

Śrī Gaura Ganodeśa Dipika

1. Dark-complexioned Lord Kṛṣṇa, whose form is eternal, blissful, and full of knowledge, formerly danced with the golden-complexioned gopis in the land of Vṛndāvana. By intently embracing them He attained a golden complexion like theirs. In this golden form He has now appeared in the town of Navadvīpa.
2. We offer respectful obeisances to Lord Advaita and the other dear associates of the Lord, who are all full of compassion for the fallen souls. We offer our respectful obeisances to Śrīla Svārūpa Dāmodara Gosvāmī and the other companions of the Lord. As the Lord Himself is full of auspicious transcendental qualities, so are they. As the Lord Himself is full of mercy, so are they. These great devotees are filled with the sweet nectar of Kṛṣṇa-consciousness. These great devotees remove the grave sins of this material world.
3. We offer our respectful obeisances to Śrīnātha Cakravartī, our spiritual master, who is very dear to the all-powerful Personality of Godhead. Our spiritual master is like a jewel decorating the earth, or like a splendid moon shining in the brahminical community. Some rare elevated souls in this world are able to understand and relish his nectarean description of Lord Kṛṣṇa's confidential pastimes in Vṛndāvana.
4. With great devotion, I offer my respectful obeisances to my father, Śrī Sivanānanda, who is like a brilliant lamp shining in the Sena family, and who is counted among the foremost associates of Lord Caitanya Mahāprabhu.
5. Śrīla Svārūpa Dāmodara Gosvāmī and other great Vaiṣṇava authors have written in their books many descriptions of the great associates of Lord Caitanya Mahāprabhu, Lord Nityānanda, and Lord Advaita. These authors have explained that the associates of Lord Caitanya had previously been cowherd people in Vṛndāvana during Lord Kṛṣṇa's advent, and these authors have informed us of the former names of each of these associates of the Lord. I have carefully considered all these writings, and I have also heard the testimonies of the devotees in Bengal, Orissa, and Mathura. Collecting all this evidence, I, Paramānanda dāsa, write this book describing the previous life of the associates of Lord Caitanya Mahāprabhu.
6. Just as Lord Kṛṣṇācandra, who is non-different from the Panca-tattva, formerly appeared in this world, so Lord Caitanya also appeared in this world.
7. The members of the Panca-tattva are non-different from Lord Caitanya Mahāprabhu. Had they been different from Him, they would have been known as "catstayam tattvam (the four truths)".

8. The members of the Panca-tattva are different from Lord Krsna, and then again they are not different from Him. By employing His internal potency, the Lord has created this condition in which the members of the Panca-tattva are simultaneously different from Him and not different from Him.

9. Srila Svarupa Damodara Gosvami has described the five members of the Panca-tattva in the following words.

10. "I offer my obeisances unto the Supreme Lord Krsna, who is non-different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."

11. I shall now summarily explain the meaning of these words. In this Panca-tattva, the bhakta-rupa (form of a devotee) is Lord Caitanya Mahaprabhu, who formerly appeared as Lord Krsna, the son of Nanda Maharaja. The bhakta-svarupa (devotional incarnation) is Lord Nityananda, who formerly appeared in Vrajabhumi as Lord Balarama. The bhaktavatara (devotional manifestation) is Lord Advaita Acarya, who is not different from Lord Sadasiva. The bhaktakhya (pure devotee) is Srinivasa and the other great devotees as well. The bhakta-sakti (devotional energy) is Gadadhara Pandita, the foremost of brahmanas.

12. Lord Caitanya, Lord Nityananda Avadhuta, and Lord Advaita, are all incarnations of the supremely exalted Personality of Godhead, and They are all known by the title Prabhu (Master). Among Them, Lord Caitanya, who is an ocean of mercy, is known as Mahaprabhu (The Great Master), and the great personalities Lord Nityananda and Lord Advaita are known only as Prabhu (Master). All three are also known as Gosvami (Master of the Senses). Gadadhara is called by the title Dvija (Brahmana), and Srinivasa is called by the title Pandita (Learned Scholar). These are the titles of the members of the Panca-tattva.

13. In this regard Srila Svarupa Damodara Gosvami has explained that the title Mahaprabhu should be used only for Lord Caitanya, although the title Prabhu may be used for Lord Caitanya, Lord Nityananda, and Lord Advaita. For this reason the devotees address Lord Caitanya as Mahaprabhu, and Lord Nityananda and Lord Advaita as Prabhu.

14. All the associates of Lord Caitanya, Lord Nityananda, and Lord Advaita are very exalted personalities. The association of Lord Nityananda were all cowherd boys during Lord Krsna's advent.

15. The associates of Lord Caitanya at Navadvipa are considered the most exalted.

16. The next most exalted are the Lord's associates at Jagannath Puri, and after them are the great souls who met Lord Caitanya Mahaprabhu in His journeys to South India and other places.

17. In his description of Lord Caitanya, Srila Svarupa Damodara Gosvami has

explained that among the exalted associates of the Panca-tattva are devotees that were formerly cowherd boys who performed pastimes with Lord Krsna.

18. Some learned devotees say that Navadvipa is identical with the land of Vrndavana. Others say that Navadvipa is actually the spiritual planet Goloka. Some say that Navadvipa is the planet Svetadvipa, and others say that Navadvipa is actually the spiritual sky of Vaikuntha. All glories to the wonderfully splendid land of Navadvipa.

19. Taking the name Visvambhara, the Supreme Personality of Godhead accepted residence in the town of Navadvipa. He enjoyed many transcendental pastimes there with His exalted associates, and those pastimes have drowned the minds of this universe's residents in great transcendental bliss.

