, for a short time. Empowering them, he taught them the basic tattva (truths) of dharma (religion). As a result, they wrote many works on bhakti and rasa sastra and on revealed deities.

Works of Sanatana Gosvami are: 1. Hari-bhakti-vilasa (jointly with Gopala Bhatta) 2. Brhad-bhagavatamrta 3. Dasama-Carita 4. Rasamaya Kalika 5.

Vaisnava-tosani-tika 6. Dik-Pradarsani-tika. In addition he composed many lyrical pieces on rasa-kirtana.

1484 AD / 1406 S' Jagannatha Misra and Sacimata visit Sylhet to meet the former's parents

1485 AD / 1406 S' In Magha Sacimata conceives Gauranga

1485 AD / 1406 S' Caitra sukla pancami--birth of Gopala Dhananjaya Pandita

He was Vasudama Sakha in Vraja-lila. His place of birth was in Jadagram in Chittagong district. His father was Sripati Bandopadhyaya, his mother Kalindi Devi, wife Haripriya. In his youth he renounced the world and followed Mahaprabhu. He preached Harinama while living in the villages Sitala and Saneda-paneda in Burdwan district. Later he left for Vrndavana. On his return from Vrndavana he started seva of the deity in the village Jalandi about 8 to 10 miles from Bolpur station in Virbhum district and again back at Sitalagrama started seva prakasa of Gauranga deva. He passed away there and his samadhi is there. His Sripatha is in Sitalagrama, district Burdwan, near Katwa Mahakuma P.O. and railway station Kaicara. The deities installed there are Gopinatha, Damodara and Nitai Gaura. On the 14th of Magha his disappearance anniversary is celebrated at his Sripatha and also at Saneda-paneda of district Burdwan, 6 miles south of Memari station.

1485 AD / Asadh 1407 S' Saci in a state of pregnancy returns to Navadvipa with Jagannatha Misra.

1485 AD / 1407 S' Nityananda Prabhu renounces home

An ascetic visited Nityananda's father's house and took Nityananda along with him as bhiksha. The ascetic took Nityananda up to Bakresvara and then disappeared.

1485 AD / 1407 S' Birth of Gopala Gauridasa Pandit

Subala sakha in Vraja-lila, his father was Kamsari Misra, a Radhiya brahmana

of Saligrama near Navadvipa. Gauridasa's mother had six sons: Damodara, Jagannatha, Suryadasa, Gauridasa, Krsnadasa and Nrsimha Caitanya. All of them became associates of Nityananda Prabhu. Gauridasa came to stay in Ambika-kalna and married Bimaladevi there. Before embracing sannyasa on his return from Santipur, Mahaprabhu empowered Gauridasa by giving him an oar of a boat. This oar and a Gita copied by Mahaprabhu in his own hands are still preserved in this Sripatha. After sannyasa while staying at Advaita's house, Mahaprabhu came with Nityananda to Gauridasa's home and installed Nitai Gaura deity there. Acyutananda, the son of Advaita acarya, worshipped this deity with the ten-lettered Gopal mantra as commanded by his father. The Sripatha of Suryadasa Pandita is very close to that of Gauridasa Pandit. Suryadasa's two daughters, Vasudha and Jahnava, were married to Nityananda. Kalna is a mahakuma of Burdwan district.

1485 AD / 1407 S' Birth of Rupa Goswami

He was Sri Rupa manjari in Vraja-lila. Details are given with Sanatana Gosvami's birth. Books of Rupa are as follows: Ujjvala Nilamani, Bhakti-rasamrta-sindhu, Laghu-bhagavatamrta, Sri Krsna ganoddesa-dipika, Lalita-madhava, Vidagdha-madhava, Danakeli-kaumudi, Hari-bhakti-rasamrta-sindhu, Srirupa cintamani, Premendu-sagara, Premendu-karika, Stavamala, Uddhava-vedanta, etc.

1485 AD / 1407 S' Birth of Lokanatha Gosvami

Manjulali manjari in Vraja-lila, he was the son of Padmanabha Cakravarti of village Talakhadi in Jessore district who was a disciple of Advaita Acarya. Lokanatha was a mantra sisya of Advaita Acarya and studied Bhagavata at Santipur with Gadadhara Pandita. Shortly before Mahaprabhu's sannyasa, at His order, Lokanatha went to Vrndavana accompanied by Bhugarbha Gosvami and later Lokanatha gave diksa to Narottama Thakura.

1485 AD / 1407 S' Marriage of Hita-Harivamsa, the founder of Radhavallabhi sampradaya, with Rukmini

PART TWO--BIRTH OF GAURANGA MAHAPRABHU

## CHAPTER ONE--PERIOD PRIOR TO NIMAI'S JOURNEY TO GAYA

1486 AD / 1407 S' Phalguni purnima lunar eclipse

According to astrological texts this type of an auspicious occasion seldom occurs. After spending 14 months in his mother's womb, Mahaprabhu was born in the midst of chanting of Harinama.

1487 AD / 1409 S' Vaisak amavasya (new moon)--birth of Gadadhara Pandita Gosvami

Srimati Radhika in Vraja-lila, Gadadhara was born to Madhava Misra, a Varendra brahmana and Ratnavati devi of village Campahati in Navadvipa. Madhava Misra had two sons: Vaninatha and Gadadhara. Gadadhara was a bachelor. Nayananda, the son of Vaninatha took diksa from Gadadhara and settled in village Bharatpur under Kandi subdivision of Mursidabad district. Gosvamis descending from him still live in this village. Bharatpur is well known as 'Pandita Gosvamirapata.' Pandita Gosvami, i.e. Gadadhara must have come and lived there from time to time with his dotting nephew cum disciple. A manuscript of Gita copied by Sri Gadadhara by hand and showing handwritings of Mahaprabhu in it has been preserved at this Sripata. It is said that Mahaprabhu also visited this Sripata at some time. It is assumed that during his first visit to Vrindavana on his return from Kanainatasala He may have come to Bharatpur. Shortly after Mahaprabhu went to Nilacala as a new sannyasi, Gadadhara Pandit also proceeded to Puri where he embraced sannyasa, installed the deity of Gopinatha and stayed until he passed away. Some say that Pandita Gosvami was born in Sylhet and that up to twelve years of age he lived in Beleti village of Dacca.

1487 AD / 1409 S' Writing of the book Balyalila-Sutra

Divyasinha, the king of the old Lauda kingdom of Sylhet, wrote a Sanskrit work entitled Balyalila-Sutra on the childhood of Advaitacarya. Kuveracarya, the father of Advaitacarya, was a minister of this king. During his childhood Advaita Prabhu left his birthplace Lauda and went to Santipura. Although King Divyasinha was a sakta, during his old age on his way to Kasi he went to meet Advaita Prabhu at Santipur and there he gave up his religion, took diksa from the Acarya in Vaisnava mantra and later became famous by the name of Laudiyā Krishnadasa.



1487 AD / 1409 S'      Gauda king Feroz Shah

This year marked the end of the rule of King Jalaluddin and the beginning of the rule of Feroz Shah.

1488 AD / 1410 S'      The rule of Emperor Bahul Lodi of Delhi ended and the rule of Sikandar Lodi began

1489 AD / 1411 S'      Nasiruddin Mahmud Shah--king of Gauda

The rule of Feroz Shah, king of Gauda, ended and that of Nasiruddin Mahmud Shah began.

1490 AD / 1412 S'      Samsuddin Muzaffar Shah--king of Gauda

Nasiruddin's rule ended and Mahmud Shah's rule began

1491 AD / 1413 S'      Winter--sannyasa of Visvarupa

Visvarupa, the elder brother of Mahaprabhu, and their maternal uncle's son Lokanatha renounced home and embraced sannyasa. Visvarupa and Lokanatha were classmates and of the same age. The two of them slept one night in the house of Jagannatha and early in the morning quietly left home. Swimming the Ganges they went off without a trace. Visvarupa took sannyasa from an ascetic of the Puri sampradaya and took the name Sankaranya Puri. Lokanatha took his mantra from Visvarupa and became the carrier of his guru's staff and vessel.

1492 AD / 1414 S'      Birth of Gopala Kamalakara Pippalai

Mahabala sakha in Vraja-lila, Kamalakara was born in a place named Khalijuli near the Sunderbans. His father was a Suddha Srotriya Radhi brahmana and was extremely wealthy. Kamalakara left home in his childhood and later reached Sripat Mahesa where Dhruvananda, the founder of the Jagannatha deity, entrusted charge of the deity's service to Kamalakara as directed by svapnadesa. Nidhipati, younger brother of Kamalakara, also proceeded to Mahesa. Radharani, the daughter of Kamalakara, and Ramadevi, the daughter of Nidhipati, were married to Kamadeva Pandita and Yogesvara Pandita of Khardaha

respectively. These two panditas were instrumental in bringing Nityananda Prabhu to Khardaha through lodging requests with Kamalakara. Chand Sarma, the great grandson of Kamadeva Pandita was the employee of King Pratapaditya of Jasohara Nagara. When Man Singh destroyed that Nagara (city) and took Pratapaditya in chains, Chand Sarma carried the deity of Radhakanta of the said king to Khardaha and installed it there. During sankirtana all would shed tears, but because Kamalakara was unable to do so he felt miserable, so once he used pippuli curna (powder of a small roundish pungent seed of the pepper genus used in medicine) and forcibly shed tears during sankirtana, hence Mahaprabhu gave him the name Pipulai. Kamalakara was an associate of Nityananda, thus he was in Nityananda's line. Sripata Mahesa is situated on the bank of the Ganges, one and a half miles south of Srirampur subdivision of Hooghly district. The deities there are Jagannatha, Subhadra, Baladeva and sila. The Rathayatra festival celebrated there is one of the foremost festivals of West Bengal. Since all the Gopalas used to gather together prior to this festival, this Rathayatra of Mahesa is called Dvadasa Gopaler Parvana.

1492 AD / 1414 S' Birth of Gopala Mahesa Pandit

Mahabahu sakha of Vraja, his ancestral home and place of birth was Srihatta. His father was Kamalaksa, a Radhiya brahmana (Bandyopadhyaya), his mother Bhagyavati. He was a neighbor of Jagannatha Misra in Navadvipa. He had two brothers; the elder was Jagadisha and the younger was Mahesa. Dukhini, the wife of Jagadisha, was deeply close to Saci. On hearing that Mahaprabhu was to go away to Nilacala after embracing sannyasa, Jagadisha, in ecstatic emotional love, rushed to fetch the deity of Jagannatha from Nilacala to Nadia with the desire that thus he would be able to prevent Prabhu from going to Nilacala. Bringing a deity from "Vaikuntha" of Nilacala Jagadisha installed it in the village Jasada near Navadvipa. Soon after taking sannyasa Mahaprabhu visited the house of Jagadisha at Jasara accompanied by Nityananda from Advaita's house at Santipur. Nitai gave diksa to Mahesa Pandit and took him in his inner circle. After Nityananda founded the Sripata at Khardaha, Mahesa Pandit established a Sripata on the bank of the Ganges at Masipura near Jasada. Mahesa Pandit's Sripata was first at Masipura near Cakdaha and later at Saradanga. When the latter village sank in the Ganges in 1257 (Bengali year), the Sripata was shifted to the village Palapara. Palapara is one mile south of Cakdaha railway station on the East Bengal Rail. Deities installed there are Gopinatha, Nitai Gauranga and Madanamohana. Sripat Jasara of Jagadisha Pandit is one mile west of Cakdaha station. There the deities are Jagannatha, Radhakrishna, Radhavallabha and Gaura Nitai. In Vrindavana at Jagadisha Kunja lies the samadhi of Jagadisha and the deity of Nrtya-gopal.

1492 AD / 1414 S' Birth of Isana Nagara, the writer of Advaita Prakash

When Isana lost his father in his childhood his mother took shelter in the house of Advaitacarya. When Isana went to wash the feet of Mahaprabhu the latter prevented him from doing so as Isana was a brahmana by caste, so Isana tore off his sacred thread at that instant. When Mahaprabhu gave his consent at the request of Advaitacarya, Isana washed the soft red lotus feet of Gaura.

1492 AD / 1414 S' Birth of Acyutananda, the eldest son of Advaita Acarya

Acyutananda was a brahmacari and is famous as an avatara of Kartikeya. The opinion of Acyuta is acceptable from all sides among all the sons of Advaita.

1493 AD / 1415 S' Visvarupa-vijaya

In village Pandapur (Pandharpur) Visvarupa passed away in a very strange way.

1493 AD / 1415 S' Hussain Shah, the king of Gauda

The rule of Muzaffar Shah ended and the rule of Alauddin Hussain Shah began as the king of Gauda.

1493-1498 AD / 1415-1420 S' Birth of Gopal Halayudha Thakur

Prabala sakha in Vraja, his Sripata at Ramacandrapur near Navadvipa sank into the Ganges long ago.

1493-1498 AD Birth of Gopala Purusottama Dasa Thakura

Stokakrishna sakha in Vraja-lila, he was a vaidya by caste. Four generations of his family were nityasiddhas--Kansari Sen was Ratnavali sakhi in Vraja; his son Sadasiva Kaviraj was Candravali of Vraja; his son Kanai Thakur was Ujjvalagopala of Vraja. Sadasiva Kaviraj, close associate of Mahaprabhu, had his Sripat at Kancanapalli (present Kancrapara). Purusottama Dasa made his Sripat at Sukhasagar in Nadia district. Since the names of his wife and that of Nityananda were Jahnava, the two wives became close friends. When the wife of Purusottama died leaving behind an infant son of 12 days, Jahnava the wife

of Nityananda adopted him and brought him up. Jiva Gosvami named this baby Kanai Thakur. Kanai Thakur made his Sripata at Bodhakhana in Jessore district. There his descendants live even today. The place Garabeta in Midnapore district is also known as the Sripata of Kanai Thakur as he lived his last days there and passed away there. Kansari Sen had his Sripat at Gurtipara. About 55 years ago the deity installed by Purusottama Thakur was shifted to the village Candura and is still worshipped there. The deities of Jahnava are also there. Candura village is half a mile from the Simurali station on the bank of the Ganges in the Nadia district. Bodhakhana is in Jessore district three miles west of Jhikargacha Ghat station.

1493-1498 AD / 1415-1420 S' Birth of Gopal Paramesvara Dasa

Arjuna sakha of Vraja, he was a vaidya by caste. His name is also stated as Paramesvari Dasa in Vaisnava sastra. He used to live with Jahnava as the latter's guardian, protector and servant. His Sripat is in Tara Atpura in Hooghly district near Atpur railway station on the Howrah-Amta line. At the command of Jahnava, Paramesvara started his Sripat at Tara-Atpur installing Radha Gopinatha deity there. Now this deity is called Syamasundara.

1493-1498 AD / 1415-1420 S' Birth of Gopala Kalakrsnadasa Thakura

Labanga Sakha in Vraja-lila, he was a Varendra Brahmana and a companion of Mahaprabhu during His pilgrimage in the South. His Sripata lies in Akaihat near Katoya in Burdwan district; his samadhi is there. The deity served by Krsnadasa is at present in the house of a disciple Mohanta of Kadui village in Burdwan district. While on his mission of propagating Nama, Krsnadasa reached Sonatala village near Beda Bandara in Patna district where he lived for some time. His descendants are still living in Sonatala.

1494 AD / 1416 S' Upanayana of Nimai

Being under the impression that during the time of Upanayana there was an avesa of Hari in his body, people henceforth would call him "Gaurahari".

1495 AD / 1416 S' Caitra Purnima, Birth of Vansivadana Thakura

He was born of Madhava Dasa Misra (also known as Chakadi Cattopadhyaya) and of Sinila Devi, residents of South Kuliapahadapura in Navadvip. As a child of

five years he was taken by Nimai to His house where he was brought up. At Nimai's command Devi Vishnupriya adopted Vansivadana as her own son. After Mahaprabhu embraced sannyasa, the responsibilities of His household fell chiefly on Vansivadana. This responsibility became more serious with the disappearance of Prabhu. According to the svapnadesa of Prabhu, when his wooden murti was made Vansi engraved his name on the padmasana and began serving the deity regularly. After a time when this deity was brought to Vishnupriya's father's house, Vansi went to Vrindavana where Baladeva commanded him to return home and reveal worship of Baladeva. Accordingly Vansi on his return home founded Baghnapura Sripata after clearing the forest and gradually installed deities of Balarama, Gopala, Gopesvara, Radhika, Revati, etc. This Gopala was the family deity of Jagannatha Misra and Vishnupriya gave it to Vansi. According to the svapnadesa of Baladeva, Vansi married Parvati devi, the daughter of Candrasekhara Pandita who was the younger brother of Nityananda Prabhu. He had two sons named Nityananda dasa and Caitanya dasa. Ramacandra Thakur was the son of Caitanya dasa.

1496 AD / 1417 S'      Maghi Sukla Pancami, Birth of Vishnupriya

Her father Sanatana Misra was a Brahmana of Vaidic Sreni and scholar of the court, her mother Mahamaya Devi. Vishnupriya was Satyabhama in Krsna lila. Sanatana Misra was king Satrajit in Vraja-lila.

1496 AD / 1418 S'      Passing away of Mahaprabhu's father

Jagannath Misra expired from fever in a fully conscious state remembering the name of Raghunath, the family deity, while dipping in Ganges water. Mahaprabhu performed the sraddha and last rites of his father according to usual custom.

1495 AD / 1417 S'      Agrahayana, Birth of lyrical poet Dvijabalarama Dasa

His father was Satyabhama Upadhyaya, a Pascatya Vaidic Brahmana of Bharadwaj gotra; mother Sarvamangala Devi. Earlier Satyabhama lived in village Pancakhanda in Sylhet. He was a worshipper of Bala-gopala mantra; before marriage he went on a pilgrimage early in his youth and after visiting many pilgrimage centers he finally reached Navadvipa where he married and settled. His three sons were Balarama, Janardana and Murari. This Balarama is well known as the famous poet Dvija Balarama Dasa in the Vaisnava world. His descendents now live in Sripata Dogachia two miles from Krishnanagar in Nadia district. The deity of Balagopala installed by Balarama Dasa is there and a

worn out turban of Nityananda has been preserved here with great care. Descendants of Janardana live in the village Meherpur in Nadia district and those of Murari live in the village Bhaluka. According to the Gosvamis of the Sripata Satyabhama Upadhyaya is the Tairthik brahmana mentioned in the Chaitanya Bhagavata to whom child Gauranga revealed his svarupa by thrice eating the food offered to Bala-gopala. For a long time the Padavali of Dvija Balarama dasa used to be sold in the name of Vaidya Balarama dasa of Srikhanda who wrote Prema-vilasa. This error has now been corrected. In his childhood Vaidya Balarama dasa took the name "Nityananda dasa" by vesasraya. Had the padavali been his work then the bhanita would have definitely noted the name of Nityananda Dasa instead of Balarama Dasa. Prabhupada Haridas Goswami of Navadvip is the descendent of Dvija Balarama Dasa.

1496 AD / 1418 S' Birth of Krsnadasa Kaviraja Gosvami

Batnulekha in Vraja-lila. His father was Bhagiratha Kaviraj and mother was Sunanda. He was Vaidya by caste. His place of birth was Jhamatpur three miles north of Katoya in Burdwan district near Naihati and Uddharana-pura. At the age of six years Krsnadasa lost his father and during his early youth he became spiritually detached (vairagya). According to the svapnadesa of Nityananda Prabhu Krsnadasa renounced home, left for Vrindavana and spent his life there. He was a bachelor and wrote Caitanya Caritamrta (considered a Veda of the Vaishnavas), Govinda-lilamrita, commentary to Krsna-karnamrita, etc. (many books) At Sripata Jhamatpur there are the deity of Mahaprabhu, shoes (paduka) of Kaviraja Gosvami and his place of bhajana. About 8 to 10 years ago a charming deity of Nityananda was installed on the right side of the image of Gauranga. The anniversary of Kaviraja Gosvami's passing away is annually celebrated every year at the Sripata after the Durga Puja on Sukla-dvadasi.

1497 AD / 1419 S' Isana Nagara, the writer of Advaita prakasa took shelter in the house of Advaita Prabhu with his mother at the death of his father.

1497 AD / 1419 S' King Prataparudra in Orissa

End of the rule of Purusottama Deva, the independent king of Orissa and beginning of Prataparudra's rule. In Purva-lila Pratapa-rudra was King Indradyumna and one of the 64 mahantas in Gaura-lila.

1498 AD / 1420 S'      Gadadhara's visit to Navadvipa

Gadadhara Pandit was born in Srihatta and lived in Beleti village of Dacca district till his 12th year of age. On the 13th year he came to his maternal uncle's house in Navadvipa for studies. Opinions vary and some say that a wealthy man named Suraraja brought him from Beleti to Bharatpur.

1498 AD / 1420 S'      Birth of Raghunatha Dasa Gosvami

He was Rati-manjari in Vraja-lila and one of the six Gosvamis in Gaura-lila. He was the son of Govardhana Majumdar, a north Radhi Kayastha zamindar of Saptagrama in Hooghly district. Hiranya and Govardhana were two brothers. Hiranya was the elder brother and had no child. They got a contract (ijara) land of Saptagrama from the Royal Muslim Government. In those days Hooghly, Twenty-four Parganas, Howrah, Calcutta and part of Burdwan were under the Saptagrama area. The income from the zamindar estate was more than 10 lakh rupees. All know the glorious history of Saptagrama. Since his childhood Raghunatha had the signs of vairagya. He used to study in the house of his family priest Balarama Acarya. At that time Yavana Haridasa Thakura visited the house of Balarama Acarya and stayed there for some days. As a result of Haridasa's association Raghunatha became more inclined towards vairagya. With the embracing of sannyasa by Mahaprabhu, Raghunatha felt an intense feeling of detachment. Although his parents got him married to an extremely beautiful girl that failed to make him worldly. Five years after Mahaprabhu's sannyasa while staying in the house of Advaita at Gauda Raghunatha met Him. Prabhu ordered him to go home and perform his household duties in a detached spirit. Four years later Nityananda Prabhu along with his associates gathered in the house of Raghava at Sripata Panihati. There Raghunatha received Nityananda's staff and a command to visit Nilacala. Within a few months Raghunatha left home secretly and after walking on foot for 12 days reached Nilacala at the feet of Gauranga. Prabhu gave charge of him to Svarupa Damodara and granted him consent to worship after giving him Govardhana Sila and Gunjamala. After Mahaprabhu's disappearance Raghunatha, feeling extremely miserable, went to Vraja-mandala and with the permission of Rupa and Sanatana Gosvamis practised bhajana at Radha-kunda-tata, living a rare example of acute detachment and sincere practice of strict discipline till he passed away. His Sripata is Krsnapur about one mile southwest from Trisavigha station of E.I.R. (East India Railway) in Hooghly district, P.O. Devanandapur. Deities of Radha-mohana, Nitai Gaura and the piece of rock on which Raghunatha used to meditate in his childhood are served daily. The deity of Radha-mohana was worshipped by Raghunatha as a child. Once due to a pogrom by Muslims this

deity was thrown into the river. On hearing this Raghunatha sent his Vraja-vasi disciple named Krsna Kisora from Vrndavana to Saptagrama to rescue the deity and worship it. His disciplic branches still carry out the present worship.

1498 S' / 1420 S' Birth of Uragopala Kasisvara or Kasinath Pandita

In Vraja-lila he was Kinkini Gopala. Kasisvara or Kasinath was born as the son of Vasudeva Bhattacharya and Jahnava devi of village Brahmanadanga in Jessore district. Vasudeva was a wealthy exalted Vaishnava. Kasisvara was renounced since his early childhood. At the age of 17 he went quietly to Nilacala and met Mahaprabhu. With the intervention of his mother he had to return home later. However, without going into marriage he served the deity of Nitai Gaura in Catra village. In due course of time he gave diksa to his own nephew Murari and appointed him in charge of this service and he himself went to Vrindavan where he passed away. Upagopala Rudra Pandit is also his nephew from his sister's side. His Sripata is in the village Catra, northeast of Serampore station of Hooghly district. The present sevaitis are descendants of Murari.

1498 AD / 1420 S' Birth of Mirabai, daughter of King Ratan Singh of Merata in Udaipur

Ratan Singh was a Vallabhacari Vaishnava. Since her childhood Mira became a devotee. After her marriage she became fed up with the torture of her husband who was a Sakti-worshipper, so she left home and went to Vrndavana. Once when Mira sought a meeting with Rupa Goswami the latter sent a message to her saying that he didn't meet with women. To this Mira replied that there was no man in Vrndavana except Krsna. Rupa felt ashamed and met her. Worshipping Krsna in gopibhava Mira spent her last days in Dvaraka.

1499 AD / 1421 S' Vyakaranesva Tippani by Nimai

Nimai wrote a commentary on Sanskrit grammar; it was highly appreciated by all. After finishing his study of grammar, he studied Nyaya in the school of Vasudeva Sarvabhauma.

1500 AD / 1422 S' Nyaya-sastrera Tippani by Nimai



When Nimai began writing a commentary on Nyaya he tore it up and threw it in the Ganges at the request of Raghunatha Siromani, a classmate of Nimai, an unparalleled Nyaya scholar and Didhiti writer.

1500 AD / 1422 S'      Destruction of Mathura by Badshah Sikandar Lodi

Sikandar Lodi, the Emperor of Delhi, destroyed all the temples along with the deities in Mathura and installed meat shops in all the holy spots. The broken pieces of the deities were used as weighing stones for the sale of meat. During the rule of this Emperor the Hindu residents of Mathura-mandala were greatly tortured.

1501 AD / 1423 S'      The tola of Nimai

After completion of his studies Nimai started his own tola (school) in the Candimandapa of a wealthy brahmana neighbour named Mukunda Sanjaya.

1501 AD / 1423 S'      First marriage of Nimai

His first marriage was with Laksmipriya Devi, the daughter of Vallabhacarya. The matchmaker of this marriage was Vipra Vanamali. Laksmipriya was Rukmini in Purva-lila.

1501 AD / 1423 S'      Visit of Isvara Puri to Navadvipa

The diksa-guru of Mahaprabhu, i.e. Isvara Puri, a resident of Kumarahatta (Halisahara) came to Navadvipa. He was a favourite disciple of Madhavendra Puri. Isvara Puri waited for some days at Navadvipa and after begging alms in Nimai's house one day he left.

1502 AD / 1424 S'      Nimai's visit to East Bengal

Nimai left for East Bengal accompanied by some disciples.

1502 AD / 1424 S'      Meeting between Nimai and Tapana Misra

Mahaprabhu met Tapana Misra of Navagrama in Lauda pargana of Srihatta

district. Tapan Misra was an extremely honest brahmana of a saintly nature. He paid his respects to Nimai and told of his experience of the previous night when in a dream he came to know that Nimai was Purna-brahma Sanatana and he prayed for liberation. Prabhu instructed him to chant Hare Krsna nama and visit Kasi immediately. This Tapan Misra was the father of Raghunatha Bhatta Gosvami.

1502 AD / 1424 S'      Laksmipriya, the wife of Nimai died of snake bite.  
Nimai returned to Navadvipa from East Bengal.

1503 AD / 1425 S'      Birth of Gopala Bhatta Gosvami

Guna-manjari in Vraja-lila, one of the six Gosvamis, Gopala Bhatta was born as the son of Venkata Bhatta in the village Bhattamari close to Sri Ranganatha Ksetra in the South. During Mahaprabhu's journey in the South in monsoon season He stayed at the house of Venkata Bhatta and Gopala received his grace. Mahaprabhu ordered Gopala not to marry and to leave for Vrndavana with the death of his parents. Gopala did as he was commanded. In Nilacala when Mahaprabhu heard of Gopala's arrival in Vrndavana, He sent His dora-kaupina (a small loin cloth worn by Vaisnava ascetics) and His asana (seat) to Gopala Bhatta. Srinivasa Acarya was the disciple of Gopala Bhatta Gosvami. The popular saying goes that from the Damodara Sila of Gopala Bhatta Gosvami the attractive tribhanga murti of Krsna manifested Himself and that is the present murti of Radha-Ramana Deva. Gopala Bhatta Gosvami wrote Hari-bhakti-vilasa (with Sanatana Gosvami). He also wrote Srikrnsna-vallabha which is a tika or commentary of the book Srikrnsna Karnamrita.

1504 AD / 1426 S'      Liberation of Digvijayi Pandit Kesava Kasmiri

The world-champion scholar of Kasmir named Kesava Kasmiri visited Navadvipa and was defeated by Nimai Pandit. In the night through svapnadesa from goddess Sarasvati, Kesava learned the facts about who Nimai was and the next day he surrendered himself at the feet of Nimai, embraced sannyasa and left the world.

1505 AD / 1427 S'      Second marriage of Nimai

Nimai was married to Visnupriya Devi, daughter of Mahamaya devi and court scholar Sanatana Misra, a Vaidic brahmana. The matchmaker was Kasi Misra.

The marriage took place in regal splendor. Buddhimanta Khan, the Kayastha King of Navadvipa, Mukunda, Sanjaya and the students of Nimai bore the expenses of the marriage. After the marriage when the bride and groom were going towards the bride-chamber Vishnupriya stumbled and her toe bled. This was considered a very ominous sign.

1505 AD / 1427 S' Birth of Raghunatha Bhatta Gosvami

He was Sri Rasa-manjari in Vraja-lila and one of the six Goswamis. Mahaprabhu on his way from Nilacala to Vrindavana stayed in the house of Raghunatha's father, Tapan Misra. Child Raghunatha at that time obtained the grace of Mahaprabhu by serving Him. He never married. After the death of his parents he went to Nilacala and lived for a year there at the feet of Mahaprabhu and then at His command went to Vrindavan and met Rupa and Sanatana there. He had a sweet musical voice and extraordinary erudition in Srimad Bhagavatam. He used to deliver joy to the Goswamis of Vraja by reciting from Srimad Bhagavatam. Maharaja Man Singh was his disciple and the old temple of Govindadeva was built with the cost borne by Man Singh.

1505 AD / 1427 S' Miracle of Haridasa Thakura in Saptagrama

Yavana Haridasa Thakura arrived at the house of Balaramacarya Thakura in the village Candpur of Saptagrama. Raghunatha Dasa Goswami was a boy at that time and studying in the house of Balaramacarya. At Balarama's urging Haridasa sang the glory of nama in Hiranya-Govardhana sabha (assembly). A brahmana named Gopala Cakravarti argued with Haridasa mischievously to tease him and boasted that he would cut off his nose if liberation was attainable by nama. Shortly afterwards this brahmana suffered from leprosy.

## CHAPTER TWO--GAURANGA'S VISIT TO GAYA AND THE INTERVENING PERIOD TILL HE EMBRACED SANNYASA

1505 AD / 1427 S' Asvin--Nimai's visit to Gaya

Nimai left for Gaya in order to pay off his pitrna (the debt to his father), accompanied by Candrasekhara Acaryaratna and a few disciples. On the way Nimai had a severe attack of fever but on drinking 'padodaka' (water touched by the foot) of a brahmana he had remission of the fever. On seeing the Visnupada at Gaya, Nimai felt a strange emotional change--he became

overwhelmed and restless with Krsna-prema. Isvara Puri, the disciple of Madhavendra Puri was in Gaya at the time. Nimai took diksa from him in ten lettered Gopijana-vallabha mantra. After this Isvara Puri went to Vrndavana from Gaya.

1505 AD / 1427 S'      Agrahayana

On his arrival at Vrndavana, Isvara Puri saw that an extremely handsome youth named Nityananda was madly searching for Krsna. Sripada informed him that Krsna has now manifested in Navadvipa. On hearing this Nityananda left for Navadvipa.

1506 AD / 1427 S'      Paus & Magha--Nimai returned to Navadvip from Gaya

On the way back, in village Kanai Natasala near Gauda, "a dark-complexioned child playing the flute" appeared before him, embraced him and disappeared. The overflowing emotional state (preme-matoyara) of Nimai drew the attention of the people of Navadvipa. Gradually Sriman Pandit, Sadasiva Kaviraj, Murari Gupta, Suklamvara Brahmachari, Gadadhara, etc. met at His feet. In spite of repeated attempts Nimai was not able to impart lessons to His students. He closed school after singing Nama Kirtana: "Hari Haraye Namah Krsna Yadavaya Namah" with them. Devotees such as Mukunda Sanjaya, Ratnagarbha Acarya, Srivasa Pandita, Mukunda Datta, etc. felt attracted. Advaitacarya learned the svarupa of Nimai through a dream and worshiped His feet with tulasi and Ganges water. Gathering of devotees and singing of nama in chorus began in the premises of Srivasa.

