

THE IDENTITY OF SRI GADADHARA PANDITA

By Jadurani dasi

There was a recent article on Internet, which stated that Sri Gadadhara Pandita is an incarnation of Srimati Rukmini devi. He writes: "...Gadadhara represents that which is left of Radha after Krsna steals her bhava. What remains in him is the bhava of Rukmini, who is Radha's expansion in Dvaraka. Thus his surface mood in Gaura-lila is like the dakshine (right wing) gopi rather than a vama (left wing) gopi is submissive to the extreme. However, no one loves Gauranga more than Gadadhara. He takes much abuse from Gauranga but cannot leave him. His necessity is very great. He/she wants to get his/her bhava back from Krsna. To unite Gaura with Gadadhara is the highest ideal of Gaudiya Vaisnavism."

The intention of this presentation is to establish that Gadadhara Pandita is not Rukmini, but rather Srimati Radharani Herself. The idea that he is Rukmini is different from the principles of our guruvarga, parampara from Srila Rupa Gosvami. It is different from the principles and conclusions of Srila Krsnadasa Kaviraja given in Sri Caitanya Caritamrta.

GADADHARA PANDITA IS RADHARANI

There are several places in Srila Prabhupada's translations and purports of Sri Caitanya Caritamrta which state that Gadadhara Pandita is directly Srimati Radhika:

In Adi-lila chapter 10, text 15, it is stated that: "Gadadhara Pandita, the fourth branch, is described as an incarnation of the pleasure potency of Sri Krsna. No one, therefore, can equal him." In the purport to this text Prabhupada writes: "In the Gauraganoddesa-dipika, verses 147 through 153, it is stated: 'The pleasure potency of Sri Krna, formerly known as Vrndavanesvari, is now personified in the form of Sri Gadadhara Pandita in the pastimes of Lord Caitanya Mahaprabhu.' Sri Svarupa Damodara Gosvami has pointed out that in the shape of Laksmi, the pleasure potency of Krsna, she was formerly very dear to the Lord as Syamasundara-vallabha (Radharani). The same Syamasundara-vallabha is now present as Gadadhara Pandita..."

In describing another branch of Mahaprabhu's tree of devotion, Gadadhara dasa, who is a disciple of Gadadhara Pandita, Krsnadasa Kaviraja Gosvami writes: "He is stated to be the luster of the body of Srimati Radharani, just as Srila Gadadhara Pandita Gosvami is an incarnation of Srimati Radharani Herself" (Adi 10.53).

In his purport to Antya-lila 17.301 Srila Prabhupada writes, "The devotees headed by Gadadhara Pandita are manifestations of His (Krsna's) internal potency." The 'head' of the internal potency is Srimati Radharani.

The devotees who are sub-branches of the branch of Sri Gadadhara Pandita, meaning his descendents, disciples and grand-disciples, are also direct maid-servants and sakhis of Srimati Radhika. In the Caitanya Caritamrta we find: "Verse 152 of the Gaura-ganoddesa-dipika describes Sri Dhruvananda Brahmachari as an incarnation of Lalita, and verse 194 describes Sridhara Brahmachari as the gopi known as Candralatika" (Adi 12.80). "The fifth branch (of Gadadhara Pandita) was Ananta Acarya; the sixth, Kavi Datta; the seventh, Nayana Misra; the eighth, Gangamantri; the ninth, Mamu Thakura; and the tenth, Kanthabharana. Verses 197 and 207 of the Gaura-ganoddesa-dipika describe Kavi Datta as the gopi named Kalakanthi, verses 196 and 207 describe Nayana Misra as the gopi named Nitya-manjari, and verses 196 and 205 describe Gangamantri as the gopi named Candrika...according to the opinion of some Vaisnavas, Mamu Öhakura was formerly known as Sri Rupa-manjari" (Adi 12.81, verse and purport). "The eleventh branch of Gadadhara Gosvami was Bhugarbha Gosvami, and the twelfth was Bhagavata dasa. Both of them went to Vrndavana and resided there for life. Bhugarbha Gosvami, formerly known as Prema-manjari..." (Adi 12.82, verse and purport).

