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The Glories of Srila Gadadhar Pandit





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GADADHAR PANDIT REPRESENTS THE CONFIDENTIAL DEVOTEE

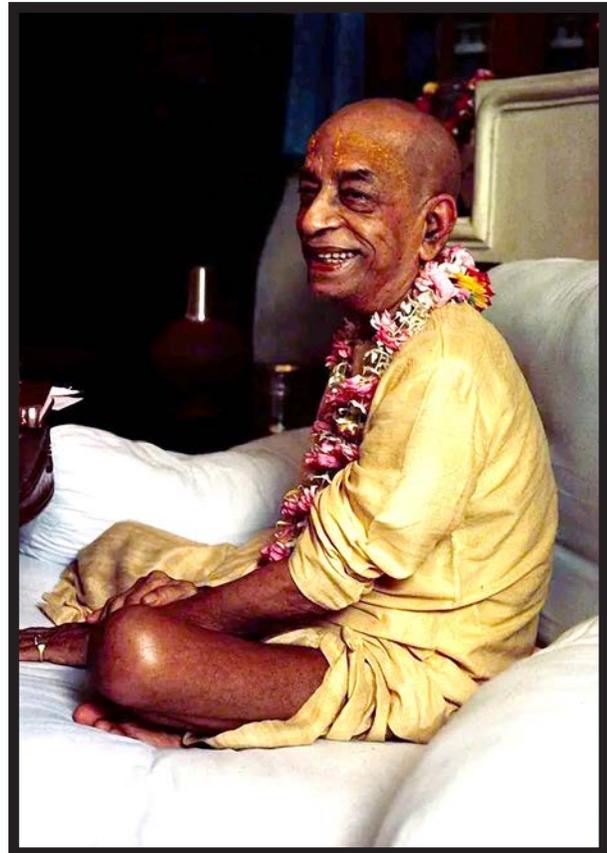


His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Sri Chaitanya Mahaprabhu is always accompanied by his plenary expansion Sri Nityananda Prabhu, his incarnation Sri Adwaita Prabhu, his internal potency Sri Gadadhar Prabhu and his marginal potency Srivas Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Sri Chaitanya Mahaprabhu is always accompanied by these other *tattvas*. (Purport to Cc. ādi 7.4)

In the *Gaura-gaṇoddeśa-dīpikā* (147-53) it is stated, “The pleasure potency of Sri Krishna formerly known as Vrindavaneshwari is now personified in the form of Sri Gadadhar Pandit in the pastimes of Lord Chaitanya Mahaprabhu.” Sri Swarup Damodar Goswami has pointed out that in the shape of Lakshmi,



Cover: Gadadhar Pandit speaks *Bhāgavatam* to Sri Chaitanya Mahaprabhu. A 16th century painting commissioned by Maharaja Prataparudra, painted by Murari Das, a disciple of Vakreswar Pandit.



Mahaprabhu and his associates hear the Bhāgavatam at Narendra Sarovar in Puri. This famous sixteenth century painting, commissioned by Maharaja Prataparudra, is by Murari Das, a disciple of Vakreswar Pandit. In the front is Prataparudra Maharaja offering obeisances. Left to right are Raghunath Das Goswami, Govinda Das, Ramananda Ray, Gadadhar Pandit reading Śrīmad Bhāgavatam, Nityananda Prabhu, Sri Chaitanya Mahaprabhu, Adwaita Acharya, Srivas Pandit, Swarup Damodar Goswami and Haridas Thakur hanging his cloth to dry. (There are some differences of opinion about the identities of the three devotees on the left.) The painting is now in Kanji-ghata, near Berhampur, West Bengal.