No date given--Srivasa Pandita

Srivasa Pandita, avatara of Narada and one of the Panca-tattva of Gaurangalila, was a resident of Srihatta. He was one among five sons of Jaladhara Pandita, a Vaidic brahmana. Jaladhara Pandit had one house at Navadvip and one at Kumarahatta and his sons used to live in both places. The names of these five sons were Srinalina, Srivasa, Srirama, Sripati and Srikanta or Srinidhi. Narayani, the mother of Vrndavana dasa, was the daughter of Srinalina Pandita. Srivasa Pandita was an atheist for 26 years, then on seeing an extraordinary dream his life underwent a strange transformation and he began chanting Harinama day and night.

1506 AD / 1428 S'      Vaisakh--Manifestation and abhiseka in the house of  
Srivasa

Srivasa Pandita was offering worship to Nrsimha-deva in his worship room. Meanwhile Nimai arrived there and said, "Srivasa, I have come; please anoint me." Then he sat on the Visnukhatta (Visnu's cot) removing the salagrama sila from there. All over his body effulgence brighter than the rays of the sun began to radiate. Nimai was then anointed with a bath from a hundred pitchers of Ganges water and his body was worshiped with flowers and sandal. After delivering Krsna Prema to Narayani, the niece of Srivasa, Nimai restrained His divine manifestation. He gave assurance to the devotees and revealed His true self.

1506 AD                      Jaistha--Nityananda Prabhu's visit to Nadia

On arrival from Vrndavana to Navadvip, Nitai stayed quietly in the house of Nandanacarya as a guest. The previous night Nimai learned everything in a dream, so early in the morning He sent out His devotees to find Nityananda. The devotees failed to trace him. Then Nimai accompanied by devotees went to the house of Nandanacarya and found Nityananda there. After a short conversation in code words (Sanketalapa) both hid their true natures. It was decided that Nitai should stay in the house of Srivasa. It was the occasion of the full moon, so arrangements were made for offering Vyasapuja to Him. But in the morning Nitai broke his own staff and kamandalu, threw them in the Ganges water and put the garland of Vyasapuja around the neck of Nimai. Instantly Nimai manifested a six-armed form and Nitai fainted. The food that was left by Nimai was eaten by Narayani. Later Nimai took Nitai to Saci who felt extremely content seeing two sons.

1506 AD                      Nimai reveals Himself to Advaita Acarya and his wife

Pleased with Advaitacarya and his wife Sitadevi, Nimai showered on them their desired boon by revealing himself in the form of Syamasundara.

(No date) Pundarika Vidyanidhi

Pundarika Vidyanidhi was a respected wealthy zamindar of Chittagong and hailed from the same village where Mukunda Datta came from. He had a house at Navadvip, too. Though externally he behaved like a materially affluent man, inside he was a Krsna devotee of a rare quality. Being charmed by his

qualities Gadadhara sought Nimai's permission to take diksa from Him. Pundarika also surrendered at the feet of Mahaprabhu.

1506 AD                      Asadh, Mahaprakash in the house of Srivasa

Nimai reveals his divine form for a period of seven prahara in the house of Srivasa. He blessed each devotee by benedicting them with a boon and revealing His various forms to them. He showered His mercy on Sridhara by giving darsana in the form of Syamasundara. He also showered His grace on Haridasa, Mukunda, and Murari, and placed His feet on the head of Saci thus delivering love.

1506 AD                      Liberation of Jagai and Madhai

The two brothers Jagannatha (Jagai) and Madhava (Madhari) Raya were wealthy land-owners of Navadvip and under the Kazi worked as the severity personnel of the town. In spite of being "brahmana" they drank alcohol, ate beef and constantly caused harm to others. The entire town suffered from the torture perpetrated by these two. At this time, Nityananda and Haridasa Thakura took the vow of delivering Harinama to every person at every door of Navadvip. When they approached these two brothers they were severely humiliated. At the earnest prayer of the devotees Prabhu liberated these two notorious culprits. Nityananda Prabhu was beaten up by Madhari yet forgiving them he gave Harinama in the ears of these two brothers. Madhari didn't return home. Building a ghat and a hut on the bank of the Ganges he began reciting Harinama two lakh times daily. In Navadvip "Madhaiyera Ghat" is still there.

1506 AD                      Liberation of Gopala Capala

A brahmana pandit named Capala Gopala of Navadvip expressing his scorn at the Lord's chanting of kirtana, left flesh and alcohol on the outer door of Srivasa's house. Shortly after this was attached with leprosy. Receiving direction from the deity Visvanatha of Kasi he took refuge at the feet Nimai. Nimai commanded him to drink the water touched by Srivasa's feet. Doing that Gopala was liberated.

1506 AD                      Performance of drama in the house of Candrasekhara

At the initiative of Buddhimanta Khan and Sadasiva Kaviraj, the associates of

Prabhu staged a dramatic performance of Krsna-lila in the house of Acaryaratna in which Nimai and his associates participated.

1506 AD                      Scholastic practices of Advaita

At this time Advaita along with his followers returned to Santipura to start scholastic work. One of his disciples named Sankara went to Assam and began propagating there independently. On hearing this Nimai came to the house of Advaita along with Nityananda and persuaded Advaita to give up pursuit of knowledge. On his return to Navadvip at Amvika he gave an oar to Gauridasa Pandita commanding the latter thus to ferry the afflicted human beings to the other bank of the world-river. This oar has still been preserved in the temple of Gauridasa.

1507 AD / 1429 S'              Vaisakhi Krsna dvadasi, Birth of Vrndavana Dasa

Narayani, the daughter of Nalini Pandit and niece of Srivasa, lost her parents very early in her life. Srivasa arranged her marriage when she was a child and soon after her marriage she became a widow. Nityananda Prabhu during his visit with Srivasa blessed Narayani saying, "May you have a son" not knowing that she was a widow. Narayani conceived after eating the food left during Vyasapuja of Nityananda. Vrindavana Dasa was born in Srivasa's house at Kumarahatta where Narayani was severely criticized by the people and finally with her one year old son took shelter in the temple with the house of Vasudeva Datta in village Mamragachi, near Navadvip. This temple later became famous as patha of Narayani. When Vrndavana Dasa grew up he studied at Navadvipa and in due course of time was initiated by Nityananda Prabhu and recited Bhagavata. At the command of Nityananda sometime later he founded his Sripata in village Dunuda 14 miles west of Navadvip. Vrndavana Dasa attained immortality among the Vaisnavas by writing Caitanya Bhagavata. This book was first titled as Caityanamangala. Later when Locana dasa, of Kograma and disciple of Narahari Thakura, wrote Caitanyamangala the name of Vrndavana's book was changed to CBh.

1507-1508 AD / 1429-1430 S'      Rasa-asvadana of Vraja-lila

Nimai and His associates induced others to taste rasa by performing the celebrations of Vraja-lila.

1508 AD / 1430 S' Saranga Thakura accepts disciples

Saranga Thakura, of village Jannagada near Navadvip, was an old associate of Prabhu. In his old age, Mahaprabhu asked him to initiate disciples and thus provide for the service of his deity Gopinatha. It was decided that next morning whomever he should meet first, would be taken as his disciple. Early the next morning while taking a dip in the Ganges, the corpse of a twelve year old brahmana boy wearing a sacred thread touched the body of Saranga and the latter, remembering the command of Prabhu, gave mantra in the ears of that dead child. The boy gradually woke up to life. In the morning Mahaprabhu came with his companions and asked the boy where he was from. The boy said that he was named Murari, born in the Gosvami family of village Sardanga (near Guskara railway station in the district of Burdwan). Soon after his sacred thread ceremony he suffered from a snakebite and was thus placed in the river. Murari never returned home, rather he stayed at Jannagada Sripata.

1509 AD 1430 S' Sukla Patcami, Birth of Raghunandana Thakura

Pradyumna in Vraja-lila, Raghunandana was born as the son of Mukunda Kaviraja who was the elder brother of Narahari Sarkara Thakura in village Srikhanda district Burdwan. His descendants claim that he was the "svakrtaputra" (legitimate son) of Gauranga Mahaprabhu and his mother conceived him after eating the chewed betel left by Mahaprabhu. At the age of five years old child Raghu fed laddu (sweet) to Gopinathaji, their family deity. Under his influence two flowers used to blossom every month throughout the year in a Kadamba tree. He danced after bearing with the pranama offered by Abhirama Thakura. Raghunandana who was brought up by Narahari Thakura as his son, later took diksa from Narahari. He took special initiative in propagating prema bhakti in Gauda-mandala and left a large number of disciples. At Nilacala during the special ceremony of Sankutana, Mahaprabhu with His companions made Raghunandana eligible for the same task by making him offer garlands and sandal and break the curd-vessel after kirtana. Since then his disciples have been entitled to perform this service.

1509 AD 1430 S' Installation of Radhavallabha at Vrindavana

When Hita-Harivansa, the founder of Radhavallabha sampradaya was on his way to Vrindavana after renouncing the world he became a guest in the house of a brahmana named Ananta. Ananta commanded by Radhika in svapnadesa handed over his two daughters named Krsnadasi and Manohari and the family deity



Radhavallabha to Harivansa. Harivansa carrying all these with him went to Vrindavana where he began the seva of Radhavallabha. Harivansa was a disciple of Gopala Bhatta Gosvami. Finding Harivansa chewing betel in a session of his disciples, Gosvami forbade him to do so but Harivansa repeatedly flouted his guru's command by replying that he was doing so at the command of Radhika. For that reason he was abandoned by his guru and thus he formed a separate sampradaya.

1509 AD 1431 S'      Vaisakhi Pancami, Birth of Jahnava Thakurani

Jahnava's father was Suryadasa Pandit, mother Bhadravati Devi. She was born in Amvika-kalna. Suryadasa was the son of Kansari Misra, a brahmana of Bharadwaj gotra in Radhi class. Suryadasa was awarded the title of "Sarkhel" by the Muslim king. Nityananda married the two daughters of Suryadas, namely, Vasudha and Jahnava. The latter were Revati and Ananga Manjari respectively in Vraja-lila.

1509 AD 1431 S'      Karttika, suppression of Kazi and his liberation

Cand Kazi, the grandson of the King of Gauda, was the ruler of Navadvipa. Some hostile groups and Muslim employees under the Kazi repeatedly complained of the noise arising from Mahaprabhu's chanting of the holy names and persuaded the Kazi to stop it. The Kazi's men broke the drums used for kirtana, arrested the participants and issued strict orders prohibiting sankirtana.

Nimai requested the devotees to defy this order and organized a massive sankirtana in protest. A great uproar arose in the town - the town was decorated with auspicious pitchers, banana plants, flower garlands, banners and lamps. After sunset hundreds of people carrying burning torches gathered at the residence of Nimai. Numerous groups were formed to carry on kirtana. Nimai along with His associates and dressed in a handsome "Natavara" dress came out in the midst of Harinama. People thronged on the riverbank, on the road, on tree tops, on house tops - all around the sound of conch, uludhvani (a sound made by Hindu women by moving their tongues within their mouth on festival occasion) and Harinama reverberated everywhere. When this flow of people reached the front of Kazi's house, the Kazi hid inside in fear and the soldiers dared not move out of the house. The highly agitated crowd began hitting and breaking the house of the Kazi.

Nimai calmed all, brought Kazi out and hearing everything from the Kazi showered grace on him. He touched the body of Kazi thus cleansing all his sins and the Kazi surrendered at the feet of Prabhu. Thus the Kazi was liberated and his family began serving Gauranga. The grave of Cand Kazi at

Navadvip near "Vallalatila" has become a Vaisnava pilgrimage-center.

1509 AD/ 1431 S' Govinda Karmakara leaves home and takes refuge at the feet of Lord Gauranga

Govindadasa Karmakara, a resident of Kancananagar locality of Burdwan town, left home being exasperated with the family life. Upon arrival in Navadvipa, he received the grace of Mahaprabhu and stayed at His house. According to the book named "Govinda Dasera Kadaca" this Govinda Dasa accompanied Mahaprabhu to the South and recorded the travelogue in the form of a diary. The entire book cannot be taken as authentic.

1509 AD / 1431 S' Agrahayana, Lokanatha and Bhugarbha Gosvamis leave for Vrindavana

Lokanatha, the only son of Padmanabha Cakravarti who was a resident of village Talakhadi in Jessore district and a disciple of Advaitacarya, was a class-mate of Nimai as a child and accompanied the latter during his journey to the Eastern region. Lokanatha was a bachelor. During his early youth without his parents knowledge he came to Navadvipa to take refuge at the feet of Mahaprabhu. Mahaprabhu sent him to Vrindavana to unearth the lost ruined holy places and to preach Bhakti Dharma. Bhugarbha, the disciple of Gadahara Pandit Gosvami, accompanied Lokanatha with the consent of Gaura-Gadadhara. In Vraja-lila Lokanatha was Manjilani Manjari and in course of time gave diksa to Narottama Thakura.

1509 AD Pausa, Advaitacarya sees the Visvarupa

Sri Advaita begged Nimai to reveal the Visvarupa which Arjuna had seen in Dvapara-yuga so that doubts might never arise in his mind. Thus Mahaprabhu showed Advaita and Nityananda His Visvarupa form.

### CHAPTER THREE--NIMAI'S SANNYASA INITIATION AND HIS VISIT TO THE SOUTH

1510 AD / 1431 S' Magh, Nimai accepts sannyasa

Some rascals found the rise of Nimai intolerable. Secret plans were afoot to beat Him up. When Nimai came to know everything, He discussed with Nityananda in a solitary place about His plan to embrace sannyasa--becoming an ascetic He planned to beg at the doors of all, requesting them to chant the holy name and worship Krsna. Nimai bid farewell to Saci and Vishnupriya, consoling them in various ways. He delivered knowledge to them and finally, overwhelming them with His own power, He received their consent. At dawn He left home without letting them know about His departure. He swam across the Ganges and rushed to the feet of Kesava Bharati in Katwa. The bank of Navadvipa where He crossed the river that day is called "Nidayara Ghata" (a heartless ghata). Even stone melted to hear the piercing wails of Saci and Vishnupriya. Some of the devotees stayed there to attend them while Nitai, Vakresvara, Mukunda, Acaryaratna and Damodara left in search of Prabhu. Narahari and Gadadhara met them the next day. On their arrival at Katwa the scene which they saw in the asrama of Kesava Bharati defies description.

A large crowd, people of all ages were wailing, some aloud some quietly while some rolled in the dust on the earth. Prabhu's appearance was unique; his head was shaved and he wore an ochre robe, kamandalu in hand and incessant tears streamed from His eyes. Kesava Bharati gave the sannyasa mantra in Prabhu's ears and gave him the name Sri Krsna Caitanya. Prabhu then went westward towards Vrndavana. For three days rushing in a semi-normal state in Radhadesa he arrived in the house of Advaita as a result of Nitai's tact.

1510 AD / 1431 S'      Gauranga in Advaita's house

All the people of Nadia accompanied Saci to meet Prabhu, only Vishnupriya could not come. Prabhu begged pardon by falling at the feet of Saci. A few days were spent in the midst of the joy of kirtana when finally with the command of Saci it was decided that Prabhu should stay at Nilacala.

1510 AD / 1431 S'      In the house of Jagadisa in Jasada

Information on Jagadisa and Mahesa Pandit has been given earlier. Jagadisa did not come out of abhimana (hurt feeling) to meet Prabhu. Prabhu could not stay at peace and accompanied by Nityananda reached Jasada at the house of Jagadisa and stayed for a day there. Nityananda gave diksa to Mahesa Pandit and included him in his inner circle.

1510 AD / 1431 S'      Journey to Nilacala

Bidding farewell to his mother, to the Jahnavi (the Ganges) and to the

devotees, Prabhu left for Nilacala. However, he could not make a few persons leave his company e.g. Nityananda, Damodara, Govinda, Jagadananda and Mukunda-

these persons went along with Prabhu. All of them were Udasina (indifferent to worldly attachments) and wore kaupins. Along the way, in village Athisara at Chaterabhoga Tirtha (at present village Khadigrama, police station Mathurapura, district 24 Parganas) he showered His grace upon Ananta Pandita and King Ramacandra Khan. Mahaprabhu had darsana of deities such as Ksiracora Gopinatha at Remuna, Saksi Gopala at Cuttack, at Bhuvanesvara and Jaipura etc. On the bank of the river Bhagi near Bhuvanesvara, Nityananda broke the staff of Prabhu and threw it in the water which led to the naming of that river as "Dandabhanga Nadi" forever.

1510 AD / 1431 S' Caitanya at Nilacala

Before the festival of Holi, Prabhu went to Nilacala. Leaving behind his companions at Atharanala, and moved by ecstatic love, he rushed to the temple of Jagannatha. He leaped up to embrace the deity and in its contact fell and fainted.

1510 AD / 1431 S' Liberation of Vasudeva Sarvabhauma

The reputed Nyaya scholar of Navadvip, Vasudeva Sarvabhauma was at that time present at the Jagannatha temple. Recognizing the signs of prema exhibited by Mahaprabhu, Vasudeva Sarvabhauma rescued the Lord from the clutches of the furious priests. Sarvabhauma carried the unconscious Lord to his own house. Mahaprabhu stayed with Sarvabhauma at Puri for two months. The pride of Sarvabhauma due to his knowledge and erudition was humbled upon seeing the supernatural talent, erudition, Krsna prema and handsome appearance of Prabhu. Mahaprabhu showered his mercy upon Vasudeva, revealing his six-armed form. Thus Sarvabhauma and his family became sold to Him forever.

1510 AD / 1432 S' Mahaprabhu's visit to South India

On the 7th of Vaisakh, Prabhu left for an apparent pilgrimage to the South, although His real intention was to liberate the residents of South India. Krsnadasa Vipra and Govinda Karmakara accompanied Him. Some don't believe Karmakara was there. Information on Krsnadasa or Kalakrsna dasa Thakura has been given earlier.

1510 AD / 1432 S'      Sannyasa of Purusottama Acarya

Purusottama Acarya who lived in Navadvip took refuge at the feet of Prabhu when the latter revealed Himself. He became furious when Prabhu embraced sannyasa. Out of a feeling of anguish taxed Prabhu. Purusottama went to Kasi where there was no name or trace of Prabhu and embraced sannyasa there. His name became Svarupa Damodara.

1510 AD / 1432 S'      Gadadhara and Narahari visit Nilacala

When Prabhu left for Nilacala after accepting sannyasa, Gadadhara and Narahari could not live in Navadvipa devoid of His association. Accompanied by devotees such as Bhagavata Acarya and Ramabhata, they left for Nilacala. On arriving at Nilacala they heard that Prabhu had gone South so they stayed at Nilacala with Nityananda Prabhu.

1510 AD / 1432 S'      Lokanatha and Bhugarbha Gosvamis reach Vrndavana

On arriving at Vrndavana the two of them found that the place had become a forest habitat for wild animals and the holy spots had all disappeared. The deities were all transferred and no one could guide them in any way. They roamed in different forests weeping like madmen. Upon hearing the news that Prabhu had gone to Nilacala after embracing sannyasa, both of them immediately left for Nilacala to meet Prabhu.

1510 AD / 1432 S'      Meeting between Mahaprabhu and Ramananda Raya

Raya Ramananda ruled Vidyanagara under King Pratapaditya. He came to take a bath in the river Godavari riding on a dota (special royal vehicle), while numerous drums announced his arrival. He was escorted by numerous soldiers and animals. At the same time Prabhu also arrived at the bank of the Godavari. After finishing His bath, Prabhu sat down on the ghat to chant japa. When Ramananda saw the Lord, he fell prostrate before Him offering his obeisances. Prabhu embraced him warmly, as if greeting a very old acquaintance. Both fainted with ecstasy and after some time rose and sat. Ramananda surrendered at the feet of Prabhu, who spent one month teaching Sanatana lessons on sadhana and bhajana. After spending a few days with Ramananda and instructing him to renounce his wealth and visit Nilacala, Prabhu went down South. Raya Ramananda was one among the three and half "Patras" of Gaura-lila and was

Visakha sakhi in Vraja-lila.

1510 AD / 1432 S' Meeting with Gopala Bhatta

After visiting many holy places Prabhu arrived at Rangaksetra on the bank of Kaveri. There Venkata Bhatta, a Vaisnava belonging to the Sri sampradaya, received the grace of Prabhu, who stayed in his house. Venkata Bhatta had two brothers named Trimalla and Prakasananda, and an only son of 8/9 years of age named Gopala. Gopala underwent a unique transformation of spirit upon seeing Prabhu. At the command of his father Gopala remained at the service of Prabhu. A few days later Gopala saw in a dream Mahaprabhu dancing and singing with His companions at the premises of Srivasa. Prabhu revealed before him the form of Syamasundara and Gopala fell at His feet unconscious. On the eve of his departure Prabhu left instructions with Venkata that Gopala should not be married and he should be thoroughly instructed in the scriptures. He advised Gopala to take shelter of Rupa Sanatana after the death of his parents and to preach Bhakti Sastra in Gauda-mandala in the future with Srinivasa.

1510 AD / 1432 S' Magh Sukla Dasami, Grace showered on Tukarama

Saint Tukarama flooded Maharashtra with premabhakti. He was a devotee of Radha-Krsna and a possessor of the secret rasa of Vraja. He lived in Pandharapura on the bank of the river Bhima near Pune. Prabhu gave Sudhea? Darsana and infused Tukarama with spiritual power by touching his body. Tukarama fell into a state of semi-consciousness and when he awoke Mahaprabhu had disappeared from his sight. Tukarama's line of disciples increased widely over the years. They belong to the Caitanya sampradaya.

1511 AD / 1433 S' Bhadra, Meeting with Vasu Ramananda

Upon hearing about Prabhu from Govinda while bathing in the river Subhramati near the town of Ahmedabad, Ramananda Vasu, the grandson of Maladhara Vasu, a resident of Kulinagrama took refuge at the feet of Prabhu. Ramananda Vasu, accompanied by his own follower named Govindacarya from his native village, was on a pilgrimage in this area. Ramananda reminded Prabhu of their own land. All of them left for Dvaraka. Prabhu addressed Ramananda as "Mita" (a friend).

**CHAPTER FOUR--GAURANGA RETURNS FROM PILGRIMAGE AND THERE IS A GATHERING OF DEVOTEES**

1512 AD / 1433 S'      Magh, Mahaprabhu's return to Nilacala

After visiting many holy places Mahaprabhu headed back towards Nilacala. Near Nilacala He sent information through His attendant to His devotees about His arrival. The devotees keeping Nitai at the front brought Prabhu with great pomp to Nilacala. Prabhu stayed at the house of Kasi Misra, the guru of the King Prataparudra. Before Prabhu's arrival the King, in consultation with Sarvabhauma, fixed the house of Kasi Misra for Prabhu to stay in. Prabhu showered grace on Kasi Misra and manifested His four-armed Narayana form before him.

1512 AD / 1433 S'      Magh, Kala Krsnadasa Vipra left for Navadvipa carrying the news of Prabhu's return

1512 AD / 1433 S'      Phalguna, Svarupa Damodara visits Nilacala

The information about Prabhu's return to Nilacala spread everywhere. Svarupa Damodara with the consent of his guru came to Nilacala from Kasi and took refuge at the feet of Prabhu. He was Visakha Sakhi (same as Ramananda Raya) in Vraja-lila and one among the three and half "Patras" in Gaura-lila. He was the first to expand the svarupa tattva of Mahaprabhu in the world, and it was he who created the enchanting tune of kirtana sung today.

1512 AD / 1433 S'      Paitra, Paramananda Puri's visit to Nilacala

At that time Paramananda Puri was famous throughout India. He was a disciple of Madhavendra Puri and lived in Trihuta. On hearing about Prabhu he travelled various places in search of Him. Eventually he arrived at Nilacala where he stayed with Prabhu for good.

1512 AD / 1433 S'      Govinda and Kasisvara visit Nilacala

Govinda Kayastha and Kasisvara brahmacari, two disciples of Isvara Puri, were commanded by the latter to go to Nilacala and take shelter of Sri Caitanya Mahaprabhu. After the death of their guru, they carried out this order. Govinda was the personal servant of Prabhu.

1512 AD / 1433 S' Birth of Gopinatha

Gopinatha, the first son of Vallabhacarya, was born in this year.

1512 AD / 1434 S' Vaisakh, Brahmananda Bharati's visit to Nilacala

Brahmananda Bharati, a god-brother of Kesava Bharati was at that time a sadhu and Pandit of country wide reputation. He came to surrender before Prabhu wearing leather dress and Prabhu taunted him. Bharati gave up that dress forever and Prabhu gave him shelter.

1512 AD / 1434 S' Jaistha, Raya Ramananda visits Nilacala

With the consent of King Prataparudra, Ramananda retired from the royal service and came to stay at Nilacala with Prabhu. King Prataparudra was very anxious to obtain the blessings of Prabhu, but Prabhu avoided royal company.

1512 AD / 1434 S' Asadh, Devotees from Gauda visit Nilacala

About 200 devotees arrived at Nilacala. Of these Sankara, the younger brother of Damodara Pandit, Vasudeva Ghosh the poet, Yavana Haridasa Thakura and some others remained in Puri with Prabhu.

1512 AD / 1434 S' Birth of Jayananda, the author of Caitanya Mangala

Son of Suvuddhi Misra and Rodani devi of Amvika. Suvuddhi Misra belongs to the line of Caitanya. Jayananda was a disciple of Abhirama Thakura.

1512 AD / 1434 S' Paus, Nityananda sent to Gauda-mandala

Prabhu, after much cajoling, sent Nityananda to Gauda to deliver prema.

1512 AD / 1434 S' Phalguna, Grace showered on Sikhi Mahiti

Sikhi Mahiti, a resident of Orissa, was a writer in the Jagannatha temple. He had a brother named Murari and a sister named Madhavi. After their first



meeting with Prabhu, Murari and Madhavi began worshipping Gauranga as Krsna. However Sikhi Mahiti did not have that faith. He began to pray to Lord Jagannatha for Murari and Madhavi. Prabhu, however, showered His mercy on Sikhi in a dream and revealed His self. Sikhi acquired such grace that he came to be counted as one among the three and a half "Patras" of Gaura-lila. Madhavi Dasi too became a half "Patra".

1512 AD / 1434 S' Writing of Kadaca by Murari

1513 AD / 1435 S' Asadh, Sukla Pancami, Completion of Murari's Sri Krsna Caitanya Caritamrta

Murari Gupta completed the writing of Sri Krsna Caitanya Caritamrita (also known as Murarira Kadaca). This is an authentic work on Valya-lila of Gauranga.

1513 AD / 1435 S' Advaita openly chants the name of Gaura

As usual the devotees from Gauda came to Nilacala, but Prabhu told them to go back home because He was planning to stop in Gauda-mandala on the Vijayadasami day on the way to Vrndavana. All joy of the Gauda devotees was boundless. Advaita Acarya had a desire to sing Gaura Kirtana; he composed a pada and hundreds of devotees began to sing Gaura kirtana openly. Prabhu felt irritated but could not stop them.

1514 AD / 1436 S' Asadh, Letter from Prakasananda Sarasvati

At this time Prakasananda Sarasvati, the foremost mayavadi ascetic of India wrote a harsh letter to Prabhu from Kasi. Without informing Prabhu, Vasudeva Sarvabhauma left for Kasi to teach Prakasananda a lesson, but having failed to do anything there he returned in the month of Bhadra.

## CHAPTER FIVE--GAURANGA IN GAUDA-MANDALA

1514 AD / 1436 S' Vijaya Dasami, Mahaprabhu leaves for Gauda-mandala

Prabhu left Nilacala in order to visit His mother, the Ganges and His place of birth. At that time Gadadhara was engaged in the service of Gopinatha after taking Ksetra-sannyasa. Thus Prabhu did not take Gadadhara with Him. Sarvabhauma, Raya Ramananda etc. accompanied Prabhu for some distance then returned. The boat docked at Raghava ghat at Panihati, and Prabhu climbed up on the bank to take rest beneath a peepal tree. After spending the night in the house of Raghava, Prabhu moved on again. This tree, the ghat, and the house of Raghava are still there as Vaisnava pilgrimage centers at Panihati. Mahaprabhu's next stop was at the house of Srivasa at Kumarahatta (Halisahara). Along the way Prabhu collecting a handful of earth from Sripata Kumarahatta, the birthplace of His guru. At the house of Srivasa, Prabhu showered his mercy upon Srivasa and his family. The next day He visited the house of Sivananda Sena and Vasudeva Datta in village Kancrapalli (Kancrapada) where He stayed for a short while and then next day went to the house of Advaita at Santipur. Prabhu became restless due to the large crowds of people which gathered to see Him. Hoping to escape the crowds, he quietly left for Navadvipa. Prabhu secretly went to the house of Vidyavacaspati at Vidyanagara, then escaped to the house of Madhavadasa (alias Chakadi Cattopadhyay) in Kulia on the other bank of the Ganges. There Prabhu remained peacefully for seven days. Perhaps for this reason Kulia is also called Sata-kulia. Once He went to visit His father's house, there at the doorstep Vishnupriya prostrated herself at the feet of Prabhu. Prabhu gave her a pair of His own wooden sandals and asked her to bear her grief with those.

1514 AD / 1436 S'      Forgiving the offense of Devananda

The offense committed to Srivasa Pandita by Devananda was forgiven by Prabhu in the house of Madhavadasa. Devananda requested the boon that whoever would pray for Gauranga's forgiveness at Kulia should be instantly forgiven. Prabhu said "so it be" and since then Kulia became known as "Aparadh Bhanjanera Pata". Recently the place called "Kole" near Kancrapada railway station has been stated to be "Devanandera Aparadha Bhanjanera Pata" and festivals are held but this is not correct. The house of Madhavadasa alias Chakadi Cattopadhyay is at present at Sata-kulia, half a mile south of village Hatadanga. Recently celebrations are held by installing "Aparadha Bhanjanera Pata" here. The descendents of Madhavadasa have been living at Baghnapada and at Bainchi.

1514 AD / 1436 S'      Agrahayana, Govinda Ghosh at Agradvipa

One day Prabhu begged for alms at village Agradvipa on the bank of the river

Ganges, after lunch He expressed His desire to eat some mouth-freshener. His companion, Govinda Ghosh, from the fold of his cloth took out a piece of haritaki preserved from the previous day. Prabhu realized that Govinda still couldn't get rid of his desire to save things and hence Prabhu abandoned him at Agradvipa. Staying back at Agradvipa Govinda kept on waiting for Prabhu's return. One morning during his bath in the Ganges a piece of wood came floating and touched the body of Govinda. As directed by Prabhu in a dream, he pulled it ashore and brought it to his house the next day. He found that it was not a piece of wood but a radiant stone.

Govinda Ghosh Thakura was born in a North Radhi Kayastha family in Kuliagrama on the bank of the river Ajaya about ten miles northwest of Katwa. Formerly his father, Vallabha Ghosh, used to live in village Rasoda near Kandi in Murshidavad. Nine sons of Vallabha were all very devoted to Mahaprabhu and of them Vasudeva, Govinda and Madhava were born of the same mother. All three of them were poets, had musical voices and embraced vairagya in pursuance of Prabhu. Govinda was married with a woman from Kasipura-Visnutala, but she died before bearing any children. Thereafter Govinda took refuge at the feet of Gauranga. The patas set up by Vasudeva Ghosh, Madhava Ghosh and Govinda Ghosh

were at Tamalnka, Daihata and Agradvipa respectively. Their ancestral abode and descendents are still living in Kuliagrama.

1514 AD / 1436 S'      Gauranga at Ramakeli

Prabhu arrived at Ramakeli town near present Maldaha, the capital of Gauda. At this time Sanatana and Rupa became very eager to meet Prabhu. At midnight they arrived in disguise at the feet of Prabhu, who showered His grace upon them. Speaking secretly, Gauranga assured them that Krsna would soon liberate them. Because Prabhu was being followed by large crowds of people, Sanatana advised Him that He should not go to Vrndavana accompanied by this large crowd. Thus Prabhu gave up the journey and went homeward. Prabhu visited the holy place of Uddharanapura of Uddharana Datta Thakura on Makara Sankranti day. In memory of this occasion every year a festival is held there. After that, early in the month of Magha, Prabhu came to Agradvipa via Srikhanda.

