

শ্রীশ্রীনাময়ঙ্গ রহস্য

Secrets of the Sacrifice of the Holy Name

শ্রী শ্রী হৃদয়ানন্দ দাস বাবাজী

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October 27, 2006

Contents

1 Introduction	5
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Chapter 1

Introduction

॥ শ্রী গুরু রাম ॥

(ভজ) নিতাই গৌর রাধে শ্যাম
(জপ) হরে কৃষ্ণ হরে রাম

Today, as I sit to write about the holy name and the sacrificial rites of the holy name, I feel great trepidation. Because, if a tiny, tiny offence occurs, there will be a great dispute. Perhaps someone will think that they (we), glancing askance at other holy names, want to promote the holy name “Nītāi Gaura” as the best. But that is not so, because whatever holy name one’s guru has given, that is the best or the one to be practiced for that person. There is one statement, however:

Whatever one loves, that is the best of all. If one reflects objectively, however, one discovers a hierarchy.¹

Those who have accepted a guru and having received a holy name from that guru, perform japa and saṅkīrtan with that holy name, for them nothing more remains to be done. Because, whatever one loves, that is the best. My most cherished desire is that on the occasion of the completion of five hundred years from the birth of Śrīman Mahāprabhu,

¹Unknown source: যার যেই ভাব সেই সর্বোত্তম। তটস্থ হয়ে বিচারিলে আছে তারতম্য।।

all the residents of the world should come to know, understand and worship Śrī Gaura, the highest limit of the supreme truth and the goal of all. Not only that, why should the living being repeat any other name except for the name of Gaurahari who is the proper object of worship in this Age of Kali? Because, as Kṛṣṇa Dāsa Kavirāja has said:

With Kṛṣṇa's name,
one considers offence.
...
With Caitanya and Nityānanda's,
no such consideration.
Repeating their names
gives one *prema*,
and streams of tears flow.²

In particular, the descent in the Age of Kali is that beginningless, beginning of all, Śrī Govinda who, taking on the feelings and complexion of Rādhā, has come in the form of Gaura, and the Gaura descent, which is the essence of all descents, is supported in all the scriptures and the *Bhāgavata*. Should the proposition that the only object of worship and goal in the Age of Kali is Śrī Gaurahari only be kept in books and in speech? Should it not have some real application? Why should it be that we will say one thing and do another? Today let the determination of place, time, recipient, object of worship, worship, name, goal, means be one. It should be one. If you ask: is it so easy for people with different tastes, different religions, different roads to become one, I reply that is true. For time without beginning it has been very difficult put the living being's mind, which by nature tends toward the wrong path, on the correct path. Still, there is only one moment, as when on a cold day the wealthy and the poor, the king and the citizens all feel cold, or when it is warm, all feeling warm. In that way, today an auspicious moment has come for the earth. In this moment even if one doesn't wish to one will experience something special. Like when it is raining. If one goes outside a little one will become wet. Standing outside means

²Kṛṣṇa Dāsa Kavirāja, Cc., 18.21,27:

কৃষ্ণনামে করে অপরাধের বিচার

...

চৈতন্যে নিত্যানন্দে নাহি এ সব বিচার
নাম লইতে প্রেম দেন, বহে অশ্রুধার

subtle investigation. Today, if the people of the world, brothers and sisters all, forgetting their enmities, their differences, and their selfish interests, meet together with one mind and repeat the names of Gaurahari, the supporter of the world (Viśvambhara), then, I think, there without a doubt will be well-being for the world and well-being for all the world's living beings, not just the humans.

