

*Sri Chaitanya Mangala (Sutra Khanda) -  
The celestial pastimes preceding the advent  
of Lord Gauranga*

*- Composed by Locana das Thakura*

*With Bengali texts, English Translations and Elaborate purports*

*By*

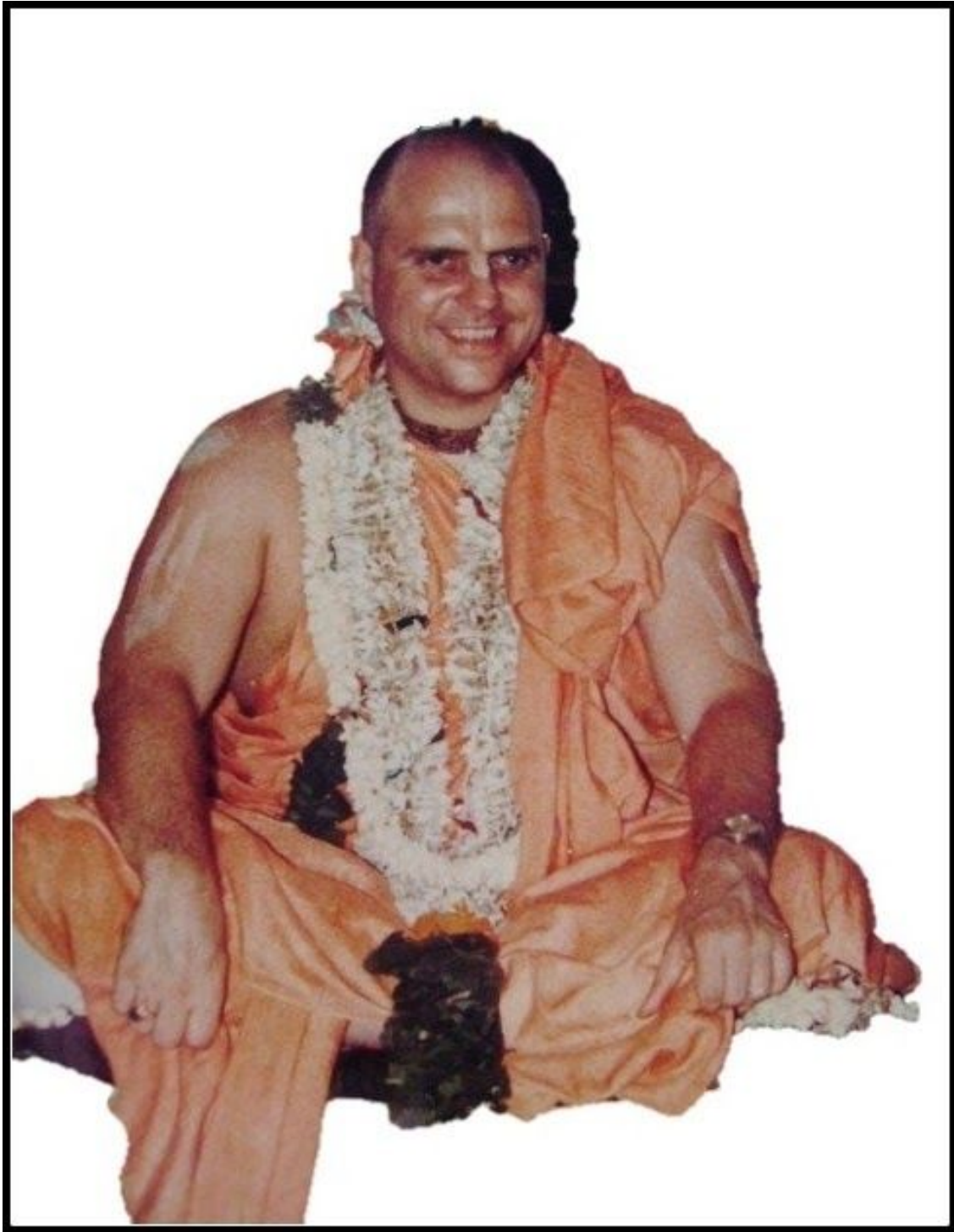
*Diptiman Gaurahari das  
& Diptimayi Vishnupriya devi dasi*

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*Dedication :*



*Nama om vishnu-padaya Krishna-preshthaya bhū-tale  
Srimate Jayapataka Svamin iti namine  
Nama acharya Padaya, Nitai Kripa Pradayine  
Gaur Katha Dhama-udaya, Nagara Grama Tarine*

We dedicate this book unto our beloved spiritual master, HH Jayapataka Swami Guru Maharaja, whose blessings and empowerment has enabled us ineligible fools to try and serve Lord Gauranga to our heart's content. His Holiness has taught us how to love and engage oneself completely in the service of Sri Gaurasundara. An intimate associate of the Lord, he relentlessly executes his great services, not caring a bit for his advanced age or his difficult physical condition. His exemplary mood and instructions have been instrumental in us sustaining our spiritual lives. Just as the addition of a sugar crystal helps transform sugarcane juice into solid molasses, the causeless mercy of our Guru Maharaja has flooded our desert-like hearts with the ecstatic love of Sri Gaurahari. We hanker for his blessings and hope he accepts the offerings of us insignificant servants.

- Diptiman Gaurahari Das & Diptimayi Vishnupriya devi dasi

## Introduction

*Yata yata avatara saba haite sar  
Kabhu nahi dekhi heno premar bhandar  
Safal janam din, safal nayan  
Ki dekhilun Gaura rupa , prasanna bayan  
(Chaitanya Mangala , 2.121-122)*

*Translation -*

*(Narada muni says) 'Of all the Lord's incarnations , Lord Gauranga is the best. I have never ever seen such a reservoir of pure ecstatic love. My life has become successful, my eyes have borne fruit, as today I have been able to behold the beautiful form of Lord Gauranga with His pleasant, blissful, smiling face'.*



Sri Chaitanya Mangala is an expression of Sri Locana das Thakura's transcendental ecstasy. It is a spontaneous outflow of the intense feelings of love and devotion he possesses for Lord

Gauranga, the supreme personality of Godhead. It has been composed with such ecstasy and poetic rhythm ,that simply reading it is sufficient to evoke within one the emotions of divine love and attachment for Sri Krishna Caitanya.

Sri Chaitanya Mahaprabhu, is none other than the Supreme Personality of Godhead, who had appeared in this world out of His causeless mercy to establish the yuga dharma of congregational chanting of the names ,glories and pastimes of the supreme Lord (Himself).

*Krishna-varnam tvishakrishnam sangopangastra-parshadam,yajnaih sankirtana-prayair  
yajanti hi sumedhasah  
(Srimad Bhagavatam, 11.5.32)*

*- In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead (Gauranga) who constantly sings the holy name of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, weapons , servants, and confidential companions.*

Lord Chaitanya had descended to flood this world and its people with an intense ecstasy of love of God, that shall be instrumental in mitigating all sufferings and elevating one to the state of ultimate perfection. This was one of the primary reasons why Lord Gauranga had appeared in this world (500 years ago, 1486 AD). The mood and mission of Lord Chaitanya has been summarized in the below verses :

*Nija preme bhasaiba e brahmada sob  
Kabhu na rakhibo dukhha, shoka ek lob  
Bhasaiba sthabara ,jangama devagane  
Shuni anandita kahe e das Locana-e  
(Chaitanya Mangala, 568-569)*

*Translation -*

*(Lord Gauranga said) 'I shall flood the universe with the nectar of ecstatic devotional service unto Myself. Not the slightest tinge of suffering shall remain. I shall flood the moving, the unmoving, the demigods in that ecstatic nectar'. Locana das narrates this pastime, being filled with bliss.*

Sri Bhaktivinoda Thakura has predicted in Samalochana, Sajjana Tosani :

*ati alpa dinera madhei mahaprabhu sarva desa vyapi haiya eka matra upasya-tattva  
haitechen.*

*- In a very short time, Lord Chaitanya Mahaprabhu will become the sole object of worship in all the villages, towns, and cities of the world.*

Sri Chaitanya Mahaprabhu is most munificent incarnation of the Supreme.Lord Gaurahari freely gives what no other incarnation of the Supreme Lord has ever given before - the ecstatic

pure love of God. He does not consider one's qualifications or background or pedigree before bestowing this supreme gift upon them, receiving which one achieves the ultimate perfection of his human life. This ecstatic love of God eludes the great demigods like Brahma, Shiva and Indra. Even Lakshmi devi, the wife of Lord Narayana, hankers to receive it. A yogi cannot achieve it, even after performing severe austerities for thousands of years. A Jnani cannot smell it even after analysing the whole of the vedic scriptures. This ecstatic love of God is extremely rare but it can be easily achieved by the causeless mercy of Lord Gauranga. That is why lord Chaitanya is known to be the essence of all the other incarnations of the Supreme - 'Avatara sar Gaura avatara'.

Lord Narayana reveals this secret of all secrets to Devi Katyayani (Durga) :

*E mor antara hiya, tomare kahila iha  
Sambari rakhoho nija mone  
Saba avatara sar , Kali Gora avatara  
Nistariba lok nijagune  
(Chaitanya Mangala, text 272)*

*Translation -*

*(Lord Narayana continued) 'Now I have revealed my heart to you. Please keep this secret carefully locked away in your heart. Lord Gauranga, who shall appear in this age of kali, is the essence of all the other incarnations of the supreme. By the strength of His transcendental qualities, He shall deliver all people in Kali Yuga'.*

That is why Sri Chaitanya Chandramrita states :

*Rakso-daitya-kulam hatam kiyad idam yogadi-vartma-kriya-  
Margo va prakati-kritah kiyad idam sristy adhikam va kiyat  
Mediny-uddharanadikam kiyad idam premojjvalaya maha-  
Bhakter vartma-karim param bhagavatas Chaitanya-murtim stumah  
(Chaitanya Chandramrita, Text 7)*

*What benefit did the world derive when the incarnations of the supreme Lord like Ramachandra, Nrsimha, and many others killed so many raksasa and Daityas ? What was the benefit derived when Lord kapila and other incarnations reveal the paths of sankhya and yoga ? Is it of great glory that Lord Brahma and other guna-avatars create, maintain and destroy the material universes ? How auspicious is it that Lord Varahadeva lifted and rescued the earth from the garbhodaka ocean ? We do not consider these pastimes to be so important. The most important of all things is that Lord Chaitanya has revealed the great splendour of pure ecstatic love for Himself. Let us glorify that Lord Chaitanya Mahaprabhu.*

Along with His associates, Sri Chaitanya Mahaprabhu has manifested the most blissful , heart rending pastimes that has ever been witnessed in human history. In fact, some of the eternal

associates of the Lord have experienced a greater degree of transcendental ecstasy being part of the pastimes of Lord Chaitanya, as compared to being part of Sri Krishna's vrindavana pastimes, as confirmed in the below verse.

*Ati aparupa leela prakashila prabhu  
Chari yuge adbhut katha nahi shune kabhu  
(Chaitanya Mangala , 1.94)*

*- Sri Chaitanya Mahaprabhu had manifested the most wonderful incomparable pastimes,  
never heard before in any of the four yugas.*

Sri Chaitanya Chandramrita confirms that obtaining the causeless mercy of Lord Gauranga is the ultimate perfection in the life of a spiritual practitioner. He, who achieves it, hankers for nothing else in this entire creation. The heavenly abodes and the pursuits of liberation appear very insignificant to such a fortunate soul.

*Kaivalyam narakayate tri dasa pur akasha puspayate  
Durdantendriya kala sarpa patali protkhata damstrayate  
Visvam purna sukhayate vidhi mahendradis ca kitayate  
Yat karunya kataksa vaibhav-avatam tam Gauram eva stumah  
(Chaitanya Chandramrita, text 5)*

*For those who have attained the merciful sidelong glance of Lord Gauranga, impersonal liberation (merging into the brahmajyoti) becomes as painful as going to hell, the heavenly cities of the demigods seem to be as trivial as mere flowers floating in the sky, the venomous and poisonous fangs of the untamable black snakes of the senses become extracted and uprooted, the whole world which is otherwise full of misery becomes full of supreme joy and the exalted positions of Brahma, Indra and all the demigods become as insignificant as those of tiny insects. Let us glorify that supremely merciful Lord Gauranga.*

**So how can we obtain His causeless mercy ?**

*Whether seen, touched, glorified, intensely remembered, bowed down from afar or worshiped, Lord Gauranga causelessly awards to anyone and everyone the essence of pure unalloyed love for Himself. Thus I offer my respectful obeisances unto this most merciful Supreme Personality of Godhead.*

*(Chaitanya Chandramrita, Text 4)*

The first thing that one should strive to do is to follow Lord Chaitanya's instructions of staying very humble ,not criticize anyone and then being equipped with the remembrance of Gauranga's blissful form and amazing pastimes, we should follow His instructions of daily chanting the Hare Krishna Mahamantra -

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare

This Hare Krishna Mahamantra is very powerful and it has been specifically mentioned in the Kali santarana upanishad as the deliverer in this sinful age of Kali. Lord Chaitanya personally distributed this mantra and urged one and all to sincerely chant it everyday. So we should follow His instructions and chant this Mahamantra daily (preferably atleast 16 rounds). In addition we should adhere to the four regulative principles of devotional life - *No Meat eating (represents compassion), No Gambling (represents truthfulness), No intoxication (represents austerity) and No illicit sex (represents cleanliness)*. These restrictions enable us to let go of the shackles that keep us bound to our material existence, and help us fly higher in the sky of divine love.

