

The Embankment of Separation

His Divine Grace
Om Visnupada

GOUR GOVINDA SWAMI MAHARAJA

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The Enhancement of Separation

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Sri Sri Guru-Gouranga Radha-Gopinatha Jiu Jayateh!

VIPRALAMBHA-TATA
The Embankment
of
Separation

His Divine Grace
Om Vishnupada Sri Srimad
GOUR GOVINDA SWAMI MAHARAJA

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The Embankment

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PREFACE
by His Majesty the King of Puri



*Rajapati Maharaja
Dibyasingha Deb*

GLORY TO SHRI JAGANNATHA MAHAPRABHU
GLORY TO SHRI GURU AND GOURANGA

In "Dwapara Yuga" when Lord Shiva appealed for forgiveness before Lord Krishna for having committed the grievous mistake of opposing Lord Krishna in battle to avenge the death of Kasi Raja, Lord Krishna spoke about the great sanctity and spiritual glory of Purushottama-Kshetra—the most Holy Land named after the Supreme Lord Himself—and advised Lord Shiva to reside in the Holy Kshetra. This ancient episode, the "Skanda-Purana" mentions, was narrated by Maharshi Narada to King Indradyumna while explaining the antiquity and glory of the Divine Abode of Purushottama-Jagannatha.

The ancient origin of Purushottama-dhama (modern Puri) is indeed shrouded in mystery; but the long history of the sacred land clearly reveals that the great saints and sages of India down the centuries, irrespective of their religious denomination or sectarian belief, have offered their worshipful obeisance at the lotus feet of the Lord of the Universe at Purushottama-dhama. Whether it was Adi Shankaracharya, the exponent of Advaita-Vedanta, or

the Vaisnava-Acharyas from Shri Ramanujacharya to Shri Chaitanya Mahaprabhu, the Muslim Saint-Poet Salbeg or Kabir, or the Sikh Guru Nanak, it is Lord Jagannatha at Purushottama-dhama who has been glorified by one and all as the Absolute Supreme Divinity. Like different streams flowing into the mighty limitless ocean, diverse (and sometimes apparently contradictory) schools of religious thoughts merged into the all embracing oneness of Shri Jagannatha-dharma in vindication of the Rig Vedic proclamation: "Indram Mitram Varunam agnimahurekam sat vipra bahudha vadanti" (Though He is One, the sages describe Him severally as Agni, Mitra, Varuna etc.).

Through a series of lucid and enlightening discourses, devotionally compiled in "The Embankment of Separation", Param Pujya Srila Gour Govinda Swami Maharaj has thrown a flood of light upon the spiritual glory of this most ancient and sacred Purushottama-dhama and the divine 'Lila' of Shri Chaitanya Mahaprabhu in the Holy Land. Propagating the Glory and sacred Name of the Supreme Lord and His Divine Teachings is the only means for salvation from the apparently endless sorrows and miseries of worldly existence. May the readers of "The Embankment of Separation" draw divine inspiration to firmly tread the path spiritual and, surmounting all obstacles, attain the Divine Goal of eternal bliss and beatitude.

HARE KRISHNA HARE KRISHNA
 KRISHNA KRISHNA HARE HARE
 HARE RAMA HARE RAMA
 RAMA RAMA HARE HARE

Purushottama-dhama
 15th January 1996.

GAJAPATI MAHARAJA
 DIBYASINGHA DEB

INTRODUCTION

Śrī Caitanya Mahāprabhu appeared in Māyāpur, West Bengal, just after sunset on the evening of the 18th February 1486. Historically speaking, His life and teachings have been well documented by scholars and religionists alike. Nevertheless, the mystery of His identity and His own emotional ecstasy has always remained the confidential asset of His intimate associates and their disciples.

Readers familiar with the *avāntāras* of Viṣṇu will remember the Almighty Personality of Godhead as the benign and resourceful hero of countless thrilling adventures, celebrated throughout the *Vedas* as the ever-victorious Lord of the three worlds. However, the pastimes of the original source of all *avāntāras*, Śrī Kṛṣṇa, are of a different nature.

Vedic sages have ascertained that the Supreme Being must be all-powerful, all-knowing and all-pervading. In addition, He must possess unlimited beauty, wealth, fame, strength, knowledge and renunciation. Although no one would disagree with such a reasonable definition, consideration of our further criterion will cause our theology to make an unexpected about turn. If we

propose that the Supreme Lord is also supreme in the realm of loving relationships, we will find that the very power and majesty, ascribed to the Lord by our previous definition, is an impediment that severely limits the spectrum of loving dealings.

Herein lies the simple but singularly confounding principle of the pastimes of Kṛṣṇa. As an awareness of the greatness of God causes one's relationship with Him to be stifled by feelings of fear, duty, or obligation, similarly, forgetfulness of His greatness opens the door to natural affection and intimacy. Therefore, although Kṛṣṇa is the Supreme in all ways, He allows His own spiritual potency, *Yogamāyā*, to cover His supreme position from the cognition of His devotees and even from Himself. Under the influence of *Yogamāyā*, the Lord performs His '*naṇi-llā*'—pastimes that resemble those of an ordinary human being. Thus in blissful forgetfulness of His omnipotence, Kṛṣṇa enjoys intimate relationships as the friend, son or beloved of His devotees, all in the perfect setting and circumstances of His own mystic creation. Such relationships, being fully spiritual, can never be tainted by lust or any other material quality. We should not be

counted among the grossly unfortunate, who undergo the calamity of considering the pastimes of Kṛṣṇa and His transcendental pleasure potency, Śrīmatī Rādhārāṇī, to be the same as the illusory infatuations found in this mundane sphere.

In this extraordinary volume, Śrīla Gour Govinda Swami, a spiritual master coming in the direct disciplic succession from Śrī Caitanya Mahāprabhu, reveals the sublime intentions of the Supreme Personality of Godhead, Kṛṣṇa, as He strives to discover Himself and fulfil His innermost aspirations. Transcending all relative conceptions of truth in regard to the supremacy of God, the author portrays the Absolute Divinity as He is: an exquisitely sweet and vulnerable adolescent youth whose childhood romance is prematurely terminated by a series of unfortunate circumstances “beyond His control.”

Torn away from the homespun charm of His Vṛndāvana village community, Kṛṣṇa goes on to establish a powerful dynasty, destroy the influence of corrupt kings and fulfil His mission of relieving the burden of the earth. Ironically, however, He is unable to relieve the burden of His own heart. Even amidst the opulence of His fabulous metropolis, Kṛṣṇa is haunted by the bittersweet memory of His first and only true love in the simple rural hamlet where He grew up. Conversely, the tragic heroine, Śrī Rādhikā, is left behind to face the daunting prospect of a life without Kṛṣṇa. Her feelings of separation from Kṛṣṇa constitute the primary substance of this volume.

Four and a half thousand years after the dramatic performance of these pastimes, driven by a hopeless fascination for the love of Śrīmatī Rādhārāṇī, Kṛṣṇa embarks on His

most daring venture to date—Gaura-līlā. Previously, Kṛṣṇa had subdued an array of formidable enemies; but now, in His attempt to know the love of the tender-hearted village girl, Śrī Rādhikā, He becomes overwhelmed. For the first time, Kṛṣṇa finds Himself out of His depth and out of control in a truly unfathomable environment—the emotions of Śrīmatī Rādhārāṇī. As such, these pages are a testimony to Her greatness alone.

That original romantic affair attains unprecedented intensity in the pastimes of Śrī Caitanya Mahāprabhu, wherein the Supreme Personality of Godhead discovers the perfection of loving devotion and shares it with one and all.

‘The Embankment of Separation’ was compiled from several discourses given by Śrīla Gour Govinda Swami and edited under his direct supervision. Although English is not his native language, sincere readers will appreciate his simple yet exuberant presentation, tempered as it is by the flawless philosophical rigour which is a hallmark of the Vaiṣṇava śāstras.

It is worthwhile to note the specific contribution of ‘The Embankment of Separation’ to the treasure house of Vaiṣṇava literature. By the expanding influence of Mahāprabhu’s mercy, the glories of Vṛndāvana Dhāma were broadcast to the people of the world through the writings of the Goswāmīs. Later, through the writings of Śrīla Bhaktivinoḍa Thākura, the glories of Navadvīpa Dhāma were uncovered to the common man. Consequently, it was inevitable that the day would dawn upon whose arrival the significance of Jagannātha Puri Dhāma would be brought to our attention.

Furthermore, what exactly is

Mahāprabhu's gift, the hidden treasure that was never given at any time before? In one classic discourse the author raises the remarkable question, "And the *prema* that Gaurāṅga gives, do you think it is ordinary *prema*?" Among so many *mantras*, why is the chanting of Hare Kṛṣṇa so dear to the Gauḍīya Vaiṣṇavas and why is the mood of separation so predominant in their tradition?

These elevated discourses were spoken by Śrī Śrīmad Gour Govinda Swami in pursuance of the order of his beloved spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who has delineated their necessity thus:

"When Lord Caitanya was at Jagannātha Purī, He was in the role of Rādhārāṇī, feeling separation from Kṛṣṇa. Those who are in the disciplic succession of the Madhva-Gauḍīya *sampradāya* should also feel separation from Kṛṣṇa, worship His transcendental form and discuss His transcendental teachings. The spiritual masters should enrich the devotees to the highest devotional perfection. Feeling constant separation while engaged in the service of the

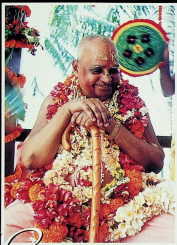
Lord is the perfection of Kṛṣṇa consciousness. (Kṛṣṇa Book Ch.34)

"This process of devotional service is taught by Caitanya Mahāprabhu. It is not that very easily we can say, 'We have seen Kṛṣṇa or seen Rādhārāṇī in Rāsa-līlā.' No, not like that. Feel the separation. The more you feel separation from Kṛṣṇa, you should understand that you are advancing. Don't try to see Kṛṣṇa artificially. Be advanced in feeling separation, then it will be perfect. That is the teaching of Lord Caitanya." (Lecture 18.9.69)

Being unable to express our gratitude for the causeless privilege of being instrumental in the production of this volume, we fall at the lotus feet of our eternal spiritual master. Although our humble endeavour is infested with faults, we shamelessly beg for his mercy in the hope that we may one day enter this great ocean of the mellows of Gaurāṅga Mahāprabhu. Meanwhile, in our jaundiced condition, we will find solace in the attempt to pass on this sweet nectar to those who are more qualified to relish it.

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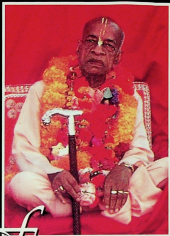
*pūrṇa guru-kṛpā gaura-kṛpā ca kṛpā govindaṁ va
kṛpātraya mūrtimanta gour-govinda swamī nāmine*



He

is Divine Grace Srila Gour Govinda Swami has achieved the full mercy of Sri Gauranga Mahaprabhu, Lord Govinda-deva and His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. By the mercy of Sri Gauranga his name is Gour. By the mercy of Lord Govinda his name is Govinda and by the mercy of his spiritual master, Srila Prabhupada, his name is Swami. He is the embodiment of these three mercies known as Gour Govinda Swami.

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada Maharaja



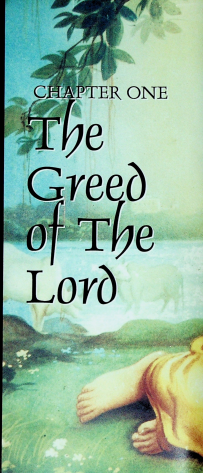
Founder-Acarya of the International Society for
Krishna Consciousness and the greatest exponent of
Krishna consciousness in the modern world.

śrī rādhāyāḥ praṇaya-
mahimā kīḍṛśo
vāṇayaivā-
svādyo yenādbhuta-
madhurimā kīḍṛśo vā
madīyaḥ
saukhyam cāśya mad-
anubhavataḥ kīḍṛśam
veti lobhāt
tad-bhāvāḍyaḥ
samajani śacī-garbha-
sindhau harīnduḥ

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."

CHAPTER ONE

The Greed of The Lord





cause, *antarāṅga kāraṇam*, is for Himself. The most internal cause is to fulfil three desires.

*śrī rādhāyaḥ prapaṇa-mahimā kīḍṛṣo
vāṇyaivāt-
svādyo yemādbhūta-madhurimā kīḍṛṣo vā
madhyāḥ
saukhyam cāsyā mad-anubhavantāḥ kīḍṛṣān
veti lobhāt
tad-bhāvādyaḥ samajānī śacī-garbha-sindhu
harituduḥ*

(Cc. Ādi 1.6)

Svarūpa Dāmodara Gosvāmī has spoken this and it is quoted by Rūpa Gosvāmī in his *Lalita-mādhava*. In Kṛṣṇa-līlā three desires remained unfulfilled. First, Kṛṣṇa wanted to know: What is Rādhārāṇī's love? Next He desired to know: What is My *rūpa-mādhurī*, My excellent beauty that Rādhārāṇī relishes? How can I relish it? Then the third desire: What type of pleasure or happiness does Rādhārāṇī derive by relishing My beauty, and how can I relish it? These three desires developed in the Supreme Lord, Kṛṣṇa. Therefore, *śacī-garbha-sindhu harituduḥ*: He appeared from the womb of Śacīmātā. That is Gaurāṅga Mahāprabhu.

GREED IS NATURAL

In the above verse the word *lobha*, "greed," is very significant. The Lord has greed, therefore it is quite natural that we also have greed. We are greedy persons, materially greedy. But the greed of the material world is condemned; it is considered one of our enemies. In the *Bhagavad-gītā* Lord Kṛṣṇa says.

*tri-vidhaṁ narakasyedam
dvārān nāśanam ātmanāḥ*

*kāmaḥ krodhaḥ tathā lobhaḥ
tasmiṁ tat trayaṁ tyajet*

"Give up these three, *kāma*, *krodha*, *lobha*—lust, anger and greed. If you become influenced or affected by them, then you will open your door to hell. So give them up." (Bg. 16.21)

Greedy is bad because those who are materially greedy must definitely suffer. In this regard there is a small story.

Once, a greedy boy saw his mother put some berries into an earthen pot that had a very narrow opening. Greedy to get some of those berries, he put his hand into the pot and grasped a handful. But when he tried to get his hand out of the pot, his hand got caught because the opening was too narrow. This caused some pain as he pulled, so he was crying. Although he was suffering, he would not let go of the berries. This is a simple story showing that the consequence of greed is suffering. Therefore Bhagavān Kṛṣṇa says in the *Gītā*, "Give up greed."

But greed can be engaged in Kṛṣṇa's service. The word *lobha* is an ancient word, not a modern word. The seed of greed exists in both Bhagavān, the Lord, and *bhakta*, the devotee. So in respect to *bhagavat-bhakta*, the devotee of the Lord, we say, *lobha-sādhya-saṅge hari-kathā*. How can you use greed? Develop greed to have more and more *sādhya-saṅge*, association with *sādhya*, pure devotees, and hear more and more *kṛṣṇa-kathā*, talks about the Lord. Develop this greed. Such greed is spiritual, transcendental. One should not give it up, rather, one should develop it more and more. The more one develops this greed, the more he gets spiritual relishment and makes spiritual advancement. One who is not

"Pure devotional service can be attained only by paying one price—that is intense greed to obtain it. If it is available somewhere, one must purchase it without delay."

greedy in this way cannot make advancement on the spiritual path. So material greed should be given up whereas spiritual greed should be developed.

Again it is said,

*kṛṣṇa-bhakti-rasa-bhāvītā matir
kṛiyatām yadi kuto pi lobhgate
tatra laulyam api mālyam cakāra
janma-koṭi-sukṛtair na lobhgate*

"Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is intense greed to obtain it. If it is available somewhere, one must purchase it without delay." (Padyāvalī 14)

In this verse the word *laulya* means *lobha*, greed. The purport of this verse is that if you have such spiritual greed you can achieve *kṛṣṇa-bhakti-rasa*, the mellow of love for Kṛṣṇa. Otherwise you cannot achieve it. Therefore one should develop the greed to have more and more association with pure devotees and hear more and more about the Lord. Then you will make advancement in *bhajana-sādhana*, devotional service. Materialistic people do not know how to use greed. They abuse greed by directing it toward material enjoyment and possessions, and thus they suffer. So when we speak about the advent of Śacīnandana Gaura Hari, we speak of spiritual greed, not this

material greed.

MYSTERY

As explained earlier, the Lord developed three types of greed that could not be fulfilled in Kṛṣṇa-līlā. Therefore He descended as Caitanya Mahāprabhu. In Gaura-līlā those three types of greed are fulfilled.

Using the word "greed" is wonderful. Has anyone used the word this way before? No one has used such a word previously. But Svarūpa Dāmodara Goswāmī has used it. He said that because of this greed, Vrajarāja-nandana Kṛṣṇa became Śacīnandana Gaura Hari.

The Supreme Lord is Puruṣa Brahma, the Complete Whole, who has no deficiency and who is in want of nothing. Still He develops greed. This is wonderful. He is *āptakāma*, *ātmanirbha*—self-satisfied. He lacks nothing. Then why such greed? One should understand its mystery, the *tattva* behind it. He who is *paramānanda-māya*, supremely blissful and *sat-cit-ānanda-māya*, full of eternity, knowledge and bliss, He develops greed. But what type of greed, and for what?

From this we can understand how the seed of greed is also there in the Supreme Lord, what to speak of us. The seed of this greed gradually develops and the culmination is there in Gaurāṅga-svarūpa, Śrī Caitanya Mahāprabhu. The *ācāryas* have



explained how this takes place.

THE GREED OF LORD VIṢṆU

Viṣṇu, the Lord of Vaikuṇṭha, develops some greed: He wants to fight. Because He is Bhagavān, the Supreme Lord, the six types of opulence are completely manifested in Him. And one of His opulences is *bala*,

strength. Since He has incomparable strength, it is quite natural that He desires to fight and fulfil this greed. Whenever Bhagavān wants to fulfil some desire, His internal energy, Yogamāyā, creates the proper atmosphere. So when Viṣṇu desired to fight, Yogamāyā created the circumstances to fulfil that desire.

Another point is that the opponent should be equally strong, otherwise one cannot get pleasure in fighting. So with whom shall the Lord fight? By the will of the Lord and the arrangement of Yogamāyā, the two strong doorkeepers of the spiritual world, Jaya and Vijaya, were cursed by the four Kumāras to become demons for three lives. First they became Hiranyākṣa and Hiranyakaśipu, then Rāvaṇa and Kumbhakarṇa, and finally Śiśupāla and Dantavakra. In three incarnations Lord Viṣṇu, Nārāyaṇa, enjoyed fighting with them. This is the greed of Viṣṇu as described in the *Śrīmad-Bhāgavatam*.

THE GREED OF NṚSĨHADEVA

Then came the greed of Nṛsiṃhadeva. Nṛsiṃhadeva has two types of forms: *ugra* (fearsome) and *amṛga* (peaceful). After killing Hiranyakaśipu, Nṛsiṃhadeva's form was extremely fearsome, and He danced like the *tāṇḍava-nṛtya*, the devastating dance of Lord Śiva at the time of annihilation. The whole world was trembling to see that angry dancing. Although the demigods were offering Him many prayers, they were unable to pacify Him. Then the demigods requested Bhakta Prahlāda, "Please go and calm the anger of Lord Nṛsiṃhadeva." Prahlāda Mahārāja is a dear devotee of the Lord, so when Prahlāda went to offer Him

prayers, Nṛsiṃhadeva became calm and manifested His peaceful form. Then Nṛsiṃhadeva sat His dear devotee Prahlāda upon His lap as if he were His own son. At that time *vīṭṣiṇy-prema*, parental love and affection, developed in Nṛsiṃhadeva.

Both father and son relish this *reṣa*, mellow. As the son sits on the father's lap, the father relishes and the son also relishes. The relishing is reciprocal. But of the two, the son relishes more than the father. So Nṛsiṃhadeva developed a type of greed: "How can I sit on the lap of My father and relish this *reṣa*? In this incarnation My father is a stone pillar, so how can I relish it?" From then on, after Nṛsiṃhadeva, all the incarnations of the Lord accept a father and mother to fulfil that greed.

THE GREED OF LORD RAMA

Lord Rāma also developed greed. Vibhīṣana and Sugrīva are Lord Rāma's friends. This means there is *sakhyā-rasa*, friendly affection, in the pastimes of Lord Rāma. But there are two types of *sakhyā-rasa*—*saṁbhrama* and *viśaṁbha*. *Saṁbhrama* means friendship with awe and reverence and *viśaṁbha* means friendship as equals, without awe and reverence. In Rāma-līlā there is no question of equality. His friends Sugrīva and Vibhīṣana cannot climb onto His shoulders or snatch food from His mouth. They are even afraid that their legs may touch Lord Rāma's body, because they think that this would be offensive. Their friendship is *saṁbhrama sakhyā*, friendship with awe and reverence.

Viśaṁbha sakhyā is not like that. In *viśaṁbha sakhyā* there is such love and affection that the friends think themselves



equal with the Lord. There is no question of awe and reverence. In Kṛṣṇa-līlā you will find this *viśaṁbha sakhyā*. The cowherd boys climb onto Kṛṣṇa's shoulders and snatch the food from His mouth, and Kṛṣṇa snatches the food from their mouths. The legs of the cowherd boys touch Kṛṣṇa's body, and Kṛṣṇa is not disturbed because it is as if those were His own legs. If your own leg



touches your own body, does that disturb you? No. There is no agitation at all, because it is your own leg and not someone else's. If another person comes very near he moves cautiously. But these cowherd boys are so dear to Kṛṣṇa that their relationships with Him are on the platform of equality, *abhinnam*.

In the pastimes of Lord Rāma this type of *sakhya-rasa* is not relished. Therefore Rāma developed greed for it: "How can I relish it?" That desire was fulfilled in Kṛṣṇa-avatāra.

ESSENCE OF CONJUGAL MELLOW

Then there is also another *rasa*, that is *mādhurya-rasa*, the conjugal mellow. In Rāma-avatāra, the Lord is *māyāda-puruṣottama*. He strictly follows Vedic rules and regulations and never transgresses them. *Eka-patni-dhara*. He accepts only one wife. Therefore, although His pastimes include *mādhurya-rasa*, the conjugal mellow, it is not relished fully. The essence of the mellow is not relished. That conjugal *rasa* is relished to the highest degree when there is union, *milana*, and separation, *viraha*, between lover and beloved. In Rāma-līlā, Rāvaṇa kidnapped Sītā, and later Lord Rāma banished Sītā to give pleasure to His citizens. So Rāma and Sītā are united and separated. But there is no variegatedness in this type of separation and it is not natural. It is forced, so there is no question of relishing the essence of the conjugal mellow.

In his book *Ujjvala-nīlamanī*, Rūpa Gosvāmī has described different types of separation: *pāraṇa-rāga*, *māna*, *prema*, *vicīṭya* and *pravṛṣa* *viraha*. In Rāma-līlā there are no such varieties of *viraha*, but in Kṛṣṇa's pastimes there are. Therefore Lord Rāma developed the greed to relish them. In Kṛṣṇa-avatāra this greed is

fulfilled.

The *viraha*, separation between the lover⁺ and the beloved is the highest platform of *prema*. On that platform both the *nāyaka* and *nāyikā*, lover and beloved, relish that mellow in their own heart. Therefore in Kṛṣṇa-līlā, the Lord is Rādhā-kānta (the husband of Rādhārāṇī) and Gopī-kānta (the husband of the *gopīs*). But although Rādhā and the *gopīs* are His own wives, He made them the wives of others in order to relish *parakīyā-rasa*, paramour love.

In Rāma-līlā only *sakīyā-rasa* is relished—love with one's own wife—not *parakīyā-rasa*. Therefore Lord Rāma developed greed for the *parakīyā-rasa*. To relish *parakīyā-rasa*, Kṛṣṇa made His own wives the wives of others. So that greed which remained unfulfilled in the pastimes of Rāma is fulfilled in the pastimes of Kṛṣṇa.

In this way, the development of greed gradually caused the descent of one incarnation of the Lord after another.

THE ABODE OF LOVE

Now in Kṛṣṇa-līlā these three types of greed are there:

*śrī rādhāyāṅgya prayaga-mahimā kūrṣo
vāṇayajñā-
svādya yenaśbhūta-madhurimā kūrṣo vā
madhūṅgya
saṅkhyantī cāṣya mad-anubhavaratya kūrṣāṇi veti
lobhāt
tad-bhūtvādyaḥ samajani śaci-garbha-sindhuau
harindulā*

"Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love,

and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacidevī, as the moon appears from the ocean." (Cc. Ādi 1.6)

Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, but His mood is different. He is in the mood of a devotee, especially *rādhā-bhāva*, the mood of Rādhārāṇī.

*ataeva sei bhāva aṅgikāra kari'
sādhilena nija vāñchā gaurāṅga-śrī-hari*

"Then Lord Gaurāṅga, who is Śrī Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires." (Cc. Ādi 4.50)

This is the internal cause of Caitanya-avatāra. Kṛṣṇa developed three very deep desires. "What is the love of Rādhārāṇī? How can I understand it?"

*ei prema-dvāre nitya rādhikā ekali
āśraya mādhyamaṅga āśvade sakali*

"Only Śrīmatī Rādhārāṇī, by the strength of Her love, completely relishes the beauty or mellow of Kṛṣṇa." (Cc. Ādi 4.139)

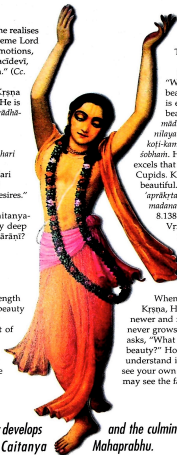
Kṛṣṇa is *viṣaya-vigraha*, the object of love, and Rādhārāṇī is *āśraya-vigraha*, the abode of love. How can the *viṣaya* understand the *āśraya* unless He accepts the mood of the *āśraya*? It is not possible.

MIRROR OF THE HEART

Secondly, "What is My beauty?" Kṛṣṇa is extremely beautiful, *mādhuryaka nīlaya. Kāṇḍarpa-koṭī-kamanīya-viśeṣa-sobhanī*. His beauty far excels that of crores of Cupids. Kṛṣṇa is so beautiful. *Vṛndāvaṇe 'aprākṛta navīna madana* (Cc. *Madhya* 8.138). In

Vṛndāvana He is the transcendental spiritual Cupid, ever fresh and new.

Whenever you see Kṛṣṇa, His beauty is newer and newer. He never grows old. Kṛṣṇa asks, "What is My beauty?" How can He understand it? Can you see your own face? You may see the face of



The seed of this greed gradually develops in Gaurāṅga-svarūpa, Śrī Caitanya and the culmination is there Mahāprabhu.

someone else, but to see your own face the help of a mirror is required. Then you can see your own face, but that is only a reflection. A mirror shows the reflection. So how can Kṛṣṇa see His own beauty? What kind of mirror is required? *Sat-prema hṛdaya darpaṇa*. The heart is a mirror, *darpaṇa*, and *sat-prema hṛdaya* is the heart of a *premi-bhakta*, one who has developed completely pure love. So the heart of such a *premi-bhakta* is a mirror and in that mirror Kṛṣṇa sees His own form. But that is not a reflection. In a mirror you may see the reflection, but in the heart of a *premi-bhakta*, the mirror of pure love, Kṛṣṇa sees Himself. In Sanskrit a reflection is called *prati-bimba*. *Prati* is the *upasarga*, or prefix. There are twenty-one *upasargas*: *pra*, *parā*, *ap*, *saṁ*, *su*, *abi*, *api*, *upa*, *prati*, *ati*, *ā*, etc. So *prati* is one of the

upasargas. In English *prati-bimba* means reflection, but Kṛṣṇa never sees the *prati-bimba*; Kṛṣṇa sees the *bimba*. In other words He sees Himself. And the best mirror is the heart of Śrīmatī Rādhārāṇī.

Kṛṣṇa's third desire is *saukhyaṁ cāśya mad-anubhavataḥ kīdrśaṁ veti lobhāt*. "What *sukha* and what *ānanda*, what happiness and pleasure does Rādhārāṇī feel by relishing My beauty? How can I know it?"

Because these three greeds remained unfulfilled in Kṛṣṇa-līlā, to fulfil them Kṛṣṇa appeared from the womb of Śaci-mātā as Śrī Caitanya Mahāprabhu. This is the internal cause of Mahāprabhu's appearance.

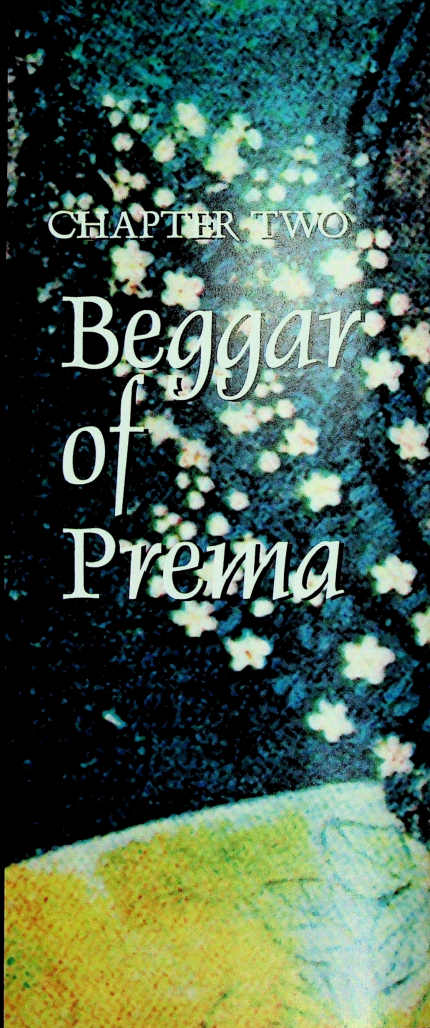
Therefore Svarūpa Dāmodara Gosvāmī has used this word *lobhāt*, meaning "from greed." This word is most significant.

*H*e Śrīmatī
Rādhe! You

have developed a sulky mood. You are the crest jewel of that leftist mood. Your bodily hue is that of molten gold, *tapta-kāñcana-gaurāṅgī*. Until now You were mad after *kānu-prema*, Kṛṣṇa's love. O Gāndharvike, Rādhārāṇī, in every respect You have stolen the heart and mind of Kānu. But today Kānu has become a beggar, moving from doorstep to doorstep begging *rādhā-prema*, the love of Rādhārāṇī.