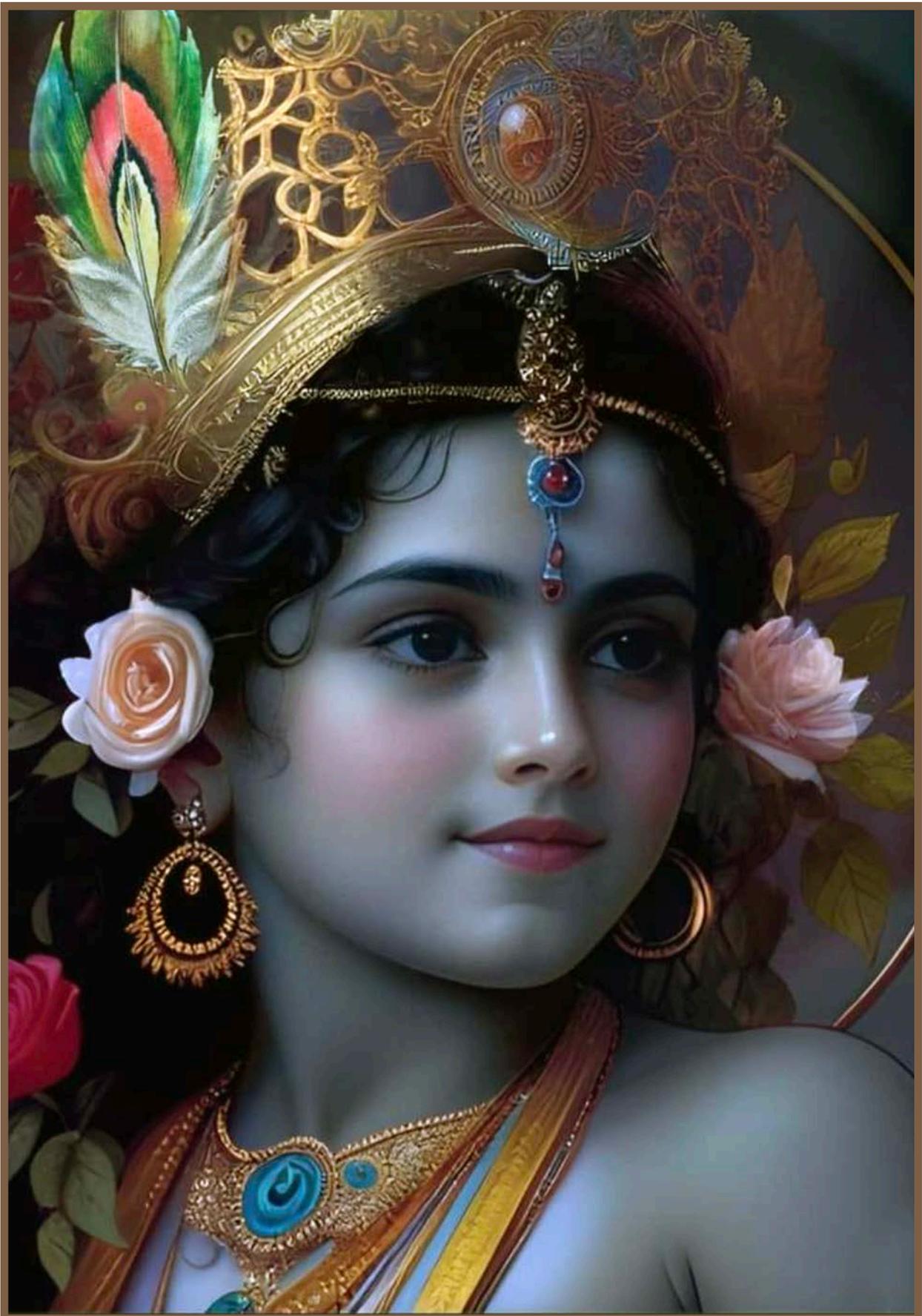
the pleasure potency of Krishna, she was formerly very dear to the Lord as Shyamsundar Vallabha. The same Shyamsundar Vallabha was present in Lord Chaitanya's pastimes as Gadadhar Pandit. Formerly, as Lalita-sakhi, she was always devoted to Srimati Radharani. Thus Gadadhar Pandit is simultaneously an incarnation of Srimati Radharani and Lalita-sakhi. In the twelfth chapter of this part of the *Caitanya-caritāmṛta* there is a description of the descendants or disciplic succession of Gadadhar Pandit. (Purport to Cc. ādi 10.15)

The eternal *vraja-vāsīs* like Swarup Damodar did not even come to Vrindavan Dham. Sri Pundarik Vidyanidhi, Sri Haridas Thakur, Srivas Pandit, Sivananda Sen, Sri Ramananda Ray, Sri Sikhi Mahiti, Sri Madhavidevi and

Sri Gadadhar Pandit Goswami never visited Vrindavan Dham. Srila Bhaktisiddhanta Saraswati Thakur points out that we have no authorized documents stating that these exalted personalities visited Vrindavan. (Purport to Cc. madhya 16.281)