But there is one problem. This Hare Krishna Mahamantra needs to be chanted offenselessly for it to bestow its spiritual benefits upon one. And it is practically very difficult for one, especially in this day and age, to be completely absolved of offenses and chant this mahamantra in a completely purified consciousness. So usually what happens, is that a spiritual practitioner stays very enthusiastic in his spiritual life at the beginning but later, as his offenses increase, he loses his taste in chanting the Hare Krishna Maha Mantra. Thereafter he either stops chanting or begins chanting very mechanically. The Mantra itself can counteract all offenses, but the number rounds that we get to chant daily (16) is not sufficient enough to counteract our offenses completely.

In the navadvipa dham mahatmya, Pushkara tirtha reveals:

*Koti koti varna dhari Sri krishna bhajana  
Tathapi namete rati na paye durjana  
Gauranga bhajile dusta bhava duure jaya  
Alpa dine vraja dhame Radha krishna paya*

- *even after chanting the holy names of Radha and Krishna for millions of years, a rogue is not able to develop any taste for Harinama. But if he lovingly worships Sri Chaitanya Mahaprabhu, his wicked mentality quickly vanishes and he soon achieves the lotus feet of Radha and Krishna in Vrindavana.*

***So the Key factor here is to worship Lord Chaitanya. Only the causeless mercy of Sri Chaitanya Mahaprabhu can help us relish the ecstatic taste of chanting the Hare Krishna Mahamantra. Thus one's entire spiritual progress depends upon how intensely he/she worships Lord Gauranga.***

*How to worship Lord Gauranga while chanting the Hare Krishna mahamantra ?*

The word 'Hare' refers to the Supreme Lord's internal energy or Srimati Radharani and the word 'Krishna' refers to Lord Krishna, the supreme personality of Godhead. As Lord Gauranga is non-different from Sri Radha and Krishna (Sri Krishna Chaitanya, Radha Krishna Nahe anya), the syllables 'Hare Krishna' is non-different from Lord Gauranga. Thus Lord Gauranga is also worshipped when we chant the above Hare Krishna Mahamantra.

While chanting on the above Hare Krishna Maha mantra we should try to meditate upon Lord Gauranga's sankirtana pastimes. Chanting the Maha Mantra gives us an opportunity to pray so that Lord Gauranga accepts us as one of His own and engages us in His sankirtana movement.

By Chanting the Maha mantra, we constantly beg for Mahaprabhu's causeless mercy.

Sri Jagadananda Pandita mentions in his Sri Prema vivarta -

*Gaura ye sikhalo nama sei nama gao  
anya sab nama mahatmya sei nama pao*

*Please chant the holy name that has been taught by lord Gauranga. By doing so you shall obtain the benefits of chanting all the other holy names.*

And Before we begin chanting each round of Hare Krishna mahamantra, we should beg shelter of Lord Chaitanya and the pancha tattva (five manifestations of the absolute truth) by chanting the following Pancha Tattva mantra -

*'Jaya Sri Krishna Chaitanya Prabhu Nityananda, Sri Advaita Gadadhara, Srivasa adi Gaura bhakta vrinda'.*

### Daily meditation upon Lord Gauranga's pastimes :

In order to derive the maximum benefits from chanting the above Hare Krishna Mahamantra , we must read, contemplate and preach atleast one of Gauranga Mahaprabhu's pastimes everyday.

The Navadvipa dham mahatmya reveals -  
*'ara eka gudha katha suna sarva jana, kali jive yogya vastu Gaura leela dhana'*

*Please hear the most confidential secret. The most suitable thing for the conditioned souls in this age of Kali, is the supreme treasure of Lord Gauranga's pastimes.*

The Urdhvamnaya Tantra states :

*dhanye kalau sampravishite, Gaura leela manorama;  
prakata bhavita hy etat, vyaktam tada bhavishyati  
(Urdhvamnaya Tantra)*

- *The advent of the age of Kali is most auspicious because in the near future the most wonderful and enchanting holy Pastimes of Lord Gauranga will be most openly and widely established and broadcasted.*

Lord Gauranga's pastimes are non different from Him. So when we meditate upon Him, His name or His pastimes, we are in fact directly associating with Him. The more we do this regularly, the more we cleanse our consciousness which further helps in reviving our spontaneous faith and devotion unto Sri Chaitanya Mahaprabhu. One who meditates and contemplates upon Mahaprabhu's ecstatic form and His enchanting blissful pastimes, is very quickly cleansed of all contaminations. With a purified consciousness, they can then quite easily chant the Hare Krishna Mahamantra, offenselessly and attentively. Also, it helps us rekindle our lost attraction towards the golden avatara. We should understand that all living entities, already possess a very deep and strong attraction towards Lord Gaurahari. Hearing and contemplating upon His pastimes shall help us revive our lost relationship with Him (Sraavanadi-suddha-chitte karaye udaya). When Mahaprabhu was travelling to Vrindavana through the forest of Jharkhand, even the animals of the jungle, recognised their eternal Lord and danced in ecstasy to His tunes, thereby participating in His Harinama sankirtana movement.

In order to obtain the mercy of Lord Gauranga, we must please Nityananda prabhu. Anyone who is loved by Lord Nitai becomes exceedingly dear to Lord Gaurahari. Nityananda prabhu urges everyone :

*Chaitanya seva, chaitanya gao,  
lao chaitanya nama  
Chaitanye ye bhakti kare, sei mora prana  
(Chaitanya Charitamrita, Madhya 1.29)*

*Translation -*

*Nityananda Prabhu requested everyone to serve Sri Chaitanya Mahaprabhu, chant His glories and utter His name. Nityananda Prabhu claimed that one who loves and worships Lord Chaitanya becomes His very life and soul.*

In one of Locana das Thakura's bhajans, he describes the following about Lord Nityananda-

*jaare dekhe taare kahe dante trina dhari  
'amare kiniya laha bhaja Gaurahari'*

- *holding straws between His teeth, Lord Nityananda begs whoever he sees or whoever he meets, to worship lord Gauranga and thereby purchase Him (Nitai) in return.*

In Sri Prema vivarta, Jagadananda pandita also requests us to perform bhajana of Lord Gauranga :

*bhai re bhaja mor pranera Gauranga  
gaura vina britha sab jivanera ranga*

- *O brother ! Please worship Lord Gauranga, the Very Lord of my heart. Without Gauranga, all the happenings of one's life are worthless.*

Bhajana is a very deep word. Though it roughly translates to 'loving worship' in english, it implies a lot more. Hence, we should incessantly pray to Lord Gauranga, lovingly worship Him, serve Him, meditate upon Him, making Him the sole objective of our lives. The easiest way to meditate upon lord Gauranga is to read, contemplate and preach His pastimes everyday.

The Gopala tapani Upanishada states :

*hiranmayam saumya-tanum sva bhaktayabhaya pradaam  
dhyayen manasi mam nityam venu-sringa dharam tu va  
(Gopala-tapani Upanishada, Uttara-vibhaga Verse 63)*

- *Let my mind constantly meditate upon the most gentle, grave and pure Lord Gauranga ,the Supreme Personality of Godhead, who has a complexion of molten gold, and who carries a bamboo rod (sannyasa stick) and who bestows fearlessness upon His devotees.*

In Sri Chaitanya Bhagavata, it has been mentioned how Nityananda Prabhu always chants the glories and blissful pastimes of Lord Gauranga and makes all of His associates and followers do the same as well.

*Nirabadhi sri Krishna Chaitanya sankirtana  
Karayen karen laiya bhaktagana  
(Chaitanya Bhagavata 3.5.329)*

So following the footsteps of Lord Nityananda, the adi guru, we should constantly engage ourselves in praying, worshipping and meditating upon Lord Gauranga's glories and pastimes. At this point we should note that Lord Gauranga is the supreme Lord and hence supremely independent. So we cannot demand for His mercy by any of the above spiritual practices. However, we can act favourably and place ourselves in a suitable position so that we have a good chance of being a recipient of His causeless mercy. It is also very important that when we chant the Hare Krishna mahamantra, we sincerely pray to Sri Chaitanya to engage us in His sankirtana and not just chant mechanically. When we read, contemplate and preach His pastimes, we should try to actually relish them and not do it just for the sake of it. Moreover, our genuine love and attraction for Mahaprabhu ,His qualities and His pastimes, shall determine our spiritual progress.

The key to our spiritual progress is how genuinely we love and worship lord Gauranga. If we just chant '*Jaya Sri Krishna Chaitanya Prabhu Nityananda, Sri Advaita Gadadhara, Srivasa adi Gaura bhakta vrinda*' mechanically, without having any intention to serve or lovingly worship Mahaprabhu, then we are not performing Mahaprabhu's bhajana. If we chant the Hare Krishna Mahamantra daily, without meditating upon Mahaprabhu's blissful pastimes, then we are not adhering to Nityananda Prabhu's instructions of 'bhaja Gaurahari'. If we do not read, contemplate or preach Lord Gauranga's pastimes everyday then we do not love Him or do not wish to glorify Him. Gauranga Prema (love for Gauranga) is the very essence of bhakti, and one whose mind is not fixed upon or rapt in attention of Lord Chaitanya, shall find it very difficult to make any significant spiritual progress, especially in this age of kali.

Sri Narahari sarkara Thakura, whose exclusive devotion unto lord Gauranga's lotus feet is renowned all over the creation, writes -  
(An excerpt from 'Gauranga Mora Dharma')

...  
*sayane Gaura svapane Gaura,  
Gaura nayanera tara  
jivane gaura marane Gaura,  
gaura galara hara*

*Remember Lord Gauranga while you are asleep, contemplate upon Him in Your dreams. He is the exclusive star and the vision of my eyes.  
Gauranga is my life and I will hold onto Gauranga at the time of my death. Gauranga is the priceless necklace that adorns my neck.*

*hiyara majhare Gauranga rakhiye, virale vasiya rabo  
manera sadhete se rupa-candere, nayane nayane thobo*

*Keeping Gauranga within my heart, I will relish His association sitting in a solitary place.  
Thus I will fix my mind on His supremely enchanting form and I will gaze into Lord Gauranga's exquisitely beautiful eyes.*

*Gaura vihane na vanchi parane,  
Gaura korechi sara  
Gaura boliya jauka jivane,  
kichu na cahibo ara*

...