THEN WHO IS RUKMINI?

Someone may ask, "If Gadadhara Pandita is not Rukmini devi, then who IS?" The answer is very clearly given in Sri Caitanya Caritamrta, in Srila Prabhupada's translation and purport. Everything is in Srila Prabhupada's books. That is for sure. But they are under lock and key, and the key is in the hands of the Mahabhagavata, those pure Vaisnavas who are perfectly one in mood and siddhanta with Srila Prabhupada. "Yaha bhagavata pada vaisnavera sthane, ekanta asraya kara caitanya-carane. If you want to read Srimad Bhagavatam (or Sri Caitanya Caritamrta), you must approach a self-realized Vaisnava. You can do this when you have completely taken shelter of Sri Caitanya Mahaprabhu" (Antya 5.131). Thousands of Srila Prabhupada's disciples and followers are now fortunate to have clearer insights into his books by the mercy of our siksa-guru, Om visnupada Sri Srimad Bhaktivedanta Narayana Gosvami Maharaja.

In Caitanya Caritamrta Adil4.62 it is stated: "One day a girl of the name Laksmi, the daughter of Vallabhacharya, came to the bank of the Ganges to take bath in the river and worship the demigods." Srila Prabhupada writes in his purport to this verse: "According to the Gaura-ganoddesa-dipika, verse 45, Laksmi was formerly Janaki, the wife of Lord Ramacandra, and Rukmini, the wife of Lord Krsna in Dvaraka. The same goddess of fortune descended as Laksmi to become the wife of Lord Caitanya Mahaprabhu."

At this point, having remembered reading something in connection with Gadadhara Pandita and Rukmini devi, the respected reader may rightfully ask, "What IS the connection?" The answer is stated in the Caitanya Caritamrta: "Gadadhara Pandita's pure ecstatic love for Sri Caitanya Mahaprabhu was also very deep. It was like that of Rukminidevi, who was always especially submissive to Krsna" (Antya 7.144). "Lord Sri Caitanya Mahaprabhu sometimes desired to see Gadadhara Pandita's affectionate anger,

but because of knowledge of the Lord's opulences, his anger was never invoked" (Antya 7.145). Srila Prabhupada explains in his purport:

"Joking with Rukminidevi in Dvaraka, Krsna once advised her to accept another husband because He thought Himself unfit for her. Rukminidevi, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Sri Caitanya Mahaprabhu, Jagadananda Pandita was always in disagreement with the Lord like Satyabhama, whereas Gadadhara Pandita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances" (Antya 7.145 purport).

"For this purpose (to joke, desiring to see Gadadhara Pandita's affectionate anger), Sri Caitanya Mahaprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadadhara Pandita. Previously, in krsna-lila, when Lord Krsna wanted to joke with Rukminidevi, she took His words seriously, and fear awoke within her mind" (Antya 7.146-7).

ONLY A COMPARISON

But this is only a comparison of emotion and behavior. In none of these aforementioned slokas is it said that Gadadhara Pandita is an incarnation of Rukmini. The relationships with Caitanya Mahaprabhu in Gaura-lila are one thing, and the relationships with Krsna in Vrndavana are another. In other words, the relationship of Vrajendranandana Sri Krsna and His associates in Madhurya-rasa become of Dasya-rasa when that Vrajendranandana Sri Krsna takes the form of Sacinandana Gaurahari in Gaura-lila. For example, Lalita devi is in the mood of conjugal rasa with Krsna and, as Sri Svarupa Damodara, she (he) is in the mood of dasya-rasa with Mahaprabhu. Sri Prabhodananda Sarasvati, who is in humble and respectful dasya-rasa with Mahaprabhu, is in conjugal rasa with Vrajendranandana Krsna, as the left-wing gopi Tungavidya devi.