1514 AD / 1436 S'      Magh, Sri Gopinatha at Agradvipa.

Govinda had a deity of Krsna made from the stone he received. Prabhu Himself installed it and Govinda Ghosh was appointed the priest (sebaita). The deity was named "Gopinatha". Let me narrate the story of Gopinatha here. Govinda

stayed at Agradvipa with Gopinatha. At the command of Prabhu, he married again, had a son and soon after his wife died. Govinda carefully took care of both Gopinatha and the baby. However, the baby soon died. Govinda, being filled with anguish, forgot his service to Gopinatha and left the Lord starving. Gopinatha, however, spoke to Govinda and comforted him by pledging to personally take charge of all the duties which his son should have done. Sometime later when Govinda died his corpse was buried at the premises of the temple. Gopinatha observed the customary rites of mourning and after a month in front of all, performed the sraddha of Govinda and offered pinda. Since then every year in the month of Caitra on Krsna Ekadasi day at Agradvipa, Gopinatha observes the death anniversary of Govinda by performing the sraddha and offering pinda. Due to a family quarrel among the descendants of Govinda's brother's family, this deity stayed at the palace of Patuli for sometime and through a strange sequence of events, came under the supervision of the King of Navadvip Krsnacandra. Since then the deity has been living in the capital Krsnanagara and every year in Caitra, visits Agradvipa to perform his father's sraddha. From some time King Navakrsna of Sovabajar, Calcutta kept this deity in his palace.

1514 AD / 1436 S' Mahaprabhu's meeting with Raghunatha Dasa

From Agradvipa, Prabhu went to the house of Advaita in Santipura where He stayed back until the celebration of the disappearance day of Madhavendra Puri. Raghunatha of Saptagrama, who was a young boy at that time, took shelter at the feet of Prabhu, who instructed him to perform household duties in a detached spirit.

1514 AD / 1436 S' Phalgun Purnima, The original deities of Nitai Gaura installed in the house of Gauridasa Pandita

One day, while staying in the house of Advaita, Prabhu and Nityananda visited the house of Gauridasa Pandit at Amvika. Ecstatic, Gauridasa requested Prabhu and Nitai to remain in his temple forever or else he would commit suicide. Thus deities of Nitai Gaura were prepared, and Acyutananda, as commanded by his father Advaita Acarya, installed the two deities with great pomp with ten lettered "Gopala Mantra". These were the first deities of Nitai Gaura. From Santipura, Prabhu went to the house of Srivasa at Kumarahatta and later to the house of Raghava at Panihati. On the Krsna Dvadasi day of Phalgun, Prabhu listened to the recital of Bhagavata by Bhagavatacarya at Baraha nagara and left for Nilacala in the end of Caitra, leaving Nityananda at Gauda.

## CHAPTER SIX--GAURANGA IN VRNDAVANA AND KASI

1516 AD / 1438 S' Vijaya Dasami, Mahaprabhu leaves for Vrndavana

On Vijaya Dasami day Prabhu left Nilacala for Vrndavana. Valabhadra Bhattacharya of Gauda and his brahmana servant accompanied Prabhu.

1516 AD / 1438 S' Agrahayana, Prabhu arrives in Kasi

Prabhu reached Kasi in the month of Agrahayana and stayed in the house of Tapana Misra. Tapana Misra's young son, Raghunatha Bhatta, was engaged in taking care of Prabhu's needs. Candrasekhara Sena, a devotee hailing from Prabhu's own place, was at Kasi then and met Prabhu. Subuddhi Raya, the zamindar of Gauda, came to Kasi to receive instructions from the group of Pandits after he was excommunicated. Prabhu sent him to Vrndavana.

1516 AD / 1438 S' Rupa's visit to Vrndavana

After meeting Prabhu at Ramakeli, Sanatana and Rupa planned to renounce the world. They distributed their wealth among the families of Fateyavada and Candradvipa, and kept ten thousand coins in the custody of a trusted merchant of Gauda for Sanatana's use. Taking his younger brother Vallabha along, Rupa left for Vrndavana first. Prabhu reached Prayaga in Paus, where he stayed for three days, then left Mathura-mandala. In Mathura he showered his mercy upon Krsnadasa, a Sanvadiya Brahmana and a disciple of Madhavendra Puri and along with him left for Vrindavana.

1516 AD / 1438 S' Sanatana leaves for Vrndavana

After Rupa and Anupama left for Vrndavana, Sanatana expressed his reluctance to do royal administrative work. Unable to change Sanatana's mind, the King of Gauda him arrested. When the King went to Orissa for his official work, Sanatana won over the prison guard with the money left by Rupa and left for Vrndavana quietly in the night.

1516 AD / 1438 S' Gauranga in Vrndavana

When Prabhu, the moon of Vrndavana, arrived in Vrindavana, the uproar arose all around that Krsna had come. At that time Vrndavana was completely covered over. Almost all the sites of the holy places had disappeared and forests abounded everywhere. Syamakunda and Radhakunda had been totally lost and the sites for these two places were called by people as "Katipokra" and "Goripokra". Prabhu took a bath there in the water of the paddy field. Later, Dasa Gosvami recovered the original five thousand year old kunda established by Vajranabha, and had Syamakunda and Radhakunda re-built and expanded into two beautiful kundas. The ghat where Mahaprabhu rested still exists on the Southeast corner of Syamakunda. Prabhu did not Lokanatha and Bhugarbha Gosvami in Vrndavana, as before his arrival they had left for the South in search of Prabhu. Prabhu showered grace on a Brahmana resident of Lahore named Krsnadasa whom he gave the Gunjamala from his own neck thus infusing spiritual power in him - he then came to be known as "Krsnadasa Gunjamali". Prabhu sent him to the Western part of the country to preach the message of love. Krsnadasa established deities of Gaura Nitai in Malabara, Gujarat and Sind. Before Makara Sankranti day Prabhu returned to Prayaga. On the way he showered mercy on the Pathan prince Bijali Khan, his yavana spiritual Guru and soldiers. All of them became devotees known as the Pathan Vaisnavas. The Yavana Dharmagura was named "Ramadasa".

1516 AD / 1438 S'      Magha, Lessons taught to Rupa

Meanwhile Rupa and Anupama reached Prayaga and fell at the feet of Prabhu. Prabhu instructed Rupa there for ten days and then sent him to Vrndavana.

1516 AD / 1438 S'      Gauranga and Vallabhacarya

The founder of the Vallabhacari Sampradaya, Vallabhacarya, lived in the village of Amvuti near Prayaga. He came to meet Prabhu and took the latter to his own house. Raghupati Uppadhyaya, the Vaishnava scholar of Trihuta, met Prabhu there.

1516 AD / 1438 S'      Instructions to Sanatana

Prabhu returned to Kasi by the end of Magha and stayed in the house of Candrasekhara. Meanwhile Sanatana arrived and was instructed by Prabhu for two months. Prabhu then sent him to Vrndavana.

1516 AD / 1438 S' Liberation of Prakasananda

Prakasananda Sarasvati, the unparalleled Vedanta scholar of India and the leader of Kasi received grace from Prabhu. He had a new birth - the atheist Mayavadi ascetic became a devotee filled with ecstatic love. Prabhu named him "Pravodhananda" and ordered him to visit Vrindavana. Pravodhananda in his book Caitanya Candramrita describes Gauranga Tattva.

1516 AD / 1438 S' Caitra, Return to Nilacala

By the end of Caitra, Prabhu returned to Nilacala. The joy of the devotees in Nilacala knew no bounds.

## CHAPTER SEVEN--NITYANANDA'S STAY AT GAUDA AND GAURANGA'S STAY AT GAMBHIRA

1517 AD / 1439 S' Jaistha Sukla Trayodasi, Dandomahotsava at Panihati

As commanded by Prabhu, Nityananda and his ecstatic associates preached throughout Gauda. On both sides of the Ganges the message of love overflowed, covering Panihati, Khardaha, Ariadaha, Saptagrama, Triveni, Santipura, Navadvipa, Badagachi, Dogachia, Kulia etc. Nitai was accompanied by his "aptas" (powerful associates); Abhirama, Sundarananda, Kamalakara, Dhananjaya, Paramesvara Dasa, Mahesa, Gauridasa, Uddharana Datta, Gadadhara Dasa, Murari, Sadasiva, Purandara, Jagadisa, Krsnadasa Hoda etc. Nityananda spent three months with them in the joy of sankirtana in the house of Raghava at Panihati. At that time Raghunatha Dasa came from Saptagrama and fell at the feet of Nitai. Nitai showered grace on him by giving him his danda (staff) and ordered him to feed all the devotees with curd and flat rice. On the occasion of this splendidly celebrated festival, at the request of Nityananda, Mahaprabhu appeared before the devotees as Saccidananda Vighraha. At that time Nitai joyfully gave a palmful of food in the mouth of Mahaprabhu. For the last 400 hundred years or more this festival has been celebrated at Panihati beneath the same tree on the Sukla Trayodasi of Jaistha.

1517 AD / 1439 S' Birth of Jiva Gosvami

Jiva Gosvami was Vilasa Manjari in Vraja-lila and one of the six Gosvamis.

Vallabha, the younger brother of Rupa, who accompanied Rupa to Vrndavana, died along the way. Jiva Gosvami is the son of this Vallabha. At the age of 24 years he went to Kasi where he studied for sometime under Madhusudana Vacaspati and then went to Vrndavana where he studied Vaishnava treatises under his paternal uncles Rupa and Sanatana and wrote many Vaisnava works, such as the seven Sandarbhas (Bhagawat, Krsna, Paramatma, Bhakti, Tattva, Krama and Priti), Gopalcampu, Harinamamrita Vyakarana, Krsnacarana-dipika, Dhatu-Sangraha, Sutramalika, Rasamrtasesa etc.

1517 AD / 1439 S' Rupa's visit to Nilacala

After staying one month in Vrndavana, Rupa returned home. When he heard news of Prabhu's return to Nilacala, he went there. Arriving at Nilacala he took refuge in the asrama of Haridasa Thakura. At that time Rupa was busy writing Lalita-Madhava and Vidagdha-Madhava. Prabhu kept Rupa with Him for ten months then sent him to Vrndavana.

1517 AD / 1439 S' Ibrahim Lodi, the emperor of Delhi

Rule of Emperor Sikhandar Lodi ended in Delhi and Ibrahim Lodi ascended the throne.

1518 AD / 1440 S' Sanatana Gosvami's visit to Nilacala

Sanatana lived in Vrndavana for one year and then went to visit Prabhu in Nilacala. There he stayed with Yavana Haridasa Thakura. Along the way to Nilacala, Sanatana contacted a severe case of skin rash all over his body. He thus made a firm decision to give up his life under the wheel of the chariot. The omniscient Prabhu understood the mind of Sanatana and forced him to give up this idea. Later Sanatana's body was cleansed of the rash when Prabhu embraced him.

1518 AD / 1440 S' Jaistha, Raghunatha Dasa visits Nilacala

After the festival of Panihati Raghunatha felt restless due to separation from Gauranga and thought of various ways of leaving his home. A guard was appointed to keep vigilance on his movements. By a course of events one late night Raghunatha found liberation by the grace of his cherished spiritual



master Raghunandana Acarya and after walking untiringly for 12 days reached Nilacala at the feet of Prabhu. Prabhu showered grace on him and handed him over to Svarupa Damodara. Among the circle of devotees he came to be called "Svarupera Raghu".

1518 AD / 1440 S'      Death of Kabir

Kabir, the founder of Kabirapanthi Sampradaya, died at this time. Kabir was a Ramanandi Vaishnava, whose philosophy was accepted by both Hindus and Muslims.

1518 AD / 1440 S'      Caitra, Sanatana leaves for Nilacala

Keeping Sanatana close to Him for one year Prabhu made him very powerful and sent him to Vrndavana to recover the lost holy spots and to write Vaishnava treatises.

1519 AD / 1441 S'      Vaisakhi Purnima, Birth of Srinivasa Acarya

Srinivasa was born in Cakandi village on the east bank of the Ganges, seven miles from Katwa. When his father Gangadhara Bhattacharya, a Radhi Brahmana, and his mother Laksmipriya devi, the daughter of Balarama Acarya of Yajigrama near Srikhanda, visited Nilacala with the desire to have a son, Prabhu showered His grace upon them. Prabhu told them to return home and assured them that soon they would have a son which would manifest Prabhu's pure love. When Laksmipriya conceived, Harinama was sung all over the village and Durgadasa, the Sakti-worshipping zamindar of the village, became a devotee of Hari. On Vaisakhi Purnima day Lakshmipriya delivered a fair-complexioned son who manifested all auspicious signs. The son was named Srinivasa.

1519 AD / 1441 S'      Meeting of Nityananda and Vasudha

At the command of Mahaprabhu and at the initiative of Uddharana Datta Thakura, Nityananda's favorite disciple, Nityananda married Vasudha Devi, the daughter of Suryadasa Sarakhel, a brahmana of Vatsya Gotra, Radhi caste, who lived in Amika-kalna. Before his marriage Nityananda had to wear the sacred thread after following the rules prescribed by the Vedas.

1519 AD / 1441 S' End of the rule of Hussain Shah, the King of Gauda and beginning of Nasiruddin Hasrat

1520 AD / 1442 S' Construction of the temple of Govardhana Nathaji

The entitlement to serve the deity Govardhana-Nathaji installed by Madhavendra Puri was passed on to his disciple Vallabhacarya. Vallabhacarya constructed a temple for this deity of Govardhana.

1521 AD / 1443 S' Meeting of Nityananda and Jahnava

At the desire of Nityananda, Suryadasa Pandit gave his daughter Jahnava Devi in marriage to Nityananda.

1522-1523 AD /1444-1445 S' Birth of Vira Hamvira

Vira Hamvira, the King of Mall royal family of independent Visnupura was born. His Vaisnava name given by Jiva Gosvami is "Caitanyadasa".

1523 AD / 1445 S' Sripata of Vrindavanadasa at Denuda

On his way to Nilacala, Nityananda left his disciple Vrindavanadasa in the village Denuda about seven miles west of Navadvipa and commanded him to install the deity of Mahaprabhu and Sripata at this place and to narrate the lila. From that time Vrindavanadasa lived in Denuda.

1523 AD / 1445 S' Jaistha, Nityananda's actions criticized

Arriving at Gauda-mandala ecstatic Nityananda gave up the discipline, practices and dress of an ascetic, wore any clothes he liked and showering grace on the Suvarna-Vanik (jeweller) caste of people, elevating their social status. Thus he created a group of powerful enemies. Many among the Vaisnavas also left him. At Nilacala Prabhu heard various complaints concerning Nityananda. Nityananda was forced to meet Prabhu at Nilacala. Prabhu supported all his actions with praise and stated that the associates of Nitai were cowherds of Vraja and hence were not subject to disciplinary rules. Prabhu said, "Even if he does hundreds of wrongs Nitai is adorable by Brahma etc."

1523 AD / 1445 S'      Birth of Locana dasa, author of Caitanya Mangala

Locanadasa, alias Trilocana Dasa, was born in a Vaidya family in Kogram, five miles away from Guskara railway station in Burdwan district. His father was Kamalakara Dasa. Locana's maternal uncle's house was in the same village. In his childhood Locana was a very doted child and studied a little after much efforts. Receiving diksa from Narahari Sarkara and at his command Locana wrote Caitanya Mangala, Durlabhasara, Anana-latika, Deha-Nirupara, Caitanya-Premvilasa, Dhatu-Tattvasara. The Dhamala padas of Locana are very sweet.

1524 AD / 1446 S'      Birth of Kavikarnapura

Kavikarnapura was called Paramananda Sena by his father, Sivananda Sena, a very close associate of Mahaprabhu from Kancrapada. At the age of seven years he came with his father to Nilacala. At that time he sucked the finger of the toe of Gauranga and attained divine knowledge. After receiving this blessing, the first verse he uttered gave a description of the ear-ornaments of the Vrajagopis which made Prabhu name him "Kavikarnapura". Caitanya Candrodaya Nataka, Gauraganoddesa Dipika, Anandavirudana Campu, Caitanya Carita Mahakavya are some of his literary works.

1525 AD / 1447 S'      Death of Yavana Haridasa

When Haridasa Thakura became very old it was difficult for him to complete the chanting of the holy name three lakhs daily, thus he prayed to Prabhu that He would allow him to breathe his last while gazing at the face of Prabhu and holding His feet on His chest. It happened so. Gauranga with His associates chanted the holy name and Haridasa died in their midst. Prabhu danced carrying Haridasa's corpse in His lap and burning it himself with others on the seashore and begged for alms for observance of the occasion.

1526 AD / 1448 S'      End of Emperor Ibrahim Lodi's rule and beginning of Babur's rule

1527 AD / 1449 S'      Birth of Govinda Dasa Kaviraja

His father was Ciranjiva Sena, who belonged to a Vaidya caste from Srikhanda and was an associate of Caitanya. His mother was Sunanta devi, the daughter of poet Damodara, the reputed Nyaya scholar of Srikhanda. After marriage Ciranjiva left his home in Kumaranagara and settled at Srikhanda in his father-in-law's house. Ramacandra Kaviraj, the beloved friend of Narottama Thakura, was the elder brother of Govinda. Both the brothers were brought up in their maternal uncle's family who were all Sakti-worshippers. Thus the brothers were Saktas for a long time, but later they became Vaisnavas and took diksa from Srinivasa Acarya. During their later life Ramacandra and Govinda established a Sripata at Teliya Vudhuri village near present Bhagavanagola station in Mursidavad district. The Vaisnava society of Vrndavana awarded them this "Kaviraja" title. While staying at Budhuri, Govinda used to visit the royal court of Pratapaditya, the King of Jessore. Govinda was very close to Basanta Raya, the uncle of Pratapaditya. Two ponds named Radhakunda and Syamakunda were set up by Govinda and still exist in Budhuri.

1529 AD / 1451 S' Uddharana Datta Thakura's visit to Nilacala

At the age of 48 years Uddharana Datta renounced home and went to Nilacala where he stayed for six years. He spent the rest of his life in Vrndavana.

1530 AD / 1452 S' Birth of poet Jnanadasa

Padakarta Jnanadasa, of Nityananda line, was born in a householder family in Ramajivanapura village or Bada Kandra in Manoharasahi Pargana under Ketugrama police station of Burdwan district. The descendants of Jnanadasa still serve the deities of Radhakrsna installed by him at the Sripata in this village. The Sripata of Mangala Vaishnava, a disciple of Gadadhara Pandita Gosvami, is also in the same village. The famous tradition of "Manoharasaha Kirtana" originated from this village. The saying goes that soon after embracing sannyasa Mahaprabhu took rest in a place called "Visramatala" near this village. The Pata of Siddha Manohara Dasa of Nityananda's line named "Dadhiya Vairagitala" also lies close to this village.

1530 AD / 1452 S' End of Babur's rule and Humayun becomes Emperor of  
Delhi

1531 AD / 1452 S' Kasisvara at Catra

Upagopala Kasisvara Pandit at the age of 17 years renounced home and took refuge at the feet of Gauranga at Nilacala. Staying with Prabhu for 16 years, at the efforts of his mother and command of Prabhu, Kasisvara went back home at the age of 33 and installed his pata at village Catra very close to Serampore station in Hooghly District.

1531 AD / 1453 S' Birth of Kanai Thakur

Kanai, the son of Gopala Purusottama Dasa, was born of Jahnava devi in village Suklasagara. At the age of 12 days when his mother died, Jahnava, the wife of Nityananda, brought up this baby as her own son. Nityananda named this child "Krsnadasa" and Jiva Gosvami named him Kanai Thakur.

1531 AD / 1453 S' Magh Purnima, Birth of Narottama Thakura

Narottama was born in a North Radhi Kayastha family in Kheturi village, Pargana Gaderahata, 12 miles north west of present Ramapura Boalia, the principal town of Rajsahi district. Krsnananda Datta, the father of Narottama, was the king of a small principality under a Muslim Jaigiradara. Before early youth Narottama went to Vrndavana, renouncing home, his cousin Santosa became the king in his place.

1531 AD / 1453 S' Gopala Bhatta Gosvami's visit to Vrndavana

As commanded by Prabhu, with the death of his parent, Gopala Bhatta went to Vrndavana and was cordially welcomed by Rupa-Sanatana. He was a particularly dear friend of Rupa. When Prabhu heard that Gopala had arrived in Vrndavana, He sent a letter along with a special seat and dora-kaupina to Gopala Bhatta as a sign of His grace.

1532 AD / 1454 S' Phalguni Purnima, Deity of Nitai Gaura installed at  
Catra

Kasisvara Pandita constructed a temple at Catra. He arranged for ownership of land on contract from the zamindar and thus the Matha of Gaurangapura, Vasudevapura and Catra originated. The mother, brother and other relatives of Kasisvara came and settled at Catra.

1532 AD / 1454 S'      Kamalakara Pippalai at Mahesa

When Dhruvananda was very old he received a command to hand over the service of the Jagannatha deity to a devotee named Kamalakara, and immediately Kamalakara Pippalai, without the knowledge of his relations, suddenly arrived at Mahesa after renouncing home. Dhruvananda died in due course after handing over the charge to him.

1532 AD / 1554 S'      Birth of Tulasidasa

Tulasidasa was born in a Brahmana family in Rajapura near Prayaga at UP. His father was Atmarama and mother Tulasi. Being left an orphan in his childhood Tulasi was brought up by an ascetic named Nrsinhadasa. With the grace of Hanumana, Tulasi received darsana of Rama and Sita. In Vrndavana, south of the Yamuna, at the matha of Tulasidasa the deity of Rama-Sita and Tulasidasa are there. The Hindi Ramayana and Doha by Tulasi are well known.

1532 AD / 1454 S'      End of the rule of Nasiruddin Hasrat Shah the King of Gauda and beginning of that of Firoz Shah

1533 AD / 1455 S'      First Asadh, Death of Mahaprabhu

During the last 18 years following His return from Vrndavana, Prabhu never went anywhere. Living in solitary cell of Gambhira temple in Nilacala He remained absorbed in tasting the spirit of Vraja-lila with intimate companions such as Svarupa Damodara, Raya Ramananda etc. This lila of Prabhu is known as "Gambhira-lila". Early in Asadha Prabhu passed away. Vrndavanadasa and Kaviraja Gosvami instead of narrating this "Aprakata Lila" taught people that human beings are not competent to describe this lila. Gambhira is the name of a solitary cell in the house of Kasi Misra, the guru of King Prataparudra. After the death of Prabhu, His favourite companion Vakresvara Pandita became the Mahanta of this Gambhira-asrama and installed the deity of Radhakantha there. At Gambhira temple the footwear, karanga and wrapper used by Gauranga have been preserved and worshipped with great care. Vakresvara Pandit calls his own sampradaya as "Nimananda sampradaya". One patavadi of this Nimananda sampradaya is there inside the kunj of Jiva Goswami at Vrndavana. This is called junior matha while the Gambhira temple of Nilacala is called senior matha or "Radha Kantera matha".

## PART THREE

### CHAPTER ONE

The introductory note to this journal article says that the author out of sudden inspiration, began reading old authentic and modern Vaisnava texts and felt a strong desire to compile historical information on the lila of Caitanya and His associates. As a result of his four years work he prepared a list of chronological events and people comprising about 900 items. He divided these into three parts and began publishing each part simultaneously in three Sri Vaishnava periodicals, welcoming reviews and suggestions from the Vaisnava world. There is no mention of the names of the periodicals where the first two parts have been published. This is Part 111.

1455 Saka era / 1533 AD Asadhi (Bengali month) Sukla Dasami (lunar fortnight, number of the day of the month) Death of Svarupa Damodara Goswami. He immediately fell senseless when Mahaprabhu disappeared and never regained consciousness.

1455 S / 1533 AD Paus Sukla Tritiya. Birth of Jiva Goswami (Avirbhav).

1455 S / 1534 AD Madhi Sukla Dvitiya. Installation of Madana Gopala at Vrndavana and appointment of a priest named Krishna Das Brahmachari who was brought from Parasurama Canle of Mahavana by Sanatana Goswami.

1455 S / 1534 AD Sukla Pancami Magh. Srinivasa Acarya left for Nilacala. On the way he fell senseless upon hearing the news of Mahaprabhu's death. Mahaprabhu commanded him in a dream to meet Gadadhara at Nilacala.

1455 S / 1534 AD Phalgun. Srinivasa Acarya reaches Nilacala and arrives at the feet of Gadadhara, has darshan of Gauranga parsada and goes to Narahari to take the book Bhagavata.

1455 S / 1534 AD Phalguni Krishna Tritiya. Death of Raya Ramananda.

1456 S / 1534 AD Vaisakha. Srinivasa visits Srikhanda and again leaves for Nilacala carrying the Bhagavatam.

1456 S / 1534 AD Jaistha Amavasya. Death of Gadadhara Pandit Goswami.

1456 S / 1534 AD Asadh. While returning to Nilacala, Srinivasa fell unconscious upon hearing the news of Gadadhara's death, the latter commanded him in a dream to leave for Vrndavana via Navadwipa.

1456 S / 1534 AD Monsoon. Srinivasa visits Navadwipa after his return to Srikhanda, takes refuge at the feet of Visnupriya and meets with parsadas such as Srivasa Pandita, Murari Gupta, Damodara, Purusottama, Sanjaya, Vijaya, Suklambara, Gadadhara dasa, etc.

1456 S / 1534 AD Paus Sukla Tritiya. Death of Jagadananda Pandit Goswami.

1456 S / 1534 AD Maghi Krishna Tritiya. Birth of Rama Candra Goswami of Baghnapada. Birth of a son to Caitanya dasa (Caitanya dasa is the son of Vansivadana dasa).

Caitanya das was looked after and gracefully nourished by Jahnava Goswamini. On the occasion of the sons birth Visnupriya devi, Jahnava and Sita arrived at the house of Vansivadana.

1456 S / 1535 AD Phalgun. Gopala Bhatta Goswami initiates Gopinatha, the son of Madhava Misra, a Gaudiya brahmana of Mahaprabhu from up country.

1456 S / 1535 AD Caitri Purnima Avirbhav of Mahaprabhu at village



## Dharenda Bahadura Pura in Gauda

1457 S / 1535 AD Uddharana Datta leaves Nilacala for Vrndavana.

1457 S When Kanai Thakura was twelve days old, on Ratha-yatra day, his mother expired. Thus his father, Purusottama Thakura put Kanai under the care of Jahnava, who adopted him as her own child.

1457 S Maghi Sukla Pancami. The deity of Govinda discovered by Rupa Gosvami was installed in Vrndavana.

1458 S / 1536 AD Meeting of Advaita Acarya and Vidyapati.

1459 S / 1537 AD Birth of Padakarta Govinda dasa (Kaviraja) in the town of Kumara.

His father is Ciranjiva Sena, and mother Sunanda. His maternal grandfather is poet Damodara Sena.

1459 S / 1537 AD Birth of Nityananda Dasa (former name was Balarama Dasa).

He is the author of Prema Vilas and was born in a Vaidya family of Srikhanda. His father was Atmarama Dasa and mother was Sandamini.

1459 S / 1537 AD Birth of the Padakarta Yadunandana Thakura.

He was born in the village of Malihati where there is a temple of Radha Mohana which is located near the railway station Salar in the district of Murshidabad.

1459 S / 1537 AD Approximate period when Locana's Caitanya Mangala was written.

1459 S / 1537 AD Birth of Kavi Kankana Mukhanda Devaram Cakravarti in the village Damunya under Silimavat Pargana in Burdwan district. The Gauranga vandana, composed by this poet is a very charming work.

1460 S / 1538 AD Karttiki Krishnastami, Birth of Upagopala Sri Rudra Pandita, at Sripata Balavapura which is located one mile north of Sripata Mahesa. Sri Rudra Pandita is the nephew of Kasisvara Pandita of Catra and an associate of Gauranga.

1460 S / 1539 AD Maghi Suklastami. Sanatana Gosvami installed the deities of Nanda, Yasoda, Balabhadra and Krishna in Vraja-mandala.

1426 S / 1540 AD Karttiki Krishnastami. Death of Gadadhara dasa at Katsa.

1462 S / 1540 AD Karttiki Krishna Dvadasi. Death of Narahari Sarkara Thakura at Srikhanda.

1462 S / 1540 AD Approximate period when Jayananda's Caitanya Mangal was written.

1463 S / 1541 AD Asvin Krishnastami. Tirobhav of Nityananda Prabhu.

1463 S / 1541 AD Agrahayana Krishna Ekadasi. Death of Uddharana Datta Thakura in Vrndavana near Vansivata. He was buried there.

1464 S / 1542 AD Vaisakhi Purnima. Abhiseka of Radha Ramana vigraha, when it manifested from Salagrama sila of Gopal Bhatta in Vrndavana.

- 1452 S / 1542 AD      Ashad Krishna Dvitiya. Date when Sri Caitanya Carita Mahakavya of Kavi Karnapur was written.
- 1464 S / 1542 AD      Birth of Sacinandana, the second son, of Caitanya dasa at Baghnepada.
- 1464 S / 1543 AD      Maghi Sukla Dasami. Rupa Gosvami installs the deity of Radha Damodara in Vrndavana.
- 1465 S / 1543 AD      Tulasi dasa is born in a brahmin family in the village Rajapura close to Prayaga.
- 1466 S / 1543 AD      Kasisvara Pandita leaves for Vrndavana via Gaya.
- 1468 S / 1546 AD      Mirabai attains Krishna. (Krishna prapati in Dwaraka).
- 1468 S / 1546 AD      Caitra Sukla Navami. Birth of Murari Pandita, the nephew of Kasisvara Pandita, at Catra.
- 1469 S / 1574 AD      Jiva Goswami renounces the world and leaves for Vrndavana.
- 1469 S / 1574 AD      At that command of Visnupriya devi, Srinivasa Acarya visits the Sripata in Santipura, Khardaha, Khanakula, Srikhanda and then returns Yajigrama.
- 1470 S / 1548 AD      Jaistha Sukla Trayodasi. Death of Vamsivadana, who was brought up by Visnupriya.
- 1471 S / 1548 AD      Birth of Tanasena (a Gaudiya brahmana), the student of Haridasa Swami.

- 1472 S / 1550 AD      Period when Rupa Goswami wrote Sri Krsna Ganesha dipika.
- 1473 S / 1551 AD      Death of Hita Harivamsa, the founder of Radha Vallabhi sampradaya of Vrndavana.
- 1476 S / 1554 AD      Sanatana Goswami compiled his Vaisnava Tosani tika.
- 1480 S / 1557 AD      Death of Advaita Prabhu.
- 1481 S / 1559 AD      Sravana Sukla Trayodasi. Death of Gopal Gauri dasa Pandita.
- 1482 S / 1560 AD      Completion of Advaita Prakash by Isana Nagara.
- 1484 S / 1562 AD      Marriage of Isana Nagara.
- 1485 S / 1563 AD      Asvini Sukla Dvadasi. Death of Raghunatha Bhatta Goswami in Vrndavana.
- 1485 S / 1563 AD      Karttika Sukla Pratipada. Avirbhav of Rasikananda, the cherished follower of Syamananda, son of Achyutanandadev, the King of Rayani town on the banks of the river Suvarnarekha in Orissa.
- 1485 S / 1560 AD      Agrahayana Sukla Dvitiya. Srinivasa leaves for Vrndavana.
- 1485 S / 1564 AD      Caitra Sukla Trayodasi. Death of Kamalakara Pippalai in Vrndavana.

- 1485 S / 1564 AD      Caitra Krishna Trayodasi Baruni. Death of Kasisvara Pandita in Vrndavana.
- 1485 S / 1564 AD      Birth of Padakarta Divya Sinha, the son of Padakarta Govinda dasa.
- 1486 S / 1564 AD      Asadhi Purnima. Death of Sanatana Goswami.
- 1486 S / 1564 AD      Sravana Sukla Purnima. Meeting of Srinivasa with Jiva Goswami at Visrama Ghat in Mathura.
- 1486 S / 1564 AD      Sravana Krsna Swashi. Srinivasa receives diksa from Gopala Bhatta Goswami in Vrndavana.
- 1488 S / 1567 AD      Completion of Gaura Ganoddesa Dipika by Kavi Karnapura.
- 1494 S / 1472 AD      Writing of Sri Caitanya Candrodaya by Kavi Karnapura.
- 1495 S / 1573 AD      Emperor Akbar visits Vrndavana and gives it the name Fakir-vada.
- 1495 S / 1573 AD      Writing of Nityananda Vamsa Mala by Vrndavana dasa Thakura.
- 1496 S / 1574 AD      Writing of Ramayana by Tulsi dasa.
- 1496 S / 1574 AD      Agrahayana Sukla Pancami. Srinivasa, Narottama and Syamananda leave for Gauda-mandala carrying Vaisnava grantha.
- 1497 S / 1575 AD      Jaistha. Robbing of the Vaisnava books by Vira

Hamvira, the king of Visnupura.