*Without Gauranga's association I do not desire to maintain this body or live in this world.  
Lord Gauranga is the very essence of my existence. I wish to give up my life singing Lord Gauranga's name and glories. I ask for nothing else in this world.*

## *When one floods in the ecstasy of Gauranga prema :*

This is the prayer of those who have realized that Gauranga prema(love) is the essence of bhakti  
(devotional science) -

*Vaso me varam astu hora dahana jvalavali panjare  
Sri Chaitanya padaravinda vimukhair na kutrachit sangamah  
Vaikunthadi padam svayam ca militam no me mano lipsate  
Padambhoja rajas chata yadi manak gaurasya no rasyate  
(Chaitanya Chandramrita, Text 65)*

*Let me live in the most terrible and the most dreadful burning cage of fire rather than  
associate with those who are averse to Lord Chaitanya's lotus feet. My heart has no desire to  
achieve an eternal residence in Vaikuntha if for a single moment I cannot relish the pollen of  
the lotus feet of Lord Chaitanya.*

The exalted symptoms and the ecstatic nature of the exalted devotees of Gaurasundara fill even  
the denizens of vaikuntha with wonder and amazement :

*Aho vaikuntha sthair api ca bhagavata parshada varaih  
Saromancahm drista yad anuchara Vakresvara mukhah  
Mahascharya premojjvala rasa sadavesha vivasi  
Kritangas tam Gauram katham akritah punyah pranayatu  
(Chaitanya Chandramrita, Text 44)*

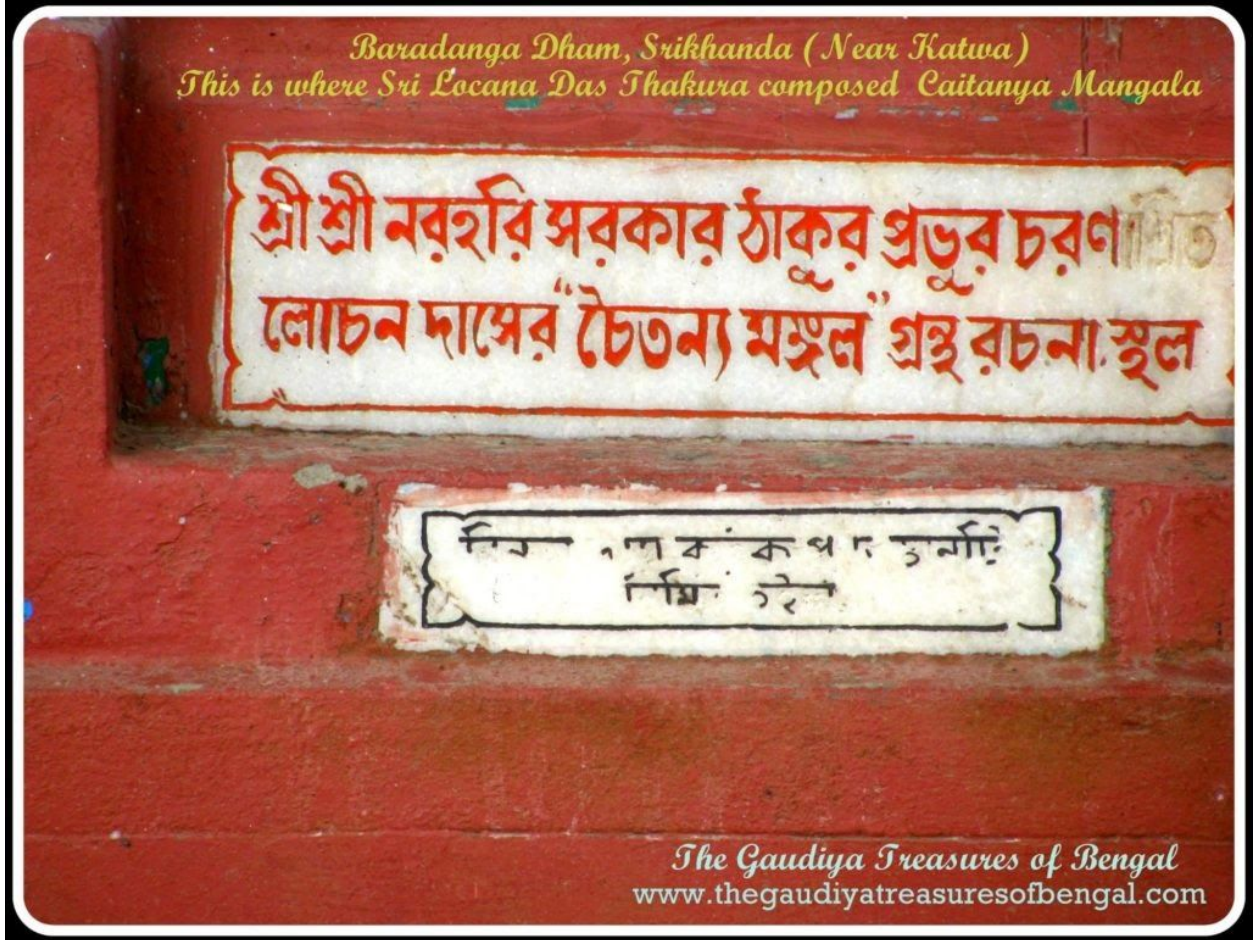
*When the exalted devotees of Vaikuntha behold the wonderful faces of the most intimate  
devotees of Lord Gauranga headed by Vakresvara Pandita, which are overwhelmed and  
agitated by continually tasting the splendid nectar of pure love for Lord Gauranga, the Lord's  
associates in vaikuntha are filled with great wonder and the hairs on their body stand on their  
end. Without performing many pious deeds how can one become a devotee of Lord Gauranga ?*

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# Sutra Khanda

## Chapter 1 - Vandana (Prayers of Invocation)



### Text 1

*Bhaktipremamahargha-ratnanikara tyagen santoshayan  
Bhaktan bhaktajanatinishkritibidhou purnabatirna kalou  
Pashgun parichuyarnan trijagatang hunkarabajrankurei  
Srimannyasasiromanirbijoyatang Chaitanya rupa prabhu*

### Translation -

All glories to Sri Krishna Chaitanya Mahaprabhu, the crest jewel of all sannyasis, who appears in this age of Kali to bestow the greatest treasure of pure love of God unto the surrendered souls. He appears in His complete form and delivers the devotees showering upon them this rare gift of prema bhakti. By roaring like a thunderbolt, He crushes the atheists to dust.

### **Purport -**

Sri Chaitanya Mahaprabhu, the Supreme Personality of Godhead ,had mercifully appeared at Yogpeeth (in Mayapur) about 500 years ago (in the year 1486 AD), in order to bless us with His most wonderful,deep and ecstatic pastimes.He had appeared to reveal that devotional service unto Him is the highest perfection of life. The identity of Lord Chaitanya as the Supreme Personality of Godhead can be verified in a number of Vedic scriptures like Srimad Bhagavatam,Mahabharata, Garuda Purana,Nrsimha Purana, Padma purana,Bhavishya Purana, Narada Purana etc. We are quoting just two of such references below, for the pleasure of the devotees.

*aham purno bhavisyami yuga sandhyau visesatah  
mayapure navadvipe bhavisyami saci sutah  
(Garuda Purana)*

*- In the future, in first part of Kali yuga, I shall appear in my complete spiritual form at Mayapur, Navadvipa and become the son of Saci.*

The mission of the Lord,along with a description of His golden complexion and how He descends along with His confidential associates in this age of Kali ,to inaugurate the Sankirtana Yajna is revealed in Srimad Bhagavatam (Bhagavata purana) -

*Krishna varnam tvishakrishnam sangopangastra-parsadam  
yajnaih sankirtana prayair yajanti hi sumedhasah  
(Srimad Bhagavatam 11.5.32)*

Lord Chaitanya though, except for a few rare occasions, had never revealed His identity as the Supreme Lord.He forever remained absorbed in His mood as a devotee of Lord Krishna.There were several reasons for Lord Chaitanya to appear in this world. Sri Krishna after enacting the sweet pastimes of Vrindavana, pondered over how He had not bestowed the science of unalloyed devotion unto the Supreme, for a long long time.The entire world worships Him in a mood of reverence, strictly following the rules and regulations ordained in the scriptures.However such a worship does not please Him very much ,as spontaneous loving attachment, which is the very essence of a relationship, is absent in such a form of worship.

*Aishwarya jnanete saba jagat misrita  
Aishwarya sithila preme nahi mora prita  
(Chaitanya Caritamrta, adi -3.16)*

The general populace is very much aware of the six absolute opulences of the Supreme Lord (strength, beauty,wealth, knowledge, fame, renunciation) and hence they visualize and worship the Lord reverentially in His opulent form.Though one who worships this opulent form of the Lord achieves liberation and a destination in the Vaikuntha planets (spiritual world), yet such a person, is largely ignorant of the ecstatic sweet mellows as experienced by the elevated devotees

of Vrindavana. The devotees of Vrindavana are always immersed in a mood of spontaneous loving relationship with the Supreme. The Lord now wanted to freely bestow this Supreme benediction of unalloyed devotional service, the highest ecstasy of spirituality, the treasure of the residents of Vrajabhumi, to one and all. He wanted to distribute this Supreme science of Krishna consciousness, receiving which nothing else remains to be achieved, to all the fallen souls of this age of Kali, irrespective of their caste, creed or qualification. Understanding this deep mood and mission of the Lord, Srila Bhaktivinoda Thakura has foretold in Samalochana, Sajjana Tosani -

*ati alpa dinera madhei mahaprabhu sarva desa vyapi haiya eka matra upasya-tattva haitechen.*

- *In a very short time, Lord Chaitanya Mahaprabhu will become the sole object of worship in all the villages, towns, and cities of the world.*

Lord Chaitanya is also referred to as 'Maha Vadanyaya' or the most munificent, as He is the most merciful incarnation of the Supreme. The Chaitanya Chandramrita states :

*Pasanaah parisochito mrita rasair naivankurah sambhavet  
Langulam saramapater vivrinatah syad asya naivarjavam  
Hastava unnayata budhah aho dharyaam vidhor mandalam  
Sarvam sadhanam astu Gaura karunabhava na bhavotsavah  
(Chaitanya Chandramrita, Text 33)*

*Even if watered and nourished with nectar for millions of years, a stone will not sprout a single blade of grass. Even if a dog's tail is stretched and extended, it will never become straight. A man may stretch out his arms as much as he likes, but he will never be able to catch the moon. Similarly a person may follow the various kinds of spiritual practices for millions of lives but he will not be able to attain the pure unadulterated love of God without achieving the mercy of Lord Gauranga.*

As we shall later read in Chaitanya Mangala, that Narada muni, one of the greatest devotees of the supreme Lord, felt greatly disheartened observing the piteous state of the fallen souls in this age of kali. The age of kali is marked with a sharp decrease of religiosity and the complete absence of God consciousness in general. He saw how the people of this age were greatly afflicted with miseries and how they remained primarily concerned with satisfying only their belly and genitals. Not seeing any hope for these people getting delivered, Narada muni rushed to vaikuntha, the supreme spiritual abode, and revealed his sorrowful heart to Lord Narayana.

Lord Narayana then all of a sudden, revealed to Narada His golden form as Lord Gauranga, which was saturated with love and ecstatic bliss. Narada muni fainted seeing this wonderful form as he had never before seen a form as blissful, as enchanting, and so full of transcendental prema as that of Lord Gaurahari. Lord Gauranga then dissipated all miseries of Narada muni and revealed to him how He would descend in the age of Kali and bestow upon the sinful people

of the age with the supreme benediction of pure love of God. He would flood the people with waves of ecstatic bliss, and eliminate every ounce of misery from this world. Narada muni understood that Lord Gauranga was the essence of all the incarnations of the Supreme (avatara sar Gaura avatara) and the most magnanimous. He then happily left vaikuntha to convey this wonderful news of the Lord Gauranga's descent to all the exalted personalities.

*Yata yata avatara saba haite sar  
Kabhu nahi dekhi heno premar bhandar  
Safal janam din, safal nayan  
Ki dekhilun Gaura rupa , prasanna bayan  
(Chaitanya Mangala , 2.121-122)*

*(Narada muni says) 'Of all the Lord's incarnations , Lord Gauranga is the best. I have never ever seen such a reservoir of pure ecstatic love. My life has become successful, my eyes have borne fruit, as today I have been able to behold the beautiful form of Lord Gauranga with His pleasant, blissful, smiling face'.*

In the Navadvipa Dham Mahatmya it has been mentioned, how Lord Jagannatha had revealed to Ramanujacharya the Supreme position of Sri Chaitanya Mahaprabhu hearing which, Sri Ramanuja became greatly attracted to the golden avatara. Ramanujacharya then immediately wanted to worship and widely preach devotion unto Lord Gauranga all over the three worlds. At that time Lord Jagannatha stopped him and said -

*'Gaura-leela ati gudha rakhibe gopane, se leelara aprakate pabe sarva jane'*

- *Please keep the glories of Lord Gauranga's pastimes a secret for now. When Sri Chaitanya Mahaprabhu disappears from this world, the whole world will receive the treasure of Lord Gauranga's glorious pastimes.*

The Navadvipa dham mahatmya also states -  
*'ara eka gudha katha suna sarva jana, kali jive yogya vastu Gaura leela dhana'*

- *Please hear the most confidential secret. The most suitable thing for the conditioned souls in this age of Kali, is the supreme treasure of Lord Gauranga's pastimes.*

So we must daily hear and contemplate upon Lord Gauranga's amazing enchanting nectarean pastimes. This shall clean our heart and purify our consciousness. Also, it shall help us rekindle our lost attraction towards the golden avatara. We should understand that all living entities, already possess a very deep and strong attraction towards Lord Gaurahari. Hearing and contemplating upon His pastimes shall help us revive our lost relationship with Him (Sraavanadi-suddha-chitte karaye udaya). When Mahaprabhu was travelling to Vrindavana through the forest of Jharkhand, even the animals of the jungle, recognised their eternal Lord and danced in ecstasy, thereby participating in His Harinama sankirtana movement.

So everyday we should '**Read, Contemplate and Preach**' atleast one of Lord Gauranga's pastimes. We should read atleast one of Lord Gaurahari's pastimes in a day, contemplate upon it and preach it to any person we desire. The next day we can *Read, contemplate and preach* a different pastime of Lord Gaurasundara. In this way we would purify our consciousness and progress very quickly in devotion.

