

# *Sri Krishna Kathamrita*



## *Bindu*

Issue 615

*Gambhīrāya Śrī Gaurāṅga*

**Lord Gauranga in the Gambhira**





# Sri Krishna Kathamrita Bindu

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## Highlights

### • THE INVENTED PRACTICE OF CHANTING

#### THE NAMES OF GAURA INSTEAD OF RADHA KRISHNA

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

### • TWO OPPOSITES IN ONE CONTAINER

Sri Srimad Gour Govinda Swami Maharaja

### • GAMBHIRAYA SRI GAURANGA

#### PART ONE: THE HOUSE OF KASHI MISHRA

By Sri Rasik Mohan Vidyabhushan



## THE INVENTED PRACTICE OF CHANTING THE NAMES OF GAURA INSTEAD OF RADHA KRISHNA



His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada

The Gauḍīya Vaiṣṇavas never differentiate between Radha-Krishna and Lord Chaitanya. They say that since Lord Chaitanya is the combined form of Radha-Krishna, he is not different from Radha and Krishna. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of Lord Gaura instead of the names of Radha and Krishna. Thus, they purposely differentiate between Lord Chaitanya and Radha-Krishna. According to them, the system of *nāḍīyā-nāgarī*, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Chaitanya, but they do not like to worship Radha and Krishna. They put forward the argument that