CHAPTER TWO

Beggar of Prema







One day Śrīmatī Rādhārāṇī decorated Her *kuñja* very nicely. Her *aṣṭa-sakhīs*, eight intimate friends are there, headed by Lalitā and Viśākhā. They have decorated Rādhārāṇī's forest grove with various fragrant flowers like *mādhavī*, *malatī*, *yui*, *śapalika*, *belli* and *malika*. Such a nice fragrance is emanating from them that many bumblebees are humming around them. A cuckoo is singing, *cooh! cooh!* The peacocks are dancing and raising their feathers. All the trees and creepers in Vṛndāvana have very nice flowers and leaves. A cool breeze is blowing. There is such a pleasant atmosphere. Rādhārāṇī's intimate girl companions are there at the door of the *kuñja*. They are all waiting. Rādhārāṇī is inside, waiting eagerly for Kṛṣṇa to come.

The blowing of the breeze moves some leaves and produces a sound "kus kus!" It is as if that breeze is carrying the sound of Kṛṣṇa's footsteps. "Oh! My beloved is coming. Kṛṣṇa is coming." But Kṛṣṇa is not coming.

In this way Śrīmatī is waiting. She is in such anxiety that every moment seems to be a great *yuga*. "Oh, Kṛṣṇa is not coming." Rādhārāṇī's mood is leftist, *vāṁya-bhāva*, and now Her *vāṁya-bhāva* is increasing more and more. All the *sakhīs* (where) there, and Viśākhā especially saw the condition of her *sakhī*, Rādhārāṇī. Therefore She sent one *dūti*, girl messenger, "Go and see whether Kṛṣṇa is coming or not." So that *dūti* went out and on the way she met Śaibya, one of the *dūtis* of Candrāvalī. Candrāvalī's mood is rightist whereas Rādhārāṇī's mood is leftist. The two are opposite. Śaibya, out of pride, said, "Kṛṣṇa is in the *kuñja* of my *sakhī*, Candrāvalī."

When that *dūti* returned to Rādhārāṇī's

kuñja, she reported the news to Viśākhā. "Kṛṣṇa is in Candrāvalī's *kuñja*." Then Viśākhā became exceedingly angry and her eyes turned red-hot, "Unreliable person! Unreliable person!" Lalitā, being a bit softer, tried to pacify her angry friend, but Viśākhā was not listening. Immediately Viśākhā went inside the *kuñja* and reported to Śrīmatī Rādhā, "Kṛṣṇa is in Candrāvalā's *kuñja*!" Then Rādhārāṇī's leftist mood rapidly grew to the topmost degree, *abhimanī sakhi*.

In Vraja only Rādhārāṇī relishes the last limit of *mādhura-rasa*. Only Rādhārāṇī can say, *kṛṣṇa āmāra*, *kṛṣṇa āmāra*. "Kṛṣṇa belongs to Me, Kṛṣṇa belongs to Me." No one else can say this. Kṛṣṇa only belongs to Rādhārāṇī and no one else. He is Rādhā's Kṛṣṇa.

*govindānandinī, rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śīromaṇi*

"Rādhā is the one who gives pleasure to Govinda, *govindānandinī*. She is also the enchantress of Govinda, *govinda-mohinī*. She is the be-all and end-all of Govinda, *govinda-sarvasva*, and the crest jewel of all His consorts, *sarva-kāntā-śīromaṇi*." (Cc. Ādi 4.82)

This is Rādhā. So only Rādhārāṇī, who is the be-all and end-all of Govinda, says, *kṛṣṇa āmāra*, *kṛṣṇa āmāra*: "Kṛṣṇa belongs to Me. Kṛṣṇa belongs to Me." But what does Candrāvalī say? Candrāvalī's mood is rightist, therefore she says, *āmi tomāra*: "O Kṛṣṇa, I belong to You." Rādhārāṇī says, "Kṛṣṇa belongs to Me," but Candrāvalī says, "O Kṛṣṇa, I belong to You." This is the difference between the leftist and rightist mood.

The moment Rādhārāṇī heard that Kṛṣṇa was in Candrāvalī's *kuñja*, Her leftist mood

rapidly heightened to the topmost degree. This is called *abhimāna*, sulkiness and anger. In anger, She bites Her upper lip and says, "If Kṛṣṇa comes, don't allow that ungrateful person to enter My *kuñja*! Unreliable person."

Rādhārāṇī speaks in that way, but what does She really want? She always thinks of Kṛṣṇa and cannot tolerate the acute pang of separation from Him even for a moment. But now She is saying, "Don't allow that ungrateful Kṛṣṇa to come to My *kuñja*." This is *māna*. Externally She rejects Kṛṣṇa, but internally She wants Him. Kṛṣṇa is there in the heart of Rādhārāṇī. The heart of Rādhārāṇī is *sat-prema-darpaṇa*, the mirror of pure love. So Kṛṣṇa is there and now He is laughing. At that time Viśākhā says, "Yes, we won't allow that ungrateful wretch Kṛṣṇa into the *kuñja* of our *sakhī*. We won't allow Him." Then Viśākhā and Lalitā went outside to guard the gateway of the *kuñja*.

HARSH WORDS

In the meantime Kṛṣṇa is coming, running breathlessly. Approaching the

entrance to Rādhārāṇī's *kuñja*, He sees the two strong doorkeepers. Lalitā and Viśākhā stopped Him and said, "No admittance. Get out from here! Unreliable person. Our *prāṇa-sakhī*, dearmost friend, has decorated this

kuñja so nicely. Where were You? Why are You coming here now?"

Kṛṣṇa is now in a very humble mood. In a mild way, He began to petition them with folded hands.

"Please..., please excuse Me. I am a great offender. Please report to your *sakhī* that I am here and I am begging to be excused."

But Viśākhā and Lalitā would not allow Him to enter into the *kuñja*.

Viśākhā was very angry, but Lalitā, being a bit softer, went into the *kuñja*.

At that time Rādhārāṇī was just shedding tears, hanging down Her head. The whole ground, wet with the tears from Her eyes, had turned to mud and She was writing something on the ground with the finger of Her left hand.

Seeing Lalitā, Rādhārāṇī asked, "Has My *Prāṇa-vallabha* come? Has the Lord of My heart, Kṛṣṇa, arrived yet?" Then the next moment, out of sulkiness, She said, "Why should Kṛṣṇa come to Me? I am very ill-fated. There are so many beautiful ladies ready to give Him



pleasure. Angels of heaven are there and they are all very eager to get Kṛṣṇa and give Him pleasure. So be it. Let Him accept their worship and be happy. I don't know why a humble woman like Me gave everything to Him. I gave Him My life and soul, and loved Him with all My heart. I don't know why. Now I am burning in this blazing fire of separation. Let Me be burned to ashes but let Him be happy."

Rādhārāṇī had become like a madwoman. When Lalitā saw Her condition she was unable to say anything, so she returned to the gateway of the *kuñja*. Seeing Lalitā, Kṛṣṇa said, "O Lalitā, you see, I am a great offender. I know your *sakhī*, Śrīmatī, has developed great sulkiness; I realise that. But I have this faith—if you allow Me to enter into the *kuñja*, I am sure that when your *sakhī* sees My Śyāmasundara form, all Her sulkiness will vanish in a moment." Then, in a very angry mood, Viśākhā said, "You cheater! What are You saying? Seeing Your Śyāmasundara form You think my *prāṇā-sakhī* will forget everything and become Your maidservant? Get out from here! Get out!" Viśākhā can be very cutting sometimes. "Don't You feel ashamed to say such a thing? What is this? Are You greedy for Her love, or is She greedy for Your beautiful Śyāmasundara form? I think You have forgotten that although You are Madana-mohan, the enchanter of Cupid, my *sakhī* is Madana-mohan-mohinī, the enchantress of Madana-mohan. Is our *sakhī* greedy for Your beauty or are You greedy for Her love? All I know is that one day You will have to cry and cry and cry. I tell You, Kṛṣṇa, You will have to cry for Her love. Now get out from here!" Viśākhā spoke these harsh words to Kṛṣṇa.

Kṛṣṇa became disappointed. He could not understand what to do, so He left and went to the bank of the Yamunā. There He removed all His nice garments and ornaments. Throwing them away and rolling in the sand, Kṛṣṇa began to cry. Now Kṛṣṇa is morose. Only these words are coming out from His mouth, *rādhe purāo mādhuripu kāmam, rādhe purāo mādhuripu kāmam*: "O Rādhe, please fulfil the desire of the enemy of Madhu-daitya." Although Kṛṣṇa is self-satisfied, *ātmārāma*, still He desires to be with Rādhārāṇī.

ONLY ONE HOPE

Paurṇamāsī is Yogamāyā and she arranges all the *līlās* in Vrajabhūmi. The activities of Yogamāyā are so wonderful that sometimes even Kṛṣṇa cannot understand them. Although Paurṇamāsī-devī knows everything, still, when she saw the condition of Kṛṣṇa she said, "My dear boy. What has happened to You?"

After Kṛṣṇa had revealed everything before Paurṇamāsī, she said, "These things are not unknown to me. I have already sent Vṛnda-devī to make some arrangement for Your union with Śrīmatī Rādhārāṇī."

Just then Vṛnda-devī appeared there at the bank of the Yamunā. Seeing Kṛṣṇa's condition, Vṛnda-devī thought, "Kṛṣṇa is *līlāmaya*. What a wonderful *līlā* He has manifested. If there is *nitya-milana*, eternal union, then Rādhā and Kṛṣṇa will never be separated from each other. If there is eternal union, where is *viraha*? Where is separation? Now Kṛṣṇa is feeling such acute pangs of separation from Rādhārāṇī and Rādhārāṇī has developed a sulkiness that Kṛṣṇa does not know how to break. Kṛṣṇa is the life and

soul of Rādhārāṇī. But Rādhārāṇī developed sulkiness and threw Him out even though She cannot tolerate one moment of separation from Him. I find this incomprehensible. Still, by Paurṇamāsī's order and inspiration I will become an instrument in this wonderful life. If I can be an instrument in uniting Rādhā and Kṛṣṇa, then I will consider my life to be successful."

Then Vṛndā-devī appeared before Kṛṣṇa. "I am Vṛndā-devī," she said. "I have come under the direction of Paurṇamāsī who has told me everything. I know that You have become so morose because Rādhārāṇī refused to see You. I understand that there is nothing You can do to meet with Rādhārāṇī and break Her sulkiness. There is but one means. If You do what I say, then there is hope." Kṛṣṇa agreed. "Certainly, I will do whatever you say. I cannot understand what to do. I am simply bewildered."

Vṛndā said, "All right. But I am telling You, You have to give up this *gṛha-vāsa*, this

dress of a cowherd boy. You have to give it up. And You have such nice curling hair on Your head, but You have to shave it off. No more nice curling hair. Yes. Give up Your peacock feather. No more peacock feather. And don't stand in this way, *tri-ḍaṅga*, bent in three places. Give up all these things. As

for this blackish body—not All these things You have to give up. And take off Your yellow garment. Put on a saffron garment and become a beggar, *bhikṣu*. You have to throw away Your *mahā-murali* too. No more enchanting flute. Instead I will give You an instrument, a *ḍamru*. I will teach You a very nice song and You have to sing it while playing on that *ḍamru*. Then singing and playing, go to Rādhā's *kuṇja*. If



You do this then there is some hope that You may meet Rādhārāṇī."

As soon as Vṛndā-devī had spoken these words, Kṛṣṇa immediately took on that form. Kṛṣṇa appeared with a shaved head and a saffron colour garment; a beggar in *śaṃyāsa*-vest with a complexion like molten gold. By His desire that form appeared

immediately because His will is supreme. By His mere willing creation and annihilation take place. So now Kṛṣṇa is in *bhikṣa-veśa*, the dress of a beggar. Then Vṛnda-devī taught Him this song.

*śrīmatē rādhē bade abhimānī
vāmya-bhāva siromayī
śyāma sari nāge acchadana
tapa-kāñcana varāṇa
eta dīna chile pagaliyī rayī
kānu preme prāṇa sampi
sarva rūpe guṇe ogo gāndhārvike
kānu mana kari curi
aji rādhā-prema bhikṣa māgi
kānu phere dūtre dūtre hai*

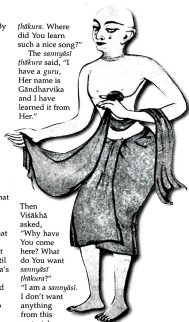
This is the nice song that Vṛnda-devī taught Him. Then Kṛṣṇa, in the form of a *saṁnyāsī*, went to *rādhā-kuñja*, playing on that *khaṇḍonī* and singing this song. "He Śrīmatī Rādhā! You have developed a sulky mood, *abhimāna*, very sulky. *Vāmya-bhāva siromayī*. You are the crest jewel of that leftist mood. Your whole body is covered with a blue *sārī* and Your bodily hue is that of molten gold, *tapa-kāñcana-gaurāṅgi*. Until now You were mad after *kānu-prema*, Kṛṣṇa's love. O Gāndhārvike, Rādhārāṇī, in every respect You have stolen the heart and mind of Kānu. But today Kānu has become a beggar, moving from doorstep to doorstep begging *rādhā-prema*, *rādhā-prema*, *rādhā-prema*."

SANNYASI THAKURA

When Kṛṣṇa arrived at the gate of Rādhārāṇī's *kuñja*, Lalitā and Viśākhā saw the beautiful *saṁnyāsī* and heard this wonderful song. Lalitā inquired, "O *saṁnyāsī*

ṭhākura. Where did You learn such a nice song?"

The *saṁnyāsī ṭhākura* said, "I have a *guru*. Her name is Gāndhārvika and I have learned it from Her."



Then Viśākhā asked, "Why have You come here? What do You want *saṁnyāsī ṭhākura*?"

"I am a *saṁnyāsī*. I don't want anything from this material world. I have given up everything because I am a beggar of *prema* only, *prema-bhikarī*."

Viśākhā said, "All right *saṁnyāsī ṭhākura*. My dear *sakhi* is very distressed. She is in a dying condition. Her fate is very bad, ill-fated. O *saṁnyāsī ṭhākura*, can You calculate

the fortune of my *prāṇa-sakhī*?"

"Oh yes, I know how to do it."

"Who has taught You?"

"Oh, I have learned it from My *guru*,
Gāndhārvika. She has taught Me all these
things."

Hearing this, Viśākhā asked, "*Saṁyāsī*
śākhura, will You come into the *kuñja* to
calculate the fortune of our *prāṇa-sakhī*? Then
You'll get Her blessings. By my *sakhī*'s
blessings You will definitely get *prema*."

The *saṁyāsī śākhura* said, "Yes, why not? I
must go because I am greedy for that *prema-
dhama*. Therefore I have put on this *saṁyāsa-
vāsa*. I am a beggar of *prema*, *prema-bhāṇī*; so
I must go."

Then they took *saṁyāsī śākhura* into the
kuñja. Lalitā entered into the inner chamber
where Rādhārāṇī was lying, and reported to
Her that a wonderful *saṁyāsī śākhura* had
come. In the meantime, Viśākhā requested
Him, "*Saṁyāsī śākhura*, will You please sing
that very nice song You were singing? I want
to hear that sweet song. Will You sing it?"

Saṁyāsī śākhura said, "Yes, why not? That
is My favourite song." Then He started to
sing. *Aji rādhā-prema bhāṣā utgi kīnu phare
dāre dāre jai*: "Today Kīnu has become a
beggar moving from doorstep to doorstep,
begging for Rādhārāṇī's love." When He
sang the last line, and these words entered
into the ears of Rādhārāṇī, immediately the
crying mood came out from Her heart:

*āśiṅga tā pāda-ratnāṁ pīṇṣṭu mām
anarādhātā marmā-hatāṁ kṛntu tā
yathā tatāḥ tā vidadhātu kṛpāḥ
mat-prāṇa-nāthas tu sa eva nāparāḥ*

"Let that debauchee do whatever He likes.
He may embrace Me or kick Me. He may

burn Me with the blazing fire of separation,
not giving Me *dāśaṁ*. Let Him do whatever
He wants—He is a debauchee after all. But
still, He will always be My *Prāṇanātha*, the
Lord of My heart, and not anyone else."

This is the last verse of Mahāprabhu's
Śikṣāṣṭakam, and it came out from the core of
Rādhārāṇī's heart.

Then Lalitā consoled Her, "O My *prāṇa-
sakhī* be pacified. Have patience. Have
patience. A nice *saṁyāsī śākhura* has come.
He knows everything, *sarvajñ*. He will
calculate Your fortune, whether You can
meet Your *Prāṇavallabha*, the Lord of Your
heart."

After carefully arranging two seats on the
veranda of Rādhārāṇī's *kuñja*, Lalitā
requested the *saṁyāsī* to take His seat there.
Then Rādhārāṇī came out of Her inner
chamber. She was wearing a veil over Her
head because She never looks at the face of
any male person. No male can see the face of
Rādhārāṇī but Kṛṣṇa. Lalitā made Her sit
down on the other seat just in front of the
saṁyāsī śākhura. Then Lalitā held out
Rādhārāṇī's left hand to show to the *saṁyāsī*
śākhura. "O *saṁyāsī śākhura*," she said.
"Please calculate the fortune of our *prāṇa-
sakhī*."

Saṁyāsī śākhura said, "Please excuse Me, I
am a *saṁyāsī*. I cannot touch the hand of
any lady. No. My *saṁyāsa-dhama* will be
broken."

"How can You calculate then?"

"I can calculate your *sakhī*'s fortune by seeing
the lines on Her forehead. I know how to do
it. Remove the veil and I will calculate."

Then Viśākhā said, "O *saṁyāsī śākhura*, You
see, our *sakhī* never looks at the face of any
puruṣa, male, in this world. She is very strict
in that matter."

The cheating *sannyāsī* replied, “*Ore bābā!* I am a *daṇḍi-sannyāsī*, don’t you understand? I have no desires. I have given up everything. I am only a beggar, begging love. I am *prema-bhikarī*. Why is your *sakhī* ashamed to remove Her veil before a *daṇḍi-sannyāsī*? If Your *sakhī* lifts the veil, there is no harm at all. Then I can calculate. I am a *sannyāsī*. I am not an ordinary male.”

When Lalitā removed the veil, immediately, *śyāma-tri-bhanga-lalitā*, Kṛṣṇa’s form came up—the *sannyāsa* form disappeared! Now He is standing in a graceful threefold bending form with flute, peacock feather, yellow garments and nice ornaments. Then Kṛṣṇa’s eyes fell on the eyes of Rādhārāṇī—eye-to-eye union. Immediately Her sulkiness disappeared. Viśākhā became amazed, “What is this?”

KRISHNA-LILA—GAURA-LILA

That is what Rāya Rāmānanda saw when Mahāprabhu showed him His real form.

*pahile dekhiluni tomāra sannyāsi-svarūpa
ebe tomā dekhi muṇi śyāma-gopa-rūpa*

Rāmānanda Rāya told Lord Śrī Caitanya: “At first I saw You appear like a *sannyāsī*, but now I am seeing You as *Śyāmasundara*, the cowherd boy.” (Cc. *Madhya* 8. 268)

Rāya Rāmānanda saw *Śyāmasundara*. As soon as the *sannyāsī* form disappeared, Kṛṣṇa’s *Śyāmasundara* form appeared. Rāya Rāmānanda is Viśākhā *sakhī* in Vraja-līlā so he has seen these things.

*tomāra sammukhe dekhi kāñcana-pañcālīkā
tānra gaura-kāntye tomāra sarva aṅga dhākā*

“I saw You appearing like a golden doll, and Your entire body appeared to be covered by a golden lustre.” (Cc. *Madhya* 8.269)

*tāhāte prakāṣa dekhoṇi sa-vaiśīṣṭ vadana
nānā bhāve cañcala tāhe kamala-nayana*

“Now I see that You are holding a flute to Your mouth and Your lotus eyes are moving very restlessly due to various ecstasies.” (Cc. *Madhya* 8.270)

At that time Kṛṣṇa told Śrīmatī, “O Rādhē, You are *kṛṣṇa-āhlādinī*. All Your *līlās* are meant for My pleasure. You don’t want to touch the body of anyone but Me. Similarly, I don’t want to touch the body of any lady but You, Rādhē. Sometimes I go to Candrarāvalī’s *kuñja* just in order to heighten Your *vāmya-bhāva*. Thereby Your leftmost mood is heightened and I get some pleasure out of it. Now the highest mood has been expressed today. I could not find any other means to break Your sulkiness. Therefore I put on this *sannyāsa-veśa* and became a beggar, *prema-bhikarī*.”

Previously, when Rādhārāṇī was crying, Viśākhā told Kṛṣṇa, “One day You’ll have to cry like that!” And so now He is always crying in the form of Mahāprabhu.

INDEBTED

This is How Kṛṣṇa has to cry. Kṛṣṇa has to cry and become a *sannyāsī* begging for *rādhā-prema*, the love of Rādhārāṇī. “Otherwise I cannot pay back the debt—*na pāraye, na pāraye*,” Kṛṣṇa says. “I have become indebted.”

*na pāraye 'hanir niravadya-sañjuyānir
sva-sādhukṛtyānir vibudhāyusāpī vai!*



Kṛṣṇa had become indebted. And to pay back this debt He came in the form of a sannyasi. Not bent in three places, no nice curling hair. Now His head is shaved, His yellow garment is saffron colour and He is begging for radha-prema; that is radha-bhava.

*yā mābhajan durjaya-geha-śṛṅghalāḥ
sainvṛścya tad vah pratyaiātu sādhunā*

"O gopīs, I am not able to repay My debt for Your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation." (Bhāg. 10.32.22)

Here Kṛṣṇa says, "I cannot pay back the debt. O gopīs, you have such love for Me that you broke all rules and regulations, all Vedic regulative principles. At the dead of night you have come running to Me." This is *rāgānuṣāṅga-bhakti*, no rules and regulations.

So Kṛṣṇa had become indebted. And to pay back this debt He came in the form of a *sannyāsī*. A completely different form; not bent in three places, no nice curling hair. Now His head is shaved, His yellow garment is saffron colour and He is begging for *rādhā-prema*; that is *rādhā-bhāva*. He had to come in this *sannyāsa* form, otherwise He could not pay back the debt. Now Kṛṣṇa is moving in that form which is the combination of *Rādhā* and *Kṛṣṇa*, *Rasārāja-Mahābhāva*. That is *Caitanya Mahāprabhu*.

MOOD OF A MANJARI

So in the meantime *Paurṇamāsī* had ordered *Vṛnda-devī* to engage all the

mañjarīs in decorating the *kuñja* where *Rādhā* and *Kṛṣṇa* will sit and swing. Now they are decorating the *kuñja* and swing for *Rādhā* and *Kṛṣṇa*. This is the *mañjarī-bhāva-seva*. Our mood is this *mañjarī-bhāva* and we just offer service to *Rādhā* and *Kṛṣṇa* in that mood.

*rādhā-kṛṣṇa prāṇa mora jugala-kiśora
jivana maraṇe gati āro nāhi mora*

*kālidīra kūla keli-kadambura vana
ratana-bedīra upara bosābo du'jana*

*śyāma-gaurī-aṅge dibo dohāra gale
adhare tuliyā dibo karpūra-tāmbūle*

*lalitā viśākhā-ādi jata sakhi-bynda
ājñāya koribo sebā caranāravinda*

*śrī-kṛṣṇa-caitanya-prabhuṛ dāser anudāsa
sevā abhilāṣa kore narottama-dāsa*

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

"The Divine Couple, Śrī Śrī *Rādhā* and *Kṛṣṇa*, are my life and soul. In life or death I have no other refuge but Them.

In a forest of small *Kadamba* trees on the bank of the *Yamunā*, I will seat the divine couple on a throne made of brilliant jewels.

I will anoint Their dark and fair forms with sandalwood paste scented with *cāyā*,

and I will fan Them with a *cāmara* whisk.
Oh, when will I behold Their moonlike faces?

After stringing together garlands of *mālātī* flowers I will place them around Their necks, and I will offer *tāmbūla* scented with camphor to Their lotus mouths.

With the permission of all the *sakhīs*, headed by Lalitā and Viśākhā, I will serve the lotus feet of Rādhā and Kṛṣṇa.

Narottama dāsa, the servant of the servant of Śrī Kṛṣṇa Caitanya Prabhu, longs for this service to the Divine Couple."

So now Rādhā and Kṛṣṇa are sitting in a nice *jhūlan*, swing.

*rāi-kānu dui basila jhulana ratna mañeopari
jugala-carāṇe sonar nūpura ruṇa-juna ruṇa-juna bāje*

*śyāma haste sonar bālā rāi haste kankāṇa sāje
śyāma gale vanamālā viraje rāji gale mati sāje*

*śyāma adhara madhura murāli 'rādhā, rādhā' bolī dake
śyāma śire mohan cuḍa rāi śire venī sāje*

*premā turā gopī-gaṇa luaraya āsī milila tatakṣaṇa
carāṇe nūpura bandhū duhuṇi gai nāce anukṣaṇa*

pica-kari dvāre jugala gaye bari bindu kori sincane

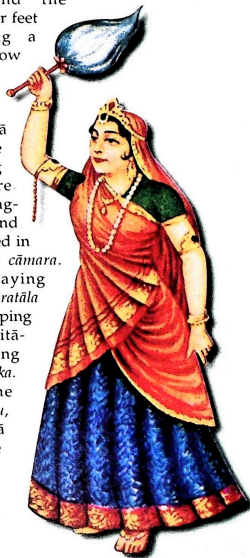
*keho dolaya manī keha mṛdu mṛdu cāmara dulaya
keho mṛdāṅga bajaya kaṁsara bajaya*

*karatāli lalitā sundarī kore arotika pañca-pradīpa jali
guru-kṛpā labhī mañjarī-bhāve sei līlā lahari
heriba vā kahe*

Rādhā and Kṛṣṇa are sitting on a swing, while the *gopīs* are swinging Them. Their feet

are decorated with golden anklebells which make a tinkling sound, '*ruṇa-juna ruṇa-juna.*' On the hand of Śyāma is a golden bangle. Similarly, on the hand of Rāi, Rādhā, is a golden armlet. Śyāma is wearing a garland of forest flowers around His neck. And similarly, Rādhārāṇī's neck is decorated with a necklace of pearls. Kṛṣṇa is holding a flute to His lips. The sweet singing of the flute is calling, *rādhē rādhē, eśo eśo rādhē*: 'O Rādhē, O Rādhē. Come, come, Rādhē!' Yaśodā-mātā has bound Kṛṣṇa's curling hair very nicely, and Rādhārāṇī's hair is hanging in a braid. At that time, all the other *gopīs* came and the anklebells on their feet were producing a tinkling sound. Now

the *gopīs* are dancing and singing the glories of Rādhā and Kṛṣṇa. Some are bringing water, some are engaged in swinging the swing, and others are engaged in fanning with the *cāmara*. Some are playing *mṛdāṅga*, some *karatāla* and some are clapping their hands. Lalitā-sundarī is offering *pañca-pradīpa arotika*. When, by the mercy of my *guru*, will I serve Rādhā and Kṛṣṇa in the mood of a *mañjarī*?



CHAPTER THREE

The Fainting of Rā

*tabe hāsi' tānre prabhu
dekhāila svarūpa
'rasa-rāja', 'mahābhāva'—
dui eka rūpa*

Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.



Marianda Raya



do not know which way to go. This way or that way? It is such a big topic.

Why did Rāya Rāmānanda faint?

*pañile dekhilun tomāra sannyaṣi-svarūpa
ebe tomā dekhi muñi śyāma-gopa-rūpa*

*tomāra sammukhe dekhi kāñcana-pañcālīkā
tāira gaura-kāntyē tomāra sarva aṅga dhākā*

Rāmānanda Rāya told Lord Śrī Caitanya Mahāprabhu: "At first I saw You appear like a *sannyaṣi*, but now I am seeing you as Śyāmasundara, a blackish cowherd boy. Now what do I see? I see you appearing like a golden doll, and Your whole Śyāma body appears covered by a golden lustre." (Cc. *Madhya* 8.268,269)

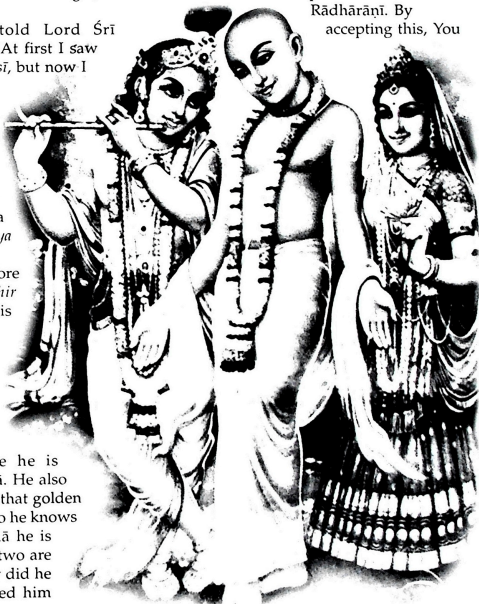
Kṛṣṇa is inside. Therefore it is said *antar kṛṣṇa bahir gaura*, that Śyāma form is inside, covered up with the effulgence of that golden doll. That is Gaura. And this is what Rāmānanda Rāya saw.

Rāmānanda Rāya knows Śyāma because he is Viśākhā *sakhī* in Vraja-līlā. He also knows *kāñcana-pañcālīkā*, that golden doll. That is Rādhārāṇī. So he knows both because in Vraja-līlā he is Viśākhā *sakhī*, and these two are very dear to him. So why did he faint when Gaura showed him

this? That is the question. He is acquainted with Them, otherwise how can he say,

*rādhikāra bhāva-kānti kari' aṅgikāra
nija-rasa āsvādite kariyācha avatāra*

"My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī. By accepting this, You





aurāṅga Mahāprabhu is the combined form of Rasarāja and Mahābhava. But by what means are They combined together? This is a very confidential *tattva*.

*hṛdaye dharaye ye caitanya-nityānanda
e-saba siddhānta sei pāibe ānanda*

"Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions." (Cc. Ādi 4.233)

Such *premī-bhaktas*, who carry Caitanya-Nityānanda in their hearts, know this *siddhānta*. They can relish it. Locan dāsa Ṭhākura has sung, *ānvaddha karuṇā sindhu kṛtiya muhāna*. This Gaura-tattva is like an ocean. That ocean was blocked up by a very strong dam. But those *premī-bhaktas* cut down that dam. Then the flow of that ocean gushed out. Without the mercy of such *premī-bhaktas* we cannot understand this very deep *tattva*.

*e saba siddhānta haya āmrera pallava
bhakta-gaṇa-kokilera sarvadā vallabha*

"This *siddhānta*, this *prema-tattva*, is like the newly grown twigs of a mango tree; very soft and reddish. They are always pleasing to the *premī-bhaktas*, who in this way resemble cuckoo birds." (Cc. Ādi 4.234)

*abhakta-uṣṭhara ithe nā haya praveśa
tabe citte haya mora ānanda-viśeṣa*

"But those who are *abhaktas*, non-devotees are like camels. They cannot enter into these topics." (Cc. Ādi 4.235)

*ataeva bhakta-gaṇe kari namaskara
niḥśaṅke kaliye, tāra hauk camatkāra*

"Paying my obeisances at the lotus feet of such *premī-bhaktas*, I will try my best to explain this *tattva*." (Cc. Ādi 4.237)

*bhaja gourāṅga kaha gourāṅga laha
gourāṅgera nāma re
je jana gourāṅga bhaje sei hay āmara prāṇa re*

"Such *premī-bhaktas*, who are always engaged in Gaurāṅga *bhajan*, are my life and soul."