*Ati aparupa leela prakashila prabhu  
Chari yuge adbhut katha nahi shune kabhu  
(Chaitanya Mangala , 1.94)*

- *Sri Chaitanya Mahaprabhu had manifested the most wonderful incomparable pastimes, never heard before in any of the four yugas.*

Staying very humble and submissive, and equipped with the remembrance of Gauranga's blissful form and amazing pastimes, we should follow His instructions of daily chanting the Hare Krishna Mahamantra -

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare

The word 'Hare' refers to the Supreme Lord's internal energy or Srimati Radharani and the word 'Krishna' refers to Lord Krishna, the supreme personality of Godhead. As Lord Gauranga is non different from Sri Radha and Krishna (Sri Krishna Chaitanya ,Radha Krishna Nahe anya), the syllables 'Hare Krishna' is non different to Lord Gauranga. Thus Lord Gauranga is also worshipped when we chant the above Hare Krishna Mahamantra.

While chanting on the above Hare Krishna Maha mantra we should try to meditate upon Lord Gauranga's sankirtana pastimes. Chanting the Maha Mantra gives us an opportunity to pray so that Lord Gauranga accepts us as one of His own and engages us in His sankirtana movement.

By Chanting the Maha mantra, we constantly beg for Mahaprabhu's causeless mercy.

In Sri Chaitanya Bhagavata as well, it has been mentioned how Nityananda Prabhu always chants the glories and pastimes of Lord Gauranga and makes all of His associates and followers do the same as well.

*Nirabadhi sri Krishna Chaitanya sankirtana  
Karayen karen laiya bhaktagana  
(Chaitanya Bhagavata 3.5.329)*

At this point we should note that Lord Gauranga is the supreme Lord and hence supremely independent. So we cannot demand for His mercy by any of our spiritual practices. However, we can act favourably and place ourselves in a suitable position so that we have a good chance of being a recipient of His causeless mercy. It is also very important that when we chant the Hare Krishna mahamantra, we sincerely pray to Sri Chaitanya to engage us in His sankirtana and not

just chant mechanically. When we read, contemplate and preach His pastimes, we should try to actually relish them and not do it just for the sake of it. Moreover, our genuine love and devotion towards Sri Chaitanya Mahaprabhu, His qualities and His pastimes, shall determine our spiritual progress.

(Pathamanjari Raga)

**Text 2**

Namoh Namoh Vande, Deva Ganeshwara  
Vighnavinashana Mahasaya  
Ekadanta mahakaya, sarvakarje sahaya  
Jaya jaya parvati tanaya

**Translation -**

I offer my humble obeisances unto Lord Ganesh, who destroys all obstacles and brings success in all endeavors. He has a body of a huge elephant with one tusk. All glories to Sri Ganesh, the son of mother Parvati

**Purport -**

It has been mentioned in the Brahma samhita, that Lord Ganesh derives his powers of destroying the impediments that stand in one's way of progress, from the lotus feet of Lord Govinda. Hence all of his glories rests entirely on the grace of Govinda, whose lotus feet he treasures upon his head. It has been recommended in 'Bhakti rasamrita sindhu' by Srila Rupa Goswami, that devotees should worship Ganesh in order to remove all obstacles in their path of devotional service. However, worshipping Lord Ganesh for any material benefits, leads to further material entanglements, and thus becomes an obstacle in the path of one's spiritual progress.

**Text 3**

Hara-Gauri vando maathe, yuriya yugala-hathe  
Charane pariya kara seva  
Tri jagate eka karta, Vishnu bhakti bara data  
Sabe ek ei devi deva

**Translation -**

Folding my hands and bowing my head, I offer my respectful obeisances unto Lord Shiva and mother Parvati. I fall down at their lotus feet and serve them because they can easily bestow upon one the greatest boon of devotion unto Lord Vishnu. Lord Vishnu is the supreme cause of all causes and is the master of all of the three worlds (heaven, earth and hell).

**Purport -**

Lord Shiva and mother Parvati are great vaishnavas. Lord Shiva is the original spiritual master of one of the bonafide vaishnava sampradaya (family) known as the Rudra sampradaya (Rudra is another name for Lord Shiva). There are four bonafide vaishnava sampradayas - Rudra,

Kumara, Brahma and Sri. Their founding spiritual masters are Lord shiva, four kumaras, Lord Brahma and Lakshmi devi respectively. All of these four bonafide spiritual lineages propagate the correct teachings of devotion unto Lord Hari, the Supreme master. Sri Chaitanya Mahaprabhu, the Supreme Lord Himself, took initiation in the Brahma sampradaya and thereby taught by example how a true seeker should accept a spiritual master in a bonafide disciplic succession, for making further progress in his/her spiritual life.

Simantadvipa, one of the nine islands of Navadvipa, is a place where Parvati devi had performed severe austerities and meditated upon the blissful form of Lord Gauranga. Being pleased with her prayers, Lord Chaitanya blessed her with His all-enchanting darsana. She is a great devotee of the supreme Lord and therefore one of her names is 'Vaishnavi'.

#### **Text 4**

Sarasvati vando munde , keli kara mora tunde  
Kaha Gaurahari Guna-gatha  
Abidita, trijagate , gaurabarna vaninathe  
Adbhuta aparupa katha

#### **Translation -**

I bow my head and pray to goddess Sarasvati that she plays upon my lips and empowers me to sufficiently glorify Lord Gaurahari , who is yet unknown in these three worlds.May i speak the wonderful blissful topics glorifying the golden hued Lord.

#### **Purport -**

Goddess Sarasvati is a great servant of Sri Chaitanya Mahaprabhu and acts according to His directions. The great digvijayi pandita Keshava Kashmiri, was a great devotee of goddess Sarasvati. However, he lost in a debate with Sri Chaitanya Mahaprabhu, who was then a mere boy and a simple sanskrit grammar teacher. It was a greatly embarrassing loss for a learned scholar like Keshava.In his dream that night, goddess sarasvati revealed to Keshava Kashmiri, the original identity of Sri Chaitanya Mahaprabhu as the Supreme Lord and her worshipable master. She revealed how she always acts only under His instructions. Keshava kashmiri then realized why he had lost that debate and surrendered unto the lotus feet of Mahaprabhu the next day.

In the Mahaprakash Leela pastimes, or the ecstatic pastimes that continued for twenty one hours, Mahaprabhu had performed several miracles. When He blessed poor Kolavecha Sridhar, who lived by selling banana leaves, Sridhar wanted to glorify Mahaprabhu but could not express his heart sufficiently. On Mahaprabhu's directions, devi Sarasvati descended and blessed Sridhar, so that he could then glorify his beloved Nimai (Chaitanya Mahaprabhu) to his heart's content.

#### **Text 5**

Kaku karo devagane, ara yata gurujane  
Vighna na karohe keho ithi  
Na chanho sampada bara, muin ati pamara

Nirvighne sampurna hou punthi

**Translation -**

In a voice choked with emotion, i humbly beg the demigods and my superiors to not place any obstacle in my way. I don't desire any boon of wealth; i am very fallen and sinful. All i desire for, is this book be completed without any difficulty.

**Purport -**

This is the perfect mood in which a devotee should seek the blessings of all his superiors, and pray to them so that he could continue with his devotional service without facing impediments. A devotee is 'anyabhilasita sunyam' or in other words he has no material desires. All he hankers for is to render service unto Lord Gauranga, the supreme Lord, life after life.

*na dhanam na janam na sundarim  
kavitam va jagad isa kamaye  
mama janmani janmanishvare  
bhavatad bhaktir ahaituki tvayi*

- *O Almighty Lord, I have no desire to accumulate any wealth, nor to enjoy beautiful women. Neither do I want any number of followers. What I want is the causeless mercy of Your devotional service in my life, birth after birth.*

**Text 6**

Vishnu-bhakta vando aage, ara yata mahabhage  
Yara gune prithivi pabitra  
Sarva-jive kare daya, vishese arati paiya,  
Tribhuvane mangala charitra

**Translation -**

Let me glorify the devotees of Lord Vishnu (the Supreme Lord), and the fortunate mahabhagavatas, whose divine qualities purify the earth. They bestow their causeless mercy upon all suffering living entities and everyone loves them. Such exalted devotees are the most auspicious personalities in all of the three worlds.

**Text 7**

Muin ati abhajana , na bujho dahina-bama  
Aakasha dharite chanho baahe,  
Andhe divyaratna bachhe, parvata na dekhe kachhe,  
Na jani ki parinama haya

**Translation -**

A worthless person like me, who cannot distinguish the right from the left, wants to grab the sky with my own hands. It's just like a blind person, who cannot see even a mountain nearby, trying to search for a cintamani gem. I don't know what the results will be.

### **Purport -**

The contents of this verse should not be taken literally. This verse expresses the humility of Locana das Thakura. It is the mark of great devotees, that they consider themselves fallen and unfit for performing any service unto the Lord. Sri Chaitanya Mahaprabhu had instructed 'trinad api sunicena, taror api sahisnuna' or in other words, a devotee needs to be humbler than a blade of grass and more tolerant than a tree. This is the actual qualification for performing devotional service and it is this quality in His devotees, that attracts Lord Gauranga towards them. Sri Haridasa Thakura, inspite of being the namacharya and an eternal associate of the Lord, forever considered himself fallen and never entered the temple of Jagannatha Puri. He used to perform his bhajana, staying at Siddha Bakula, situated outside the Jagannatha Puri temple. Sri Rupa and Sanatana Goswamis, inspite of being the prime minister and the finance ministers of erstwhile Bengal, fell prostrated at the lotus feet of Lord Gauranga, holding straws between their teeth, when they happened to meet Him. They surrendered their opulence, position, fame, etc and dedicated their lives completely in the service of Mahaprabhu.

### **Text 8**

Sabe ek bharosa achhe, prabhu tahi kaho bachhe  
Guna gaya uttama adhame  
Sarvajive samadaya, sabe paya padachhaya  
Adhikari nahika niyame

### **Translation -**

I have but one hope, as Lord Gauranga bestows His mercy upon anyone who sings the glories of the Supreme Lord, irrespective of whether one is good or bad. Overlooking disqualifications, He is equally merciful to everyone and freely gives the shelter of His lotus feet.

### **Purport -**

*Chaitanya Chandramrita states :*

*dristah sprstah kirtitah samsmrto va  
durasthair apy anato vadrito va  
premah saram datum iso ya ekah  
Sri Chaitanya naumi devam dayalum  
(Chaitanya Chandramrita, Text 4)*

*- Whether seen, touched, glorified, intensely remembered, bowed down from afar or worshiped, Lord Gauranga causelessly awards to anyone and everyone the essence of pure unalloyed love for Himself. Thus I offer my respectful obeisances unto this most merciful Supreme Personality of Godhead.*

Sri Chaitanya Mahaprabhu is the most magnanimous incarnation of the Supreme. He freely distributes the greatest benediction of pure ecstatic love of God upon one and all without judging one's qualification or considering whether one's deserving. That is why Sri Vasudeva Ghosh sings in one of his bhajans - '*gao gao punah Gaurangera guna, sarala kariya mana, ei bhava sagare emono doyal, na dekhiye ek jon*'. Here Vasudeva Ghosh urges one and all to sing the glories of Lord Gauranga. He adds that he has not seen anyone in these entire three worlds as compassionate and as merciful as Sri Chaitanya Mahaprabhu.

In the Srimad Bhagavatam , it has been foretold-  
*krishna-varnam tvishakrishnam sangopangastra-parshadam,yajnaih sankirtana-prayair yajanti hi sumedhasah (11.5.32)*

*The above verse describes the incarnation of the supreme Lord as Sri Chaitanya and it expresses that in the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the holy name of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His servants, associates, weapons and companions.*

What the people in satya Yuga could not achieve by means of their severe austerities and the astanga yoga process, what the people of Treta could not achieve by means of their great sacrifices, what the people of Dvapara could not obtain by means of their elaborate deity worship, has been made easily obtainable in this age of kali through the process of sankirtana inaugurated by Sri Chaitanya Mahaprabhu.

That is why Sri Chaitanya Mahaprabhu is called the 'Maha-vadanyaya' or the most munificent incarnation. His form is so blissful, so saturated with ecstatic love that anyone who sees Him, chants His name or contemplates upon His pastimes, is atonce delivered of all material contaminations and becomes filled with pure love of God. That is why Sri Narottama das thakura sings - '*ye Gaurangera nama loy, taar hoy Prema udoy*'.

Seeing Lord Gauranga's audarya (magnanimous) pastimes as to how He delivered the two miscreant brothers named Jagai and Madhai, even Yamaraja ,the demigod in charge of punishing the sinful, became ecstatic and fell unconscious. These two brothers were so sinful that Chitragupta, who keeps track of one's pious and impious deeds, had lost count of the number of sinful acts they had performed. There was no crime that these two had not committed. They were murderers, cow eaters, drunkards, etc. So when Lord Chaitanya bestowed upon them, the greatest treasure of love of God, and converted them into pure devotees, even Yamaraja and the demigods became very ecstatic and blissful.