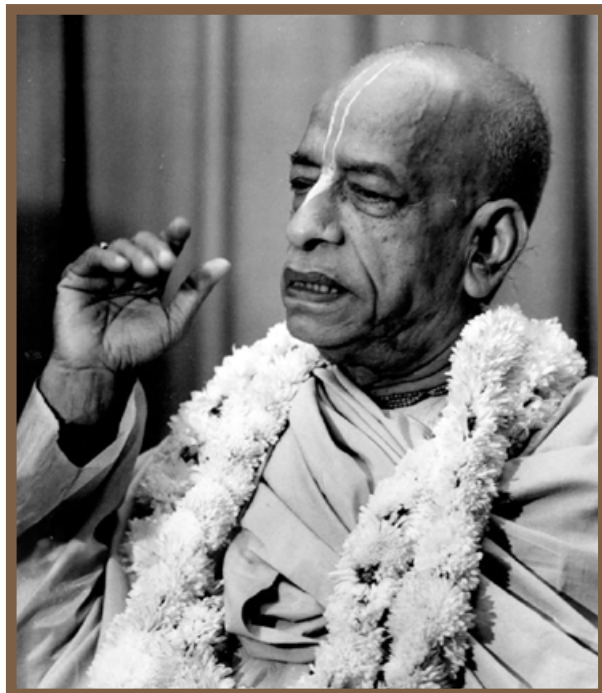


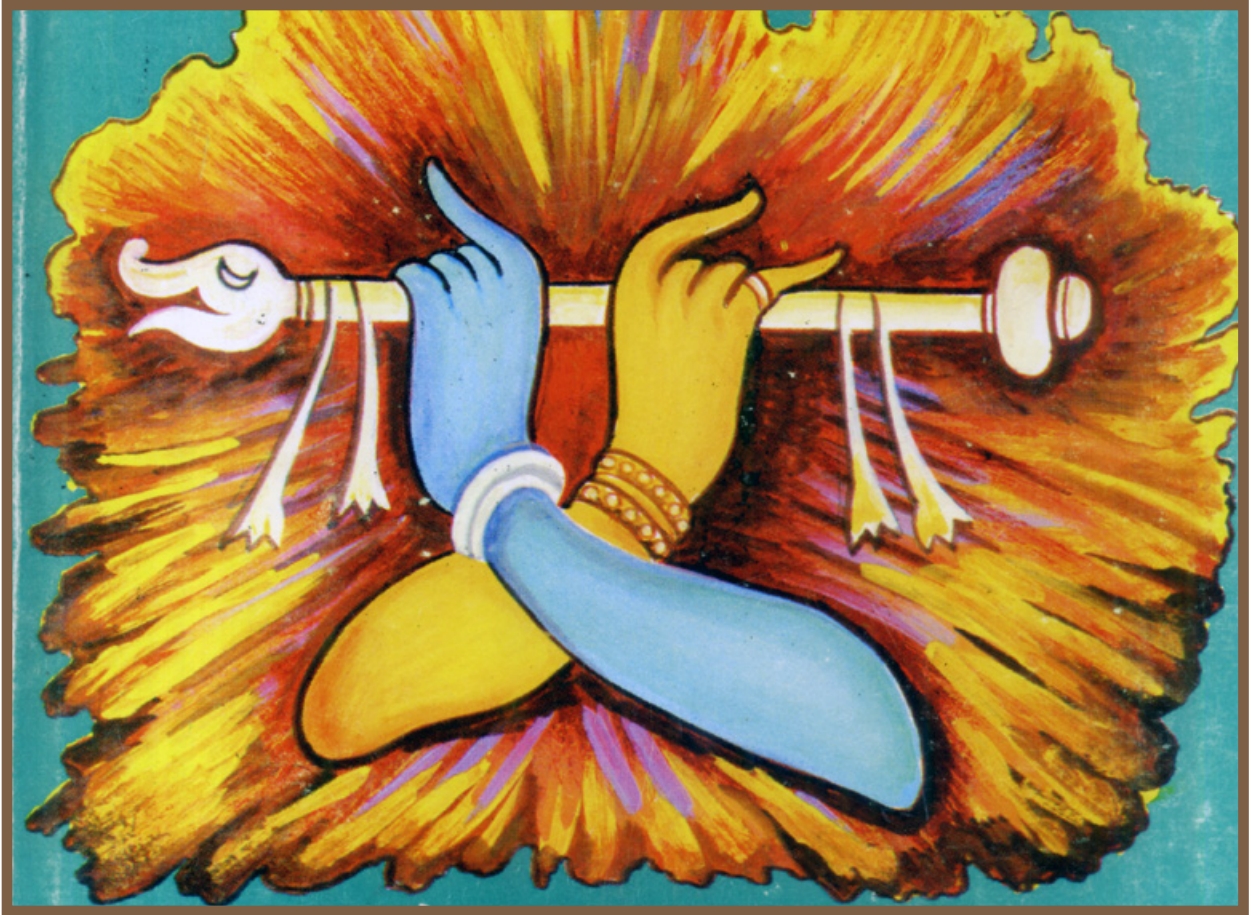
Photo by Kenneth Stevens 1971.

since Lord Chaitanya himself appeared as Radha and Krishna combined, there is no necessity of worshipping Radha and Krishna. Such differentiation by so-called devotees of Lord Chaitanya Mahaprabhu is considered disruptive by pure devotees. Anyone who differentiates between Radha-Krishna and Gaurāṅgā is to be considered a plaything in the hands of *māyā*. 🍌

— Purport to Cc. ādi 5.232. Bhaktivedanta Book Trust. Los Angeles. 1975.

Cover Photo: Entrance to Kashi Mishra Bhavan, the Gambhira in Jagannath Puri. Unknown photographer.

Contemporary painting by an unknown artist



*Sri Chaitanya Mahaprabhu is the combined form of Radha and Krishna*

## TWO OPPOSITES IN ONE CONTAINER



### *Sri Srimad Gour Govinda Swami Maharaja*

Two opposites, union and separation, are there in one container. It is *viṣāṃṣṭera-milana*, the union of poison and nectar. That is Gaura. Are these two opposites there in the Krishna container? No. They are there only in the Gaura container. This is the difference between Gaura and Krishna. Otherwise, in *tattva* there is no difference. 🍌

— *Embankment of Separation*, pocket edition, p. 34. Gopal Jiu Publications. Bhubaneswar, India 2026.