Now we celebrate the fifth birth centennial of Gaurahari, the time of receiving his causeless grace. It is like on the birthdays of some gentleman or kings, they give away many jewels and fine foods, more special than on other days and more profusely. Nowadays that sort of great king does not exist. But we cannot afford to miss the auspicious day of the one who is the protector of all living beings, the protector and nourisher of all the world, the full manifestation of the true nature of Śrī Govinda, the beginningless beginning of all, the joined form of Rāi and Kānu, Śrī Gaurahari or Viśvambhara or Gaurasundara, who is standing with a joyful heart on this the fifth centennial of his birth ready to bestow the fifth goal of mankind, *prema-bhakti*. Therefore, Kṛṣṇa Dāsa Kavirāja has said:

Worship Nitāi and Gaurāṅga
giving up pernicious arguments.³

Here the question may arise: “Why Nitāi? Don't we understand Gaura, who is the joint form of Rāi and Kānu, who is Bhagavān, full of the six godly traits and the essence of all descents, as the one to be worshiped? Why put Nityānanda Prabhu there with him?”

To that we reply that there is a statement in *smṛti* [*śruti*] that says that Śrī Kṛṣṇa or Bhagavān is *rasa*.⁴ Śrī Kṛṣṇa is *rasa*; Gaura is *rasa*. The recipient or vessel of the *rasa* that is Kṛṣṇa is Śrī Rādhā Ṭhākuraṇī.

Rādhā and Kṛṣṇa are one self, inhabiting two bodies
They sport with one another, relishing the *rasa*.⁵

³ibid., ? : নিতাই গৌরাঙ্গ ভজ কুতর্ক ছাড়িয়া

⁴C.U., ? : रसो वै सः

⁵Cc., 1.4.49:

রাধা-কৃষ্ণ এক আত্মা, দুই দেহ ধরি।
অন্যোন্মো লিসে, রস আশ্বাদন করি।।

One is the *rasa* and the other the recipient or vessel (*pātra*) ; one is the support (*āśraya*) and the other subject (*viṣaya*). Without the support one has no subject. Śrīla Narottama Dāsa Ṭākura has said: “one who takes as his support the lotus feet of Śrī Rādhikā will easily attain Giridhārī.”⁶ Again, Śrī Kṛṣṇa has said with his own lips:

Kiśorī’s servant am I,
the wearer yellow cloth.
Anyone who doubts it,
his woship is fruitless
even if he worships me
for a billion ages.⁷

By this it is understood that without Rādhā’s grace Kṛṣṇa is not attained. In Navadvīpa, too, therefore, Śrī Gaura is *rasa* and Nitāi is the vessel; Gaura is the subject-principle and Nitāi is the support-principle. Śrī Gaura has said it himself:

One who has even a smidgen of dislike for Nityānanda
If that person worships me, he will never be my dear.⁸

Here the question may arise: why is Nitāi the support-principle? Why wouldn’t Gadādhara Paṇḍita be it? The same that there Rādhā is the support-principle, that Rādhā is Gadādhara. This is very difficult:

⁶This is only part of a verse. The whole verse can be found in Nath’s edition (see the bibliography), *Prema-bhakti-candrikā*, Song 9, p. 444:

রাধিকা চরণরেণু, ভূষণ করিয়া তনু
অনাযাসে পাবে গিরিধারী।
রাধিকার চরণ আশ্রয়, করে যে মহাশয়
তারে মুই যাই বলিহারী।।

⁷?:

কিশোরী দাস মুই পীতবাস ইহাতে সন্দেহ যার।
কোটা কল্প যদি আমারে ভজয়ে বিফল ভজন তার।।

⁸?:

তিলান্ধেক নিত্যানন্দের হেঁষ যার রয়।
সে জন ভজিলে কভু আমার প্রিয় নয়।

Extremely mysterious in Nityānanda in this descent
The one to whom Śrī Caitanya has revealed,
only he is able to know it.⁹

Even though the mysterious nature of Nitāi has been revealed in the books *Se Ke* (Who is He?) and *Jagadguru Nityānandatattva* (The Truth about the World-teacher Nityānanda), I give a general discussion here:

Rādhā and Kṛṣṇa are one self, inhabiting two bodies
They sport with one another, relishing the *rasa*.¹⁰