20. The same Supreme Personality of Godhead who appeared in Satya-yuga as the white-complexioned Lord Sukla, the same Supreme Personality of Godhead who appeared in the Treta-yuga as the red-complexioned Lord Makhamuk, the same Supreme Personality of Godhead who appeared in the Dvapara-yuga as the dark-complexioned Lord Syamasundara, has appeared in the Kali-yuga as the golden moon of Lord Caitanya, and engaged in the chanting of the holy names, the incarnation of Lord Hari.

21. In the Kali-yuga there are four Vaisnava sampradayas, known as the Sri, Brahma, Rudra, and Sanaka sampradaya. This is described in the following statement of the Padma Purana: "In the Kali-yuga four Vaisnava sampradayas, the Sri, Brahma, Rudra, and Sanaka sampradayas, will purify the earth."

22. I shall now begin this book by describing the disciplic succession descended from Sripada Madhvacarya. Lord Brahma, the creator of the universe became the disciple of the Supreme Personality of Godhead, Lord Narayana. Brahma's disciple was Narada. Narada's disciple was Vyasa. Vyasa then transmitted transcendental knowledge to his disciple Sukadeva. Sukadeva taught the same knowledge to his many disciples and grand-disciples in this world. The famous Madhvacarya received initiation from Vyasa personally. Madhvacarya carefully studied all the Vedas from Vyasa, and later wrote his book Mayavada-sata-dusani, where he proved that the Absolute Truth is the Supreme Person, full of all transcendental qualities, and not the qualityless impersonal Brahman. Madhvacarya's disciple was the exalted Padmanabhacarya. Padmanabhacarya's disciple was Narahari. Narahari's disciple was Madhava Dvija. Madhava Dvija's disciple was Aksobhya. Aksobhya's disciple was Jayatirtha. Jayatirtha's disciple was Jnanasindhu. Jnanasindhu's disciple was Mahanidhi. Mahanidhi's disciple was Vidyamidhi. Vidyamidhi's disciple was Rajendra. Rajendra's disciple was Jayadharma Muni. Among Jayadharma Muni's disciples was Sriman Visnupuri, the famous author of the Bhakti-ratnavali. Another disciple of Jayadharma was Brahmana Purusottama. Purusottama's disciple was Vyasatirtha, who wrote the famous book Sri Visnu-samhita. Vyasatirtha's disciple was Sriman Laksmipati, who was like a great reservoir of the nectar of devotional service. Laksmipati's disciple was Madhavendra Puri, a great preacher of devotional service. Madhavendra Puri was

the incarnation of a kalpa-vrksa tree in the abode of Vraja. This tree bears as its fruits the mellows of servitude to Lord Krsna, friendship with Lord Krsna, parental love for Lord Krsna, and conjugal love for Lord Krsna.

23. Madhavendra Puri's disciple was Sriman Isvara Puri Svami. Isvara Puri carefully understood the mellows of conjugal love for Lord Krsna, and was able to distribute that fruit to others.

24. Sri Advaita Acarya displayed the sentiments of servitorship and friendship for the Lord, and Sriman Ranga Puri manifested the sentiment of parental love for Lord Krsna.

25. Lord Caitanya accepted Sriman Isvara Puri as His spiritual master. The Lord proceeded to flood the entire world with spontaneous transcendental love for Krsna.

26. Lord Caitanya accepted Srimati Radharani's golden complexion and ecstatic love for Lord Krsna, both of which had never before been seen in this world. Lord Caitanya was actually Lord Krsna, the son of Maharaja Nanda. He appeared like a great ocean of nectar flooding the entire world.

27. When Lord Vasudeva, the first member of the Catur-vyuha, saw the dancing of the Gandharvas at Dvaraka Puri, His mind became agitated with the desire to dance as they did. In order to fulfill this desire, Lord Vasudeva entered the transcendental body of Lord Caitanya, to participate in the Lord's pastimes of ecstatic dancing.

28. The Supreme Personality of Godhead who remains at Dvaraka also entered the body of Lord Caitanya, the son of Saci-devi, and various other incarnations of the Supreme Lord also entered Lord Caitanya's body, all of them present there at the same time.

29. All these incarnations entered the body of Lord Caitanya, just as the black incarnation Lord Syama formerly entered the transcendental body of Lord Krsna, the Supreme Personality of Godhead.

30. Although the various incarnations of the Lord, who all manifested inconceivable transcendental qualities, were situated in various parts of the spiritual and material worlds, nevertheless, by the power of the Lord's yogamaya energy, They all assembled together within the transcendental form of Lord Caitanya Mahaprabhu.

31. These inconceivable workings of the yogamaya potency cannot be understood by the limited conceptual power of the conditioned soul. This is confirmed by the following statement of Srila Vyasadeva in the Prabhasa-khanda of the Mahabharata: "The activities of the Personality of Godhead are inconceivable. Ordinary material logic does not have the strength to understand them."

32. The various incarnations entered the transcendental body of Lord Caitanya just as formerly Lord Parasurama entered the body of Lord Ramacandra. Narada and other eternal devotees of the Lord also followed Him into this world to perform pastimes with Him in various places, just as the personified Vedas also did.

33. According to their individual sentiments of ecstatic love for Lord Krsna, the various eternal devotees of the Lord assumed various roles in the Lord's pastimes in Vraja.

34. Just as the moon of Lord Caitanya was about to rise in this material world, the Lord said to Advaita Acarya: "Some devotees are attached to Me in the spirit of servitude, some are attached to Me in the spirit of friendship, and others are attached to Me with a mixture of the spirits of servitude and friendship. Some have firm faith and love for My forms as Sri Sri Radha-Madhava, and others are attached to My form as the king of Dvaraka. Some are attached to My various incarnations and thus display various kinds of love for me. I shall show them how to love Me as the residents of Vraja did."

35. The cowherd man named Parjanya who was Krsna's paternal grandfather in Vrndavana, took birth in the town of Sri Hatta during Lord Caitanya's pastimes. Parjanya took the name Upendra Misra and became the father of seven sons.