GAMBHIRĀYA ŚRĪ GAURĀṄGA

## LORD GAURANGA IN THE GAMBHIRA



### Part One: The House of Kashi Mishra

*By Sri Rasik Mohan Vidyabhushan*

*Sri Rasik Mohan Vidyabhushan (1848-1947) lived to the ripe age of 109. He was born into the family of Krishnapriya Devi the second daughter of Srinivas Acharya Prabhu. He was a great scholar in Sanskrit and Gaudiya Vaishnavism. He edited the famous Ananda Bazar Patrika magazine for 22 years. Later in life he wrote many books on the pastimes and philosophy of Krishna and Chaitanya Mahaprabhu, including Śrīyāya Rāmānanda, Gambhirāya Śrī Gaurāṅga, Svarūpa Dāmodara, Śrī Kṛṣṇa-mādhurī, Śrīmad Dāsa Gosvāmī, Nilācale Vraja Mādhurī, etc. In 1902 when Srila Bhaktivinode Thakur began to stay*



Contemporary painting by an unknown artist

*In the Gambhira, Gaura is absorbed in Radharani's love for Krishna*





Unknown Photographer.

*The deities of Sri Sri Radhakant Radhakant in the Gambhira were captured by Maharaja Purushottamdev, the father of Maharaja Prataparudra, who gave them to his guru Kashi Mishra. The deities of Lalita and Gaura Nitai were added later.*

in the house in Jagannath Puri near Haridas Thakur's samadhi, various vaiṣṇava scholars and savants were coming to see him. Amongst the well-known persons who came at that time were Sisir Kumar Ghosh (founder of the Ananda Bazar Patrika) as well as the famous Atul Krishna Goswami, and Rasik Mohan Vidyabhushan.

Rasik Mohan Vidyabhushan was present at the memorial meeting of the Bangiya Sahitya Parishad on the occasion of Srila Thakur Bhaktivinode's appearance day in September of 1915 where he praised Bhaktivinode and his achievements. The memories of Rasik Mohan Vidyabhushan of Bhaktivinode were included in the book Sarasvatī-jayaśrī (authorized recollections about the life of Srila Bhaktisiddhanta Saraswati Thakur that were collected before the disappearance of Srila Bhaktisiddhanta by his disciple Sundarananda Vidyavinode).

The residence of Sri Kashi Mishra is where the Gambhira pastimes manifested. It is worshiped as a sacred place of pilgrimage by the vaiṣṇavas. First, let

us discuss the character of Sri Kashi Mishra Mahashay before we know how this house was selected to be the residence of Sriman Mahaprabhu.

Kashi Mishra is an unalloyed devotee of the Lord. Goswami Kavi Karnapur has depicted his character distinctly in a few words in his Sanskrit composition titled Śrī Caitanya-carita-mahākāvya. When Sriman Mahaprabhu returned to Nilachal after traveling to South India, all the devotees assembled along with Kashi Mishra went to see Mahaprabhu. Kashi Mishra had heard about Mahaprabhu's four- and six-handed divine forms. He was eager to have a glimpse of the four-handed form of Mahaprabhu. The desire tree, i.e. Mahaprabhu, who fulfills all the wishes of his devotees, manifested his six-handed divine form before the eyes of Kashi Mishra. It is stated in Caitanya-carita-mahākāvya (13.63):

*samāgatāṁ taṁ parikarṇya kāśī-  
mīśraṁ kṣatāgaḥ-ṣaṭāli-tamisraḥ*



Painting by Kartick Biswas. Part of the "Bengali School" of the early 20th century.

### Sri Chaitanya Mahaprabhu running to the Jagannath Mandir in Puri

*vilokya natvā mumude prakāmam  
abhīpsitaṁ bāhu-catuṣṭayādhyam*

Hearing that Mahaprabhu had arrived, Kashi Mishra — whose darkness composed of accumulated sin had been destroyed — saw him, endowed with four arms, just as he had desired. Having offered obeisance, he became greatly joyful.