1497 S / 1575 AD      Ashadi Krsna Tritiya. Vira Hamvira receives diksa from Srinivasa Acarya.

1497 S / 1575 AD      Completion of Caitanya Bhagavata by Vrndavana dasa.

1498 S / 1576 AD      Death of Kavi Karnapura.

1500 S / 1578 AD      Ashadi Sukla Panchami. Death of Gopala Bhatta Goswami.

## CHAPTER TWO--SRI JIVA GOSVAMI, SRINIVASA ACARYA, SRI NAROTTAMA THAKURA AND SRI SYAMANANDA

1581 AD / 1503 S'      Karttika, Death of Suklambara Brahmachari and Damodara Pandita at Navadvipa.

1581 AD / 1503 S'      Karttika Krsnastami, Death of Dasa Gadadhara.

After Visnupriya's disappearance, Dasa Gadadhara, the associate of Nityananda, went to Katwa from Navadvipa and installed the deity of Gauranga at the spot where Mahaprabhu took sannyasa. The present "Mahaprabhu Bati" (House of Mahaprabhu) at Katwa is in the Sripata of Gadadhara Dasa. He died in this place and was buried by the side of the grave of Kesava Bharati. When Gadadhara passed away, Srinivasa Acarya organized a festival in his honor and the occasion was celebrated with great pomp. After Gadadhara's disappearance his disciple, Jadunandana Cakravarti received the right to serve the deity and Sripata. The present sevaites are descendants of Jadunandana's family.

1581 AD / 1503 S'      Karttika Krsna Ekadasi, Death of Narahari Sarkara in Srikhanda

Sarkara Thakura died at Srikhanda. It is said that he suddenly left his body while in the midst of performing sankirtana. Raghunandana Thakura, the son of

Mukunda Thakura, was brought up by Narahari and also received diksa from him. Raghunandana celebrated this departure festival grandly. All the mahantas and Vaisnavas who went to Katwa to attend the celebration in honour of Gadadhara Dasa also attended this festival, arriving at Srikhanda via Yajigrama. The Vaisnavas who gathered there were amazed to hear the recital of Bhagavata by Srinivasa Acarya and to see the dancing and kirtana of Viracandra, the son of Nityananda. At that time a blind devotee named Ramai regained his sight by the grace of Viracandra. After the festival the Vaisnavas returned to their own abodes. Since then every year on the day of Krsna Ekadasi in Karttika this death anniversary is celebrated with great pomp at Srikhanda.

1582 AD / 1503 S'      Maghi Krsna Dvadasi, Death of Dvija Haridasa Thakura

Haridasa Thakura, a brahmana of Bharadvaja Gotra and Radhi class was born in a village in Kancanagadia near Teva-Vaidyapur in Kandi subdivision of Mursidabad district. After the death of Mahaprabhu Haridasa vowed to end his life, but was commanded by Mahaprabhu in a dream to visit Vrndavana. Haridasa thus spent the last days of his life in Vrndavana and died on Krsna Dvadasi in the month of Magha. At the instruction of Haridasa, his two sons, Sridasa and Gokulananda took diksa from Srinivasa Acarya.

1582 AD / 1503 S'      Maghi Vasanti Pancami, Srinivasa Acarya, Syamananda  
and Ramacandra Kaviraja in Vrndavana

Upon receiving a letter from Jiva Gosvami, Srinivasa Acarya left for Vrndavana in the middle of Agrahayana and arrived on Vasanta Pancami day. Around the same time Syamananda Prabhu came from Orissa to Vrndavana via Nilacala. Ramacandra Kaviraja, in search of Srinivasa, reached Vrndavana from Gauda-mandala. Charmed by the poetic talent of Ramacandra, the Goswamis awarded him the title "Kaviraja".

1582 AD / 1503 S'      Krsnadasa Kaviraja Goswami completed the writing of  
Caitanya Caritamrta

1582 AD / 1504 S'      Srinivasa, Syamananda, and Ramachandra at  
Visnupura

On of Vaisakhi Purnima, Srinivasa, Ramacandra, and Syamananda left for Gauda. At this time Jiva Gosvami sent with them many of the Gosvami's books for

preaching in Gauda-mandala. Krsnadasa Kaviraja's Caitanya Caritamrta was also sent with them. Srinivasa and his party reached Visnupura before the monsoon. After a few days Syamananda left for Utkala. Srinivasa and Ramacandra stayed in Visnupura for two months. The Queen mother and Prince Dhadi Hamvira took diksa from Acarya Prabhu and the deity of Kalacand was installed at Visnupura after being anointed ceremonially by Acarya Prabhu. A large number of people in Visnupura were initiated by Srinivasa Acarya.

1582 AD / 1504 S      Jiva Goswami prepared his "Laghutosani Tika"

1582 AD / 1504 S'      Agrahayana Krsna Trayodasi, Death of Gopala  
Mahesh Pandita

1583 AD / 1504 S'      Maghi Krsna Ekadasi, Festival at Kanchangadia

Sridasa and Gokulananda, the two sons of Dvija Haridasa, the associate of Mahaprabhu, stayed with Srinivasa to study Bhakti Sastra. Acarya Prabhu asked them to arrange for the celebration of their father's death anniversary. Adequate arrangements were made in village Kancanagadia. Srinivasa Acarya and his foremost disciples came to Kancanagadia and performed the festival nicely. Sridasa and Gokulananda took diksa from Acarya Prabhu. From there Acarya Prabhu left for the house of Ramacandra Kaviraja in the village of Telia Budhuri. Before Ramacandra's return from Vrndavana his younger brother Govinda Kaviraja left his abode in Kumaranagara to settle in village Telia Budhuri.

1583 AD / 1504 S'      Srinivasa and Narottama at Budhuri

When Acarya Prabhu arrived at Budhuri, Govinda, the younger brother of Ramacandra, as commanded in a dream by Devi, took diksa from Acarya Prabhu. From Kheturi Narottama Thakura came to meet Acarya Prabhu. Narottama and Ramacandra met each other for the first time and became tied to each other for ever. Narottama sought the permission of Acarya Prabhu to hold a festival on the occasion of installing a deity at Kheturi on the Phalguni purnima day. Acarya Prabhu gave his consent with great pleasure.

1583 AD / 1504 S'      Phalguni Purnima, Festival at Kheturi

Acarya Prabhu went to Kheturi accompanied by his associates. Fifteen



messengers were sent with invitation letters to various Sripatas, at Navadvip, Santipura, Khardaha, Amvika, Katwa, Srikhanda, Utkala etc. Devotees began to flock to Kheturi from various places - from Utkala Syamananda Prabhu with his disciples, from Santipura Gopala Prabhu with his ganas, Raghunandana from Srikhanda, Kanai Thakura etc. Senior Vaisnavas from Navadvipa Sripati, the younger brother of Srivasa, Srividhi etc., Jadunandana dasa Cakravarti from Katwa, Kala Krsnadasa from Akaihata and various other mahantas in hundreds and thousands. Kheturi and its neighbouring villages became filled with people. From Khardaha with Jahnava came Vrndavanadasa, Balarama Dasa, poet Jnanadasa etc. With great grandeur Srinivasa anointed and installed the deities of Visnupriya-Gauranga and Vallabhikanta. For a split during the performance of sankirtana, Mahaprabhu and his associates became visible to everyone at the festival. Srinivasa Acarya spent one month in Kheturi then took his leave. Narottama Thakura and Ramacandra Kaviraja stayed in Kheturi and practised bhajana-sadhana together. Later Narottama installed four more deities named Vrajamohana, Krsna, Radhakanta, and Radharamana.

Line of Narottama: People irrespective of caste and creed and ignoring social restrictions began to take shelter at the feet of Narottama. Harirama and Ramakrsna were the two sons of Nityananda Acarya, a wealthy Brahmana zamindar of Goasa village. Being Shakta worshipers, they were on their way to buy goats for sacrifice when they met Narottama and fell at his feet. Harirama took diksa from Ramacandra Kaviraja and Ramakrsna from Narottama. Ganganarayana Chakravarti, a reputed scholar and Kulia Brahmana of Varendra group from the village Gambhila near Valucara, took diksa from Narottama and became famous as "Chakravarti Thakura." Krsnacarya, the son of Ramakrsna, took diksa from Ganganarayana and lived in Gambhila. In the last years of Ganganarayana's life he went to Vrndavana with his wife Narayani and only widowed daughter Visnupriya. Many influential persons such as Narasinha, the King of Pakka Palli which is situated on the bank of the Ganges, Rupa Narayana, a well known pandita, Raghavendra Raya, the King of Raja Mahala and his two sons named Candaraya and Santosh Raya, King Govindaram, Harichandra Raya, the zamindar of Jalapantha etc. surrendered at the feet of Narottama. Disciples of Ramakrsna and Harirama now live at Sayadavada. Visvanatha Chakravarti took diksa from Ramakrsna.

1583 AD / 1505 S'      Marriage of Viracandra

After participating in the Kheturi festival, Jahnava and her son, Viracandra, went to the Pata of Paramesvari Dasa at Tada-Atapura and installed the deity of Radha Gopinatha there. After Viracandra was married to the two daughters of Yadunandana Cakravarti from Jhamatpura, Srimati and Narayani, Jahnava returned

to Khardaha accompanied by her two daughters-in-law. In due course of time Viracandra had by his second wife, Narayani, a son named Ramacandra Goswami and three daughters Bhuvana-Mohini, Naradurga and Navagauri. Kadamvamala, the daughter of Jagadananda Pipali of Mahesa was married to Ramacandra and this couple had four sons named Ramadeva, Krsnadeva, Visnudeva and Radharamana, and a daughter Tripurasundari. Descendants of Ramadevi and Radhamadhava exist till now.

1583 AD / 1505 S'      Jaistha, Death of Vasudha

Vasudha died soon after Jahnava returned with her newly married daughters-in-law.

1583 AD / 1502 S'      Asadh, Jahnava in Vrndavana

Jahnava left for Vrndavana accompanied by her uncle Krsnadasa Sarakhel, her son-in-law Madhavacarya, Gopala Paramesvari dasa, Govinda and Bhagavana Kaviraja of Srinivasa's line. In Vrndavana she met great Vaisnavas such as Dasa Goswami, Krsnadasa Kaviraja Goswami, Lokanatha and Bhugarbha Goswami, Gopala Bhatta and Jiva Goswami, Madhu Pandita, Badu Gangadasa etc. Gopinatha commanded Jahnava in a dream to send a deity of Radhika from Gauda to be installed on the left of the Gopinatha deity served by Paramananda Bhattacharya, who was the teacher of Sanatana Goswami, and Madhu Pandit. The Goswamis awarded the title of "Kaviraja" (King of poets) to Govinda dasa, the younger brother of Ramacandra Kaviraja, in recognition of his extraordinary poetic talent. Jahnava then left for Khardaha via Kheturi, Budhuri, Ekacakra, Mandesvara, Srikhanda, Yajigrama, Navadvipa, Amvika and Saptagrama.

1583 AD / 1505 S'      Karttika Rasa Purnima, Festival at Visnupura

After the festival at Kheturi, Acarya Prabhu came to Yajigrama. At the desire of King Hamvira another festival like the one at Kheturi was celebrated. Rasa Purnima day of Karttika was fixed for the festival. Narottama arrived with his team of kirtana singers named Gaderahati Kirtana Sampradaya, and many Vaisnavas gathered for the festival. The platform for Rasa (Rasa Manea) had the deity of Madana Mohana and 380 deities. With great pomp the festival was celebrated. After staying four months at Visnupura, Narottama returned to Kheturi with Ramacandra Kaviraja, and Srinivasa stayed in Yajigrama.

Srinivasa Acarya, who was the scholar pandita of the royal court of Visnupura, kept a copy of the manuscript of Caitanya Caritamrita. Verses of this copy state that it was written in 1503 S' (1581 AD).

1583 AD / 1505 S' Birth of the blind poet Suradasa

Blind Suradasa was born as the son of Balarama, the gem of musicians in the royal court of the Emperor Akbar. Suradasa was a Hindu and translated Srimad Bhagavatam into Hindi. He lived in Gayaghata between Agra and Mathura. Later in Vrndavana he was initiated into the Vaisnava faith and took diksa from Vittalanatha. Being bound by the love of Suradasa, Krsna Himself wrote his poems. The deity Madura Mohana installed by Suradasa still exists in Vrndavana.

1583 AD / 1505 S' Caitra, Srinivasa, Narottama and Ramacandra at Navadvipa

During the festival at Visnupura it was decided that the three of them would visit Navadvipa once together. In the month of Caitra they traveled together to Navadvipa. Aged Isana Thakura, the favourite servant of Saci-Visnupriya was at that time living in the house of Prabhu. With the assistance of Isana Thakura they visited the various places of lila in Navadvipa and then left for Srikhanda.

1583 AD / 1505 S' Caitra, Death of Isana Thakura

While on their way to Srikhanda from Navadvipa, Acarya Prabhu heard that Isana Thakura, the servant of Saci-Visnupriya had passed away.

1584 AD / 1506 S' Vaisakh, Vira Hamvira and the Queen at Yajigrama

Acarya Prabhu came to his own house at Yajigrama joined by Narottama and Ramacandra from Srikhanda on the way. King Vira Hamvira and his Queen came to Yajigrama from Visnupura and bowed at the feet of their guru, Srinivasa.

1584 AD / 1506 S' Vaisakh, Jahnava orders the deity of Radhika

On her return from Vrndavana, Jahnava ordered a beautiful deity of Radhika made by Nayana Bhaskara, a sculptor from Halisahara, and sent it through Paramesvari Dasa and Nrsinha Caitanya Thakura to Vrndavana. On the way Srinivasa Acarya and others had a look at it in Katwa. King Vira Hamvira secretly donated one thousand coins for the expenses to be incurred for the installation of this deity. In Vrndavana this deity was placed on the left of Gopinatha. The original deities have been shifted to Jaipur now. The image kept at present on the left of the deities, is described as Jahnava Thakurani.

1584 AD / 1506 S'      Sravani Sukla Caturthi, Death of Raghunandana Thakura

After King Vira Hamvira and his queen returned to Visnupura, Acarya Prabhu along with Narottama and Ramacandra went to Kheturi where they stayed for a few days and then came to Srikhanda via Yajigrama. At the command of Raghunandana Thakura singing of sankirtana went on for three days and in the midst of this singing Raghunandana Thakura died quietly. Kanai Thakur, the son of Raghunandana, celebrated his death with great pomp. Afterwards Acarya Prabhu went to Visnupura, where the king prepared a beautiful building for his use.

1585 AD / 1507 S'      Sravani Sukla Pancami, Death of Gopala Bhatta  
Goswami

Gopala Bhatta Goswami died after turning over the responsibility for serving Radha Ramana to his disciple Gopinatha, a brahmana from Devavana. Gopinatha was a bachelor. After his death his brother Damodara took charge of this service. The present sevaitis descend from this Damodara.

1586 AD / 1508 S'      The second marriage of Srinivasa Acarya

While staying at Visnupura, at the request of King Vira Hamvira, Sri Acarya married Padmavati devi (later called Gauranga Priya), the daughter of Raghunatha Chakravarti of West Gopalapura. He was 69 years old at that time.

1586 AD / 1508 S'      Asvini Sukla Dvadasi, Death of Raghunatha Dasa Goswami

Raghunatha Dasa Goswami desperately sought refuge at the feet of Radharani. His desire was fulfilled on the Sukla Dvadasi day of Asvin. The samadhi of Dasa Goswami lies on eastern corner of Radhakunda.

1586 AD / 1508 S' Vittalnatha, the son of Vallabhacharya, died

1586 AD / 1508 S' Agrahayana Krsna Caturthi. Dvija Balaramadasa, the poet, died while chanting the holy name in the temple of Balagopaladeva.

1588 AD / 1510 S' Sravani Krsna Astami, Death of Lokanatha Gosvami

1588 AD / 1510 S' Asvin Sukla Trayodasi, Death of Krsnadasa Kaviraja

His samadhi lies on the bank of Radhakunda.

1589 AD / 1511 S' Death of Locana dasa, the author of Caitanya Mangala

1589 AD / 1511 S' Karttika Sukla Pratipada, Vrndavanadasa, the author of Caitanya Bhagavata, died

1590 AD / 1512 S' Construction of the temple of Govindadeva in Vrndavana

King Mansingh, the disciple of Raghunatha Bhatta Goswami, arranged for the construction of this magnificent temple of Govindadeva in Vrndavana, at a great cost. Red stone from Jaipur was used in the construction of this temple. This temple was broken by Emperor Aurangzeb.

1590 AD / 1512 S' Gopaladasa wrote Bhakti Ratnakara

This is a different and more popular Bhakti-ratnakara than the one written by Narahari. Gopaladasa was a devout poet.

1590 AD / 1512 S' Radhakrsna-Rasa-Kalpalata was written

Gopaladasa, a Vaisnava poet from Sripata Vudhaipada, wrote this unique book. He was, by profession, dealing with Padakirtana. Mukunda dasa Goswami of Vrndavana gave him considerable amount of money about writing this book.

1591 AD / 1513 S' Birth of Gatigovinda Thakura

Gatigovinda Thakura was born of the second wife of Srinivasa Acarya. Amongst the sons of Srinivasa, Gatigovinda acquired the most recognition. He was a poet and a great scholar. From his first wife Isvari devi, Srinivasa had two sons named Vrndavanacandra and Radhakrsna, and three daughters named Hemalata, Krsnapriya and Kancanalatika. Among the daughters Hemalata became well known. Ramakrsna and Kumuda, the two brothers of Manipura, were initiated disciples of Acarya Prabhu. Gopivallabha, the son of Kumuda, married Hemalata and Krsnapriya respectively. Hemalata's pata is in Vudhaipada on the western bank of the Ganges near Vaharapura.

1515 AD / 1517 S' Writing of the book Srikrnsna-vilasa

Jayagopala Dasa, a Kayastha poet of Sripata Bada Kavidra under Ketugrama police station in Burdwan district, wrote Krsna Vilasa. He took diksa from Gopala Sundarananda Thakura. His descendants are still alive.

1595 AD / 1517 S' Mian Tanasena, the beloved of Haridasa Swami at Agra

1598 AD / 1520 S' Rasa Kadamba was written

Poet Vallabhadasa of village Arodha on the bank of Karatoa in Baguda district wrote Rasa Kadamba. Naraharidasa was the guru of Vallabhadasa.

1603 AD / 1525 S' Death of Dadu, founder of the Dadupanthi sampradaya, at Narina near Jaipur

1604 AD / 1526 S' Poet Kasiramadasa of village Suigi near Katwa completed the writing of the Virata Parva of the Mahabharata

1604 AD / 1526 S' Diksa of Gatigovinda Prabhu

At the age of 13 years Gatigovinda Prabhu took diksa from Viracandra, the son

of Nityananda.

1604-15 AD/1526-37    Mansingh in Bengal

Among the 12 zamindars called "barabhviyans" of Bengal, King Pratapaditya of Jessore and Cand Raya and Kedara Raya of East Bengal became very powerful and recalcitrant. In order to suppress them the Emperor of Delhi sent Mansingh to Bengal. Mansingh defeated Pratapaditya, crushed his kingdom, arrested him and took him to Delhi. Radhakantadeva, the deity served by Pratapaditya was brought to Khardaha and installed by Cand Sarma, a descendant of Kamadeva Pandita, and Kedar Raya took diksa in the Vaisnava faith.

1605 AD / 1527 S'    With the death of Emperor Akbar his son Salim became the Emperor in the name of Jahangir

1607 AD / 1529 S'    Vaisakhi Purnima, writing of Karnananda

Yadunandana Dasa Thakura was a padakarta and poet of Sripata Malihati. In Sripata Vudhairpara he completed the writing of his book Karnananda. This work deals with the life and pastimes of Srinivasa Acarya.

1610 AD / 1532 S'    Karttika Sukla Astami, Death of Srinivasa

Understanding that his life was soon to come to an end, Srinivasa Acarya went to Vrndavana along with Ramacandra Kaviraja and died on the Karttika Sukla Astami day. Shortly after this Ramacandra Kaviraja also died. The samadhis of Srinivasa and Ramacandra lie side by side in the Kunja of Acarya Prabhu near Dhira-Samira in Vrndavana. Srinivasa is worshipped among the Vaisnavas as the second avatara of Mahaprabhu. The Prema (love) and Sakti (power) of Mahaprabhu incarnated through Srinivasa Acarya. Through his preaching, Vaisnava dharma was revitalized all over Bengal. The Sripata of Srinivasa is at Yajigrama, two miles north west of Katwa railway station. The deities of Vansivadana and Laksmi-Janardana which were served by Srinivasa, the Gaura-Nitai and Gopalayi served by Gatigovinda, and the deities of Radha Madhava served by Hemalata Thakurani are still served at this Sripata.

On the occasions of the appearance and disappearance days of Srinivasa Acarya, fairs are held in his honor on Vaisakhi Purnima and Karttika Sukla Astami respectively. A very old banyan tree, which Acarya Prabhu used to study the sastras beneath, stands on the western side of the Patavari. On its eastern

side a seat has been constructed at the spot where Viracandra rested beneath a tamala tree. North of it is the place of the old temple of Acarya Prabhu and a pond named "Daila Dhata". Acarya Prabhu's stone footprint is situated on the southern bank of the pond. Two large lakes near the Patavati declare the contribution of King Vira Hamvira. Descendants of Acarya Prabhu now live in places such as Manikyahanda, Visnupura etc.

1611 AD / 1533 S'      Karttika Krsna Pancami, Death of Narottama Thakura

Narottama left his body at his own will by half submerging himself in the Ganges water in village Gambhila near Bhagirathi. Celebrations in honour of his disappearance were first held in the house of Ganganarayana Cakravarti at Gambhila, and later were held in Kheturi. Till today this celebration is held on Karttika Krsna Pancami day in Kheturi.

1612 AD / 1534 S'      Asvin Krsna Pratipada, Death of Padakarta  
Govinda Kaviraja

Govinda Kaviraja died on the Krsna Pratipada of Asvin. The deity of Gopala installed by him is still there.

1616 AD / 1538 S'      Asvin, Ramacandra Thakura founded the Balaramadeva  
temple at Sripat Baghnepada

1621 AD / 1543 S'      Death of Vira Hamvira

The Vaisnava King of Visnupura, Vira Hamvira, died and his son Dhadi Hamvira ascended the throne. The latter took diksa from Acarya Prabhu and was named Gopala dasa by Jiva Goswami.

1623 AD / 1545 S'      Sravana Sukla Saptami, death of Tulasidasa on the bank  
of the Adi-Ganga at Kasi

1625 AD / 1547 S      Vaisnava Padakarta Saiyad Alwas was born in Pargana  
Jalalpur in Faridpura district



1625 AD / 1547 S' Poet Narayana Dasa translated in verse Mukhtacarita

1627 AD / 1549 S' Sravana, The Nath-mandira on the north of Madana Mohana was built in Vrndavana

1627 AD / 1549 S' The second temple of Jugala Kisoraji was built in Vrndavana by Thakura Nonkarana Sinha of the Canhana dynasty

1627 AD / 1549 S' Raghunatha Malla, the King of Visnupura

With the sudden death of Dhadi Hamvira, the King of Visnupura, his brother Raghunatha Malla became the King. Raghunatha expressed his reluctance to take diksa from Gatigovinda Prabhu and left for Yajigrama to take diksa from Vrndavanacandra Thakura, the eldest son of Srinivasa Acarya. On the way he was arrested by the Kazi of Burdwan who sent him in chains to Sujah, the ruler of Vanga and the son of the Emperor. A brahmana named Harinarayana Cattopadhyaya helped Raghunatha in various ways at this time. Ultimately Raghunatha took diksa from this brahmana. After becoming the King, Raghunatha took the title "Sinha" and all the later kings used this title. During the rule of Raghunatha beautifully adorned temples of deities such as Syamaraya, Kalacanda and Jodbangla were constructed.

1628 AD / 1550 S' End of Jahangir's rule in Delhi and beginning Shahjahan's rule

1630 AD / 1552 S' Asadh Krsna Pratipada, Death of Syamananda

After installing his foremost and most favourite disciple Rasikananda as the mahanta of Sripata and entrusting him with the charge of the Syamananda Sampradaya, Syamananda Prabhu died. The grave of Syamananda lies in the village of Kanpur under Samaddara Pargana in the present Mayurbharya (Orissa). Shortly before the death of Syamananda his guru Hrdaya Caitanya died. Syamananda flooded the whole of Utkala with premabhakti and initiated common people into the Vaisnava faith. Places such as Dharendra, Nrsinhapura, Gopivallabhapura, Valaramapura, which were formerly in Orissa but are now in the district of Midnapura, were the main centers of preaching of premabhakti by Syamananda and his disciple Rasikananda.

CHAPTER THREE--VISVANATHA CAKRAVARTI, BALADEVA  
VIDYABHUSANA, RADHAMOHANA, AND SAWAI JAISINGH, THE KING OF  
AMBER

1635 AD / 1557 S' Poet Govinda Misra of Cooch Behar, wrote a translation  
of the Gita in verse.

1636 AD / 1558 S' Poet Giridhara translated Gitagovinda in verse

1636 AD / 1558 S' Queen Rambhavati, the wife of Rana Bhim Singh,  
constructed a chatri on the southern side of  
Govindadeva Temple in Vrndavana

1646 AD / 1568 S' Birth of Visvanatha Cakravarti

Visvanatha was born in Devagrama in Nadia District. He studied bhakti and rasa sastra under Ramakrsna Acarya, the disciple of Narottama Thakura (opinion varies, some say that he studied under Krsnacarana, the son of Ramakrsna). Visvanatha took diksa from Ramakrsna and in his early youth went to Vrndavana and took vesasraya. His vesasraya name is "Harivallabha". While living on the bank of Radhakunda in Vrndavana, Visvanatha installed the Gokulananda deity there. He introduced the practise of Bhajana Sadhana holding Radhika as the Parakiya Nayika of Krsna in Vrndavana and for this reason there occurred a difference of opinion between him and the disciples of Jiva Goswami. However, in course of time, this Parakiya doctrine became universally appreciated and accepted. Visvanatha was an extraordinarily erudite scholar and a Padakarta. Among his Sanskrit works Srikrnsna Bhavananamrita, Gauranga-candrika, Ujjvala-nilamani-kirtana, Bhakti-rasamrita Sindhu-vindh, Madhurya-Kadamvini, Prema-Sampita, Svapna-vilasamrita, Sadhyasadhana-kaumudi etc. deserve special mention. In addition, he wrote Tika of Bhagavata and Gita, Tippani of Vidagdha-Madhava, Gopala Tapani, Caitanya Caritamrita, Brahma-samhita, Alankara Kaustubha etc. and a compilation of padas named Ksanada-Gita-Cintamani.

1648 AD / 1570 S' Jagannatha Mangala written by Gadadhara

Gadadhara Dasa, the younger brother of poet Kasirama Dasa who wrote the Mahabharata in Bengali, wrote the book Purusottama Mahatmya in the village of Makhanapura in Puri district. Later the name of this book was changed to Jagannatha Mangala. Gadadhara was a devotee of Gauranga.

1650 AD / 1572 S'      Advaita Mangala of Haricarana

Haricarana Dasa was a disciple of Acyutananda, the son of Advaita Acarya. He wrote a biography of Advaita Acarya entitled Advaita Mangala. Haricarana lived in Srihatta district.

1653 AD / 1575 S'      Jagannatha of Mahesa and the Nawab of Dhaka

Financial difficulties arose for maintaining the service of the Jagannatha deity in Mahesa during the time when Rajivalocana Adhikari was in charge. Rajivalocana was the great grandson of Caturbhuj Adhikari who was the son of Gopala Kamalakara Pippalai. The then Nawab of Dhaka donated 1,185 bighas of land for the service of this deity. The present "Jagannathapura Manja" now stands on that land. This Manja is located three miles south west of Mahesa.

1654 AD / 1576 S'      Asadh Sukla Dvitiya, Death of Rasikananda Deva

On the day of Ratha-yatra, Rasikananda entered the temple of Ksiracora Gopinatha at Remuna and physically disappeared from the temple. After opening the door it was found that a uniquely fragrant flower lay at the feet of Gopinathaji. That flower was buried in the premises, near the grave of Madhavendra Puri. This memorial tomb stands till today. In the task of preaching Vaisnava Dharma in Orissa, Rasikananda stood as the chief assistant of Syamananda. By his grace the whole of Orissa became inspired with Vaisnava Dharma.

1658 AD / 1580 S'      A poet named Sanatana Cakravarti wrote a translation of the Bhagavata in verse.

1658 AD / 1580 S'      Death of Raghunatha Sinha

When Raghunatha Sinha, the King of Vishnupura, died, his eldest son Virasinha

became the king. The temple of Lilaji was built during this period under the latter's rule.

1658 AD / 1580 S'      End of Shahjahan's rule and Aurangzeb became the Emperor of Delhi

1661 AD / 1583 S'      Juma Masjid in Mathura

Abdannavi, a Muslim commander of the army, was appointed the Fauzdar of Mathura by the Emperor Aurangzeb in 1582 S'. Right in the beginning he built a large mosque "Juma Masjid" on the ruins of a Hindu temple. In 1591 Abdannavi died in a clash with the rebellions Jath Sardar Gokula.

1663 AD / 1585 S'      Death of blind Suradasa

Suradasa died in Gokula. He installed the deity of Madana Mohana near Vansivata in Vrndavana.

1664 AD / 1586 S'      Birth of Narahari dasa Thakura

Ghanasyama Chakravarti (alias Narahari dasa) was born as the son of a brahmana named Jagannatha in Reangrama near Nasipura in Mursidabad district. He wrote Bhakti-ratnakara. Jagannatha took diksa from Visvanatha Cakravarti. From his early childhood Narahari renounced. When he went to Vrndavana he became the cook of Govindaji as commanded by the latter in a dream, hence he was also known as "Rasnija Pujari".

1666 AD / 1588 S'      Krsnaramadasa, the author of Bhajana Malika was born in Nimata village near Belaghadia

1668 AD / 1590 S'      Srinathaji-Math in Nathadvara

While Govardhana-Natha, the deity of Madhavendra Puri was being shifted from Vrndavana to Udaipur to escape the torture of Aurangzeb, on the way the wheel of the chariot sank in the earth in village Sihada. The Maharaja of Udaipur built a temple on that spot and donated the said villages to Govardhana Natha. The deity was named "Srinathaji-Natha" and the place was named "Nathadvar".

1669 AD / 1591 S' Bengali verse translation of Brhan-naradiya Purana was composed at the order of Govinda Manikya, the independent King of Tripura.

1670 AD / 1592 S' Aurangzeb in Mathura-mandala

Emperor Aurangzeb came to Mathura in person with an army of soldiers and destroyed the temple of Kesavanatha which was built at the cost of 33 lakhs of rupees in those days. He built a mosque on it and named Mathura "Islamavada". Meanwhile, upon hearing about Aurangzeb's activities, the priests arranged to shift various deities to other locations. The chief deities, of Vrndavana namely Gopinatha, Madanamohana, Govinda, Radhavinoda, Radha Madhava, Radha-Damodara were moved to Jaipur. Deity Kesavadeva was shifted from Mathura to Nathadvar in Udaipur. The beautiful temple of Govindadeva was crushed and a mosque was built on the top of it. Various other temples were damaged and Vrndavana was named "Muminavada. Vrndavana again became covered with forest, as many Vaisnavas migrated to other places deserting Vrndavana. With the exception of Radharamana, Bankavihari and Radhavallabha, all the other deities were shifted from Vrndavana. Vrindadevi was taken to Kamyavana.

1573 AD / 1595 S' Rasakalpavalli of Rama Gopala

Rama Gopala Rayacaudhuri who wrote the book Raskalpavalli was the disciple of Thakura Ratikanta who installed the famous deity of Madanagopala and was a reputed scholar and poet hailing from the family of Raghunandana of Srikhanda. His books "Narahari-Sakla-Mrinaya" and "Raghunanda-Sakla-Mrinaya" have been published from Srikhanda. Pitamvara, the son of Ramagopala wrote "Rasa-Manjari". He was a disciple of Sacinandana Thakura. Ramagopala's aged grandfather, Cakrapani Caudhuri, was a disciple of Narahari Sarkara Thakura.