No one can describe the characteristics and ecstatic love of Gadadhar Pandit. Therefore another name for Sri Chaitanya Mahaprabhu is Gadadhar Pranath, "the life and soul of Gadadhar Pandit". (Purport to Cc. antya 7.163)

The Supreme Personality of Godhead and his immediate subordinate expansions are worshipable by the other two — namely the representation of the internal potency and the representation of the marginal potency. The representation of the internal potency,



Unknown artist - AI generated

Beautiful Krishna



Unknown photographer

The original deities of Radha Lalita Tota Gopinath that were worshiped by Gadadhar Pandit in Jagannath Puri

Gadadhar, represents the confidential devotee, and the representation of the marginal potency is the pure devotee. Both of these are worshipers of the other three categories, but all of them are engaged in the transcendental service of the Supreme Personality of Godhead, Sri Chaitanya Mahaprabhu. (*Teachings of Lord Caitanya*, chapter 17 of 1975 edition) 🍌

MAHAPRABHU AND GADADHAR PANDIT



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Sri Sundarananda Prabhu wanted to know from me what he should reply to your question regarding Mahaprabhu and Gadadhar. Here is my reply:

Viṣṇu-tattva has been compared to lamps. As one lamp can light another lamp, which is no less than the original lamp, so in the subject matters of the transcendental world, mundane abominations, like an end or limit, do not apply. The unpleasantness that is born of limited sensual knowledge in this world of

poverty should not be anthropomorphized and taken to the transcendental kingdom. The poverty that is found in the conditioned souls' understanding of the Personality of Godhead should not be attributed to the actual existence of the deity of the Supreme Lord.

Srīman Mahaprabhu is the complete whole absolute truth. That complete whole has six bodily expansions, who act as servants. They are Sri Nityananda prakāśa, Sri Advaita avātara, Sri Gadadhar, the loving internal energy, and pure devotees like Srivas, who are spiritual masters of all servants and disciples. All of them are Sri Krishna Chaitanya. Sri Krishna Chaitanya is the object of service, and the other five *tattvas* are in the mood of subordination in reference to the object of service. The subordinates or servants are simultaneously one with and different from the supreme worshipable Lord.

The combined form of Sri Radha-Govinda, the most magnificent personality, the son of the King of Vraja, appeared as Sri Krishna Chaitanya. Sri Gadadhar is his subordinate energy. When we discuss Sri Gaurasundar as the predominating half of his transcendental entity, we see his energy, Gadadhar, in the magnanimous role



টোটা শ্রীগোপীনাথের মন্দির।

Temple of Tota Gopinath in Jagannath Puri. Circa 1930s.

of the predominated transcendental entity. Moreover, the bodily expansions of various energies of the Lord appeared as Gadadhar, Vakreswar Pandit, Jagadananda Pandit, Sri Swarup Damodar, Sri Sivananda Sen, Sri Govinda, Sri Basudev Ghosh, Sri Narahari Sarakar, and so on. All of them are energies and bodily expansions. The truth of the bodily expansions is understood in the definition of *prakāśa-tattva*. 🍌

— *Patrāmṛta Nectar from the Letters*. English translation by Bhumipati Das. From a letter on 18 July 1934. Touchstone Media. Kolkata. 2012.

GAURA GADADHAR BECOME RADHA MADHAVA



Srila Thakur Bhaktivinode

Śrī Kalyāṇa-kalpataru 3.10

Kalyāṇa-kalpataru was the first book of songs compiled by Srila Thakur Bhaktivinode. It was published in 1881 while he was serving in Odisha as the first headmaster of Cuttack Victoria High School, known today as Bhakta Madhu Vidyapith.

*hā hā morā gaura-kiśora
kabe dayā kori' śrī-godruma-bane
dekhā dibe mana-cora*

O Gaura Kishore! O thief of my heart! When will you mercifully let me see you in the forest of Godruma?

*ānanda-sukhada kuñjera bhitare
gadādhare bāme kari'
kāñcana-baraṇa cāñcara cikura
naṭana su-veṣa dhari'*

In Ananda Sukhada Kunja you will dance, your complexion like gold, your hair gracefully curled, your garments glorious, with Gadadhar on your left.