They are one truth, one substance in two parts. Therefore, Kṛṣṇa was born on the eighth day (*aṣṭamī*, the eighth day of the lunar fortnight) and Rādhā was born on the eighth day. When the two become one to taste *rasa*, it is an eighth plus an eighth. Thus, when Rādhā and Kṛṣṇa are joined into the form of Gaura they become full and his birth or rising is on the full moon day (*pūrṇimā*). Here, who will be the principle of support (*āśraya-tattva*)? Because it is true that half a *ser* of goods and the metal weight of half a *ser* will be equal in weight. When the half a *ser* of goods and the half-a-*ser* metal weight are joined together they become one *ser* or one kilo on one side (pan of a weighing balance). On the other side (pan), one needs a metal weight of one *ser*. Then the weight will be equal. Śrī Gadādhara Paṇḍita is indeed Rādhā, but he is not the couple (Rādhā and Kṛṣṇa together). Because a desire awakened in Rādhā's mind: "when Kṛṣṇa joins with me and becomes one, I will relish that combined sweetness, the form of Gaura, in a separate form." Then from Rādhā's body the relishing form became separate. That is the source of the Rādhā-principle, Gadādhara.

Here someone might ask when Rādhā and Kṛṣṇa have joined to become Gaura, where has Rādhā again come from? This is very wonderful. All truths of inconceivable difference and non-difference are complete

⁹?:

অতি গূঢ় নিত্যানন্দ এই অবতारे।
শ্রীচৈতন্য যারে জানায় সেই জানিতে পারে।।

¹⁰Cc., 1.4.49:

রাধা-কৃষ্ণ এক আত্মা দুই দেহ ধরি।
অন্যোন্মো লিসে, রস আনন্দন করি।।

and eternal. Though Rādhā and Kṛṣṇa joining together have become Gaura, have the sports of Vraja vanished? Not at all. The sports of Vraja are eternal and the sports of Gaura are eternal. Everything thing that comes out of an eternal thing is eternal. If the complete comes out of the complete, it remains complete. This is the principle of the supreme controller (God, *īśvara*), or the intimate, conscious play of the eternal truth. When Rādhā and Kṛṣṇa become united in the subject-form of Gaura, then the root non-different body, the supporting principle Nityānanda Prabhu arises. Therefore, Locana Dāsa Ṭhākura says:

Not different from Caitanya's body
is Ṭhākura Avadhūta [Nityānanda Prabhu].¹¹

Not different means that Śrī Gaurhari is the combined form of Rādhā and Kṛṣṇa and Śrī Nityānanda is the combined form of Rādhā and Kṛṣṇa.

One by nature is *rasa*;
the other by nature is vessel.
One person is the support principle;
the other person is the subject principle.
One person enjoys *rasa*;
the other person bestows *rasa*.
One person is to be served;
the other person is the servant.¹²

If one is not a couple, one is not able to give pleasure to a couple. Therefore, in the *Caitanya-caritāmṛta*, Śrīla Kṛṣṇa Dāsa Kavirāja Ṭhākura has written:

I praise Śrī Kṛṣṇacaitanya and Nityānanda,

¹¹Locana Das Ṭhākura, *Caitanya-maṅgala*, ?:

অভিন্ন চৈতন্যতনু ঠাকুর অবধূত

¹²?

এক স্বরূপে রস, এক স্বরূপে পাত্র
একজন আশ্রয়-তত্ত্ব, একজন বিয়া-তত্ত্ব
একজন রসভোক্তা, একজন রসদাতা
একজন সেব্য, একজন সেবক

the sun and moon risen together on the horizon of Gauḍa, wonderful, giving happiness, and destroying darkness.¹³

I praise them who have simultaneously risen in the form of the sun and the moon on the eastern mountain that is Gauḍa, who are wonderful in form and bestowers of good fortune, who destroy the darkness of ignorance, Śrī Kṛṣṇacaitanya and Śrī Nityānanda.