The Navadvipa dham mahatmya states -  
*'ara eka gudha katha suna sarva jana, kali jive yogya vastu Gaura leela dhana'*

- *Please hear the most confidential secret. The most suitable thing for the conditioned souls in this age of Kali, is the supreme treasure of Lord Gauranga's pastimes.*

In this age of Kali, the only hope for the conditioned souls is contemplation upon the blissful enchanting, heart rending pastimes of Sri Chaitanya Mahaprabhu.

*Ati aparupa leela prakashila prabhu  
Chari yuge adbhut katha nahi shune kabhu  
(Chaitanya Mangala , 1.94)*

- Sri Chaitanya Mahaprabhu had manifested the most wonderful incomparable pastimes, never heard before in any of the four yugas.

In addition, staying very humble and submissive, and equipped with the remembrance of Gauranga's blissful form and amazing pastimes, we should follow His instructions of daily chanting the Hare Krishna Mahamantra -

Hare Krishna Hare Krishna, Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare

The word '*Hare*' refers to the Supreme Lord's internal energy or Srimati Radharani and the word '*Krishna*' refers to Lord Krishna, the supreme personality of Godhead. As Lord Gauranga is non different from Sri Radha and Krishna (*Sri Krishna Chaitanya ,Radha Krishna Nahe anya*), the syllables '*Hare Krishna*' is non different to Lord Gauranga. Thus Lord Gauranga is also worshipped when we chant the above *Hare Krishna Mahamantra*.

While chanting on the above Hare Krishna Maha mantra we can also try to meditate upon Lord Gauranga's sankirtana pastimes. Chanting the Maha Mantra gives us an opportunity to pray so that Lord Gauranga accepts us as one of His own and engages us in His sankirtana movement.

By Chanting the Maha mantra, we constantly beg for Mahaprabhu's causeless mercy.

Before we begin chanting each round of Hare Krishna mahamantra, we should beg shelter of Lord Chaitanya and the pancha tattva by chanting the following mantra -  
'*Jaya Sri Krishna Chaitanya Prabhu Nityananda, Sri Advaita Gadadhara, Srivasa adi Gaura bhakta vrinda*'.

Lord Gauranga's name and His pastimes are non different from Him. So when we meditate upon Him, His name or His pastimes, we are in fact directly associating with Him. The more we do this regularly, the more we cleanse our consciousness which further helps in reviving our spontaneous faith and devotion unto Sri Chaitanya Mahaprabhu.

One who meditates and contemplates upon Mahaprabhu's ecstatic form and His enchanting blissful pastimes, is very quickly cleansed of all contaminations. With a purified consciousness, they can then quite easily chant the Hare Krishna Mahamantra, offenselessly and attentively. By meditating and contemplating upon Lord Gauranga's blissful pastimes and chanting atleast 16 rounds of Hare Krishna Mahamantra in a day (by which we pray to Mahaprabhu to engage us in His sankirtana movement), we can very quickly advance in our devotional life.

So to summarize, we should chant the Hare Krishna mahamantra daily (preferably at least 16 rounds) by which we pray to Lord Chaitanya to engage us in His sankirtana. And at the same time we should 'Read, Contemplate and Preach' at least one of Lord Gauranga's pastimes everyday.

In addition we should adhere to the four regulative principles of devotional life - *No Meat eating (represents compassion), No Gambling (represents truthfulness), No intoxication (represents austerity) and No illicit sex (represents cleanliness)*. These restrictions enable us to let go of the shackles that keep us bound to our material existence, and help us fly higher in the sky of divine love.

Lord Chaitanya reveals His mission in the following two verses. So let us try to worship Him, follow His instructions, contemplate upon His blissful enchanting pastimes and thereby get flooded with the ecstasy of Gauranga prema.

*Nija preme bhasaiba e brahmada sob  
Kabhu na rakhibo dukhha, shoka ek lob  
Bhasaiba sthabara , jangama devagane  
Shuni anandita kahe e das Locana-e  
(Chaitanya Mangala, 568-569)*

*Translation -*

*(Lord Gauranga said) 'I shall flood the universe with the nectar of ecstatic devotional service unto Myself. Not the slightest tinge of suffering shall remain. I shall flood the moving, the unmoving, the demigods in that ecstatic nectar'. Locana das narrates this pastime, being filled with bliss.*

#### **Text 9**

Ye punah Vaishnava janah, tara katha kahi sunah  
Akarane daya sarva-loke,  
Para lagi jivana, para lagi bhusana  
Para-upakare mane sukhe

**Translation -**

Please hear the characteristics of a pure devotee of the Lord. They shower their causeless mercy upon everyone, and live for the benefit of others. The ornaments that decorate their blissful body are for the welfare of all living entities. They derive their happiness out of making others happy.

#### **Text 10**

Thakura Sri Narahari, das Prana adhikari  
Yanra padaprati aashe aash  
Adhameo sadh kare, Gaura-guna gahibare  
Se bharosha e Locana das

### **Translation -**

Sri Narahari Sarkara Thakura (Locana das' spiritual master) is the Lord and the owner of my life. His lotus feet are the very goal of my existence. Although I am the most fallen, yet i yearn to sing the indescribable glories of Lord Gaurasundara. The lotus feet of my spiritual master (Sri Narahari) are the only hope by which I can achieve this perfection.

### **Purport -**

This is the mood of a vaishnava. He dedicates his very life in the service of his spiritual master. The relationship between the spiritual master and his disciple is eternal and it is only due to the causeless mercy of the spiritual master that one can make any significant progress in his/her spiritual life. The spiritual master is the representation of Nityananda prabhu, who guides a soul rekindle his lost relationship with Lord Gauranga. The causeless mercy of Nitai is manifested through one's spiritual master. The lotus feet of the spiritual master are the greatest treasure in the life of a disciple.

### **Text 11**

Tanra pada parashade, gaiba anabashade  
Ei mora bharosha antara  
Se du-khani charana, ishta-siddhi-kama  
Hridaye thuiba nirantara

### **Translation -**

Clasping onto his (Sri Narahari's) lotus feet ,i shall be able to sing the glories (of Lord Gauranga) in ecstasy. This is my firm belief.  
I shall forever hold his two lotus feet close to my heart. They shall satisfy my yearnings to serve my worshipable Lord and attain all perfection.

### **Purport -**

It is only the blessings and the causeless mercy of the spiritual master that helps a devotee serve and please the supreme Lord. The mercy of one's gurudeva empowers one to preach and expand the movement of the Lord. A disciple should always remember this and be conscious of this fact. Hence he should dedicate any glories he receives while preaching ,unto his Gurudeva and Sri Gauranga.

(Kedara Raga)

Prayers unto Lord Gauranga and His associates

### **Text 12**

Jaya Jaya Sri Krishna Chaitanya Nityananda  
Jaya Advaita chandra jaya Gaura bhakta vrinda

**Translation -**

All glories to Sri Chaitanya Mahaprabhu, Lord Nityananda, Sri Advaita acharya, and the devotees of Lord Chaitanya.

**Text 13**

Jaya Narahari-Gadadhara-Prananatha  
Kripadristi kari kara Prabhu shuvo dristipath

**Translation -**

All glories to Sri Narahari Sarkara Thakura and Gadadhara Pandita, the lords of my life. Kindly be merciful and caste your auspicious glance upon me.

**Purport -**

Sri Gadadhara Pandita was the incarnation of Vrindavaneshwari, Srimati Radharani. Gadadhara Pandita is worshipped as the devotional energy of the Supreme Lord.

Sri Narahari Sarkar, had been one of the most intimate associates of Sri Chaitanya Mahaprabhu. Sri Narahari Sarkara Thakura, who was the incarnation of sakhi Madhumati, in Krishna's Vrindavana pastimes, appeared at Srikhanda, a few years before the appearance of Sri Chaitanya Mahaprabhu at Navadvipa. Sri Nara Narayana Dev and Srimati Gauri devi achieved the ultimate perfection of their lives, becoming the proud parents of Sri Narahari Sarkara Thakura. Sri Locana Das Thakura dedicates Sri Chaitanya Mangala to his beloved Gurudeva, Sri Narahari Sarkara Thakura, by whose intense desire Sri Locana Das had later appeared in this world and composed this great classic. Sri Locana Das Thakura humbly considers himself as incapable and ineligible to write such a beautiful piece without the mercy and empowerment of his beloved Gurudeva.

*Thakura Sri Narahari, Das prana adhikari  
Janra pada prema prati aash  
Adhameo sadh kare, Gauraguna gahibare  
Bharosaya e locana das*

Sri Vaishnava Acara Darpana explains how the erstwhile devotees realized that the supreme treasure of Sri Gauranga prema can be obtained by the service of Sri Narahari, and hence they honored him with the title 'Sarkara Thakura' (*Gauranga premera bhandara tara haathe, Sarkara Thakura naam haila taha haite*).

Sri Narahari sarkara's exclusive devotion unto Lord Gauranga is glorified across the three worlds -

GAURANGA MORA DHARMA  
Composed by Srila Narahari Sarkara Thakura

*mana re! kaha na gauranga katha*

*O mind, please constantly speak about the glories of Lord Gauranga !!! This is my advice to you.*

*Gaurara nama amiyara dhama,  
piriti murati data*

*Gauranga's Holy Name is the supreme abode of all nectar and the personified bestower of unalloyed love and attachment to the supreme Lord.*

*sayane Gaura svapane Gaura,  
Gaura nayanera tara  
jivane gaura marane Gaura,  
gaura galara hara*

*Remember Lord Gauranga while you are asleep, contemplate upon Him in Your dreams. He is the exclusive star and the vision of my eyes.*

*Gauranga is my life and I will hold onto Gauranga at the time of my death. gauranga is the priceless necklace that adorns my neck.*

*hiyara majhare Gauranga rakhiye, virale vasiya rabo  
manera sadhete se rupa-candere, nayane nayane thobo*

*Keeping Gauranga within my heart ,I will relish His association sitting in a solitary place.  
Thus I will fix my mind on His supremely enchanting form and I will gaze into Lord Gauranga's exquisitely beautiful eyes.*

*Gaura vihane na vanchi parane,  
Gaura korechi sara  
Gaura boliya jauka jivane,  
kichu na cahibo ara*

*Without Gauranga's association I do not desire to maintain this body or live in this world.  
Lord Gauranga is the very essence of my existence. I wish to give up my life singing Lord Gauranga's name and glories-- I ask for nothing else in this world.*

*Gaura gamana, Gaura gathana,  
Gaura mukhera hamsi  
Gaura-piriti, Gaura murati,  
hiyaya rahalo pasi*

*May Lord Gauranga's graceful movements, Lord Gauranga's splendid features and characteristics, Lord Gauranga's sweet smiling face, love and attachment for Lord Gauranga's glories and pastimes, and Lord Gauranga's nectarean delicate form - all of Them spontaneously enter and manifest in my heart at every moment*

*Gauranga dharama, Gauranga karama,  
Gauranga vedera sara  
Gaura charane, parana samarpinu,  
Gaura karibena para*

*Worshipping Gauranga is my only Dharma or religion, Gauranga is the only object or goal of all my endeavours and Lord Gauranga's bhajana (loving worship) is the very essence of all the Vedic scriptures. I completely surrender my life, mind, body, heart and soul at Lord Gauranga's lotus feet. I am fully certain that Lord Gauranga shall deliver me from this great ocean of material existence.*

*Gaura sabda Gaura sampada,  
jahara hiyaya jage  
narahari dasa tara carane,  
sarana mage*

*Gauranga's holy Name, form, glories and pastimes are the exclusive treasures for that fortunate person in whose heart Lord Gauranga manifests Himself by His causeless mercy. Narahari dasa prays and begs to be able to take shelter at the lotus feet of such an exalted devotee.*

#### **Text 14**

*karuna-bharana saba hema-gora-ga  
Vandiya gaiba se shitala ranga paa*

#### **Translation -**

Lord Gauranga's transcendental blissful form embodies all compassion. Worshipping His soothing, reddish feet, i shall sing His great glories.

#### **Purport -**

Srila Prabodhananda Sarasvati (incarnation of Tungavidya Gopi) reveals in Chaitanya Chandramrita :

*jnana-vairagya-bhakty-adi  
sadhayantu yatha tatha  
Chaitanya charanambhoja-  
bhakti-labhya-samam kutah  
(Chaitanya Chandramrita, Text 94)*

- One may try very hard and wander throughout the whole universe to seek out and achieve real knowledge, renunciation, devotion and other exalted virtues, but one will never be able to achieve these virtues to that fullest extent like those who are devoted to Lord Chaitanya's lotus feet.