*dekhite dekhite śrī-rādhā-mādhava
rūpete karibe ālā
sakhi-gaṇa-saṅge karibe naṭana
galete mohana-mālā*

As I watch, you will manifest the effulgent forms of Sri Sri Radha Madhava. Charming flower garlands on your necks, you will dance in the company of your *gopī* friends.

*anaṅga-mañjarī sadaya ha-iyā
e dāsī-karete dhari'
duñhe nivedibe duñhara mādhurī
heriba nayana bhori'*



Unknown photographers. Collage by Madhavananda Das

Srila Bhaktivinode Thakur's original deities of Gaura Gadadhar and Radha Madhava worshiped today in Ananda Sukhada Kunj in Mayapur and in ISKCON Pattamundai Odisha

Merciful Ananga Manjari will take the hand of this maidservant and place her before the divine couple. Filling my eyes, I will gaze at the sweetness of the divine couple.

[**Note:** in this song Thakur Bhaktivinode addresses both Sri Sri Gaura Gadadhar, his personal deities of his home in Godruma, as well as Sri Sri Radha Madhava, his ancestral deities in Choti, Odisha. He also prays to Ananga Manjari, who is the form of Nityananda's wife Jahnava Mata in the spiritual world. Bhaktivinode took *vaiṣṇava-dikṣā* from Sri Bipin Bihari Goswami in the line of Sri Jahnava.] 🍌

— Translated by Dasarath Suta Das. Nectar Books. Union City, Georgia, USA. 1988.

GADADHAR PANDIT TATVA



Sri Srimad Gour Govinda Swami Maharaja

Devotee: Chaitanya Mahaprabhu, he was Radha and Krishna combined. Radharani also came as Gadadhar, so how is that or why is that?

Gour Govinda Swami: Gadadhar is *śakti-tattva*, one portion. When Mahaprabhu is in *kṛṣṇa-bhāva*, then Gadadhar is there as *śakti-tattva*. Not complete Radha, some portion — *śakti-tattva-gadādhara*.

Devotee: And when Chaitanya Mahaprabhu is in the mood of Radha, then Gadadhar is ...?

Gour Govinda Swami: There then no Gadadhar, only Ray Ramananda and Swarup Damodar Goswami.

On the altar of Radha Krishna, you may put Gaura, so you may put Gadadhar, but not Nityananda. Gaura Gadadhar is there with Radha Krishna, not Nityananda. If you have Gaura Nitai, they should have a separate altar. On the same altar you may put either only Gaura or Gaura Gadadhar. 🍌

— From a *darśana* in Bhubaneswar. 16 March 1991.

GAURA GADADHAR BECOME RADHA KRISHNA



Adapted from Srila Lochan Das Thakur's Sri Caitanya-maṅgala, madhya song 3

Sri Gadadhar Pandit was the abode of all good qualities. He always stayed by the side of Sri Chaitanya Mahaprabhu. He continually chanted the holy names.

One night, Gadadhar took rest in Mahaprabhu's room. Pleased with him, the Lord glanced at him and said:

*pāibe durlabha prema rajanī-prabhāte
manoratha siddhi ha-iba vaiṣṇava-prasāde*



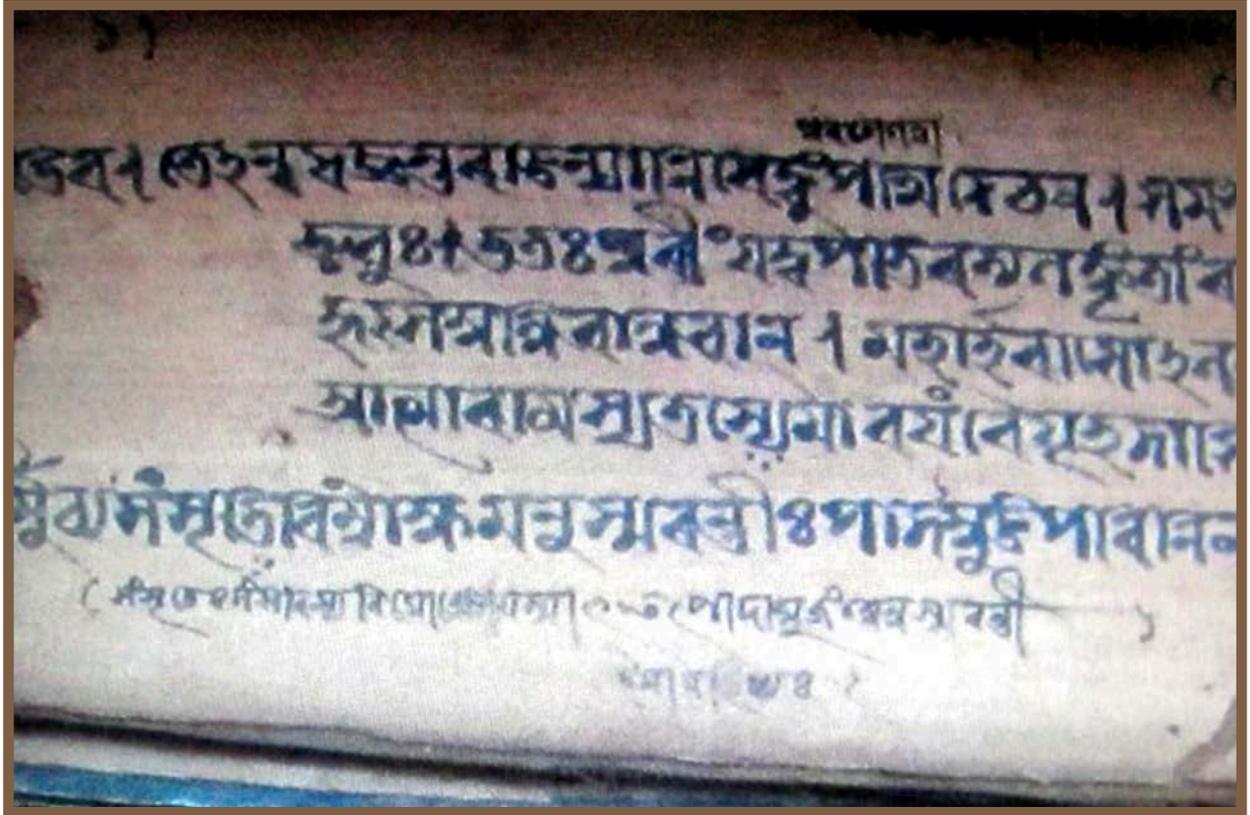
Unknown photographer

The original deity of Meyo Krishna, also known as Gopinath, which, as a young boy, Gadadhar Pandit used to keep around his neck. The deity is currently being worshiped in Bharatpur, West Bengal.

“Tomorrow at dawn you will attain the rarest ecstatic *prema*. By the *vaiṣnavas*’ mercy your desire will be fulfilled.” (text 178)

Speaking these words, the Lord took the flower garland from his own body and placed it around

Gadadhar’s neck. Later, when the sun rose, all the devotees came to see the Lord. Mahaprabhu then told everyone his words of the previous night. By those words Gadadhar attained ecstatic *prema*.



Unknown photographer

Large text is said to be the original handwriting of Sri Chaitanya Mahaprabhu.
The smaller is said to be that of Gadadhar Pandit. Currently kept in Bharatpur, West Bengal.

With a happy heart, Gadadhar took bath in the Ganga. Overcome with ecstatic love, his body trembled. He worshiped Lord Jagannath, and then he worshiped his own master, Lord Gaura. He smeared fragrant sandalwood paste on the limbs of Gaura's body, placed a splendid flower garland on the Lord's neck, and recited many prayers.

Every day he worshiped the Lord in this way. Every night he slept at the feet of the Lord in the Lord's bedroom. His heart was always filled with devotion and faith. Whatever words Gadadhar spoke to the Lord were always sweet like nectar. Hearing Gadadhar's voice, Lord Viswambhar felt bliss in his heart. Gadadhar's words were like nectar showers in the Lord's heart. When he went to dance, the Lord held Gadadhar's hand.

