

The Supreme Glories of chanting the Nityananda & Gauranga Mantra Raja -- By Swami Gaurangapada

The glories of regular chanting the Gauranga Mantra and Nityananda Mantra on japa beads and kirtana alongwith the Hare Krishna Maha-mantra, all three of which are eternally effulgent in the spiritual sky, is described in this message with extensive scriptural references summarizing all the previous messages on this topic. I humbly beg with a straw in my mouth falling at the feet of all the Vaishnavas to kindly read this full message very carefully and think and meditate deeply before coming to a hasty conclusion on this matter which is the secret of all secrets as per Navadvipa-dhama-mahatmya and which the souls bewildered by Maya never think about. By coming to a hasty conclusion on this matter, one will only elude oneself and others from the golden opportunity of regularly chanting the Nityananda Mantra and the Gauranga (Gaura-Gopala) Mantra alongwith the Maha-mantra which facilitates rapid success in the achievement of Krishna-prema because the offenses are instantly obliterated as per the verdict of all the revealed scriptures and acharyas posted in the points below:

Shrila Prabhupada

(Cc Adi 8.31 purp)"A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Sri Radha and Krsna or the chanting of the Hare Krsna mantra. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitai-Gaura and worship Them without false prestige. In the beginning one should *** very regularly *** chant Sri Gaurasundara's holy name and then chant the holy name of Lord Nityananda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vrndavana-dhama to worship Lord Krsna."

"[...]Vaisnavas consider Sri Caitanya Mahaprabhu nondifferent from Radha-Krsna (sri-krsna-caitanya radha-krsna nahe anya). Therefore *ONE WHO CHANTS THE MANTRA "GAURANGA" and ONE WHO CHANTS THE NAMES OF RADHA AND KRSNA ARE ON THE SAME LEVEL." (Srila Prabhupada in Cc Antya-lila 2.31 purport)

Prabhupada: "Nitai-Gauranga and Hare Krsna, there is no difference. Nitai-Gauranga is also nice. Whatever he finds convenient, let him chant." (Shrila Prabhupada's Room Conversation with Yoga Student regarding Japa)

"By his (Shrila Bhaktisiddhanta Sarasvati Thakura Prabhupada's) strong desire, the holy name of Gauranga will first spread throughout all the countries of the Western world. Then in all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the Hare Krishna Maha-mantra." (on Jaladuta, September 13, 1965)

Cc Madhya 24.330: "The spiritual master has to select a mantra for his disciple according to the disciple's ability to chant different mantras."

"The expert devotees also can discover novel ways and means to convert the

nondevotees in terms of particular time and circumstance. Devotional service is dynamic activity, and the expert devotees can find out competent means to inject it into the dull brains of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring a new order of life to the foolish society of materialistic men." (SB 1.5.16 purport)

Shrila Bhaktisiddhanta Sarasvati Thakura Prabhupada

[...] "The Hare Krsna maha-mantra considers the offenses whereas the names of Gauranga-Nityananda don't consider offenses. An offensive chanter will never achieve the fruit of chanting (pure love for Krsna) by chanting the Hare Krsna maha-mantra. Therefore till the time he is committing offenses, he should chant the names of Gauranga-Nityananda. Due the repeated chanting of the names of Gauranga-Nityananda, the offenses will destroyed and he will achieve the fruit of chanting."

[...] "The name of Krsna and Gauranga-Both are non-different than the named Lord. Those who think that Krsna is any way inferior or limited than Gauranga are in gross ignorance. But in practical considerations with respect to benefit awarded to the conditioned souls, the chanting of Sri Gauranga-Nityananda's Name is more useful and helpful for everyone. The mercy of Krsna's names is generally only upon liberated or perfected souls who are surrendered to Him. But the magnanimity of the names of Lord Gauranga-Nityananda is especially for the souls who are offenders and full of anarthas and desires for material sense-gratification. The chanting of Lord Gauranga and Lord Nityananda's names and Their worship quickly delivers the soul from all the offenses and thus the soul achieves shelter at the lotus feet of Lord Gaura-Krsna without any delay." (Purport to Cc Adi 8.31)

"Simply by chanting or hearing the name of Lord Nityananda, the sinful inclinations in the hearts of all the living entities in the universe are permanently destroyed and their inherent purity is automatically awakened. On chanting or hearing the name of Lord Nityananda, even the merchants, degraded, fallen and foolish people are purified and immediately become realized in the Absolute Truth and devotees of the Lord." (Chaitanya-Bhagavata, Madhya-Khanda 3.134)

Shrila Bhaktivinoda Thakura

kali jivera aparadha asankhya durvara;gauranga-nam vina tara nahika uddhara.
Navadvipa-dhama-mahatmya Chp 1

The offenses and sins of the living entities in Kali-yuga are unlimited and absolutely insurmountable. That is why the souls can never never be delivered without the regular chanting the most merciful name of 'Gauranga'.

Shrila Krishnadasa Kaviraja Goswami

caitanya-nityanande nahi esaba vicara, nama laite prema dena, vahe asrudhara
(Cc Adi 8.31)

"But if one only chants, with some slight faith, the holy names of Lord Gauranga and Nityananda, very quickly he is cleansed of all offenses. Since in the chanting of the names of Nityananda-Gauranga there is no consideration of offenses, one will very quickly come to the stage of love of God, simply by chanting Their names and tears of pure love for Krishna will flow from the eyes."

`nityananda' balite haya krsna-premodaya;aulaya sakala anga,asru-ganga vaya.
(Chaitanya-charitamrita Adi-lila 8.23)

"Simply by chanting the name 'Nityananda' one awakens his love for Krsna. Thus all his bodily limbs are agitated by ecstasy of love of God, and tears flow from his eyes like the waters of the Ganges."

Shrila Narottama dasa Thakura

grhe ba vanete thake, 'ha gauranga' bo'le dake, narottama mage tara sanga.

"One may reside in the house or in the forest, but if he is constantly chanting `Gauranga!', then I (Narottama) want his association."

Shrila Narada Muni

instructs King Suvarna Sena:

gauranga-nama na laiya, yei krsna bhaje giya; sei krsna bahu kale paya.
gauranga-nama laya jei, sadya krsna paya sei; aparadha nahi rahe taya.

"If someone endeavours to worship Krsna without regularly chanting the name of Lord Gauranga, then he or she will achieve Krsna only after a very prolonged period of time. But if someone takes shelter of the names of Lord Gauranga, he or she will achieve Krsna very soon because his offenses will immediately cease to exist." (shelter of the names of Lord Gauranga and Lord Nityananda means to chant Them atleast a few thousand times daily)

Lord Nityananda

bhaja gauranga kaha gauranga laha gaurangera nama re;
ye jana gauranga bhaje sei amara prana re.

"Worship Gauranga, chant the 'Gauranga' mantra and take the name of 'Gauranga'. Those who will worship Gauranga in this way by constantly chanting His name are veritably My life and soul"

Lord Gauranga

prthivite ache yata nagaradi-grama; sarvatra pracara haibe mora nama.
Caitanya-bhagavata Antya 4.126

"My Name will be chanted, broadcasted and glorified in all various towns, villages, cities, countries and continents of the world."