Similarly, Gadadhara Pandit is also very humble and submissive in his male form. Caitanya Caritamrta states: "Gadadhara Pandita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Sri Caitanya Mahaprabhu" (Antya 7.166). "Gadadhara Gosvami is a representative of a perfect brahmana spiritual master" (Adi 17.301). As the perfect spiritual master, he is perfectly submissive to the Supreme Personality of Godhead. However, in his (her) form as Srimati Radhika, which is also the internal mood of Gadadhara Pandita, she is the supreme leader of the unsubmissive, left-wing gopis, and she completely controls Krsna.

Another example is Sri Haridasa Thakura. It is well-known that he is an incarnation of Prahlada Maharaja and Lord Brahma. Still, the comparison is made between him and Bhisma-deva: "Simply by his will, Haridasa Thakura could give up his life and go away, exactly like Bhisma, who previously died simply by his own desire, as we have heard from sastra" (Antya 11.97).

Still another example is Laksmidevi, the wife of Caitanya Mahaprabhu who, in Krsna-lila, is Rukmini. For a specific reason She is compared with the gopis: "One day a girl of the name Laksmi...came to the bank of the Ganges to take bath in the river and worship the demigods...Seeing Laksmidevi, the Lord became attached to her, and Laksmi, upon seeing the Lord, felt great satisfaction within her mind...On the pretext of demigod worship They manifested Their feelings. The Lord told Laksmi, 'Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire'... On hearing the order of the Supreme Lord, Sri Caitanya Mahaprabhu, Laksmi immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallika flowers, and offering prayers. Being worshiped by Laksmi, the Lord began to smile. He recited a verse from Srimad-Bhagavatam and thus accepted the emotion she expressed.

"PURPORT: The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Srimad-Bhagavatam. The gopés worshiped the goddess Durga, or Katyayani, but their inner desire was to get Lord Krsna as their husband...When the gopis went to bathe in the river Yamuna, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Krsna stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopis desired to have Krsna as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Krsna accepted their prayers by this pastime of stealing their garments. When the gopis received their garments back from Krsna, Krsna recited this verse... (Adi 14.62-69).

The best example of a transcendental personality acting differently in Krsna-lila and Gaura-lila is Krsna Himself. He became Gaura. In Krsna-lila He is a transcendental paramour. He dances in Rasa-lila with 'other men's wives.' In Gaura-lila, however, he is just the opposite. In relation to women He is the embodiment of gravity and renunciation. But that does not mean He is an incarnation of Lord Ramacandra. In this connection there is a purport to Adi-lila 17.276 wherein Srila Prabhupada writes: "...Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, 'Sri Gaurasundara is Krsna Himself with the attitude of Srimati Radharani. Sri Caitanya Mahaprabhu never gave up the attitude of the gopis. He remained everlastingly predominated by Krsna and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as sahajiyas generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the sahajiya-sampradaya hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Sri Caitanya Mahaprabhu, they become offenders to Svarupa Damodara and Srila Våndavana dasa Thakura.

"In Sri Caitanya-bhagavata, Adi-khanda, Chapter Fifteen, it is said: "Sabe parastrira prati nahi parihasa, stri dekhi' dure prabhu hayena eka-pasa. Sri Caitanya Mahaprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking." He was extremely strict regarding the association of women. The sahajiyas, however, pose as followers of Sré Caitanya Mahaprabhu although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any

woman, nor in this incarnation did He talk about women. The gauranga-nagari party is not approved by Sri Caitanya Mahaprabhu or Vrndavana dasa Thakura. Even though one may offer all kinds of prayers to Caitanya Mahaprabhu, one should strictly avoid worshipping Him as the Gauranga Nagara."