36. The gopi named Variyasi-devi, who was Lord Krsna's paternal grandmother in Vraja, appeared as Kamalavati-devi during Lord Caitanya's advent.

37. Srimati Yasoda-devi and Vraja's king Nanda, who had been like two great oceans of the nectar of love for Krsna during the Lord's pastimes in Vrndavana, appeared during Lord Caitanya's pastimes as Srimati Saci-devi and Sriman Jagannatha Purandara. Of this there is no doubt.

38/39. Some devotees say that the two demigods Aditi and Kasyapa, who incarnated as Kausalya and Dasaratha, Prsni and Sutapa, and also as Devaki and Vasudeva, the parents of Balarama and Krsna, also entered the bodies of Saci-devi and Jagannatha. These devotees say that if this were not so, then it would not have been possible for Balarama to take birth as their son Visvarupa.

40. Rohini and Vasudeva, the parents of Balarama and Krsna, appeared during Lord Caitanya's advent as the exalted brahmana couple Padmavati and Mukunda. Sumitra and Dasaratha were also present in the bodies of Padmavati and Mukunda.

41. The same Purnamasi who greatly pleased Lord Govinda in Vraja appeared in Lord Caitanya's pastimes as Srila Govinda Acarya, the expert author of songs and poetry.

42. Ambika, the nurse who fed infant Krsna with her own breast milk in Vraja, appeared during Lord Caitanya's pastimes as Malini-devi, the wife of Srivasa Pandita.

43. Kilambika-devi, who had been Ambika's sister in Vraja, and who had been accustomed to eating the remnants of foodstuff eaten by Lord Krsna, appeared during Lord Caitanya's pastimes as Narayani-devi.
44. The same person who was Maharaja Janaka, the king of Mithila, appeared during Lord Caitanya's pastimes as Vallabhacarya. Some people differ from this view, and say that Vallabhacarya was an incarnation of Maharaja Bhismaka.
45. The same person who formerly appeared as Janaki-devi and Rukmini-devi appeared during Lord Caitanya's pastimes as Srimati Laksmipriya, the daughter of Vallabhacarya.
46. Vallbhacarya's daughter, Srimati Laksmipriya, was an incarnation of Srimati Laksmi-devi, the goddess of fortune. One day, as she was walking with her friends towards the bank of the Ganges to bathe, she entered the path of Lord Caitanya's vision. In this way the Lord saw Laksmipriya for the first time.
47. The same person who formerly appeared as King Satrajit appeared in Lord Caitanya's pastimes as Sanatana Misra. Sanatana Misra's daughter was Srimati Visnupriya, and she was the incarnation of the Lord's Bhu-sakti, who is the mother of the entire universe.
48. That Srimati Visnupriya is an incarnation of Bhu-devi is described in the Sri Caitanya-candrodaya-nataka, where Kali says: "Understanding that Srimati Visnupriya was the incarnation of Bhu-devi, Lord Caitanya accepted her hand in marriage."
49. The same person who appeared as Visvamisra Muni, who arranged the marriage of Lord Ramacandra, and who also appeared as the brahmana messenger sent by Srimati Rukmini-devi to Lord Kesava, also appeared in Lord Caitanya's pastimes as Vanamali Acarya, who was famous as a learned astrologer.
50. The brahmana named Kulaka, whom Maharaja Satrajit sent to Lord Madhava to arrange the Lord's marriage with Satyabhama, appeared in Lord Caitanya's pastimes as Sri Kasinatha.
51. The person who appeared in Lord Caitanya's pastimes as Jagadananda Pandita was actually an incarnation of Srimati Satyabhama-devi. What devotee can say otherwise?
52. The same person who appeared as Sandipani Muni, the sage who gave Lord Krsna the sacred thread in Mathura, has appeared in Lord Caitanya's pastimes as Kesava Bharati.
53. The same person who formerly appeared as Vasistha Muni, the spiritual master of Lord Ramacandra, appeared in Lord Caitanya's pastimes as Gangadasa and Sudarsana.

54. The same person who was formerly known as Maharaja Vrsabhanu in the district of Vraja, appeared in Lord Caitanya's pastimes as the great personality Pundarika Vidyanidhi.

55. When He was afflicted by the feelings of Srimati Radharani's intense love in separation from Lord Krsna, Lord Caitanya would address Pundarika Vidyanidhi using the word "father".

56/57. Lord Caitanya was very pleased with Pundarika Vidyanidhi, and the Lord would address him by the name Premanidhi. Because Pundarika Vidyanidhi was a direct disciple of Madhavendra Puri, the Lord would treat him with great respect, as if he were the Lord's own spiritual master. Maharaja Vrsabhanu also appeared as Sri Madhava Misra. Ratnavati-devi Pundarika Vidyanidhi's wife, is considered by the learned devotees to be the incarnation of Kirtida-devi, the wife of Maharaja Vrsabhanu.

58. The original form of the Supreme Lord is considered not different from the Lord's direct expansions. For this reason it is considered that Lord Caitanya Mahaprabhu, the son of Srimati Saci-devi, is non-different from His expansion Lord Vasudeva, the first member of the Catur-vyuha. In the same way Sri Visvarupa is considered non-different from the incarnation Lord Sankarsana, the second member of the Catur-vyuha.

59. Lord Nityananda Avadhuta is also said to be non-different from Lord Sankarsana. That Sri Visvarupa is identical with Lord Sankarsana is described in the Sri Caitanya-candrodaya-nataka, where Kali says to Dharma the following words:

60. "Lord Caitanya's elder brother Visvarupa is identical with the Personality of Godhead Lord Sankarsana. Visvarupa never married, but accepted the order of parivrajakacarya-sannyasa and left home. It was the transcendental glory of Sri Visvarupa that caused Lord Caitanya to accept spiritual initiation from Isvara Puri."