(1) SHIVANANDA SENA

The Gauranga (Gaura Gopala) Mantra is the most worshipable ista-mantra of Shрила Shivananda Sena who chanted the mantra constantly as per Cc given below:

The four-syllable Gauranga-mantra or the Gaura-gopala mantra is described as follows in Sri Caitanya-caritamrta, Antya-lila 2.24,31:

apane bolana more, iha yadi jani;
amara ista-mantra jani' kahena apani.

`gaura-gopala mantra' tomara cari aksara;
avisvasa chada, yei kariyacha antara"

Nakula Brahmachari told Sivananda Sena, "You are chanting the Gaura-gopala mantra, composed of four syllables (which is your ista-mantra i.e. worshippable mantra). Now please give up the doubts that have resided within you."

Purport by Srila A.C. Bhaktivedanta SwPrabhupada:

Srila Bhaktivinoda Thakura explains the Gaura-gopala mantra in his Amrta-pravaha-bhasya. Worshipers of Sri Gaurasundara accept the four syllables 'gau-ra-an-ga' as the Gaura mantra, but pure worshipers of Radha and Krsna accept the four syllables ra-dha krs-na as the Gaura-gopala mantra. However, Vaisnavas consider Sri Caitanya Mahaprabhu nondifferent from Radha-Krsna (sri-krsna-caitanya radha-krsna nahe anya). Therefore one who chants the mantra "gauranga" and one who chants the names of Radha and Krsna are on the same level.

Purport by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya:

gaura-gopala-mantra-gauravadi gana `gauranga'-name
catura-aksara gaura-mantra ke uddesya karena; kevala
krsnavadi gana ei `gaura-gopala-mantra' sabde radha-krsnera
catura-aksara-mantrake uddesya karena.

"The following is the explanation of the Gaura-gopala mantra. The followers of Lord Gaura accept `Gauranga' as the four-syllable mantra and the

followers of only Krsna accept `Radha-Krsna' as the Gaura-gopala mantra. The followers of both Lord Gaura and Lord Krsna accept either one of them as the Gaura-gopala mantra understanding that They are non-different from each other."

Purport by Tridandi Bhikshu Bhaktiratna Sadhu Swami:

So it is very clear that the most intimate devotees of the Lord like Shрила Shivananda Sena were constantly chanting the four-syllable 'gau-ra-an-ga' Mantra which is non-different than the four syllables of 'ra-dha-krs-na'. Thus the constant chanting of the name or mantra of 'Gauranga' is authorized in the revealed scriptures and implemented by the previous acharyas. The great advantage is that the ultimate benefit of 'radha-krsna' or the Hare Krishna maha-mantra can be realized by siddha and mukta souls whereas the 'Gauranga' mantra is the most prayojaniya (useful) for anartha-yukta, badha, patita (fallen conditioned) souls according to Shрила Prabhupada's purport and also the Anubhashya purport of Shрила Bhaktisiddhanta to Cc Adi 8.31 which will follow in point (20). Just like the Hare Krishna Mantra is known as Harinama as well as the Maha-mantra similarly the Gauranga Mantra is known as Gauranama as well as the Gaura-Gopala-Mantra or the Gauranga Mantra.

(2) CHAITANYA MANGALA: LORD GAURANGA IS WORSHIPED IN GOLOKA BY ALL HIS ASSOCIATES BY CHANTING THE GAURANGA MANTRA

The four-syllable Gauranga Mantra is chanted in Goloka Vrndavana by all the eternal associates of the Lord in the direct worship of Lord Gauranga:

In Sri Caitanya-mangala Sutra-khanda Verse 527 by Srila Locana Dasa Thakura, the four-syllable Gauranga-mantra is described as the mantra through which Lord Gauranga Mahaprabhu is worshipped in Goloka Vrndavana, the topmost Vaikuntha planet in the spiritual world:

hema-gaura kalevara, mantra cari-aksara;
sahaja vaikuntha-natha syama.

"The Lord sits on a golden bejewelled throne. He possesses a complexion millions of times more brilliant than the colour of molten gold. He is worshipped by all His devotees with the four-syllable mantra, `Gauranga'."

(3) DIRECT ORDER OF THE SUPREME LORD ADI-GURU SHRI NITYANANDA BALARAMA

Also it is the direct, open and primary instruction of the Guru of all Gurus, Adi-Guru, Sakshat-Mula-Sankarshana, origin of the spiritual and material worlds Lord Shri Nityananda Prabhu to all the moving and non-moving living entities to take shelter of chanting the Gauranga Mantra as quoted by Shрила Prabhupada himself: :

bhaja gauranga kaha gauranga laha gaurangera nama re;
ye jana gauranga bhaje sei amara prana re.

"Worship Gauranga, chant the 'Gauranga' mantra and take the name of 'Gauranga'. Those who will worship Gauranga in this way by constantly chanting His name are veritably My life and soul"

(This verse is also quoted by Shrila Prabhupada in his lecture, Sri Caitanya-caritamrta, Adi-lila 7.5, Mayapur, March 7, 1974)

"You can also chant the prayer you asked about. This was spoken by Lord Nityananda while He was preaching in the town. He was addressing the people:
` ` My dear brothers, you simply worship Lord Caitanya; talk of Lord Caitanya; speak Lord Caitanya's Name, so anyone who does so, he is my life and soul."
(SP in Letter to: Mahapurusa, Los Angeles, 7 March, 1968)

Lord Nityananda was sent to preach the Hare Krishna Maha-mantra in Bengal by Lord Gauranga but He preached the Gauranga Mantra first because He knew that only the name of Gauranga will impart the qualification to the offensive, sinful souls of Kali-yuga to chant the Maha-mantra.

kasta nahi, vyaya nahi na pabe yatana; srigauranga bali nace nahika bhavana.
(Sri Navadvipa-dhama-mahatmya, Chp 1)

Lord Nityananda instructs all the living entities:

"There is no trouble or loss nor will you suffer anymore, if you forget yourself while dancing and chanting the name 'Gauranga'."

Shrila Thakura Bhaktivinoda in his song 'Boro Sukher Khabor Gai', from the Vaishnava-siddhanta-mala:

ek-bar dekhle cakse jal, gaura bole nitai den sakala sambal.

When Lord Nityananda sees a tear welling in someone's eye upon chanting the name of "Gauranga!" He instantly gives His eternal support and shelter to that person; indeed, He bestows all divine opulences.

(4) REPEATED RECOMMENDATION OF SHRILA NAROTTAMA DASA THAKURA

Srila Narottama dasa Thakura has explicitly glorified the chanting of the Gauranga Mantra in his various songs:

je gaurangera nama loy, tara hoy premodoy, tare mui jai bolihari.

"One who chants the name of 'Gauranga' instantly awakens his or her dormant pure love for the Lord. I (Narottama) worship such a person and surrender to him."

grhe ba vanete thake, 'ha gauranga' bo'le dake, narottama mage tara sanga.

"One may reside in the house or in the forest, but if he is feelingly chanting 'Gauranga!', then I (Narottama) want his association."

gauranga balite habe pulaka sarira; hari hari balite nayane ba'be nira.

"In the beginning, when by chanting the name of 'Gauranga', my body will feel waves of ecstasy, only then will I be able to shed tears while chanting the names of Lord Hari."

(5) THERE IS NO OTHER WAY IN KALI-YUGA EXCEPT THE 'GAURANGA' MANTRA:

Navadvipa-dhama-mahatmya, Chp 1:

kali jivera aparadha asankhya durvara;
gauranga-nama vina tara nahika uddhara.