1676 AD / 1598 S' Bhaiya Devakinandana in Kisoranagara

Bhaiya Devakinandana was a worshipper of Vanacari sect in his early life. Under the influence of his Vaisnava wife and at the command of Devi in a dream, he took diksa from Srinivasa Acarya and became a devout Vaisnava. Filled with a strong feeling of vairagya, he left for Vrndavana. Along the way at Jalapur near Taki, he met Rupanarayana Vasu, the forefather of Vasu family of Taki,

who prevented Devakinandana from proceeding further. Thus Devakinandana remained there where he founded a locality named "Kisoranagara" where he installed the deity of Nandadulala which he had received miraculously. This deity Nandadulala can be found even now in Kisoranagar or Jalapura under Taki Municipality of Basirhat subdivision in 24 Parganas.

1683 AD / 1605 S' Durjana Sinha, the King of Visnupura

After the death of Raghunatha Sinha, the King of Visnupura, his son Durjana Sinha ascended the throne. During the latter's rule the magnificently sculptured temple of Madana Mohana Deva was built.

1686 AD / 1607 S' Paus, Death of Aula Manohara Dasa Babaji

The grave of Aula Manohara Dasa Babaji is in Vadanaganj village near Jahanavad Gohat in Hugli district. Manohara Dasa was a member and poet in the royal court of Vira Hamvira, the King of Visnupura. His Sripata is in Sonamukhi.

1692 AD / 1614 S' Krsnadasa translated Narada Purana

Krsnadasa, a Suvarna Vanik from Amvika-kalna, translated the Narada Purana. After taking vesasraya his name was Ramakrsnadasa.

1692 AD / 1614 S' Perpetuation of Jayadeva's memory

In the village of Kenduvilva in Birbhum district where poet Jayadeva was born, the Queen of Burdwan constructed a temple and installed the deity of Radhavinoda. This deity is present there. The deity Radharamanadeva installed by Jayadeva was taken to Vrndavana by him and was installed near Bhramaraghata. During the period of Muslim tortures this deity was kept buried under the earth in Kamyavana. Presently, the saying goes, that this deity is kept in the main Matha of the Nimbarka Sampradaya in Kisangad.

1697 AD / 1618 S' Caitra Sukla Dasami, Anuragavalli written

While residing in Vrndavana, Manohara Dasa, a poet devotee, wrote a biography of Srivasa Acarya named Anuragavalli. He is a disciple in the tradition of Srinivasa. The diksa guru of Manohara Dasa was Ramacandra Cattaraja, who was a

resident of Begunakola near Katwa and a disciple of Ramacarana Cakravarti, who was the brother-in-law and a disciple of Srinivasa Acarya. Manohara lived in Begunakola, but spent the final years of his life in Vrndavana.

1697 AD / 1618 S'      Karttika Purnima, Birth of Radhamohana

Prabhu Radhamohana, the aged great grandson of Srinivasa Acarya, was born in village Sripata Malhati near Salar railway station in Murshidabad district. His father Jagadananda Prabhu married in village Daksinakhanda. At that time he left his home in Yajigrama and settled in his father's-in-law house in Daksinakhanda. Eventually his wife died leaving behind a son of eight years old named Jadavendra. In a dream Jagadananda saw Srinivasa Acarya who commanded him to move to Malihati and marry again. Srinivasa also said that he would transmit his power to the son to be born of this second wife, and through this boy the residual work would be performed. Srinivasa then vanished.

Jagadananda immediately came to live in Malihati and after marriage named his second son Radhamohana as instructed by Srinivasa Acarya. In the Vaisnava scriptures Radhamohana has been described as the "second manifestation" of Srinivasa Acarya. He was an unparalleled scholarly poet, Padakarta, and possessed unusual power. Compiling a book of Padas named "Padamrta Samudra", Radhamohana wrote its Mahabhavanasarni Sanskrit tika and established Parakiyavada in Vaisnava-world after defeating the Digvijayi Pandita of Svakiyavada in a debate. Maharaja Nandakumara and Ravindranarayana, the King of Putiya, were his initiated disciples.

1702 AD / 1624 S'      Birth of Padakarta Jagadananda

Jagadananda was born in the family of Raghunandana Thakura of Srikhanda. His father Nityananda Thakura left this abode in Srikhanda and migrated to Agaradihi-Daksinakhanda under Raniganj subdivision in Burdwan district. When Jagadananda left this village he settled in village Joflai near Dubrajpura police station in Birbhum district. There the deity of Gauranga served by him is situated. Jagadananda was a Siddha Purusa; on learning about his miraculous powers, the King of Pancakota gave him a Mauja named Amalala.

1704 AD / 1626 S'      Visvanatha Cakravarti wrote the Sarartha Daksini tika  
of the Bhagavata

1707 AD / 1629 S' Bahadur Shah became the Emperor of Delhi upon the death of Aurangzeb

1708 AD / 1630 S' Narahari Thakura completed writing Bhakti-ratnakara and Narottama-vilasa

1710 AD / 1632 S' Krsnacandra, the Vaisnava-hating king of Navadvipa was born

1712 AD / 1634 S' Gopala Sinha, the highly spiritual King of Visnupura ascended the throne

He issued a royal order in his Kingdom that men and women above the age of 18 years must chant Harinama at dawn and dusk. Common people used to call this Namajapa "Gopalera Bagara" (meaning "fruitless work of Gopala").

1712 AD / 1634 S' Translation of Caitanya-Candrodaya-nataka by Premadasa

Devout poet Premadasa translated in verse the Caitanya-Candrodaya-Nataka of Kavikarnapura and gave the title of this translated piece as "Caitanya Candrodaya Kaumudi. Premadasa's original name was Purusottama Siddhanta Vagisa. He lived in village Kulanagara within a distance of 6/8 miles from Panagad railway station in Burdwan district. His aged grandfather Jagannath Misra was alive at the time of Gauranga Mahaprabhu. Purusottama was a disciple in the tradition of Ramacandra Goswami of Baghnapada, and "Premadasa" was the name given to him by his guru. At the age of 16 years Premadasa went to Vrndavana and worked for some time as the cook of Govindadeva. He wrote other books also such as "Manahsiksa", "Vansisiksa", and "Radharasa-Karkia".

1712 AD / 1634 S' Bharatcandra Raya Gunakara

The court poet of King Krsnacandra was born in village Vasantapur in the Hughly district. His father was a zamindar of Bhurasuta Pargana.

1716 AD / 1638 S' Premadasa wrote Vansi-Siksa

The devoted poet Premadasa wrote his Vansi-Siksa. This book gives the history



of Sripata Baghnapada.

1718 AD / 1640 S' Svakiya-Parakiyavada

In 1699 AD Jaisingh the second, the King of Ambar shifted his capital from Ambar to Jaipur. Being impressed by the extraordinary qualities of this King, the Emperor of Delhi gave him the title "Sawai". During the rule of this King a great dispute arose among the Vaisnavas on the issue of the Svakiya and Parakiya Bhajana. The group of Vaisnavas who were against the Gaudiya Vaisnavas convinced King Jaisingh through arguments from scriptures that worship of the deity of Radhika along with that of Govinda was against the rules of the scriptures because the name of Radha was not mentioned in any Puranas or scriptures. Thus the King arranged for a separate room in which to worship Radhika.

A great uproar arose in Vrndavana. The leading scholar Visvanatha Cakravarti was then living on the bank of Radhakunda in an extremely aged state of life. Under his instruction, Baladeva Vidyabhusana, the great scholar of Govardhana, went to Jaipur and defeated the Vaishnavas upholding Svakiyavada, and established the victory of Parakiyavada. Thus the practice of worship of Radha Govinda was resumed.

In order to establish Svakiyavada in Gauda-mandala, a scholar named Krsnadeva Bhattacharya was sent from the royal court of Jaipur to Gauda. After winning everywhere this scholar was finally defeated in argument by Prabhu Radhamohana in Sripata Malihati village and the former submitted his letter of surrender. From that time Radhamohana became famous amongst the Vaisnavas on account of this achievement.

Govinda-bhasya of Baladeva.

At this time the great scholar and devout Vaisnava, Baladeva Vidyabhusana wrote his famous Govinda-bhasya. Formerly Baladeva Vidyabhusana had been a Saiva scholar/pandita of East Bengal and later took initiation in Vaisnava Dharma and went to Vrndavana. There he embraced vesasraya and was given the name "Govindadasa". He lived and performed his spiritual practices at Govardhana Kandara. He wrote many books. He was a Vaisnava of Syamanandi-sampradaya. But some say that he took diksa from Visvanatha Cakravarti.

1719 AD / 1641 S' Beginning of the rule of Muhammad Shah as the Emperor

of Delhi

1721-28 AD/1643-50 S' Sawai Jaisingh in Mathura-mandala

The Emperor of Delhi Muhammad Shah appointed Jaisingh the administrator of Mathura-mandala. While carrying out this royal work for seven years Jaisingh began reforming and renovating Vraja-mandala. The temples crushed by Aurangzeb were rebuilt. Arrangements were made, with the consent of the Emperor, to shift the deities of Govinda, Gopinatha, Madana mohana etc., back to Vrndavana.

1730 AD / 1652 S' Jaistha, Devout poet Nayanananda Dasa of Mangaladihi in Birbhum wrote his book Krsnabhakti-rasa-Kadamva

Village Mangaladihi is a very old Vaisnava center located ten miles south-east of Suiri in Birbhum district. Parnigopala Thakura, the forefather of the Thakura family, was the initiated disciple of Sundarananda Thakura who was one of 12 Gopalas, and a contemporary of Mahaprabhu. Parnigopala installed deities of Syamacand and Balarama in Mangaladihi. He received these deities from an ascetic of Naimisaranya named Dhruva Goswami. With the death of Parni Thakura, his five disciples named Ananta, Kisora, Haricarana, Laksmana and Kanurama received the charge of this Sripata and the deities. With the grandson (from daughter's side) of Kisora the "Madanagopalalera pata" was created in Mangaladihi. Padakarta Gokulananda alias Gokulacandra of Kamrama. Poet and Padakarta Jagadananda, the son of Gokulacandra, wrote the Nataka named Syama-Candrodaya. Sripata Khayarsola. Descendants of above noted Ananta carried the deity of Balarama to Khayarasola in Birbhum district, where they set up Sripata. Here the "Gosthotsava Yatra" is celebrated with great pomp.

1735 AD / 1657 S' Birth of Ahalyabai

The Queen of Indore, Ahalyabai was born. She installed the deity of Cainavihari by constructing a Kunja and Sadavrath on Caina or Ciraghata in Vrndavana.

1743 AD / 1635 S' Sawai Jaisingh, the King of Jaipur, died

Since his rule the Kings of Jaipur began exerting their authority in various matters in Vraja-mandala.

1744 AD / 1666 S'      The Loda Kingdom of Srihatta was destroyed

At this time the descendants of Isana Nagara came to live in village Teota on the eastern bank of the Padma.

### PART THREE

#### CHAPTER FOUR--MAYAPURA IN THE BED OF THE GANGES, TOTARAMA BABAJI IN NAVADVIPA, AND BHAGYACANDRASINHA THE KING OF MANIPURA

1747 AD/ 1669 S'      Bhadra.

In the flood of Bhadra the house of Gauranga in old Manipur in the center of Navadvipa and most of the places associated with the pastimes of Gauranga sank in the Ganges. There was a locality named Brahmanapalli north of present Navadvipa and to the north of that, in Vaidika Palli, the house of Mahaprabhu was situated.

1747 AD/ 1669 S'      Bhadra, Deity of Gauranga in Malanapada.

When the house of Gauranga and temple in old Mayapura sank in the Ganges the deity of Gauranga belonging to Visnupriya was brought by the sevaites to Gosainapara west of Malanapada.

1748 AD/ 1670 S'      End of the rule of Emperor Muhammad Shah

He was the last of the intelligent, generous and powerful Emperors of Delhi. During his rule Vrindavana was renovated and deities representing those shifted to Jaipur were installed.

1748-58 AD/ 1670-80 S' Birth of Nitaisundara Goswami

Certain descendants of the family of Suryadasa Pandita, the father of Vasu-Jahnava, were brought to Mudagrama from Amvika-kalna by a wealthy

Kayastha disciple from Mudagrama, which is situated five miles north of Ketugrama police station under Katwa subdivision. A deity of Radharamana was installed there. Exactly when this incident occurred cannot be stated precisely but very likely it occurred during the life of Nityananda Prabhu. The reason is that in this village a place called "Nityananda Tala" still exists as a holy place. It is said that Nityananda Prabhu visited this village and took rest there. The villagers ignored Nityananda thinking him insane, hence the village was cursed.

In this family Nitaisundara Goswami was born between 1670 and 1680 Saka in Mudagrama. With the spirit of renunciation arising in him as a child he lived in Navadvipa for a brief period and then left for Vrndavana. After attaining "siddhi" he returned to Mudagrama for a short period. At that time the Radharamana deity commanded him in the night to prepare rice bhoga. Since then the custom of offering rice to the deity is prevalent there. After staying for a short time in Mudagrama, Nitaisundara returned to Vrndavana. He practised bhajana sadhana at Dhira-Samira-Kunja, and was buried by the side of Gauridasa Pandita.

Caitanyacarana Goswami, the son of Gaurasundara Goswami who was the elder brother of Nitaisundar, was a Vaksiddha. By his grace a leper of Gopa caste was healed. His descendants live in Mudhgrama and serve Radharamana with great care. The father of the author of this book (Vaisnava Digdarsani), Nandadulala Mahanta Thakura of the family of Syamadosa Thakura of Srinivasa Acarya's line was the grandson (from daughter's side) of this Caitanyacarana Goswami. This Goswami family of Mudagrama descend from Gauridasa Pandita. Their tradition of gurus or gurupranali is as follows: Gauridasa Pandita, Visnudasa Goswami, Anantacarya Goswami, Madhusudana Goswami, Ramacandra Goswami, Krsnacandra Goswami, Vinodamani Thakurani.

1750 AD 1672 S'      Vaisnava royal family of Vanoyarivada

In Vanoyarivada in the district of Murshidabad, seven miles north west of Katwa, the first King Nityananda Dasa (weaver caste) of the royal family received the title of "Raja" from the Emperor Shah Alam and acquiring appropriate land grant and wealth set up his capital in Sonarnandigram. He had three sons named Vanoyarideva, Govindadeva and Kisoradeva. Vanoyarideva named the capital after himself, "Vanoyarivada," and installed the deity Vanoyariji. He also decorated his capital with tala, tamala, bhandira, and nikunja groves imitating Vrndavana. An example of such a devout Vaisnava royal family and the way they served the deity with love and grandeur was rarely found in those days and even later in Bengal. They received the grace

of the descendants of Srinivasa Acarya.

1572 AD/ 1674 S' Caitanya Sinha, the last independent King of Visnupura ascended the throne

1752 AD/ 1674 S' Srimati Anandamayi devi, who wrote the book "Harilila" was born in Japsagrama in Central Vikramapura

1572 AD/ 1674 S' Ahammad Shah defeated

Ahammad Shah, the Muslim commander of the Emperor of Delhi, was defeated while suppressing the Jath rebellion in Bharatpur and on his way back to Delhi perpetrated ruthless torture on the Hindu inhabitants of Mathura-mandala and looted the place.

1753-58 AD/ 1675-80 S' The Bhagirathi changes course

The Bhagirathi flowed on the west of Navadvipa until 1675 Saka. From that year it began to flow toward the eastern side. For sometime the Bhagirathi flowed on both the east and the west, but eventually its course became stronger on the east. The flow on the west came to be called as "Budiganga", "Bhagirathura Khata" or "Adiganga".

1755 AD/ 1676 S' Maghi Sukla Pancami, Visvanatha Cakravarti died in Vrndavana

1755 AD/ 1677 S' Mahesa, Jagannatha temple reconstructed

When the temple of Jagannatha at Mahesa sank in the Ganges, the present temple was built by Nayanacand Mallik, a resident of Pathuriaghata in Calcutta.

1755 AD/ 1677 S' Deity of Gauranga at Joflai

Padakarta, Jagadananda installed the deity of Gauranga in village Joflai under Dubarajapur police station in Birbhum district. Jagadananda was an ardent

devotee of Mahaprabhu and receiving diksa of Gauranga in a dream composed two padas named "Damindana" and "Gaurakalevara", and installed the deity of Gauranga in Joflai. He also constructed a lake named Gauranga-sagara which bears a strange contribution of Jagadananda. The deity and the lake are still to be found in Joflai.

1757 AD/ 1679 S'      The battle of Plassey

1758-62 AD/ 1680-84 S' Padakalpataru

The book Padamrta Samudra by Radhamohana Thakura has been mentioned earlier. Shortly after the compilation of this book his initiated disciple Gokulananda Sena (Vaisnavadasa was his guru given name), a resident of Tena-Vaidyapur under Kandi subdivision in Murshidabad compiled book Padakalpataru comprised of padas of the above book as well as those composed by him and others. Vaisnavadasa was a famous rasakirtaniya. He created a few new tunes. Krsna Kanta Majumdar (or Uddhavadasa by initiation) was a friend of Vaisnavadasa and hailed from the same village. He was also a notable Vaisnava and padakarta of that period.

1762 AD/ 1684 S'      Totarama Dasa Babaji in Navadvipa

The famous scholar of Vrndavana, Totarama Dasa Babaji, visited Navadvipa at this time. His former name was Ramadasa Babaji. King Krsnacandra of Navadvipa gave him the name "Totarama Babaji". During this time the deity of Gauranga, which was formerly worshiped by Visnupriya, had no fixed temple. The deity was moved to different houses of various sevaitis in Malanacapada. As some of the sevaitis lived in Ramasitapada the deity had to go to that area also. Totarama Babaji arranged for a "kucca" (thatched roof) temple to be built for Lord Gauranga at "Mahaprabhu para," and established the rule that the sevaitis should come there regularly and offer worship.

1762 AD/ 1684      Lala Dasa (alias Krsnadasa), the author of Bhaktimala,  
wrote Upasana Candramrita

1763-68 AD/1685-90      Radhavallabhaji in Kandi

Radhakanta Sinha, the elder brother of the Dewan Gangagovinda Sinha, started

the worship of the deity Radhavallabha after his own name in Kandi.

1768 AD/ 1690 S' Birth of Siddha Caitanyadasa Babaji

Jagadavandhu was born as the only son of Vaidyanatha Ghosraya of Vangaja Kayastha caste, in Bhadragrama under Tangaila subdivision in Mymensingh district on the other bank of the Padma 12 miles northeast of Goalanda. In due course this Jagadvandhu became famous as the saint Siddha Caitanyadasa Babaji. He lived in Navadvipa in the temple of Gauranga and worshipped him in Madhura Bhava.

1768 AD/ 1690 S' The big akhada of Navadvipa

This Akhada was set up in Navadvipa by Totarama Babaji. King Krsnacandra hated Vaisnavas and did not acknowledge Gauranga as Isvara nor as an avatara. The Brahmana Panditas of Navadvipa inflicted severe torture on Totarama. The Dewan Gangagovinda Sinha used to adore Totarama highly. He arranged for the building of the big Akhada for Babaji Mahasaya and the requisite patta landgrants to cover his expenses. After that neither the men of King Krsnacandra nor any Brahmana pandita of Navadvipa could harm him.

1772 AD/ 1694 S' Poet Jayanarayana Sena of Vikramapura and his niece Anandamayi devi composed together a book of lyrics named "Harilila"

1774 AD/ 1696 S' The present temple of Radhavallabhaji of Hita Harivamsa in Vrndavana was built by a devout trader of Gujarat named Lalubhai

1774 AD/ 1696 S' Poet Mahipati of Maharashtra composed "Bhakti-Lilamrita"

1775 AD/ 1697 S' Birth of Lalababu

Krsnacandra Sinha (alias Lalababu), the grandson of Dewan Gangagovinda Sinha, was born in Kandi, the capital city in the Murshidabad district. He carried out royal duties for sometime, but at the age of thirty he went to Vrndavana

in the garb of a beggar. At that time Vrndavana and the Vraja-mandala was in a state of chaos.

1775 AD/ 1697 S'      Sripata at Varahanagar

About 3/4 miles north of Calcutta on the bank of the Ganges lies the Sripata of Raghunatha Bhagavatacarya in village Varahanagara. Vaisnava texts state that Sundara Thakura of Caitanya Sakha and Gopala Mahesa Pandita lived in this village. This Sripata was in ruins for a long time. Later, after receiving a command in a dream, Kaliprasad Cakravarti of Bagbajar Calcutta, who was a highly devout soul and a disciple of the Goswamis of Khardaha, recovered this Pata and installed the deity of Gaura-Nitai on the spot close to the grave of Bhagavatacarya. This place of burial was discovered in a very strange manner. The deity of Jagannatha which was served by Kaliprasad Cakravarti in his own Bagbajar house was later brought to this pata. The anniversary of the day of Gauranga's visit is celebrated on the Phalgun Krsna Dvadasi day. Raghunatha Misra, a resident of Varahanagar, was an extraordinary scholar of Srimad Bhagavatam. On his return from Ramakeli at Varahanagar, Gauranga felt absorbed in Bhava while listening to the Bhagavata-recital by Raghunatha and gave him the title "Bhagavatacarya". Raghunatha also wrote Krsna-Prema-Tarangini.

1775 AD/ 1697      Maharaja Nandakumar at Malihati

Maharaja Nandakumar visited Malihati at the time of Radhamohana Prabhu's marriage, as Radhamohana was his Istadeva. Radhamohana was married to Rani Thakurani, the daughter of Isanachandra Raya of Gopalapura. Maharaja Nandakumar bore the entire cost of this marriage celebration. At that time he also dug a lake in Malihati which was called Radharsagara and is still there. Afterwards, immediately before he was hung, Nandakumar visited Malihati on his way to Calcutta. During the sraddha ceremony of Nandakumar's mother, Rajamohana became insulted for some reason, and went back to Bhadrapur from Malihati. Nandakumar came to Malihati on his way to Calcutta to apologize to his Guru. Prabhu did not meet him.

1778 AD/ 1700 S'      Govardhana Dasa, a Gaudiya Vaisnava Padakarta and chief kirtana singer, passed away before the deity of Gokulacandra in Jaipur

1778 AD/ 1700 S'      Caitra Sukla Navami, Death of Radhamohana



Remaining secluded in a solitary house for a fortnight absorbed in bhajan, Prabhu Radhamohana died in the midst of loud chanting of the holy name. At that time his two favourite attendants, Kalindi Dasa and Parana Dasa, were returning to Malihati after repairing the dilapidated Kunja of Isvari in Vrndavana. Along the way Radhamohana appeared before them in physical form and commanded them to celebrate the Mahotsava on Krsna Caturthi of Vaisakh. Radhamohana had no children. Within seven days of his death his wife also died. In the Patawali of Radhamohana at Malhati his death anniversary is regularly celebrated on Ramanavami day.

1779 AD/ 1701 S'      Death of Jaya Govindadasa Vasu Caudhuri, translator  
Sanatana Gosvami's Brhad-bhagavatamrita

1782 AD/ 1704 S'      Death of Padakarta Jagadananda

On the fifth day of Asvin, Vamana Dvadasi, Padakarta Jagadananda died in Joflai village. His death anniversary is still celebrated there annually in a grand manner.

1783 AD/ 1705 S'      Caitanyadasa Babaji accepts sannyasa

As a boy of fifteen or sixteen, Jagadvandhu quietly left his home and went to Navadvipa wearing the garb of a beggar. There he took vesasraya, accepting the name Caitanyadasa. He lived in the premises of the temple of Mahaprabhu in Navadvipa and always chanted names such as "Ha Visnu Priyesa Gaura". After two years had passed he went to Vrndavana to meet his guru. He stayed in Vrndavana for 3-4 years then returned to Navadvipa.

1785 AD/ 1707 S'      Translation of Ujjvala Nilamani

Sacinandana Vidyanidhi of village Cankara near Guskara railway station in the district of Burdwan, translated in verse Ujjvala Nilamani of Rupa Goswami.

1786 AD/ 1708 S'      Temple constructed for the Krsnaraya deity

A wealthy devotee from the Mallik family of Calcutta constructed a temple at Kancrapada for the Krsnaraya deity, which had formerly been installed by

Srinatha Pandita and served by Sivananda Sena. This temple is located at a distance of one mile from Kancrapada railway station in a place named Krsnapura. Kancrapada is the great center of Gaudiya Vaisnavas and the playground of great devotees such as Srinatha Pandita, Sivananda Sena, Kavikarnapura, Srikanta Sena, Srirama Pandita, etc. It is a matter of great sorrow that no death anniversary of Sivananda Sena is celebrated there.

1788 AD/ 1710 S'      The independent King of Manipur Bhagyacandra turns over his kingdom to the crown prince Lavamy Candra Sinha

The King of Manipur, Bhagyacandra, turned over the responsibilities of his kingdom to the crown prince Lavamy Candra Sinha. Thereafter he went to Navadvipa carrying the deity of Gauranga which was made according to a svapnadesa and his daughter Laivairi. At that time Krsnacandra was the King of Navadvipa. He had no faith in Gauranga and for fear of him the Gauranga deity served by Visnupriya was kept secretly buried under a well. When Bhagyacandra Sinha, the King of Manipura, arrived there he openly installed his deity of Gauranga in Navadvipa and sent a message to King Krsnacandra allowing him to go ahead with his objections, if any. However, Krsnacandra befriended Bhagyacandra by expressing joy at the latter's serving Gauranga and arranged for the "Bandobast" of a land measuring 16 bighas for the construction of a temple on a nominal payment and named the place Manipura. Thus the Manipura Kunja was set up in Navadvipa. The Gauranga deity served by Visnupriya was then lifted from the well and installed openly.

1792 AD/ 1714 S'      Agrahayana, Mahaprabhu's birthplace discovered

Forty-five years after the birthplace of Mahaprabhu sank in the Ganges, Dewan Gangagovinda Sinha discovered the spot at Ramacandrapur after much investigation. There he constructed a large temple with a peak made of nine jewels and installed the deity of Radhavallabhaji. He planned to install the deity of Gauranga served by Visnupriya, but could not execute it due to the opposition of the sevaitis. Later this temple also sank in the Ganges.

1792 AD/ 1714 S'      Caitanya Carana Goswami in Mudagrama

Caitanya Carana Goswami was born in Mudagrama. He was the grandson of Gaurasundar Goswami and the son of Pancanan Goswami. Many people say that the miraculous powers of Caitanya Carana are still present in Mudagrama. Caitanya

Carana had three sons: Radhagovinda, Ganganarayana and Dalagovinda. He also had four daughters. The first daughter was married to the family of Thakuradasa Thakura, who was brought up by Jahnava, in Pata Kecuria. The second daughter was married in the Goswami family of Abhirama Thakura line in Gauripura, and the third was married to Krsnasundara Thakura, the grandfather of the author of this book, belonging to the family of Syamadasa Thakura in the line of Srinivasa Acarya, Pancatopi. Descendants of Radhagovinda and Ganganarayana have been living in Mudagrama and serving the deity of Radharamanadeva with great devotion. Gaurakisora Goswami, a Virakta Vaisnava and grandson of the first daughter of Caitanya Carana still lives in Mudagrama.

## CHAPTER FIVE--SRI BHAGAVANA DASA BABAJI, JAGANNATHA DASA BABAJI, AND CAITANYA DASA BABAJI

1792 AD/ 1714 S'      Three disciples of Siddha Krsnadasa Babaji attain  
bhajana siddha

The three disciples of Siddha Krsnadasa Babaji of Cidiyakunja in Vrndavana; Bhagavandas Babaji, Jagannathadas Babaji and Caitanyadas Babaji, all attained bhajanasiddha at one and the same time by practising three different bhavas. Although these three devotees followed different methods of worship, at heart they were one. Their chief place of lila was in Gauda-mandala and the present Vaisnava-world is full of descendants of their lines.

Bhagavanadas Babaji was namanistha - he constantly chanted the holy name. He especially adored Vaisnava adharamrita. After practising bhajana sadhana for sometime in a hut on the bank of the Ganges in village Jasoda, which is the Sripata of Jagadisa Pandita, he went to Sripata Amvika-kalna and stayed there for the rest of his life. He died in 1885 AD. His grave and Nama Brahma Seva initiated by him are there.

Jagannathadas Babaji was a great vidhinistha (sincere practitioner of rituals). Till the hour of his death he never failed for a day to perform the requisite rituals. At his command many Udasina pure devotees of Vraja-mandala went to Gauda-mandala. Of these, Gaurakisoradas Babaji is an ideal example of acute vairagya and Krsnanuraga. Jagannatha dasa Babaji died in Navadvip on 14 Phalguna 1816 Saka, Monday Sukla Pratipada.

Caitanyadas Babaji lived in the temple of Mahaprabhu in Navadvipa and served

Visnupriya Vallabha in madhurya bhava. He used to dress up like a woman and always wore an expression of feminine shyness on his face. He died in Navadvipa in front of all singing loudly "My bhajana is over. I am the beloved wife of Gaura, and Gaura is my beloved husband".

1792 AD 1714 S' Caitanyadasa Babaji and Bhagavata Bhusana.

Bhagavata Bhusana Thakura came from Jiret Balagada to Navadvipa and met Caitanyadasa Babaji. At that time there was not a single sincere Gaura devotee like Bhagavata Bhusana to be found. His name was Ramalanu Mukhopadhyay. He was born in some village in Nadia district. During his early youth Ramalanu received diksa in Gauramantra from his elder brother and then began preaching Gauranga-Dharma while living in his father-in-law's house in Ulagrama near Ranaghat. Being tortured by the anti-Vaisnava Saktas he was forced to abandon his stay in Ula and went to his brother-in-law's (sister's husband) house in Jiret Balagada. There he gathered a group of pure Gaura-devotees around him and began practising Gauranga-bhajana.

When Bhagavata Bhusana met Caitanyadasa in Navadvipa, they were immediately tied to one another by the rope of love. There they performed Gauranga-bhajana together. Later Caitanya dasa Babaji and Bhagavata Bhusana went to Jiret Balagada where they met Jiyada Nrsinha Thakura, whose very life was Gaura. This spirited devotee of Gauranga Mahaprabhu lived in Burdwan district. He had previously held a high post in the Judges Court of Burdwan, but after renouncing the world he became a devotee of such a superior quality that even Caitanyadasa Babaji learned from him Gauranga-Bhajana in Nagari Bhava.

The waves which arose from the union of Caitanya dasa Babaji, Bhagavata Bhusana, and Jiyada Nrsinha Thakura flooded Jiret, Balagada, Navadvipa, Burdwan and practically the entire land of Radha with the premabhakti of Gauranga. Bhagavata Bhusana preached Gauranga Dharma and gave diksa in Gauramantra all over Bengal. Disciples of his line spread all over the land.

1793 AD/ 1715 S' Pyari and Sakhimata in Navadvipa

Pyari, the step-sister and a child widow of Caitanyadasa Babaji, and her widowed sister-in-law, Sakhi, migrated to Navadvipa and took up the task of taking care of Babaji Mahasaya. They received diksa in Gauramantra and began bhajana sadhana. They lived by madhukari and offered a part of that madhukari-alm to Babaji Mahasaya. In course of time, both of them reached the highest stage of Gauranga-bhajana.

1793 AD/ 1715 S' Poet Krsnacandra Dasa of Srikhanda translated in verse the Vilapa-Krsnamanjali written by Raghunatha Dasa Goswami

1794 AD/ 1716 S' Padakarta Krsnaprasad Ghosh Laskara was born

1795 AD/ 1717 S' Devi Ahalyabai died at the age of 60 years

Information on her contributions in Vrndavana has been given earlier.

1795 AD/ 1717 S' Caitanya Sinha, the last independent King of Visnupura, mortgaged the Madanamohana deity

Caitanya Sinha, the last independent king of Visnupura, became heavily burdened with debts for various reasons and kept Madanamohana Ji in mortgage for more than one lakh rupees with Gokula Mitra of Bagbazar, Calcutta. He was never able to pay this debt off. Since then Madanamohana Ji is in Bagbazar.

1797 AD/ 1719 S' Govinda Adhikari was born

Govinda Adhikari was born in Vairagi caste in the village Jangipada near Khanakula Krsnanagara in Hugli district. He used to play the role of duti in dramatic performances.

1797 AD/ 1719 S' After the death of Krsnacandra, his son Sivacandra ascended the throne of Navadvipa

1803 AD/ 1725 S'' Mathura-mandala came under British rule

1803 AD/ 1725 S' Sravana, Anandacandra Siromani the writer of Suvala-Sanvada, Akrura-Sanvada, Kalanka-bhajana, and Uddhava-Sandesa was born in Bhattapalli

1810 AD/ 1732 S'      Krsnakamala Goswami was born

Krsnakamala Goswami was born in Bhajanaghata in Nadia district. He was a descendant of Sadasiva Kaviraja, an associate of Gauranga. At the age of seven Krsnakamala went with his father to Vrndavana where he studied Vyakarana etc. When he was thirteen years old he returned home and completed his studies in the tola of Navadvipa. There he played a role in the jatra "Nimai-Sannyasa", and charmed the people of Nadia. After his father's death he came to live in Dhaka and wrote famous themes for jatra (folk theatre) entitled Svapna-vilasa, Vicitra-vilasa, Nanda-harana, Suvala-Sanvada, Rai-Unmadini etc. He was known in Dhaka by the name of "Bada Gosain.