61. That Lord Nityananda is also non-different from Lord Sankarsana is described in the following statement of the Sri Caitanya-candrodaya-nataka: "Lord Nityananda Avadhuta is non-different from Lord Sankarsana."

62. When the eternal Personality of Godhead Lord Visvarupa disappeared from home, He entered the body of Lord Nityananda Avadhuta.

63. My father, Sivananda Sena, once said: "Lord Nityananda Avadhuta is actually the Personality of Godhead Lord Balarama. Always staying among the devotees, He shines with the splendor of thousands of suns." Saying this, he began to dance.

64. Lord Nityananda incarnates as His plenary expansion Ananta Sesa. As Lord Sesa He transforms His body to become the garments, bracelets, and other ornaments worn by Lord Visnu and Lord Krsna. Expanding again as the pastime-

potency, lila-sakti, Lord Sesa is aware of all the details of Lord Krsna's confidential pastimes.

65. Lord Balarama's two wives, Srimati Varuni-devi and Srimati Revati-devi, appeared during Lord Caitanya's pastimes as Srimati Vasudha-devi and Srimati Jahnavi-devi, the two dear wives of Lord Nityananda, and the daughters of the great personality Sri Surya-dasa. Their father, Surya-dasa, had previously been Maharaja Kakudmi. His bodily luster made him as effulgent as the sun.

66. Some say that Srimati Vasudha-devi is the incarnation of Srimati Ananga-manjari, and others say that Srimati Jahnavi-devi is the incarnation of Srimati Ananga-manjari. In truth, both opinions are correct. They are both incarnations of Srimati Ananga-manjari.

67. The expansion of Lord Sankarsana known as Lord Ksirodakasayi Visnu appeared in Lord Caitanya's pastimes as Viracandra Prabhu. Lord Viracandra was non-different from Lord Caitanya Himself.

68. Lord Viracandra also entered the bodies of the two brothers Nisatha and Ulmuka, who in this way were incarnations of Lord Visnu. Minaketana Rama dasa and others were also incarnations of Lord Sankarsana in this way.

69. The Ganges River, who was born from the lotus feet of Lord Visnu, appeared in Lord Caitanya's pastimes as Srimati Ganga-devi, the daughter of Lord Nityananda. Her husband, Sri Madhava, had formerly been Maharaja Santanu.

70. Lord Pradyumna, the third member of the Catur-vyuha, had formerly appeared in Vrajabhumi as a close (priya-narma-sakha) friend of Sri Sri Radha-Madhava, where he helped in Their transcendental pastimes. That same Lord Pradyumna appeared in Lord Caitanya's pastimes as Sri Raghunananda Thakura, who was non-different from both Lord Caitanya and Lord Advaita.

71. Lord Aniruddha, the fourth member of the Catur-vyuha, appeared in Lord Caitanya's pastimes as Vakresvara Pandita. Lord Krsna personally entered Vakresvara's body and caused Him to dance in ecstasy. This ecstatic dancing of Vakresvara Pandita delights Lord Caitanya Mahaprabhu.

72. One day Vakresvara Pandita sweetly said to Lord Caitanya: "O merciful Lord, please give me a thousand Gandharva singers to sing as I dance."

73. A particle of Lord Caitanya entered the body of Nakula Brahmachari. In this way Nakula Brahmachari became a saktyavesa incarnation of the Lord.

74. In the same way, a particle of Lord Caitanya also entered the body of Pradyumna Misra. Bhagavan Acarya Khanja is said to be a partial manifestation of Lord Gaura.

75. Lord Brahma, the master of the universe, who is considered one of the

members of the Navavyuha and who is the original teacher of the Vedas and Tantras, appeared in Lord Caitanya's pastimes as Sri Gopinatha Acarya.

76. Lord Sadasiva, who formerly appeared as an avesa-incarnation in Vrajabhumi, appeared in Lord Caitanya's pastimes as Lord Advaita Gosvami, who is non-different from Lord Caitanya Himself.

77. Assuming the form of a cowherd boy, Lord Sadasiva danced with Lord Krsna in Vrajabhumi. This is confirmed by the following statement of the Siva-tantra, where Bhairava says:

78. "One day, during the great festival of lights in the month of Karttika, Lord Krsna enthusiastically danced with Lord Balarama and Their cowherd friends.

79. My dear Parvati, when Lord Sadasiva, my spiritual master, saw this transcendental dancing, He yearned to become a cowherd boy and be able thus to dance with Lord Krsna.

80. By Lord Krsna's mercy Lord Sadasiva was able to appear in two forms. In one form He remained as Lord Sadasiva, and in the other form He appeared as a cowherd boy in Vraja."

81. Lord Siva's friend Kuvera, the king of the Guhyakas, appeared in Lord Caitanya's pastimes as Kuvera Pandita, the father of Lord Advaita.

82. Formerly, on Mount Kailasa, where the Siddhas and Sadhyas reside, Kuvera, who is very dear to Lord Siva, chanted the transcendental mantra containing the names of Lord Siva.

83. Merciful Lord Siva then said to Kuvera: "Please ask for some benediction. It is My desire to give you some gift." Kuvera then asked for a benediction, saying, "O my Lord, please become my son."

84. Requested in this way, Lord Sadasiva, the master of the demigods and the best of philanthropists, said to Kuvera: "During my next birth in the material world I shall accept the position of being your son."

85. In this way Kuvera attained a very difficult to attain benediction. When the appropriate time arrived, by Lord Sadasiva's mercy, Kuvera became the father of Lord Advaita Acarya.

86. The Supreme Lord's yogamaya potency appeared in Lord Caitanya's pastimes as Sri Sita-devi, the wife of Lord Advaita Acarya.

87. Lord Advaita's son was Acyutananda, who was very dear to Lord Caitanya. Acyutananda was the dear disciple of Sriman Pandita Gosvami. This I have heard from the devotees.