The offenses and sins of the living entities in Kali-yuga are unlimited and absolutely insurmountable. That is why the souls can never be delivered without the regular chanting the most merciful name of 'Gauranga'.

ataeva gaura vina kalite upaya; na dekhi kothaya ara sastra phukaraya.

"Therefore I see no other means except Lord Gauranga for everyone's deliverance in Kali-yuga and this is the repeated declaration of all Vedic scriptures."

(6) PARVATI AND SHIVA CHANT 'GAURANGA' CONSTANTLY

In Shri Navadvipa-dhama-mahatmya, Chp 8, Lord Nityananda Prabhu tells Shrila Jiva Goswami:

(A) gauri saha siva gauranga-nama; gaiya gaiya puraya kama.

"In Navadvipa, Lord Siva constantly is singing the name of Gauranga alongwith his wife Gauri and thus fulfilling his innermost desires."

(B) gauranga bhajana sarala ati; sahaja tahara phala-vitati.

"Lord Gauranga's worship by the chanting of His name is very easy and simple to do. And Lord Gauranga very easily and immediately rewards the worshipper with the desired results or fruits of his or her worship."

(C) gauranga baliya krandana kare; gauranga darsana paya satvare.

"One who chants the name 'Gauranga' and cries in ecstasy will receive the audience of the Supreme Personality of Godhead Lord Gauranga very quickly."

Sri Ananta-samhita, Sri Caitanya-janma-khanda, Part Two, Chapter Three, Text 54, Lord Siva tells Parvati:

dharayamy urdhva-vadane, devesi samhitam imam;
mantram ca gauracandrasya, namedam sarva-mangalam.

"O Parvati, the controller of all the demigods, I always recite with great enthusiasm this Ananta-samhita alongwith Lord Gauranga's mantra which is most auspicious in this world."

(7) GAURANGA-NAMA IS THE THE ONLY WAY ACHIEVE KRISHNA

From Shri Navadvipa-dhama-mahatmya, Chp 7, the great sage Narada instructs King Suvarna Sena:

gauranga-nama na laiya, yei krsna bhaje giya; sei krsna bahu kale paya.
gauranga-nama laya jei, sadya krsna paya sei; aparadha nahi rahe taya.

"If someone endeavours to worship Krsna without regularly chanting the name of Lord Gauranga, then he or she will achieve Krsna only after a very prolonged period of time. But if someone takes shelter of the names of Lord Gauranga, he or she will achieve Krsna very soon because his offenses will immediately cease to exist."

(8) JAIVA DHARMA STATES THAT KRISHNA IS WORSHIPED BY CHANTING GAURANGA

Jaiva Dharma describes the process of worship of Lord Gauranga and Lord Krishna through the chanting of the 'Gauranga' Mantra:

Srila Bhaktivinoda Thakura's Jaiva Dharma Chapter 14:

vrajanatha: sri gauranga yadi saksat paripurna-tattva hailena, tabe tanhara puja vyavastha ki?

Vrajanatha: Since Sri Gauranga is the the original complete Absolute Truth, how should one worship Him?

babaji: gauranga-nama mantre gaurapuja karileo yaha haya, krsna-nama-mantre krsna-puja karileo tahai haya. krsna-mantre gaurapuja va gaura-mantre krsnapuja-sakalai eka. ihate je bheda- buddhi kare, se nitanta anabhijna ou kalira dasa.

Babaji: As one worships Lord Krsna by chanting the name and mantra of Lord Krsna, so one should worship Lord Gauran by chanting the name and mantra of Gauranga. One may worship Lord Gaura by chanting Krsna-mantras, or for that matter one may worship Lord Krsna by chanting Gaura-mantras. They are all the same. Anyone who thinks Lord Krsna and Lord Gaura are different is a fool. He is a servant of Kali-yuga.

vrajanatha: channavatarera mantra ki-rupe paoya jaya?

Vrajanatha: Where to obtain the mantras to worship Lord Gauranga who has come as a covered incarnation?

babaji: je tantra prakasya-avataraganera mantra prakasarupe varnana kariyachena, sei tantrei channavatarera mantra channarupe likhiya rakhiyachena. yanhadera buddhi kutila naya, tahara bujhiya laite parena.

Babaji: The scriptures that openly give mantras for worshipping the openly manifested incarnations of the Lord, secretly reveal the mantras for worshipping the secret and hidden incarnation of Lord Gauranga. People whose intelligence is not crooked can understand the presence of these mantras.

(9) MILLIONS OF YEARS BY CHANTING KRISHNA-NAMA BUT FEW DAYS BY CHANTING GAURANGA-NAMA.

In Shri Navadvipa-dhama-mahatmya, Chp 10, the personified holy place

Pushkara instructs the brahmana in Navadvipa:

(A) **KOTI KOTI VARSE kari sri krsna bhajana;
tathapi namete rati na paya durjana.

"A sinful or offensive person will not acquire attraction for the Hare Krishna maha-mantra or Lord Krishna's devotional service even if he chants the maha-mantra and worships Lord Krishna **FOR MILLIONS AND MILLIONS OF YEARS**.

(B) gauranga bhajile dusta bhava dure jaya;
**SVALPA DINE vrajadhama radha-krsna paya.

"But if he worships Gauranga and regularly chants the name of 'Gauranga', then his sinful and crooked mentality will immediately leave him and **IN A VERY FEW DAYS** he will achieve Lord Radha-Krsna in Vrajadhama.

(C) nija siddha-deha paya sakhira asraya;
nija-kunja sri yugala-seva tara haya.

"He or she will then instantly achieve his or her eternally perfect spiritual body and thus the shelter of the sakhis or gopies in Vrndavana. Then one will begin one's direct service to Shri Radha-Krishna in one's own transcendental grove of Vrndavana in one's constitutional position. All this is achieved simply by the chanting the name of Lord Gauranga."

(10) IF EVEN A BIRD CHANTS 'GAURANGA'...

In the Chaitanya-bhagavata, the glories of Lord Gauranga's name is described in Madhya-khanda 10.318:

paksi-matra yadi bale caitanyera nama; sei satya jaibeka caitanyera dhama.

"If even a bird chants the name of Lord Gauranga, it will most certainly attain the transcendental eternal abode of Lord Gauranga Mahaprabhu."

(11) CONGREGATIONAL CHANTING OF GAURANGA-NAMA

In the Navadvipa-bhava taranga by Bhaktivinoda Thakura, it is stated:

yatha deva-gana kore gaura-sankirtana;
kabhu dhama-vasi taha korena sravana. (56)

"Even the demigods continuously engage in Gauranga-sankirtana (congregational chanting of the names of Lord Gauranga) in Navadvipa. Sometimes the residents of the dhama participate and hear the sankirtana."

keho va bolibe gaurahari bolo bhai;
gaura-vina radha-krsna-seva nahi pai. (57)

"Please chant the name of Gauranga because without Lord Gauranga's mercy one will never achieve service to Sri Radha-Krsna."

(12) ALL THE TEN OFFENSES ARE DESTROYED BY TAKING SHELTER OF GAURANGA'S NAME

In the Gauranga-lila-smarana-mangala stotram Verse 97, Shrila Bhaktivinoda Thakura states:

namaparadham sakalam vinyasya, caitanya-namasrita-manavanam;
bhaktim param yah pradadau janebhyas, tam gauracandram pranamami bhaktya.