1810 AD/ 1732 S'      Lalababu's Kunja in Vrndavana

Lalababu came to Vrndavana and constructed a temple and an adjoining guest house at the cost of 25 lakh rupees. He also purchased a zamindari estate with an annual income of 24,000 rupees, and donated it to meet the expenses of the temple and the guest house. He installed deities of Krsna and Radhika in the temple inside the Kunja. This deity is the largest one in the whole Vrndavana.

1812 AD/ 1737 S'      Temple in Khanakula

A wealthy devotee named Abhirama Thakura Pundarikaksa of Madhavapura near Arambaga in the district of Hugli constructed the present temple in Khanakula Krsnanagar of Gopinathaji, who was formerly served by Abhirama Thakura.

1815 AD/ 1737 S'      Biography of Jagadisa Pandita

After receiving a command from Mahaprabhu in a dream, poet Anandacandra Dasa wrote a biography of Jagadisa Pandita, an associate of Gauranga, entitled Jagadisa Pandita Carita. In the line of disciples he comes sixth of Jagadisa Pandita.

1818 AD/ 1740 S'      Karttika Purnima, Birth of Krsnadasa Babaji

Krsnadasa Babaji, a disciple of Siddha Caitanya dasa Babaji, was born in Navasakha varni caste near Phultala Bajara in Srihatta district. His previous name was Srikesava. From his childhood he was deeply devoted to Vaisnava

Dharma and after marriage lived in the family till 30 years.

1819 AD/ 1741 S' Construction of the present temple of Govindadeva in  
Vrndavana

Nandakumara Vasu, a Vaisnava zamindar of Badugrama near Jayanagar in district 24 Parganas, constructed the present temple of Govindadeva in Vrndavana. To date various parts of this temple have been adorned with contributions from wealthy devotees from different parts of the country.

1821 AD/ 1743 S' Death of Lalababu

After receiving diksa from Krsnadasa Babaji, a great renounced Vaisnava of Govardhan, Lalababu lived beneath a tree and sustained himself on madhukari. On the road to Govardhana he was kicked by a horse and died on the spot.

1823 AD/ 1745 S' Nandakumara Vasu, the zamindar of Badugrama in  
district 24 Parganas, built the present temple of  
Madanamohanaji in Vrndavana

1824 AD/ 1746 S' Death of the famous Vaisnava kings of Vanoyarivada

Vanoyarideva (alias Bada Hijura) and Kisoradeva (alias Chota Hijura) died. Their contributions to Vaisnavism in Vanoyarivada will always be remembered.

1826 AD/ 1748 S' Srimati Ananda Kumari devi, the Queen-in-chief of  
Jaipur constructed the present temple of Sriji in  
Vrndavana

1833 AD/ 1755 S' Caitra Sukla Trayodasi, Birth of Radharamana  
Caranadasa Deva

Radharamana Caranadasa Deva was born as the son of Mohancandra Ghosh and Kanaka Sundari devi, belonging to a south Radhi Kulina Kayastha family, in the village Maliskhota under Nadaila subdivision in Jessore District. His parents gave him the name Raicarana Ghosh. He was first married to Svnamayi devi, the daughter of Mangalacandra Datta of Jayapasa village. He later married in village Ghodajhali in Faridpur dist. where he lived in his father-in-law's

house and at this time he received diksa mantra from Yogendranath Bhattacharya of Mulagada in Khulna district. He worked for sometime as a naib (accountant) in the cutcherry of Mamindpur zamindari estate and then renounced home at the command received in a dream from Devi.

On the bank of the river Sarayu in Ayodhya, he received the grace and diksa mantra from Siddha guru Sankaranya Puri whose former family name was Yogendranath Goswami from Khardaha. Later he visited various holy places such as Vrndavana etc., and eventually arrived in Navadvipa. From there he went to Nilacala, where he practised bhajana sadhana for a very long. Later he returned to Navadvipa. He received vesasraya from Gauraharidasa mahanta, a disciple of Siddha Jagannatha Dasa Babaji, and took the name of "Sri Radharamana Caranadasa Babaji".

1835 AD/ 1757 S' Isvaracandra is born

The author of Hari-lila-sikharini, poet Isvaracandra Munsii, was born in a respectable Saha family of village Muksudapura in Dhaka district. Krsna Kamala Gosvami was the teacher of Isvaracandra in the field of composing poems and music. The padavali book entitled Hari-lila-sikharini written by Isvaracandra speaks of his immense love and devotion for Radha-Krsna.

1838 AD/ 1760 S' Pitamvara De, the author of Gitavali was born

Pitamvara De was born in the village of Janbajara under Bolpur police ward in the district of Birbhum.

1838 AD/ 1760 S' Birth of Kedarnath Datta

Kedarnath Datta was born into the famous Kayastha Datta family of Ramabagan, Calcutta. He held the position of a deputy magistrate till an advanced age and simultaneously carried on studies of Bhaktisastra. He took diksa from Vipina Vihari Gosvami of the family of Vamsivadana Thakura of Sripata Baghnapada. In the later years of his life he took vesasraya and accepted the name "Bhaktivinode Thakura." He had a number of initiated disciples from various castes and creeds. After preaching Bhaktidharma and circulating a number of books on Bhakti he died in Calcutta in 1914 AD June. His name deserves special mention amongst those who have spread pure Bhaktidharma.

1838 AD/ 1760 S' Asadh, Vanoyarilala Sinji was born



Vanoyarilala Sinji was born in a north Radhi Kayastha family in Pancatopi village under Kandi subdivision in Murshidabad district. He was the brightest scion of Radha and a great devotee. Early in his childhood he became inclined to renunciation. These feelings were enhanced when he had the association of Krsnadayala Candra, a skilled expert of Manoharasthi Kirtana and a devout scholar of the same village. Later Vanoyarilala formed a Harivasara in own house, where pure devotees from his own village and neighbouring villages gathered. This led to a great upsurge of love throughout Radha.

This great man took the vow of serving Vaisnavas and guests. During his lifetime numerous udasina sadhu Vaisnavas from Vraja-mandala, Nilacala, and Gauda-mandala visited his house and performed spiritual practices under his roof. The relationship between Nandadulala Mahanta Thakura, the father of the writer of this book, and Vanoyarilala can be compared to the relationship which existed between Narottama Thakura and Ramacandra Kaviraja. The author's father left an example of how deeply he loved Vanoyari by dying in a strange manner in the holy house of Vanoyari nine years after the death of the latter.

1839 AD/ 1761 S' Srivana Mahatma Sisir Ghosh

Sisir Ghosh was born in the respectable Kayastha zamindar family of Magura village as the son of Harinarayana Ghosh. Sisir Kumar was deeply devoted to his mother and in order to perpetrate her memory he set up a market named "Amrtabajara", a post office, and a charitable school in his village, which were all named after his mother. Since that time this village is known as "Amrtabajara".

Toward the early part of his spiritual life Sisir Kumar took Brahma dharma out of a deep love and a desperate seeking for God. Not being satisfied within a short period he accepted Vaisnava dharma as preached by Mahaprabhu and preached pure Vaisnava dharma profusely. Following the footsteps of the six Goswamis, Sisir Kumar became deeply absorbed in tasting the premarasa of Krsna through Gopibhava. By writing Amiya-Nimai-carita in a simple language and interesting way, he explained to the people of the world the lila and tattva of Gaura-Govinda. Narahari Thakura's predictions were realized in Sisir Kumara.

1841 AD/ 1763 S' Birth of Vijayakrsna Goswami

Acarya Vijayakrsna was born as the son of Ananda Kisora Goswami in the family of Advaitacarya Prabhu in Santipura. Ananda Kisora was an extremely sincere

devotee. Because he used to wash the wood used as fuel for cooking bhoga in Ganges water, people called him "lakdi dhoa Gosain". He went to Nilacala keeping the salagrama sila tied round his neck and offering Sastarga Pranama, thus taking one year to reach his destination.

1842 AD/ 1764 S'      The grave of Lalababu was constructed in Vrndavana

No temple was built on the grave so that the dust from the feet of Vrajavasis and Vaisnavas might fall on it; a simple brick platform was constructed.

1845 AD/ 1767 S'      Jagadisvara Gupta, the author of Caitanya lilamrta, was born in a vaidya family in Srikhanda

1848 AD/ 1770 S'      Krsnadasa Babaji in Navadvipa

Living in the family for the 30 years of his life Krsnadasa now came to Navadvip and took diksa from Siddha Caitanyadasa Babaji. On knowing that there was a married wife Babaji Mahasaya ordered Krsnadasa to return home where Krsnadasa practised Bhajana-sadhana for ten years more.

1848 AD/ 1770 S'      Pandita Rasikamohana Vidyabhusana

Rasikamohana was born in the family of Krsnapriya devi, the second daughter of Srinivasa Acarya Prabhu in Agrahayana in 1770 S'. Ramakrsna and Kumuda Cattaraja of Manipura, the two brothers, were the initiated disciples of Acarya Prabhu. Caitanya Cattaraja, the son of Kumuda, married Krsnapriya devi. Rasikamohana's grandfather Pandita Anantarama Cattaraja was a landowner in Birbhum district. Rasikamohana studied Srimad-Bhagavata etc. and later took diksa from his scholarly father. After studying various philosophies in Sanskrit college, Calcutta, he devoted his attention to Vaisnava-scriptures. He received the title of Vidyabhusana while studying Nyaya under Bhuvanamohana Vidyaratna, the famous Nyaya scholar of Navadvipa. By editing the famous Anandabajara Patrika for 22 years continuously he became well-known in the Vaisnava world. Later he became endeared to all Vaisnavas for his treatises on Gauragovinda lila and tattva such as Sriyaya Ramananda, Gambhiraya Srigauranga, Svarupa Damodara, Srikrnsna-Madhuri, Srimad dasa Goswami, Nilacale Vrajamadhuri etc.

1849 AD/ 1771 S'      Nandadulala Mahanta Thakura was born

Nandadulala, the father of the author of this book, was born on the fifth day of Karttika in the Siddha Syamadasa Thakura family belonging to the line of Srinivasa Acarya, in village Pancatopi under Kandi subdivision in Murshidabad district. His mother Candramukhi devi was the daughter of Siddha Caitanyacarana Goswami of Suryadasa Pandita's family in Mudagrama. People called him "Mahanta Mahasaya" because of his association with Vaisnavas since childhood, acute vairagya and deep attachment for spiritual studies. The ideal society for Vaisnavas which Vanoyarilala Sinju formed in Pancatopi was mainly the result of Mahanta's contributions.

1849 AD/ 1771 S'      Radhakantaji in Ariadaha

Madhusudana Mallik, a wealthy devotee from Calcutta, installed the deity of Radhakanta in Sripata Ariadaha of Dasa Gadadhara, a close associate of Nityananda Prabhu. This Sripata is located six or seven miles north of Calcutta. Since then the descendants of his family have taken great care of this Sripata. The original deity of this Sripata was shifted about 80 years ago when the condition of this Sripata was miserable.

1850 AD/ 1772 S'      Sripata of Mahesa Pandita moved to Palapada

When Masipura, the Sripata of Gopala Mahesa Pandita, sank in the Ganges the deity of Nitai-Gaura served by him was shifted to Beledanga. Later when this place also sunk into the Ganges, arrangements were made by Navakumara Cattopadhyaya of Palapada in Nadia district to bring the deities there. Since then the Sripata of Mahesa Pandita is in Palapada. This place is one mile south of Cakadaha railway station. On Krsna Trayodasi day of Agrahayana the death anniversary of Mahesa Pandita is celebrated.

1851 AD/ 1773 S'      Temple by Seths in Vrndavana

This huge temple was built at a cost of 45 lakh of rupees over a period of seven years. Gokuladasa Parakaji, the father of the Seths of Vrndavana, was the treasurer of the Gowahor royal estate. In his later life Gokuladasa came to live in Mathura bringing along a vast amount of wealth. Since he had no issue, he adopted Manirama, the son of one of his employees, and passed on his entire wealth to him. The sons of Manirama, namely Radhakisana and Govindadasa quietly gave up their Jain faith and embraced Vaisnavism by taking

diksa and began constructing this temple. On knowing this also Laksmicand took diksa in Vaisnava mantra and assisted his brothers in construction of this temple.

1853 AD/ 1775 S' Birth of Priyanatha Nandi

An unassuming sincere Gaura devotee Dr. Priyanath Nandi was born in a Kayastha family in Supalavahiradiya village in Khulna district. At the age of 30 years he came to Calcutta, where he became famous for his skill in the practice of medicine. A strange transformation occurred in his spiritual life when he received the grace of Mahaprabhu miraculously in 1907 AD in Gaya. On his return to Calcutta he set up the Srisri Caitanya tattva-pracarini Sabha in Calcutta with the cooperation of Sisir Kumara Ghosh with a view of preaching the pure Vaisnava dharma of the six Goswamis. He published a periodical named Srisri Krsna-Caitanya tattva practicing Patrika through which he brought out sharp thoughtful reviews in strong language against "Upadharmas and Avatara-Samasya" of the present days. His Vaisnava treatises such as Vaisnavadharmera Suksmatattva, Diksa-mantra Rahasya and Diksa vicara are rare works nowadays from the standpoint of rationality and idealism.

1854 AD/ 1776 S' Birth of Sadhu Nityananda Dasa

Nityananda Dasa Babaji was born as Pulinavihari Mallik in the well known Mallik family of Kalutola, Calcutta in 1776 S'. Living a family life for forty years and after travelling in various holy places and meeting many saints he finally sought refuge at the feet of Radharamana Caranadasa Babaji. He took vesasraya and founded two seva-temples named "Sri Sri-Radharamana Sevasrama" and "Matrmandir" at Navadvipa for the service of Vaisnavas as commanded by his guru.

1854 AD 1776 S' Birth of Mahendra Sundara Thakura Gosvami

On the fifth day of Asadh, Mahendra Sundara Thakura Gosvami was born into a family which are descendants of Srinivasa Acarya, in Sripata Malihati village under the Kandi subdivision in Murshidabad district. He is the Gurudeva of the author of this book. Mahendra Sundara Thakura stands tenth in the genealogical line from Srinivasa: 1. Srinivasa Acarya, 2. Gatigovinda Thakura, 3. Krsnaprasada Thakura, 4. Jagadananda Thakura, 5. Bhuvanamohana Thakura, 6. Krsnarata Thakura, 7. Caitanya Hari Thakura, 8. Gaurasundara Thakura, 9. Krsnasundara Thakura, 10. Mahendrasundara Thakura.

1855 AD/ 1777 S' Deity of Jagannatha of Mahesa is stopped from visiting Mahesa

During the Rathayatra festival the deity of Jagannathadeva of Mahesa used to go to Vallabhapura from Mahesa. At this time some difference of opinion arose among the sevaites of the two Sripats and hence Jagannathadeva's visit to Vallabhapura was stopped. Since that time the Jagannatha deity does not go to Vallabhapura any more.

1855 AD/ 1777 S' Death of Padakarta Krsnaprasada Ghosh Laskara

1856 AD/ 1779 S' Nathamandira constructed in Khanakula Krsnanagar

The fishermen of Hugli and Midnapore raised funds and constructed a nice Nathamandira in front of the temple of Gopinathji served by Abhirama Thakura in his Sripata Khanakula Krsnanagara. The descendants of the said fishermen repaired the Natha-mandala about 10/11 years ago.

1857 AD/ 1779 S' Rangamayi Dasi constructs a Ganjavati in Mahesa and installs the deity of Radharamana

As Jagannathadeva's visit to Vallabhapura was held up during Rathayatra due to the quarrel among the sevaites, Rangamayi Dasi, of the Mallik family of Pathuriaghata, constructed a Ganjavati in Mahesa and installed the deity of Radharamana there.

1857 AD/ 1779 S' The Sepoy Mutiny

CHAPTER SIX--PREMANANDA BHARATI, RADHARAMANA CARANA DASA BABAJI, VIJAYAKRSNA GOSVAMI, SISIRKUMARA GHOSH, PRABHU JAGAVANDHU, AND THAKURA HARANATHA

1857 AD/ 1779 S' Birth of Premananda Bharati

Premananda Bharati Thakura preached of Vaisnava Dharma in the western countries. He was born in Calcutta and was known as Surendranatha Mukhopadhyaya. In 1902 AD he went to Europe and America after embracing Caitanya-sannyasa and there he preached the premadhama of Caitanya Mahaprabhu. About 5000 men and women of America took diksa in Vaisnava dharma from him. He was the founder of Krsna Samaja in New York. He was the first among Indians to install a deity of Radhagovinda in the western countries. In 1909 AD he came to Calcutta accompanied by his four American devotees and preached Bhaktidharma. Krsnagopala Duggul, a disciple of his from Punjab, circulated a 6000 page book entitled "Sri sri Nimai Cand" in Urdu language.

1857-60 AD                      Birth of Radharamana Caranadasa

1857-60 AD                      Birth of Ramadasa Babaji

He lived in Faridpur district in his Purva-asrama. Being spiritually inclined since his childhood he received the company of Prabhu Sri Jagavandhu and on his coming to Navadvipa he surrendered himself at the feet of Radharamana Caranadasa Babaji and received the latter's grace. His life was an ideal illustration of bachelorhood, simplicity and humility. With untiring efforts he carried out his Guru's command of delivering nama and prema in different parts of the country.

1857-60 AD                      Birth of Sadhu Nityananda Dasa

1857-60 AD                      Birth of Lalita Dasi

If this Vaisnava-sevika, who always kept her head covered, knew that her name has been brought out in a book, she would die of shyness. Radharamana Caranadasa commanded her to carry out Vaisnava sevana. If anyone is willing to learn how a Vaisnava should be served then that person should watch her activities. She is the watch guard of the grave of Radharamana Caranadasa in Navadvipa.

1857-60 AD                      Birth of Navadvipa Candra Dasa

Navadvip Candra Dasa formerly lived in East Bengal. When he first met

Caranadasa Babaji in Navadvipa, he immediately surrendered to him upon first sight. This powerful premika, Navadvipa Candra, converted countless immoral persons who were attached to alcohol and prostitutes, pasanda and arrogant people to the path of Bhakti. An example of humanity, whoever once spoke to him felt greatly attracted by "Navadvip Dasa". He died in 1902 AD in Asadh amavasya in Vrndavana.

1857-60 AD                      Birth of Atalavihari Dasa

His former name was Anathavandhu Dasa, B.A. of Bhowanipore, Calcutta. After meeting Caranadasa Babaji at Puri he never returned home. He has recorded upto the time of his final breath in Vrndavana how he died. He wrote a devotional book named "Prema-Sahacari".

1857-60 AD                      Birth of Sridhara dasa Babaji

His former name was Sripatinatha Raya Bhatta of Madhavapur in Midnapur dist. Feeling of vairagya and premabhakti arose in him when Caranadasa Babaji embraced him when Babaji was singing kirtana in Puri. One time Sridhara was laying in a forest in Vrndavana for some days without food. A beautiful Vraja maiden gave him a vessel of milk to drink and then disappeared. On Karttika 1321 B.E. he died in village Syamacaka in Midnapore district. His memorial grave has been constructed there.

1857-60 AD                      Birth of Govindadasa Babaji

His former name was Gauracarana Cakravarti. At present the oldest and senior most disciple of Caranadasa, Krsnananda Dasa Babaji, is the guard of the grave of Haridas Thakura in Puri. Krsnananda was formerly a mayavadi sannyasi and did not accept avataravada. After a debate with Caranadasa Babaji he changed his views and accepted Vaisnava dharma. Caranadasa died while traveling to preach in America with Premananda Bharati. The following is a list of names of some of the well-known disciples of Caranadasa: Sitaladasa Babaji, Caitanya dasa Babaji, Sundarananda Dasa Babaji, Vasantakumara Dasa Babaji, Kalakunja Dasa Babaji, Kusuma Manjari Babaji, Kisori Dasa, Nitya Svopimpa Brahmachari, Viharidas Babaji, Visvanatha, Gadadhara Dasa Babaji, Premananda Dasa Babaji, Trivangadasa Babaji etc. Among his householder disciples Amulyadhana Rayabhatta of Panihatti Sripata has been collecting and publishing historical data on the biographies and lila of Gauranga and Gaurabhaktas.

1860 AD/ 1782 S' Birth of Maharaya Sri Manindra Candra Nandi

His name is associated with welfare activities in the fields of agriculture, industry, education, music, literature and religion. Every Gaudiya Vaisnava is aware of his unprecedented contribution to Vaisnava Seva. He amazed his countrymen by setting an unprecedented example of Vaisnava Seva and Visya-Vairagya by donating abundantly for causes such as preaching of Namadharma, making arrangements for the teaching and study of Vaisnava scriptures, arranging for the circulation and preservation of Vaisnava literatures, maintenance of Vaisnava Sripata and holy places, construction of Sevasrama in holy places, to take care of sick and destitute Vaisnavas etc. It was due to his favour that Vaisnava darsima and Kavya were included in the syllabus for the examination under the Calcutta Sanskrit Association, and titles of "Bhakti-tirtha" and Rasa-tirtha" introduced. Elite groups and Vaisnavas from all over India have admired his accomplishments and have awarded him titles such as "Gauda-rajarsi", Bharata-dharmabhusana", "Bhakti Sindhu", "Dharmaraya", "Vidya-ranjani" etc.

1860 AD/ 1782 S' Vesasraya by Krsnadas Babaji

After returning from Navadvipa, Krsnadasa performed spiritual practices in his home for ten years. After the death of his wife in 1265 B.E., he renounced home and visiting many holy places he took bheka from Dinakrishnadasa Babaji of Srihatta on his way to Nilacala. After vesasraya his name became Krsnadasa Babaji.

1860 AD/ 1782 S' Jiyaji Sindhana, the King of Gwalior, constructs a temple in Vrndavana

Jiyaji Sindhana, the King of Gwalior, constructed a Thakuravadi (temple) in Vrndavana and donated it to his guru Giridhari Dasa Brahmacari. Names of deities kept here are Nrtyagopala, Hansagopala and Radhagopala.

1865 AD/ 1787 S' Asadh 20, Birth of Haranatha Thakura

Pagala Haranatha Thakura was born in village Sonamukhi in Bankura district. This great man had supernatural powers and converted many atheists. He won the hearts of educated persons of various countries. His book "Thakura Haranathara Patravali" (Letters of Haranath) is a highly interesting book for



Vaisnavas to read.

1866 AD/ 1787 S' Birth of Acyutacarana Tattvanidhi

This Vaisnava historian was born in Mainagrama near Kanaibajar in Srihatta district. In his early youth he began writing Vaisnava literary works. He received Vaisnava titles such as "Gaura-Bhusana", and "Bhakti-Sagara" and became well known in the Vaisnava world by regularly writing thoughtful articles in Vaisnava periodicals such as Srivisnupriya, Sajjana-tosani etc. Later he wrote Srititai-lila-lahari, Bhakta-niryasa, Sri Raghunatha Dasa Goswami, Gopalabhatta etc. He wrote many books on Vaisnava lila and tattva. He was awarded the title "Tattvanidhi" by the intellectual Goswami society of Vrndavana. The Government of India granted him an allowance of Rs. 25/ per month.

1867 AD/ 1789 S' Birth of Prabhupada Haridasa Goswami

On the thirteen day of Karttika he was born in the family of Padakarta Balarama Dasa, an associate of Nityananda, of Sripata Dogachia near Krsnanagar in the district of Nadia. He was employed in a government job, thus he travelled and lived in various parts of India and received the company of many Vaisnavas. Later he retired from government service and visited Vrndavana and other holy places. Eventually he went to Navadvipa where he installed the deities of Visnupriya Gauranga and Balagopala in 430 Caitanyavada. Amongst the present day Vaisnavas who have been preaching Gauranga lila and tattva through publications of books and periodicals, he is the most influential. He has published about 49 big and small books on Gauranga lila and tattva, of these the Gauranga-Mahabharatha is written elaborately based on rational arguments and is an unsurpassed work.

1867 AD/ 1789 S' Birth of Prabhupada Atulakrsna Goswami

A scion of the Gaudiya Vaisnava Samaja, Atulakrsna was born in the family of Nityananda Prabhu in Simutra, Calcutta. His father, the late Mahendranath Goswami, was also a scholar in Bhaktisastra. Atulakrsna is known to every Gaudiya Vaisnava as a scholar in Srimad Bhagavata, Rasa and Bhaktisastra, and an orator and author of many works on Bhaktisastra.

1867 AD/ 1789 S' Birth of Rakhalananda Thakura

Rakhalananda Thakura was an ideal Gaurabhakta and a scholar in Rasa and Bhakti Sastra. He was born in the family of Raghunandana Thakura of Srikhanda. He was the 13th in the genealogical line from Raghunandana e.g.: 1. Raghunandana, 2. Kanai, 3. Madanaraya, 4. Bhagavanacandra, 5. Ratikanta, 6. Pranavallabha, 7. Jayakrsna, 8. Kandarpananda, 9. Acyutananda, 10. Nrsinhananda, 11. Lalitananda, 12. Kesavananda, 13. Rakhalananda.

It is a matter of great fortune for a Vaisnava to hear the recital of Caitanya-Candramrita by this Gaurabhakta. He has arranged for the continuous preaching of Gauranga-mantra by publishing Sri Bhakti Candrika of Narahari Sarkara Thakura with an elaborate commentary on the mantra of Mahaprabhu. He has also written a number of books on Bhakti sastra and founded two organizations in Srikhanda named Catuspathi and Madhumati Samiti with the objective of carrying out study of old Vaisnava literary, philosophical works, smriti and Rasa-Bhakti sastra.

1867 AD/ 1789 S' Srisarvananda Thakura is born

Srisarvananda Thakura was born in 1266 B.E. and died in 1318 B.E. Often avesa of Narahari Thakura was visible in the body of this devotee of Gauranga who was a scholar in Bhaktisastra. Preaching of Gauranga mantra and upasana was his life vow.

1871 AD/ 1792 S' Birth of Gauragunananda Thakur

Gauragunananda Thakura was one of the foremost Gaura devotees of Srikhanda. He was born in 1288 B.E. (1871 AD). He published Srikrnsna bhajanamrtam of Narahari Sarkara and Bhagavad-Bhakti Sara Samnacarya and Narahari-Raghunandana Sakha Nirnaya by Lokanandacarya, a disciple of Narahari. He himself wrote a Gaura Padavali named Sri Caitanya Sangita.

1870 AD/ 1792 S' Birth of Dinavandhu Bhattacharya Kavyatirtha  
Vedantaratra

He was born in a western Vaidika Brahmana family in village Harisena under police station Gauranadi in Barisal district. He wrote a simple tika of Srimad Bhagavata as a result of his 12 years labour from 1303 B.E. (1896 AD) and published it. When he died in his Howrah house in 1317 B.E. (1900 AD) the

task of editing the periodical Bhakti fell on his younger brother Dinescandra Bhattacharya Bhaktiratna.

1872 AD/ 1793 S'      Vaisakh Sitanavami, Birth of Prabhu Jagadvandhu

Jagadvandhu was born as the son of Pandita Dinanath Nyayaratna and Vamadevi of Govindapura in Faridpur district, in village Dahapada near the capital of Mursidavad. By his disciples Prabhu Jagadvandhu is worshipped as "Sri sri caitanya-abhinna srihari purusa".

1871 AD/ 1793 S'      Tikari temple in Vrndavana

Indrajit Kumari, the queen of Tikari state in Gaya district, constructed this temple on the bank of the Yamuna in Vrndavana. Deities worshipped in this temple are Radhagopala, Laddugopala, and Radha Kisana.

1872 AD/ 1794 S'      Vaisakh--The top of the temple built by Dewan Gangagovinda on the birth place of Mahaprabhu in Ramacandrapur came up from the river bed and again sank in the river Ganges in the next monsoon

1873 AD/ 1795 S'      Vraja Kisora, the Dewan of Sahajahanapur, constructed a temple for Radhagopala in Vrndavana at a cost of 5 lakh of rupees

1873 AD/ 1795 S'      Birth of Bimala Prasad Datta

"Siddhanta-Sarasvati", the son of Kedarnath Datta Bhaktivinoda was born in Puri in 1795 S'. Being brought up in a devout Vaisnava family, Bimala was religiously inclined from his early youth. In course of time he took the vow of preaching Bhaktidharma among the people irrespective of caste and creed. He founded the "Gaudiya Matha" in Calcutta and Mathas at other places of Gauda-mandala. By gathering and circulating many old Vaisnava literary works he and his followers earned the gratitude of Gaudiya Vaisnavas.

1873 AD/ 1795 S'      Sripata at Candura

With the erosion of the banks of the Ganges, places such as Balibhanga, Sukhasagara, and Bedigrama sank. Thus the deities served by Jahnava mata, along with the deities served by Gopala Purusottama Thakura were shifted to village Candura. This pata has one deity of Krsna and two pairs of Radhakrsna. Of these one pair of Radhakrsna belonged to Purusottama Thakura and the rest to Jahnava. Candura is located near Cakdaha railway station.

1874 AD/ 1796 S'      Krsna dasa Babaji goes to Vrndavana

After performing spiritual practices for fourteen years in Puri, Krsnadasa went to Vrndavana, where he continued his spiritual practice for another twenty-four years in Bhramaraghata, Lotana Kunja, and in the Asrama of Totarama Dasa Babaji.

1875 AD/ 1797 S'      Birth of Vrajamohana Dasa Babaji

Vrajamohana Dasa Babaji was born in the Sinha family of Vatsya gotra of the northern part of Indesvara Pargana in Srihatta district. His former name was Radha Kisora (alias Gajendra). After taking vesasraya he lived for a long time in Vrajadhama and he wrote a highly informative book entitled Vrajadarpana thus enabling every Vaisnava to have knowledge on Vraja-mandala. Later he went to Navadvipa and wrote a highly scholarly book on Navadvipa giving historical and geographical data, and highlighting the birth place of Gaura.

1876 AD/ 1798 S'      Nitai Dasa Vairagi and Dinanatha De restore the  
Sripata of Uddharana Datta at Saptagrama

With the death of Uddharana Datta, the state of his Sripata at Saptagrama deteriorated. At this time a devotee named Nitai Dasa Vairagi arranged, with a great difficulty, to get a donation of 12 bighas of land and the deity of Gopinatha was installed by Dinanatha De, a devotee from Begampur.

1880 AD/ 1802 S'      Phalguna, Death of Anandacandra Siromani of  
Bhattapalli, the author of Suvala-saivad

1880 AD/ 1802 S'      Birth of Madhusudana dasa Adhikari Tattvaspati

Madhusudana Adhikari, the author of many books on Vaisnava lila and tattva and a qualified editor of Vaisnava-Sangini or Bhakti prabha, was born in the family of Rakhalananda Thakura in Alati-Pascimpada village under Arambag police station in Hugli district. One devotee from western India named Raghava Acarya, belonging to the Sri-sampradaya and hailing from Angirasa gotra, received the grace of Rasikananda Prabhu in Sripata Gopivallabhapura, on his way to Nilacala. He took diksa from him and received the name "Rakhalananda Thakura". He was instructed by his guru to go to Navadvipa. Thus he, his wife and infant son set out for Navadvipa as ordered. Along the way his wife died. Thus his infant son was left in the charge of a Vaisnava named Krsnadasa Mahanta of nearby Govardhanacaka. Rakhalananda spent the rest of his life performing Sadhana-bhajana in a hut at the crossing of villages Pascimpada and Govardhanacaka. This asrama is still famous by the name of "Vaisnava Gosainera Vagana," and every year his death anniversary is celebrated on Pausa Sankranti day. Madhusudana Tattva Vacaspati is the eleventh in his genealogical line, e.g.: Rakhalananda, Radhamohana, Gokulananda, Vanamali, Gopivallabha, Harivallabha, Vrajamohana, Goloka, Govinda, Gopala, Madhusudana.

1884 AD/ 1805 S'      Birth of Mahanta Nandanandana deva Goswami

The present mahanta of Sripata Gopivallabhapura of Syamananda Prabhu and Rasikananda deva, was born in Caitra 1805 S'. He is the eleventh mahanta in the line from Rasikanandadeva e.g.: Rasikananda Deva, Radhananda Deva, Nayananda Deva, Paramananda Deva, Vrndavananda Deva, Vaisnavananda Deva, Gokulananda Deva, Trivikramananda Deva, Ramakrsnananda Deva, Sarvesvarananda Deva, Nandanandana Deva.