88. Some say that Acyutananda was the incarnation of Karttikeya, and others learned in transcendental mellows say that he is the incarnation of Acyuta-gopi. Both views are correct, for both Karttikeya and Acyuta-gopi were present in the body of Acyutananda. Aside from this, some devotees say that Sri Krsna Misra was also the incarnation of Karttikeya.

89. The devotees Nandini and Jangali who were associates of Lord Caitanya had previously been Jaya and Vijaya in Lord Krsna's pastimes.

90. Intelligent Srivasa Pandita had previously been Narada Muni, the best of the sages. Srivasa's younger brother, Sriman Rama Pandita, had previously been Narada's close friend Parvata Muni.

91. The devotee named Murari Gupta in Lord Caitanya's pastimes had previously been Hanuman. In the same way Sri Purandara had previously been Angadam and Govindananda had been Sugriva.

92. The devotee named Ramacandra Puri in Lord Caitanya's pastimes had previously been Vibhisana.

93. Lord Caitanya Himself did not accept that Ramacandra Puri was the incarnation of Vibhisana, but the Lord himself said that Ramacandra Puri was the empowered incarnation of Srimati Radharani's mother-in-law Jatila. This Ramacandra Puri restricted Lord Caitanya in His acceptance of alms. Rcika Muni's son Brahma Mahatapah, and Prahlada Maharaja combined to appear as Haridasa Thakur in Lord Caitanya's pastimes.

94/95. In the book Caitanya-carita, Murari Gupta explains that one morning Mahatapah gave an unwashed tulasi leaf to his father, who became so angry at him for this that he cursed him. Because of this Mahatapah took birth in a yavana family as the great devotee Haridasa Thakura.

96/97. The eight mystic powers, beginning with anima-siddhi, which had formerly appeared in Vrndavana, took birth in Bengal during Lord Caitanya's pastimes as the eight devotees Ananta, Sukhananda, Govinda, Raghunatha, Krsnananda, Kesava, Damodara, and Raghava. All these devotees bore the title Puri after their names.

98-101. The nine Jayanteyas, who were fixed in celibacy and equal vision, and who spoke the Sri Bhagavata-samhita to Janaka Rsi, appeared on this earth as nine sannyasis, and continually performed pastimes with Lord Caitanya. Their names were: Sri Nrsimhananda Tirtha, Sri Satyananda Bharati, Sri Nrsimha Tirtha, Sri Cidananda Tirtha, Sri Jagannatha Tirtha, Sri Vasudeva Tirtha, Sri Rama Tirtha, Sri Purusottama Tirtha, and Sri Garuda Avadhuta, who was also known as Sri Gopendra Asrama.

102/103. Kuvera's famous nine treasures, which include his conch and lotus, took birth during Lord Caitanya's pastimes as the nine sons of Nidhiratna-devi. Their

names were Srinidhi, Srigarbha, Kaviratna, Sudhanidhi, Vidyanidhi, Gunanidhi, the learned brahmana Ratnabahu, Sriman Acaryaratna, and Sri Ratnakara Pandita.

104. Before the assembled relatives and friends, Nilambara Cakravarti spoke the astrological prediction of Lord Caitanya's future life. For this reason it is said the Nilambara Cakravarti is the incarnation of Garga Muni.

105. Srimati Saci-devi's father had formerly been the cowherd Sumukha, who was Yasoda-devi's father. Saci-devi's mother had formerly been Patala-devi, the wife of Sumukha in Vrajabhumi.

106. Lord Caitanya's associate Sri Devananda Pandita, who was very learned in the Puranas, had previously been Bhaguri Muni, the chief pandita in the court of Maharaja Nanda.

107. The four learned devotees in Lord Caitanya's pastimes, named Kasinatha, Lokanatha, Srinatha, and Ramanatha, were incarnations of the four Kumaras. Of this there is no doubt.

108. The names of these four devotees each end with the word 'natha', just as the names of the four Kumaras each end with the word 'kumara'. These four devotees became known as the 'four Nathas'.

109. Vedavyasa appeared in Lord Caitanya's pastimes as Vrndavana das Thakura. Lord Krsna's cowherd friend Kusumapida also entered the body of Vrndavana das Thakura.

110. Sukadeva Gosvami, the son of Srila Vyasadeva, appeared during Lord Caitanya's pastimes as the devotee named Vallabha Bhatta.

111. Sri Jagannatha Acarya, who was also known as Gangadasa Pandita, was very dear to Lord Caitanya. In his previous life he had been Durvasa Muni, who delighted the gopis and was very dear to them.

112. The learned devotees know that Candrasekhara Acarya was an incarnation of the moon-god and Sriman Uddhava dasa was an empowered incarnation of the moon-god.

113. Lord Caitanya personally affirmed that Candrasekhara Acarya was an incarnation of the moon-god, and in the same way the Lord expressly said that Sriman Visvesvara Acarya was an incarnation of the sun-god.

114. Bhaskara Thakura was an incarnation of the demigod Visvakarma. Vanamali Tahkura was an incarnation of Sudama Brahmana, who was afflicted by great poverty and obtained great wealth from the Lord.

115. Jaya and Vijaya, the two doorkeepers of Vaikunthaloka, voluntarily appeared in Lord Caitanya's pastimes as the two devotees Sri Jagannatha and Sri Madhava.

116. The two liberated souls Pundarikaksa and Kumuda, who are very famous in Vaikunthaloka, appeared in Bengal as the two devotees name Govinda and Garuda, who were both very dear to Lord Caitanya Mahaprabhu.

117. Garuda Pandita was the incarnation of Garuda. Gopinatha Simha was the incarnation of Akrura. Some say that Kesava Bharati was the incarnation of Akrura.

118. Sri Paramananda Puri had formerly been Uddhava. Maharaja Prataparudra, who was as powerful as Lord Indra, had formerly been Maharaja Indradyumna, who began the worship of Lord Jagannatha.