If by the comparison described in the previously-mentioned verses, Antya 7.144-147, someone says that Gadadhara Pandita is Rukmini, he may also of necessity think that Caitanya Mahaprabhu is Dvarakadhisa Krsna. But He is not, and there are hundreds of verses to confirm that: "The Gaudiya Vaisnavas never differentiate between Radha-Krsna and Lord Caitanya. They say that since Lord Caitanya is the combined form of Radha-Krsna, He is not different from Radha and Krsna" (Adi 5.232). "Vrajendra-nandana yei, saci suta haila sei." Srila Narottama dasa Thakura sings the son of Maharaja Nanda has advented Himself as Gauranga, the son of Sacimata. This is also confirmed in the second verse of Sri Manah Siksa by Srila Raghunatha dasa Gosvami.

THE SUPREMACY OF SRIMATI RADHIKA

If Krsna has the desire to take or adopt the mood of Srimati Radhika, from where does He get that desire? From Her. She is Krsna's iccha-sakti. This does not only mean that she fulfills the desires of Krsna. What to speak of fulfilling His desire, without Her inspiration He cannot even desire, And, even if He thinks that it was He Himself who desired and fulfilled that desire, that would also be Her mercy, for She is the personification of His mercy—mercy from Him and mercy to Him. Without Her mercy He cannot be merciful. He cannot be Parama Karuna Sri Caitanya Mahaprabhu. Because Radhika is Sarva-laksmi (Adi 4.91), the embodiment of Krsna's six opulences. Without Her, Krsna has no opulences, and therefore He cannot be Bhagavan. Sarva-laksmi means that She is His complete power. Without Her He has no power to do anything. She is Para-sakti, Svarupa-sakti. That Svarupa-sakti is the very foundation of sat, cit, and ananda. She is the foundation of sandhini, sanvit, and hladini. Without Her Krsna would be nirvasesa brahma—without qualities. Madhya-lila chapter eight states that the cause of Krsna being the reservoir of all pleasure, the cause of His ability to derive happiness from His relations with His devotees, and the cause of His devotees tasting happiness in their relation with Him—is Her. These are very deep subjects and so I will not spend more time here. But these are the thoughts and conclusions of all our Gaudiya Vaisnava acaryas.

Sakti saktimatayo abheda. Srimati Radhika is non-different from Krsna. They are one in tattva, but they have separated Themselves eternally to enjoy in Their lila. This is also confirmed in Adi-lila ch.4. Like Krsna, Radhika is also Purna, complete. "Om purnam adah purnam idam..." The Absolute is perfect and complete, and no matter how many complete units emanate or are taken away from it, the complete balance remains. $1+1=1$, and $1-1=1$. As Svarupa-sakti, the complete spiritual Power, Srimati Radhika is the source of Cintamani Dhama, that is, Vrndavana Dhama. Madhya-lila chapter fifteen explains that Her maidservants decorate their feet with cintamani jewels. What is the

quality of cintamani? It is unlimitedly more valuable than touchstone. Cintamani can fulfill all desires. It can also create an infinite number of cintamani stones, and each one of them can do the same. Infinity minus infinity equals infinity. Srimati Radhika is like that. There is no question of Her becoming less, when Krsna takes Her mood.

SRI RADHA IS KRSNA'S GURU

Thus, the conclusion is that Srimati Radharani is the Guru of Krsna. When a disciple takes the moods of his bonafide Guru, it means he is ADOPTING or FOLLOWING his moods—not that he is taking AWAY the moods and the Guru LOSES his moods. In Adi 4.125 Krsna Himself admits: “The love of Radhika is My Guru, and I am Her dancing pupil. Her prema makes Me dance various novel dances.”

In the next verse Srila Krsnadasa Kaviraja quotes Sri Govinda Lilamrta. There Vrinda devi admits the same thing:

“O my beloved friend Vrnda, where are you coming from?”

“I am coming from the feet of Sri Hari.”

“Where is He?”

“In the forest on the bank of Radha-kunda.”

“What is He doing there?”

“He is learning dancing.”

“Who is His master?”

“Your image, Radha, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind.”