This mahanta, who is a strong willed, active encourager of learning, has been able, with the assistance of his able Dewan Padmalocana Dasa and the court-scholar Sridharacandra Bhaktaratna, to improve the condition of the pata and to publish and circulate various old Vaisnava books in the collection of the Sripata. He has acquired great admiration by reconstructing the ruined matha founded by Syamananda Prabhu in Mayapur in the center of Navadvipa and installing deities of Nitai Gaura there.

The mahantas of Sripata Gopivallabhapura under Jhagagrama subdivision in Midnapore district are being worshipped as Vaisnavas Raja Cakravarti in Utkala for the last 400 years. The following deities are worshipped under their authority: Syamasundara in Sevakunja of Vrndavana, Radhasyamasundara in Radhakunda, Narasinha deva in Nandagrama, Syamaraya in Varsana, Rasikaraya in

Kunjamatha-Puri, Ksiracora Gopinatha Madhavendra Pirira Siddhasrama Matha in Remuna, Samadhi matha in Kuntoyali, Vinodaraya in Ramagovindapura in Mayurbhanj, Samadhi matha of Syamananda Prabhu in Kanpura, Syamasundara in Jaipur, Radhasyama in Kutch, Gauranga Mahaprabhu in Tamralipta, Madanamohana on Narajola, Radhadamodara in Palasapaira, etc. (more than a hundred mathas and deities).

Eighteen royal families from Mayurbhanj, Nilagiri, Lalagadha, Ramagadha, Dhalabhuna, Narasinhagada, Keonjhada, Koptopadagada, Gadhamangalpara, Manoharapura, Tirkagadha, Khaguraigadha, Kulatikari, Khadui, Mayanagadha, Sujamutha and old Tamaralipta, in addition, more than a hundred thousand zamindar families, and more than a hundred thousand brahmana and ksatriya families remain disciples in this line. The Syamanandi Sampradaya is the predominant group in the present Vaisnava world.

1885 AD/ 1807 S'      Death of Siddha Bhagavan Dasa Babaji

Siddha Bhagavan Dasa Babaji died at Sripata Amvika-kalna on Asvin Krsnastami day. There his memorial grave and deity of "Namabrahma" still remain.

1885 AD/ 1807 S'      Sripata Akaihata of Gopala Kalakrsnadasa is shifted to Kandi village

As the condition of Sripata Akaihata of Gopala Kalakrsnadasa slowly deteriorated, the deities of Radhavallabha and Gopala served by Krsnadasa were shifted to the house of a mahanta in Kandi village. The mahantas of Kandi village were disciples of Sevaita Sitananath Goswami of Akaihata Sripata. Kandi is about seven miles from Kaicara railway station on Burdwan-Katwa line.

1888 AD/ 1809 S'      12 Magh--Krsna Kamala Goswami, the author of Raiunmadini etc, died on the bank of the Ganges in Chinsurah

1889 AD/ 1811 S'      Astasakhira Temple constructed in Vrndavana

The King and Queen of Hetamapura in Birbhum district constructed the Astasakhira Kunja near Madanamohana Temple in Vrndavana and installed the deity of Radharasavihari. Deities of eight sakhis of 1 1/2 cubic feet high stand on both sides of the main deities.

1889 AD/ 1811 S'      Bankimcandra wrote Krsnacarita

1891 AD/ 1813 S'      Circulation of Navadvipa-Mahima

Kanticandra Radhi circulated a history book of Navadvipa named Navadvipa-Mahima. Kanticandra was born in Navadvipa in 1253 B.E. (1846 AD). He became the head master of Bali High School, and practicing as a mukhtar in Hugli he died in 1321 B.E.

1893 AD/ 1815 S'      Krsnadasa Babaji returns to Navadvipa

After living and doing spiritual practices in Vraja-mandala for twenty-four years, Krsnadasa Babaji returned to Caitanyadasa Babaji, the guru of his Purvasrama at Navadvipa. Under the order of his guru, Krsnadasa spent seven years at Srikhanda doing sadhana-bhajana. Afterwards he returned to Navadvipa and did spiritual practice in the hut of Siddha Jagannatha Dasa Babaji at Navadvipa. After some time, at the command of his guru, he left for Vrndavana on foot.

1893 AD/ 1815 S'      Vaisakh--A new temple of Radharamana built at  
Mudagrama

When the old temple of Radharamanadeva, which belonged to the Gosvamis of Suryadasa Pandita's family, collapsed at Mudagrama, the deity remained for sometime in a humble hut. The father of the writer of this book, Nandadulala Mahanta Thakura, constructed the present temple and installed the deity in it after performing a three-day festival.

1893 AD/ 1815 S'      Mianpur declared as the birthplace of Mahaprabhu

Sri Navadvipa-dhama-pracarini-sabha declared the Muslim locality of Mianpur (or Mianpada) near Navadvipa as the birth site of Mahaprabhu known as Mayapur. Kedaranath Datta Bhaktivinoda, the Deputy Magistrate of Nadia, Mahendranatha Bhattacharya Vidyaranya, Nafaracandra Palacandhuri, etc, all highly placed royal employees and powerful zamindars led this sabha. Common people considered the decisions announced by these leaders to be infallible while those who found fault with the actions of these leaders dared not protest.

Kanticandra Radhi published his book in protest named "Navadvip-tattva" and circulated it among the common people. It is heard that a consultative meeting was held under the leadership of Pandita Madanagopala Prabhu and there it was held that this Mianpur is not Mayapur. It is further heard that while digging was carried out at this spot (Mianpur) for the foundation of the temple, bones were found from the Muslim graves.

1895 AD/ 1817 S' Mathapura in Navadvipa is declared Madhaipura and Jagai-Madhri-Uddhara seva begins

Old Mathapura (or Matapura) in Navadvipa was declared as Madhaipura and there Jagai-Madhri-Uddhara seva was started. It is heard that this is not the real spot where Jagai and Madhai were liberated.

1895 AD/ 1816 S' Jagannatha dasa Babaji passes away

On Phalguni Sukla Pratipada, at 8.45 AM Jagannathadasa Babaji passed away in Navadvipa.

1897 AD/ 1819 S' Death of Maharani Svarnamayi of Kasimbajar

She was born in Bhatikula village in Burdwan district. At the age of eleven she was married to Krsnanatha, the Maharaja of Kasimbajar and became widowed at the age of eighteen. She constructed a temple by the side of the river Yamuna in Vrndavana where she installed the deity of Gopinatha.

1898 AD/ 1820 S' Vipina Vihari Goswami writes Dasamula Rasa

Vipina Vihari, of the Vamsivadana Thakura family of Sripata Baghnepada, wrote a highly thoughtful Vaisnava biography entitled Dasamula Rasa. He was born on the Sravana Sukla Navami day in 1820? Saka. At a young age became well versed in six darsanas and scriptures such as Bhagavata etc. Later he took diksa from Yajnesvara Goswami Prabhu. In the holy company of Siddha Bhagavana Dasa Babaji at Sripata Amvika-kalna he acquired premabhakti. In 1803 S' he wrote a unique bhakti work entitled "Sri sri Harinamamrta-Sindhu" and dedicated it to Mahalacand Bahadur, the King of Burdwan. He wrote many bhakti books such as Madhura Milana, Sri Haribhakti-tarangini etc.



1898 AD/ 1821 S'      Death of Vijayakrsna Gosvami

Vijayakrsna Gosvami died on Jaistha Krsnadvadasi in Nilacala. As instructed by him, he was buried in a charming spot on the vast northern expanse of Narendra-Sarovara. Later a beautiful temple was constructed on his burial place.

1900 AD/ 1821 S'      Magha--Balarama Mallik pushes the Suvarna-vanik community to maintain Saptagrama Sripata nicely

In the beginning of Magh, at the initiative of Balarama Mallik, the former sub-judge of Hooghly, a large gathering of the members of the Suvarna Vanik caste was held with the object of improving the Saptagrama Sripata of Gopala Uddharana Datta Thakura. In this meeting arrangements were made for the smooth running of the service of this Sripata.

1903 AD/ 1825 S'      Tarakabrahma Goswami started Radhamadhava seva at the south of the present Srivasangana. This seva is carried out with great care.

1903 AD/ 1827 S'      Death of Radharamana Carana Dasa Babaji

On the thirteenth day of Phalguni, Sukla Dvitiya, Radharamana Carana Dasa Babaji died (1312 B.E.) in Navadvipa. There daily worship is offered at his memorial temple.

1903 AD/ 1825 S'      Kalidasa Natha, who published books such as Jagadananda Padavali, Jayanandera Caitanya-Mangala etc. and edited Vaisnava periodicals, died.

1905 AD/ 1827 S'      Paus 8, Vaisnava Padakarta Navincandra Dasa of Godda area of Santhal Pargana district, died.

1906 AD/ 1828 S'      Radharamana Baga was established at Srivasanganapada at Navadvipa by Radharamana Caranadasa Babaji.

1907 AD/ 1828 S'      Death of Vanoyarilal Singh

On Phalguni Krsna Tritiya, Vanoyarilala Singh died in his house while chanting Hare Krsna. The house of Sinhaji at Pancatopi is still a Vaisnava pilgrimage-center. Tribhangadasa Babaji, a beloved disciple of Radharamana Carana dasa Babaji, resided here and carried on the tradition as before with the help of Vijayakisora.

1906 AD/ 1828 S'      Nitya Kinkara Sil constructs a temple of Namabrahma at  
Sripata Saptagrama

Nitya Kinkara, a resident of Candananagara in the district of Hugli, constructed a Namabrahma Temple at Sripata Saptagrama of Gopala Uddharana Datta Thakura. Inside the temple he installed stone-carvings showing Nama-Mahamantra of the four Yugas.

1911 AD/ 1833 S'      Pratapacandra Goswami started Sonara Gauranga temple  
at Srinivasanganapada at Navadvipa

1911 AD/ 1833 S'      Death of Sisir Kumara Ghosh

On the twenty-sixth of Paus 1317 B.E. (1911) at 1.30 PM, Sisirkumara Ghosh died at his Bagbajar Calcutta house in a fully conscious state of mind.

1911 AD /1833 S'      Substitute deity of Govindadeva installed in Vrndavana

When the original deity of Govindadeva was shifted to Jaipur during the reign of Aurangzeb, a substitute deity was installed in Vrndavana. When this latter deity became defective in Caitra 1911 AD then a second substitute deity, the present one, was installed.

1911 AD /1833 S'      Foundation of the Gaudiya Vaisnava Sammilani

In Vaisakh, the present organization of the Gaudiya Vaisnava Sammilani was founded at the proposal of Prabhupada Atulakrsna Goswami of Calcutta. This was carried out by the initiative of Vamacarya Vasu, Parescandra Datta, Matilal Ghosh, Rasikamohana Vidyabhusana, Jatindranatha Roychowdhury etc., with the patronage of Manindra Candra Nandi, the Maharaja of Kasimbazar. On 14

Vaisakh the first session of this organization was held at the Calcutta palace of the Maharaja of Kasimbazar. Parescandra Datta, an advocate of Howrah, was its first secretary. Later activities of this Sammilani were entrusted to Balailala Mallik, Bhagavatakumara Sastri, Rasamaya Mitra, Amylacarana Vidyabatakumara, Kisorimohana, Bhagavatarana Arkara, Atulakrsna Goswami etc.

1914 AD/ 1836 S'      Kunjavihari Goswami starts Radhasyama Kunda and Pancatattva at Mahaprabhupada in Navadvipa

1914 AD/ 1836 S'      Premananda Bharati died in June

1915 AD/ 1837 S'      Gaurakisora Dasa Babaji died on Utthana Ekadasi, on the premises of Radharamana Dharmasala in Navadvipa

1914 AD/ 1837 S'      Pratapacandra Goswami starts the seva of Sri Gauranga at Srivasanganapada in Navadvipa

1916 AD/ 1837 S'      Death of Nandadulala Mahanta Thakura

In Maghi, Krsna Pancami, Nandadulala Mahanta Thakura, the father of the writer of this book, died in strange circumstances in his house of Vanoyarilal Sinhaji.

1915 AD/ 1837 S'      Temple built at Sripata Khanakula Krsnanagara

Srimati Suvarani Dasi of Uvidapura cemented the Siddhavakula Kunja and built a small temple on it at Sripata Khanakula Krsnanagara of Abhirama Thakura. When Abhirama Thakura came to this Sripata he first of all sat beneath this Vakula tree.

1916 AD/ 1838 S'      Madho Singh, the King of Jaipur, built a huge temple in Vrndavana and installed the deities of Radhamadhava, Nityagopala etc.

1919 AD/ 1840 S'      Death of Krsnadasa Babaji

While in Vrndavana Krsnadasa heard of the death of his Guru Siddha Caitanya Dasa Babaji and thereafter returned to Navadvipa. He remained there for sometime taking care of the temple and samadhi of his guru. In Paus, Sukla Dvitiya, he died at 102 years old.

1919 AD/ 1841 S'      Vaisakh 28, Nandadulala's temple collapsed and a new temple was built

The old temple of the deity of Nandadulala served by Bhaiya Devakinandana of Kisoranagara near Taki in district 24 Parganas, collapsed and the present temple was then built to accommodate the deity.

1919 AD/ 1841 S'      Death of Lalitamohana Datta

On the twenty-ninth of Asvin, Lalitamohana Datta, an old devotee from Kisoranagara near Taki and an ideal householder Vaisnava devotee, died at the age of 89 years while singing Harinama aloud.

1920 AD /1841 S'      Death of Pandita Rasavihara Sankhya Tirtha

In Caitra, Pandita Rasavihara Sankhya Tirtha of Baharampura, died. He had assisted Pandita Ramanarayana Vidyaratna, stayed under the shelter of the Maharaja of Kasimbazar and published many Vaisnava books. He was especially learned in the Vaisnava Sastra.

1924 AD/ 1845 S'      Publishing of Premamrta Sindhu

An old book named Premamrta Sindhu was published from "Bhakti Prabha" office. This book was written in 1712 Saka by one devotee named Krsnadasa. This book gives some information on Syamadasa Acarya Thakura of Advaita Acarya's line. Descendants of this Syamadasa now live in the villages of Matasara, Bijura, Bhaita, Navagrama, Palasita, etc., in the district of Burdwan. This Syamadasa was Maikundala Sakhi in Vraja-lila and was one of the 64 mahantas.

The end

## SUMMARY

### VAISNAVA DIGDARSANI

by Murarilala Adhikari

## PART ONE

### CHAPTER ONE: PERIOD OF THE RISE OF RAMANUJA, JAYADEVA AND MADHVACARYA

1014 AD / 936 S' Appearance of Ramanuja Swami, the founder of the Sri Sampradaya

1018 AD / 940 S' Mathura-mandala looted by Muslims

1053 AD / 975 S' Ancestors of Uddharana Datta Thakura migrated to Vanga and settled there

1058-1098 AD / Establishment of the doctrine of Ramanuja Swami  
980-1020 S'

1100-1130 AD / Rise of poet Jayadeva Thakura  
1022-1052 S'

1174 AD / 1096 S' Renovation of the temple of Jagannatha at Puri

1199 AD / 1121 S' Rise of Madhvacarya, the founder of the Madhvacari Brahma Sampradaya

1208 AD / 1130 S' Madhvacarya's embracing sannyasa

1218-1228 AD / The original Deity of Krsna was installed  
1140-1150 S' at the math of Udupi

1260 AD / 1182 S' Rise of Vopadeva Gosvami

1276 AD / 1198 S' Installation of the Madana Mohan Deity at Sripatha Santra

1276 AD / 1198 S' Disappearance of Madhvacarya

## CHAPTER TWO: PERIOD OF RAMANANDA, VIDYAPATI AND CANDIDASA

1299 AD / 1221 S' Birth of Ramananda

1374 AD / 1296 S' Birth of poet Vidyapati

1383 AD / 1305 S' Birth of Candidasa, the Pada-karta

1401 AD / 1323 S' Endowment of village Bisaphi to Vidyapati

1410 AD / 1332 S' Disappearance of Ramananda

1420 AD / 1342 S' Installation of the Jagannatha Deity at Mahesa

1433 AD / 1355 S' Padavali of Candidasa

## CHAPTER THREE: SRI ADVAITA ACARYA AND VAISNAVA SAMMILANA

1434 AD / 1355 S' Bright fortnight saptami of Magha, birth of Advaita Acarya

1440 AD / 1362 S' Birth of Kabir, the founder of Kabir panthi sampradaya

1441 AD / 1363 S' Birth of Saci Mata

1449 AD / 1371 S' Birth of Yavana Haridasa Thakura

1451 AD / 1373 S' Accession of Bahlul Lodi to the throne of Delhi

1455 AD / 1377 S' Advaita Acarya's meeting with Vidyapati

1458-1463 AD / Birth of Sridhara Thakura  
1380-1385 S'

1465 AD / 1387 S' Birth of Gangadhara Bhattacharya, the father of Srinivasa  
Acarya

1469 AD / 1391 S' Beginning of the rule of Purusottama Deva, king of Orissa

1470 AD / 1392 S' Birth of Murari Gupta

1470-1471 AD / Birth of Mukunda Sarkara Thakura at Srikhanda  
1392-1393 S' The book Srikrnsna-Vijaya was begun

- 1473 AD / 1395 S' Birth of Nityananda Prabhu
- 1474 AD / 1396 S' Birth of Hita-Harivamsa
- 1475 AD / 1397 S' Birth of Visvarupa
- 1476 AD / 1398 S' Birth of Gopala Sri Sundarananda Thakura
- 1478 AD / 1400 S' Birth of Narahari Sarkara Thakura of Srikhanda
- 1478 AD / 1400 S' Birth of Gopala Abhirama Thakura
- 1479 AD / 1401 S' Birth of Vallabhacarya, the founder of Rudra or Vallabhacari Sampradaya
- 1479 AD / 1401 S' Installation of the Gopala Deity at Govardhana
- 1480 AD / 1402 S' Completion of the book Sri Krsna Vijaya by Maladhara Vasu of Kulinagrama
- 1481 AD / 1403 S' Birth of Gopala Uddharana Datta Thakura
- 1482 AD / 1404 S' Beginning of the rule of Jalaluddin Fateh Shah, the king of Gauda
- 1482 AD / 1404 S' Birth of Sanatana Gosvami
- 1484 AD / 1406 S' Jagannatha Misra and Sacimata visit Sylhet to visit the former's parents
- 1485 AD / 1406 S' In Magha, Sacimata conceives Gauranga
- 1485 AD / 1406 S' Caitra sukla pancami-birth of Gopala Dhananjaya Pandita
- 1485 AD / 1407 S' Asadh--Saci in a state of pregnancy returns to Navadvipa with Jagannatha Misra
- 1485 AD / 1407 S' Nityananda Prabhu renounces home
- 1485 AD / 1407 S' Birth of Gopala Gauridasa Pandita
- 1485 AD / 1407 S' Birth of Rupa Gosvami

1485 AD / 1407 S' Birth of Lokanatha Gosvami

1485 AD / 1407 S' Marriage of Hita-Harivamsa, the founder of the Radha-vallabhi Sampradaya, with Rukmini

## PART TWO

### BIRTH OF GAURANGA MAHAPRABHU

#### CHAPTER ONE: PERIOD PRIOR TO NIMAI'S JOURNEY TO GAYA

1486 AD / 1407 S' Phalguni purnima lunar eclipse

1487 AD / 1409 S' Vaisak amavasya--birth of Gadadhara Pandita Gosvami

1487 AD / 1409 S' Writing of the book Balyalila-Sutra

1487 AD / 1409 S' Gauda King Feroz Shah

1488 AD / 1410 S' The rule of Emperor Bahul Lodi of Delhi ended and the rule of Sikandar Lodi began

1489 AD / 1411 S' Nasiruddin Mahmud Shah--king of Gauda

1490 AD / 1412 S' Samsuddin Muzaffar Shah--king of Gauda.  
Nasiruddin's rule ended and Mamud Shah's rule began.

1491 AD / 1413 S' Winter--sannyasa of Visvarupa

1492 AD / 1414 S' Birth of Gopala Kamalakara Pipalai

1492 AD / 1414 S' Birth of Gopala Mahesa Pandit

1492 AD / 1414 S' Birth of Isana Nagara, the author of Advaita Prakasha

1492 AD / 1414 S' Birth of Acyutananda, the eldest son of Advaitacarya

1493 AD / 1415 S' Visvarupa-vijaya

1493 AD / 1415 S' Hussain Shah, the king of Gauda



1493-1498 AD / Birth of Gopal Halayudha Thakura  
1415-1420 S'

1493-1498 AD / Birth of Gopala Purusottama-Dasa Thakura  
1415-1420 S'

1493-1498 AD / Birth of Gopal Paramesvara Dasa  
1415-1420 S'

1493-1498 AD / Birth of Gopala Kalakrsnadasa  
1415-1420 S'

1494 AD / 1416 S' Upanayana of Nimai

1495 AD / 1416 S' Caitra Purnima, birth of Vansivadana Thakura

1496 AD / 1417 S' Magha--Birth of Vishnupriya Devi

1496 AD / 1418 S' Passing away of Mahaprabhu's father

1495 AD / 1417 S' Agrahayana--birth of lyrical poet Dvija Balarama Dasa

1496 AD / 1418 S' Birth of Krsnadasa Kaviraja Gosvami

1497 AD / 1419 S' Isana Nagara, the author of Advaita Prakasa took shelter in  
the house of Advaita Prabhu with his mother after the death  
of his father

1497 AD / 1419 S' King Prataparudra in Orissa

1498 AD / 1420 S' Gadadhara's visit to Navadvipa

1498 AD / 1420 S' Birth of Raghunatha Dasa Gosvami

1498 AD / 1420 S' Birth of Uragopala Kasisvara or Kasinath Pandit

1498 AD / 1420 S' Birth of Mirabai, daughter of King Ratan Singh of Merata in  
Udaipur

1499 AD / 1421 S' Vyakaranesva Tippani by Nimai

1500 AD / 1422 S' Nyaya-sastrera Tippani by Nimai

1500 AD / 1422 S' Destruction of Mathura by Badshah Sikandar Lodi

1501 AD / 1423 S' The tola of Nimai

1501 AD / 1423 S' First marriage of Nimai

1501 AD / 1423 S' Visit of Isvarapuri to Navadvipa

1502 AD / 1424 S' Nimai's visit to East Bengal

1502 AD / 1424 S' Meeting between Nimai and Tapana Misra

1502 AD / 1424 S' Laksmipriya, the wife of Nimai, died of snake bite.  
Nimai returned to Navadvip from East Bengal.

1503 AD / 1425 S' Birth of Gopala-Bhatta Gosvami

1504 AD / 1426 S' Liberation of Digvijayi Pandit Kesava-Kasmiri

1505 AD / 1427 S' Second marriage of Nimai

1505 AD / 1427 S' Birth of Raghunatha Bhatta Gosvami

1505 AD / 1427 S' Birth of Haridasa Thakura in Saptagrama

## CHAPTER TWO:

### GAURANGA'S VISIT TO GAYA AND THE INTERVENING PERIOD TILL HE ACCEPTED SANNYASA

1505 AD / 1427 S' Asvin--Nimai's visit to Gaya

1505 AD / 1427 S' Agrahayana--Isvarapuri saw Nityananda in Vrndavana

1506 AD / 1427 S' Paus & Magha--Nimai returned to Navadvip from Gaya

1506 AD / 1428 S' Vaisakh--Mahaprabhu's Divine Manifestation and abhiseka in the house of Srivasa

1506 AD / 1428 S' Jaistho--Nityananda Prabhu's visit to Nadiya

1506 AD / 1428 S' Asadh--Mahaprakash in the house of Srivasa

1506 AD / 1428 S' Liberation of Jagai and Madhai

1506 AD / 1428 S' Liberation of Capala Gopala

1506 AD / 1428 S' Performance of drama in the house of Candrasekhara

1506 AD / 1428 S' Scholastic practices of Advaita

1507 AD / 1429 S' Birth of Vrindavana-dasa

1507-1508 AD / Rasavadana of Vrajalila  
1429-1430 S'

1508 AD / 1430 S' Discipleship taken by Saranga Thakura

1509 AD / 1430 S' Sukla Pancami--Birth of Raghunandana-Thakura

1509 AD / 1430 S' Installation of Radha-Vallabha at Vrindavana

1509 AD / 1431 S' Vaisakli Pancame--Birth of Jahnava Thakurani

1509 AD / 1431 S' Kartika--Suppression of Kazi and his liberation

1509 AD / 1431 S' Govinda Karmakara leaves home and takes refuge at the feet of  
Gauranga

1509 AD / 1431 S' Agrahayana--Lokanath and Bhugarbha Gosvami leave for  
Vrindavana

1509 AD / 1431 S' Paus--Visvarupa Darsana by Advaitacarya

### CHAPTER THREE:

### NIMAI'S ACCEPTANCE OF SANNYASA AND HIS SOUTH INDIAN TOUR

1510 AD / 1431 S' Magh--Nimai takes sannyasa

1510 AD / 1431 S' Gauranga in Advaita's house

1510 AD / 1431 S' In the house of Jagadisa at Jasada

1510 AD / 1431 S' Journey to Nilacala

1510 AD / 1431 S' Sri Caitanya at Nilacala

1510 AD / 1431 S' Liberation of Vasudeva Sarvabhauma

1510 AD / 1432 S' Mahaprabhu's visit to South India

1510 AD / 1432 S' Sannyasa of Purusottama Acarya

1510 AD / 1432 S' Gadadhara and Narahari visit Nilacala

1510 AD / 1432 S' Lokanatha and Bhugarbha Goswami reach Vrndavana

1510 AD / 1432 S' Meeting between Mahaprabhu and Raya Ramananda

1510 AD / 1432 S' Meeting with Gopala Bhatta

1510 AD / 1432 S' Magha--Grace showered on the saint Tukarama

1511 AD / 1433 S' Bhadra--Meeting with Vasu Ramananda

#### CHAPTER FOUR:

#### GAURANGA COMES BACK FROM PILGRIMAGE AND THERE IS A GATHERING OF DEVOTEES

1512 AD / 1433 S' Magh--Mahaprabhu's return to Nilacala

1512 AD / 1433 S' Magh--Kala-Krsnadasa Vipra left for Navadvipa carrying the news of Prabhu's return

1512 AD / 1433 S' Phalguna--Svarupa Damodara visits Nilacala

1512 AD / 1433 S' Caitra--Paramananda Puri's visit to Nilacala

1512 AD / 1433 S' Govinda and Kasisvara Brahmachari visit Nilacala

1512 AD / 1433 S' Birth of Gopinatha, first son of Vallabhacharya

1512 AD / 1434 S' Vaisakh--Brahmananda Bharati's visit to Nilacala

1512 AD / 1434 S' Jaistha--Raya Ramananda visits Nilacala

- 1512 AD / 1434 S' Asadh--Devotees from Gauda visit Nilacala
- 1512 AD / 1434 S' Birth of Jayananda, the author of Caitanya Mangala
- 1512 AD / 1434 S' Paus--Nityananda sent to Gauda-mandala
- 1512 AD / 1434 S' Phalguna--Grace showered on Sikhi-Mahiti
- 1512 AD / 1434 S' Writing of Kadaca by Murari
- 1513 AD / 1435 S' Asadh--Sri Krsna Caitanya Caritamrita or Murarira Kadaca of Murari Gupta
- 1514 AD / 1436 S' Asadh--Chanting of Gaura's name by Advaita openly
- 1514 AD / 1436 S' Letter from Prakasananda Sarasvati

#### CHAPTER FIVE: GAURANGA IN GAUDA-MANDALA

- 1514 AD / 1436 S' Vijaya Dasami--Mahaprabhu leaves for Gauda-mandala
- 1514 AD / 1436 S' He forgives the offence of Devananda
- 1514 AD / 1436 S' Agrahayana--Govinda Ghos at Agradvipa
- 1514 AD / 1436 S' Ramakeli visit by Gauranga
- 1514 AD / 1436 S' Magha--Govinda's deity of Sri Gopinatha installed at Agradvipa
- 1514 AD / 1436 S' Mahaprabhu meets Raghunatha
- 1514 AD / 1436 S' Phalguni Purnima--The first deities of Nitai-Gaura were installed in the house of Gauridasa

#### CHAPTER SIX: GAURANGA IN VRNDAVANA AND KASI

- 1516 AD / 1438 S' Vijaya Dasami--Prabhu left Nilacala for Vrndavana
- 1516 AD / 1438 S' Agrahayana--Prabhu reached Kasi

1516 AD / 1438 S' Rupa's visit to Vrndavana  
1516 AD / 1438 S' Sanatana leaves for Vrndavana  
1516 AD / 1438 S' Gauranga in Vrndavana  
1516 AD / 1438 S' Magha--Lessons taught to Rupa  
1516 AD / 1438 S' Gauranga meets Vallabhacarya  
1516 AD / 1438 S' Instructions to Sanatana  
1516 AD / 1438 S' Liberation of Prakasananda  
1516 AD / 1438 S' Caitra--Mahaprabhu returns to Nilacala

#### CHAPTER SEVEN: NITYANANDA STAYS AT GAUDA AND GAURANGA STAYS AT GAMBHIRA

1517 AD / 1439 S' Jaistha--Dandamahotsava at Panihati  
1517 AD / 1439 S' Birth of Jiva Gosvami  
1517 AD / 1439 S' Rupa's visit to Nilacala  
1517 AD / 1439 S' Ibrahim Lodi becomes emperor of Delhi  
1518 AD / 1440 S' Sanatana Gosvami visits Nilacala  
1518 AD / 1440 S' Jaistha--Raghunatha Dasa Gosvami visits Nilacala  
1518 AD / 1440 S' Death of Kabir, the Ramanandi Vaisnava  
1518 AD / 1440 S' Caitra--Sanatana leaves for Nilacala  
1519 AD / 1441 S' Vaisakha--Birth of Sri Srinivasa Acarya  
1519 AD / 1441 S' Marriage of Nityananda Prabhu with Vasudha  
1519 AD / 1441 S' Hosain Shah's rule ends;  
1520 AD / 1442 S' Nasiruddin Hasrat Shah's begins construction of the temple of

## Govardhana Nathaji

- 1521 AD / 1443 S' Marriage of Nityananda Prabhu with Jahnava Devi
- 1522 AD / 1444 S' Birth of Vira-Hamvira
- 1523 AD / 1445 S' Sripata of Vrndavanadasa established at Denuda
- 1523 AD / 1445 S' Jaistha-Nityananda Prabhu's actions were criticized
- 1523 AD / 1445 S' Birth of Locanadasa, author of Caitanya-mangala
- 1524 AD / 1446 S' Birth of Kavikarnapura
- 1525 AD / 1447 S' Death of Yavana Haridasa
- 1526 AD / 1448 S' Emperor Ibrahim Lodi's rule ends and Babur's begins.
- 1527 AD / 1449 S' Birth of Govinda Dasa
- 1529 AD / 1451 S' Uddharana Datta Thakura's visit to Nilacala
- 1530 AD / 1452 S' Birth of poet Jnanadasa
- 1530 AD / 1452 S' Babur's rule ends and Humayun's begins as Emperor of Delhi
- 1531 AD / 1452 S' Kasisvara returns to Catra
- 1531 AD / 1453 S' Birth of Kanai Thakura
- 1531 AD / 1453 S' Maghi Purnima--Birth of Narottama Thakura
- 1531 AD / 1453 S' Gopala Bhatta Gosvami's visit to Vrndavana
- 1532 AD / 1454 S' Phalgun--Deity of Nitai-Gaura installed at Catra
- 1532 AD / 1454 S' Kamalakara Pipalai put in charge at Mahesa
- 1532 AD / 1554 S' Birth of Tulasidasa
- 1532 AD / 1454 S' Nasiruddin Hasrat Shah's rule ended and Firoz Shah's begins  
as the King of Gauda