119. Sarvabhauma Bhattacharya had formerly been Brhaspati, the foremost scholar in the heavenly planets.

120. The cowherd boy Arjuna who was a close friend of the Lord in Vrndavana, and the Pandava Arjuna, both joined to become Ramananda Raya, who was very dear to Lord Caitanya.

121. This exalted personality, Ramanda Raya, for many days described to Lord Caitanya the true nature of pure love for Sri Sri Radha-Krsna.

122-124 Some say that Ramananda Raya is the incarnation of Lalita-gopi, and others say that because Lord Caitanya directly told Ramananda Raya's father, Bhavananda Raya, that he was the incarnation of Maharaja Pandu, Arjuna's father, therefore Ramananda Raya must be the incarnation of Pandava Arjuna. The most learned devotees say that Ramananda Raya is the incarnation of both the Pandava Arjuna, and a gopi named Arjuniya. This explanation is also supported by the statements of the Padma Purana, Uttara-khanda. From all this we may conclude that Ramananda Raya is the incarnation of Lalita-gopi, Arjuniya-gopi, and Pandava Arjuna.

125. Now, as far as I am able, I shall describe the devotees who had previously appeared with the Lord in His Vraja-pastimes.

126. The cowherd boy named Sridama appeared in Lord Caitanya's pastimes as Ramadasa Abhirama dasa, who carried a flute made of a bamboo stick with sixteen knots.

127. Lord Krsna's cowherd friend Sudama appeared in Lord Caitanya's pastimes as Sundara Thakura. Lord Krsna's cowherd friend Vasudama appeared in Lord Caitanya's pastimes as Sri Dhananjaya Pandita.

128. Lord Krsna's dearest friend Subala appeared in Lord Caitanya's pastimes as Gauridasa Pandita. The cowherd boy Mahabala appeared in Lord Caitanya's pastimes as Kamalakara Pippalai.

129. The devotee who had been the cowherd boy Subahu in Vrajabhumi appeared

in Lord Caitanya's pastimes as Uddharana Datta. Lord Krsna's cowherd friend Mahabahu appeared in Lord Caitanya's pastimes as Sriman Mahesa Pandita.

130. Lord Krsna's cowherd friend Stokakrsna appeared in Lord Caitanya's pastimes as Sri Purusottama das.

131. Dama-gopa, who had been Lord Krsna's cowherd friend in Vraja, appeared in Lord Caitanya's pastimes as Nagara Purusottama. Nagara Purusottama was born in a family of physicians, and his father's name was Sadasiva.

132. Lord Krsna's cowherd friend Arjuna appeared as Sri Paramesvara dasa in Lord Caitanya's pastimes. Lavanga, who had been Lord Krsna's cowherd friend in Vrajabhumi, appeared in Lord Caitanya's pastimes as Sri Kalakrsna dasa.

133. The cowherd boy named Kusumasava, who joked with Lord Krsna and made Him laugh in Vrajabhumi, appeared in Lord Caitanya's pastimes as the learned brahmana named Kholaveca Sridhara.

134. The cowherd boy Prabala, who was a close friend of Lord Balarama in Vrajabhumi, appeared in Lord Caitanya's pastimes as Halayudha Thakura.

135. The cowherd boy Varuthapa who was close friend of Lord Krsnacandra in Vrajabhumi, appeared as Rudra Pandita, who was very dear to Lord Caitanya.

136. The devotee who had been the cowherd boy Gandharva in Vrajabhumi appeared in Lord Caitanya's pastimes as Kumudananda Pandita.

137. Bhrngara and Bhangura, who had been Lord Krsna's servants in Vrndavana, later appeared as Sri Kasisvara and Sri Govinda, the servants of Lord Caitanya Mahaprabhu.

138. Raktaka and Patraka, who had been Lord Krsna's servants in Vrndavana, later appeared as Haridasa and Brhacchisu, two servants of Lord Caitanya.

139. The two cowherdboys Payoda and Varida, who had formerly performed the nira-samskara ceremony for Lord Krsna, later appeared as Ramai and Nandai, two famous servants of Lord Caitanya.

140. Madhukantha and Madhuvrata, who were singers in Vrajabhumi, later appeared as Mukunda Datta and Vasudeva Datta, two famous singers in Lord Caitanya's kirtana party.

141. Candramukha, the famous dancer in Vrndavana, appeared in Lord Caitanya's pastimes as Makaradhvajakara.

142. Sri Sudhakara, who had been an expert mrdanga player in Vrajabhumi during Lord Krsna's pastimes, appeared in Lord Caitanya's pastimes as the expert drummer Sri Sankara Ghosa.

143. Candrasaha, who in Vrajabhumi had been a dancer expert in transcendental mellows, appeared in Lord Caitanya's pastimes as the dancer Jagadisa Pandita.

144. Maladhara, who had formerly carried Lord Krsna's venu and murali flutes in Vrajabhumi, later appeared as Vanamala Pandita, who was very dear to Lord Caitanya.

145. Daksa and Vicaksana, the two famous parrots of Vrndavana, took birth during Lord Caitanya's pastimes as Caitanya dasa and Rama dasa, who are both my seniors.

146. As much as I have heard from authorities, and as much as I can understand, I shall now describe Lord Krsna's dear friends, the gopis, and how they descended to participate in Lord Caitanya Mahaprabhu's pastimes.

147. Srimati Radharani, who is the personification of pure love for Lord Krsna and who is the queen of Vrndavana, appeared as Sri Gadadhara Pandita, who was very dear to Lord Caitanya.

148-150 Srila Svarupa Damodara Gosvami has also confirmed that the goddess of fortune, who appeared in Vrndavana and was very dear to Lord Krsna, has now appeared as Sri Gadadhara Pandita, who is filled with love for Lord Caitanya Mahaprabhu. Lalita-gopi always follows Srimati Radharani, and therefore she is known as Anuradha (Radha's follower). When Srimati Radharani appeared as Gadadhara Pandita, Lalita followed her, entering the body of Gadadhara Pandita. Therefore, Gadadhara Pandita is the incarnation of both Srimati Radharani and Lalita-gopi. This is described in the following statement of Caitanya-candrodaya-nataka.