"With great devotion, I bow before Lord Gaurachandra, who for they who take shelter of His most merciful name of Gauranga, immediately destroys all the various kind of offenses in the chanting of the Hare Krishna maha-mantra, and in this way awards the topmost transcendental devotional service to the living entities."

(13) ONLY THE SEED OF GAURANGA'S NAME WILL SPROUT IN THE DESERT OF OUR HEART

In Shri Chaitanya-chandramrita Verse 53 , Shrila Prabodhananda Sarasvati states the paramount importance of the chanting name of Lord Gauranga:

ha hanta citta-bhuvi me paramosarayam,
sad-bhakti-kalpa-latikankurita katham syat;
hrdy ekam eva param asvasaniyam asti,

caitanya-nama-kalayan na kadapi socyah.

Alas! Alas! How will the desire creeper of pure unalloyed devotional service to Lord Krishna sprout in the supremely unfertile desert of my heart? In my heart, there is only one supreme consolation and solace. That is chanting of the name of Lord Gauranga. This chanting will eternally put an end to all my lamentation and will work wonders in my heart softening it with love of God.

(14) THE NAME 'NITYANANDA' IMMEDIATELY EVOKES TEARS AND ECSTASY OF PURE LOVE FOR KRISHNA EVEN IN A SINFUL PERSON

Chaitanya-charitamrita Adi-lila 8.23:

`nityananda' balite haya krsna-premodaya;aulaya sakala anga,asru-ganga vaya.

"Simply by chanting the name 'Nityananda' one awakens his love for Krsna. Thus all his bodily limbs are agitated by ecstasy of love of God, and tears flow from his eyes like the waters of the Ganges."

(15) ANYONE WHO EVEN HEARS 'NITYANANDA' ONCE CERTAINLY ACHIEVES KRISHNA

Chaitanya-bhagavata, Adi-khanda 9.385:

nityananda-hena bhakta sunile sravane; avasya paibe krsnacandra sei jane.

Shripada Madhavendra Puri states:

"If one simply hears the name 'Nityananda', he will most certainly attain the lotus feet of Lord Krishnacandra irrespective of any other consideration."

(16) GREAT ACHARYAS HAVE CONSTANTLY CHANTED THE NAME OF NITYANANDA

Cc Adi 11.33:

navadvipe purusottama pandita mahasaya, nityananda-name yanra mahonmada haya

Purusottama Pandita, a resident of Navadvipa, was the Krishna's eighth gopala, Stoka-Krsna for Vrindavan. He would become almost mad as soon as he chanted or heard the holy name 'Nityananda'.

Cc Adi 11.34

balarama dasa--krsna-prema-rasasvadi, nityananda-name haya parama unmadi

Balarama dasa always fully tasted the nectar of love of Krsna. Upon chanting or hearing the name of 'Nityananda', he would become extremely maddened.

nityananda bali' yabe karena hunkara, taha dekhi' lokera haya maha-camatkara

"Minaketana Ramadasa, the great associate of Lord Nityananda who loudly call out the name of 'Nityananda' constantly and by hearing this the people around him were filled with great wonder and astonishment."

(17) BY CHANTING THE NAMES OF NITYANANDA & GAURANGA, SINFUL REACTIONS OF UNLIMITED NO. OF LIVES ARE IMMEDIATELY DESTROYED

Sri Navadvipa-dhama-mahatmya, Chp 1, states:

gauranga-nityananda yei bale eka bara; ananta karama-dosa anta haya tara.

"The most fortunate person who chants the names Nityananda and Gauranga just once immediately destroys the unlimited sinful reactions accumulated for unlimited number of past lives."

(18) THE WHOLE UNIVERSE IS PURIFIED BY CHANTING THE NAME OF 'NITYANANDA'

Shri Chaitanya-Bhagavata, Madhya-Khanda 3.134:

vanik adhama murkha ye karila para, brahmanda pavitra haya nama laile yanra.

Translation:

"The entire universe is purified by chanting the name of Lord Nityananda as it is only He who delivered the fallen, the foolish, and the merchants."

Purport by Shrila Bhaktisiddhanta Sarasvati Thakura Prabhupada:

[...] nityanandera prabhura nama shravana karile jagatera sakala lokera papa-pravrtti prashamita haiya pavitra tara udaya haya. vanik, adhama, murkha - iharau pavitra haiya brahmajna u bhagavad-bhakta hana.

"Simply by chanting or hearing the name of Lord Nityananda, the sinful inclinations in the hearts of all the living entities in the universe are permanently destroyed and their inherent purity is automatically awakened. On chanting or hearing the name of Lord Nityananda, even the merchants, degraded, fallen and foolish people are purified and immediately become realized in the Absolute Truth and devotees of the Lord."

(19) BY CHANTING NITYANANDA & GAURANGA, KRISHNA-PREMA COMES SEARCHING AFTER THAT PERSON. ONE ACHIEVES KRISHNA-PREMA EVEN WITH OFFENSES IN HIS

HEART AND
THEN OFFENSES FLEE. WHAT A SUBLIME AND EASY WAY TO GET KRISHNA-PREMA!

nitai-caitanya bali yei jiva dake; suvimala krsna-prema anvesaye thake.

"If one calls out the names of Nityananda and Gauranga, the purest Krsna-prema (pure love of Krsna) comes searching after such a person."

aparadha badha tara kichu nahi kare; nirmala krsna-preme tara ankhi jhare.

"The offenses (which may be present) don't create any obstacles in path of achieving this love and tears start flowing from his eyes in pure ecstatic love."

svalpa kale aparadha apani palaya; hrdaya sodhita haya prema bade taya.

"In a very short, the offenses themselves flee and the heart becomes completely purified and thus the love further increases.

(20) IN THE CHANTING OF THE NAMES OF NITYANANDA & GAURANGA THERE ARE NO OFFENSES. SIMPLY BY CHANTING LOVE COMES AND TEARS FLOW FROM OUR EYES.

Cc Adi 8.31

caitanya-nityanande nahi esaba vicara, nama laite prema dena, vahe asrudhara

"But if one only chants, with some slight faith, the holy names of Lord Gauranga and Nityananda, very quickly he is cleansed of all offenses. Since in the chanting of the names of Nityananda-Gauranga there is no consideration of offenses, one will very quickly come to the stage of love of God, simply by chanting Their names and tears of pure love for Krishna will flow from the eyes."

PURPORT BY SHRILA BHAKTISIDDHANTA SARASVATI THAKURA PRABHUPADA:

[...] "The Hare Krsna maha-mantra considers the offenses whereas the names of Gauranga-Nityananda don't consider offenses. An offensive chanter will never achieve the fruit of chanting (pure love for Krsna) by chanting the Hare Krsna maha-mantra. Therefore till the time he is committing offenses, he should chant the names of Gauranga-Nityananda. Due the repeated chanting of the names of Gauranga-Nityananda, the offenses will destroyed and he will achieve the fruit of chanting."