Then it is written (in the next verses of *Caitanya-carita-mahākavya*):

*tat-kṛpābhir abhicumbita eṣa  
śrīmad-aṅghri-kamalasya rajobhiḥ  
rañjitaḥ pulaka-kaṇṭakitāṅgaḥ  
sāndra-saukhya-vivaśaḥ sa rarāja*

Touched by the Lord's mercy and the dust from his lotus feet, with hairs standing on end, overwhelmed by intense bliss, Kashi Mishra shone.

*yo yadīya-kṛpayā sumahatyā  
nīla-śāila-tilakālaya-lakṣmīm  
sve vaśe prakurute sma garīyāṁs  
tasya kena mahimāparimeyaḥ*

By Gauranga's great mercy, Kashi Mishra brought the *gṛha-lakṣmī* of Jagannath under his control. Who can

measure his great glory? [Note: *Gṛha-lakṣmī* typically means the goddess of prosperity of a house. *Gṛha-lakṣmī* is an expansion of Mahalakshmi.]

*gauracandra-caraṇa-dvitayasya-  
ajñāpanaṁ sakalam ātanute yaḥ  
īpsitaṁ parikalayya sa kāśi-  
miśra eṣa kathayā kim u vedyāḥ*

How can Kashi Mishra be described by words — he who, discerning Gaurachandra's very intention, executed every order of his lotus feet?

*yo mahotsava-vidhau vividhāni  
prāyaśo nija-matāni viśeṣāt  
nirmitāni vidadhe prabhu-cittaṁ  
parikalayya kim ayaṁ jana-vedyaḥ*

How could such a person be understood by ordinary people — he who, discerning the Lord's intention, arranged innumerable special details for the great festival according to his own inspired judgement?

Kashi Mishra is a prominent devotee. The author of *Caitanya-bhāgavata* (antya 5.213) says:

*kāśi-miśra parama-vihvala kṛṣṇa-rase  
āpane rahilā prabhu yāñhāra āvāse*



Inside of the Gambhira

Kashi Mishra was greatly overwhelmed in the mel-  
lows of love for Krishna. The Lord personally stayed  
in his house.

Moreover, he was the right hand of King  
Prataparudra. He was given the responsible post  
of the main priest of Lord Jagannath and was the  
supervisor of everything in the temple. In Jagannath's  
service, Kashi Mishra Mahashaya's post was like that  
of a present-day manager.

In the drama *Caitanya-candrodaya-nāṭaka*, Sri  
Sarvabhauma Bhattacharya introduces Kashi Mishra  
to Mahaprabhu, saying:

*eṣa kāśīmīśra-nāmā. eṣa sarvādhikārī prāḍvivāko  
bhagavataḥ*

“This person is named Kashi Mishra. He is the super-  
intendent of the temple.” [Note: *Prāḍvivāko* means,  
“the supervisor”.]

The king used to consult with him for every service  
of Jagannath.

The house of Kashi Mishra was decided to be the  
residence of Sriman Mahaprabhu. It is stated in  
*Caitanya-caritāmṛta* (*madhya* 10.31-32):

*darśana kari' mahāprabhu calilā bāhire  
bhaṭṭācārya ānila tāñre kāśī-mīśra-ghare*

After seeing Lord Jagannath, Sri Chaitanya Mahaprabhu  
left the temple. The Bhattacharya then took him to the  
house of Kashi Mishra.

*kāśī-mīśra āsi' paḍila prabhura caraṇe  
gṛha-sahita ātmā tāñre kaila nivedane*

When Sri Chaitanya Mahaprabhu arrived at his house,  
Kashi Mishra immediately fell at his lotus feet and  
surrendered himself and all his possessions.

From that day on, Kashi Mishra's house became  
the residence of Sri Mahaprabhu. *Caitanya-caritāmṛta*  
(*madhya* 10.33-37) further describes:

*prabhu catur-bhuja-mūrti tāñre dekhāila  
ātmāsāt kari' tāre āliṅgana kaila*



Painting by Kartick Biswas. Part of the "Bengali School" of the early 20th century.