So who are those *premī-bhaktas*? They are the eternal associates of Gaura: Śrī Rāmānanda, Śrī Rūpa, Śrī Raghunātha and *rasācāryas* like Śrīvāsa, Śrīpād Prabhodānanda Sarasvatī and Śrīpād Kavī-karṇapūra. All these *premī-bhaktas* have relished this nectarean *prema-tattva* and they have expressed it. If we follow in the footsteps of such *premī-bhaktas*, *sakhī-mañjarīs*, who are our *gurus*, we can get their mercy. Then we will be able to relish this *prema-tattva*. Those who have received the mercy of Caitanya-Nityānanda, especially of Nityānanda Prabhu, they will be able to swim in this *gaura-rasa-mahāśindhu*, the great ocean formed with the mellow of Gaura. Only then will we be able to swim in this *gaura-rasa-mahāśindhu*. Otherwise one cannot swim in it. You cannot even approach the shore of that ocean. You will be far, far away from it; what to speak of entering into that ocean and swimming.

STRUCK WITH WONDER

This is a very big topic. I am confused. I have tried to enter into this big ocean and I



are tasting Your own personal transcendental humour and have therefore appeared as Śrī Caitanya Mahāprabhu." (Cc. *Madhya* 8.279)

Rāya Rāmānanda says this, so it is not unknown to him. There is no reason to faint. Then why did he faint?

*dekhi' rāmānanda hailā ānande mūrccchite
dharite nā pāre deha, paṭilā bhūmīte*

"Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground." (Cc. *Madhya* 8.285)

He fell to the ground. Why? What is that wonder? He knows all these things. It is not

unknown to him. If someone does not know he may be struck with wonder. But Rāya Rāmānanda knows, so why did he faint?

MOST ACUTE

The ācāryas have explained it in this way. It is a question of *viraha* and *milana*, separation and union. There are three types of separation and they are all discussed in Rūpa Gosvāmī's *Ujjvala-nīlamanī*. Similarly, as there are three types of separation, there are also three types of union, *milana*. The three types of separation are *bhāvī*, *bhūta* and *bhavan*. First we will explain what is *bhāvī-viraha*, what is *bhūta-viraha* and what is *bhavan-viraha*. With concentrated attention

viraha : bhāvī, bhūta, bhavan
milana : bhāvī, bhūta, bhavan

one should hear about such topics and try to understand them. If Mahāprabhu will shower His mercy upon us it will be possible.

Akrūra has come to Vrajabhūmi to take away Kṛṣṇa. He has not yet taken Kṛṣṇa away, though it must take place. When the *gopīs* think of this, they feel some pangs of separation. This is *bhāvī-viraha*. It has not taken place, but Akrūra has arrived and must take Kṛṣṇa away. At that time they felt a pang of separation. This is known as *bhāvī-viraha*.

Then *bhūta-viraha* is explained in this way. After Akrūra had taken Kṛṣṇa away, day after day passed by. The more the days passed, the pangs of separation became more and more acute. This is known as *bhūta-viraha*.

Then what is *bhavan-viraha*? The *gopīs* are looking on, seeing Akrūra taking away their Prāṇa-kānta, the most beloved of their heart, before their very eyes. Akrūra is taking away their life. All the *gopīs* came and threw themselves before the wheels of the chariot. "Our life is getting out. How can we survive? Let the wheels of the chariot roll on our bodies. Let our bodies be crushed. Let us leave these bodies." They are rolling on the ground now. This is known as *bhavan-viraha*. The pangs of separation during this *bhavan-viraha* are most acute. So *bhāvī*, *bhūta* and *bhavan*—acute, more acute and most acute.

EXPERT THIEF

As there are three types of *viraha*, similarly, there are three types of *milana*, union. What are they? *Bhāvī*, *bhūta* and *bhavan*. The same names are used: *bhāvī-milana*, *bhūta-milana* and *bhavan-milana*. We

will try to explain it.

In Nidhuvana, Vṛndāvana forest, Rādhā and Kṛṣṇa meet together. Kṛṣṇa is there and Rādhā has come to meet Him. That is *bhāvī-milana*. They have not yet united, but they are meeting together. Kṛṣṇa is there, Rādhā is there. This is *bhāvī-milana*. Their union will come later.

Then, when combined together, Rādhā and Kṛṣṇa become one body, i.e. Śrī Gaurāṅga, that is known as *bhūta-milana*. And Viśākhā *sakhī* has seen this. She is in Nidhuvana. So it is not unknown to Rāya Rāmānanda. But what is it that he has not seen? He has seen *bhāvī-milana* and *bhūta-milana*, but he has not seen *bhavan-milana*. So now that was shown to him and therefore he fainted. It is not such an easy thing to understand. We have to go deeper into this ocean.

This *bhavan-milana* is wonderful. Now Rāya Rāmānanda sees the *bhavan-milana*. Previously, as Viśākhā *sakhī*, he had not seen how Nandanandana Rasarāja Kṛṣṇa is entering into the heart of Vārṣabhānavī-devī Rādhārāṇī. Kṛṣṇa was thinking, "That *mahābhāva* is there in the core of Her heart and I have to get it. I have to get it, otherwise My three desires will never be fulfilled. But how to get it?"

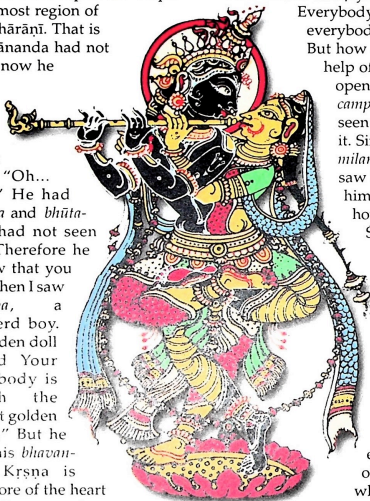
Kṛṣṇa is very expert in stealing. In *Stava-mālā* Rūpa Gosvāmī has mentioned, *kutukī rasa-stomani hṛtvā*. That Kṛṣṇa, who is very expert in stealing, entered into the heart of Rādhārāṇī and stole it. How? By putting Rādhārāṇī into the fire of separation. Her heart is like wax. When you make a seal, you put the wax into fire. It melts then you put the stamp on it. The Sanskrit word is *jatu*, wax. So Kṛṣṇa, because He is very expert in stealing affairs, put Rādhārāṇī into

gopīs are separation by distance
bhāvī - anticipation of impending separation
bhūta - being separated
bhavan - period of separation growing day by day

the fire of separation. When Rādhārāṇī felt the fire of separation in Her heart, that wax melted and Kṛṣṇa entered. As long as it was hard how could He enter? So first He melted it and then He entered deeper and deeper into the deeper most region of the heart of Rādhārāṇī. That is what Rāya Rāmānanda had not seen before. But now he saw how Kṛṣṇa was entering. This is so wonderful that he fainted. "Oh... *bhavan-milana*." He had seen *bhavī-milana* and *bhūta-milana*, but he had not seen *bhavan-milana*. Therefore he said, "First I saw that you were a *sannyāsi*; then I saw *śyāma-gopa-rūpa*, a blackish cowherd boy. Then I saw a golden doll before You and Your whole *Śyāma* body is covered with the effulgence of that golden hue. I saw this." But he had not seen this *bhavan-milana*. How Kṛṣṇa is entering in the core of the heart of Rādhārāṇī. But now he is seeing it directly before his eyes. Therefore he fainted. This is wonderful.

SOFT RAYS

An example is given. With the rising of the moon the petals of a flower gradually open one after another. Everyone knows it.



We see the moon, *candra*, and we see the closed bud of the *campaka* flower. But no one sees how *candra*, with the hand of his very soft rays, opens the petals of the *campaka* bud. This is Gauḍīya Vaiṣṇava philosophy.

Everybody sees the moon and everybody sees the *campaka* bud. But how does the moon, with the help of his soft hand-like rays, open the petals of the *campaka* bud? Has anyone seen it? No. No one has seen it. Similarly, this is *bhavan-milana* and Rāya Rāmānanda saw it. Gaura showed it to him. Rāya Rāmānanda saw how *śyāma-śaṣadhara*, Śyāma who is like the moon, was opening, with His soft hand, petal after petal of the *campaka* bud lying in the heart of *campaka-varaṇī*, Rādhārāṇī whose complexion is yellowish like that of a *campaka* flower; and how He was gradually entering into the whorl of that flower. That is what he saw, *bhavan-milana*. He had not previously seen it and therefore

he fainted.

Prema gradually increases to different states, from *sneha* to *māna*, *praṇaya*, etc. There are two types of *sneha*, affection. One is *ghṛta-sneha* and the other is *madhu-sneha*, ghee type and honey type. Rādhārāṇī's *sneha* is honey type, *madhu-sneha*, and

However, when Ramananda Raya saw the Lord in the dress of a sannyasi, he was struck with wonder. After embracing Ramananda Raya, Lord Caitanya pacified him informing him, 'But for you, no one has ever seen this form.'"

Candrāvalī's *sneha* is ghee type, *ghṛta-sneha*. When there is union the ghee melts, but the honey becomes thicker. The honey does not melt when there is union. Because Rādhārāṇī's *sneha* is honey type, at the time of union it becomes thicker and thicker. So how can one enter into it?

In *Ujjwala-nīlamanī* Rūpa Gosvāmī has described different types of *kāntā*, or heroines. So one type is *svadhīna-bhartṛkā kāntā*, the heroine who assumes a predominating role. When She feels the pain of separation, that *sneha* melts, just as wax melts in a very strong fire. So in the fire of acute pangs of separation that wax melted. Now it is not hard, it has melted. So, in that fire, the petals are opening one after another. And Rasarāja-nīlamanī Kṛṣṇa enters into the core of the heart of Rādhārāṇī. Now He is hidden there. Outside is Rādhā's complexion only. This is Gaura. Where is Kṛṣṇa? Kṛṣṇa is hidden there in the core of Rādhārāṇī's heart. He is inside not outside. This is *tattva*. Today Rāya Rāmānanda saw how, having entered into the core of Rādhārāṇī's heart, Kṛṣṇa became completely covered up with Her complexion. This is the union of Rādhā and Kṛṣṇa, *bhavan-milana*, that Gaura showed to Rāya Rāmānanda. He had not seen it before and therefore he fainted.

CONFIDENTIAL PREMA-RASA

This *prema* has such power, *vikrama*, and one

who tastes it knows what *vikrama* it has. Two opposites are there in one container, union and separation. It is *viśāmytera milana*, the union of poison and nectar. When two opposites are in one container, that is Gaura. Are these two opposites there in the Kṛṣṇa container? No. It is there only in the Gaura container. This is the difference between Gaura and Kṛṣṇa. Otherwise, in *tattva* there is no difference.

When Rāya Rāmānanda saw this with his own eyes, he fainted in ecstasy and rolled in the dust. Then *mahāvādānya puruṣottama* Gaurāṅga touched him with His lotus hand and Rāya Rāmānanda regained his consciousness.

*prabhu tāñre hasta sparśi' karailā cetana
sannyāsīra veṣa dekhi' vismita haila mana*

*ālīngana kari' prabhu kaila āśvāsana
tomā vinā ei-rūpa nā dekhe anya-jana*

"When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder. After embracing Rāmānanda Rāya, the Lord pacified him informing him, 'But for you, no one has ever seen this form.'" (Cc. *Madhya* 8.284, 285)

Except for Rāya Rāmānanda, no one had ever seen this *bhavan-milana*. But today he saw it.

* Rupa embracing him very tightly, covers him. "Antar kṣēna bāhū gaurā"

Ramananda Raya saw how this happened. Only got true gist of Rupa's bhava from Chaitanya's words. 10/11/11

*gaura aṅga nahe mora—rādhāṅga-sparśana
gopendra-suta vinā teiṅho nā sparśe anya-jana*

"Actually My body does not have a white complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja." (Cc. *Madhya* 8.287)

*tānra bhāve bhāvita kari' ātma-mana
tabe nija-mādhurya kari āsvādana*

"I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārāṇī; thus I am tasting My own personal sweetness in that form. Nobody but Rādhārāṇī tastes My sweetness. I have developed the desire to taste My own sweetness. What shall I do? Unless I accept Rādhārāṇī's mood and complexion I cannot taste it." (Cc. *Madhya* 8.288) Therefore He did it and came as Śrī Kṛṣṇa Caitanya. This is Gaura-tattva.

In *Caitanya-candrāmṛta* (Text 122), Prabhodānanda Sarasvatīpāda says,

*śrīmad-bhāgavatasya yatra paramāṇi
tātparyam ūtenkitaṁ
śrī-vaiyāsakīnā duranvayatayā rāsa-prasaṅge
'pi yat
yad rādhā-rati-keli-nāgara-rasasvādaika-sad-
bhājanam
tad vastu prathanāya gaura-vapuṣā loke
vatīrṇo hariḥ*

"Because they are very difficult to understand, Śukadeva Gosvāmī had only briefly hinted at the sweet amorous pastimes of Śrī Śrī Rādhā and Kṛṣṇa in his description of the Rāsa dance in the *Śrīmad-Bhāgavatam*. Śukadeva Gosvāmī has described Śrī Kṛṣṇa's *rāsa-līla*, which is the essence of the *Śrīmad-*

Bhāgavatam, very concisely, not elaborately, because no such devotees are there who can relish this mellow. Why should he speak so elaborately? Now, in order to elaborately express this *rādhā-kṛṣṇa guḍha-rasa*, the *prema-rasa* which is very confidential, and to preach in this material world, Gaurasundara has appeared."

And Gaura-avatāra is *paripūrṇa avatāra*, completely full. He is not *āṁśika*, a partial *avatāra* like Matsya or Kūrma.

*yadi nigadita-mūnīdy-āṁśavad gauracandro
na tad api sa hi kaścic chakti-līlā-vikāśaḥ
atula-sakala-śakty-āścarya-līlā-prakāśair
anadhigata-mahattvaḥ pūrṇa evāvātīrṇaḥ*

"If someone says that Lord Caitanya is an *āṁśa-avatāra* like Lord Matsya, or if not that, then a *līlā-avatāra* or a *śaktyāveśa-avatāra*, then he does not understand the actual glory of Lord Caitanya, the original Personality of Godhead, who is full of all perfect and incomparable potencies and wonderful pastimes." (*Caitanya-candrāmṛta* 141)

Gaurāṅga-avatāra is *paripūrṇa avatāra*, complete, because He is Kṛṣṇa Himself. But His mood is different; *bhakta-bhāva*. He is in the mood of a devotee. And He is in the form of a devotee, *bhakta-rūpa*. He came to taste His own sweetness by assuming the mood of a *bhakta*; especially the mood of Rādhārāṇī, because only Rādhārāṇī is tasting it completely. When Kṛṣṇa developed that desire, He assumed the mood and complexion of Rādhārāṇī and came as Gaurāṅga. To get the *mādanākhya-mahābhāva* He entered into the core of the heart of Rādhārāṇī and hid Himself there. Therefore, outside He is *rādhā-bhāva-kānti*, covered with the complexion of Śrīmatī Rādhārāṇī.

*śuddha-prema-sukha-sindhu, pāi tāra eka bindu,
sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya,
kahile vā kebā pātiyāya*

SRILA GOUR GOVINDA SWAMI MAHARAJA



Transcendental love of Kṛṣṇa is like the ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him."

CHAPTER FOUR

The Combined Form

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī



of Radha and Kṛṣṇa





who can understand this Gaura-tattva? It is very deep and confidential.

Therefore, there is so much bewilderment and confusion. Gaura is Kṛṣṇa and Kṛṣṇa is Gaura. The *tattva* is one; in other words they are nondifferent. But what is the difference? In Gaura-svarūpa, Rādhā and Kṛṣṇa combine together and appear in one form. In Vraja-līlā there are two forms—Svayaṁ-rūpa Rasarāja Śrī Kṛṣṇa and Mādanākhyā Mahābhāva-mayī Śrī Rādhā. Two bodies are there in Vraja-līlā, but in Gaura-līlā there is one body, *ekī-bhūta*—Rādhā and Kṛṣṇa combined together. That is the only difference between Gaura-tattva and Kṛṣṇa-tattva. Otherwise there is no difference—Gaura is Kṛṣṇa and Kṛṣṇa is Gaura.

So much *pramāṇa*, proof and reference, is given in books like *Caitanya-caritāmṛta*, *Caitanya-bhāgavata* and *Caitanya-candrāmṛta*.

*nanda-sūta' bali' yānre bhāgavate gāi
sei kṛṣṇa avatīṇa caitanya-gosānī*

“He whom *Śrīmad-Bhāgavatam* describes as Nanda-sūta, the son of Nanda Mahārāja, has descended to earth as Caitanya Gosānī.” (Cc. Ādi 2.9)

*ei gauracandra yabe janmilā gokule
śīśu saṅge grhe kṛdā kari bule*

“In a previous millennium, this Śrī Gauracandra appeared in Gokula as Kṛṣṇa. He roamed about in different houses enacting His childhood pastimes in the company of other children.” (*Caitanya-bhāgavata* Ādi 7.47)

Therefore Svarūpa Dāmodara Gosvāmī has said *naumi kṛṣṇa svarūpam*: “I pay my

obeisances to that Gaura who is Kṛṣṇa.” And the special characteristic of Gaura-svarūpa is *rādhā-bhāva dyuti suvalitaiḥ*, He has appeared assuming the mood and complexion of Rādhā. This is the special characteristic. *Caitanyākhyaṇī prakāṣaṁ adhunā tad-dvayaṇī caikyam āptaiḥ* (Cc. Ādi 1.5). *Dvaya* means two. That is Rādhā and Kṛṣṇa. Two combined together appear as one. In his *Caitanya-candrāmṛta* (Text 13), Prabhodānanda Sarasvatīpāda says, *ekī-bhūtaiḥ vapur avatu vo rādhayā mādhavasya*: “Let that *ekī-bhūtaiḥ vapur*, the combined form of Rādhā and Mādhava, protect you.” And what is the form of Gaura? *Gaurāḥ ko pi vraja-virāḥiṇī-bhāva-magnāś cakāsti* (Text 108): “Gaura is He who feels the pangs of separation from Kṛṣṇa in the same mood as the damsels of Vrajabhūmī.” *Sāksād-rādhā-madhuripu-vapur bhāti gauracandra gaurāṅgaḥ* (Text 109): “Gaura is the combined form of Rādhā and Kṛṣṇa.”

Kṛṣṇa-līlā is Gaura-līlā, Gaura-līlā is Kṛṣṇa-līlā. There is no difference between Kṛṣṇa-līlā and Gaura-līlā, just as there is no difference between *nāmi* and *nāma*. *Nāmi* is Kṛṣṇa Himself and *nāma* is the name of Kṛṣṇa. In *tattva* Kṛṣṇa is nondifferent from His name. However, in *Śrī Kṛṣṇa-nāmāṣṭakam*, Śrīla Rūpa Gosvāmī has said, *pūrovasmat param eva hanta karuṇam*: “Although there is no difference between *nāmi* and *nāma*; still, of the former and latter, the latter is more merciful than the former.” That means *nāma* is more merciful than *nāmi*. Similarly, there is no difference between Kṛṣṇa-līlā and Gaura-līlā, but Gaura-līlā is a more merciful *līlā*. Therefore it is known as *audaryamaya-līlā*. *Audarya* means magnanimous. There are two parts of Kṛṣṇa-līlā—*madhurya* and *audarya*, sweetness and

magnanimity. Gaura-līlā is Kṛṣṇa-līlā, and Kṛṣṇa-līlā is Gaura-līlā, but in Gaura-līlā this *audārya* is predominating. And it is *kṛpā-līlā*, a more merciful *līlā*. This is the only difference; nothing else.

Only those who have performed a huge amount of pious deeds—*kṛta-puṇya-rāsiḥ*—can understand this Gaura-tattva. Such a person will surrender unto the lotus feet of Gaura, he will get the mercy of Gaura and develop *bhakti* at the lotus feet of Gaura. Thereby the ocean of nectarean *prema* emanating from the lotus feet of Rādhārāṇī will rise in his heart. Then he drowns in that ocean. Only then is it possible to understand this Gaura-tattva. Otherwise there is no possibility.

Gaura-tattva has been explained by Śrīla Kavirāja Gosvāmī in *Caitanya-caritāmṛta*:

*rādhā—pūrṇa-śakti, kṛṣṇa—pūrṇa-śaktimān
dui vastu bheda nāi, śāstra-paramāṇa*

*rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui-rūpa*

*rādhā-bhāva-kānti dui aṅgikāra kari'
śrī-kṛṣṇa-caitanya-rūpe kaila avatāra*

*śrī kṛṣṇa caitanya gosāṇi vrajendra kūmara
rasa-maya-mūrti kṛṣṇa sāksāt śṛṅgāra*

“Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures. (Cc. Ādi 4.96)

“Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes. (Cc. Ādi 4.98)

“Assuming the mood of Rādhārāṇī and the complexion of Rādhārāṇī, Kṛṣṇa appeared as

Śrī Kṛṣṇa Caitanya. (Cc. Ādi 4.99,100)
“Caitanya Gosāṇi is Kṛṣṇa, who is the son of Nanda Mahārāja, the embodiment of *rasas* and amorous love personified.” (Cc. Ādi 4.222)

He who is the son of Nanda Mahārāja came as the son of Śacī-mātā, *brajendra nandana jei śacī-suta hoilo sei*. He is Kṛṣṇa, therefore He is Śṛṅgāra-rasarāja, the King of conjugal mellows. That is a fact. But when He assumes the mood and complexion of Śrīmatī Rādhārāṇī, He appears in one body as Gaurāṅga. Narahari Sarkāra has said,

*caitanya bhakti-naipūṇya
kṛṣṇas tu bhagavān svayam
tayo prakāśa dekatra
kṛṣṇa-caitanya ucyate*

Svayaṁ Bhagavān Śrī Kṛṣṇa appeared as Caitanya who is *bhakti-naipūṇya*, the last limit of *bhakti*. If the last limit of *bhakti* is added to Kṛṣṇa then He becomes Caitanya. Kṛṣṇa is the Supreme Personality of Godhead, *advaya-jñāna-tattva, para-tattva vastu*, the one Supreme Absolute Truth without duality. But when you speak of Śrī Kṛṣṇa Caitanya, He is Kṛṣṇa plus *bhakti-naipūṇya*, the last limit of *bhakti*. This is added.

COMBINATION MEANS UNION

Śacīnandana Gaurāṅga is Rādhā and Kṛṣṇa combined together in one body, *rādhā-kṛṣṇa ekī-bhūtāṅga*. That means in Gaurāṅga-svarūpa two opposites are combined. What are the two opposites? They are *sambhoga* and *vipralambha*, union and separation. Two opposites are combined in one container. That is Caitanya. That is not present in

Kṛṣṇa; it is with Gaura only. This has a very deep purport. When we speak of *bhakti-naipunya*, to what type of *bhakti* do we refer? In this regard, *bhakti* refers to *nitya siddha sādhyā bhakti*. That is *prema-bhakti*. No other *bhakti*. So the purport is that *bhakti-naipunya* is the last limit of *prema-bhakti*. And what is that? That is *mādanākhyā-mahābhāva*. The last limit of *bhakti*, *bhakti-naipunya*, is only with Śrīmatī Rādhārāṇī. You will never find this *mādanākhyā-mahābhāva* elsewhere. So Śrī Kṛṣṇa Caitanya is Kṛṣṇa with *bhakti-naipunya* added. Vārṣabhānavi Rādhārāṇī is *mahābhāva-cintāmaṇi-svarūpā*, the embodiment of *mahābhāva*. And Kṛṣṇa is *rasarāja pūṇabrahma vrajeन्द्रa-nandana śrī-kṛṣṇa-svayamī-bhagavān*. When these two combine together, that is Śrī Kṛṣṇa Caitanya.

Now here comes the topic of union, because combination means union. In Gauḍīya Vaiṣṇava language union is called *sambhoga*. In *Ujjvala-nīlamanī* four types of *sambhoga* are mentioned. One type is *saiṁriddhimāna sambhoga*, a fully enriched type of union. In that *saiṁriddhimāna sambhoga*, Śrīgāra-rasarāja Śrī Kṛṣṇa and Rādhā combine together and then appear as Gaurāṅga, Śrī Kṛṣṇa Caitanya. The *hlādinī-śakti* is Kṛṣṇa's pleasure potency. So *hlādinī-śakti-svarūpā rādhā* is the embodiment of the pleasure potency and She is the embodiment of *mādanākhyā-mahābhāva*, the last limit of *prema-bhakti*. This *mādanākhyā-mahābhāva* is like an unlimited ocean in which there are such high waves, *uttāla-taraṅga*. So Kṛṣṇa accepted that mood and appeared as Gaurāṅga. In *Vraja-līlā* there are two bodies, *Rasarāja Śrī Kṛṣṇa* and *Mahābhāva-mayī Rādhā*. But in *Gaura-līlā* there is one body. *Rasarāja Śrī Kṛṣṇa* and *Mahābhāva-mayī Rādhā* are combined together. Though

Gaura is the combined form of Śrīgāra-rasarāja Śrī Kṛṣṇa and *Mahābhāva-mayī Rādhā*, still *rādhā-bhāva* is predominating. *Gaurāḥ ko pi vraja-vīrāhiṇī-bhāva-magnāś cakāsti* (Text 108): "Gaura feels the acute pangs of separation from Kṛṣṇa in the mood of the damsels of *Vrajabhūmi*, *vraja-vīrāhiṇī*." That means *rādhā-bhāva* is predominating. *Vraja-vīrāhiṇī rādhā* feels the acute pangs of separation from Kṛṣṇa. When that feeling assumes a body, that is Gaura.

MOST MUNIFICENT

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean? It is not possible to dip into that great ocean, but its sweet mellow flavour attracts my mind. I therefore stand at the shore of that great ocean to try to taste but a drop of it.

*śuddha-prema-sukha-sindhu, pāi tāra eka bindu,
sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya,
kahile vā kebā pātiyāya*

"Unalloyed love of Kṛṣṇa is like the ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. However, even though he speaks, no one believes him." (Cc. *Madhya* 2.49)

Such is one drop, what to speak of the ocean. Only one drop of that ocean of *Gaura-līlā* can inundate the whole universe with *prema*. *Kṛṣṇa-prema* is such an invaluable asset. But unless one takes shelter at the lotus feet of Caitanya Mahāprabhu, he



cannot have it. In Gaura-līlā you will find immeasurable mercifulness. This is the most astounding, special characteristic of Gaura-līlā. What is that? That is Mahāprabhu's wonderful loving attitude towards His followers. If you accumulate all material and spiritual opulences in one place, still, it cannot be equal to one particle of that *mahābhāva*. That *dhana*, asset, is solely possessed by Rādhārāṇī. It is not available with anyone else. Even Kṛṣṇa has no such asset. Kṛṣṇa is devoid of it. So Kṛṣṇa thought of what to do. Kṛṣṇa is the Supreme Thief, very expert in stealing. He thought, "I will steal it." So, entering into the heart of Rādhārāṇī, Kṛṣṇa stole it and kept it in His heart. Thereby He also stole the complexion of Rādhārāṇī and became golden. Kṛṣṇa is Śṛṅgāra-rasarāja, King of the conjugal mellow, but that remained inside. Outside He is Gaura, with the complexion of Rādhārāṇī. Thereby He fulfilled His three types of desires. He relished the mellow of His own beauty and distributed it indiscriminately, *mahā-vadānyaya*.

*cirād adattam nija-gupta-vittam
svaprema-nāmaṁṛtam atyudārāḥ
āpāmarāṇi yo vitatāra gaurāḥ
kṛṣṇo janebhyas tam ahaṇi prapadye*

"This *prema* had not been given until now. It is the most secret and hidden asset of Goloka Vyndāvana. Now Kṛṣṇa, in the form of Śrī Gaurāṅga Mahāprabhu, distributes this indiscriminately through the chanting of His holy name.

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare,
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*

Gaura freely distributes this *prema*. He never discriminates whether one is most fallen or most degraded. Such a wonderfully munificent, wonderfully merciful and wonderfully magnanimous incarnation is Gaurakṛṣṇa. I completely surrender unto Him." (Cc. *Madhya* 23.1)

Kṛṣṇa in the form of Śrī Gaurāṅga Mahāprabhu has manifested the *līlā* of searching for Kṛṣṇa. That is the most astounding characteristic of Gaura-līlā. He is searching for Himself. And He has manifested that *līlā* in Puruṣottama Kṣetra, Jagannātha Purī Dhāma. In His *antya-līlā* He has manifested that *mahābhāva*. Therefore He has become *mahā-vadānyaya*, the most munificent incarnation, who is giving that *kṛṣṇa-prema* which nobody gives. That *kṛṣṇa-prema* is most secret, most confidential, and Kṛṣṇa stole it from the inner chambers of Rādhārāṇī's heart. It was tightly locked inside so many boxes; a box inside a box, inside a box, inside another box, another box, another box. All tightly locked inside the innermost chamber. But now, the most munificent incarnation, Gaura Hari, has broken open all the locks and is freely distributing this *kṛṣṇa-prema* to one and all.

SWEET HONEY

Through *nāma-saṅkīrtana* this *bhakti-tattva* is available. The *Vedas* speak of three *tattvas*: *sambandha*—relationship, *abhideya*—bhakti and *prayojana*—the requirement, that is *prema*. So Gaurāṅga is the combined form of Rādhā and Kṛṣṇa in three *tattvas*. Kṛṣṇa is bent in three places. Why? Because Kṛṣṇa is manifest in three *tattvas*: *sambandha*, *abhideya* and *prayojana*. The presiding deity of

sambandha-tattva is Rādhā-Madana-mohan. The presiding deity of *abhideya-tattva* is Rādhā-Govindadeva. And the presiding deity of *prajoyana-tattva* is Rādhā-Gopīnātha. So Gaurāṅga Mahāprabhu is the combination of Rādhā-Madana-mohan, Rādhā-Govinda and Rādhā-Gopīnātha.

Kṛṣṇa is bent in three places. The first bend is at His lotus feet. The second bend is at the left side of His mouth. And the third bend is in His heart. That means *sambandha-tattva* at the feet—Rādhā-Madana-mohan.