[...] "The name of Krsna and Gauranga-Both are non-different than the named Lord. Those who think that Krsna is any way inferior or limited than Gaura are in gross ignorance. But in practical considerations with respect to benefit awarded to the conditioned souls, the chanting of Sri Gauranga-Nityananda's Name is more useful and helpful for everyone. the mercy of Krsna's names is generally only upon liberated or perfected souls who are surrendered to Him. But the magnanimity of the names of Lord Gauranga-Nityananda is especially for the souls who are offenders and full

of anarthas and desires for material sense-gratification. The chanting of Lord Gauranga and Lord Nityananda's names and Their worship quickly delivers the soul from all the offenses and thus the soul achieves shelter at the lotus feet of Lord Gaura-Krsna without any delay."

(21) LORD GAURANGA HIMSELF PREDICTED THAT THE CHANTING OF HIS NAME WILL SPREAD ALL OVER THE WORLD

Sri Gauranga Mahaprabhu Himself predicted that His holy names will spread all over the world in the Caitanya-bhagavata (Antya 4.126):

prthivite ache yata nagaradi-grama; sarvatra pracara haibe mora nama.

"My Name will be broadcasted and glorified in all various towns, villages, cities, countries and continents of the world."

These Names are Gauranga, Nityananda, Gaura, Gaurahari, Sri Krsna Caitanya, Nimai, Sacinandana or Nitai etc. alongwith the Hare Krsna maha-mantra and the names of Lord Krsna.

(22) WHY DO THE COMMON PEOPLE NOT GET KRISHNA-PREMA EVEN THOUGH THE GLORIES OF KRSNA-NAMA-DHAMA ARE DESCRIBED IN ALL THE SCRIPTURES? THIS IS THE SECRET OF ALL SECRETS WHICH THE BEWILDERED SOULS NEVER THINK ABOUT. HOW TO SOLVE THIS PROBLEM?

(A)ara eka gudha katha suna sarva jana;kalijive yogya vastu gaura-lila-dhana

""Please hear a most confidential secret. The most suitable thing for the conditioned souls in Kali-yuga in the treasure of Gauranga-lila."

(B) krsnanama krsnadhama mahatmya apara;sastrera dvaraya jane sakala samsara

"The unlimited glories of Krsna's Name (maha-mantra) and Krsna's Abode (Sri Vrndavana) are known to the whole world through the revealed scriptures.

(C) tabu krsna-prema sadharane nahi paya;
ihara karana kiba cintaha hiyaya.

"Even then pure love for Krsna is not attained by the common man. Please meditate on the reason for this fact."

(D) ihate achaye ta eka gudha-tattva sara;
maya-mugdha jiva taha na kare vicara.

"The reason for this is the secret of all secrets. The souls bewildered by

illusion (maya) do not think about this reason."

(E) bahu janma krsna bhaji prema nahi haya;
aparadha punja tara achaye niscaya.

"Even after worshipping Krsna for many lives, one may not achieve pure love for Krsna. The reason is that there is a great mountain of offenses in one's heart, without a doubt."

(F) aparadha sunya haya laya krsna-nama;
tabe jiva krsna premalabhe avirama.

"When a living entity chants the maha-mantra without any offenses, he achieves incessant pure love for Krsna.

(G) sri caitanya avatara bada vilaksana;
aparadha-sattve jiva labhe prema-dhana.

"The incarnation of Lord Sri Gauranga is very powerful and munificent. By His mercy, a living entity can get pure love of Krsna even if he is not free from the offenses."

(H) nitai-caitanya bali yei jiva dake;
suvimala krsna-prema anvesaye take.

"If one simply calls out the names of Nityananda and Gauranga, Krsna-prema (pure love of Krsna) comes searching after such a person."

(I) aparadha badha tara kichu nahi kare;
nirmala krsna-preme tara ankhi jhare.

"The offenses (which may be present) don't create any obstacles in path of achieving this love and tears start flowing from his eyes in pure ecstatic love."

(J) svalpa kale aparadha apani palaya;
hrdaya sodhita haya prema bade taya.

"In a very short, the offenses themselves flee and the heart becomes completely purified and thus the love further increases.

(23) THE STRONGEST MEDICINE OF GAURANGA-NAMA FOR THE STRONGEST DISEASE OF THE KALI-YUGA MENTALITY

Shri Navadvipa-dhama-mahatmya, Chp 2, states:

(A) aibe kali ghora haila roga haila bhari;
kathina ausadha vina nivarite nari.

Lord Gauranga Mahaprabhu states, "Due to the advent of the most horrible

Kali-yuga, the material disease has become chronic and very hard to cure. In such a case only the most powerful medicine will help the patient.

(B) atisaya gopane rakhinu yei dhama;
atisaya gopane rakhinu yei nama.

(C) atisaya gopane rakhinu jei rupa;
prakasa na karile jiva taribe ki rupa.

"The most merciful Names (Gauranga, Nityananda etc.) Abode (Navadvipa), and Form (golden forms of Gauranga & Nityananda), which I had kept most confidential and hidden for all these ages, have to be manifested otherwise the living entities cannot be delivered in this age of Kali.

(D) jiva ta amara dasa ami tara prabhu;
ami na tarile sei na tarile kabhu.

"All the souls are My infinitesimal parts and servants and I am their real master. So if I don't deliver them, they will never be delivered."

(E) ei bali sri caitanya haile prakasa;
nija nama, nija-dhama, laye nija-dasa.

Thinking like this, Lord Gauranga appeared alongwith His own Names, Abode and eternal Associates. How will then the living entities ever be delivered without taking shelter of These most merciful Names, Abode, Pastimes etc.

(24) SURABHI AND MARKANDEYA CONTINUOUSLY CHANT GAURANGA'S NAME WHICH UPROOTS ALL THE KARMIC REACTIONS FROM THE ROOTS

In Shri Navadvipa-dhama-mahatmya, Chp 8, the Surabhi cow instructs Markandeya Muni:

(A) surabhi kahila siddhanta-sara; sri gaura-bhajane nahi vicara.

The Surabhi tells Markandeya Rsi, the essence of all secrets, "There is no considerations or rules of any kind in the worship of Lord Gauranga.

(B) sri gaura bali dakibe jabe; samasta karama vinasa habe.

"If you simply call out Gauranga's name, then all your previous sinful reactions are destroyed.

(C) kichu nahi rabe vipaka ara; gucibe tomara bhava samsara.

"When no sinful reactions remain, then you will be liberated from the cycle of birth and death.

(D) karme kene eika jnanera phala; ghucibe samule haye vikala.

"All the material reactions of previous frutitive activities and specualtive knowledge will be destroyed at the root and you will become ecstatic in pure love for Lord Gauranga simply by chanting the name of Gauranga.

(E) tumi ta majibe gauranga-rase; bhajibe tahara ei dvipa vase.

"That is why you should chant Lord Gauranga's name and dive deep into the mellows of pure love for Lord Gauranga while residing in this island of Godruma in Navadvipa."

(25) SAPTA-RISHIS ACHIEVE GAURANGA QUICKLY BY ONE-POINTED GAURANGA-JAPA

In Shri Navadvipa-dhama-mahatmya, Chp 9, the seven sages, the sons of Brahma achieved Lord Gauranga in the following way:

(A) aprakrta dhama, gaurahari nama; kevala sadhura asa.

The only means of sadhana or worship is to take shelter of the transcendental Navadvipa and the names of Lord Gauranga. This is the only aspiration for the devotees.

(B) kichu nahi khaya, nidra nahi jaya; gaura nama kare japa.