*narahari-bhuje āra bhuja āropiyā
śrīvāsera ghare nāce rāsa-vinodiyā*

One day, with Narahari at one hand and Gadadhar at the other, the Lord performed the *rāsa* dance pastime in Srivas' house. (188)

*gauradehe śyāma tanu dekhe bhakta-gaṇa
gadādhara rādā-rūpa ha-ilā takhana*

The devotees saw Lord Gaura manifest the dark form of Krishna and Gadadhar manifest the form of Sri Radha. (189)

*madhumati narahari hailā sei-kāle
dekhiyā vaiṣṇava saba hari hari bole*

Then Narahari manifested the form of Madhumati *gopī*. Seeing all this, the *vaiṣṇavas* called out, "Hari! Hari!" (190)

[**Note:** Sri Narahari Chakravarti Thakur is the guru of Lochan Das Thakur. Srila Kavi Karnapur in text 177 of his *Gaura-gaṇoddeśa-dīpikā*, also describes Narahari Sarkar as being Madhumati *gopī* in *kṛṣṇa-līlā*.]

*vṛndāvana prakāśa ha-ila sei-sthāne
go-gopī gopāla-saṅge śacīra-nandane*

The land of Vrindavan was then manifest in that place. There Sachi's son stood, surrounded by cows, *gopas*, and *gopīs*. (191)

*pūrve sakhā sakhī-gaṇa ye-rūpe āchilā
rasa-āsvādane prabhu saṅge bhakta hailā*

Suddenly the Lord's personal associates manifested their original forms as *gopas* and *gopīs*. The Lord and his devotees were tasting the nectar of the different *rasas*. (192)

Surrounded by these devotees the Lord danced. Seeing the Lord and the devotees in their *kṛṣṇa-līlā* forms,

Unknown artist.



Old Bengali painting of the Pancha-tattva. Gadadhara is offering tumbul to the Lord

everyone wept. In this way Lord Krishna, the moon of Vraja, was manifest in Nabadwip.

*kṣaṇe gaura-līlā gadādhara kari saṅge
kṣaṇe śyāma-līlā rādhā-rāsarasa-raṅge*

One moment Lord Gaura danced with Gadadhara. The next moment they were transformed into handsome dark Lord Krishna and Sri Radha in the nectar *rāsa*-dance arena. (196)

Gazing at these wonders, the devotees ecstatically called out, “Hari! Hari! Jaya! Jaya!” They made a sound like thundering clouds. 🍌

— Lochan Das Thakur. *Śrī Caitanya-maṅgala*. Gaudiya Mission. Bag Bazaar. Calcutta. 1991. Bengali.

— Lochan Das Thakur. *Śrī Caitanya-maṅgala*. Translated by Kusakratha Das. Found in the *Vaiṣṇava Folio Archives*. Compiled by Sri Narasingha Caitanya Matha. No date.

PRANAMS TO GADADHAR



*gadādharam ahaṁ vande mādhavācārya-nandanam
mahābhāva-svarūpaṁ śrī caitanyaḥbhinna-rūpiṇam*

I offer my respectful obeisances to Sri Gadadhara Pandit, the son of Madhava Acharya. He is the personification

of *mahābhāva*, the highest devotional ecstasy, and non-different from Sri Chaitanya Mahaprabhu.

*śrī hlādinī svarūpāya gaurāṅga su-hṛdāya ca
bhakti-śakti-pradānāya gadādhara namo 'stu te*

I offer my obeisances to Sri Gadadhara Pandit, the personification of Lord Krishna's pleasure potency, the bestower of devotional strength, and the near and dear associate of Lord Gaura.