Secondly, *abhideya-tattva* at the mouth—Rādhā-Govinda. And third is *prajoyana-tattva*, in the heart—Rādhā-Gopīnātha—because *prema* is stored in the innermost chamber of the heart. The purport is that those who are fortunate have received the sweet honey emanating from the lotus feet of Gaura Hari. That is with the combined form of Rādhā-Madana-mohan. Those who are more fortunate get that sweet honey emanating from the lotus mouth—*abhideya-tattva*—of Gaura Hari, the combined form of Rādhā-Govinda. And those who are most fortunate have received that sweet honey emanating from the lotus heart of Gaura Hari, the combined form of Śrī Śrī Rādhā-Gopīnātha. They are the dear devotees of Mahāprabhu headed by Śrī Svarūpa Dāmodara and Śrī Rūpa. All these *mahājanas* and their followers have received it. They

go out and preach,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

This *mahā-mantra* is *rādhā-tantra*, Rādhārāṇī's process of worship. All the *gopīs*, *sakhī-mañjaris* headed by Rādhārāṇī, are chanting this *hari-nāma-saṅkīrtana*. Gaurā-Nitāi have brought it to this material world.

Their followers are all *sakhī-mañjaris*. They are chanting and Their followers are chanting,

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa
Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare



They are tasting that mellow of the last limit of *prema*. That is the cream and the essence of *prema-bhakti-tattva*. This is known as unalloyed devotion, *prema-bhakti*, the *prajoyana-tattva*. And our service based on that *prema*, *prajoyana-tattva*, is loving service. Without that love, how can you serve Rādhā-Govinda, Rādhā-Madana-mohan, Rādhā-Gopīnātha? It will not be acceptable at all if you are devoid of this *prajoyana-tattva*. *Prema* is the only thing required, *prajoyana*. And the last limit of that *prema* you will only find with Śrīmatī Rādhārāṇī. It is not with

"In Syamasundara the mellow is unripe. But in Gaurasundara the mellow is completely ripened. This is the most elevated mellow of conjugal love. In the unripe state it is Syama; the ripened state is Gaura."

Kṛṣṇa. Therefore Kṛṣṇa stole it and appeared as Gaura.

Kṛṣṇa's beauty is *asamaurdhva saundarya*. You cannot find any comparison to it. It has no equal or superior. And Kṛṣṇa develops greed to relish His own beauty. That is the most astounding characteristic of Gaura-līlā. Those who are *premi-bhaktas* are relishing His beauty. They come under the category of *āśraya*. The topmost of these *premi-bhaktas* is Rādhārāṇī. Kṛṣṇa is the *viṣaya-vigraha*. So how can He understand the mellow relished by the devotees who come under the category of the *āśraya*, of whom the topmost is Rādhārāṇī? Having developed greed for that mellow, Kṛṣṇa stole it from the core of the heart of Rādhārāṇī. He kept it in His own heart and appeared as Gaurāṅga Mahāprabhu. Therefore Gaura is in the mood of a devotee, especially the mood of Rādhārāṇī. And He has assumed the bodily complexion of Rādhārāṇī.

RIPENED MELLOW

Now we should understand what is the colour of *śṛṅgāra-rasa*, the conjugal mellow. This is very deep and confidential philosophy. Some may raise the question, "All right, Kṛṣṇa wants to taste the mellow of Rādhārāṇī's love. If He had only accepted the mood of Rādhārāṇī, His three desires would have been fulfilled. What is the need of accepting the complexion of Rādhārāṇī?"

This is a very important question, but very few understand it. Svarūpa Dāmodara Gosvāmī has said *tad-bhāvādhyāh*. If Kṛṣṇa had only accepted the mood of Rādhārāṇī, then He would have fulfilled His three desires. So what is the need of accepting the complexion of Rādhārāṇī?

The answer is that every *vastu*, or substance, has its natural complexion. So that complexion is not different from the *svatūpa*, or nature, of the *vastu*. For example, whatever mood arises in the heart will externally manifest in the complexion. If you become angry your eyes will turn red. It is automatic. So the complexion is not different from the *svatūpa*. Kṛṣṇa is Śṛṅgāra-rasarāja, He is the King of the conjugal mellow. The complexion of *śṛṅgāra-rasa* is *śyāma*, blackish like a fresh rain cloud. Therefore when He is Śṛṅgāra-rasarāja his natural colour is *śyāma*—Syāmasundara. It is natural.

Kṛṣṇa has developed three desires and if we examine them we will find that without accepting the mood and complexion of Rādhārāṇī these three desires cannot be fulfilled. When we speak about *prema* it has a gradual development. The first rise of *prema* is called *rati*. When *rati* becomes more and more condensed, it develops into *snehā*, *māna*, *pranaya*, *rāga*, *anurāga*, and *bhāva*. Then comes *mahābhāva* which further develops into *ruḍha mahābhāva*, *adhīruḍha mahābhāva*, *modanākhyā mahābhāva*, and then *mādanākhyā mahābhāva*—the topmost. This is the gradual

development of *prema*. When *prema* has developed to the stage of *anurāga*, its complexion is the colour of the rising sun, *aruṇa-varṇa*. When *anurāga* becomes more condensed it becomes *bhāva* and then *mahābhāva*. The colour of *mahābhāva* is golden, *gaura-varṇa*.

So Vṛṣabhānu-nandinī, the daughter of Vṛṣabhanu-rāja, is Mādanākhyā Mahābhāva-mayī. The colour of that *mādanākhyā-mahābhāva* is molten gold. Therefore Rādhārāṇī is *tapta-kāñcana gaurāṅgi*, the colour of molten gold. Similarly, because Kṛṣṇa accepted the mood of Rādhārāṇī, His complexion changed. It is automatic; it is natural. So *tapta-kāñcana-gaurāṅgi*—*tapta-kāñcana-gaurāṅga*. Because He had accepted the mood of Rādhārāṇī automatically His complexion changed.

The ācārya's give the example of a green mango and a ripe mango. When a mango is unripe its colour is green. As it ripens the colour changes. When it is completely ripened it becomes yellow. So Śyāmasundara became Gaurasundara. When Kṛṣṇa is Śyāmasundara the mellow is unripe, but when the mellow completely ripens, the complexion changes and becomes Gaurasundara. Why did Śyāmasundara become Gaurasundara? Because in Śyāmasundara the mellow is unripe. But in Gaurasundara the mellow is completely ripened. This is *unnatojjvala śṛṅgāra-rasa*, the most elevated mellow of conjugal love. In the unripe state it is Śyāma; the ripened state is Gaura.

Therefore we say, "Śyāmasundara may be there, but if there is no Gaurasundara we won't go there, because the mellow is unripe." In all Gauḍīya Vaiṣṇava temples Rādhā-Śyāmasundara is there, but Gaura

must also be there. Otherwise we will not go there, because the mellow is unripe. We want the ripened mellow, which is nectarean sweet; that is Gaura. So in all Gauḍīya Vaiṣṇava temples with Rādhā-Śyāmasundara, Gaura must be there. That is Gauḍīya Vaiṣṇava *siddhānta*.

AMAZEMENT

Even Kṛṣṇa becomes attracted to His own beauty, what to speak of others? This is the astounding characteristic of Gaura-līlā. Rūpa Gosvāmī knows it because he is Rūpa Mañjarī. So in his *Lalita-mādhava* he has written:

*aparikalita-pūrvah kaś camatkāra-kārī
sphurati mama garīyan eṣa mādhyura-pūrah
ayam aham api hanta prekṣya yam lubhda-cetah
sarabhasam upabhoktuṁ kāmaye rādhikeva*

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī." (*Lalita-mādhava* 8.34, quoted Cc. Ādi 4.146)

Seeing His own form reflected in a jewelled pillar, Kṛṣṇa thought, "Oh, who is He? Who is He? I have never in My life seen such a beautiful form. Who is this wonderful person? Seeing Him, such a wave of desire to embrace this form is rising in My heart." Then He turned His face toward some of His friends who were standing beside Him and said, "Do you see this form?" Then the form also turned His face and Kṛṣṇa understood, "Oh, it is Me." The form also said, "Oh, it is

As Gaura, He is both Rādhā & Gaura

No difference between Gaura

Rādhā & Gaura. Gaura is Rādhā

Me." "Such beauty is in Me, I didn't know."
So Kṛṣṇa developed greed to relish it.

*ei prema-dvāre nitya rādhikā ekali
āmāra mādihuryāmṛta āsvāde sakali*

"Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness." (Cc. Ādi 4.139)

Others' tasting is partial. Only Rādhārāṇī tastes Kṛṣṇa's beauty completely. Therefore Kṛṣṇa appeared from the heart of Rādhārāṇī and assumed the form of Gaura. Automatically the complexion came out, *tapta-kāñcana gaurāṅga*.

Mahāprabhu is relishing but He is not selfish; He is also distributing. Therefore He is wonderfully munificent, wonderfully merciful and wonderfully magnanimous. That is the *līlā* of Śrī Kṛṣṇa Caitanya. He is feeling the acute pangs of separation; crying for Kṛṣṇa. This *līlā* is like an unlimited ocean. That ocean swells up, and the topmost swelling is there in Puruṣottama Kṣetra because Mahāprabhu manifested His *antya-līlā* in Jagannātha Purī Dhāma. When He was dancing before Lord Jagannātha during Ratha-yātrā, Jagannātha showed His Śyāmasundara form to Him. Jagannātha showed Him that form because Mahāprabhu is in *rādhā-bhāva*. With that *bhāva* He is chanting Hare Kṛṣṇa and dancing before Śyāmasundara, Jagannātha. When Mahāprabhu was dancing such a wonderful dance, the whole world became amazed. Not only the whole world, but even Jagannātha became amazed. This is because the root of relishing this mellow is amazement. Therefore, when Kṛṣṇa's eyes fell on His own form reflected in the jewelled pillar, He became amazed.

DEAR DEVOTEES OF GAURA

So this is confidential. Mahāprabhu is the combined form of Rasarāja and Mahābhāva. Without this combination of Rasarāja and Mahābhāva such amazement and amazing *līlā* will never come out. Therefore Kāvīrāja Gosvāmī has used the word *adbhuta*, 'wonderful', three times. *Adbhuta-kāruṇya*, *adbhuta-vadānya*, *adbhuta-audarya*: wonderfully merciful, wonderfully munificent and wonderfully magnanimous. Kāvīrāja Gosvāmī has written this because he is empowered by the mercy of Rūpa and Raghunātha.

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

"Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta."

Kāvīrāja Gosvāmī begged for that mercy at the end of every chapter. He has used this word *adbhuta* three times, because the glory of this *prema*, *prayojana-tattva*, is very confidential and wonderful. Mahāprabhu relished *prema-rasa* and manifested it; not only keeping it inside but also distributing it. You will never hear of anyone as wonderfully munificent, wonderfully merciful and wonderfully magnanimous as Caitanya Mahāprabhu. So it is said in conclusion:

*sarva-bhāve bhaja, loka, caitanya-caraṇa
yāhā haite pāibā kṛṣṇa-premāmṛta-dhana*

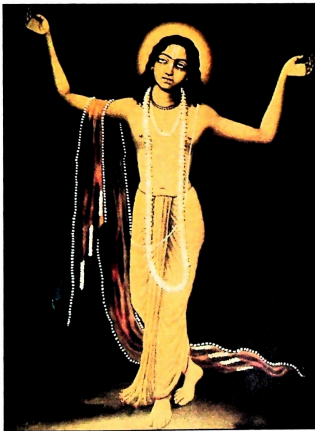
"Worship the lotus feet of Śrī Caitanya Mahāprabhu in all respects. Only in this way will you achieve the nectarean treasure of

ecstatic love for Kṛṣṇa.” (Cc. *Antya* 17.69) To achieve *kṛṣṇa-prema* is the supreme perfection of all human birth.

In *Caitanya-candrāmṛta* (Text 22), Prabhodānanda Sarasvatī has written,

*ācārya dharmam paricārya viṣṇuṁ
vicārya tīrthāṇi vicārya vedān
vinā na gaura-priya-jana-pāda-sevāṁ
vedādi-duṣprapya-padam vidanti*

“One may go on executing *varnāśrama-dharma*, one may offer opulent worship to Lord Viṣṇu-vigraha, one may travel and visit thousands and thousands of holy places, one may be engaged in Vedic study and acquire Vedic knowledge, but *vinā na gaura-priya-jana-pāda-sevām*, without taking shelter and serving the lotus feet of a *gaura-priya-jana*, a dear devotee of Gaura, no one can enter into that *Vṛndāvana*, which is the chief *vilāsa-kṣetra* of Rādhā-Govinda, where *prema-līlā* is going on eternally.”



Without taking shelter and serving the lotus feet of a *gaura-priya-jana*, a dear devotee of Gaurāṅga Mahāprabhu, no one will be able to enter that *Vṛndāvana prema-līlā* of Rādhā-Govinda. What to speak of entering, no one will be able to trace out that *Vṛndāvana* because it is not an easy affair. Vedic *pañḍitas* cannot have it. The purport is that only by taking shelter at the lotus feet of a fortunate Vaiṣṇava, upon whom Caitanya Mahāprabhu has cast His merciful glance, will one be able to understand *Vṛndāvana* and find out *Vṛndāvana*. Then he may try to

enter into it. In other words you may say that no one can understand this very confidential *prema-tattva* without the mercy of such dear devotees, *gaura-priya-jana*. Without their mercy how will it be possible to understand Gaurāṅga Mahāprabhu and His astounding *līlā*?

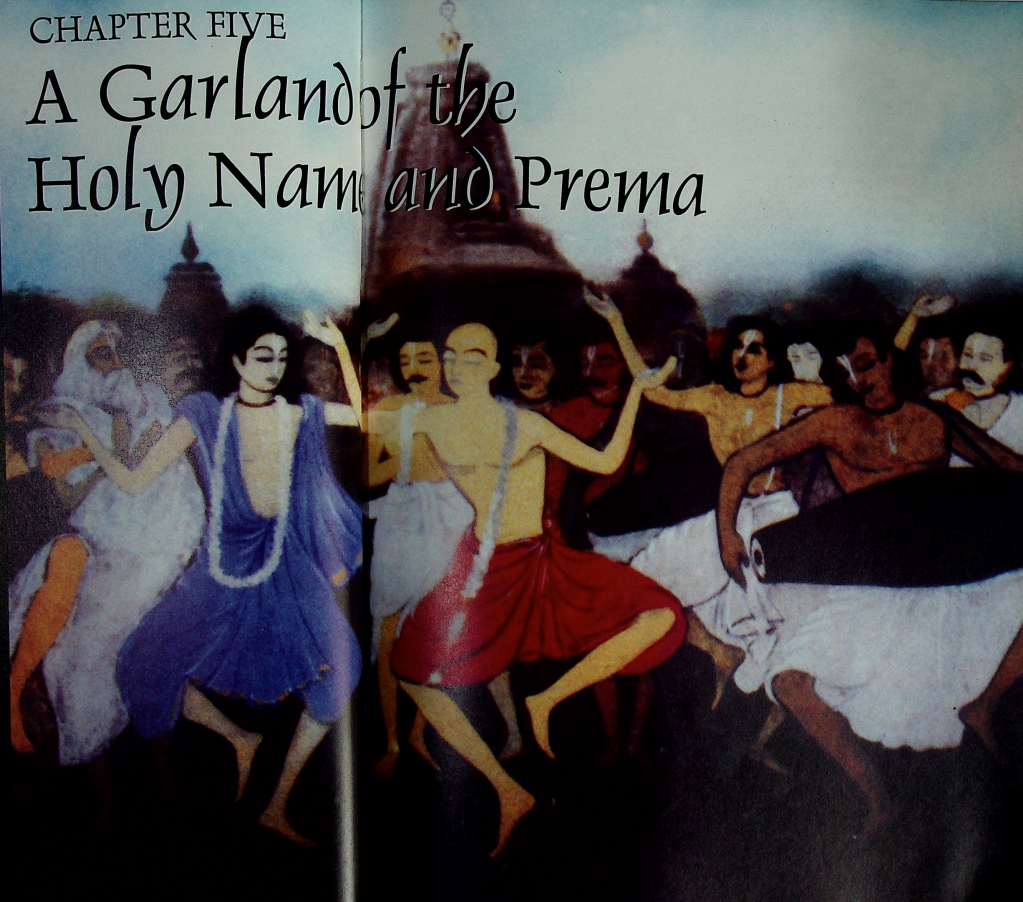
“Worship the lotus feet of Sri Caitanya Mahāprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Kṛṣṇa.”

CHAPTER FIVE

A Garland of the Holy Name and Prema

*cirād adattaṁ nija-
gupta-vittāṁ
svaprema-nāmāmṛtam
atyudāraḥ
āpāmaraṁ yo vitatāra
gaurāḥ
kṛṣṇo janebhyas tam
aham prapadye*

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.





When Śrī Caitanya Mahāprabhu returned from Gayā, where He had met Śrīpād Īśvara Purī, He started His *nāma-saṅkīrtana*. Every night for one full year Mahāprabhu would lead congregational chanting of the Hare Kṛṣṇa *mahā-mantra* in the house of Śrīvāsa Ṭhākura. This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance. Mahāprabhu performed *kīrtana* in a very high, ecstatic condition; but who was allowed to take part in such ecstatic chanting?

Only bona fide chanters were admitted. Others could not gain entrance. Bona fide chanters are those who can utter the pure name and who can taste the nectarean mellow emanating from the pure name. That is *prema-nāma*. The name has an adjective to it. It is not mere *nāma-saṅkīrtana* but *prema-nāma-saṅkīrtana*. *Prema* is the adjective to *nāma*. So those who can do *prema-nāma-saṅkīrtana* are bona fide chanters and only they were allowed to take part in Mahāprabhu's ecstatic chanting.

On His return from Gayā, Mahāprabhu started the mission for which He had appeared. That is to give *kṛṣṇa-prema*.

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

"O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances

unto You."

Mahāprabhu is the most munificent incarnation because He gives *kṛṣṇa-prema*. No one else gives *kṛṣṇa-prema*. No *avatāra* gives *prema*. Even when Kṛṣṇa comes in His own *svarūpa*, He never gives it. He keeps it hidden. But when Kṛṣṇa comes in the form of Gaura, He distributes it to one and all, indiscriminately.

*sei dvāre ācaṇḍāle kīrtana sañcāre
nāma-prema-mālā gānṭhī' parāila saṁsare*

"Thus Mahāprabhu spread *kīrtana* even among the untouchables. He wove a wreath of the holy name and *prema* with which He garlanded the entire material world." (Cc. Ādi 4.40)

The holy name and *prema* are woven together into a garland. That is *nāma-prema-mālā*. Gaurāṅga Mahāprabhu made such a garland and garlanded the entire material world. So one should ask himself, "Am I garlanded? No, I am not. The entire world is garlanded, why am I left out? Am I not within the world? When Mahāprabhu was garlanding everyone in this material world, where was I?"

"Oh, you were sleeping at that time. You were not awake."

So one who sleeps will lose his share. Our share will be distributed. Finished. Such fools we are.

UNION AND SEPARATION

So we should understand this *nāma-prema-mālā*. Mahāprabhu is the combined form of Rasarāja Kṛṣṇa and Mahābhāva-mayī Rādhā. Kṛṣṇa is Śrīgāra-rasarāja, the King of conjugal mellows and Rādhārāṇī is

Mādanākhyā Mahābhāva-mayī, the personification of *mahābhāva*. Combination means union, so why does Mahāprabhu feel such acute pangs of separation from Kṛṣṇa? These two are combined, union is there So why does He still feel separation? This is the question.

Śrīmatī Rādhārāṇī is always crying and feeling the acute pangs of separation from Kṛṣṇa. That is *vipralambha-bhāva*. In Sanskrit union is called *sambhoga* and separation is called *vipralambha*. So Gaura is the combination of union and separation—*sambhoga* and *vipralambha*. Union is opposite to separation, and Mahāprabhu is the combination of both union and separation. That means two opposites are there in one container. That is Gaura. This Gaura-tattva is a very deep *tattva*.

When there is union between Rādhā and Kṛṣṇa there is some relishment of mellow and pleasure, *milanānanda*. But when separation comes, They feel the acute pangs of separation and cry. Feeling the acute pangs of separation from Kṛṣṇa, Rādhārāṇī cries. And that is predominating in Mahāprabhu because He has accepted the mood of Rādhārāṇī, *rādhā-bhāva*. *Rādhā-bhāva* means *vipralambha-bhāva*. Although there is union of the two *bhāvas*, the mood of separation is predominating. So, because *rādhā-bhāva* is predominating, Mahāprabhu is always crying in separation from Kṛṣṇa. This is mentioned by Kavirāja Gosvāmī,

*rādhikāra bhāva yaicche uddhava-darśane
sei bhāva matta prabhu rahe rātri-dine*

“Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.” (Cc. Ādi 4.108)

TOPMOST PLATFORM

Once Kṛṣṇa sent Uddhava from Mathurā to Vrajabhūmi. He gave him a message of love and told him, “The *vrajavāsīs* are feeling the acute pangs of separation from Me. They are all dying. Dear Uddhava, deliver My message of love and console them.”

When Uddhava came to Vrajabhūmi he met Nanda Mahārāja and Yaśodā-mātā. Then he went to meet the *gopīs*. All the *gopīs*, headed by Rādhārāṇī, were constantly crying in separation from Kṛṣṇa. Their bodies had become skinny; they had given up eating and sleeping. Now they are completely mad after Kṛṣṇa. Every place they go and everything they see reminds them of Kṛṣṇa-līlā. “Yes, Kṛṣṇa enjoyed this pastime here.” In this way, they are always thinking of Kṛṣṇa. This is *vipralambha-bhāva*, the topmost platform in loving affairs.

When Uddhava saw their condition, he could not say anything. “What shall I say? They have such love for Kṛṣṇa.” Uddhava has no such love; no tinge of such love at all. Uddhava was a *jīānī-bhakta*, he is not a *premi-bhakta*. Where *jīāna* is there, *prema* is absent. *Jīāna* is dry, whereas *prema* is full of mellow.

The *gopīs* asked, “O Uddhava, have you come from Kṛṣṇa? You are His friend and messenger. Has your master, Kṛṣṇa, sent you here from Mathurā? O Uddhava, we have developed love for your master. Our pure, spotless love has no tinge of lust or other desires. We are not expecting anything in return. Such is the love we have developed.”

This is known as *sādhya-prīti*. In English *sādhana* is called the means, and *sādhya* the end. The means and the end—*sādhana-sādhya*. *Nāma-bhajana*, the chanting of the

holy name, is the *sādhana*, and *prema* is the *sādhya*. So what is the purpose of our chanting Hare Kṛṣṇa? The purpose is to get *prema*. That is *sādhya*, the end. If we cannot have it, then what is the value of our *bhajana*? Similarly, the love of the *gopīs* is called *sādhya-prīti* because it is pure love only, nothing else.

"TELL US UDDHAVA!"

When there is no tinge of other desires, do you think that such love is one-sided? When the question of love arises there are two sides—lover and beloved. The object of love and the abode of love. Kṛṣṇa is the object of love, and the *gopīs*, headed by Rādhārāṇī, are the abode of love. Because there are two sides, there is a loving reciprocation. It is not one-sided.

The *gopīs* said, "We have developed love towards your master, and Kṛṣṇa has also developed love for us. It is not one-sided, there are two sides. Then you tell us, O Uddhava. We have no desire at all, this is pure love. We are not expecting any return from Kṛṣṇa; it is not that we love Kṛṣṇa to get something in return. Our love is causeless. So why did such cheating come? Why? Tell us, Uddhava! O messenger from Kṛṣṇa!"

They asked this question. "Why are we now dying, feeling such great heat of separation? Tell us! Tell us! Is your master such a great cheater, a pretender? Was He only pretending with us?"

"We have heard that where there is such pure love there is no cheating. There is no

question of separation. Then Uddhava, tell us. You are His friend. You are His messenger now. Kṛṣṇa is *rasika*—He enjoys mellows. He is Śṛṅgāra-rasarāja, the King of conjugal mellow. So you are His *sakhā*, His friend. If you were a *rasika jana*, then you could

answer our question. But if you are not *rasika*—*verasika*—you cannot answer our ques-



tion."

Uddhava is a disciple of Bṛhaspati, so he is a *jñānī-bhakta*. He is a great *paṇḍita* but he is not *rasika*. *Jñāna* means dry; there is no mellow.

"We think you are a great *paṇḍita*, but you cannot give an answer to our question. Therefore, we understand that although you may be a great scholar, you have no knowledge of *rasa-śāstra*. You are completely ignorant of it, *anabhijña*."

MORE PAINFUL

"All right, Uddhava. Hear our words. We are very much afflicted and distressed by our separation from your master, Kṛṣṇa. But we are more distressed to think that such a stain came to this pure love affair. Why has such a stain come to the love that has no cause? That gives us much more pain, because in our love there is nothing artificial. It is pure and quite natural. When there is some artificial love it is to be expected, but our love is pure. So why did such separation come? It is intolerable.

"And so today, since such separation has come to us, all people consider it proof that our love is artificial and impure. That is proven now. All people will think like that. Although we are completely free from any fault, so many criticisms will come to us. And therefore, the people of the world will never develop love towards Kṛṣṇa at all. What could be more painful than that? Tell us Uddhava. Tell us! Tell us! Why did such a thing take place?"

SHAMELESS

Speaking in this way, the *gopīs* gave up all their shyness and shame and became com-

pletely mad. They are completely forgetful of what is good or bad. *Gata-vāk-kāya-mānasāḥ*. All the activities of their senses, their speech, their bodies and their minds, are completely filled with the thought of Kṛṣṇa.

*iti gopyo hi govinde
gata-vāk-kāya-mānasāḥ
kṛṣṇa-dūte samāyāte
uddhave tyakta-laukikāḥ*

(Bhāg. 10.47.9)

Uddhava was a stranger there, a newcomer. How can you act so shamelessly before a newcomer? The *gopīs* forgot everything and became overwhelmed with the thought of Kṛṣṇa. This is the result of *kṛṣṇa-prema*. Then piteously they cried and cried. *Hā kṛṣṇa! Hā vrajanātha! Hā gopīvallabha! Ārtināśana*. "O Kṛṣṇa! O Master of Vrajabhūmi! O Husband of the *gopīs*! O destroyer of the distress of the *gopīs*!" Calling out in this way, they stood up and began to look in the direction of Mathurā. Raising their hands, they loudly called out, "O Vrajaprāṇa, life of the residents of Vraja! Please come just once and see the condition of Vrajabhūmi. From our very childhood we have developed love for You. We don't know anything but You. Yes, from our very childhood we are all Yours. Now we are drowning in the ocean of lamentation—a very deep, unfathomable ocean. Please, come just once to Vrajabhūmi and give us Your lotus feet. They are our life. Let us get life."

The *gopīs* are completely forgetful of all shame. Therefore Śukadeva Gosvāmī says, *tyakta-laukikāḥ*, "They have given up all shame."

*gāyantyah priya-karmāṇi
rudantyāś ca gata-hriyaḥ
tasya saṁsmṛtya saṁsmṛtya
yāni kaiśora-bālyayorū*

"The *gopīs* were always thinking of the *līlās* Kṛṣṇa performed in His adolescence and all the conjugal loving dealings they had with Him in Vrajabhūmi. Remembering those pastimes and singing about them, the damsels of Vrajabhūmi gave up all shyness and became completely mad." (*Bhāg.*10.47.10)

When Uddhava saw all these things He became amazed and thought to himself, "Yes. By coming to Vrajabhūmi my life has become glorified."

*vande nanda-vraja-strīṇāṁ
pāda-reṇuṁ abhikṣṇaśaḥ
yāsāṁ hari-kathodgītāṁ
punāti bhuvana-trayaṁ*

Uddhava said to himself, "I pay my obeisances at the lotus feet of the damsels of Vrajabhūmi. I desire to get some dust from their lotus feet because when they sing *kṛṣṇa-gītā*, *kṛṣṇa-līlā kāhāṇi*, all the nice pastimes of Kṛṣṇa in Vrajabhūmi, it purifies the three worlds. I want to take the dust from their lotus feet and put it on my head. I will wear that as the ornament on my head. If I can have it, I will think my life has become successful. And then my heart, which is dry with *jñāna*, will be soaked with some mel-low. I think so." (*Bhāg.*10.47.63)

VERY STRONG BOLT

While he was thinking in this way, Uddhava came to the *kuñja* where Rādhārāṇī was lying. Rādhārāṇī is the embodiment of *kṛṣṇa-viraha*. If separation from Kṛṣṇa as-

sumes a body, that is Rādhārāṇī. Her eight intimate *sakhīs* are all sitting around Her. She is lying on the ground with Her head on the lap of one of Her girl companions. Her whole body is cold, as if without life. If the life gets out, the body becomes cold. Rādhārāṇī is in such a dying condition, hardly able to speak. In a very feeble voice Rādhārāṇī said to Her girl companion, "This separation from Gokula-patī, Kṛṣṇa, is burning Me like a high fever."

The acute pang of separation creates a fever of 110 degrees. At 110 degrees a man will die.

"O *sakhī*, such heat is more painful than very dreadful poison, *kāla-kūtaviṣa*. It is more unbearable than the falling of the thunder-bolt of Indra. At every moment the acute pang of separation is piercing My heart; completely devastating My heart. O *sakhī*, I cannot tolerate it anymore. I see no need to keep this body alive. I want to give it up immediately." Rādhārāṇī remained silent for one or two moments, then She said, "O *sakhī*, death is not coming to Me. There is a great obstacle preventing death from coming to Me. A great hindrance has come in the way."

This is described by Rūpa Gosvāmī in his *Lalita-mādhava*.

*bhṛātūr vāyasa-mandalī mokola he niskramya
gosthaditāḥ
sandeśanvada vandanottaram amum
vṛndātavindrāya me
dagdhum prāṇa-paśuṁ śikhī viraha-bhūrindhe
mad-angālaye
sandram nāgara-candra bhindhi rabhasād
āśārgala-bandhanam*

All of a sudden Rādhārāṇī looked at the sky. A crow is flying overhead, going towards Mathurā. Pointing out that crow,

"Why are we now dying, feeling such great heat of separation? Tell us! Tell us! Is your master such a great cheater, a pretender? Was He only pretending with us?"

Rādhārāṇī said, "Hey crow. Here! Over here! Are you going to Mathurā? Please hear Me. Don't go anywhere else! Go directly to Mathurā. There you will find a King named Mathurānātha. When you meet Him, pay your obeisances and give Him this message. Whatever message I give to you, deliver it to Him. Do you understand? 'If a house is on fire, then what is the first duty of the house-master? The first duty is that if there are some domestic animals, you must release them. You may be burned to ashes, but let them not be burned. My body is like a house which is now on fire. And who has set fire to this house? It is that Kṛṣṇa who has set this house on fire. Tell Him. O crow, tell Him. My life is like a domestic animal, *prāṇa-paśu*, but it cannot get out now. And why not? This animal cannot get out because there is a very strong bolt on the door. So let Kṛṣṇa come and unbolt it.'