*In Puri, sometimes Sri Chaitanya Mahaprabhu saw the ocean as the Yamuna*



A rare photo taken in the 1930s of Mahaprabhu's personal items in the Gambhira. On the left are the original shoes made by Mahaprabhu's pūrva-āśrama wife Vishnupriya. In the center is a waterpot made by the hands of Jagadananda Pandit of mud from Vraja. On the right is a box with some cloth that Sachimata sent to Mahaprabhu.

Sri Chaitanya Mahaprabhu then showed Kashi Mishra his four-armed form. Then, accepting him for his service, the Lord embraced him.

*tabe mahāprabhu tāhān vasilā āsane  
caudike vasilā nityānandādi bhakta-gaṇe*

Sri Chaitanya Mahaprabhu next sat down at the place prepared for him, and all the devotees, headed by Lord Nityananda Prabhu, surrounded him.

*sukhī hailā dekhi' prabhu vāsāra saṁsthāna  
yei vāsāya haya prabhura sarva-samādhāna*

Sri Chaitanya Mahaprabhu was very happy to see his residential quarters, in which all his necessities were taken care of.

*sārvabhauma kahe,-prabhu, yogya tomāra vāsā  
tumi aṅgikāra kara,-kāśī-miśrera āśā*

Sarvabhauma Bhattacharya said, “This place is just befitting you. Please accept it. It is the hope of Kashi Mishra that you do.”

*prabhu kahe,-ei deha tomā-sabākāra  
yei tumi kaha, sei sammata āmāra*

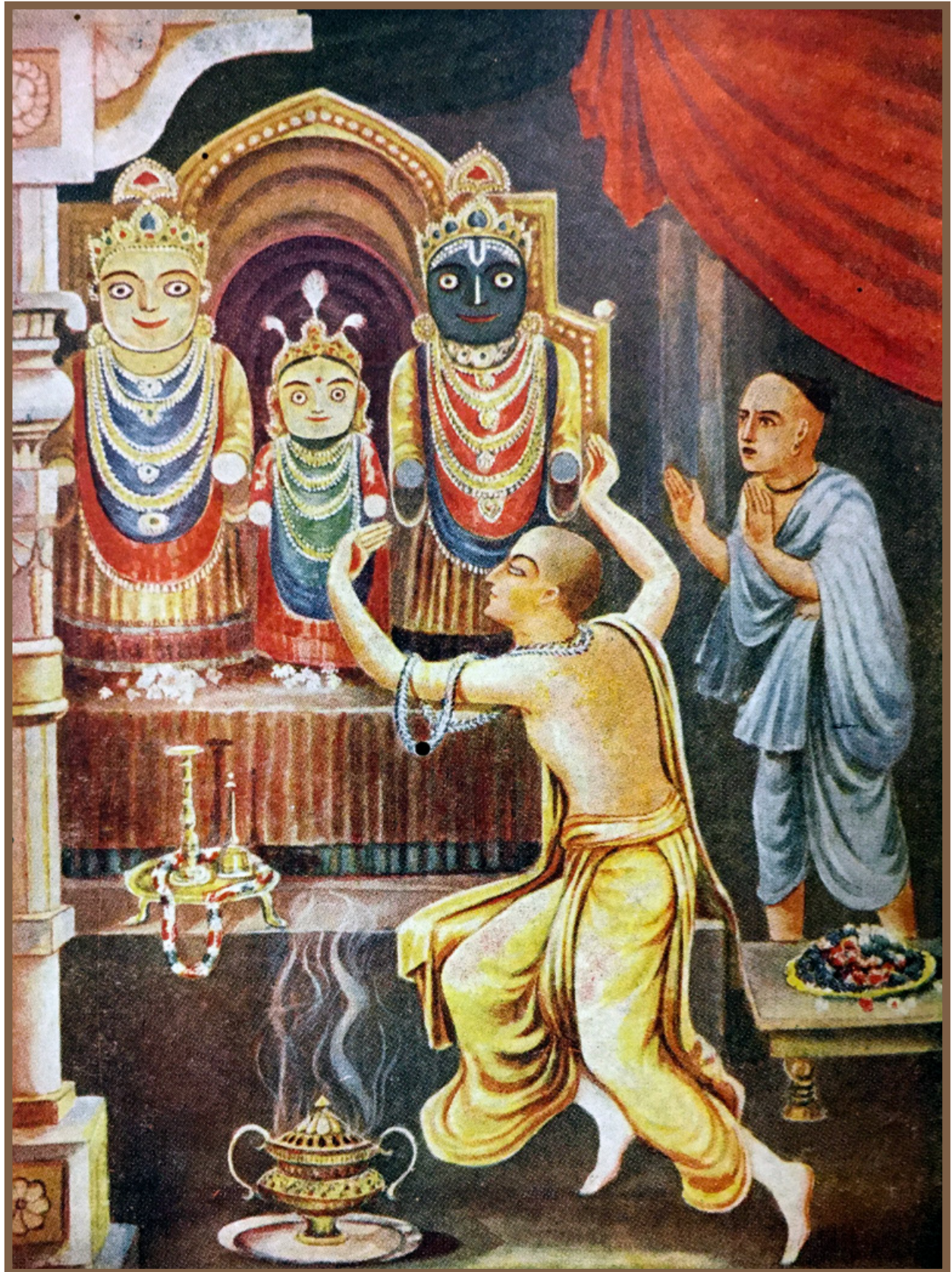
Sri Chaitanya Mahaprabhu said, “My body belongs to all of you. Therefore, I agree to whatever you say.”