In one of the main mangalacarana, invocation, slokas of Sri Caitanya Caritamrta, Sri Svarupa Damodara admits the same thing: “Desiring to understand the glory of Radharani’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, RICHLY ENDOWED WITH HER EMOTIONS, appeared from the womb of Srimati Sacidevi, as the moon appeared from the ocean.” (Adi 4.231)

In his Sri Sri Radha Rasa Sudhanidhi, Srila Prabhodananda Sarasvati admits the same thing: "When can I worship with rasa that Radhika who, simply by glancing at Krsna with the corner of her eyes, causes the Prince of Vraja to faint, His yellow cloth to fall off, His crown to loosen, and His flute to fall from His hand?"

There are thousands of quotes similar to this in the literatures of the six Gosvamis and their associates like Srila Narottama dasa Thakura, Srila Visvanatha Cakravarti Thakura and Srila Bhaktivinoda Thakura.

Srila Krsnadasa Kaviraja writes: "Anyone who has captured Lord Caitanya Mahaprabhu and Lord Nityananda Prabhu in his heart will become blissful by hearing all these transcendental conclusions. All these conclusions are like the newly grown twigs of

a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

"Once Lord Krsna considered within His heart, "Everyone says that I am complete bliss, full of all rasas. All the world derives pleasure from Me. Is there anyone who can give Me pleasure? Although My beauty defeats the beauty of ten million Cupids, although it is unequalled and unsurpassed and although it gives pleasure to the three worlds, seeing Radharani gives pleasure to My eyes. The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Srimati Radharani. Although My body lends fragrance to the entire creation, the scent of Radharani's limbs captivates My mind and heart... Thus although I am the source for the happiness of the entire world, the beauty and attributes of Sri Radhika are My life and soul. (Adi 4.238-248)

"Whatever pleasure I get from tasting My love for Srimati Radharani, She tastes ten million times more than Me by Her love. (Adi 4.126)

It is natural for a sincere disciple to desire to adopt and follow the moods of his guru, and also to taste the happiness and enthusiasm that the guru experiences in his own transcendental services. Brahmanas who regularly chant their guru-gayatri mantra are aware of this desire. Similarly, Krsna wants to adopt and follow the moods of Srimati Radhika. When the disciple takes the moods of his bonafide guru, the guru also keeps his moods. He doesn't lose them. I remember Srila Prabhupada at the first Iskcon temple at 26 2nd Ave. in New York, when he laughed as he told the story of the bogus mayavadi guru of Vivekananda who was once weeping. When asked why, that guru responded, "Because I taught my disciple everything I know, and now I have nothing left. Now I am zero."

GADADHARA PANDITA AS CAITANYA MAHAPRABHU'S TEACHER

Sri Caitanya Mahaprabhu is Krsna imbued with the transcendental emotions of Srimati Radharani. Srimati Radhika came to Navadwipa as Sri Gadadhara Pandita to help Him properly play Her role. This is expressed in "Gadadharastakam" by Sri Svarupa Damodara. This expression is also referred to in Sri Caitanya Bhagavata, when Lord Caitanya returned from Gaya.

In this regard, Srila Bhaktivedanta Narayana Gosvami Maharaja spoke the following words in a Los Angeles lecture on May30,2000: "If Sri Caitanya Mahaprabhu would make some mistake, Sri Gadadhara Pandita (in the internal mood of Sri Radha) would twist the ears of Krsna. 'O, you are doing wrong. You should do like this.' Mahaprabhu was singing, 'barhapidam nata-vara...', and then Gadadhara quickly came and said; 'O, you should do it like this:

"barhapidam nata-vara-vapuh karnayoh karnikaram
bibhrad vasah kanaka-kapisam vaijyantim ca malam

randhran venor adhara-sudhayapurayan gopa-vrndair
vrndaranyam sva-pada-ramanam pravisad gita-kirtih"

In the mood of Srimati Radharani, Gadadhara Pandita's heart was melting and tears were coming. There was some defect in Krsna. Some say that when Mahaprabhu took the beauty and intrinsic mood of Radhika, She became like Rukmini. This is quite wrong. It was not like this. Srila Swami Maharaja came for the same object and mission, that you should be given raga marga. Why? You should know who is Srimati Radhika, and what are all these moods."