151. "Gadadhara, the best of the brahmanas, is the incarnation of both Srimati Radharani and Lalita-gopi. These two are the transcendental potencies of the Lord, and since the Lord is in one sense not different from His potencies, it may be said that He is present wherever His potencies go. For this reason it may be said that Lord Hari is also present in the body of Gadadhara Pandita. Gadadhara is therefore the incarnation of three persons: Srimati Radharani, Lalita-gopi, and Lord Hari."

152. Some say that Dhruvananda Brahmachari is the incarnation of Lalita-gopi. This opinion is also correct, for Lalita-gopi appeared as both Gadadhara Pandita and Dhruvananda Brahmachari.

153. By His own will Lord Caitanya appeared in this world in three different forms at the same time. In the same way Srimati Radharani appeared as Gadadhara Pandita.

154. Srimati Radharani's expansion as Candrakanti-devi appeared as Gadadhara dasa, a close associate of Lord Caitanya.

155. Purnananda-gopi, the dearest girl-friend of Lord Balarama also entered the body of Gadadhara dasa. Therefore Gadadhara dasa was the incarnation of both Candrakanti-devi and Purnananda-gopi.

156. Candravali-gopi, who had been very dear to Lord Krsna in Vrajabhumi, appeared in Bengal as Sadasiva Kaviraja.

157. During Lord Krsna's Vrndavana pastimes He would sometimes sleep peacefully on the chest of Sribhadra-gopi. This same Sribhadra-gopi later appeared as Sankara Pandita, who was very dear to Lord Caitanya Mahaprabhu.

158. The vraja-gopis Taraka-devi and Pali-devi appeared as Sri Jagannatha and Sri Gopala, who were both very dear to Lord Caitanya Mahaprabhu.

159. Hot-tempered Saibya-gopi who previously appeared in Vraja, appeared as Damodara Pandita during Lord Caitanya's pastimes. The goddess Sarasvati also entered the body of Damodara Pandita, who is thus the combined incarnation of them both.

160. Srimati Visakha-gopi, who formerly taught the various fine arts to Srimati Radharani in Vrajabhumi, appeared during Lord Caitanya's advent as Svarupa Damodara Gosvami, who was filled with the various splendid manifestations of ecstatic love of Godhead.

161. Citra-devi, who had formerly combed and decorated Srimati Radharani's hair in Vrajabhumi, appeared as Sri Vanamali, who was very dear to Lord Caitanya Mahaprabhu.

162. Srimati Campakalata-gopi, who considered Srimati Radharani as dear as her own life-breath, appeared as Raghava Gosvami, who lived at Govardhana Hill and wrote the book entitled Bhakti-ratna-prakasa.

163. Tungavidya-gopi, who lived in Vrajabhumi and was learned in all the scriptures, appeared later as Prabodhananda Sarasvati, the poet who eloquently glorified the transcendental qualities of Lord Caitanya.

164. Indulekha-gopi, who was Srimati Radharani's close friend in Vrajabhumi, appeared as Krsnadasa Brahmachari, who resided in Vrndavana-dhama.

165. The vraja-gopi Rangadevi appeared as Gadadhara Bhatta, and the vraja-gopi Sudevi appeared as Ananta Acarya Gosvami.

166. The vraja-gopi Sasirekha-devi appeared as Sri Kasisvara Gosvami. The vraja-gopi Dhanistha-devi, who had previously fed Lord Krsna with limitless opulent foodstuffs, appeared as Raghava Pandita, who was very dear to Lord Caitanya.

167. The vraja-gopi Gunamala-devi appeared as Raghava Pandita's sister Damayanti-devi. Ratnarekha-gopi appeared as Krsnadasa, and Kalavati-gopi

appeared as Krsnananda.

168. Gauraseni-gopi appeared as the saintly devotee Narayana Vacaspati. Kaveri-gopi appeared as Pitambara, and Sukesi-gopi appeared as Makaradhvaja.

169. Madhavi-gopi appeared as Madhvacharya, and Indira-gopi appeared as Jiva Pandita.

170. The charming vraja-gopi named Tungavidya appeared as Vidyavacaspati, who was dear to both Lord Caitanya and the residents of Vrndavana.

171. Madhureksana-gopi appeared as Balabhadra Bhattacharya, Citrangi-gopi appeared as Srinatha Misra, and Manohara-gopi appeared as Kavichandra.

172. The vraja-brahmani Nandimukhi-devi appeared as Saranga Thakura. Some people think that Saranga Thakura was the incarnation of Prahlada Maharaja. My father (Sivananda Sena) did not agree with them.

173. Kalakantha-devi and Sukantha-devi, the two Gandharva-dancers who appeared in Vrajabhumi, also appeared as Ramananda Vasu and Satyaraja.

174. The vraja-gopi Katyayani-devi appeared as Srikanta Sena.

175. Srimati Vrnda-devi, the presiding deity of Vrajabhumi, appeared as Sri Mukunda dasa, who lived in the village of Srikhanda and was very dear to the Lord.

176. The two gopis Vira-devi and Duti-devi, who acted as messengers arranging the gopis' meetings with Lord Krsna, combined to appear as my father (Sivananda Sena). The vraja-gopi Bindumati appeared as my mother.

177. Srimati Radharani's dear friend, the vraja-gopi named Madhumati-devi, appeared as Narahari Sarakara, who was very dear to Lord Caitanya.

178. Srimati Radharani's dear friend, the vraja-gopi named Ratnavali-devi appeared as Gopinatha Acarya, who was famous for his purity.