Mahaprabhu accepted the house of Kashi Mishra for his residential quarters. From then on it was called *mahāprabhura-bāḍi* — “the house of Srīman Mahaprabhu”.

The biographers of Mahaprabhu agree on this. Srīla Murari Gupta wrote in his *Śrī Kṛṣṇa Caitanya-carita*:

*śrī-kāśīnāthasya grhe sthito hariḥ  
śrī-sārvabhaumādibhir anvitaḥ svayam*

[After returning from South India] Sri Gaura Hari again stayed in the house of Kashi Mishra, and there he met with Sarvabhauma Bhattacharya and the other devotees. His heart naturally yearned for the sight of Lord Jagannath, so after first bathing his feet, he entered the splendid jewel-temple.



Painting by an unknown artist. Circa 1940s to 50s.

*Mahabrabhu runs to embrace Lord Jagannath in Puri*



Seeing the ocean as the Yamuna, once Sri Chaitanya Mahaprabhu jumped in and was caught in the net of a fisherman

In this house, hundreds of devotees regularly came like thirsty *cakora* birds to drink the beauty of the moon-like face of Mahaprabhu. Sometimes the crowd was so overwhelming that the big house didn't have sufficient space. That is why Sri Sarvabhauma Bhattacharya said in the eighth chapter of *Caitanya-candrodaya-nāṭaka*:

*yugānte 'ntaḥ kuṣṣer iva parisare pallava-laghor  
amī sarve brahmāṇḍaka-samudayād eva vapuṣaḥ  
yathā-sthānaṁ labdhāvasaram iha mānti sma śataśaḥ  
sahasraṁ lokānāṁ bata laghuni miśrāśrama-pade*

Ah! How wonderful! At the end of the cosmic millenium the Supreme Personality of Godhead assumes the form of a small child resting on a banyan leaf. At that time the entire universe easily enters his small stomach. In the same way hundreds and thousands of planets have now entered the *āśrama* of Kashi Mishra.

Similarly, although the house of Kashi Mishra is small, innumerable devotees were entering it.