**Text 15**

Shakala bhakta laiya baisaha ashore  
opada-shitala ba laguka kalebare

**Translation -**

Let all the devotees sit together and be blessed by coming in contact with the cooling shades of Lord Gauranga's lotus feet.

**Text 16**

Saci-ra dulala prabhu karon paranama,  
Tilek karuna dithhe kara abadhan

**Translation -**

O son of mother Saci, i offer my respectful obeisances unto You. I beg for your attention so that you kindly grant me a tiny drop of your mercy.

**Purport -**

*Kaivalyam narakayate tri dasa pur akasha puspayate  
Durdantendriya kala sarpa patali protkhata damstrayate  
Visvam purna sukhayate vidhi mahendradis ca kitayate  
Yat karunya kataksa vaibhav-avatam tam Gauram eva stumah  
(Chaitanya Chandramrita, text 5)*

*For those who have attained the merciful sidelong glance of Lord Gauranga, impersonal liberation (merging into the brahmajyoti) becomes as painful as going to hell, the heavenly cities of the demigods seem to be as trivial as mere flowers floating in the sky, the venomous and poisonous fangs of the untamable black snakes of the senses become extracted and uprooted, the whole world which is otherwise full of misery becomes full of supreme joy and the exalted positions of Brahma, Indra and all the demigods become as insignificant as those of tiny insects. Let us glorify that supremely merciful Lord Gauranga.*

**Text 17**

Advaita acharya Gosai deva-shiromani  
Yanra pada parashade dhanya e dharani

**Translation -**

All glories to Advaita acharya, the crest jewel of all Lords. The world is blessed by the mercy of His lotus feet.

**Purport -**

Sri Advaita acharya was the combined incarnation of Maha Vishnu and Lord Sada-Shiva. In Chaitanya Charitamrita, Srila Krishnadasa Kaviraja mentions how Advaita acharya was greatly pained seeing the godlessness and the materialistic state of consciousness of the people of this age. He understood that only the Supreme Lord could save the world by bestowing the science of pure devotion unto the general populace. Being determined to cause the descent of the Supreme Lord, Sri Advaita began regularly praying and worshipping His Saligrama sila with tulasi and Ganges water. In the vedic scriptures, it is mentioned how the Lord becomes indebted to one who worships Him with Tulasi and Ganges water. Being very pleased with Advaita acharya's prayers, the Supreme Lord descended as Lord Gauranga in this age of Kali. Sri Advaita acharya's prayers were one of the many reasons why Lord Gauranga had come and blessed this world. That is why Sri Advaita is sometimes also referred to as 'Gaura ana Thakura', or one who caused the descent of Lord Gauranga.

**Text 18**

Vandiya gaiba se Sitara pranatha  
Karuna karaha prabhu karon yora-hath

**Translation -**

Bowing down, folding my hands and worshipping you, Sri Advaita Thakura, O Lord of Sita (Sita Thakurani), i beg for your causeless mercy.

**Purport -**

Sita devi was the incarnation of Devi Durga or Mahamaya devi. She was the wife of Advaita prabhu. She was a very good cook. It has been described in prema Vilasa, that the prasadam she cooked tasted just like nectar and anyone who tasted it, was immediately immersed in waves of ecstatic love. Srinivasa acharya had honored this prasadam when he visited Advaita acharya's sripat in Santipur, and he was immediately overwhelmed with ecstatic transcendental feelings. It is widely believed that the wonderful name 'Nimai' was given to Sri Chaitanya Mahaprabhu by Sita Thakurani.

**Text 19**

Abhinna Chaitanya se Thakura avadhuta  
Nityananda-rama vando rohini-ra suta

**Translation -**

I worship Lord Nityananda, who remains madly engrossed in an ecstatic love of God. He is none other than Lord Balarama, the son of mother Rohini. Nityananda prabhu is non different from Lord Chaitanya.

### **Purport -**

When Sri Vrindavana das Thakura, the composer of Chaitanya Bhagavata (another great biography of Lord Chaitanya) read this verse, he became exceedingly pleased. Initially Sri Chaitanya Bhagavata, composed by Vrindavana das, was known as Chaitanya Mangala. But when he saw that Locana das Thakura had also composed a book with the same title, Vrindavana das renamed his book as Chaitanya Bhagavata. Vrindavana das thakura is one of the dearest disciples of Nityananda Prabhu.

Nityananda Prabhu is always immersed in an ecstatic love of Lord Gauranga. In a state of utter humility, holding straws between His teeth, rolling upon the dusty grounds, He begs everyone to chant the glories of Lord Gauranga - 'Yare dekhe tare kahe dante trina dhari, amare kiniya loho bhaja Gaurahari'. Floating in ecstatic waves of Gauranga prema, He remains completely oblivious to His external surroundings. Therefore at times He roams naked at Srivasa angan, scatters His meal all over the house, rides upon buffaloes or even plays with deadly crocodiles in the ganges. Lord Gauranga is His very life and similarly Lord Nityananda is the very life of Lord Gauranga. Anyone who loves and worships Nityananda Prabhu becomes at once dear to Sri Gaurahari. Seeing how much Srivasa Pandita loved and respected Lord Nityananda, Lord Gauranga granted him the benediction that even if such a day arrives when even Lakshmi devi has to beg, even then there will be never be any shortage of money or scarcity at Srivasa pandita's house.

### **Text 20**

Gora-guna-Garbe garga matoyar  
Vandiya gaiba aage charana tanhara

### **Translation -**

Being proud of his grandson's divine qualities, Sri Gargacharya (Nilambar Chakravarti, Mahaprabhu's maternal grandfather), remains intoxicated in transcendental ecstasy. First of all let me worship his lotus feet and sing his glories.

### **Purport -**

Sri Nilambara Chakravarti was a renowned astrologer of his times and had correctly predicted that his daughter, Saci devi, would give birth to the Supreme Lord, in the thirteenth month of her pregnancy, when all the planets had arranged themselves in the most auspicious position. Kavi Karnapura reveals in Gaura Ganoddesha Dipika that Sri Nilambar Chakravarti was the incarnation of Garga Muni, who had previously been the family priest of the Yadus. His nephew, Sri Jagannath Chakravarti, also renowned as Mamu Thakura, went onto become the priest of the Tota Gopinatha temple in puri. Sri Nilambara's worshipable deity, Sri Madanamohana, has been carefully preserved and still worshipped at his residence in Belpukur (in Navadvipa) till this day.

### **Text 21**

Misra purandara vandi biswambhar-er pita  
Saci thakurani vando thakurero mata

### **Translation -**

I worship Jagannatha Misra, Lord Chaitanya's father, and Saci Mata, the Lord's mother.

### **Purport -**

Jagannatha Misra and Saci mata, were the Supremely fortunate parents of Sri Chaitanya Mahaprabhu, the deliverer of the three worlds. The Lord appeared from the womb of mother Saci, on the full moon night of Phalguna (Feb-March) in the year 1486 AD. Saci mata and Jagannatha Misra were no ordinary souls. Sri Gaura Gannodesha Dipika reveals that Saci mata was the combined incarnation of the potencies of Devaki, Yashoda, Aditi and Kaushalya. While Nanda Maharaj, Vasudeva (the king of yadus) ,Dasaratha, and Kasyapa muni combined to incarnate as Jagannatha Misra, Nimai's father. The ancestors of Jagannatha Misra were originally the residents of Sylhet (situated presently in Bangladesh).

### **Text 22**

Lakshmi Thakurani vando bidita samsare  
Prabhura viraha sarpa dangshila yahare

### **Translation -**

I worship Srimati Lakshmipriya devi, who is famed throughout the world, as one who was bitten by the snake of separation from Lord Chaitanya.

### **Purport -**

Lakshmipriya devi was the first wife of Sri Chaitanya Mahaprabhu who passed away suffering an intense separation from the Lord. She was the combined incarnation of the potencies of Rukmini (Lord Krishna's wife), Sita (Lord Rama's wife) and Mahalakshmi of Vaikuntha.

### **Text 23**

Navadvipa-mayi vando Vishnupriya maa  
Yanra alankara se Prabhura ranga paa

### **Translation -**

I worship mother Vishnupriya, the mistress of Navadvipa, whose ornaments are Lord Chaitanya's reddish feet.

### **Purport -**

After Lakshmipriya devi (Nimai Pandita's first wife) had passed away, suffering an intense separation from her husband, Saci mata endeavored to get Nimai married for the second time. Sri Sanatana Mishra was a pious and charitable brahmana of Navadvipa. He was exceedingly educated and being a great scholar ,had received the title of 'Raja Pandita'. The Gaura gannodesha Dipika reveals that Sanatana Misra was the incarnation of King Satrajit. His daughter ,Srimati Vishnupriya devi was a chaste ,beautiful woman of noble character. She embodied all the divine qualities of Lakshmi devi.

*Tanra kanya aachen parama Sucharita  
Murtimati Lakshmi-praya sei jaganmata  
(Sri Chaitanya Bhagavata)*

Saci devi used to meet Vishnupriya at the bathing Ghat of the Ganges everyday. She noted the exalted qualities of the girl, and decided that Vishnupriya was the perfect match for her son Nimai. Deciding thus, Saci Mata approached Sri Kashinath Pandita, who mediated between the two families and the marriage was soon fixed.

After manifesting His heart melting pastimes at Navadvipa for twenty four years, Lord Chaitanya expressed His desire to accept the sannyasa order of life. He had revealed His mind only to a few of His confidential associates. However, somehow Saci Mata and Vishnupriya Devi also came to know about the Lord's decision. They then tried their best to change His mind. They put forward several arguments as to why it would be inappropriate for Mahaprabhu to accept Sannyasa at that tender age. Mahaprabhu tried pacifying them but at the end He did not change His decision to accept sannyasa. Then one day, casting gloom upon the residents of Nadiya, the Lord (at the age of 24) left His home in order to accept the sannyasa order of life.

After the departure of Mahaprabhu, Vamsivadana Thakura, Isana Thakura and Mother Saci looked after Vishnupriya devi. She resided at Yogpeeth for the rest of Her life, engaging Herself in the highest standards of Gauranga Bhajana. She only rarely got out of the house in order to take bath in the Ganges, during which She was accompanied by mother Saci. She was only 16 years of age when Mahaprabhu had left Her.

'Prema Vilasa' describes the elevated standards of Vishnupriya devi's devotion during these days. Everyday she would arrange for two new clay pots to be brought to her. One of them would be filled with rice grains while the other would be empty. After chanting the complete Mahamantra once (Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare), she would pick up one grain of rice and place it into the empty pot. In this way, she would continue chanting for nine hours and at the end of the day, She would cook whatever rice was collected in the other pot, after offering it to the deity of Lord Chaitanya. She would sleep for only three hours every night.

The beautiful neem deity of Lord Chaitanya that is worshipped today at Sri Dhameswar Mahaprabhu temple in Koladvipa (one of the nine islands of Navadvipa), was once personally worshipped by Srimati Vishnupriya Devi Herself. Along with this beautiful deity, She also used to worship a footwear (paduka) of Mahaprabhu, which was personally gifted to Her by the Lord. This paduka is also worshipped today at the Dhameswar Mahaprabhu temple. Having received suitable instructions in Her dream, Vishnupriya Devi had this beautiful Neem deity of Lord Gaurasundara carved by the famous sculptor Nabinananda Acharya. After Vishnupriya Devi had passed away, this enchanting deity and the footwear of the Lord, were shifted to this place at Koladvipa by Vamsivadana Thakura, who had established their worship here. Sri Dhameswar Mahaprabhu temple is located within the ancient residential compound of Sri Sanatana Misra.

His descendants currently take care of the temple maintenance and the daily worship of the deities.

**Text 24**

Pundarika Vidyanidhi vandiya svanande  
Yara lagi Mahaprabhu fukariya kande

**Translation -**

I joyfully worship and glorify Sri Pundarika Vidyanidhi, for whom Lord Chaitanya cried in ecstasy.

**Purport -**

Sri Pundarika Vidyanidhi was a great branch of Lord Chaitanya's desire tree of devotional service. He was so dear to the Lord that the Lord would sometimes cry in his absence (...*yanra nama lana prabhu kandila apani*). Pundarika hailed from a village known as Mekhala, situated in the Chattagram district of Bangladesh. Kavi Karnapura mentions in his Gaura Ganoddesha Dipika that Sri Pundarika Vidyanidhi was previously Vrishabhanu Maharaj, the father of Srimati

Radharani. The Lord hence sometimes would also refer to Pundarika as His father. Sri Chaitanya once described how Sri Pundarika never bathed in the Ganges and strictly avoided touching her with his feet. Such was his respect towards mother Ganges, that he felt deeply pained seeing others utilizing her for washing their mouth, hair and dirty clothes. Before performing any of his religious duties, Sri Pundarika would always drink Ganges water.