The sapta-rsis (seven sages) who wanted to achieve Krsna-prema went to Navadvipa on the instructions of their father Lord Brahma and became indifferent to all material things. The constantly chanted japa of Lord Gauranga's Name without sleeping in the night.

(C) madhyana samaya, gaura dayamaya; dekha dila rsi gane.

In the afternoon, the most merciful Lord Gauranga appeared in front of the sages and fulfilled all their desires.

(26) Shrila Visvanatha Chakravarti Thakura in Sri Ksanada-gita-cintamani:

patita durgata yata kali-hata yara, nitai caitanya bali nace gaya tara

"The fallen, misguided and unfortunate souls devastated by Kali-yuga will dance in ectsasy when they chant the names of Nityananda and Gauranga since this is the only way for their deliverance."

(27) From Shri Navadvipa-dhama-mahatmya by Shrila Bhaktivinoda Thakura, Chp 6, Lord Nityananda Prabhu tells Shrila Jiva Goswami:

(1) vraja-tattva navadvipa-tattve dekhe bheda;
krsna aparadhi labhe nirvana abheda.

"Just see the difference between Vraja-tattva (Vrindavana) and Navadvipa-tattva. In Vrindavana, the offenders to Lord Krsna (like the demons) attain oneness with the Lord (sayujya) by merging into the brahman effulgence of the Lord. (The same Kamsa who got liberation by being killed by Krsna's hands in Mathura in krsna-lila, got pure love of God from Lord Gauranga in Gaura-lila in Navadvipa, without having to die.)

(2) hetha aparadhi paya prema-tattva dhana;
ataeva ei gaura-lila sarvopari dhana.

"In Navadvipa however, the offenders achieve pure love for Lord Gauranga. That is why the pastimes of Lord Gauranga is the topmost treasure in this universe (even more merciful than Krsna-lila.)

(3) gaura-dhama, gaura-nama, gaura rupa-guna;
aparadha nahi mane tarite nipuna.

"Lord Gauranga's transcendental Abode, Name, Form and Pastimes are most expert in delivering one and all because They do not consider any offenses."

(4) yadi aparadha thake sadhakera mane;
krsna-name, krsna-dhame tare bahu dine.

"If offenses or unwanted things are present in the heart of the spiritual aspirants, then the regular chanting of Lord Krsna's Names (maha-mantra) and direct residence Krsna's Abode (Vrindavana) etc. will deliver him only after a very prolonged period of time."

CB Madhya 4.75
jagate durlabha bada visvambhara-nama .
sei prabhu caitanya-sabara dhanaprana ..75..

CB Antya 1.71-72:
sakala bhuvana ebe gaya gauracandra.
tathapiha sabe nahi gaya bhutavrnda..71..
srikrnacaitanya-name vimukha ye jana.
niscaya janiha sei papi bhutagana..72..

Those who are averse to chanting and preaching the glories of the Name of Lord Gauranga and most certainly sinful and haunted by ghosts.

Sri Caitanya-charita Mahakavya by Srila Murari Gupta, Fourth Parikrama 28th Sarga, Verse 20:

nityananda-prabhus tatra / vanijan tu grhe grhe
karoti krsa-caitanya-nama-sankirttana mahat 20

Wandering from house to house amongst the merchants of that town, Nityananda Prabhu performed a great sankirtana of the names of Sri Krsna Caitanya.

sri-krsa-caitanya-namna / paripurna jagat-trayam

krtva raraja gopalaih / sama nanda-vraje yatha 23 4.32.23

In company with those gopas, Nityananda made the three worlds fully satisfied through the chanting of Sri Krsna Caitanya's names, just as it had formerly been in the land of Vraja when Nanda ruled as king of the cowherds.

"The more the names of Lord Caitanya and Lord Krsna were preached, the merrier was Thakura Bhaktivinoda." (Vaishnava Song Book)

"The Caitanya-bhagavata had predicted that the name of Lord Caitanya would one day be known in every town and village. Srila Bhaktisiddhanta had wanted that." (SPL 6)

Cc Madhya 6.258

`sri-krsna-caitanya saci-suta guna-dhama'
ei dhyana, ei japa, laya ei nama

The Bhattacharya always chanted the holy name of Sri Krsna Caitanya, son of mother Saci and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.

Cc Antya 11.55,56

`sri-krsna-caitanya' sabda balena bara bara
prabhu-mukha-madhuri piye, netre jala-dhara

Haridasa began to chant the holy name of Sri Krsna Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

`sri-krsna-caitanya' sabda karite uccarana
namera sahita prana kaila utkramana

While chanting the holy name of Sri Krsna Caitanya, he gave up his air of life and left his body. (Haridasa Thakura is showing that the culmination of chanting the maha-mantra is to lovingly chant the name of Gauranga.)

> Did Srila Prabhupada ever recommend such a practice?

Yes surely. Shrila Prabhupada himself is chanting the 'Gauranga' mantra presently in the eternal abode of Navadvipa in his spiritual body as an associate of Lord Gauranga because it is stated in Chaitanya-mangala (quoted above) that all the associates of Lord worship Him in Goloka by the chanting of the four-syllable Gauranga Mantra. The dearest desire of every acharya is to spread the chanting of the 'Gauranga' mantra along with the maha-mantra because it is Lord Nityananda's intense desire (sehai more prana re).

Shrila Prabhupada writes in Cc Madhya 24.330: "The spiritual master has to select a mantra for his disciple according to the disciple's ability to chant different mantras."

"[...]Vaisnavas consider Sri Caitanya Mahaprabhu nondifferent from Radha-Krsna (sri-krsna-caitanya radha-krsna nahe anya). Therefore *ONE WHO CHANTS THE MANTRA "GAURANGA" and ONE WHO CHANTS THE NAMES OF RADHA

AND KRSNA
ARE ON THE SAME LEVEL." (Srila Prabhupada in Cc Antya-lila 2.31 purport)

On board the ship Jaladuta, September 13, 1965, Verse 3, by Shrila Prabhupada:

tara iccha balavan pascatyete than than
hoy jate gauranger nam
prthivite nagaradi asamudra nada nadi
sakalei loy krsna nam

Translation: "By his (Shrila Bhaktisiddhanta Sarasvati Thakura Prabhupada's) strong desire, THE HOLY NAME OF GAURANGA will first spread throughout all the countries of the Western world. Then in all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the Hare Krishna Maha-mantra."