179. Lord Krsna's favorite flute appeared as Vamsidasa Thakura.

180. Sri Rupa-manjari, who had been famous in Vrndavana-dhama, appeared as Srila Rupa Gosvami.

181. Rupa-manjari's closest friend, who was known by the names Rati-manjari and Lavanga-manjari, appeared as Srila Sanatana Gosvami, who was honored by everyone, and who was considered to be like an extension of the transcendental body of Lord Caitanya Mahaprabhu. Sanatana Kumara, the jewel among the sages, entered the body of Sanatana Gosvami, who is therefore also considered to be an incarnation of Sanatana Kumara.

182. Sivananda Cakravarti, who lived in Vrndavana, is also considered to be an incarnation of Srimati Lavanga-manjari.

184. Ananga-manjari appeared as Srila Gopala Bhatta Gosvami. Some say that Gopala Bhatta Gosvami was actually the incarnation of Sri Guna-manjari.

185. Raga-manjari appeared as Srila Raghunatha bhatta Gosvami, who lived in a cottage by the shore of Radha-kunda.

186. Srila Raghunatha dasa Gosvami was the incarnation of Rasa-manjari. Some say that Raghunatha das Gosvami was the incarnation of Rati-manjari, and others say he was the incarnation of Bhanumati-devi.

187. Bhugarbha Thakura was the incarnation of Prema-manjari. Lokanatha Gosvami was the incarnation of Lila-manjari.

188. The vraja-gopis Kalavati-devi, Rasollasa-devi, and Gunatunga-devi, who sang the songs composed by Visakha-devi, later appeared as Govinda, Madhavananda, and Vasudeva respectively.

189. Srimati Radharani's maidservants, Rangalekha-devi and Kalakeli-devi, appeared as Sikhi-mahiti and his sister, Madhavi-devi respectively.

190. Malli-devi, the daughter of a Pulinda, appeared as Kalidasa.;

191. Suklambara Brahmacari was the incarnation of one of the yajna-patnis who gave food in charity to Krsna and his friends. Lord Caitanya was accustomed to eating food He had begged from Suklambara Brahmacari. Some say that Suklambara Brahmacari was not one of the yajna-patnis, but one of their husbands, the yajnika-brahmanas.

192. Two other yajna-patnis appeared as Jagadisa and Hiranya. One ekadasi day Lord Caitanya ate grains he had begged from them.

193. Kubja, who had been very dear to Lord Krsna in Mathura, later appeared in Jagannatha Puri as Kasi Misra, who was very dear to Lord Caitanya.

194-207 Malati, Candralatika, Manjumedha, Varangada, Ratnavali, Kamala, Gunacuda, Sukesini, Karpura-manjari, Syama-manjari, Sveta-manjari, Vilasa-manjari, Kamalekha, Mauna-manjari, Gandhonmada, Rasonmada, Candrika, and Candrasekhara, were among the maidservants of Srimati Radharani. Assuming male forms they appeared among Lord Caitanya's associates, and each displayed his particular kind of ecstatic love for the Lord. These gopis became Subhananda Dvija, Sridhara Brahmacari, Paramananda Gupta (who wrote the book Sri Krsna-stavavali), Raghunatha Dvija (who was an unalloyed servant of Lord Caitanya), Kamsari Sena, Sri Jagannatha Sena Mahasaya, Subuddhi Misra, Sriharsa, Raghu Misra (who was the best of the brahmanas), Jitamitra (whose appropriate name,

meaning 'conqueror of the enemies', was given by Lord Caitanya because Jitamitra had completely subdued lust and the other five enemies of the conditioned soul), Sriman Bhagavatacarya (who was very dear to Lord Caitanya, and who wrote the book Sri Krsna-prema-tarangini), Sriman Jiva Pandita (who was the saintly son of Sri Vallabha), Vaninatha Dvija (who lived in the village of Campahatta, and who was very dear to Lord Caitanya), Isanacarya, Kamala, Laksminatha Pandita, Ganga-mantri, Jagannatha Mamu (who was a very elevated brahmana), Srikanthabharana Ananta (who was born in the Catta dynasty), Hastigopala (who lived in Rangaksetra, and who was very dear to Lord Caitanya), Hari Acarya, Srinayana Misra (who was a close associate of Lord Caitanya), Kavidatta, Ramadasa, Ciranjiva, and Sulocana respectively.

208. Someone may consider that among these devotees some are greatly exalted and others are a little less. I will not make any such distinctions. For me all these great souls are equal.

209. Ciranjiva and Sulocana lived in the village of Srihatta. They were completely surrendered to Lord Caitanya, and because they were the friends and helpers of Narahari dasa they were honored and considered great souls.

210. The scriptures state: "A disciple should not address his spiritual master by name". For this reason I have not mentioned the previous name of my spiritual master, Sri Srinatha Cakravarti.

211. All glories to Sri Krsnadeva of Kumara-hatta, the author of the commentary on Sri Bhagavata-samhita. His fame is always splendidly manifest.

212. If I have made any errors in describing the great souls mentioned in this book, I beg those great personalities to please forgive me. Neither Lord Brahma, Lord Siva, nor Lord Ananta Sesa are able to describe completely the exalted virtues of those great souls.

213. I have written this book in such a way that the Mimamsakas, false logicians, and others who relish dry philosophical debate will not be able to understand it, even with the greatest endeavor. Only the devotees, who are learned in the rasa-sastras, and who continually take shelter of Lord Caitanya's lotus feet, will be able to understand this book properly. I have written this book for them.

214. I pray that this book I have written, the Sri Gaura-ganoddesa-dipika (a lamp to see the associates of Lord Caitanya), may shine in the homes of the blissful devotees of the Lord.

215. This book was written in the year 1498 of the Saka era (corresponding to 1576 A.D.). I pray that those great devotees whose minds are immersed in the nectar of Lord Caitanyacandra's pastimes may read this book critically and correct all its faults.