**Text 25**

Sri Pandita Gosai vandiba ekmane  
Isvara-Madhava-Puri r vandiya Charane

**Translation -**

With an undivided attention, I shall worship the lotus feet of Sri Madhavendra Puri, Sri Isvara Puri and Sri Pandita Gosai

**Purport -**

Sri Isvara Puri had been the most prominent disciple of Sri Madhavendra Puri. He spent most of his time residing at his guru's ashram in Gaya. Chaitanya Mahaprabhu met Isvara Puri at the Vishnu Temple in Gaya, and accepted Vaishnava initiation from him.

In Chaitanya Charitamrita, Srila Krishnadas Kaviraj Goswami likens the family of Gaudiya Vaishnavas to a giant desire tree of devotional service (bhakti-kalpataru). Sri Madhavendra Puri, a devotee in the line of Madhvacharya and the spiritual master of Isvara Puri, is designated as the first sprout (ankura) of this desire tree. Srila Krishnadas explains that this seed next fructified in the form of Sri Isvara Puri. Lord Chaitanya, who had taken initiation from Isvara Puri, manifested Himself as the main trunk of this desire tree, upon whom all the other branches and further sub-branches of this tree rested. Lord Chaitanya is here referred to as the

‘mali’ or the gardener, which also signifies that the Lord , in spite of being the main trunk, was also the prime cause behind watering ,nourishing and sustaining this tree of devotional service.

It is stated in Sri Chaitanya Charitamrita, that during the last days of Sri Madhavendra Puri’s life, he became completely invalid and was unable to even move on his own. Sri Isvara Puri was so completely engaged in his service that he personally cleaned the stool and urine of his spiritual master.He constantly chanted the Hare Krishna mahamantra and reminded Madhavendra puri of the eternal pastimes of Sri Krishna. Sri Isvara Puri greatly pleased his spiritual master by his humble service, and by his mercy he was later blessed to have Sri Chaitanya Mahāprabhu, the supreme Lord, as his disciple.

**Text 26**

Gosai Govinda vando ara bakreshwar  
Gaurapada-kamale ye matta madhukara

**Translation -**

I worship Sri Govinda Gosai and Sri Bakreshwar Pandita.They are like intoxicated bumblebees after the honey-like lotus feet of Sri Gauranga.

**Text 27**

Puri ye Paramananda ara Vishnupuri  
Gadadhara das ye vandiba siropari

**Translation -**

I offer my respectful obeisances and sing glories of Sri Paramananda Puri , Vishnu Puri and Gadadhara Das by placing their lotus feet upon my head

**Text 28**

Guptabejha vandiba harisha-manarathe  
Gauraguna gau yadi daya kara chite

**Translation -**

I worship and offer my respectful obeisances unto Sri Murari Gupta with a heart full of joy. If he kindly bestows his mercy upon me, then i may sing glories of Lord Gauranga.

**Purport -**

Sri Murari Gupta was an Ayurvedic doctor (vaidya) by profession, but it has been mentioned in the revealed scriptures that such was the nature of his treatment, that his patients would be benefitted not only materially but spiritually as well. Sri Murari would prescribe medicines not only for the patient’s ailing body but bestow Krishna prema for his suffering soul.He regularly participated in the nightly sankirtana held at Srivasa Angan and satisfied Mahaprabhu greatly with his ecstatic singing and dancing.He was a treasure house of divine love and it is stated that his humility and meekness, melted the heart of Lord Gaurahari.

During the Mahaprakash lila (sat prahariya bhava pastime), Lord Chaitanya demonstrated His devotional ecstasy for 21 continuous hours, revealing the past identities of several of His intimate associates and granting them many boons. During this pastime, the Lord revealed that Murari Gupta was actually the incarnation of Hanuman, the eternal servitor of Lord Rama. Sri Murari then received darsana of Sri Chaitanya as his worshipable Lord Ramachandra, holding His bows and arrows. On His left stood mother Sita and on His right was brother Lakshmana. Surrounding them was an army of monkeys who sang hymns in praises of their lordships. Here it must be mentioned that Sri Gaurachandra being the Supreme Personality of Godhead Himself, is the source of all the other incarnations of the Supreme, including Lord Rama. When the Supreme Lord descends into this material world to perform His pastimes, all the other incarnations of the lord descend along with Him. Getting darsana of His beloved Ramachandra jiu, Sri Murari fainted upon the floor in ecstasy. When he came back to his senses, Sri Gauranga revealed that the real purport of Sri Murari Gupta's name was that Murari (Krishna) ever lied hidden (Gupta) within his heart.

Sri Murari Gupta had recorded in his diary (known as 'karcha') the pastimes enacted by Lord Visvambhara in Nadiya. These detailed records in Murari Gupta's karacha formed the very basis of the content of the Lord's early pastimes (adi Lila) in the other renowned biographies such as - Sri Chaitanya Charitamrta, Chaitanya Bhagavata and Chaitanya Mangala. Sri Murari Gupta has also blessed us with an amazingly enchanting composition of his own, known as Sri Chaitanya Charita Maha Kavya, which narrates the ecstatic pastimes of Lord Gaurahari in Navadvipa. This ancient site of Murari Gupta's residence is being today looked after by the devotees of the Chaitanya Math. The deities of Sri Ram, Sita, Lakshmana & Hanuman are daily worshipped here with due diligence.

### **Text 29**

Srivasa Thakura vando ara Haridasa  
Vasu-datta Mukunda charane kara aash

### **Translation -**

I worship and sing glories of Sri Srivasa Pandita and Haridasa Thakura. I hanker for the lotus feet of the two brothers - Sri Vasudeva and Mukunda datta

### **Purport -**

Srivasa Pandita is the incarnation of Narada muni and represents a pure devotee of the Lord. Srila Haridasa Thakura is the namacharya of our sampradaya and is an eternal associate of Lord Gauranga. Lord Brahma had incarnated as Haridasa Thakura. Madhukanta and Madhuvrata had incarnated as Mukunda and Vasudeva Datta in Lord Gauranga's pastimes.

### **Text 30**

Raya Ramananda vando piritera ghare  
Pandita Jagadananda vando nirantara

### **Translation -**

I worship and sing glories of Raya Ramananda, who is an abode of love. Let me sing glories of Jagadananda Pandita, without stopping for even a moment.

**Purport -**

Sri Ramananda raya is one of the three and a half most intimate associates of Lord Gauranga.

Some say that he was an incarnation of Lalita devi, some say that he was Vishaka devi. The wonderful discussion that Ramananda Raya had with Lord Chaitanya on the banks of Godavari, constitute the very essence of the science of devotional service. The conversation between the two has come to be renowned as Ramananda Raya samvada.

Sri Jagadananda Pandita is the incarnation of Satyabhama devi. He is the author of the great composition known as Sri Prema vivarta, wherein he has revealed his notes on Mahaprabhu's glorious pastimes and teachings. One of the verses of Prema Vivarta reveals:

*bhai re bhaja mor pranera Gauranga  
gaura vina britha sab jivanera ranga*

*O brother ! Please worship Lord Gauranga, the Very Lord of my heart. Without Gauranga, all the happenings of one's life are worthless.*

**Text 31**

Rupa Sanatana vando Pandita Damodara  
Raghava Pandita vando pranati vistara

**Translation -**

I offer my respectful obeisances unto Sri Rupa , Sanatana Goswami and Sri Svarupa Damodara.  
I offer my respects again and again to Sri Raghava Pandita.

**Purport -**

Sri Jiva Goswami has explained the genealogical history of Sri Rupa and Sanatana Goswami's family. They were the descendants of Sarvagya Jagadguru, a great scholar of the Vedas. He was an expert in Yajurveda. Sri Sarvagya was a brahmin and also one of the kings of Karnataka in the 12th century sakabda era. In his lineage appeared a great devotee named Kumar Deva who had settled in Jessore (Bangladesh). He got married to a very chaste lady named Revati devi. In course of time Kumar deva and Revati Devi gave birth to many sons. Most illustrious among them were amara (came to be later known as Sanatana Goswami) ,Santosh(came to be later known as Rupa Goswami) and Vallabha (came to be later known as anupama). It is believed that Sri Sanatana was born around 1488 AD while his younger brother Rupa, appeared in this world around 1493 AD. Srila Krishnadasa Kaviraja Goswami mentions in the adi Lila of his Chaitanya Charitamrita, that Sri Rupa, Sanatana and anupama are the 43rd,44th and 45th branches of Mahaprabhu's desire tree of devotional service and that they are the best of all (*anupama vallabha, Sri rupa, sanatana, ei tina sakha vrikshera paschime sarvottama*). Sri Kavi Karnapura reveals in Gaura Ganoddesha Dipika that Sri Rupa Goswami was none other than the incarnation of Sri Rupa Manjari, one of the chief assistants of Lalita Sakhi (one of the eight

principal Gopis of Vrindavana). Sri Sanatana Goswami was the combined incarnation of Rati Manjari, Lavanga Manjari and Sanatana Kumara. Jiva Goswami, the son of Anupama, was the incarnation of Vilasa Manjari.

The two brothers Rupa and Sanatana served as the erstwhile Prime minister and finance ministers of Bengal. This is until they met Mahaprabhu and dedicated their lives for His mission. They subsequently gave up their fame, opulence, position, etc and lived in their bhajana kutira in Vrindavana, serving Lord Chaitanya's instructions. It is said that Lord Chaitanya had taught the four principle qualities of a vaishnava through four of His intimate associates. He had taught the quality of self control through the life and examples of Ramananda Raya, the quality of Neutrality through Damodara Pandita who even scolded Mahaprabhu at times, the aspect of tolerance through Haridasa thakura and the quality of humility through Sanatana Goswami.

Among the books that Sri Sanatana Goswami had written, Hari Bhakti vilasa and Brihad Vaishnava tosanī (commentary on srimad Bhagavatam) are significant. Amongst the books composed by Srila Rupa Goswami - Hamsaduta, Uddhava-sandesha, Krishna-janma-tithi-vidhi, and Radha Krishna Ganoddesha Dipika, Stavamala, Vidagdha-madhava, Lalita-madhava, Dana-keli kaumudi, Bhakti-Rasamrta-sindhu, Ujjwala-nīlamani, akhyata candrika, Mathura Mahima, Padyavali, Nataka-candrika and Laghu-bhagavatamrta are the most significant. Bhakti rasamrta Sindhu contains the essence of all the revealed scriptures.

Sri Srinivasa Acharya in his prayers unto the six goswamis hence glorifies them as experts in extracting the essence of all the revealed scriptures with the aim of establishing the jiva (living entity) in his eternal position of performing pure devotional service unto Krishna (*nana shastra vicaranaika nipunau sad dharma samsthapakau*).

Both Rupa and Sanatana traveled extensively through Vraja mandala discovering many pastime places of Radha-Madhava. Having no fixed residence, they would catch a few winks of sleep (no more than one and a half hours per day) under a tree or bush. They used to live by whatever little they obtained by performing Madhukari (begging from door to door). Sri Rupa and Sri Sanatana spent all their time writing, discussing Krishna's pastimes, and chanting Krishna's Holy Names. Sri Rupa Goswami established the worship of Sri Radha Govinda Dev jiu in Vrindavana while Sri Sanatana inaugurated the worship of Sri Madana Mohana jiu. Both of these enchanting deities are currently being worshipped at Rajasthan. These two deities along with Radha Gopinath (discovered later by Madhu pandita) form the three principal worshipable deities of the Gaudiya vaishnavas.

Sri Svarupa Damodara is the incarnation of Lalita sakhi and is one of the three and a half most intimate associates of Lord Gauranga. Day and night he would accompany the Lord and compliment His mood singing appropriate bhajans or reciting appropriate verses from the compositions of Vidyapati, Candidasa and Jayadeva Goswami.

The vraja-gopi Dhanishta devi, who had previously fed Lord Krishna with limitless opulent foodstuffs, appeared as Sri Raghava Pandita, in Mahaprabhu's pastimes. And the gopi named Gunamala had appeared as Raghava Pandita's sister Srimati Damayanti devi.

After accepting His sannyasa, Lord Chaitanya had moved over to reside at Jagannatha puri.

Every year, during the Ratha yatra festival, almost all the devotees from Bengal ,led by Sivananda sen, would travel to Puri to reunite with Lord Gaurasundara once again.Srimati Damayanti Devi would cook innumerable items for Mahaprabhu with her love and devotion, and thereafter pack these in separate bags. Raghava Pandita, would then carry these bags to Puri during his annual visit and offer them to Lord Chaitanya. These bags of delicious food items came to be subsequently known as Raghavera Jhali (the bags of Raghava Pandita) and they find a very special mention in His biographies.