"You mention that they have not even heard of Lord Gauranga. So that is their misfortune, and our misfortune also. _____ in India, they could not preach Lord Gauranga's name all over India." (SP Letter to: Niranjana, Brooklyn, 21 May, 1973)

Prabhupada: "Now, what is the difference, Nitai-Gauranga and Hare Krsna? Nitai-Gauranga and Hare Krsna, there is no difference. Nitai-Gauranga is also nice. Whatever he finds convenient, let him chant." (Shrila Prabhupada's Room Conversation with Yoga Student, March 14, 1975, Iran)

"In the beginning one should #### very regularly #### chant Sri Gaurasundara's holy name and then chant the holy name of Lord Nityananda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vrndavana-dhama to worship Lord Krsna. Unless one is favored by Lord Caitanya and Nityananda, there is no need to go to Vrndavana, for unless one's mind is purified, he cannot see Vrndavana, even if he goes there." (Cc Adi 8.31 purp)

"A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Sri Radha and Krsna or the chanting of the Hare Krsna mantra. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitai-Gaura and worship Them without false prestige." (Cc Adi 8.31 purp)

"It is the advice of Narottama das Thakura to chant the holy name of Gauranga either if one remains at home or in the forest. Similarly, do not forget the chanting of the Hare Krishna mantra either you live in the temple or at home." (SP Letter to: Sacimata, Bombay, 8 December, 1974)

"Then you become gosvami. Then, as Narottama dasa Thakura says, grhe va banete thake ha gauranga bole dake. Ha gauranga, 'Always chanting Nitai-Gaura, and thinking of Nitai-Gaura,' such person, Narottama dasa Thakura says... Grhe va... 'He may be a sannyasi, or he may be a grhastha. It doesn't matter. Because he is absorbed in the thought of Nitai-Gaura.' So narottama mage tanra sanga: 'Narottama is always desiring to associate with such person.' (SP Srimad-Bhagavatam 2.1.2, Vrndavana, March 17, 1974)

"If you simply chant Nitai-Gaura and dance, then you'll become happy. There is no difficulty. There is no difficulty." (SP Sri Caitanya-caritamrta, Madhya-lila 20.102, Baltimore, July 7, 1976)

"Narottama dasa Thakura is aspiring for the day when Nityananda Prabhu will be pleased upon him. Just like Jagai-Madhai was delivered by the mercy of Sri Nityananda Prabhu, so we have to pray Nityananda Prabhu. He's very merciful. He's so kind, Baladeva, He gives spiritual strength. Then we can approach the Supreme Lord. Therefore we chant "Nitai-Gaura." This is the process. We cannot change this policy." (Sri Caitanya-caritamrta, Adi-lila 7.4, Mayapur, March 4, 1974)

"As soon as one will chant the name of Sri Krsna Caitanya, there will be shivering. This is the first symptom that one is getting advanced in the perfectional stage of Krsna consciousness. So Narottama dasa Thakura says, gauranga bolite habe pulaka sarire. He's expecting. Although he was a great acarya, still, he was expecting, "When that stage will come?" The wording of the song is as follows. G-a-u-r-a-n-g-a, gauranga. Bolite, b-a-l-i-t-e. Habe, h-a-b-e. Gauranga bolite habe pulaka, p-u-l-a-k-a. Pulaka sarira, s-a-r-i-r. (SP Purport to Gauranga Bolite Habe, Los Angeles, January 9, 1969.)

"My Guru Maharaja always see if Krishna's name or Lord Caitanya's name appeared in someone's writing and would appreciate the writing for this alone." (SP Letter to: Dina Dayala, Nellore, 6 January, 1976)

"The expert devotees also can discover novel ways and means to convert the nondevotees in terms of particular time and circumstance. Devotional service is dynamic activity, and the expert devotees can find out competent means to inject it into the dull brains of the materialistic population. Such transcendental activities of the devotees for the service of the Lord can bring a new order of life to the foolish society of materialistic men." (SB 1.5.16 purport)

The acharyas have already given the detailed instructions in their books. Sometimes they practically implement only some of their instructions given in their books and the leave others to be implemented to their followers due to their causeless mercy. But all the guidelines are there in their books and instructions. An acharya who is eternal associate of Lord Gauranga may give even the most fallen people the qualification to chant the Hare Krsna maha-mantra directly by his causeless mercy. But for his followers, his instructions are more important than what he has done because we cannot imitate his activities. And Shrila Prabhupada has categorically stated in Cc Adi 8.31 purp posted above that a neophyte student should not directly indulge in chanting of the Hare Krishna mantra but should first take shelter of very regularly chanting the names of Lord Nityananda and Lord Gauranga.

And Panca-tattva is not recommended to be chanted by Shrila Prabhupada regularly on beads:

"Who is that rascal sannyasi who has recommended to chant Panca Tattva mantra on the japa beads? First, send me his name." (Letter to: Govardhan

4, Juhu, Bombay-54, 18 November, 1973)

Then what will the neophytes do as per the above quotes? According to Prabhupada they should not indulge in the chanting of Hare Krishna mantra instead they should very regularly chant the names of Nitai-Gaura but they cannot chant the Panca-tattva mantra on beads. How will they be ever raised from the neophyte stage if they don't begin chanting in the first place. That is why the chanting of the authorized 'Nityananda' and 'Gauranga' Mantras on the beads (which is not prohibited by Shrila Prabhupada anywhere like he did for the Panca-tattva mantra) will give them qualification or raise them to the platform of chanting the Hare Krishna maha-mantra. This regular chanting of the two mantras is the direct practical implementation of Shrila Prabhupada's purport in Cc Adi 8.31 considering the fact the Prabhupada did not recommend the regular chanting of the Panca-tattva mantra on the beads. Chanting of the Panca-tattva mantra once before each round or three times before beginning the kirtana cannot be termed as "very regularly" (as insisted by Shrila Prabhupada) and "karite karite" (as insisted by Shrila Sarasvati Thakura Prabhupada) for the chanting of Lord Nityananda and Lord Gauranga's Names.

The order of Lord Nityananda is the life and soul of all acharyas including Shrila Prabhupada. If someone says that Shrila Prabhupada does not want us to chant the name of 'Gauranga', they are committing the biggest offense against Prabhupada by saying that Prabhupada is desiring something against the desires of Lord Nityananda.

I would say that it is the most dearest and pleasing thing to the heart of Shrila Prabhupada and the greatest service to him, all acharyas (like Narottama das Thakura who said that he will become a slave of someone who chants 'Gauranga') and Lord Nityananda to make others chant Gauranga's name regularly. This is proved by Shrila Prabhupada's song on the Jaladuta and his direct statements in the Chaitanya-charitamrita.

The spiritual opulences present in the 'Gauranga' and 'Nityananda' Mantras cannot even be compared to the combined opulences present in the millions of universes in this material world multiplied millions of times. So who are we, tiny insignificant souls to minimize or belittle or obstruct the chanting of the 'Nityananda' and 'Gauranga' Mantras which all the acharyas have personally advocated (as given below) following in the footsteps of Lord Nityananda Balarama Himself.

> Did any acharya in our line chant rounds of Gauranga and or
> Nityananda Mantra?

Yes, Lord Nityananda did, Shivananda Sena did (in Cc), Parvati, Sapta-rishis, Markandeya. Suvarna Sena etc etc etc etc etc..... did in the Navadvipa-dhama-mahatmya, Narada in Chaitanya-mangala, associates of the Lord in Cc etc. Lord Nityananda explicitly instructed all the living entities to chant the Gauranga Mantra. Where did He instruct anyone to chant Gauranga only without beads but not on beads? It is absurd and ludicrous to say that Gauranga's name can be chanted in any form but not on beads. I challenge, "Why not?" Please show me any statement in the scripture which says that it is prohibited to chant Gauranga or Nityananda Mantra on the

beads or to chant Gauranga on beads in apasiddhantic or apasampradayic. Please support your statements with scriptural quotes before saying that chanting of the Gauranga Mantra on beads is not recommended by the acharyas or that chanting of the Gauranga Mantra on beads falls in a category of an apasampradaya or that chanting the Gauranga Mantra is a manufactured bhajana. It is like saying that Shrila Shivananda Sena engaged himself in a manufactured or invented process of bhajana. Don't you think this is an extremely offensive statement to the authorized 'Gauranga' Mantra which is known as the Gaura Gopala Mantra in the Cc and also to Lord Nityananda and the acharyas themselves who have chanted japa and preached the chanting of the Gauranga Mantra?