Then Rādhārāṇī told the crow, "If you want to know what is that bolt, I'll tell you. When Kṛṣṇa left Vrajabhūmi He told us: 'I'll come back. I will come back.' That promise is the very strong bolt. Only with this hope are we surviving. But Kṛṣṇa is not coming back. So let Him come and unbolt it."

This is Rādhārāṇī's mood, feeling the acute pangs of separation from Kṛṣṇa and dying. The whole house, Her body, is on fire. And the *prāṇa-paśu*, Her life which is like a domestic animal, is now burning. It could not get out. Rādhārāṇī told the crow, "This is

the very strong bolt on the door, so let Him come and unbolt it. That means let Him withdraw His words."

Rādhārāṇī fell silent for some time. Then, looking at Her *aṣṭa sakhīs*, She said, "O My dear girl companions, immediately take Me to the bank of the Yamunā. Put Me underneath the Kadamba tree there on the bank of the Yamunā, because Yamunā and the Kadamba tree are My best friends at the fag-end of My life. Take some mud from the Yamunā and smear My whole body with it. Then after that, write 'Śyāma, Śyāma, Śyāma, Śyāma,' on My whole body. Then take some *tulasī-maijārīs* and put them on His name because the name of Śyāma and Śyāma are not different, *nāma-nāmi abhinna*. So putting some *tulasī-maijārīs* on the name of Śyāma, all of you should sit around Me. Then, when My life-breath gets out, at that time you all shout 'Hari! Hari! Hari!'

Uddhava was just standing there, gazing with dilated eyes and he heard everything Rādhārāṇī had said out of madness. That is *udghūrṇā*, various types of insane raving speech. Uddhava could understand, "Yes. This must be Rādhikā. Many times I have heard about Her from my friend Kṛṣṇa. And when Kṛṣṇa is asleep, with every breath that name comes out, 'Rādhe, Rādhe, Rādhe, Rādhe.' I have heard all these things in Mathurā from My friend. This must definitely be Rādhikā."

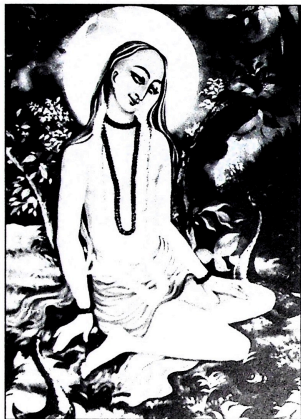


IMAGE OF EMOTIONS

Uddhava recognised Rādhārāṇī by the seriousness of Her condition. And that very same condition is always felt by Gaura. Therefore in *Caitanya-caritāmṛta* Kaviṛāja Gosvāmī has written,

*rādhikāra bhāva yaiche uddhava-darśane
sei bhāva matla prabhu rahe rātri-dine*

"Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was very much obsessed day and night with the madness of separation." (Cc. *Ādi* 4.108)

Rādhārāṇī is in a dying condition. She is going to die. And that same severe pang of separation from Kṛṣṇa is always felt by

Gaurāṅga. Day and night He experiences the madness of separation.

*rādhikāra bhāva-mūrti prabhura antara
sei bhāve sukha-duḥkha uṭhe nirantara*

*śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda
bhrama-maya ceṣṭā, āra pralāpa-maya-vāda*

"The heart of Lord Caitanya is the image of Śrī Rādhikā's emotions. Thus feelings of pleasure and pain arise constantly therein.

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously." (Cc. *Ādi* 4.106, 107)

He who is Kṛṣṇa Himself, felt the madness of separation from Kṛṣṇa, because *rādhā-bhāva* is predominating. This is *vipralambha-bhāva*, the acute pang of separation. Mahāprabhu feels the same condition of separation from Kṛṣṇa as Rādhārāṇī, because Mahāprabhu is in *rādhā-bhāva*. In that mood He is always crying:

*kāhān mora prāya-nātha murali vadana
kāhān karoṇ kāhān pān vrajendra-nandana*

*kāhāre kahiba, kebā jāne mora duḥkha
vrajendra-nandana vinu phāṭe mora buka*

Śrī Caitanya Mahāprabhu used to express His mind in this way: "Where is the Lord of My life, who is playing His flute? What shall I do now? Where shall I go to find the son of Mahārāja Nanda? To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken." (Cc. *Madhya* 2.15,16)

In this way, Mahāprabhu is crying exactly like Rādhārāṇī: "To whom shall I tell this tale

of woe? Is there anyone who can feel such unbearable pain as I am feeling in My heart? My heart is splitting, feeling the pang of separation from Vrajendra-nandana, the son of Nanda Mahārāja."

NEVER GIVEN BEFORE

*dui hetu avatari' lañā bhakta-gaṇa
āpane āsvāde prema-nāma-saṅkīrtana*

*sei dvāre ācaṇḍāle kīrtana sañcāre
nāma-prema-mālā gāñthī' parāila saṁsare*

"Thus with two intentions the Lord appeared with His devotees and tasted the nectar of *prema* with the congregational chanting of the holy name.

Thus He spread *kīrtana* even among the untouchables. He wove a wreath of the holy name and *prema* with which He garlanded the entire material world." (Cc. Ādi 4.39,40)

*cirād adattaṁ nija-gupta-vittaiṁ
svaprema-nāmaṁṛtaṁ atyudāraḥ
āpāmaraṁ yo vitatāra gaurāḥ
kṛṣṇo janebhyas tam ahani prapadye*

"The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him." (Cc. Madhya 23.1)

This *prema* is *gupta-vittaiṁ*, the hidden treasure of Goloka Vṛndāvana that has not been given until now. But now Gaura is distributing it to everyone here in the mate-

rial world, even down to the lowest untouchables, *pāmaras* and *caṇḍālas*. How? By chanting His own name, *kṛṣṇa-nāma*.

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

That is not ordinary *nāma*. It is *prema-nāma*, the name that gives *prema*. Mahāprabhu relishes the mellow and distributes it. But how did He weave a garland of *nāma* and *prema*? And how did He garland one and all. How is it possible? This is the question and its answer should be understood.

ESSENCE OF PREMA

Nāma is *sādhana*, the means; and *prema* is *sādhya*, the end. Means and end. So how are these woven together to become a garland? *Nāmera phale kṛṣṇa-pade 'prema' upajāya*: "If you chant the pure name you will develop *kṛṣṇa-prema*." Chanting the holy name is the means and *kṛṣṇa-prema* is the end. *Sādhana* and *sādhya* are woven together and a garland was made. How is it so?

And the *prema* that Gaurāṅga gives, do you think it is ordinary *prema*? No. This is pure, spotless *kṛṣṇa-prema* on the very highest platform. If someone is fortunate and gets this *prema*, he kicks *mukti* and spits at the thought of it. Of the different types of *kṛṣṇa-prema*, the love found in Vṛndāvana is superior. In that *vraja-prema* there are four types: *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. Of these four, *gopī-prema* is much better than the others. *Gopī-prema* also has varieties, of which the topmost is *rādhā-prema*. This *prema* is the hidden treasure, *nija-gupta-vittaiṁ*. If someone is fortunate and gets this *rādhā-*



modha-dasya-bhava
prema, all
his desires
He achieves the
perfection of life.

are fulfilled.
supreme

MOST ELEVATED MELLOW

Śrīmān Nāma is the name, and nāmi is Kṛṣṇa Himself, the possessor of the name. There is no difference between nāma and nāmi.

*bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dīte dhare mahā-śakti*

*tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead." (Cc. Antya 4.70,71)

The purport is that if you can chant the pure name, offenselessly, immediately all your *anarthas* will be destroyed. Otherwise your *anarthas* will never be destroyed. Then after *anartha-nivṛtti* comes *niṣṭhā*, *ruci*, *āsakti* and *bhāva*. The last attainment is *prema*. That is the *sādhya*, the end. So through chanting Hare Kṛṣṇa, the pure name, you will attain these stages one after another. At last you will reach the topmost platform, the platform of *kṛṣṇa-prema*. Furthermore, when that *prema* becomes more and more condensed, then what will happen? *Prema* will develop from *sneha* to *māna*, *prāṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. The topmost platform is *mahābhāva*. This is how *prema* develops. So *unnatojjvala-rasa*, the most elevated conjugal mellow, is the essence of *prema-bhakti*. This is the *śrī* of *sādhya-bhakti*, known as *mādanākhyā-mahābhāva*. In *mahābhāva* we will also find divisions—*modanākhyā-mahābhāva* and *mādanākhyā-mahābhāva*. And the personification of this *mādanākhyā-mahābhāva* is Śrīmatī Rādhārāṇī. Therefore She is known as *Mādanākhyā Mahābhāva-mayī*.

So, now the question is: how is it that Gaura wove the *sādhana-bhakti*, which is *nāma-saṅkīrtana*, and *prema* into a garland? What is the skill behind it? And who can understand this?

*gaurāṅgera duṭi pada, jār dhana sampada
se jāne bhakati-rasa-sār*

Only those devotees who have accepted

the two lotus feet of Gaurāṅga as their only wealth and asset can know the skill or purport to this.

*gaura-prema-rasārṇave, se taraṅge jebā ḍube,
se rādhā-mādhava-antarāṅga*

Such devotees, *premi-bhaktas*, who are always drowning in this ocean of *gaura-prema-rasa*, can know these things; others cannot. And this is what Gaurāṅga has come to give us—the highest type of *prema*, *rādhā-prema*, Śrīmatī Rādhārāṇī's love for Kṛṣṇa. Gaurāṅga Mahāprabhu came to propagate *prema-nāma*, not ordinary *nāma*. *Prema-nāma* *pracārite ei avatāra*. (Cc. Ādi 4.5) He Himself tasted the mellow coming out from *prema-nāma-saṅkīrtana*. Spreading *kīrtana* even among the untouchables, He wove a *mālā* of the holy name and *prema* with which He garlanded the entire material world. *Prema* *Puruṣottama* Gaurāṅga is the Father of *prema-nāma-saṅkīrtana*, not ordinary *saṅkīrtana*. This is not included in *sādhana-bhakti* which consists of *śrāvana-kīrtana*. It is beyond that. *Prema-nāma-saṅkīrtana* means that *saṅkīrtana* which is filled with *prema*. And whose *saṅkīrtana* is it? This is the *saṅkīrtana* of Mādanākhya Mahābhāva-mayī Śrīmatī Rādhārāṇī. Śrīmatī Rādhārāṇī does this *prema-nāma-saṅkīrtana* which is the essence of *prema-bhakti*. Therefore this *prema-nāma-saṅkīrtana* is the hidden treasure of Goloka Vṇḍāvana.

MOST HIDDEN TOPIC

There is no difference between *nāma* and *nāmi*. *Nāmi* is Kṛṣṇa. Śrīmatī Rādhārāṇī feels the acute pangs of separation from

nāmi, Kṛṣṇa. So this *nāma-saṅkīrtana* is soaked with Rādhārāṇī's pure love. Therefore, *prema-nāma-saṅkīrtana* is the *parama-sādhya*, the ultimate goal. In this *prema-nāma-saṅkīrtana*, Kṛṣṇa, in the form of Śrīmān Nāma, expresses or manifests His topmost *mūrti*, which is filled with conjugal mellow. Those who are *premi-bhaktas*, they know this and they do *prema-nāma-saṅkīrtana*. Others cannot do it. So by chanting *prema-nāma*, they offer this *prema-bhakti-mālā*, the garland of *prema-bhakti*, at the lotus feet of Śrīmān Nāma.

The damsels of Vrajabhūmi do this *prema-nāma-saṅkīrtana* under the guidance of Śrīmatī Rādhārāṇī when they feel the acute pang of separation from *nāmi*, Kṛṣṇa. At that time they chant,





Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Thereby they decorate the *nāma-mūrti* with this garland. So the purport is that *nāmi* is nondifferent from *nāma*.

Gaura is also *nāmi*, Kṛṣṇa, nondifferent from *nāma*. And through the chanting of *prema-nāma-saṅkīrtana* He tastes this *prema-rasa*, the nectarean mellow emanating from conjugal love. Thereby He makes a garland of the holy name and *prema* and offers it to everyone. Mahāprabhu is feeling the same acute pang of separation that Rādhārāṇī was feeling. And with that feeling he was chanting,

This garland is not only *nāma-prema-mālā* but it is also *rasamaya-mālā*, the garland of all mellows. *Prema* is the fruit, and the mellow of this *prema-phala* is tasted in the condition of separation, *viraha-dasā*. This *mālā* is not only *nāma-prema-mālā* but it is also soaked with *prema-rasa*, and that *prema-rasa* is being tasted. So this is the *mālā* of the mellow of *prema*—*rasamaya-mālā*.

Prema-bhakti is the essence of *bhakti*. If we prepare a garland of flowers then one thread is required by which it is woven together. Similarly, when the question of *nāma-prema-mālā* comes up, what is the thread of that



garland? That thread is *prema*. The names are woven together with the thread of *prema*—*prema-sūtra*. In that way *nāma* and *prema* are woven together. This is the *nāma-prema-mālā* with which Gaura Hari garlanded everyone. So the example is the *japa-mālā* on which we are chanting. That means you should chant this holy name feeling acute pangs of separation from Kṛṣṇa. Then your chanting will be offenseless and pure. This is the most hidden topic in Goloka. It was not given at any time before, but when Mahāprabhu came He gave it. *Golokera prema-dhana hari-nāma-saṅkīrtana*. It does not belong to this material world. It belongs to Goloka Vṛndāvana.

A GREAT FESTIVAL

So *nāma* and *nāmi*, *sādhana* and *sādhya* (means and end), *āsvādya* and *āsvāda* (relished and relisher), they are all nondifferent. But when do they become nondifferent? That is in the most ripened stage, *siddha-dasā*. Otherwise, in the beginning they are different. Gaurāṅga Mahāprabhu is wonderfully merciful. This is a completely impossible thing, but because of the wonderful, causeless mercy of Gaurāṅga, the impossible becomes possible. The means and the end become nondifferent. Otherwise it would not be possible.

Sambhoga and *vipralambha*, union and separation, are in one container. It is com-

pletely impossible. They cannot be contained in one container. But if you get the wonderful, causeless mercy of Gaurāṅga, then you can understand this *tattva* and you can have it also. How will there be no difference between *sādhana* and *sādhya*, the means and the end? The means is the beginning and the end is the last thing. How will they be nondifferent? How will they be woven together? Where is the beginning and where is the end? It is quite impossible. But the impossible becomes possible by the mercy of Prema Puruṣottama Gaurāṅga. Otherwise no one can understand how they are woven together, how Mahāprabhu garlanded everyone here in this material world and what is that *prema-nāma-saṅkīrtana*. It is all possible through *prema-nāma-saṅkīrtana*.

There is a great festival in Goloka Vṛndāvana when *prema-nāma-saṅkīrtana* goes on. That festival descends here in this material world when Mahāprabhu comes down. With this festival going on there in Goloka Vṛndāvana, all His eternal associates come down here and start *prema-nāma-saṅkīrtana*.

Though there is no difference between *nāma* and *nāmi*, still *nāma* is more merciful than *nāmi*. This is what one should understand and Gaurāṅga Mahāprabhu has

shown it. He has tasted it and He has distributed it. Because of the wonderful mercy of Gaurāṅga Mahāprabhu, *prema-nāma-saṅkīrtana* brings an inundation of *prema*. There is a flood here in this material world and through *prema-nāma-saṅkīrtana* He is fulfilling His three desires. So this is why it is said,

*kapāta diyā kīrtana kare parama āveśe
pāṣaṇḍī hāsite āise, nā pāya praveśe*

"This ecstatic chanting, in a very high, ecstatic condition, was performed with the doors closed so that nonbelievers who came to make fun of it could not gain entrance." (Cc. Ādi 17.35)

In his *Bhaktivedanta-bhāṣya* Śrīla Prabhupāda says, "Only bona fide chanters should be admitted; others should not." So who can take part in *prema-nāma-saṅkīrtana*? Who are bona fide chanters? Those who are chanting the offenseless, pure name are bona fide chanters. They are admitted into the congregational party; others are not. Therefore the doors are closed. Only in the assembly of such *premi-bhaktas* will this *prema-nāma-saṅkīrtana* be possible. Otherwise there is no possibility at all.



opa-kumara said, "Immediately I started to chant the glories of Jagannatha and set off on the road to Jagannatha Dhama. When I arrived there, I paid my dandavat pranams to all the residents of Puri Dhama, and by their mercy I entered into the Jagannatha temple."

CHAPTER SIX

The Loving Play of



In his *Bṛhad-Bhagavatāmṛta*, Śrīla Sanātana Gosvāmī has written about Lord Jagannātha and Jagannātha Purī Dhāma. He has picked up a personality named Gopa-kūmara and everything is being described through him. While staying in Vṛndāvana, Gopa-kumāra met some very elevated *sādhus* coming from the southern countries. They explained to Gopa-kūmara, "In Jagannātha Purī Dhāma, also known as Puruṣottama Kṣetra, Bhagavān Jagannāthadeva is manifested as Dāru-brahma. *Dāru-brahma śakṣad bhagavān*. 'Dāru' means that the Lord appears in a wooden form. On the shore of the sea, upon the blue mountain known as Nīlācala, stands the temple of Jagannātha. Jagannātha is very opulent, and He is also *bhakta-vatsala*, very affectionate to His devotees. Residing in the land of Orissa, He personally maintains that land and manifests His glories there. In that *dhāma*, no one else cooks food for Jagannātha but Svayam Lakṣmīdevī. Jagannātha personally eats it and His remnants, known as *mahāprasāda*, are distributed to innumerable devotees. Such *mahāprasāda* is available there in Jagannātha Purī Dhāma and even the great demigods, headed by Brahmā and Śiva, are greedy for it. If they can get this Jagannātha-prasāda, they become very happy. Even if a *cāṇḍāla*, a

dogeater, touches that *mahāprasāda*, it can never be polluted. It is so transcendental that even if it falls from the mouth of a dog, it is still not polluted. Therefore, anyone can touch it and take it thousands and thousands of miles, to any part of the world, yet it never becomes polluted. You can accept it because it is transcendental. Such is Jagannātha's *prasāda*."

The *sādhus* continued, "What shall we say about the glories of that *dhāma*. Jagannātha Purī is such a *dhāma* that even if an ass enters into it, immediately he will become four-handed. *Aho tat kṣetra-māhātmyam gardabho pi catur-bhujah*."

Sanātana Gosvāmī has written this in *Bṛhad-Bhāgavatāmṛta* (2.1.6), *yatra praveśa-mātreṇa na kaśyāpi punar bhavaḥ*: "If someone simply enters into that *dhāma*, he will have no more rebirth."

The lotus-eyed Jagannātha, with His big eyes, is casting His merciful glance over one and all. If someone is fortunate and gets His *darśana*, his life becomes successful. Such is Jagannātha."

When Gopa-kumāra heard the glories of Jagannātha and Jagannātha Dhāma, he developed a great eagerness to have the *darśana* of Jagannātha. He had never before heard such wonderful glories.

Gopa-kumāra said, "Immediately I

Lord Jagannatha



started to chant the glories of Jagannātha and set off on the road to Jagannātha Dhāma. When I arrived there, I paid my *danḍavat pranāms* to all the residents of Purī Dhāma, and by their mercy I entered into the Jagannātha temple.

“From a distance I had the *darśana* of Puruṣottama Bhagavān Śrī Śrī Jagannāthadeva—such a beautiful moon-like face and big, dilated eyes. The forehead of His lotus-like face is decorated with *maṇi-puṇḍra bhāḷaḥ, tilaka* which is dazzling like a jewel. His complexion is like that of a dark cloud and the sweet smiling of His reddish lips is soothing like moonlight rays. Thereby, Jagannātha showers His unlimited mercy upon everyone. Seeing the beauty of Jagannātha, this thought came to my mind, ‘I’ll go to Him and embrace Him.’ But then such ecstasy arose in me that I could not go there. My hair stood on end, my body shivered and tears rolled down from my two eyes. Because my eyes were filled with tears, I could not see the beautiful face of Jagannātha. With much difficulty, I went up to the Garuḍa-stambha and from there I had the *darśana* of Jagannāthadeva. He was decorated with transcendental robes and ornaments. The more I looked at Him, the more I felt transcendental pleasure. He was sitting on His *śiṃhāsana*, eating varieties of food. Different types of musical instruments were being played such as *khola* and *karatāla*. Some devotees were singing, some were dancing. And Jagannātha was casting His merciful glance over all the devotees. It is my good fortune that I had the *darśana* of Jagannāthadeva. I became so ecstatic that I lost consciousness and fell to the ground. When I regained consciousness, I opened my eyes and looked again at the transcendental

beauty of Śrī Śrī Jagannāthadeva. I became like a madman and again the thought arose in my mind, ‘I will go to Him and embrace Him.’ But someone said, ‘Don’t go there.’

‘No,’ I replied. ‘Today I have obtained this good fortune of having the *darśana* of Śrī Śrī Jagannāthadeva. That was my long cherished desire and it has been fulfilled today. My life has become successful. He is the Lord of my heart, so I must go there and embrace Him.’

“I had marched forward only a few steps when the doorkeeper came and beat me with a cane. He checked my entrance and did not allow me to go near. So I accepted that it was the mercy of Jagannātha to get such a beating. When I came out of the temple I received a large amount of *mahāprasāda*. Then, when I went inside the temple again, I remained there the whole day, just gazing at the beautiful face of Jagannātha. I have no language to express the beauty I beheld. So I stayed there for some days and met many *sādhus, mahātmās*, and saw many festivals. I completely forgot Vrajabhūmi.

“Jagannāthadeva is very merciful to His devotees, and He was giving them different orders. I have personally experienced it. I developed an intense greed to constantly see the beauty of Jagannātha and nothing else. Whenever I had some bodily or mental distress, I would go to the temple of Jagannātha. Just by looking at Him, I was cured immediately. So I stayed in that wonderful Jagannātha Kṣetra for some days.

“One day, all of a sudden, I met my Gurudeva who had previously given me a *mantra* in Vrṇḍāvana. Gurudeva said, ‘The *mantra* you received from me will fulfil all your desires, and you should understand

that to chant this *mantra* is also *jagannātha-sevā*, service to Jagannātha. Because the chanting of this *dikṣa-mantra* will fulfil all your desires, if you desire to get Kṛṣṇa, this *mantra* will also fulfil that desire. It is such a *mantra*. Always think of Kṛṣṇa. Always think of His beautiful *Syāmasundara* form, His transcendental qualities and *līlās*. If you do so, this *mantra* will fulfil your desire to get Kṛṣṇa.' Having spoken thus, all of a sudden, Gurudeva disappeared again.

"Then I became very agitated and restless, 'Oh, Gurudeva disappeared.' But when I saw the beautiful form of Jagannātha, my mind became pacified once again. After staying there for a few days, again the thought arose in my mind, 'I'll go to Vrajabhūmi.' But by the mercy of Jagannātha, as I wandered in Jagannātha Dhāma Kṣetra, the ocean appeared to be the Yamunā River. When I saw the Caṭaka-parvata, it appeared to be Govardhana Hill."

VARIETIES OF LILA

Gopa-kumāra said, "Jagannāthadeva had many servitors and sometimes He would cut jokes with them. Sometimes He

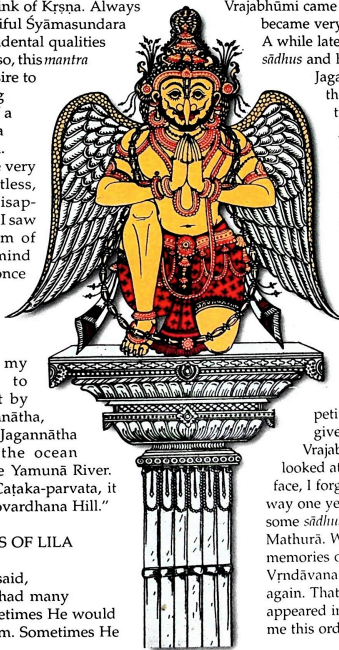
would engage in loving play with them, *prema-kṛīḍā*. Many devotees chant, dance and do *nāma-saṅkīrtana* before Jagannātha. They also offer prayers with a devotional heart.

Hearing this, the remembrance of

Vrajabhūmi came to my mind and I became very impatient to go there. A while later, upon meeting some *sādhus* and hearing the glories of Jagannātha, I entered into the temple. When I saw the beautiful form of Jagannātha, and especially His face, all my thoughts of returning to Vrajabhūmi went away.

"One day, very early in the morning, I got up and went to the temple. Because I had this desire to go to Vrajabhūmi, I entered the temple to get permission from Lord Jagannātha. I

petitioned the Lord, 'Please give me permission to go to Vrajabhūmi.' But as soon as I looked at His beautiful lotus-like face, I forgot everything. In this way one year passed. Then I met some *sādhus* who had come from Mathurā. When I heard from them, memories of Mathurā and Vṛndāvana came to my mind again. That night Jagannātha appeared in my dream and gave me this order,





*bho gopa-nandana kṣetram idam mama yathā priyam
tathā śrī-mathurāthāsau janma-bhūmir viśeṣataḥ
bālya-līlā-sthalibhiḥ ca tābhiḥ tābhīr alaṅkṛtā
nivasāmi yathātrāhām tathā tatrāpi vibhraman*

Jagannātha said, 'O Gopa-kumāra, this Puruṣottama Kṣetra is very dear to Me. It is as dear as Mathurā, My appearance place. This is also My appearance place. In that Mathurā-maṇḍala I have manifested all My boyhood *līlās*. Similarly, I am also manifesting varieties of *līlās* here. This is as good as Mathurā. You can see all My *līlās* here, so why are you feeling distress in your heart? You may go to Vrajabhūmi, but after some days you will come back again and you will see My cowherd boy form here also.' (*Bṛhad-Bhāgavatāmṛta* 2.1.216, 217)

"The following morning I got up early, took bath and went to the temple to have the *darśana* of Jagannātha. When I entered into the temple, the *pūjārī* took the *ājñā* garland from Jagannātha and gave it to me. Then I thought, 'Oh, now Jagannātha has given me permission. All right Gopa-kumāra. Now you may go to Vrajabhūmi.' Putting that garland around my neck, I looked at the *cakra* on top of the temple of Jagannātha and paid my obeisances. Then I left for Mathurā-maṇḍalabhūmi."

While Gopa-kumāra was staying in Vṛndāvana, Nārada Muni appeared before him and said, "Gopa-kumāra, that Jagannātha Purī Dhāma is a very opulent *dhāma*, like Dvārakā Purī. You should accept this. I am your well-wisher, so I am giving

you this instruction. Dvārakā Purī is on the western side of India, whereas Puruṣottama Kṣetra is on the eastern side. You have visited that *kṣetra* where Jagannātha, Baladeva-jīu and Subhadra-jīu are residing. In that *dhāma* Jagannātha-jīu is performing the same *līlā* as He did in Vṛndāvana, Mathurā and Dvārakā. There you will see the same Govardhana and the same Yamunā River."

GOPINATHA

Gopa-kumāra saw the sea as the Yamunā River, and Caṭaka-parvata appeared before him as Govardhana Hill. This was also experienced by Mahāprabhu when He stayed in Jagannātha Purī. This means that the same *līlā* is going on there.

*kintū padesaṁ hitamekameṭaṁ
mattaḥ śṛṇu śrī-puruṣottamaḥ
kṣetram tadatrapi vibhātyadūre
pūrbam tvayā yabhuvī dṛṣṭamasti*

*tasmin subhadra-balarāma-saṁjātaṣṭam
vai vinodaṁ puruṣottama bhajet cakre sa
govardhana vṛndakāṭābī kalindajā tira bhuvi
svayaṁ hi yaṁ
sarvāvatāra eka nidhāna rūpas tat caritrāṇi ca*

Nārada Muni said, "In that Puruṣottama Kṣetra resides Kṛṣṇa, the source of all *avatāras*. There He manifests all His *līlās*—Vraja-līlā, Mathurā-līlā and His Dvārakā-līlā. Whatever *līlā* the devotee wants to see, Jagannātha will manifest that *līlā* to him. It is up to the devotee. Whatever form the devotee wants to see, that form he can see in Jagannātha Purī. If someone is fortunate enough to see the beautiful form of

Jagannātha in Puruṣottama Kṣetra, his life becomes successful. That *dhāma* is as dear to Kṛṣṇa as Mathurā; and it is as beautiful as Mathurā also.

"Gopa-kumāra, now you should go back to Jagannātha Kṣetra and see the beautiful form of Jagannātha there. If you cannot become satisfied, still, you should stay in that *dhāma* and pray to Jagannātha to fulfil your desires. He will surely fulfil all of them.

Nārada Muni revealed to Gopa-kumāra, "If you develop love for the lotus feet of Jagannātha, that is love for the lotus feet of Gopinātha. The same love that the *vrajavāsīs* have for Gopinātha, you can also develop at the lotus feet of Jagannātha, because He is Gopinātha. There is no other *sādhana* required."

*not complete. Uddhava further
recommended Vraja over Purī. p. 215*

*Gopinātha
B. 10.1.2*

mathurā dvārakā-līlā
jāḥ karoti ca gokule
nīlācala sthitaḥ kṛṣṇa
stā eva racati prabhuḥ

CHAPTER SEVEN

Śrī Kṣetra Dhama

Whatever
līlās Śrī Kṛṣṇa
manifested in Gokula,
Mathurā and Dvārakā;
they are all found in
Nīlācala, Śrī Kṣetra."

Those who are
followers or devotees
of *mādhurya-rasa* can
see that Śrī Kṣetra is
the *kṣetra* in which
Rādhārāṇī's *mādhurya-
rasa* is manifested.
Only such *mādhurya-
rasa bhaktas* can see it.
That is why
Jagannātha Purī is
known as Śrī Kṣetra.
And Mahāprabhu
stayed there because
He had assumed
rādhā-bhāva.





agannātha Purī Dhāma is known as Śrī Kṣetra. Śrī-devī is the *svarūpa-śakti*, Kṛṣṇa's internal potency. Therefore, that *dhāma* which is glorified by the presence of the *śrī-śakti* is known as Śrī Kṣetra. 'Śrī' means *sarva-lakṣmīmayī ānīṣinī rādhikā*, Śrīmatī Rādhikā, who is the source of all *śaktis*. All goddesses of fortune in Vaikuṇṭhapūra are expansions of Rādhikā. And the 16,108 wives of Kṛṣṇa—Rukmiṇī, Satyābhāmā, Jāmbavatī, etc.—are all expansions of Rādhārāṇī. They are *aīśvāryamayī*, full of opulence. The *gopīs* of Vrajabhūmi are also expansions of Rādhārāṇī. So Rādhārāṇī is *ānīṣinī*, the source. The *lakṣmīs* are *aīśvārya-mayī*, whereas Rādhārāṇī is *mādhuryamayī*, full of sweetness. Therefore, those who are followers or devotees of *mādhurya-rasa* can see that Śrī Kṣetra is the *kṣetra* in which Rādhārāṇī's *mādhurya-rasa* is manifested. Only such *mādhurya-rasa bhaktas* can see it; others cannot. That is why Jagannātha Purī is known as Śrī Kṣetra. And Mahāprabhu stayed there because He had assumed *rādhā-bhāva*. Upon seeing Jagannātha He would see Śyāmasundara and think, "O beloved of My heart." Therefore that *kṣetra* which is glorified and influenced by Rādhārāṇī's *mādhurya-rasa* is known as Śrī Kṣetra.