One month later, July 1, 2000, was the Disappearance Day of Sri Gadadhara Pandita. On that day Srila Narayana Maharaja gave a lecture in his honor in Aberystwyth, Wales. The following is an excerpt from that lecture: "Today is very auspicious. It is the Disappearance Day of Srila Gadadhara Pandita. Gadadhara Pandita is the power of Gauracandra—Gaura-sakti Gadadhara Pandita. In other words, he is the most beloved of Krsna, Radhika. Also, today is the Disappearance Day of Saccidananda Bhaktivinoda Thakura, who is the manifestation or prakash vigraha of Gadadhara Pandita. Namoh Bhaktivinodaya—again and again I offer my pranamas to Srila Saccidananda Bhaktivinoda Thakura. A very advanced stage of bhakti is prema—and more than that is sneha, maan, pranaya, rag, anuraga, bhava, and mahabhava. By these, one who pleases Radha and Krsna Conjugal, one who is always pleasing Them—is called 'bhaktivinoda.'

You may know that (in Vrndavan) one in a male form can also serve Krsna, but no one in a male form can go to (render personal services to) Radhika. A female also cannot go if she is a brahmani. Even Yasodamata is not serving Radha directly. She is giving blessings and other things in the mood of a mother. Only one in the form of a teenage gopi can serve Radha-Krsna conjugal—especially one under the guidance of a gopi who is under the guidance of Srila Rupa Goswami. And who is such a gopi? Kamala Manjari (Srila Bhaktivinoda Thakura in his perfect spiritual form as a maidservant of Radhika.) Who is Kamala Manjari? One of the manifestations of Srimati Radhika or Gadadhara Pandita. "Namoh Bhaktivinodaya Saccidananda namine." Sat-cit-ananda namine. Saccidananda Bhaktivinoda Thakura.

Who is Saccidananda? Krsna Himself, or Caitanya Mahaprabhu. He is sat, cit, and ananda. Sat means that He is existing transcendently. How is He existing? In His beautiful threefold-bending form of Nandanandana. All His features are like flower-arrows—His smiling, His playing on the flute, His very beautiful cheeks, His eyebrows, and His side-long glances. All are so sweet and attractive. This is sat.

Cit generally means knowledge, but here it does not mean only knowledge. Here it means the condensed form of knowledge—mood or bhava. What kind of bhava? Mahabhava; and more than that—rudha and adhirudha: and within adhirudha, mohan and madan. (Caitanya Caritamrta describes these as the highest stages in the development of transcendental loving ecstasies.) Because Kamala Manjari is the maidservant of Radhika, some part of that will also be in her.

Srila Saccidananda Bhaktivinoda Thakura. Sat, cit, and ananda. Ananda means the pleasure of playing with Radhika and all the gopis. Saccidananda is therefore Krsna Himself, and Bhaktivinoda Thakura is always serving Him, along with Radhika and the gopis—is such a high-class way. Even Lalita cannot go there at all times (where Radha and Krsna are performing Their most confidential pastimes). She will wait, and she will ask from the maidservants of Rupa Manjari, “Can we go now?” “O yes, you can come.” Or, “O, wait a little and then come.” Kamala Manjari, Srila Bhaktivinoda Thakura, is serving Radha and Krsna conjugal in this way.

"Namo Bhaktivinodaya Saccidananda namine, Gaura-sakti svarupaya." Who is Gaura-sakti? Gadadhara Pandit. How is he serving? It may seem that he is not serving Mahaprabhu, but actually he is serving always. He is looking after Caitanya Mahaprabhu. He is watching to see, "I have donated my mood. Now, how well is He playing my part?" Although he has 'donated' his mood, he himself has not become empty. If anyone is taking my mood, it does not mean that I am empty. Gadadhara Pandit is still fully Radhika, and all moods are there. Krsna is imitating. He is playing the mood of Radhika. Do you understand? It does not mean that Gadadhara Pandit is now like zero because Krsna has taken his mood. It is not like this.