Here the questions arises: how have the sun of Gaura and the moon of Nityānanda risen at the same time? Because, one person was born in Rāḍha Deśa twelve years before and the other person was born in Navadvīpa twelve years later. How then can they have arisen “together?” Arisen means when in eternal sport the true nature of Gaura as the combined form of Rāi and Kānu became manifest. Nityānanda Prabhu also then became manifest. Here there was just a twelve year interval in the perception of the people. Here, though, if one mentions another customary view it will be even simpler. The rising together in Gauḍa-maṇḍala of Nitāi the moon and Gaura the sun occurred when? When their qualities were revealed. Though Nityānanda Prabhu was born in Rāḍha, he full manifestation did not happen then. Twelve years later Śrīman Mahāprabhu appeared in Navadvīpa; then too a full revelation or unfolding did not occur. Those two natures became fully manifest or unfolded at the time of the deliverance of Jagāi and Mādhāi. There were two causes for the descent: the tasting of *rasa* and spreading this *prema* or delivering the living beings. The sport of purifying the fallen and delivering the living being began with the deliverance of Jagāi and Mādhāi.

Mādhāi struck Nitāicānd and split his head open. Blood was flowing. Still, that very form of compassion crying said: “Mādhāi, you have struck me. Hit me again; don’t be afraid. But please say ‘Gaurahari’ just once. If a child strikes his father, will the father become angry? Come, come to my lap. Give all of this birth’s sins to me. Giving all of your sins to me, say Gaurahari just once.” This was Nitāi, as cool as millions and millions of moons, and there Gaura, blazing like millions and millions of suns, shouted “Discus! Discus!” But Śrī Nityānanda Prabhu said:

¹³Kṛṣṇa Dāsa Kavirāja, *Caitanya-caritāmṛta*, 1.1.2:

वन्दे श्रीकृष्णचैतन्यनित्यानन्दौ सहोदितौ ।
गौडोदये पुष्पवन्तौ चित्रौ शन्दौ तमोनुदौ ॥

“Prabhu what is this? This is not the age of punishment. It is the age of causeless mercy. In the Satya, Tretā, and Dvāpara ages there is the stick or the discus. In this descent is the age of showing the compassion of taking them on your lap.” In this sport of delivering Jagāi and Mādhāi, the true natures of Nitāi and Gaura was revealed. In this manner to say they rose together is not implausible.

The manifestation of the non-different body is one and simulteneous: Nitāi is the combined form of Rāi and Kānu and Gaura is the combined form of Rāi and Kānu. But what Rāi and Kānu are joined in Nitāi? In my book *Nitāi-tattova o Guru-tattova* (The Nitāi Principle and the Guru Principle) I have written about it in detail. Here I only speak in general terms:

Gaura is a couple,
his companions are couples.
Couple with couple is the sport.
Such is the sweet sport of Gaurāṅga.¹⁴

The expansions of Kṛṣṇa’s body are his friends and the expansions of Rādhā’s body are her girlfriends. In the joining of those two, one with one, come Gaura’s companions. The root couple is Śrī Gaurahari and his non-different body is the second couple, Śrī Nityānanda Prabhu.

Balarāma is non-different from Kṛṣṇa and Anaṅga Mañjarī is non-different from Śrī Rādhā. Their combined form is Śrī Nityānanda Prabhu. The root vessel-principle means Gaurahari’s only vessel or receptacle [for rasa]. By adherence to Śrī Nityānanda to give pleasure to Śrī Gaurahari, unlimited receptacles, unlimited couples, became manifest in the form of Gaura’s companions in order to enhance the sport.