### **Text 32**

Sri-Rama-Sundara-Gaudidasa adi yata  
Nityananda sangi vando yateka bhakata

### **Translation -**

I offer my respects unto Sri Rama, Sundarananda, Gaudidasa Pandita and all associates of Lord Nityananda

### **Purport -**

As per Lord Chaitanya's instructions, Lord Balarama descended to the earth as Lord Nityananda along with all of His associates. Prominent among His associates were the twelve cowherd boys (Dvadasha gopala) of Vrindavana - Abhirama Gopala, Sundarananda Thakura, Dhananjaya Pandita, Gaudidasa pandita, Kamalakara Pippalai, Uddharana Datta, Mahesh Pandita, Purusottama das, Nagara Purusottama, Parameswari das, Kala Krishna das, Kolavecha Sridhara.

### **Text 33**

Kulera thakura vando Sri Ishta devata  
Ihaloka paraloka sei se rakshita

### **Translation -**

I offer my respectful obeisances and glorify my worshipable Lord, Sri Narahari Sarkara, the spiritual master of my family, who is my sole protector in this world and the next.

### **Purport -**

Sri Locana Das, the dear disciple of Sri Narahari Sarkara Thakura, is renowned all over the three worlds as the author of the great bengali classic, Sri Chaitanya Mangala, the beautiful musical composition of Lord Gaurahari's manifested pastimes.It has been composed with such ecstasy and poetic rhythm ,that simply reading it is sufficient to evoke within one the emotions of divine love and attachment for Sri Krishna Chaitanya, the Supreme personality of Godhead.Sri Locana Das Thakura dedicates Sri Chaitanya Mangala to his beloved Gurudeva, Sri Narahari Sarkara Thakura, an intimate associate of Lord Chaitanya, by whose intense desire Sri Locana Das had subsequently appeared and composed this great classic.Sri Locana Das Thakura considers himself as utterly incapable and ineligible to write such a beautiful piece without the mercy and

empowerment of his Guru. Sri Locana Das Thakura is the example of a perfect disciple who lived to act as a tool in the hands of his spiritual master.

**Text 34**

Tanha bina nahi mora tina loke bandhu  
Narahari das vando Gaura-Guna-Sindhu

**Translation -**

Without the shelter of Sri Narahari das, my spiritual master, i do not have any other friend in all of the three worlds. I worship and glorify Sri Narahari Sarkara, who is an ocean of Lord Gauranga's qualities.

**Purport -**

Sri Narahari Sarkara Thakura, who was the incarnation of sakhi Madhumati, in Krishna's Vrindavana pastimes, appeared at Srikhanda, a few years before the appearance of Sri Chaitanya Mahaprabhu at Navadvipa .Sri Nara Narayana Dev and Srimati Gauri devi achieved the ultimate perfection of their lives ,becoming the proud parents of Sri Narahari Sarkara Thakura and Sri Mukunda Das. Sri Mukunda was the elder of the two.According to Gaura Ganoddesha Dipika Sri Mukunda Das was the incarnation of Vrinda Devi herself.According to Vaishnava acara darpana, the potency of the cowherd boy 'Gandharva' , had also appeared as Sri Mukunda Das of Srikhanda.

Narahari Sarkara and Sri Mukunda Das were born into a family of vaidyas(physicians).Mukunda had later arranged for his brother's study and stay at Navadvipa, which ultimately resulted in Narahari's union with Lord Gaurahari and His associates.

Sri Narahari, thereafter, engaged his senses completely in the service of Lord Chaitanya. He could not bear the separation from his beloved lord even for a moment. However, even in the midst of his utter ecstasy of serving the Lord, there was something that caused him great grief. He couldn't bear the fact that he was getting so much happiness and fulfillment in the presence of the Lord at Nadia while his elder brother ,being far away at Gaur (capital of Bengal) ,was being deprived of this rare fortune. By the mercy of Lord Chaitanya,however, Sri Mukunda didn't have to stay at Gaur ,for much longer, and soon achieved the ultimate treasure, of uniting with his eternal Lord at Navadvipa. This is one of the very exalted qualities of a devotee. He is simply not satisfied being happy himself, but instead desires and strives to share that happiness with others.This is a very basic principle of Krishna consciousness and this mood of preaching and bestowing the love of God upon others, is very pleasing to the Lord Himself.

During the Rath Yatra at Jagannath Puri, the vaishnavas of Srikhanda formed a group of their own, and immersed themselves in an intoxicating dancing sankirtana. Sri Narahari and Sri Raghunandana (Sri Mukunda's son) were its leaders. Sri Chaitanya Charitamrita reveals -

*khandera sampradaya kaare anyatra kirtana  
Narahari nache tahan sri Raghunandana*

*(Sri Chaitanya Charitamrita, Madhya, 13.46)*

Actually, under the instructions of Sri Chaitanya, all the other groups performed kirtana, which greatly glorified Sri Krishna. However, being exceedingly attached to Sri Gaurasundara, the devotees of Sri Khanda, were not able to abide by Mahaprabhu's orders completely. Not being able to control their earnest desires to glorify Lord Gaurasundara, they engaged in an ecstatic Gaura-kirtana, which greatly praised the unending qualities of Sacinandana.

This is one of the greatest qualities of a devotee of the Supreme Lord that he can only see his beloved worshipable Lord everywhere (*sthavara jangama dekhe, na dekhe taar murti, sarvatra haya nija ishta deva sphurti*) and wants to engage in his service. The devotees of Sri Khanda were more attached to Lord Gaurasundara than they were to Lord Krishna. Though Lord Krishna and Lord Gauranga are one and the same person, yet the two are different when it comes to their mood, nature and their magnanimity. Sri Mukunda, Narahari and Raghunandana were more attached to the form of the supreme Lord as Gaurahari, than they were to His form as Krishna. Hence Gauranga-bhajana was their choice of worshipping the supreme. This is an example of the mood and dedication that a devotee of the Lord possesses towards His ishta deva (worshipable form of the Supreme Lord).

A similar pastime is recorded in 'Sri Prema Vivarta' composed by Jagadananda pandita. One day while Jagadananda was engrossed in enjoying playful pastimes with Sri Chaitanya Mahaprabhu, the Lord entered the deep forests and then the bank of river Ganga. Jagadananda and Gadadhara pandita quickly followed Him. A splendid parrot perched on a fragrant Bakula tree observed their movements. The parrot was none other than Srila Sukadeva Goswami, the son of Srila Vyasadeva who also intensely hankers to reside in Navadvipa. Mahaprabhu caught hold of the parrot and requested it to sing the glories of Sri Radha and Krishna. Mahaprabhu, who always remained engrossed in the mood of being a devotee of Lord Krishna, always instructed others to chant the names and glories of Sri Krishna. But the devotees of Lord Chaitanya, know that there is no difference between Lord Gauranga and Lord Krishna (Sri Krishna Chaitanya, Radha Krishna Nahe anya). And most of Mahaprabhu's associates have also experienced the magnanimous pastimes of Lord Gauranga to be even more blissful and more ecstatic than even that of Krishna's Vrindavana pastimes. So they cannot help, but disobey Mahaprabhu's orders to glorify Krishna, and glorify Sri Gauranga instead.

So in this wonderful pastime, Sukadeva Goswami, who had appeared in the form of this parrot, disobeyed Mahaprabhu and began singing 'Gaura ! Gaura !'. Feigning anger the Lord threw the parrot away but internally He became very pleased. When Mahaprabhu asked the parrot again to sing glories of Radha and Krishna, the parrot replied that Vrindavana had become Navadvipa and Radha and Krishna had revealed themselves as Gaurahari. The parrot added that he resided in that forest and chanted the glories of Lord Gauranga. Gadadhara (the incarnation of Srimati radharani) and Gauranga were the two Lords of his life.

*Gadai Gauranga mora pranera isvara  
Any kichu mukhe na aise atahpara*

- *Gadadhara and Gauranga were the Lord of his life. He could not glorify anyone else with his mouth.*  
(Sri Prema Vivarta)

In Sri Chaitanya Bhagavata as well, it has been mentioned how Nityananda Prabhu always chants the glories and pastimes of Lord Gauranga and makes all of His associates and followers do the same as well.

*Nirabadhi sri Krishna Chaitanya sankirtana  
Karayen karen laiya bhaktagana  
(Chaitanya Bhagavata 3.5.329)*

Narada muni reveals his heart in the below verses :

*Yata yata avatara saba haite sar  
Kabhu nahi dekhi heno premar bhandar  
Safal janam din, safal nayan  
Ki dekhilun Gaura rupa , prasanna bayan  
(Chaitanya Mangala , 2.121-122)*

(Narada muni says) *'Of all the Lord's incarnations , Lord Gauranga is the best. I have never ever seen such a reservoir of pure ecstatic love. My life has become successful, my eyes have borne fruit, as today I have been able to behold the beautiful form of Lord Gauranga with His pleasant, blissful, smiling face'.*

So we must daily hear and contemplate upon Lord Gauranga's amazing enchanting nectarean pastimes. This shall clean our heart and purify our consciousness. Also, it shall help us rekindle our lost attraction towards the golden avatara. We should understand that all living entities, already possess a very deep and strong attraction towards Lord Gaurahari. Hearing and contemplating upon His pastimes shall help us revive our lost relationship with Him (Sraavanadi-suddha-chitte karaye udaya). Lord Gauranga's name and His pastimes are non different from Him. So when we meditate upon Him, His name or His pastimes, we are in fact directly associating with Him. The more we do this regularly, the more we cleanse our consciousness which further helps in reviving our spontaneous faith and devotion unto Sri Chaitanya Mahaprabhu. One who meditates and contemplates upon Mahaprabhu's ecstatic form and His enchanting blissful pastimes ,is very quickly cleansed of all contaminations.

*Ati aparupa leela prakashila prabhu  
Chari yuge adbhut katha nahi shune kabhu  
(Chaitanya Mangala , 1.94)*

- *Sri Chaitanya Mahaprabhu had manifested the most wonderful incomparable pastimes, never heard before in any of the four yugas.*

So we should 'Read, Contemplate and Preach' atleast one of Lord Gauranga's pastimes daily. We should read atleast one of Lord Gaurahari's pastimes in a day, contemplate upon it and preach it to any person we desire. The next day we can Read,contemplate and preach a different pastime of Lord Gaurasundara.In this way we would purify our consciousness and progress very quickly in devotion.

One can read our other books in 'The Gaudiya Treasures of Bengal' series to relish various pastimes of Lord Chaitanya and His associates.

*dhanye kalau sampravishite, Gaura leela manorama;  
prakata bhavita hy etat, vyaktam tada bhavishyati  
(Urdhvamnaya Tantra)*

*The advent of the age of Kali is most auspicious because in the near future the most wonderful and enchanting holy Pastimes of Lord Gauranga will be most openly and widely established and broadcasted.*

### **Text 35**

Govinda Madhava Ghosh Vasu Ghosh ara  
Bhume pari kara yari karoh namaskar

### **Translation -**

With folded hands, and falling down upon the ground , i offer my humble obeisances unto Sri Govinda Ghosh, Madhava Ghosh and Vasudeva Ghosh

### **Purport -**

About 20 kms west of Katwa, on the banks of the Ajay river, lies a village named 'Kulai'. It was in this village that the three stalwart vaishnavas, Sri Govinda Ghosh, Sri Madhava Ghosh and Sri Vasu ghosh had mercifully appeared, and as a result of which this place had become sanctified and renowned all over the three worlds. These three brothers possessed a very melodious voice and their songs provided a lot of delight to Lord Gauranga and Nityananda who danced at their tunes (*Govinda Madhava Vasudeva teen bhai , Ya sabara kirtane nache Chaitanya Nitai* ). At their house, in Kulai, stands a tall Neem tree, from whose wood Sri Narahari sarkar Thakura had later carved the three most beautiful deities of Lord Chaitanya, depicting His dancing intoxicated form (Rasaraja Mahabhava). The tallest of the three famous deities is presently worshipped at Sri Gauranga bari, in Katwa, where Sri Mahaprabhu had accepted His sannyasa initiation . The shortest one resides at the house of Sri Narahari Sarkara Thakura at Srikhanda, where it is served with due diligence till this day .The third deity, which is neither the tallest nor the shortest, is presently being served at Ekachakra Dham, birthplace of Lord Nityananda.

Few years after their father, Sri Ballava Ghosh, had shifted to Halisahar, in the north 24 parganas, the three brothers moved over to Navadvipa, where they fortunately received the priceless association of Lord Gauranga & Nityananda. All three of them were very dear and

intimate associates of their lordships. Sri Gaura Gannodesha Dipika reveals that the three dearmost sakhis of Vishakha Vraja Gopi, namely Kalavati, Rasollosa and Gunatunga, whose songs provided immense pleasure to Sri Radha and Krishna, had appeared as Sri Govinda Ghosh, Madhava Ghosh and Sri Vasu Ghosh respectively, in Mahaprabhu's pastimes. This has been confirmed elsewhere in Vaishnava acara darpana as well.

**END OF PREVIEW**