In *Vaiṣṇava-tantra* it is mentioned,

*mathurā dvārakā-līlā
jāḥ karoti ca gokule
nīlācala sthītaḥ kṛṣṇa
stā eva racati prabhuh*

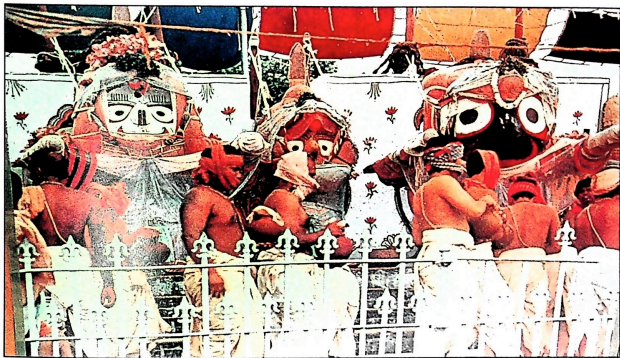
"Whatever *līlās* Śrī Kṛṣṇa manifested in Gokula, Mathurā and Dvārakā; they are all found in Nīlācala, Śrī Kṣetra."

If you have the vision you can see all the *līlās* there. When Mahāprabhu stayed there He saw Vṛndāvana. When He saw Cātaka-parvata He said, "O Govardhana!" When He saw the sea, "Oh! It is Yamunā." When He saw the garden called Jagannātha-vallabha, "Oh! It is Vṛndāvana." Mahāprabhu saw all Kṛṣṇa's *līlās* there in Śrī Kṣetra. Therefore in *Vaiṣṇava-tantra* it is said, all the *līlās* that Kṛṣṇa manifested in Gokula, Mathurā and Dvārakā are found in Nīlācala, Śrī Kṣetra.

In the *Utkala-khanda* of *Skanda Purāṇa*, which is the largest *purāṇa*, Śrīla Vyāsadeva has described the special characteristics of Śrī Kṣetra, Jagannātha Purī Dhāma. This Kṣetra is very beautiful and wonderful. It is *daśa yojana viśruta*, ten *yojanas* in diameter, that means eighty miles. One *yojana* is eight miles. It is situated on the shore of the ocean and it is known as Tirtharāja, the King of all places of pilgrimage. At the middle portion there is *nīla-parvata*, a blue mountain. 'Acala' means mountain, therefore it is called Nīlācala, blue mountain. Śrī Bhagavān says, "That Kṣetra which is situated on the northern side of the ocean and the southern side of the river Mahānadi, in Orissa, is very famous throughout the world." Śrīla Vyāsadeva has mentioned that if one visits Jagannātha Purī Dhāma he will get the result of visiting all *tīrthas*. For one who has been to Jagannātha Purī Dhāma there is no need to go to any more places of pilgrimage.

Purī Dhāma begins from Bhubaneswar, also known as Ekāmra-kānana. From Bhubaneswar it goes up to Candrabhāgā (Konārka), where the Sun-god is worshiped in the Sūrya-mandira.

This *dhāma* is very confidential. It is *durlābha kṣetra*, difficult even on the part of Lord Brahmā to attain. Because the form of



this *kṣetra* is like a conchshell, with the stomach portion sunk into the sea, it is also known as Śaṅkha Kṣetra. The head portion is towards the western side, where the gate is guarded by Nīlakaṇṭha Śiva. There, Śiva is known as Bhubaneswar Liṅgarāja and *kṣetrapāla*, the protector of the *dhāma*. Bhubaneswar is the gateway through which one can enter into this Kṣetra.

This Kṣetra is *parama pāvana*, supremely purifying. And some also call it Daśavatāra Kṣetra, the *kṣetra* of the ten incarnations: Mīna, Kachyapa, Nṛsimha, Vāmana, etc.

Kṛṣṇa, who is Līlā Puruṣottama, eternally resides there as *arca-avatāra*, the deity form. Therefore it is also known as Puruṣottama Dhāma. And He is Jagannātha, the master of the three worlds. Therefore His *dhāma* is known as Jagannātha Purī Dhāma.

SNANA-YATRA

According to *Skanda Purāṇa*, the Jeshtha Pūrṇimā, or full moon day of the month of Jeshtha (May-June), is the birthday of Jagannātha. Jagannātha is Kṛṣṇa, but Kṛṣṇa's birthday is Janmāṣṭamī, the eighth day of the dark fortnight of the month of Bhādra. Therefore, when it is said that the Jeshtha Pūrṇimā is Jagannātha's birthday, it is understood that on that day Kṛṣṇa appeared in His form with big dilated eyes, a round face and His hands and legs shrunken. This is known as *mahābhāva-prakāśa*, or the ecstatic manifestation of Kṛṣṇa, Balarāma and Subhadra.

Kṛṣṇa and Balarāma are the sons of Vasudeva. Kṛṣṇa's mother is Devakī, and Balarāma, His elder brother, is the son of Rohiṇī. Their sister Subhadra is the daughter

of Vasudeva and Devakī. So They are brothers and sister and They appeared in Their forms as Jagannātha, Baladeva and Subhadrā in Puruṣottama Kṣetra.

Because Jestha Pūrṇimā is the birthday of Jagannātha, He takes public bath on that day, along with His brother and sister. This festival is known as Snāna-yātrā. At that time hundreds of pots of water are poured over Them. Because of this, Jagannātha's colour fades away and for fifteen days He will not give *darśana*. This is known as *anavasara*. During this time He will be painted with new colours, therefore He cannot give *darśana*. It is generally said that Jagannātha falls sick but that is not correct. The people say this, but it is not mentioned in the scriptures such as *Skanda Purāṇa*. *Śāstra* says that during these fifteen days His wooden form, carved out of neem, is repainted. Another name for Lord Jagannātha is Dāru-brahma. 'Dāru' means wood. So a thin piece of cloth is pasted over that *mūrti*. The old cloth is removed during this period and replaced with a new cloth on which the new colours are painted. Then, one day prior to Ratha-yātrā, Jagannātha gives *darśana* in His fresh colour and young appearance, known as *navayauvana veśa*. This is how it is described in *Skanda Purāṇa*.

MESSAGE OF LOVE

Then the question is why did Kṛṣṇa assume such a form? A Vaiṣṇava poet from Orissa, whose name was Kanāi Khuntīā, has written a *śāstra* named *Māhābhāva Prakāśa*. There he has mentioned why Kṛṣṇa, Balarāma and Subhadrā assumed these forms. *Māhābhāva-prakāśa* is the ecstatic manifestation of the Lord who feels intense

separation, *viraha-vidhurā*. Kṛṣṇa, Balarāma and Subhadrā are feeling the pangs of separation from Vraja-dhāma, *vraja-viraha-vidhurā*. They reside there eternally, but now They are feeling the pangs of separation from Vraja-dhāma. Especially Jagannātha is feeling the pangs of separation from Rādhārāṇī and the *gopīs*.

When Akrūra went to Vraja-dhāma and brought Kṛṣṇa and Balarāma to Mathurā on his chariot, all the inhabitants of Vrajabhūmi felt separation from Kṛṣṇa. That is known as *mathura-viraha*. Especially the *vraja-gopīs* and Rādhārāṇī felt very acute pangs of separation from Kṛṣṇa. For them every moment seemed to be like a long *yuga*, *yugāyitān nimeṣeṇa*. This is expressed by Mahāprabhu in His *Śikṣāṣṭaka*. That acute pang of separation is intolerable. All the damsels of Vrajabhūmi turned mad. It is as if, though surviving, they are dead, *jīvana-mṛta-avasīhā*. So, do you think that this acute pang of separation is only felt by the *gopīs* and Rādhārāṇī? No. Because there is a loving reciprocation, it is also felt by Kṛṣṇa. It is not one-sided. There are two sides. Kṛṣṇa also feels such acute pangs of separation from the *gopīs*, Rādhārāṇī, Vrajabhūmi and the *vrajavāsīs*. So He also feels much pain in His heart. That is intolerable on the part of Kṛṣṇa and therefore, as the *gopīs* turned mad, similarly, Kṛṣṇa also turned mad. Now what shall they do? Kṛṣṇa could not go to Vrajabhūmi and they could not come to Him. So the only alternative was to send a message of love. Kṛṣṇa thought He should send a message of love to the *vrajavāsīs*, especially His father and mother, the *gopīs* and Rādhārāṇī. But who could deliver it? Someone was required to carry the message. Such a person must be

Uddhava: "Dear My dear Brahman, My brother, Śaṅkarṣaṇa, My wife Lakṣmī, are not as dear to Me as you, Uddhava."

Point here is that these persons, who are not dear to Kṛṣṇa due to bodily relation ship, Uddhava is dear to Him because he is Kṛṣṇa's devotee. In this way, glorifies gopīs who have no bodily relation to Kṛṣṇa, only their pure.

a very dear and intimate devotee of Kṛṣṇa.
In the Eleventh Canto of Śrīmad-Bhāgavatam Kṛṣṇa has expressed how Uddhava is so very dear to Him.

na tathā me priyatama
ātmayojitṛ na śaṅkarṣaṇ
na ca śaṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān

"Brahmā is not so dear to Me; Śivajī is not so dear to Me; My brother Śaṅkarṣaṇa is not so dear to Me; My wife Lakṣmī is not so dear to Me; My own self is not so dear to Me as you are, O Uddhava." (Bhāg. 11.14.15)

Therefore Kṛṣṇa chose such a dear, intimate devotee. Who else could carry such a message of love? He called Uddhava and, dragging him very close, made him sit on His lap. Then, with both hands, Kṛṣṇa caught hold of Uddhava's right hand and spoke to him in a very pitiful voice,

gacchoddhava vrajaṁ saumya
pitṛor nau prītim āvaha
gopināṁ mad-viyogādhiṁ
mat-sandeśair vimocaya

"Uddhava, immediately go to Vrajabhūmi and deliver this message of love. First go to My father and mother, Nanda Mahārāja and Yaśodā-mātā, and console them. Then go to the vraja-gopīs, the damsels of Vrajabhūmi. They are feeling very acute pangs of separation from Me. Deliver this message of love to them also, and give them consolation. As they are feeling separation from Me, similarly, I feel separation from them also. This message will be a soothing balm for them. So please, deliver it."

In this way, Kṛṣṇa sent a message of love through His very dear and intimate devotee,

Uddhava. That is known as *Uddhava-sandēśa*. And the gopīs also sent a message through a swan, *hamsa*. Therefore Rūpa Gosvāmī has written two books, *Uddhava-sandēśa* and *Hamsadūta*. Uddhava is the messenger from Kṛṣṇa's side and the swan is the messenger from the gopīs' side. The Tenth Canto of Śrīmad-Bhāgavatam also speaks about *Uddhava-sandēśa*, the message Kṛṣṇa sent for Nanda, Yaśodā and the gopīs. The intense separation felt by the gopīs, especially Rādhārāṇī, is described there.

THE BHAGAVATA

Kṛṣṇa Himself speaks of how the gopīs are feeling the acute pangs of separation and how they have developed such love for Him, *kṛṣṇānūrāga*. In *Bhagavad-gītā* (18.65) Kṛṣṇa says, *man-manā bhava mad-bhaktō mad-yājī māṁ namaskuru*. *Man-manā bhava*, that means, "Think of Me. Give your mind to Me. Don't keep your mind with yourself." And *mad-bhaktō*, "Become My devotee." *Mad-yājī māṁ namaskuru*, "Worship Me and offer your obeisances unto Me." One who has not given his mind to Kṛṣṇa is simply sleeping. But those who have completely given their minds to Kṛṣṇa, they are *man-manā bhaktas*. Kṛṣṇa has said this theoretically and the gopīs are the example.

tā man-manaskā mat-prāṇā
mad-arthe tyakta-daiḥikāḥ
mām eva dayitāṁ preṣṭhām
ātmānāṁ manasā gatāḥ
ya tyakta-loka-dharmāś ca
mad-arthe tān bibharmy aham

"The minds of those gopīs are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have



abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearest beloved and indeed, their very Self. Therefore, I take it upon Myself to sustain them in all circumstances."

(*Bhāg.*10.46.4)

Speaking about the *gopīs*, Kṛṣṇa says, *tā man-manaskā*, "They have given their whole minds to Me. Their minds do not belong to themselves. They have given them to Me." That is *man-manā*. You cannot find such an example anywhere in this world. Only the *gopīs* are the practical example. *Sudurlabhā bhāgavatāḥ hi loke*, "Such devotees are very rare." In this *Gītā-śloka*, *man-manā bhava mad-bhaktō mad-yājī māṇ namaskuru*, Kṛṣṇa speaks theoretically, but the practical example you will find in *Vrajabhūmi*. In the Tenth Canto Kṛṣṇa gives the example of who are the embodiment of this *śloka*. They are the *gopīs*. That is why Vyāsa compiled the *Bhāgavata*. This *śloka*, *man-manā bhava mad-bhaktō*, from the *Gītā* had not taken form, but it took form in the *Bhāgavata*. Therefore Vyāsa wrote *Śrīmad-Bhāgavatam* under the instruction of his guru, Nārada Muni. This is Vyāsadeva's last contribution. Whatever *bhaktā-lakṣaṇa*, qualities of devotees, have been described in *Śrīmad Bhagavad-gītā*, are all depicted in the *Bhāgavata*. Today *Gītāra-vākta*, the speaker of *Gītā*, that is Kṛṣṇa, is speaking to Uddhava. Kṛṣṇa says, "The *gopīs* of *Vrajabhūmi* are *man-manaskā*, they have given their minds to Me. Their minds do not belong to themselves."

All their mental activities are engaged in giving pleasure to Kṛṣṇa only; nothing else. All the activities of their bodies, minds and speech, are meant for Kṛṣṇa's pleasure alone and for Him they are ready to give up their

bodies. Kṛṣṇa says, *mad-arthe tyakta-daiḥikāḥ*: "They are prepared to give up their bodies for Me." Therefore, the *vraja-devīs*, the damsels of *Vrajabhūmi*, are the embodiment of that *Gītā* verse, *man-manā bhava mad-bhaktō*, and today the speaker of the *Gītā* discloses this to Uddhava. "They are My life and I am their life, *mat-prāṇā*. Their life is in Me, My life is in them."

Those whose life is Kṛṣṇa, they are *mat-prāṇā*, and they are also Kṛṣṇa's life. This is loving reciprocation. *Mad-anyaṭ te na jñanti nāhaṁ tebhyaṁ manāg api*: "My pure devotees don't know anyone else but Me; I don't know anyone else but them." (*Bhāg.* 9.4.68) The purport of what Kṛṣṇa says to Uddhava is that, as He is the life of the damsels of *Vrajabhūmi*, they are also His life. Kṛṣṇa says, "Giving up their association, now I am here in *Mathurā*, but My life is in *Vrajabhūmi*. Only My body is here. Just like a machine, I am doing some work. I am simply breathing like the bellows of a blacksmith, but My everything, My life, My mind, is there in *Vrajabhūmi*."

If the question were to be asked, "Why is Your condition like that?" Kṛṣṇa would give this answer: *Ya tyakta-loka-dharmāś ca mad-arthe tām bibhramy aham*. (*Bhāg.*10.46.4) "How can I forget them? They are so dear, they love Me so much that they have given up everything for My sake. They have given up their social etiquette, *samāja-dharma*, *kūla-dharma*. They are completely forgetful of all etiquettes. Vedic etiquette, social etiquette, family etiquette, they have forgotten everything for Me. And they have given up all *dharma* and *adharmā*, good and bad. They don't know what they are doing. They are mad after Me."

That is *sarva-dharmān parityajya mām ekam śaraṇam vraja*. They have abandoned all

dharmas, including *veda-dharma*. They kicked all Vedic etiquette and regulations. At the dead of night, when Kṛṣṇa plays His sweet flute in the jungle of Vṛndāvana, what do they do? The *gopīs* are housewives. They have husbands, fathers-in-law, mothers-in-law, sons and daughters. They have family ties. Such family bondage is very tight. That is not an easy thing to break, *durjaya-geha-śrīkhalālā*. But they kicked it all and ran to the jungle of Vṛndāvana. So where are the rules and regulations? The Vedas say a housewife cannot cross the threshold of the house. If she does so, she will be rejected. Her chastity is spoiled and she becomes a prostitute. Such Vedic restrictions are there. But still the *gopīs* have done it, *ya tyakta-loka-dharmās ca mad-arthe tām bibhramy aham*. "For Me they have given up everything; all rules and regulations, even *veda-dharma* and *loka-dharma*. They love Me so much. How can I forget them? Therefore this is My condition."

So the *gopīs* are the complete embodiment of this verse, *sarva-dharmān parityajya*. And Kṛṣṇa says, *ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham* (Bg.4.11): "To the degree that you surrender unto Me, I will reward you accordingly. In whatever mood one does My *bhajan*, similarly I will do his *bhajan*."

Kṛṣṇa told Uddhava, "The damsels of Vrajbhūmi are feeling the acute pangs of separation from Me. Their feelings of separation are so intolerable that very often they faint. Yes, Uddhava, they spend most of their time in a fainted condition. Factually, this fainted condition has made them survive; otherwise they would have died." These are Kṛṣṇa's own words. He is *gopī-viraha-vidhūrā*, *rādhā-viraha-vidhūrā*, feeling the pangs of separation from the *gopīs* and Rādhā.

CONDENSED FORM

With much difficulty, Kṛṣṇa gathered His patience and said, "When the summer season comes, the scorching heat of the sun will dry up the waters of all the lakes and ponds. But when the waters dry up, what do the turtles do? They go down into the mud and somehow keep themselves alive. So My leaving Vrajbhūmi is like the summer season, causing such intense scorching heat of separation. The *gopīs'* heart is like a pond. Now it is dried up. And their life is like a turtle, *prāṇa-kūrma*. If their life is like turtles, then what is the mud? The mud is this one hope: When I left Vrajbhūmi I told them, 'I will come back.' These words are like the mud. And their lives, just like turtles, are now entering into that mud and somehow surviving."

Here Kṛṣṇa is giving a description of the *gopīs*. This is mentioned in *Uddhava-sandēśa*: *yāsā māsāmydamanu prāṇakurmā vasanti*.

Kṛṣṇa says, "O Uddhava, I have no language to express their condition and how they are surviving." Kṛṣṇa is thinking of the *gopīs* because He feels the acute pangs of separation from them. As the *gopīs* feel, Kṛṣṇa also feels. It is reciprocal. When Kṛṣṇa was speaking like that, some hot tears rolled down from His eyes. When Uddhava saw this he thought, "Oh, my friend Kṛṣṇa is so deeply thinking of them, feeling such acute pangs of separation. How *premamaya*, full of love, they must be. Otherwise, why is Kṛṣṇa thinking so deeply of them? They must be very *premamaya*."

Such is Kṛṣṇa's condition. He who is beyond lamentation, *sokatiterasoka*, is now lamenting. He who is *pūrṇānanda*, always blissful and self-sufficient, is now crying—

pūrṇānandera vilāpa. This is very beautiful—the *bhakta's bhagavān-viraha* and *Bhagavān's bhakta-viraha*. The devotee feels the pangs of separation from *Bhagavān* and *Bhagavān* feels the pangs of separation from His dear devotee. *Bhakta-viraha* and *bhagavān-viraha*.

So this is *mādhurya-rasa-ghanāyita-mūrti śrī-jagannātha*, the condensed form of conjugal mellow. *Jagannātha* is *Kṛṣṇa* feeling the pangs of separation from the *vraja-gopīs* and *Rādhā*, *rādhā-viraha-vidhurā*. And because *aīśvarya* and *mādhurya* are both combined together, *Jagannātha* is *aīśvarya-mādhurya yugal-mīlena śrī jagannātha*. That *mahābhāva-prakāśa*, or ecstatic manifestation, is *Jagannātha*. He Himself says, "Uddhava, My body is just lying here, but My mind, My life, everything is there in *Vrajabhūmi*." He is thinking so deeply of them and feeling such acute pangs of separation. This is *Jagannātha*.

"WHO IS THAT RĀDHE?"

In *Dvārakābhūmi* *Kṛṣṇa* has more than 16,000 wives and He is present in the palaces of each and every queen. Sometimes, when *Kṛṣṇa* is sleeping, He cries out in delirium like a madman, "Rādhē, Rādhē, Rādhē." Although His wives take so much care of Him, He is not happy. In His dream, *Kṛṣṇa* is crying, "Gopī, Gopī, Gopī, Rādhē, Rādhē." When the queens hear this, they wonder, "Why? We are taking so much care of Him, giving all pleasure to our beloved husband. Why is He crying, Rādhē, Rādhē, Gopī, Gopī? Who are those *gopīs*? Who is that Rādhē?"

They cannot understand because they are *aīśvarya-mayī*, full of opulence. They cannot enter into *mādhuryamaya-līlā*, *Vraja-līlā*. Even *Lakṣmīdevī* underwent *tapasya* for

thousands of years in *Bilvavana* with the desire to enter *Vraja-līlā* and take part in the *Rāsa* dance. But *Kṛṣṇa* said, "Why are you undergoing such severe austerities? What is your desire?" *Lakṣmīdevī* said, "My desire is to enter into *Vrajabhūmi* and take part in the *rāsa-līlā*."

Then *Kṛṣṇa*, who is the ultimate sanctioning authority, said, "No. It cannot be. Ask for some alternative."

Lakṣmīdevī cannot enter *mādhuryamaya-līlā* because she is *aīśvaryamayī*. So *Lakṣmīdevī* said, "What shall I do? If I cannot take part in *rāsa-līlā* then please let me remain as a golden line on Your chest." "Tatāsthū. That is granted."

Now *Lakṣmī* is there as a golden line on *Kṛṣṇa's* chest, but she cannot enter into *Vraja-līlā*.

So, being unable to enter into the *mādhuryamaya-līlā*, one day the queens asked *Rohiṇī-mātā*, "Very often we hear *Kṛṣṇa* crying out in His sleep, Rādhē, Rādhē, Rādhē, Gopī, Gopī. Mother, what is that? Would you please shed some light on it?"

Rohiṇī-mātā said, "You cannot understand. This is *Kṛṣṇa's* *Vraja-līlā*, very sweet, intoxicating *mādhuryamaya-līlā*. You cannot understand it. All right, just to satisfy your curiosity I will give some description of it. But this *vraja-līlā kāhāṇī*, the narration of *Kṛṣṇa's* *Vṇḍāvana* pastimes, is so intoxicating and enchanting that even *Kṛṣṇa* and *Balarāma* will be attracted to it. Wherever They may be, They will be attracted to hear it. So that is my apprehension. I will speak about it to the best of my ability, but it is so sweet and so attractive that *Kṛṣṇa* and *Balarāma* will come running from wherever They may be. Then I will not be able to speak and everything will be finished."

So all of Kṛṣṇa's wives assembled in a big hall in Dvārakā. Being apprehensive, Rohiṇī-mātā said, "Someone should be at the door to bar the entrance. As soon as Kṛṣṇa and Balarāma come, she should warn me and I will stop speaking. Otherwise everything will be different. This *vraja-līlā kāhāṇī* is so nectarean that it will attract Kṛṣṇa and Balarāma from wherever They may be."

At last they decided that Subhadrā should stand at the door. Standing in the middle of the doorway, Subhadrā stretched out her arms and barred the entrance. Then Rohiṇī-mātā began to speak *vraja-līlā kāhāṇī* and all were hearing with rapt attention. Though Subhadrā was standing at the door, she had given her ears to this nice *vraja-līlā kāhāṇī*. Therefore she completely forgot herself and became ecstatic. Then her ecstatic form came out; eyes dilated and her hands and legs pushed into the body.

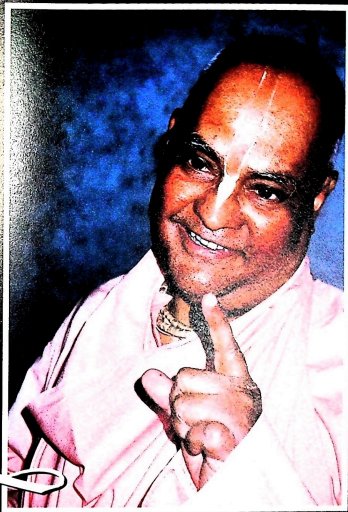
In the meantime, Kṛṣṇa and Balarāma arrived there. Standing at either side of Subhadrā, They also heard what was going on. "Oh, Rohiṇī-mātā is narrating *vraja-līlā kāhāṇī*." Then They became completely ecstatic and forgot Themselves. Their eyes

became dilated; hands and legs shrunken, pushed into the body like a tortoise. Now these three forms are standing at the door—Jagannātha, Baladeva and Subhadrā.

At that time Nārada Muni was approaching. From a distance he saw these very beautiful, ecstatic forms, *mahābhāva-prakāśa*. As he came nearer They wound up that *bhāva* and Their general features came back. But Nārada Muni said, "I have already seen it! I have already seen it! So this is my prayer. May this form, Your *mahābhāva-prakāśa*, be manifest in a certain place. Let all the people of the world see that beautiful form of Yours and worship You in that form."

Whatever His dear devotee desires, Kṛṣṇa grants, *tathāstu*, "So be it." Therefore Kṛṣṇa appeared in that form in Jagannātha Purī; Jagannātha, Baladeva and Subhadrā—*mahābhāva-prakāśa*. Kāñai Khuntā has given this description in his book *Mahābhāva Prakāśa*. This ancient Vaiṣṇava literature is not available nowadays. It is very rare and only some of the palm leaves are still remaining.

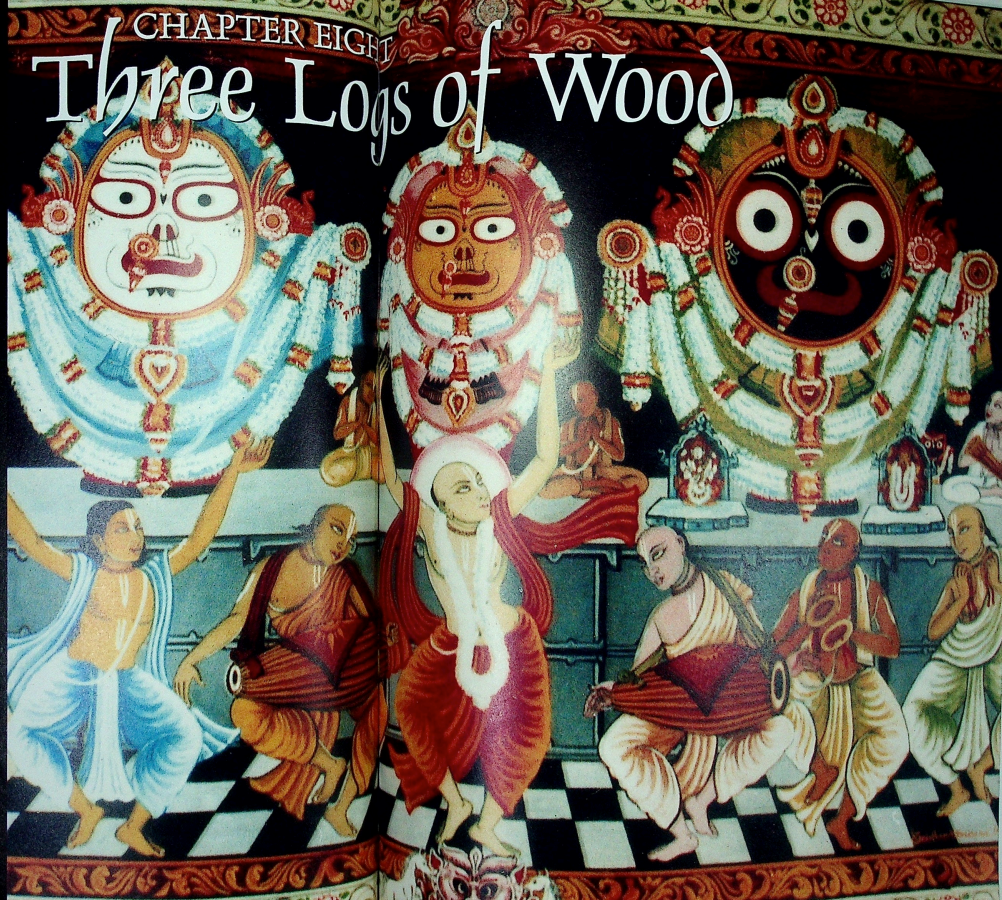




His separation is the topmost platform in loving affairs. If there had not been viraha then this prema would have met an untimely death. Therefore viraha keeps that prema alive."

Nārada began to play on his *vīṇa* and sing of the loving affairs of Rādhā and Kṛṣṇa. When this sound vibration touched Kṛṣṇa's ears, He became conscious again and at once stood up in a three curved way.

Then Kṛṣṇa, who is always thinking of Rādhārāṇī, had become like an intoxicated madman. With much difficulty, Nārada and Uddhava caught hold of Him and placed Him on the chariot. So when Jagannātha comes to the chariot during the Ratha-yātrā festival, He is in that intoxicated condition, shaking and waving."



Another story is given by the Gosvāmīs that is practically unknown. It is very confidential. Kṛṣṇa is always thinking of Śrīmatī Rādhārāṇī and feeling acute pangs of separation from Her. In a dreaming condition or waking condition, He calls out, "Rādhē, Rādhē, Rādhē, Rādhē." As the *gopīs* faint, Kṛṣṇa also faints sometimes; especially when He thinks of Rādhārāṇī.

Once Kṛṣṇa was deeply thinking of Rādhārāṇī. Feeling the acute pangs of separation from Her, He fainted. Kṛṣṇa is completely unconscious now. After some time, as if by providential arrangement, Nārada Ṛṣi and Uddhava appeared there and saw Kṛṣṇa lying unconscious. Nārada and Uddhava are very dear to Kṛṣṇa. They know everything and so they understand why this condition has come. Those who are *premi-bhaktas* can understand that Kṛṣṇa is doing something. He is going to disclose some very mysterious *līlā*; therefore He is in such a condition. This is Kṛṣṇa's acute pang of separation from Rādhā, *rādhā-viraha-vidhurā kṛṣṇa*.