So, it can be understood how big those celebrations in the house of Mishra were. The author of *Caitanya-bhāgavata* also wrote:

*hena-mate śrī-gaurasundara nilācale  
rahilena kāśī-miśra-grhe kutūhale*

In this way Gaurasundar enthusiastically stayed in Kashi Mishra's house in Nilachala.

*nirantara nṛtya-gīta-ānanda-āveśa  
prakāśena gauracandra, dekhe sarva-deśa*

People from all provinces saw Gauracandra become overwhelmed with ecstasy while constantly dancing and singing.

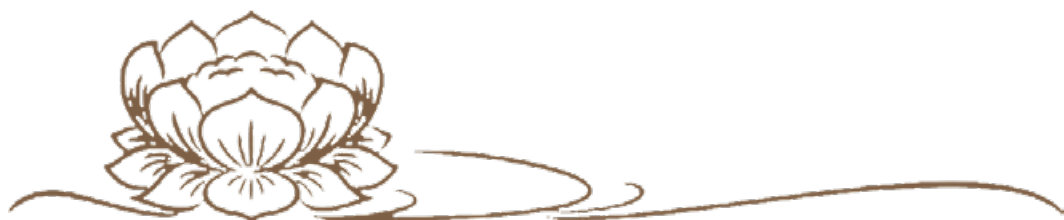
*kakhano nācena jagannāthera sammukhe  
tilārdheko bāhya nāhi premānanda-sukhe*

Sometimes he would dance before Lord Jagannath in such ecstatic love that he showed no external consciousness.



Photo by Madhavananda Das.

*Deities of Sri Sri Gaura Nitai installed in Puri by Sri Chaitanya Mahaprabhu's associate Maharaja Prataprarudra*



kakhana nācena kāśī-miśrera mandire  
kakhana nācena mahāprabhu sindhu-tīre

Sometimes Mahaprabhu danced in the house of Kashi Mishra and sometimes he danced on the bank of the ocean.

e-mata niranantara premera vilāsa  
tilārdheko anya karma nāhika prakāśa

In this way he constantly manifested ecstatic pastimes. He did not engage in any other activity for even a moment.

The great pilgrimage place “Gambhira” is located at the house of respected Kashi Mishra. The place is not far from the lion gate of the Sri Jagannath temple. When in Kavi Karnapur’s *Caitanya-candrodaya-nāṭaka* (8.9), Sri Sarvabhauma Bhattacharya told Gopinath Mahashaya that the house of Kashi Mishra was to be used as the residence of Mahaprabhu, Gopinatha replied, *sādhu sādhu. simha-dvāra-nikaṭa-vartī bhavati. yataḥ sakāśāt sukhenaiḥ jagannātha-darśanaṁ bhaviṣyati* — “Well done! Well done! It is near the *Simha-dvārā* gate. He may very easily see Lord Jagannath.”

In the Gambhira, the torn *kañthā* (quilt or cloth wrap) of the loving *sannyāsī* of Nadiya, as well as his *karaṅga* (water pot) from Radhakunda are preserved [Note: It’s said that the *karaṅga* was made by the hands of Jagadananda Pandit when



Painting at Haridas Thakur’s samadhi by an unknown artist. Circa 1970 to 1985.

*Sri Chaitanya Mahaprabhu is Krishna himself absorbed in Radha’s mood of thinking of Krishna*

he visited Vraja]. Both of those have the divine touch of the transcendental body of Mahaprabhu, who had delivered the entire world. 🍌

— Translated by Arindam Sarkar. From *Gambhīrāya Śrī Gaurāṅga* by Rasik Mohan Vidyabhushan. Published by Sri Chaitanya Mahaprabhu Pathsatī Samoroha. Gaurabdha 498 (1984).

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### READERS' LETTERS TO BINDU

Thank you very, very much for the *Bindu* publication, this one and all the previous — for the nectar, for the hope and reminder that Mahaprabhu distributes *kṛṣṇa-prema* indiscriminately — even to the pre-primary students! (Ramananda Raya Das)