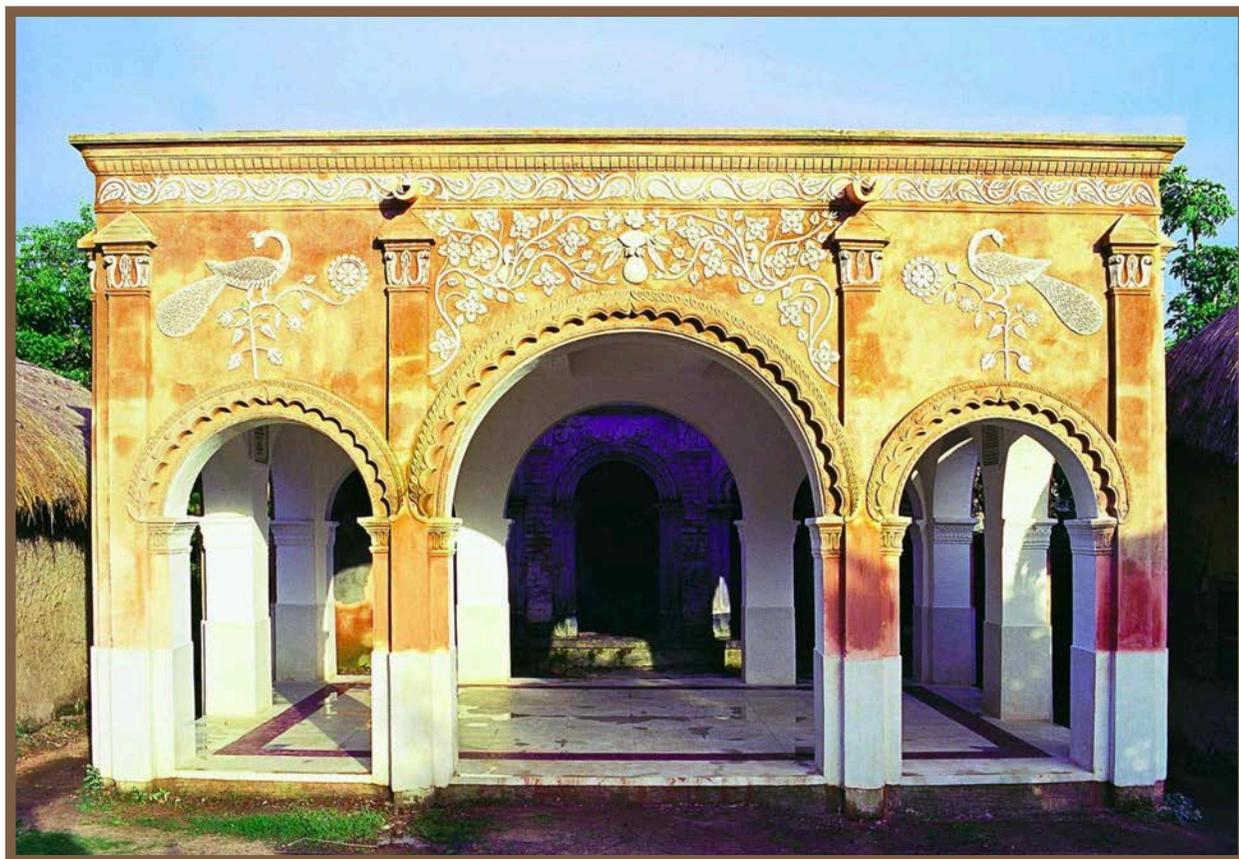
śrī-svarūpa-gosvāmi-kaḍacāyām

*avani-sura-varaḥ śrī-paṇḍitākhyo yatindraḥ
sa khalu bhavati rādhā śrīla-gaurāvātāre
narahari-sarakārasyaṅgāpi dāmodarasya
prabhu-nija-dayitānām tac ca sārāṁ mataṁ me*

When Lord Gaurāṅga descended to this world, Sri Radha became Gadadhara Pandit, the king of the Brahmins and *sannyāsīs*. That is the final opinion of Narahari Sarkar, of many dear devotees of the Lord, and also of me, Swarup Damodar.

pranām

*gāndharvikā-svarūpāya gaurāṅga prema-sampade
gadādhārāya me nityaṁ namo 'stu hi kṛpālave*



Unknown photographer

Birthplace of Gadadhar Pandit in Bharatpur, West Bengal

I perpetually offer my obeisances to the merciful Gadadhar, who is none other than Gandharvika, the wealth of Gauranga's love.