Now Nārada and Uddhava are in anxiety. How can they get back Kṛṣṇa's consciousness? Just then Balarāma arrived there and the three of them contemplated what to do. They came to the conclusion that if Nārada Muni were to sing the glories of Vrajabhūmi with his *vīṇa-yantra*—*nārada muni bhajaya vīṇa rādhikā-rāmaṇa nāme*—then Kṛṣṇa would get back his consciousness and wake up.

Nārada said, "All right. I agree. But I have one apprehension. As soon as Kṛṣṇa wakes up, what will happen? Don't you know? Immediately He will run to Vrajabhūmi. He is mad now. He will not

wait for anyone. So a chariot should be prepared." Then they called Dāruka, Kṛṣṇa's chariot driver, and told him to prepare Kṛṣṇa's chariot.

At that time Uddhava became very grave. After careful deliberation he said, "You are correct. But as far as I have understood, the condition of Vrajabhūmi is such that if Kṛṣṇa goes there now and hears the piteous crying of the *vrajavāsīs*, He will not be able to tolerate it. Then the consequences will be more precarious. We will not be able to get Kṛṣṇa back. There will be no hope at all."

Then Nārada said to Uddhava, "O Uddhava, you are Kṛṣṇa's very good messenger. You are very dear to Him. So I think you should go to Vrajabhūmi first and just inform all the *vrajavāsīs* that Kṛṣṇa is coming from Dvārakā. Then they will prepare themselves to welcome Him."

MISSION FAILED

Hearing this, Uddhava became morose. He said, "I accept whatever you say on my head; I have no objection. When such elevated Vaiṣṇava devotees are requesting me I cannot refuse. But I have one thing to say. You may already know about this. My friend, Lord Kṛṣṇa, once sent me to Vrajabhūmi from Mathurā. So I went there as a messenger and stayed for three months. I had gone there to give some consolation to Nanda Mahārāja, Yaśodā-mātā, the *gopīs* and Rādhārāṇī. They are feeling the acute pangs of separation from Kṛṣṇa. But what consolation could I give them? My language failed, my mission failed. They are crying for Kṛṣṇa day and night, twenty-four hours. If someone here in the material world loses his near ones and dear ones, or his hard-earned

money, he cries day and night. Nobody cries for Kṛṣṇa. In that case one might say, Why are you crying? In the material world everything is temporary, *anityam*. *Jātasya hi dhruvo mṛtyuḥ*. One who is born must die one day. So death is certain; nobody can check it.' These are all words of consolation. But what words of consolation could I give to the *vrajavāsīs*? They are crying for Kṛṣṇa. And if someone wants to cry for Kṛṣṇa, who is the object of love, how can you say don't cry? That would be an offense. Rather, my heart says, Tell them, cry more, cry more, cry more! Therefore my mission failed. I could not give them any consolation.

"At last, I told them, 'I am going back to Mathurā and I will try my best to send Kṛṣṇa to Vrajabhūmi immediately.' I had given my word to them, but until now it has not taken place. Now, after so many months and years, if I go again to Vrajabhūmi and speak like this, they will never put faith in my words. 'No. You are a liar, Uddhava. You had promised us this before, but Kṛṣṇa did not come back.' They will never put faith in my words. Rather, they will scold me like a cheater. So how can I go?"

Considering all these things from different angles of vision, Nārada and Uddhava requested Balarāma, "It is better that you go."

PROCRASTINATING

Then Balarāma, feeling acute pain in his heart, spoke in a voice filled with great sorrow, "Nārada, you see, I would have gone to Vrajabhūmi. I would not have waited for anybody. But please consider this. Your Lord Kṛṣṇa always says, 'Yes I'll go, I'll go, I'll go.' But He is not actually going to Vrajabhūmi. He is only procrastinating. I

have been to Vrajabhūmi and I have seen the condition of the *vrajavāsīs*. I stayed there for two months and I also failed to console them. I tried to tell them, Please have patience. Don't feel so much distress. Kṛṣṇa will be coming soon.' But their condition is like that of a fish out of water. I understood clearly that without the presence of Kṛṣṇa nothing would give them consolation. They cannot survive at all. It is as if they are dying, feeling the pangs of separation from Kṛṣṇa. And still Kṛṣṇa has not gone there.

"Kṛṣṇa's presence would be a soothing balm for them. They would get back their life. Especially Yaśodā-mātā. She is always crying. I touched Her lotus feet and said, 'Mother, as soon as I reach Dvārakā, I will make my best effort to send Kṛṣṇa to Vrajabhūmi. Please wait for some days, mother.' I have given my word to mother Yaśodā. But what happened? I requested, 'My dear brother Kṛṣṇa, please go to Vrajabhūmi immediately, otherwise, they will all die. Give up all your work here. Suspend everything and go to Vrajabhūmi.' I requested Kṛṣṇa many times. Please, make them survive. Your presence will be like a soothing balm; the medicine to save their lives. Otherwise their lives will get out.' I requested Him many times.

"Previously, whatever request I made, Kṛṣṇa would carry out immediately. But He has not carried out this request. He only says, Yes, I'll go. I'll go.' But He has not gone until now. O Nārada, you are all-knowing, so please tell me. If I were to go to Vrajabhūmi what would I tell mother Yaśodā? I have already promised mother Yaśodā that Kṛṣṇa would come to Vrajabhūmi. What shall I say? Will mother Yaśodā put faith in my words? She will



never put faith in my words. Rather, she will say, Balarāma, you are a liar.”

Thinking of the condition of the *vrajavāsīs*, Balarāma felt such pain in his heart. He said, “Alas! My dear *vrajavāsīs*, are you still surviving? O my dear Kṛṣṇa, my brother, Your heart is as soft as butter, *navanīta-hṛdaya*. How strange it is that such a soft heart became as hard as a block of stone.”

GOOD NEWS

Saying this, Baladeva could no longer suppress his mood and he began to cry. At that time, Subhadrā appeared there. She is very intelligent. “All right, I will go to Vrajabhūmi. I will go first,” she said. “All of you please be patient and give up your anxiety. I’ll go to Vrajabhūmi and sit on the

lap of mother Yaśodā. I’ll wipe the tears from her eyes and say, O my mother, Kṛṣṇa is coming just now. My two brothers and I started from Dvārakā simultaneously, but along the road many people had assembled just to greet Him. They have constructed big gates. So many kings, *mahārājas*, are standing at the roadside. Innumerable people are carrying *ārati* plates just to offer *pūjā* to Kṛṣṇa. So He is coming a bit later. I came in advance just to give you this good news, He is coming! Kṛṣṇa is coming!”

“Similarly, I will go to each *gopī*, wipe the tears from their eyes and console them. I will tell them, ‘Male persons are a little crooked. But we females are very simple.’ I am a woman. So when they hear from me that Kṛṣṇa is coming, they will put faith in my words. Then all the *vrajavāsīs* will become

very blissful and make arrangements to observe a great festival to welcome Kṛṣṇa."

Uddhava, Nārada and Balarāma agreed unanimously. "Yes, this is a very good proposal." Subhadrā said, "Please prepare my chariot."

One chariot had already been prepared for Kṛṣṇa and now another chariot was prepared for Subhadrā. Baladeva has great affection for Vrajabhūmi, so, when he saw that Subhadrā was ready to get into the chariot, he said, "How can I allow my dear brother Kṛṣṇa to go alone. No. I must go. Subhadrā is going, so I will go with her."

Uddhava agreed, "All right, both of you will go. When you start your journey on the chariot, we will not make any delay. As soon as you leave, Nārada Muni will sing *vraja-līlā kāhāṇī* with his *vīna-yantra*. Then Kṛṣṇa will regain His consciousness and we will send Him along immediately."

Balarāma and Subhadrā got up into their chariots and started for Vrajabhūmi. First Balarāma and then Subhadrā. At the time of Ratha-yātrā, Baladeva's *ratha* goes first, then Subhadrā's *ratha* follows. This is the procedure. Three *rathas* are decorated and Kṛṣṇa will get up and go last.

DRUNKARD

As soon as the two *rathas* started out, Nārada began to play his *vīna-yantra* and sing *prema-līlā kāhāṇī*. When this transcendental sound vibration touched Kṛṣṇa's ears, He became conscious again and at once stood up in a three curved way, *tri-bhaṅgimā thāni*. That three-fold bending form is not in Dvārakā. That form is only in Vrajabhūmi. In Dvārakā Kṛṣṇa is a king in royal dress. He is not bent in three places, no

flute and no peacock feather. This is only in Vrajabhūmi. Because He is only thinking of Vrajabhūmi now, at once He became *tri-bhaṅga*. That is His dream and His only thought; no thought of Dvārakā.

Then immediately Kṛṣṇa said, "Where is My flute? Where is My flute?" There is no flute in Dvārakā. "Where is My flute? Who stole My flute? Oh, this must be the work of those *gopīs*. They have stolen My flute." Then saying this, He started to run to find out His flute. At that time He saw Uddhava and said, "Hey Uddhava. Why are you in Vrajabhūmi?" Then the next moment He saw Nārada, "O Nārada. You're here in Vraja?" Then He came to his senses. "Is this not Vrajabhūmi?"

Both Uddhava and Nārada said, "O my Lord, we knew You would run to Vrajabhūmi, therefore we have already prepared a chariot for You. Please get into the chariot." Then Kṛṣṇa, who is always thinking of Rādhārāṇī, had become like a madman. Kṛṣṇa had become intoxicated like a drunkard. He is only thinking of Rādhā, *rādhā-rasa madirā*. The mellow of Rādhārāṇī is like a liquor, *madirā*. Therefore He is drunk; shaking and waving like an intoxicated madman. With much difficulty, Nārada and Uddhava caught hold of Him and placed Him on the chariot. So when Jagannātha comes to the chariot during the Ratha-yātrā festival, He is in that intoxicated condition, shaking and waving. In Jagannātha Purī one can see how He is carried to the chariot in this condition.

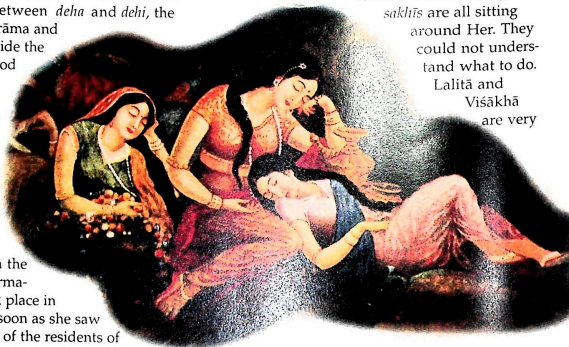
Then Nārada ordered Dāruka to drive the chariot to Vraja and Dāruka drove off as swiftly as the wind. In the meantime, Baladeva's chariot and Subhadrā's chariot had reached Vrajabhūmi. Arriving in Vraja,

Baladeva saw that all the inhabitants of Vrajabhūmi were as if dying, feeling the acute pangs of separation from Kṛṣṇa. Baladeva thought very deeply, "O *vrajavāsīs*, how are you surviving?" Such an ecstatic mood manifested in the body of Baladeva, *aṣṭa-sattvika-bhāva*; *pulaka-nṛu*, *kampa*, *sveda*, *vaivarīya*. Shedding tears, perspiration and standing of the hairs. Because there is no difference between *deha* and *dehī*, the body of Balarāma and he who is inside the body, the mood in his heart manifested outside. That is the form of Baladeva, *mahābhāva-prakāśa*. That form you will see in Nīlācala Dhāma. Then the same transformation also took place in Subhadra as soon as she saw the condition of the residents of Vrajabhūmi. So Subhadra could not go to Yaśodā-mātā because she had become completely ecstatic, *mahābhāva-prakāśa*. Now she is completely forgetful. It is as if these two forms are drowning in the ocean of *vraja-rasa mādhurima*. The sweetness of the mellow of Vraja is like an ocean, and these two forms are drowning in that ocean.

On the other hand, while all this is going on, Rādhārāṇī's condition is gradually becoming worse. What has happened to Rādhārāṇī? She is completely under the uncontrollable giddiness known as *udghūrṇā*. That *adhiruḍha mahābhāva*, the highly

advanced state of ecstatic love, is just like a dying condition. All Her *sakhīs* are doubtful whether or not there is life in Rādhārāṇī's body. The whole of Vrajabhūmi is in complete anxiety, "Rādhārāṇī is giving up Her body. She cannot survive." Rādhārāṇī's *kuñja* is in Nidhuvana. She is lying there with Her head resting on the palms of

Lalitā's hands. Her *aṣṭa-sakhīs* are all sitting around Her. They could not understand what to do. Lalitā and Viśākhā are very



restless. Sometimes they are singing the name of Kṛṣṇa in the ears of Rādhā, and sometimes they take some cotton and hold it in front of Her nostrils to test whether or not She is still breathing.

AYANA GHOSH

In the meantime, the whole of Vrajabhūmi had come there because the word had spread that Rādhārāṇī is dying. First came Āyāna Ghosh, Abhimanyu, who is known as the husband of Rādhā. This is only outward, not true. Rādhārāṇī's real

husband is Kṛṣṇa. Crying and crying, with tears in his eyes, Abhimanyu came running. Putting his head on the lotus feet of Rādhārāṇī, he bathed Her lotus feet with his tears and said, "O Sarvārādhya Rādhe, all-worshipable Rādhe. I have never touched Your body."

How can he touch the body of Rādhā? Only Kṛṣṇa can touch Her body. Therefore he said, "I have never touched Your body, but today I am very fortunate. I am taking some dust from Your lotus feet and putting it upon my head. My life has become successful today. All people know that I am a *pūjārī* of Kātyāyanī-devī and my worshipable goddess is also Paurṇamāsī-devī. O Rādhe, Kṛṣṇa's desire is to relish *parakīyā rasa*, paramour love. Therefore, to fulfil His desire, Paurṇamāsī-devī has manifested this *līlā*. Your real husband is Kṛṣṇa and You are His wife. You are eternally husband and wife. But to fulfil Kṛṣṇa's desire to relish *parakīyā rasa*, Paurṇamāsī ordered Vṛndā-devī to perform our marriage ceremony. This is only external; it is not real. Kṛṣṇa is Your real husband and You are His wife. And You are the goddess of my heart. I married the *chāyā*, the shadow of Rādhārāṇī, not the real Rādhārāṇī. Now that You are in a dying condition, what will happen to us? Having spoken in this way, he cried out, "Let everyone know today that I have married *chāyā-rādhā!*"

This is Gauḍīya Vaiṣṇava *siddhānta*. Who can understand it? For example, Rāvaṇa took Sītā. But did he take the real Sītā? No. He took the shadow of Sītā, *chāyā-sītā*, *māyā-sītā*. How can Rāvaṇa, a demon, touch Sītā? That is not possible because She is the Lord's internal energy. So whom did he take? He took *chāyā-sītā*. Similarly, this Āyāna Ghosh

married the shadow of Rādhā so that Kṛṣṇa can relish *parakīyā rasa*. This is *Vraja-līlā*.

SANNYASA FEVER

Then came Kuṭilā, Āyāna Ghosh's sister. She is the sister-in-law of Rādhārāṇī. Crying and shedding tears, Kuṭilā put her head on the lotus feet of Rādhārāṇī. She took some dust from Rādhā's lotus feet and put it on her head. Married ladies, who are not widowed, put vermilion on the parting of their hair, *śinṭhi*. And so today, Kuṭilā put some dust from the lotus feet of Rādhā as vermilion on that *śinṭhi*.

With a choked voice she said, "O Rādhe, I am very fortunate today. I got the opportunity to put some dust from Your lotus feet on my *śinṭhi*. Today I really became *sati*, a chaste lady. I had a great pride. Yes, as great as a sky scraper, *ākāśa-cumbi*. I was always proclaiming, 'I am the only chaste lady. There are no other chaste ladies in Vrajabhūmi. All are prostitutes.' I used to say that and I have tried my best to prove that you are a great prostitute and that You have no chastity at all. Although You married my brother, You are always running to Kṛṣṇa. So I have tried my best to prove that You are most unchaste and that I am the most chaste. But once a very mysterious thing happened. One day Kṛṣṇa manifested a *līlā*—*jvara-līlā*, as if He was very sick with a high fever."

Kṛṣṇa was overcome with a disease, *sannyāsa roga*. "I will give up everything and take up *sannyāsa*." This fever had come. All were in anxiety, "How will it be cured? What is the medicine for You?"

"Oh yes. I know a medicine."

"What is that medicine?"

"If there is some *sati-sādhvi*, a lady who is very chaste and pure, only she can supply

the medicine. Let her go to the Yamunā carrying a pot that has hundreds of holes. If she can bring back some water from the Yamunā in that pot, and not a single drop of water falls down, then that is the medicine. If you put it on My body I will be cured of this fever."

All decided that Kuṭilā is the most chaste lady. She is always beating drums and proclaiming, "I am the most chaste lady. And all others are unchaste." So they said, "All right. Call her and give her that pot with hundreds of holes. Let her bring water from the Yamunā without spilling a single drop." But when Kuṭilā tried to do it, all the water poured out. That proved that she is not chaste at all.

Kuṭilā admitted, "It was proved; my pride was completely crushed. That is why Kṛṣṇa manifested such a *jvara-līlā*; to crush my pride."

Then the next moment Rādhārāṇī was called. "Let us give that pot to Rādhārāṇī. Let Her bring water." When Rādhārāṇī went to the Yamunā to fetch water, although the pot had hundreds of holes, not a single drop fell out.

Kuṭilā continued, "So at that time, it was proved to the whole world that You are the real chaste lady; not I. Yogamāyā has created this *līlā* just to crush my pride. O Rādhē, my pride was crushed, but today I am very proud to have the opportunity to take some dust from Your lotus feet. My life has become successful today."

ACCUSATIONS

Then, from another direction, Candrāvalī came running. She was followed by her *sakhīs* headed by Śaibya. Candrāvalī came and fell flat, putting her head on the lotus

feet of Rādhārāṇī. Washing the lotus feet of Rādhārāṇī with the tears from her eyes, she said, "Rādhē, I am *kalaṅkiṇī*. I most condemned in Vrajabhūmi. It is not You who is condemned but I."

In Vraja everybody is condemning Rādhārāṇī. Rādhārāṇī says, *ko vā na yāti yamunā pulina bane rādhā nāme kalaṅkapavada*: "Who is not going to the Yamunā to fetch water? But if I go, then I become a prostitute."

Everyone says, "Oh, She is a prostitute. On the plea of fetching water, She went to the Yamunā only to mix with Kṛṣṇa."

Who is not going to the Yamunā to fetch water? Everyone is going. But when Rādhā goes, suddenly She becomes a prostitute.

They are accusing Rādhārāṇī in this way, but Candrāvalī said, "No, I am condemned. You are not condemned, O Rādhārāṇī. Śrī Kṛṣṇa is Your real husband. You are leftist, so sometimes Kṛṣṇa goes to my *kuijā* just to increase Your leftist mood. That is my good fortune. In that way I am related to You. Today I am very fortunate that I could put my head at Your lotus feet, O Rādhārāṇī. Though I am very eager to fulfil the desires of Kṛṣṇa, still, I am most distressed and condemned. I have become a cause of taking Kṛṣṇa away from You. Kṛṣṇa is Your husband. Sometimes Kṛṣṇa goes to my *kuijā*, but He is not happy with me. He is only happy with You. Even in dreams, He only thinks of You. He never thinks of me."

It is said that while Kṛṣṇa is with Candrāvalī, He thinks of associating with Rādhā. He never thinks of Candrāvalī. He never gets such pleasure or happiness when He is with her.

Candrāvalī said, "This is all *līlā* created by Yogamāyā. Yogamāyā has made everyone dance here in Vrajabhūmi. And for the



"O Rādhē! O Rādhē! Please give Me Your lotus feet. I want to put them on My head."

pleasure of Kṛṣṇa, in whatever way she made us dance, we all danced. I know it very well. Everyone here is engaged in nourishing the *līlā* of Kṛṣṇa; nothing else. But today I heard that You were in a dying condition. If You give up Your body then no one in this Vrajabhūmi will survive, O Rādhē; not even a single animal. Everyone will die. Then Kṛṣṇa will never come to Vrajabhūmi. We will never see Kṛṣṇa again. Please don't die."

LOG OF WOOD

Just at that time Kṛṣṇa's chariot reached Vrajabhūmi. As soon as Kṛṣṇa arrived in Vraja, He jumped down from His chariot. Now Yogamāyā is manifesting another *līlā*. As if by

providential arrangement, Kṛṣṇa appeared there in Nidhuvana where Rādhārāṇī is lying as if dead. Kṛṣṇa ran there, and from His mouth the words are coming, *rādhē, rādhē deli pada pallava mudāram*: "O Rādhē! O Rādhē! Please give Me Your lotus feet. I want to put them on My head." Kṛṣṇa is shouting in that way. Such a wonderful *līlā* has manifested. Kṛṣṇa, feeling the acute pangs of separation from Rādhārāṇī, became completely ecstatic. His hands and legs were pushed into the body. He became like a tortoise. This is the form of Jagannātha. And, with big dilated eyes, He is only gazing at Rādhārāṇī, who is lying there in the *kuñja* as if dead. Seeing Her condition, He lost His consciousness and fell to the ground. In that form He is feeling the acute pangs of separation from Rādhā. That is the

form of Jagannātha, *rādhā-bhāva sindhure bhāsamana*, as if He is a log of wood floating in the ocean of *rādhā-bhāva*.

At that time, the wind blew over the transcendental body of Kṛṣṇa. When that wind touched the body of Rādhārāṇī, who was about to die, it acted like a soothing balm. Rādhārāṇī's life returned immediately. Just then, in a very sweet voice, Śrīmatī Lalitā whispered in the ear of Rādhārāṇī, "Kṛṣṇa has come." When She heard this, Rādhārāṇī gradually opened Her eyes to see Her Prāṇa-vallabha, most beloved Kṛṣṇa. This was the medicine by which She regained Her life and got up. Now She has forgotten everything. All the pangs of separation have completely gone.

But Kṛṣṇa is still unconscious in this tortoise-like form. Seeing Kṛṣṇa in this condition, Śrīmatī Rādhikā gave direction to Her *priya-sakhī*, Viśākhā, "Please help Kṛṣṇa." And Viśākhā knows what medicine she will apply. In a very sweet voice she started to chant the name, "Rādhē, Rādhē, Rādhē," in the ears of Kṛṣṇa. Hearing this, Kṛṣṇa regained His consciousness and opened His eyes. Now Kṛṣṇa is looking at Rādhārāṇī, and Rādhārāṇī is looking at Śyāmasundara, Kṛṣṇa. Eye-to-eye union. Then everyone

forgot the past condition. Where is Dvārakā? Where is Kṛṣṇa's pang of separation? And where is Śrīmatī Rādhārāṇī's *viraha*? All these things have now gone. This is the union of Rādhā and Kṛṣṇa in Nidhuvana *kuñja*.



Nidhuvana *kuñja* is where *niśa-līlā*, the night pastimes of Rādhā and Kṛṣṇa, take place. So the *sakhīs* arranged a nice bed where Rādhā and Kṛṣṇa spent the night together. Then *brāhma-muhūrta* came, 4 am. One cuckoo bird produced a very sweet sound, *cooh! cooh!* indicating that now dawn has come. "Get up! Get up! Get up! Rādhā and Kṛṣṇa, get up!"

Now the Divine Couple are awake. Kṛṣṇa is standing in His three-fold bending form,

śyāmasundara tri-bhaṅga. He is dressed in a yellow *dhotī* with a peacock feather in His hair. Kṛṣṇa is playing on His flute, producing sweet sounds, and on His left side stands Rādhārāṇī dressed in a blue *sārī*. Lalitā-sundari is offering *pañca-pradīpa āratī*. Viśākhā is singing nice *kīrtana* of the union of Rādhā and Kṛṣṇa, *yugala-mahimā kīrtana*. Some other *sakhīs* are playing *mṛdāṅga*, some *karatāla*, and others are playing the *vīṇa*. *Maṅgala āratī* is going on; such beautiful,

nectarean union after separation. Kṛṣṇa is casting His glance onto Rādhārāṇī. And through Her eyes, Rādhārāṇī is drinking the sweet honey coming from the lotus-like face of Kṛṣṇa. Both of Them are sitting on an effulgent jewelled throne, *dīvyaratna sinhāsana*.

In a very sweet voice, Kṛṣṇa says, "Rādhe, where is *viraha*? Where is separation? There is no separation, Rādhe. In *tattva* there is no separation at all. I am always with You in Vrajabhūmi. This *viraha* is the topmost platform in *prema*, loving affairs. If there had not been *viraha* then this *prema* would have met an untimely death, *akāla mṛtyu*. Therefore *viraha* keeps that *prema* alive.

"Rādhe, Your love for Me is like a very deep ocean. And in order to reach such an ocean, and drown in that deep ocean, I have assumed this form, Jagannātha. In this form I will stay eternally in Śrī Kṣetra."

This is Jagannātha-vigraha, *rādhā-viraha-vidhurā*, Kṛṣṇa feeling intense separation from Rādhā. In the form of a log of wood, He is floating in the ocean of *rādhā-bhāva* which is in the heart of Rādhārāṇī.

"And when I appear again as Caitanya Mahāprabhu, assuming Your sentiment and complexion, I will also stay in Jagannātha Puri Dhāma."

Caitanya Mahāprabhu is *kṛṣṇa-viraha-vidhurā*, and Jagannātha is *rādhā-viraha-vidhurā*. Two crying forms in Jagannātha Puri—Caitanya Mahāprabhu is in the mood of Rādhārāṇī, crying for Kṛṣṇa, and Jagannātha is Kṛṣṇa crying for Rādhā.

Then Kṛṣṇa told Rādhā, "My brother Balarāma and My sister Subhadrā helped Me to come to Vrajabhūmi so that We could be united. Therefore I will also take them with Me in the forms they assumed upon

coming to Vrajabhūmi. In these forms, we three shall stay eternally in Nilācala, Jagannātha Puri Dhāma."

Jagannātha, Baladeva and Subhadrā are three logs of wood, just floating in the ocean of *rādhā-prema*; nothing else. This is *tattva*.

Dāru-brahma mūrti nitya prakṛtita: "So I'll assume the form known as Dāru-brahma, because this *mūrti* will be carved from neem wood. Eternally I will reside in Śrī Kṣetra, Nilācala. In My form as Śrī Kṛṣṇa Caitanya I will go there and experience *milanاناتak viraha*, union after separation."

Caitanya Mahāprabhu went and stayed there in Śrī Kṣetra because Jagannātha is Kṛṣṇa feeling the pangs of separation from Rādhā, and Caitanya Mahāprabhu is feeling separation from Kṛṣṇa in the mood of Rādhārāṇī. When Mahāprabhu sees Jagannātha, Jagannātha shows Him His Śyāmasundara form, and when Jagannātha sees Mahāprabhu, He sees Rādhā. That is the reunion of Rādhā and Kṛṣṇa.

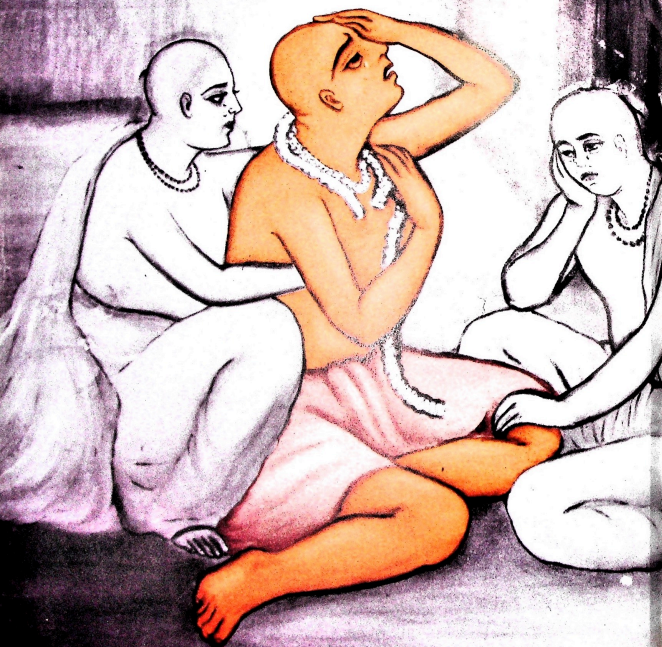
*rasarāja-mahābhāva eka-tanu haya
nāma-saṅkīrtana rase jagat mātāiṇā*

Then Kṛṣṇa said, "To those *jīvas* who are very fortunate, I will give the opportunity to relish this *prema-rasa* through *saṅkīrtana*. They will relish the mellow of *gaura-kīrtana rasa*. And all these *vraja-gopas* and *gopīs* will be *parikaras*, associates of Caitanya Mahāprabhu, the combined form of Rādhā and Kṛṣṇa."

So this is why Jagannātha, Baladeva and Subhadrā reside eternally in Jagannātha Puri Dhāma and why They have appeared in the form of Dāru-brahma, three logs of wood, floating in the ocean of *rādhā-prema*.

Mahāprabhu

Sri Gambhira



When Gaurāṅga Mahāprabhu took *saṁnyāsa*, He stayed in Jagannātha Puri Dhāma. That Śrī Kṣetra is also known as *vipralambha-kṣetra*, the *kṣetra* where intense pangs of separation are felt. Gaurāṅga Mahāprabhu is in *rādhā-bhava*. He is Kṛṣṇa, but His mood is different; *rādhā-bhāva* is predominating. Although He is Kṛṣṇa Himself, Gaurāṅga Mahāprabhu is always crying for Kṛṣṇa. And Jagannātha is feeling separation from the *gopīs* and Rādhā. So when both of Them meet, Jagannātha sees Rādhā in Caitanya Mahāprabhu and Caitanya Mahāprabhu sees Śyāmasundara in Jagannātha. Therefore after separation, union takes place.