Sometimes he is chastising, and sometimes he is prompting: “O, You are doing wrong.” He does this in such a style, however, that no one cannot understand. He is doing all these things in a very skillfull manner. "Namo Bhaktivinodaya Saccidananda namine Gaura-sakti svarupaya." In this way he is the svarupa, manifestation, of Gadadhara Pandit.

So Bhaktivinoda Thakura is such an exalted Vaisnava. We are very fortunate to observe the Disappearance Day of such an elevated high class of gopi and associate of Sri Caitanaya Mahaprabhu."

APPEARANCE ON THE NEW MOON

Regarding Amavasya, the new moon day—the Internet article stated: "Neither Radha nor Krsna appear on the purnima (full moon), but when they combine as Mahaprabhu, this appearance in the world occurs on the Purnima in Navadvipa. Gadadhara appears on the new moon and leaves the world on the same day. New moon means no moon. He also appeared in a land that is desert-like, dry and vacant in contrast to the lush Ganga basin in Navadvipa. All of this indicates the condition of Gadadhara. He is empty."

It is true that Sri Gadadhara Pandita appeared on the New Moon day, and he also disappeared on the New Moon day. Srila Bhaktivinoda Thakura also disappeared on that very same Amavasya day, but he is not without qualities. In his book, Navadvipa Bhava Taranga, He himself reveals that he is Kamala Manjari. He is full with the unlimitedly wonderful qualities of an intimate maidservant of Srimati Radhika. He serves Her in Her palace in Yavata, in the palace of Nanda Baba and Yasoda maiya, and in the kunjās of

Vrndavana forest. The qualities of such maidservants have been previously described by all the six Gosvamis headed by Sri Rupa and Sri Raghunatha, and all the acaryas in their line—especially Sri Krsnadasa Kaviraja, Sri Narottama dasa Thakura, Sri Visvanatha Cakravarti Thakura, and Sri Prabodhananda Sarasvati.

According to our Visuddha Sarasvata Sri Caitanya Panjika Vaisnava Calendar, besides Srila Bhaktivinoda Thakura, nityalila pravista om visnupada Sri Srimad Bhaktiraksaka Sridhara Maharaja also disappeared on the Amavasya day, one month after the anniversary of the disappearance of Srila Bhaktivenoda Thakura. It is our conviction that he is also filled with those divine qualities. Srila Bhaktivedanta Narayana Gosvami Maharaja also appeared on the Amavasya day, and it is our conviction that he is also filled with those divine qualities. On Amavasya the moon still has all qualities, but they are hidden.

CONCLUSION

In his purport to Caitanya Caritamrta Antya-lila 7.170 Srila Prabhupada quotes the commentary of his Guru Maharaja, Srila Bhaktisiddhanta Sarasvati Thakura. There, out of great love and concern he warns us: "However, a person who is too attracted to externals cannot understand the deep meaning of these dealings of Sri Caitanya Mahaprabhu. If one therefore becomes disrespectful to Gadadhara Pandita, he will surely be vanquished."

It is so important for us to understand the factual identity of Sri Gadadhara Pandita. There are two most important mantras in the lives of all followers of Sri Caitanya Mahaprabhu—all Gaudiya Vaisnavas. One is the Hare Krsna mantra, and the other is the Panca-tattva mantra: "Sri Krsna Caiyanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivasadi Gaura-bhaktavrnda." We sing this mantra several times a day, every day of our lives. If, by the mercy of genuine sadhu-sanga, we can understand at least to a certain extent the identity, glory and mercy of the personalities to whom we are singing, why they have come to this world, and what a great gift they want to give us, how much more meaningful our lives will be. We will then begin to realize the glory of the goal for which to pray to them, as well as the deep mood in which to pray.