dhyānam

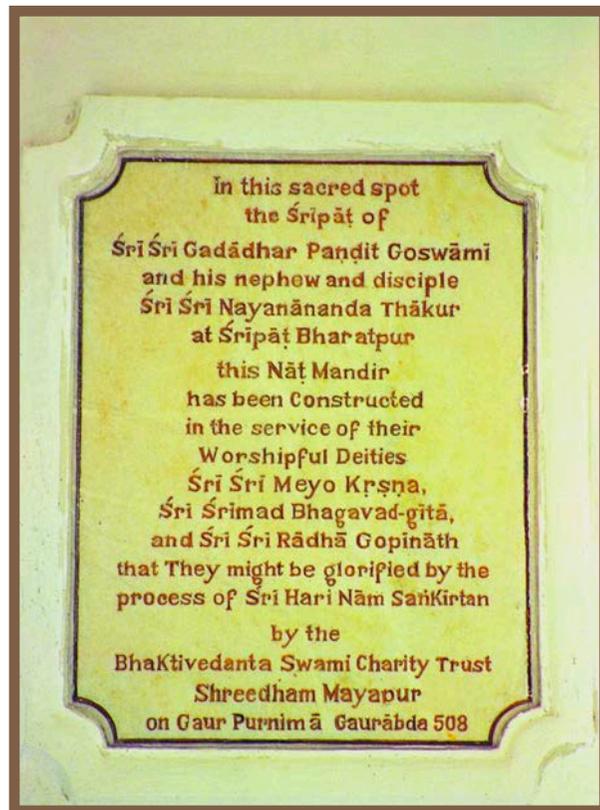
*kāruṇyaikam aravinda-padma-caraṇam caitanya-candra-dyutiṁ
tāmbūlārpaṇa-bhaṅgi-dakṣiṇa-karam śvetāmbaram sundaram
premānanda-tanuṁ śudhā-smīta-mukhaṁ śrī-*

gauracandrekṣaṇam

*dhyāyec chrīla-gadādharam dvija-varaṁ mādhyura-
bhūṣojjvalam*

One should meditate on Srila Gadadhar, the best of the *dvijas*. His lotus feet are fragrant with the unique aroma of mercy. He is the cooling light of Chaitanya's moon. His right arm is bent in the gesture of offering *tāmbula*. He wears white clothes. He is the best amongst the devotees. His body is made of *premānanda*. His face carries a nectarean smile while he glances at Lord Gaura Chandra. He is the brilliance of the jewel of *mādhyura*. 🍌

— Translated by Hari Parshad Das, from Dina Narottam Das (chota)'s Śrī Manohara Bhajana Dīpikā. Published by Sri Sudhasindhu Das.



Unknown photographer

Plaque at the birthplace of Gadadhar Pandit



Unkown artist.

Gadadhar offering tambul to Chaitanya Mahaprabhu



By Shital Banerjee, Calcutta circa 1900 to 1923

"Vijana-vilāsa — Pastimes in a Solitary Place"

ALL GLORIES TO PANDIT GADADHAR



The medieval poet Shivai Das

*jaya jaya śrīla gadādhara paṇḍita
maṇḍita bhāva-bhūṣaṇe anupāma
caitanya abhinna śakati guṇa
anya sudurgama yachu rasa-dhāma*

All glories, all glories to Sri Gadadhar Pandit, who is ornamented with an incomparable mood. He is non-different from Sri Chaitanya due to being the Lord's potency. He is an abode of transcendental mellows that are very difficult for non-devotees to comprehend.

*kiye vidhi jana-gaṇa duragati jāni
śrī-vṛndāvana madhura bhajana-dhana
sampada sāra milāyala āni (refrain)*

Knowing well the degradation of the mass of people in the current age, he collected the essential wealth of *mādhurya-bhajana* of Goloka Vrindavan (*bhakti* in the mood of the *gopīs*) and appeared in this world.

*gara gara gaura-prema-bhare jhara jhara
aruṇa karuṇa varuṇālaya āṅkhi
kṣaneke stabadha śabada kṣaṇe gada-gada
ādha ādha pada gopinātha bhākhi*

His body is overwhelmed with ecstatic love of Gaura and his reddish eyes are like a reddish cloud

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श्रीकृष्णकथामृत बिन्दु

full of tears. One moment he becomes stunned, the next moment he cries out loudly and his body becomes overwhelmed with emotion. Between all his sentences, he keeps uttering “Gopinath!”

*jaba anurāgī lāgi rahu antara
uthalaye kṣaṇe prema jaladhi taraṅga
dāsa śivāi āi kṣīna dīna-jana
nā pāula satata asata patha-raṅga*

When the heart is constantly attracted to him (Gadadhar Pandit), there arises an ocean of *prema* in the heart at every moment. Shivai Das is an extremely unfortunate fallen soul, for he could not attain this attraction due to being always attracted to inauspicious paths in life. 🍊

— Śrī Śrī Pada-kalpa-taru. Kīrtana #2285. Vol. 3. Edited by Shri Satishchandra Ray. Printed at the Bengal Press, Calcutta (Kolkata). 1897 A.D.



Unknown photographer

Gadadhar Pandit's danta (tooth) samādhi at the
Vamsi Gopal Mandir in Vrindavan