An acharya may give many instructions in his books and writings but practically implement only some of them himself. Imho this does not mean that if some sincere followers of the acharya are inspired by some of those instructions which he may not have practically implemented, they cannot implement those instructions in their personal sadhana and for the supreme benefit of the people. Shrila Prabhupada said everything is in my books and all his words are equally transcendental including the following statement:

"A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Sri Radha and Krsna or the chanting of the Hare Krsna mantra. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitai-Gaura and worship Them without false prestige. In the beginning one should *** very regularly *** chant Sri Gaurasundara's holy name and then chant the holy name of Lord Nityananda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vrndavana-dhama to worship Lord Krsna."(Cc Adi 8.31 purp)

Please note he is talking about a student who is already interested and wants to take up spiritual life not simply some karmi on the street.

It is also in the Bhagavatam that an acharya's instructions are the most important even more than his actions (which cannot be imitated or understood by most people) and anyone who tries to follow or try to implement his instructions are actually following him.

krishna nama and gaura nama is same but there are some differences also. The following are some differences---

1. there are 10 offences to be avoided in krishna nama..whereas there are no offenses considered in gaura nama.
2. although krishna is gaura , but gaura is audarya vighraha...so it is said in navadwipa mahatmya that if one worships krishna without gaura ,then krishna prema will come after a very prolonged period of time , but if gaura is worshipped along with krishna , then krishna prema will come in a short time.

those who say that krishna mantra includes

everything - so there is no need of chanting gaura's name, should think why scriptures say in the above way. The actual understanding is that krishna prema can be obtained very quickly by chanting gaura's name..if krishna's name alone, (without gaura's name) is chanted then sage narada, and pushkara tirtha say in navadwipa mahatmya that it will take millions and millions of years to awaken krishna prema.

why it is said that by chanting gaura's name along with krishna's name , very quickly krishna prema will come? this is because gaura's name eradicates all types of namaaparadha in krishna's name's chanting.

"namaaparaadham sakalam vinasya chaitanya naamasrita maanavaanaam"

3. Lord nityananda prabhu says that offenders are punished in vrindavana but they are given krishna prema in navadwipa.

4.In anubhasya commentary to Chaitanya charitamritam, srila bhakti siddhanta saraswati thakur says that although krishna nama and gaura nama are non-different from each other, still krishna nama shows mercy on liberated souls and gaura nama shows mercy on fallen and offensive jivas. Hence he recommends to chant "gauranga" .

we have to consider whether chanting pancha tattva mantra three times before kirtana and one time before hare krishna mantra is sufficient for the most fallen souls of kali yuga?

some one may say that prabhupada meant pancha tattva mantra whenever he says about gauranga in his lectures or books. We should carefully understand this point. Prabhupada said to chant nitai-gaura always but he said that pancha tattava mantra should not be chanted on beads and pancha mantra should be chanted only three times before each kirtan and one time before each round of hare krishna. So prabhupada is pointing that gauranga should be chanted always but not in form of pancha tattva mantra which is only once before each round of hare krishna)

When prabhupada said chant krishna's name always ..he meant hare krishna mantra , but when he says chant gauranga always did he mean pancha tattva mantra? no ..otherwise why he would he say only three times before hare krishna kirtana and one time before one round of hare krishna? so prabhupada meant some other mantra when he says chant gauranga always. So herein

exists the very important thing. vedas say that "gauranga" is a 4 syllable vaishnava mantra. So when prabhupada and all previous acharyas say that "chant gauranga's name always, it means chant "gauranga" which itself is a vaishnava mantra.

there is no problem of initiation for this mantra because krishna mantra or gaura mantra does not depend on initiation. Ofcourse initiation is always good, but no one can say that krishna mantra or gaura mantra cannot be chanted without initiation.

Vaishanva mantras can be chanted on tulasi beads. IF devotees of narasimha can chant narasimha mantra on beads ..if devotees of rama can chant rama mantra on beads , if devotees of narayana can chant narayana mantra on beads , why a gaura devotee exclusively attached to gauranga cannot chant the bonafide gauranga mantra on beads?

prabhupada said christians and others can chant names of god known in their religions(christ, allah etc) on beads. Refer science of self realisation book. So why would prabhupad will object chanting of gauranga's name on beads especially when he came specially to preach the name of gauranga?

ONE CAN SIMULTANEOUSLY WORSHIP GAURANGA BY CHANTING THE GAURAGOPALA MANTRA AND RADHA-KRISHNA BY CHANTING THE HARE KRISHNA MAHA-MANTRA

Vrajanatha: What is the final destination of the soul who is a devotee of Lord Gauranga)?

Babaji: Krsna and Gaura-kisora are not different. They are both shelters of the feature of sweetness (madhurya-rasa). They do have one difference. Madhurya-rasa (the Lord's sweetness) has two features: 1. madhurya (sweetness), and 2. audarya (mercy). When sweetness is prominent, Lord Krsna is manifested. When mercy is prominent, Lord Gauranga is manifested. The spiritual world of Vrndavana is divided into two abodes: 1. the abode of Lord Krsna, and 2. the abode of Lord Gaura. The eternally perfect and eternally liberated souls who have sweetness first and mercy second reside in Lord Krsna's abode. They are Lord Krsna's associates. The eternally perfect and eternally liberated souls who have mercy first and sweetness second reside in Lord Gaura's abode. They are Lord Gaura's associates. Some souls manifest two forms and reside in both abodes simultaneously. Other souls manifest only one form and are present in one of the abodes and not in the other. Souls who during the time of sadhana worship only Lord Gaura, at the time of attaining perfection go to Lord Gaura's abode and serve Him there. Souls who during the time of sadhana worship only Lord Krsna, at the time of attaining perfection go to Lord Krsna's abode and serve Him there. Souls who during the time of sadhana worship both Lord Krsna and Lord Gaura, at the time of attaining perfection manifest two forms, go to both Lord

Krsna's abode and Lord Gaura's abode, and in their two forms serve the two Lord's simultaneously in both places. This truth: that Lord Gaura and Lord Krsna are simultaneously one and different from each other, is a very confidential secret. (Chp 17, Jaiva Dharma)

I humbly beg with a straw in my mouth falling at the feet of all the Vaishnavas to kindly read this full message and think and mediate deeply before coming to a hasty conclusion of minimizing or discouraging or downgrading or writing off the importance of the regular chanting of atleast 10 rounds each of the 'Gauranga' and 'Nityananda' Mantras alongwith atleast 16 rounds of the Maha-mantra. Believe it or not, if we take part in the minimization of the process of regular chanting of these two most merciful names of the Lord, it will be most displeasing thing to Lord Nityananda Prabhu and will invoke His direct anger on whoever minimizes the chanting of these two mantras in any subtle as well as gross way because it is His dearmost mission to propogate the chanting of the name of 'Gauranga' all over the creation as stated by Prabhupada himself on the Jaladuta. And one who even indirectly dares to challenge or obstruct or belittle this mission of the Supreme Lord Nityananda Prabhu is doomed to fall down from any kind of spiritual standing. If Gauranga is displeased with someone, Nityananda protects and somehow engages that soul in Gauranga's service but if Nityananda is displeased with someone, that soul becomes permanently bereft of the mercy of Gauranga.