1533 AD / 1455 S' First Asadh--Mahaprabhu disappeared

### PART THREE

#### CHAPTER ONE:

1533 AD / 1455 S' Asadhi--Swarupa Damodar Gosvami passes away

1533 AD / 1455 S' Paus--Birth of Jiva Goswami

1534 AD / 1455 S' Madhi--Installation of Madana Gopal in Vrndavana

1534 AD / 1455 S' Sukla--Srinivasa Acarya leaves for Nilacala

1534 AD / 1455 S' Phalgun--Srinivasa Acarya reaches Nilacala

1534 AD / 1455 S' Phalgun--Raya Ramananda passes away

1534 AD / 1456 S' Vaisakha--Srinivasa visits Srikhanda

1534 AD / 1456 S' Jaistha--Gadadhara Pandita Goswami passes away

1534 AD / 1456 S' Asadh--Srinivasa starts for Utkal and hears about Gadadhara  
Pandita

1534 AD / 1456 S' Monsoon--Srinivasa visits Navadvipa

1534 AD / 1456 S' Paus--Jagadananda Pandita Goswami passes away

1534 AD / 1456 S' Magha--Birth of Rama Chandra Goswami of Baghnapada

1534 AD / 1456 S' Phalgun--Gopal Bhatta Goswami initiates Gopinatha

1534 AD / 1456 S' Caitri--Avirabhava of Mahaprabhu at village Dharendra Bahadura  
Pura in Gauda

1535 AD / 1457 S' Uddharana Datta leaves Nilacala for Vrndavana

1535 AD / 1457 S' Magha--Installation of Govindadeva at Vrndavana by Rupa  
Goswami



1536 AD / 1458 S' Meeting of Advaita Acarya and Vidyapati

1537 AD / 1459 S' Birth of Padakarta Govinda das (Kaviraj)

1537 AD / 1459 S' Birth of Nityananda Dasa

1537 AD / 1459 S' Birth of Yadunandana Thakura

1537 AD / 1459 S' Locana's Caitanya Mangal written

1537 AD / 1459 S' Birth of Kavi Kankana Mukunda Devaram Cakravarti

1538 AD / 1460 S' Kartika--Birth of Upagopala Sri Rudra Pandita

1539 AD / 1460 S' Magha--Sanatana Gosvami installs Nanda, Yasoda, Balabhadra and Krishna

1540 AD / 1462 S' Kartika--Gadadhara dasa passes away at Katsa

1540 AD / 1462 S' Kartika--Narahari Sarkar Thakur passes away

1540 AD / 1462 S' Approximate time of Jayananda's Caitanya Mangala

1541 AD / 1463 S' Asvin--Avyabhav of Nityananda Prabhu

1541 AD / 1463 S' Agrahayana--Uddharana Datta Thakura passes away

1542 AD / 1464 S' Vaisakha--Abhiseka of Radha Ramana vigraha

1542 AD / 1452 S' Ashad--Sri Caitanya Carita of Kavi Karnapur

1542 AD / 1464 S' Birth of Sacinandana, son of Caityana dasa

1543 AD / 1464 S' Magha--Installation of Radha Damodara by Rupa Gosvami

1543 AD / 1465 S' Birth of Tulasidasa

1543 AD / 1466 S' Kasisvar Pandita leaves for Vrndavana via Gaya

1546 AD / 1468 S' Mirabai attains Krishna in Dwaraka

1546 AD / 1468 S' Caitra--Birth of Murari Pandita, nephew of Kasisvar

1574 AD / 1469 S' Jiva Goswami renounces the world and leaves for Vrndavana

1574 AD / 1469 S' Srinivasa Acarya visits Sripatas at Santipur, Khadaha, Khanakula

1548 AD / 1470 S' Jaistha--Vamsi Vidhan's passing

1548 AD / 1471 S' Birth of Tanasena, a Gaudiya brahmana, the student of Haridasa Swami

1550 AD / 1472 S' Rupa Goswami writes Sri Krishna Ganoddesha Dipika

1551 AD / 1473 S' Hita Hari Vamsa, the founder of Radha Vallabhi sampradaya of Vrndavana passes away

1554 AD / 1476 S' Sanatana Goswami compiles Vaisnava Tosini Tika

1557 AD / 1480 S' Sri Advaita Prabhu passes away

1559 AD / 1481 S' Sravana--Gopal Gauri Dasa Pandita passes away

1560 AD / 1482 S' Isan Nagara's Advaita Prakash

1562 AD / 1484 S' Marriage of Isan Nagara

1563 AD / 1485 S' Asvina--Raghunath Bhatta Goswami passes away

1563 AD / 1485 S' Kartika--Rasikananda-avyabhav

1563 AD / 1485 S' Agahayena--Srinivasa leaves for Vrndavana

1564 AD / 1485 S' Caitra--Kamalakar Pippalai passes away in Vrndavana

1564 AD / 1485 S' Caitra--Kasisvara Pandita passes away in Vrndavana

1564 AD / 1485 S' Birth of Padakarta Divya Sinha, son of Govindadasa

1564 AD / 1486 S' Asadha-- Sanatana Goswami passes away

1564 AD / 1486 S' Sravana--Meeting of Srinivasa with Jiva Goswami

1564 AD / 1486 S' Sravana--Srinivasa recieves diksa from Gopal Bhatta Goswami

1567 AD / 1488 S' Kavi Karnapura writes Gaura Ganoddesa Dipika

1572 AD / 1494 S' Kavi Karnapura writes Sri Caitanya Candrodaya

1573 AD / 1495 S' Emperor Akbar visits Vrndavana and gives it the name  
Fakir-abad

1573 AD / 1495 S' Vrndavana dasa writes Nityananda Vamsa Mala

1574 AD / 1496 S Tulasi dasa's Rayamana

1574 AD / 1496 S' Agrahayana--Srinivasa, Narottama and Syamananda leave for  
Gauda-mandala carrying Vaisnava grantha

1575 AD / 1497 S' Jaistha--Vira Hamvira, king of Visnupura, robs the Vaisnava  
books

1575 AD / 1497 S' Ashadi--Vira Hamvira receives diska from Srinivasa

1575 AD / 1497 S' Vrndavana dasa writes Caitanya Bhagavata

1576 AD / 1498 S' Kavi Karnapura passes away

1578 AD / 1500 S' Ashada--Gopal Bhatta Goswami passes away

## CHAPTER TWO:

### SRI JIVA GOSVAMI, SRINIVASA ACARYA, SRI NAROTTAMA THAKURA AND SRI SYAMANANDA

1581 AD / 1503 S' Suklambara Bramachari and Damodara Pandita pass away at  
Navadvipa

1581 AD / 1503 S' Kartika--Dasa Gadadhara passes away

1581 AD / 1503 S' Kartika--Narahari Sarkara Thakura passes away

1582 AD / 1503 S' Magha--Dvija Haridasa Thakura passes away

1582 AD / 1503 S' Magha--Srinivasa, Syamananda and Ramacandra Kaviraja in  
Vrndavana

1582 AD / 1503 S' Krsnadasa Kaviraja's Caitanya Caritamrta

1583 AD / 1504 S' Srinivasa, Syamananda and Ramacandra at Visnupura

1582 AD / 1504 S' Jiva Gosvami prepares his Laghu-tosani Tika

1582 AD / 1504 S' Agrahayana--Gopala Mahesa Pandita passes away

1583 AD / 1504 S' Magha--Festival at Kancana-gadia

1583 AD / 1504 S' Srinivasa and Narottama at Budhuri

1583 AD / 1504 S' Phalguna--Kheturi festival

1583 AD / 1505 S' Marriage of Viracandra

1583 AD / 1505 S' Vasudha's passing away

1583 AD / 1502 S' Asadh--Jahnava in Vrndavana

1583 AD / 1505 S' Kartika--Festival at Visnupura

1583 AD / 1505 S' Birth of the blind poet Suradasa

1583 AD / 1505 S' Caitra--Srinivasa, Narottama and Ramacandra at Navadvipa

1583 AD / 1505 S' Caitra--Isana Thakura passes away

1584 AD / 1506 S' Vaisakh--Vira Hamvira and his queen come to Yajigrama

1584 AD / 1506 S' Vaisakh--Jahnava sends the deity of Radhika for Gopinatha in Vrndavana

1584 AD / 1506 S' Raghunandana Thakura passes away

1585 AD / 1507 S' Sravana--Gopala Bhatta Gosvami passes away

1586 AD / 1508 S' The second marriage of Srinivasa Acarya

1586 AD / 1508 S' Asvin--Raghunatha Dasa Goswami passes away

1586 AD / 1508 S' Vittalanatha, son of Vallabha, passes away

1586 AD / 1508 S' Agrahayana--Dvija Balarama Dasa passes away

1588 AD / 1510 S' Sravana--Lokanatha Gosvami passes away

1588 AD / 1510 S' Asvin--Krsnadasa Kaviraja passes away

1589 AD / 1511 S' Passing of Locana Dasa, author of Caitanya Mangala

1589 AD / 1511 S' Kartika--Passing of Vrndavana Dasa

1590 AD / 1512 S' Construction of the temple of Govindadeva in Vrndavana

1590 AD / 1512 S' Gopala Dasa finishes his work, Bhakti-ratnakara

1590 AD / 1512 S' Gopala Dasa writes Radhaksna-Rasa-Kalpalata

1591 AD / 1513 S' Birth of Gatigovinda Thakura

1595 AD / 1517 S' Jayagopala Dasa writes Sriksna-vilasa

1595 AD / 1517 S' Mian Tanasena, beloved disciple of Haridasa Svami passes away  
at Agra

1598 AD / 1520 S' Poet Vallabha-Dasa (his guru was Narahari) writes Rasa  
Kadamba

1603 AD / 1525 S' Passing of Dadu, who founded the Dadupanthi Sampradaya

1604 AD / 1526 S' Poet Kasirama-Dasa writes Virata Parva, Mahabharata

1604 AD / 1526 S' Gatigovinda receives diksa from Viracandra

1604-15 AD / Man Singh is governor of Bengal  
1526-37 S'

1605 AD / 1527 S' With the death of Akbar his son Salim becomes Emperor in  
the name of Jehangir

1607 AD / 1529 S' Vaisakha--Yadunandana Dasa writes Karnananda

1610 AD / 1532 S' Kartika-- Srinivasa Acarya passes away

1611 AD / 1533 S' Kartika--Passing of Narottama Thakura

1612 AD / 1534 S' Asvin--Passing of Padakarta Govinda-Kaviraja

1616 AD / 1538 S' Asvin--Ramacandra Thakura founds Balarama deva Temple at Baghnepada

1621 AD / 1543 S' Passing of Vira-Hamvira

1623 AD / 1545 S' Sravana--Poet Tulsidasa passes away on the bank of the Adi-Ganga at Kasi

1625 AD / 1547 S' Vaisnava Padakarta Saiyad-Alwas is born

1625 AD / 1547 S' Poet Narayana Dasa translates Muktarita in verse

1627 AD / 1549 S' Sravana--Natha-mandira is built on the North side of Madana Mohana Temple in Vrndavana

1627 AD / 1549 S' The second temple of Jugala Kisoraji is built in Vrndavana by Thakura Nonkarana Sinha

1627 AD / 1549 S' Raghunatha-Malla, brother of Vira Hamvira, becomes king of Visnupura

1628 AD / 1550 S' End of Jehangir's rule in Delhi and beginning of Shahjehan's rule

1630 AD / 1552 S' Asadh--Passing of Syamananda Prabhu

### CHAPTER THREE:

VISVANATHA CAKRAVARTI, BALADEVA VIDYABHUSANA, RADHA MOHANA AND SAWAI JAISINGH, THE KING OF AMBER

1635 AD / 1557 S' Poet Govinda-Misra of Cooch Behar writes a translation of the Gita in verse

1636 AD / 1558 S' Poet Giridhara translates Gita-Govinda in verse

1636 AD / 1558 S' Queen Rambhavati constructs a chatra on the Southern part of Govindadeva Temple in Vrndavana

1646 AD / 1568 S' Birth of Visvanatha Cakravarti

1648 AD / 1570 S' Gadadhara Dasa writes Jagannatha Mangala

1650 AD / 1572 S' Haricarana Dasa writes Advaita Mangala

1653 AD / 1575 S' Nawab of Dhaka donates 1185 bighas to Jagannatha of Mahesa

1654 AD / 1576 S' Asadh--Passing of Rasikananda Deva

1658 AD / 1580 S' Poet Sanatana Cakravarti writes a translation of  
the Bhagavata in verse

1658 AD / 1580 S' Death of Raghunath Sinha, king of Visnupura, succeeded by his  
son Virasinha

1658 AD / 1580 S' End of Shahjehan's rule. Aurazzeb becamcs Emperor.

1661 AD / 1583 S' Juma Masjid is built in Mathura by Abdan-Navi

1663 AD / 1585 S' Passing of blind Suradasa

1664 AD / 1586 S' Birth of Narahari-Cakravarti/Ghanasyama Dasa

1666 AD / 1588 S' Krsna-rama-Dasa, author of Bhajana Malika is born

1668 AD / 1590 S' Srinathaji-Natha installed in Nathadvara

1669 AD / 1591 S' Brhan Naradiya Purana is translated into Bengali verse by  
the order of Govinda Manikya, King of Tripura

1669 AD / 1591 S' Abdan-Navi killed in Jat rebellion led by Gokul

1670 AD / 1592 S' Aurazzeb destroys Kesavanatha Temple in Mathura

1573 AD / 1595 S' Rama Gopala-Rayacaudhuri writes Rasa-kalpa-valli

1676 AD / 1598 S' Bhaiya-Devakinandana founds Kisoranagara.

1683 AD / 1605 S' Durjana-Sinha becomcs king of Visnupura.

1686 AD / 1607 S' Paus--Passing away of Aula Manohara-Dasa Babaji.

1692 AD / 1614 S' Krsnadasa, a suvarna vanik, translates Narada Purana.

1692 AD / 1614 S' Radhavinoda installed in Kendubilva, Birbhum

1697 AD / 1618 S' Caitra--Poet Manohara-Dasa writes Anuraga-valli.

1697 AD / 1618 S' Kartika--Birth of Radhamohana.

1699 AD / 1620 S' Jaisingh shifts his capitol from Amber to Jaipur.

1702 AD / 1624 S' Birth of Padakarta Jagadananda.

1704 AD / 1626 S' Visvanatha Cakravarti writes Sarartha Darsini Tika of  
Bhagavata

1707 AD / 1629 S' Bahadur-Shah becomes Emperor of Delhi at the death of  
Auranzeb.

1708 AD / 1630 S' Narahari Thakura writes Bhakti-ratnakara and  
Narottama-vilasa.

1710 AD / 1632 S' Krsnacandra, Vaisnava-hater, king of Navadvipa

1712 AD / 1634 S' Devotee Gopala-Sinha ascends the throne of Visnupura

1712 AD / 1634 S' Premadasa translates Caitanya Candrodaya Nataka giving it  
the name Caitanya Candrodaya Kaumudi.

1712 AD / 1634 S' Bharatcandra Raya Gunakara is born.

1716 AD / 1638 S' Premadasa writes Vansi-Siksa.

1718 AD / 1640 S' On Svakiya-Parakiyavada, Radha Mohan defeats Krsnadeva  
Bhattacharya in Bengal.

1718 AD / 1640 S' Baladeva Vidyabhusana writes Govinda-Bhasya.

1719 AD / 1641 S' Mohammad Shah begins rule as Emperor of Delhi.

1721-28 AD/      Sawai Jaisingh appointed administrator of Mathura Mandala.  
1643-50 S'

1730 AD / 1652 S' Jaistha--Poet Nayananda Dasa writes Krsnabhakti Rasa



Kadamba.

1735 AD / 1657 S' Birth of Ahalyabai, Queen of Indore.

1743 AD / 1635 S' Sawai Jaisingh, King of Jaipur dies.

1744 AD / 1666 S' The Lauda Kingdom of Srihatta is destroyed.

CHAPTER FOUR:  
MAYAPURA IN THE BED OF THE GANGES, TOTARAMA BABAJI IN  
NAVADVIPA,  
AND BHAGYACANDRA SINHA, THE KING OF MANIPURA

1747 AD / 1669 S' Bhadra--The house of Gauranga in old Mayapur sank in  
the Ganges.

1747 AD / 1669 S' Bhadra--Visnupriya's deity of Gauranga brought to Malancapada.

1748 AD / 1670 S' End of the rule of Emperor Mohammad Shah.

1748-58 AD/ Birth of Nitaisundara Goswami of Mudagrama.  
1670-80 S'

1750 AD / 1672 S' Nityananda Dasa gets royal title, establishes Vanoyarivada.

1752 AD / 1674 S' Caitanya-Sinha becomes the last independent King of  
Visnupura.

1752 AD / 1674 S' Anandamayi-Devi, author of Harilila, is born.

1752 AD / 1674 S' Muslim commander Ahmad Shah was defeated by Jats at  
Bharapur  
and returning to Delhi, sacked Mathura.

1753-58 AD/ The Bhagirathi changes course from East of Navadvip to the  
1675-80 S' West.

1755 AD / 1676 S' Magha--Passing of Visvanatha-Cakravarti.

1755 AD / 1677 S' Jagannatha Mandira at Mahesa sinks in the Ganges and  
the present temple is built by Nayanacand Mallik of Calcutta.

1755 AD / 1677 S' Padakarta Jagadananda installs deity of Gauranga in Joflai, Birbhum.

1757 AD / 1679 S' The battle of Plassey.

1758-62 AD/ Vaisnavadasa compiles Padakalpataru  
1680-84 S'

1762 AD / 1684 S' Totarama-Dasa Babaji visits Navadvipa

1762 AD / 1684 S' Lala-Dasa or Krsnadasa author of Bhaktimala writes Upasana Candramrita

1763-68 AD/ Radhakanta-Sinha begins worship of Radha-Vallabhaji in Kandi  
1685-90 S'

1768 AD / 1690 S' Birth of Siddha-Caitanyadasa Babaji

1768 AD / 1690 S' Big akhada set up in Navadvipa by Totarama Babaji

1772 AD / 1694 S' Poet Jayanarayana Sen and his niece Anandamayi Devi compose Harilila

1774 AD / 1696 S' Present temple of Radhavallabha of Hita Harivamsa in Vrndavana is built by Lalubhai

1774 AD / 1696 S' Poet Mahipati of Maharashtra composes Bhakti Lilamrita

1775 AD / 1697 S' Birth of Lalababa or Krsnacandra Sinha of Kandi

1775 AD / 1697 S' Sripata at Varahanagar renovated by Kaliprasad Cakravarti

1778 AD / 1700 S' Padakarta Govardhana-Dasa, chief kirtaniya of Gokulacandra in Jaipur passes away

1778 AD / 1700 S' Caitra--Passing away of Radhamohana

1779 AD / 1701 S' Jayagovindadasa Basu Caudhuri, translator of Sanatana Gosvami's Brhad-bhagavatamrita, passes away

1782 AD / 1704 S' Asvin--Padakarta Jagadananda passes away

1783 AD / 1705 S' Caityanadasa Babaji embraces sannyasa

1785 AD / 1707 S' Saccidananda Vidyanidhi translates Ujjvala Nilamani of Rupa Goswami

1786 AD / 1708 S' A devotee of the Mallik family constructs the temple for Krsnaraya in Kancrapada

1788 AD / 1710 S' King of Manipur Bhagyacandra Sinha entrusts his kingdom to Lavanya Candra Sinha and comes to Navadvipa

1788 AD / 1710 S' Bhagyacandra establishes Manipura-Kunja in Navadvipa with permission of Krsnacandra

1792 AD / 1714 S' Dewan Gangagovinda Sinha discovers the spot of Mahaprabhu's birth at Ramacandrapur and constructs a temple

1792 AD / 1714 S' Caitanya Carana Gosvami is born in Mudagrama

#### CHAPTER FIVE:

THREE DISCIPLES OF SIDDHA KRSNADASA BABAJI; SRI  
BHAGAVANDASA BABAJI,  
JAGANNTHADASA BABAJI, CAITANYADASA BABAJI

1792 AD / 1714 S' Caitanyadasa Babaji and Bhagavata Bhusana began to practice sadhana/bhajana together

1792 AD / 1714 S' Jiyada Nrisinha Thakura, based in Jiret, became active throughout Radha Desa

1793 AD / 1715 S' Pyari and Sakhimata practice sadhana in Navadvipa

1793 AD / 1715 S' Poet Krsnacandra Dasa of Srikhanda translates Vilapa-Krsnamanjali by Raghunatha Dasa Gosvami

1794 AD / 1716 S' Padakarta Krsnaprasad Ghosh Laskara is born

1795 AD / 1717 S' Devi Ahalyabai passes away at the age of 60 years

1795 AD / 1717 S' Caitanya Sinha, King of Visnupura, mortgages deity, Madanamohana-ji to Gokula Mitra for one lakh

- 1797 AD / 1719 S' Govinda Adhikari is born in Jangipada near Khanrakula, Krsnanagara in Hugli district
- 1797 AD / 1719 S' Krsnacandra the King of Navadvipa dies and his son Sivacandra ascends the throne
- 1803 AD / 1725 S' Mathura-mandal comes under British rule
- 1803 AD / 1725 S' Sravanananda-canda Siromani, author of Subala-Sanvada, Akrura-Sanvada, Kalanka-bhajana, Uddhava-Sandesa, is born
- 1810 AD / 1732 S' Krsnakamala Gosvami (Bada Gosain) is born
- 1810 AD / 1732 S' Lalababu builds temple/guest house in Vrndavana
- 1812 AD / 1737 S' Abhirama Thakura Pundarikaksa constructs temple of Gopinathaji in Khanakula Krsnanagar
- 1815 AD / 1737 S' Anandacandra Dasa writes a biography of Jagadisa Pandita
- 1818 AD / 1740 S' Kartika--Birth of Krsnadasa Babaji, disciple of Siddha Caitanya Dasa Babaji
- 1819 AD / 1741 S' Nandakumara Basu builds the present temple of Govindadeva in Vrndavana
- 1821 AD / 1743 S' Passing away of Lalababu
- 1823 AD / 1745 S' Nandakumara Basu builds the present temple of Madanamohanaji in Vrndavana
- 1824 AD / 1746 S' The Vaisnava kings of Vanoyarivada, Vanoyarideva and Kisoradeva (Bada and Chota Hijura) pass away.
- 1826 AD / 1748 S' Ananda Kumari Devi, principal queen of Jaipur constructs present temple of Sriji in Vrndavana
- 1833 AD / 1755 S' Caitra--Birth of Radharamana Caranadasa Deva
- 1835 AD / 1757 S' Isvaracandra, author of Hari-lila-Sikharini is born
- 1838 AD / 1760 S' Pitambara De, author of Gitavali is born

1838 AD / 1760 S' Kedaranath Datta (Bhaktivinode Thakur) is born

1838 AD / 1760 S' Asadh--Vanayarilala Sinji is born

1839 AD / 1761 S' Sisir Kumar Ghosh is born

1841 AD / 1763 S' Birth of Vijayakrsna Gosvami

1842 AD / 1764 S' The samadhi of Lalababu is constructed in Vrndavana

1845 AD / 1767 S' Jagadisvara Gupta, author of Caitanya-lilamrta is born in Srikhanda

1848 AD / 1770 S' Krsnadasa Babaji comes to Navadvipa and takes diksa from Siddha Caitanyadasa Babaji

1848 AD / 1770 S' Pandita Rasikamohana Vidyabhusana is born

1849 AD / 1771 S' Kartika--Nandadulala Mahanta Thakura is born

1849 AD / 1771 S' Madhusudana Mallik installs Radhakanta-ji in Ariadaha

1850 AD / 1772 S' Sripata of Mahesa Pandit shifted to Palapada by Navakumar Chattopadhyaya

1851 AD / 1773 S' Huge temple is built by Seths in Vrndavana

1853 AD / 1775 S' Dr. Priyanatha Nandi is born

1854 AD / 1776 S' Pulinavihari Mallik (Nityananda Dasa Babaji) is born

1854 AD / 1776 S' Asadh--Mahendra Sundara Thakura Goswami is born

1855 AD / 1777 S' Jagannath of Mahesh's visit to Vallabhपुरa during Rathayatra festival is stopped

1855 AD / 1777 S' Padakarta Krsnaprasada Ghosh Laskara dies

1856 AD / 1779 S' Fishermen of Hugli and Midnapore construct Nathamandira at Khanakula Krishnnagar

1857 AD / 1779 S' Rangamayi Dasi (Mallik family) constructs a Ganjavati in

Mahesa and installs Radharamana

1857 AD / 1779 S' The Sepoy Mutiny

CHAPTER SIX:

PREMANANDA BHARATI, RADHARAMANA CARANADASA BABAJI,  
VIJAYAKRSNA GOSVAMI, SISIRKUMARA GHOSH, PRABHU  
JAGABANDHU, AND THAKURA HARANATHA

1857 AD / 1779 S' Premananda Bharati Thakura (Surendranatha Mukhopadhyaya) is  
born

1857 AD / 1779 S' Radharamana Caranadasa is born

1857-60 AD Ramadasa Babaji is born

1857-60 AD Sadhu Nityananda Dasa is born

1857-60 AD Lalita Dasi is born

1857-60 AD Navadvip Candra Dasa is born

1857-60 AD Atalavihari Dasa (Anathabandhu Dasa) is born

1857-60 AD Sridhara dasa Babaji (Sripatinatha Raya Bhatta) is born

1857-60 AD Govindadasa Babaji is born

1857-60 AD Krsnananda Dasa Babaji is born (he passed away in U.S.A.  
while preaching with Premananda Bharati)

1860 AD / 1782 S' Maharaya Sri Manindra Candra Nandi is born

1860 AD / 1782 S' Krsnadas Babaji took vesaraya

1860 AD / 1782 S' Jiyaji Sindhana, the king of Gwalior, constructs temple in  
Vrndavana

1865 AD / 1787 S' Asadh--Birth of Haranatha Thakura

1866 AD / 1787 S' Acyutacarana Tattvanidhi, Vaisnava writer, is born

1867 AD / 1789 S' Prabhupada Haridasa Gosvami is born

1867 AD / 1789 S' Prabhupada Atula Krsna Gosvami is born

1867 AD / 1789 S' Rakhalananda Thakura is born

1867 AD / 1789 S' Srisarvananda Thakura is born

1870 AD / 1792 S' Gauragunananda Thakura (Gaura-nagara-vada) is born

1870 AD / 1792 S' Dinabandhu Bhattacharya Kavyatirtha Vedantaratna is born

1872 AD / 1793 S' Vaisakha--Prabhu Jagadbandhu is born

1871 AD / 1793 S' Indrajit Kumari, queen of Tikari, Gaya, constructs a temple  
in Vrndavana

1872 AD / 1794 S' Vaisakha--The temple built by Gangagovinda at Mahaprabhu's  
birth place in Ramacandrapur finally sinks in the Ganga

1873 AD / 1795 S' Vraja Kisora, Dewan of Sahajahanapur, constructs a temple for  
Radhagopala in Vrndavana

1873 AD / 1795 S' Bimalaprasad Datta (Bhaktisiddhanta Sarasvati) is born

1873 AD / 1795 S' The Ganges erodes Balibhanga, Sukhasagara and Bedigrama,  
thus  
the deities residing there are shifted to Candura

1874 AD / 1796 S' Krsnadasa Babaji goes to Vrndavana

1875 AD / 1797 S' Vrajamohana Dasa Babaji is born

1876 AD / 1798 S' Nitai Dasa Vairagi and Dinanatha De restore the Sripata of  
Uddharana Datta at Saptagrama

1880 AD / 1802 S' Phalguna--Anandacandra Siromani passes away

1880 AD / 1802 S' Madhusudandasa Adhikari Tattavaspati is born

1884 AD / 1805 S' Nandanandanadadeva Gosvami mahanta of Gopi-  
janavallabhpur  
is born

- 1885 AD / 1807 S' Siddha Bhagavan-Dasa Babaji passes away
- 1885 AD / 1807 S' Sripata Akaihata of Gopala Kalakrsnadasa is shifted to Kandi village
- 1888 AD / 1809 S' Magha--Krsna Kamala Gosvami passes away
- 1889 AD / 1811 S' The King and Queen of Hetamapura in Birbhum construct the Asta-sakhi Kunja near Madanamohana Temple in Vrndavana
- 1889 AD / 1811 S' Bankim Candra wrote Krsnacaritra
- 1891 AD / 1813 S' Kanticandra Radhi circulates Navadvip-Mahima
- 1893 AD / 1815 S' Krsnadasa Babaji returns to Navadvipa to be with his guru Caitanyadasa Babaji
- 1893 AD / 1815 S' Vaisakha--A new temple of Radha-ramana-deva is constructed by  
Nandadulala Thakura at Mudagrama
- 1893 AD / 1815 S' Navadvipa-dhama-pracarini-sabha declares the Muslim locality Mianpur or Mianpada near Navadvipa as the birth abode of Mahaprabhu known as Mayapura
- 1895 AD / 1817 S' Mathapura or Matapura in Navadvipa is declared Madhaipura and  
Jagai-Madhai-Uddhara seva begins
- 1895 AD / 1816 S' Phalguna--Passing of Jagannatha-dasa Babaji
- 1897 AD / 1819 S' Maharani Svarnamayi of Kasimbazar dies
- 1898 AD / 1820 S' Vipina-bihari Gosvami writes Dasamula Rasa
- 1898 AD / 1821 S' Jaistha-- Vijayakrsna Gosvami passes away
- 1900 AD / 1821 S' Magha--Balarama Mallik pushes the Suvarna-vanik community to  
maintain Saptagrama Sripata nicely



1903 AD / 1825 S' Tarakabrahma Gosvami starts Radhamadhava seva at the South of  
the present Srivasaigrama

1903 AD / 1827 S' Phalguna-- Radharamana Carana Dasa Babaji passes away at Navadvipa

1903 AD / 1825 S' Kalidasa Natha, author of Jagadananda Padavali, Jayanandera Caitanya-Mangala, etc., passes way

1905 AD / 1827 S' Paus--Vaisnava Padakarta Navincandra Dasa passes away

1906 AD / 1828 S' Radharamana Bagh is established at Srivasangan-pada at Navadvipa by Radharamana Caranadasa Babaji

1907 AD / 1828 S' Phalguna--Vanoyarilala Singh passes away

1906 AD / 1828 S' Nityakinkara Sil constructs Namabrahma Temple at Sripata Saptagrama

1911 AD / 1833 S' Pratapa-candra Gosvami started Sonara Gauranga temple at Srinivasanganapada at Navadvipa

1911 AD / 1833 S' Paus--Sisir Kumar Ghosh passes away

1911 AD / 1833 S' The substitute deity of Govindadeva, being defective is replaced by a second substitute deity

1911 AD / 1833 S' Vaisakh--Gaudiya Vaisnava Sammilani is founded

1914 AD / 1836 S' Kunjabihari Gosvami starts Radhasyama Kunda and Pancatattva at Mahaprabhupada in Navadvipa

1914 AD / 1836 S' Premananda Bharati passes away

1914 AD / 1837 S' Gaurakisora Dasa Babaji passes away

1914 AD / 1837 S' Pratapacandra Gosvami started the seva of Sridharanuga at Srivasanga-pada in Navadvipa

1914 AD / 1837 S' Magha--Nandadulala Mahanta Thakura passes away

1914 AD / 1837 S' Suvarani Dasi builds a small temple on the Siddhabakula Kunja

at Sripata Khanakula Krsnanagara

1916 AD / 1838 S' Madho Singh, King of Jaipur, builds a huge temple in Vrindavana

1919 AD / 1840 S' Paus--Krsnadasa Babaji (disciple of Siddha Caitanya Dasa Babaji) passes away

1919 AD / 1841 S' Vaisakh--Nandadulala's temple in Kisoranagara, 24 Parganas collapses and a new one is built.

1919 AD / 1841 S' Asvin--Lalitamohana Datta passes away

1920 AD / 1841 S' Caitra--Rasabihara Sankhya Tirtha of Vaharampura, assistant of Ramanarayana Vidyaratna, passes away

1924 AD / 1845 S' An old book, Premamrta Sindhu is published by Bhakti Prabha Publishers

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Vanoyarilala Singh	1907	14	
Vansivadana	1495	3	
Varahanagar	1775	11	
Vasudha's passing	1583	8	
Vidyapati	1374	1	
Vijayakrsna	1898	14	
Vijayakrsna Gosvami		1841	12
Vipina-bihari	1898	14	
Vira Hamvira robs the books		1575	7
Vira Hamvira	1522	5	
	1621	9	
Virachandra's marriage		1583	8
Virasinha	1658	9	
Vishnupriya	1496	3	
Visit to South India	1510	4	
Visvanath Cakravarti	1646	9	
	1755	10	
Visvarupa	1475	2	
Vittalanatha, son of Vallabha, passes		1586	8

Vopadeva	1260	1	
Vrajamohana Dasa Babaji		1875	14
Vrindabanadasa passes		1589	8
Vrindavana Dasa	1507	3	
Yadunandan Thakur		1537	6