In a hundred billion gopis
Kāma is not put out.
In this we infer
a quality of Śrī Rādhikā.¹⁵

¹⁴?:

গৌর যুগল, পরিকর যুগল।
যুগলে যুগলে খেলা, মধুর গৌরাসলীলা।

¹⁵?:

শতকোটি গোপীতে নহে কাম-নির্গপণ।
ইহাতে অনুমানি শ্রীরাধিকার গুণ।।

Though in Vraja, beginningless, beginning-of-all Śrī Govinda performed the great Rāsa with a hundred billion gopīs, the chief or main one was Śrī Rādhāthākuraṇī. Here though there are not a hundred billion but unlimited billions of companions of Gaura, the special delight, the special giver of pleasure is Nityānanda Prabhu. “Whatever form Gaurasundara sports in, Nityānanda takes a compatible form.”¹⁶

Striking fourteen drums
Nityānanda pleases Gorā.

By following Rādhā one attains Kṛṣṇa or sees Kṛṣṇa through Rādhā’s eyes, or sees Śrī Kṛṣṇa joined with Rādhā. Others who are perceptive know the sweetness and excellence of attaining Śrī Kṛṣṇa joined with Candrāvlī and with other gopīs. Even more special is the divine couple Rādhā and Kṛṣṇa surrounded by the girlfriends. Attaining or seeing the divine couple surrounded by the girlfriends is the highest limit of joy. In that way attaining Gaura with Nityānanda Prabhu is a high point. Attaining or seeing Nitāi and Gaura surrounded by the *bhaktas* is the highest of all, however. Therefore, some perceptive *bhakta* said, seeing the dancing of Nitāi and Gaura in the rapture of the circular dance of *saṅkīrtana* in Śrīvāsa’s courtyard, the spiritual center of Navadvīpa, the abode of eternal sport:

Look, look! Nitāi and Gaurāṅga
are dancing like Rādhā and Śyāma
(Nitāi as Rādhā and Gaura as Śyāma)
On all sides the *bhaktas* sing
(Hare Kṛṣṇa Hare Rāma)¹⁷

There is something more. Śrī Gaurasundara said himself one day in the village of Pānihāṭī to Rāghava Paṇḍita:

¹⁶?: যেই যেই রূপে গৌরসুন্দর বিহরে সেই অনুরূপ রূপ নিত্যানন্দ ধরে।

¹⁷?:

দেখ দেখ নিতাই গৌরাসুন্দর নাচে যেন রাধা শ্যাম
(নিতাই রাধা গৌর শ্যাম)
চারিদিকে ভক্তগণ গায় [হরে কৃষ্ণ হরে রাম]

Hear me, hear me, O Rāghava,
 I tell you something secret.
 I have no second but for Nityānanda.
 Whoever is affectionate in his heart
 towards the true being Nityānanda,
 truly, truly, shows affection to me.
 And whoever has enmity towards Nityānanda,
 That person even if he worships me
 will never be dear to me.¹⁸

Here if one considers it well one will see that except for Nityānanda Pabhu we Kali-stricken living beings have no other resort. The only shelter for everyone to take is at the feet of the friend of the fallen, the giver of direction to the directionless, the giver of shelter to the living beings of Kali, the storehouse of love for Gaura, Nityānanda Prabhu.

Consider the compassion of Nitāi and Caitanya.
 They have delivered Jagāi, Mādhāi and others.¹⁹

Śrī Gaurahari, who is the essence of all descents, descended to give the fifth goal of human life, divine love (*prema*), to the living beings of the Age of Kali, a gift which no form of Bhagavān has given until today. It is “unoffered” (*anarpita*):

¹⁸?:

শুন শুন ওহে রাঘব তোমায় গোপ্য কই।
 আমার দ্বিতীয় নাই নিত্যানন্দ বই।।
 নিত্যানন্দ স্বরূপে প্রীতি যে করয়ে অন্তরে।
 সত্য সত্য সেই প্রীতি করয়ে আমারে।।
 নিত্যানন্দ প্রতি যার দ্বেষভাব রয়।
 সে জন ভজিলে কভু আমার প্রিয় নয়।।

¹⁹?:

নিতাই চৈতন্য দয়া করহ বিচার।
 জগাই মাধাই আদি করিলা উদ্ধার।।