Mahāprabhu stayed in Jagannātha Puri Dhāma continuously for eighteen years. This *dhāma* is very dear to Him. Always ecstatic, feeling the acute pangs of separation from Kṛṣṇa, Mahāprabhu goes to the temple of Lord Jagannātha every day and Jagannātha shows Him His beautiful Śyāmasundara form. Only to one who is in *rādhā-bhāva* will Jagannātha show His beautiful Śyāmasundara form. Otherwise, if you have no such mood, you cannot see it. This is a question of mood. If you are feeling the acute pangs of separation from Kṛṣṇa, when you enter into the temple of Jagannātha, He will show you His beautiful Śyāmasundara

form. Otherwise, how can you see it? Jagannātha will show you the form you want to see. So because Mahāprabhu is in *rādhā-bhāva*, He is always crying for Kṛṣṇa:

*kva nanda-kula-candramāḥ kva śikhi-candra-
kālaikṛtīḥ
kva mandira-murali-ravaḥ kva nu surendra-ni-
dyutīḥ
kva rāsa-rasa-tāḍyavī kva sakhi jīva-rakṣaṇa-
nidhir mama suhṛtmaḥ kva bata hanta hā
dhiḥ-vidhiḥ*

"My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Nanda Mahārāja's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily lustre is like the lustre of the blue *indranila* jewel? Where is Kṛṣṇa, who is so expert in Rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny." (*Lalita-mādhava* 3.25, quoted Cc. Antya 19.35)

These are Rādhārāṇī's words. She is crying, and Mahāprabhu is in the same mood. In *Lalita-mādhava*, Rūpa Gosvāmī has

described Rādhārāṇī's *pralāpa*, which is like the delirium of a madman. *Proṣita-bhartṛkā rādhā-vilāpa kātara*: Rādhārāṇī is lamenting for Kṛṣṇa in the same way that a woman laments when her husband has left home and gone to a foreign land. *Virahīṇī rādhā* has become mad, "O My dear *sakhī*, Lalite, such a high fever has come to Me. I cannot describe it." This is *viraha-jvara*, the fever of separation from Kṛṣṇa. In this crying delirium there is such a high degree of temperature that one becomes mad and his head reels. The doctor says, "Put an ice bag on his head."

Rādhārāṇī cries, "O My dear girl companion, where is that moon of the Nanda dynasty, *nanda-kula-candramāḥ kva śikhi-candra-kālaikṛtīḥ*. Where is He on whose crest is a peacock feather? Where is He? *Kva mandra-muralī-ravaḥ*. Where is Kṛṣṇa, upon whose lips a flute plays so sweetly? Where is He?"

Can you put a flute on Gaura? Although He is Kṛṣṇa, you cannot put a flute on Gaura. Similarly, how can you put a peacock feather on He who is crying for Kṛṣṇa like Rādhārāṇī? His mood will be disturbed. Although He is Kṛṣṇa, Gaura's mood is different. Therefore Prabhupāda has said, "Don't disturb the mood of Gaurāṅga."

It is very painful to Him. Our service is meant to give Him pleasure, not pain. We are servants and we must render service to please Him, not for our own pleasure. He is to be pleased. If we say, "O Gaura, a peacock feather is on *Your* head. *You* are Kṛṣṇa," then how can He cry? "Oh, I am Kṛṣṇa? I cannot cry now."

But Mahāprabhu is crying, "Where is Kṛṣṇa, *nanda-kula-candramāḥ kva śikhi-candrakālaikṛtīḥ*. Where is Kṛṣṇa on whose crest is a peacock feather? Where is that

Kṛṣṇa, *indranīlamanī*, whose complexion is blue like the *indranīla* jewel? *Rāsa-rasa tāṇḍavī*, who dances in the Rāsa dance. Where is that Kṛṣṇa? O *sakhī*, please tell Me where He is? Where has He gone? *Prāṇa rakṣauśadhi*, He is the soothing balm for my afflicted heart. O *sakhī*, where is He? *Dhig-vidhi*. Alas! *Vidhi*, the creator, has written in my fortune that I have to cry, cry, cry. A whole life of crying. This is my fate."

So Mahāprabhu is always crying, *rorudhya māna*. He is Kṛṣṇa Himself, but He is feeling the pangs of separation from Kṛṣṇa because He is in *rādhā-bhāva*. *Rādhā-bhāva* is predominating; that is *vipralambha bhāva*.

LOVE IS SHRUNKEN

Akrūra came and took Rāma and Kṛṣṇa away from Vrajabhūmi to Mathurā. All the *vrajavāsīs*, including the *gopīs* and Rādhārāṇī, are feeling the acute pangs of separation. They are crying the whole day and night. They have given up everything, even eating and sleeping. Rādhā has become mad, *ummāda*.

When Kṛṣṇa sent Uddhava to Vrajabhūmi, Uddhava saw what love the *gopīs* and Rādhārāṇī had for Kṛṣṇa. Uddhava is *brhaspati śiṣya*, a disciple of Brhaspati. That means he is a *paṇḍita*, a *jñānī*. He is a *jñānī-bhakta*, lacking *prema*. Although he had some pride that, "I am a *jñānī-bhakta*," still he was very dear to Kṛṣṇa. Kṛṣṇa could understand, "Oh, he is My very dear friend, but he is lacking something. I must give him the highest thing. But unless he goes to Vrajabhūmi and gets the opportunity to associate with the *gopīs*, he cannot develop *prema*." That is Kṛṣṇa's desire and Kṛṣṇa's mercy that He sent Uddhava to Vrajabhūmi.

In this crying delirium there is such a high degree of temperature that one becomes mad and his head reels. "Alas! The creator has written in my fortune that I have to cry, cry, cry. A whole life of crying. This is my fate."

Uddhava stayed there for three months and saw the pure unmixed love of the *gopīs*. Uddhava had *bhakti*, but mixed with *jñāna*. *Jñāna-miśra bhakti* is devotion mixed with knowledge of Kṛṣṇa's opulence. Such *bhakti* is *prīti-saṅkucita*, the love is shrunken. But in *kevala-bhakti* there is nothing but *bhakti*, only pure *prema-bhakti* which is fully blossomed. Kṛṣṇa said, "The *gopīs* don't know anything but Me. And I don't know anything but them."

So when Uddhava went to Vrajabhūmi and saw the love of the *gopīs*, he condemned himself. "Oh, such love they have for Kṛṣṇa. I thought that I was very dear to Kṛṣṇa, but how dear they are. They have given up everything. They are always crying and they have given up eating and sleeping. Their bodies have become so skinny that their ornaments have all become loose. The ring on their little finger is now a bangle on their arm."

The *gopīs* told Uddhava, "O Uddhava, tell Kṛṣṇa about our condition."

After Uddhava saw everything with his own eyes, he changed completely. "My life is useless. What is it worth without such love, *kṛṣṇa-prema*? What is the value of this *jñāna*?" Uddhava is a disciple of Bṛhaspati, but Bṛhaspati cannot give him *prema*. He is lacking *prema*. Therefore, being merciful upon His dear friend, Kṛṣṇa had sent him to Vrajabhūmi so that he could have such love.

Uddhava said, "Unless I get some dust from the lotus feet of the *gopīs*, I cannot

develop *kṛṣṇa-prema*." Now he is seeking that dust. "O *gopīs*, can you please give me your dust? But they will never give it to me. In this life it is quite impossible to get some dust from their feet and develop *kṛṣṇa-prema*."

So Uddhava desired it in His next life.

*āsām aho caraṇa-reṇu-juṣām ahaṇi syāṇi
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajāṇi sva-janān ārya-pāthān ca hitvā
bhejur mukunda-padaṇi śrutibhir vimrgyām*

"The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. O, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the *gopīs* trample them and bless them with the dust of their lotus feet." (Bhāg. 10.47.61)

These are Uddhava's words. "In this life it is impossible to get the dust of the lotus feet of the *gopīs*. So let me take another birth as a blade of grass, as a medicinal herb, or some creeper in this jungle of Vṛndāvana. Then I will get a chance. When the *gopīs* feel the acute pangs of separation from Kṛṣṇa, they become mad. At that time, they run to the jungle of Vṛndāvana and they never follow the path. So when they are running, by chance their feet may touch me. Then I will

get the opportunity to get some dust from their lotus feet and my life will be successful. I will develop *kṛṣṇa-prema*. Otherwise it is not possible in this very life."

That is why he sought the dust from the feet of the *gopīs*. Then Uddhava returned to Mathurā and reported everything to Kṛṣṇa.

In *Lalita-mādhava* Rūpa Gosvāmī has written,

*bhramati bhavana-garbhe nirmimitāṁ hasanti
prathayati tava vārtāṁ cetanācetaṇesu
luṭhati ca bhuvī rādhā kampitaṅgī murāre
viṣama-viraha-khedodgāri-vibhrānta-cittā*

Uddhava said to Kṛṣṇa, "My dear Kṛṣṇa, all the *gopīs* are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmatī Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence.

"Rādhārāṇī is feeling very acute pangs of separation from You. All are laughing at Her. She has become mad. She is just moving inside the house like a madwoman. If someone comes, She asks them about You. Whoever She meets, She asks them, 'Where is Kṛṣṇa? Where is Kṛṣṇa?' If no one is there inside the house, She asks the wall, or the lamp stand. 'Oh, have you seen Kṛṣṇa?' She makes no discrimination whether it is conscious or unconscious, living or not living. She has become completely mad now. Her condition is very critical; sometimes rolling on the ground, sometimes lying unconscious, fainted. This is the condition of Rādhārāṇī. O Kṛṣṇa, You must go there immediately."

Just as the *gopīs* and Rādhārāṇī in Vrajabhūmi are feeling the pangs of separation from Kṛṣṇa, similarly, Kṛṣṇa in Mathurā or Dvārakā also feels the pangs of separation from the *gopīs* and Rādhā. Rādhārāṇī is *kṛṣṇa-viraha-vidhurā* and Kṛṣṇa is *rādhā-viraha-vidhurā*. So that is Jagannātha. He is crying, "Rādhe! Rādhe! Rādhe! Gopī! Gopī! Gopī!" Therefore He manifests that form, *mahābhāva-prakāśa*; dilated eyes, His hands and legs are shrunken into His body like a tortoise. That is *vipralambha-bhāva*, *mahābhāva*.

And because Gaura is in *rādhā-bhāva*, He is *kṛṣṇa-viraha-vidhurā*. Both are *viraha-vidhurā*, forms of the Lord feeling the pangs of separation. Therefore Jagannātha and Caitanya Mahāprabhu stayed together in Jagannātha Purī Dhāma, *vipralambha-kṣetra*.

INTIMATE COMPANIONS

One who has been to Jagannātha Purī may have seen the house of Kasi Miśra. It is still there. In that house, there is a small room known as Gambhīrā where Mahāprabhu stayed with His two most intimate associates, Svarūpa Dāmodara Gosvāmī and Rāya Rāmānanda. Kṛṣṇa in *rādhā-bhāva* is Gaura. Mahāprabhu is feeling the same acute pangs of separation as Rādhārāṇī is feeling. So now Rādhārāṇī's intimate *sakhīs*, Lalitā and Viśākhā, have come in the form of Svarūpa Dāmodara Gosvāmī and Rāya Rāmānanda. They were always with Him.

When Kṛṣṇa left Vrajabhūmi, we have mentioned how Rādhārāṇī cried and spoke to Her intimate *sakhīs*, Lalitā and Viśākhā. Similarly, when Gaura sees the intimate *sakhīs*, Rāya Rāmānanda and Svarūpa

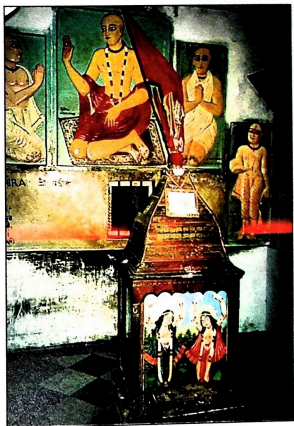
Dāmodara Gosvāmī, He cries, “O My *sakhī*, My dear girl companion.”

*kva nanda-kula-candramāḥ kva śikhi-candra-
kālanikṛtiḥ
kva mandira-muralī-ravaḥ kva nu surendra-nīla-
dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣaṣādhir
nidhir mama suhṛttamaḥ kva bata hanta hā
dhig-vidhiḥ*

“My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a peacock feather on His crest? Where is Kṛṣṇa, whose hue is like that of the *indranīla* jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the Rāsa dance? Where is He who is the real medicine to save Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa.”

Mahāprabhu uttered the same words that Rādhārāṇī had uttered. So this is the mood of Gaura; always crying, both day and night, feeling such pangs of separation from Kṛṣṇa. Feeling the same delirium as Rādhārāṇī, He cannot sleep during the night.

Svarūpa Dāmodara Gosvāmī and Rāya Rāmānanda would discuss *kṛṣṇa-prema-tattva* with Mahāprabhu. Every day He would cry before Rāya Rāmānanda and Svarūpa Dāmodara Gosvāmī. Then both of them could see what mood had arisen in the mind of Gaurāṅga, and to nourish that mood they would sing songs from Caṇḍidāsa, Vidyāpati or Jayadeva Gosvāmī’s *Gītā-govinda*. Sometimes they would sing from Bilvamaṅgala Ṭhākura’s *Kṛṣṇa-karnāmṛta* and thereby give pleasure to Mahāprabhu. Sometimes Mahāprabhu would quote verses



from the Tenth Canto of *Śrīmad-Bhāgavatam* and cry. In this way, they spent their days and nights, immersed in *kṛṣṇa-līlā-gāṇa*.

One day, Svarūpa Dāmodara Gosvāmī and Rāya Rāmānanda requested, “Mahāprabhu, it is past midnight now. Please take rest.” Somehow they made Mahāprabhu lie down in Gambhīrā. Then Rāya Rāmānanda went back to his residence. Svarūpa Dāmodara Gosvāmī and Mahāprabhu’s personal servant, Govinda, slept outside at the doorstep. Both of them slept, but Mahāprabhu could not sleep. He was awake the whole night, loudly chanting,

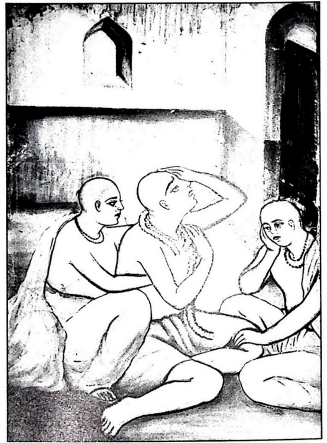
*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

Svarūpa Dāmodara and Govinda could hear Mahāprabhu's *kīrtana*, but after some time the *kīrtana* stopped. So they had some doubt, "What has happened to Mahāprabhu?"

At that time, all three doors of Mahāprabhu's room were bolted very tightly. There was only one small opening. Govinda got up, lit the castor oil lamp and saw that all three doors were still bolted. With great difficulty he opened one door, but he saw that Mahāprabhu was not there and the other doors were also bolted from inside. Mahāprabhu had disappeared. "Where is Mahāprabhu? He is not here." Then Govinda called Svarūpa Dāmodara and told him what had happened. They were in great anxiety, "Where is Mahāprabhu? Where is Mahāprabhu?"

This is wonderful how Mahāprabhu came out. All three doors were bolted very tightly and the walls of the compound were very tall. How could He jump over them and slip away?

All the devotees came with lamps and searched in many places, but they could not find Him. At last they went to the Jagannātha temple gate at the southern side of the Sīmha-dvāra. There they found Mahāprabhu lying unconscious amidst some cows from the district of Tailaṅga. Mahāprabhu's body had become like a tortoise. His hands and legs were pushed inside His body like Jagannātha. This is ecstasy, *mahābhāva*. Foam was coming out from His mouth and tears flowed from His eyes. His body looked like a pumpkin. Outside, if you touch it, it is all cold like a dead body, but inside there is transcendental blissfulness, *ānanda*. The cows were smelling



Mahāprabhu's body. When the devotees tried to drive them away, they would not leave Him. All the devotees tried their best to rouse the consciousness of Mahāprabhu, but they failed. So in that unconscious condition, they carried Mahāprabhu back to Gambhīrā. Then Svarūpa Dāmodara Gosvāmī chanted very loudly in His ear:

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

After some time Mahāprabhu regained His consciousness. His hands and legs came out and He resumed His general form. Then

He asked Svarūpa Dāmodara Gosvāmī, “I heard the very sweet singing of Kṛṣṇa in Vṛndāvana. I had been to Vṛndāvana. Why did you bring Me here?” Saying this, again He began to cry.

*hā hā kṛṣṇa prāṇa-dhana, hā hā padma-locana
hā hā divya sad-guṇa-sāgara!
hā hā śyāma-sundara, hā hā pītāmbhara-dhara
hā hā rāsa-vilāsa nāgara*

*kāhāṇ gele tomā pāi, tumi kaha,—tāhāṇ yāi’
eta kahi’ calilā dhānā
svarūpa uṭhi’ ko kari’, prabhure ānila dhari’
nija-sthāne vasāilā lainā*

“Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Where is the divine ocean of transcendental qualities? Alas! Where is the beautiful blackish youth dressed in yellow garments? Alas! Where is the hero of the Rāsa dance? Where shall I go? Where can I find You? Please tell me. I shall go there.” Speaking in this way, Śrī Caitanya Mahāprabhu began running. Svarūpa Dāmodara Gosvāmī, however, stood up, caught Him and took Him on his lap. Then Svarūpa Dāmodara brought Him back to His place and made Him sit down. (Cc. *Antya* 17.60,61)

STRANGE MEETING

This is Gaura-līlā. He is always in *rādhā-bhāva* and sometimes also in *gopī-bhāva*. Sometimes He sees the beautiful form of Kṛṣṇa. He hears Kṛṣṇa talking to Him and sometimes He hears the sweet singing of Kṛṣṇa’s flute. Sometimes He smells the fragrance emanating from the body of Kṛṣṇa, and sometimes Mahāprabhu also

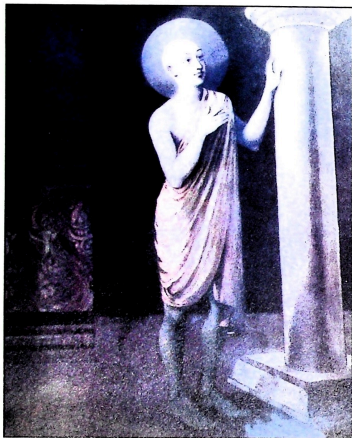
feels as if Kṛṣṇa is kissing Him, *adhara-sparśa*.

Seeing Rāya Rāmānanda, who is Viśākhā *sakhī* in Vraja-līlā, and Svarūpa Dāmodara, who is Lalitā *sakhī*, Mahāprabhu would put His arms around their necks and cry, “O My *sakhī*, what shall I do? I cannot tolerate this pang of separation. It is intolerable. Where shall I go? Where shall I find the Lord of My heart, My most beloved Kṛṣṇa. Please, please, both of you, tell Me what shall I do? What shall I do?”

While seeing Kṛṣṇa-līlā, Mahāprabhu would think of Himself as a *gopī* and sometimes a *kinkarī*, a maidservant of the *gopīs*. One day, while going to take bath in the ocean, He saw a flower garden and it appeared to Him as Vṛndāvana. Immediately the mood of a *sakhī* swelled up in Him and He went to every creeper and flower tree to search for Kṛṣṇa. “Oh, where is Kṛṣṇa? Where is Kṛṣṇa?” The *gopīs* were searching in Vṛndāvana, going to every tree and creeper, and Mahāprabhu was doing the same. Then all of a sudden He saw the very beautiful Śyāmasundara form of Kṛṣṇa underneath a Kadamba tree. He became so ecstatic that He fainted and fell to the ground, unconscious. Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, chanted Hare Kṛṣṇa.

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

When *kṛṣṇa-nāma* entered into His ears, Mahāprabhu regained consciousness. Then He sat up and looked all around. “Where is Kṛṣṇa? Where is He? He has stolen My heart and ran away somewhere. That great thief Kṛṣṇa. I cannot see that *muralī-vadana*, Kṛṣṇa, who is holding a flute to His lips. I cannot



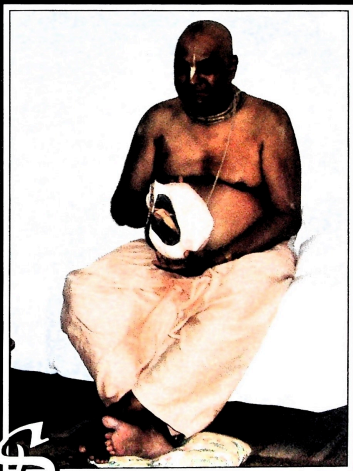
see Him. What shall I do?"

Mahāprabhu is feeling the pangs of separation from Kṛṣṇa and always crying, *rorudhya māna*. Gaura is crying for Kṛṣṇa and Jagannātha is crying for Rādhā. Two crying forms are there in Jagannātha Kṣetra. Therefore that *kṣetra* is known as *vipralambha-kṣetra*, crying *kṣetra*. *Kṛṣṇa-viraha-vidhurā* and *rādhā-viraha-vidhurā*. Two *viraha-vidhurās* meet together in Puruṣottama Kṣetra.

So we should understand who is Gaura, who is Jagannātha and the strange meeting between these two, *kṛṣṇa-viraha-vidhurā* and *rādhā-viraha-vidhurā*. Gaura is crying for Kṛṣṇa and Jagannātha is crying for Rādhā. Two are crying in the ecstatic mood of *mahābhāva*. Such is Gaura-lilā, Kṛṣṇa-lilā. This is the same *lilā* but the mood is different. *Sambhoga* and *vipralambha*. *Vraja-lilā* is on the *sambhoga* side, whereas Gaura-lilā is on the *vipralambha* side. It is like the flow of a river. That is *lilā-pravāha*, the

flow of *lilā*. As a river has two embankments, similarly, the flow of Kṛṣṇa-lilā has two embankments—*sambhoga-taṭa* and *vipralambha-taṭa*. The embankment of union is *Vraja-lilā*. And Gaura-lilā, that is the embankment of separation

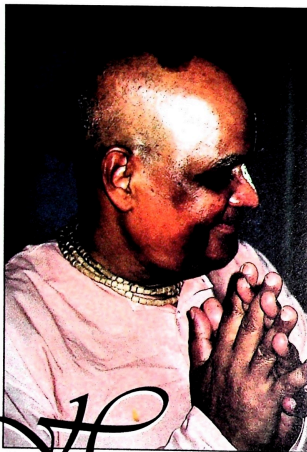
About the Author



*S*ri Gour Govinda Swami said, "I have opened a 'crying school' here in Bhubaneswar. Unless we cry for Krsna, we cannot get His mercy." This was the message he preached so vigorously all over the world during the last ten years of his manifest pastimes.

A Life of Devotion

A BRIEF LIFE SKETCH OF
HIS DIVINE GRACE
GOUR GOVINDA SWAMI MAHARAJA



His Divine Grace Oṃ Viṣṇupāda Śrī Śrīmad Gour Govinda Swami Mahārāja made his appearance on September 2nd, 1929, in the village of Jagannātha-pura, not far from Jagannātha Purī Dhāma, Orissa, India. Śrī Braja-bandhu, as His Divine Grace was then known, grew up in the village of Gadāi-giri, where he practiced devotional service to Kṛṣṇa from his early childhood. His grandfa-

ther was a *paramahansa*, whose only business was to chant Hare Kṛṣṇa and cry before the Deity of Kṛṣṇa, known locally as Gopāl Jīu. He taught Braja-bandhu how to count by chanting the Hare Kṛṣṇa *maḥā-mantra* on his fingers.

In his childhood Braja-bandhu would travel with his uncles from village to village chanting Hare Kṛṣṇa and singing the songs of Narottama dāsa Ṭhākura. The Gīri family, in which Śrīla Gour Govinda Swami appeared, have been known among the most famous *kīrtana* performers in Orissa since the time of Śyāmananda Prabhu. Three hundred years ago in the temple registers of Jagannātha Purī, the King of Orissa wrote that the *kīrtana* party of Gadāi-giri should come to perform *kīrtana* for Lord Jagannātha whenever possible. In Orissa they are seen as *kīrtana-gurus*.

From the age of six, Braja-bandhu worshiped the Deity of Gopāl by making garlands and sometimes, under the light of a candle, singing hymns for Him from palm-leaf manuscripts. He would never take any food that was not offered to Gopāl.

By the age of eight, Braja-bandhu had read the entire *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta* and could also explain their meanings. At night many villagers would come to hear his

recitation of the Oriya *Bhāgavata*, *Rāmāyana* and *Mahābhārata*. In this way, from the very beginning of his life he was absorbed in chanting Hare Kṛṣṇa, studying Vaiṣṇava literature and worshipping his beloved Gopāl. His natural inclination to the Lord indicated his future devotional life, just as the morning shows the day.

After the death of his father in 1955 he became responsible for maintaining the family. And when he entered household life, on the request of his mother, the burden increased. He met his wife, Śrīmatī Vaśanti Devī, for the first time during the marriage ceremony. Owing to financial constraints he could not avail himself of university education. But he prepared himself at night to attend the examinations. Within two months he successfully graduated, acquiring the second position among all the students of Utkal University. In this way he completed his B.A. and later his B.Ed. Despite many responsibilities, his devotion to Gopāl never slackened. He would rise at 3.30 a.m., chant Hare Kṛṣṇa, worship *tulasī* and speak to his family from the *Bhagavad-gītā*.

During his time as a householder he adopted the profession of a school teacher. He would take every opportunity to speak to his students about Kṛṣṇa and the devotional principles. Thirty years later, some of his students were to become his disciples.

On April 8th, 1974, his deep love for Kṛṣṇa called him to renounce worldly life. At

the age of 45 he left home and relatives in quest of spiritual perfection. Carrying only a *Bhagavad-gītā* and a begging bowl he wandered around India for one year and visited many sacred places along the River Ganges. He was searching for that person who could help him develop an understanding of the *mahā-mantra*. After many philosophical debates with *māyāvādī sanmyāsīs* and *yogīs* in the Himalayas, he proceeded on foot to Vṛndāvana, the sacred *līlā-bhūmī* of Śrī Śrī Rādhā and Kṛṣṇa, thinking that in Kṛṣṇa's dear abode his desire would certainly be



Sri Sri Radha-Gopal Ji

fulfilled.

Two weeks after arriving in Vṛndāvana he saw a huge signboard that read, "International Society for Krishna Consciousness, Founder-Ācārya His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda." Then

he met a group of Western devotees who gave him a copy of *Back to Godhead* magazine. When he read the contents describing the glory of divine love for Kṛṣṇa, his heart became anxious to meet the founder of the movement, Śrīla Prabhupāda. At last Braja-bandhu was to meet his eternal spiritual master, whose association he had been awaiting for such a long time.

When Braja-bandhu entered Śrīla Prabhupāda's room and introduced himself, the first question Śrīla Prabhupāda asked was "Have you taken *sannyāsa*?" Braja-bandhu replied that he had not. "Then I will give you *sannyāsa*!" Śrīla Prabhupāda exclaimed. Understanding that Śrīla Prabhupāda knew his heart, Braja-bandhu surrendered himself at the lotus feet of his eternal spiritual master.

In 1975, at the opening of ISKCON's Śrī Śrī Kṛṣṇa-Balarāma Mandira, Śrīla Prabhupāda awarded him the *sannyāsa* order, giving him the name Gour Govinda Swami. Then Śrīla Prabhupāda sent him to spread Kṛṣṇa consciousness in Orissa and construct a temple on the newly donated property in Bhubaneswar.

At that time, the donated land was a wild jungle full of mosquitoes, snakes and scorpions. It was so far from the city centre that even during the daytime people were scared to visit out of fear of dacoits. But Śrīla Gour Govinda Swami, considering the desire of Śrīla Prabhupāda his very life and soul, was undaunted and worked with unwavering determination to fulfill it. Sometimes residing in the store-room of a tea dealer and even sometimes

sharing a small hut with the road construction workers, he began translating Śrīla Prabhupāda's books into Oriya as he had been instructed.

Spreading Kṛṣṇa consciousness, Śrīla Gour Govinda Swami would visit house after house, office after office, in and around Bhubaneswar; sometimes walking and sometimes riding on the carriage rack of a bicycle pedalled by a local student, who later became his dear disciple, Śacīnandana Dāsa. In this way he collected some small donations and with his own hands constructed a thatched hut on the donated property.



In early 1977 Śrīla Prabhupāda came to Bhubaneswar. Although arrangements had been made for Śrīla Prabhupāda to stay comfortably in the government state guest house, Śrīla Prabhupāda at once rejected this proposal. He said, "I will only stay where my disciple child Gour Govinda has built a mud hut for me." Śrīla Prabhupāda stayed in Bhubaneswar for seventeen days, during

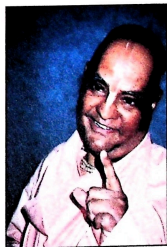
which he laid the foundation stone of the temple-to-be on the auspicious occasion of Lord Nityānanda's appearance day. This was Śrīla Prabhupāda's last founded project.

In 1978, shortly after the passing away of Śrīla Prabhupāda, Śrīla Gour Govinda Swami went to Māyāpura. One day, amidst *kīrtana* in the temple room, he fell to the ground unconscious. He was carried back to his room, followed by several concerned devotees and ISKCON leaders. When doctors came to examine him they were unable to diagnose the cause of his condition. One person even suggested that he may have been possessed by a ghost. Finally, a pure devotee and dear godbrother of Śrīla Prabhupāda's, Akiñcana Kṛṣṇadāsa Bābājī Mahārāja, explained that Śrīla Gour Govinda Swami was manifesting symptoms of *bhāva*, the advanced stage of ecstatic love of God. For several months he remained out of external consciousness.

When Śrīla Gour Govinda Swami returned to Bhubaneswar he became even more deeply absorbed in the mission of his spiritual master. Some Western devotees had been sent there to assist him, but most of them were not able to tolerate the austere conditions. They were amazed to see him always undisturbed. Eating only once a day and rarely sleeping, he would simply preach, chant and write in his notebooks day and night.

In 1991, after sixteen years of determined endeavor, Śrīla Gour Govinda Swami fulfilled the instruction of his spiritual master with the opening of a magnificent temple of Śrī Śrī Kṛṣṇa-Balarāma which now attracts thousands of people to Kṛṣṇa consciousness. Śrīla Gour Govinda Swami said, "I have opened a 'crying school' here in Bhubaneswar. Unless we cry for Kṛṣṇa, we cannot get His mercy." This was the message he preached so vigorously all over the world during the last ten years of his manifest pastimes.

Although Śrīla Gour Govinda Swami was always meek and humble in his personal dealings, in his classes on *Śrīmad-Bhāgavatam* he would roar like a lion, smashing the pride and cutting the misconceptions from the hearts of his disciples. Sometimes he would read an apparently basic philosophical statement from Prabhupāda's purports. Then he would laugh like a child and say, "Here the topic of *kṛṣṇa*-





prema comes up, but it requires further explanation." Then he would astound the devotees by giving more and more profound explanations of the same sentence for two or three hours. On one such occasion he said, "Look! Kṛṣṇa is laughing at me because I am trying to completely describe this topic, which is unlimited."

In the course of lecturing he would inevitably burst into song, nourishing everyone with the devotional sentiments of joy, humility and surrender as expressed in the prayers of Śrīla Bhaktivinoḍa Ṭhākura and other *ācāryas*. *Kṛṣṇa-kathā* was his life and soul. He would often say, "The day that goes by without *kṛṣṇa-kathā*, that is a very bad day."

Śrīla Gour Govinda Swami's knowledge of scripture was formidable. He would substantiate everything he said with evidence from all over the Vedic literature. Sometimes he would question a disciple and if the disciple could not answer with reference to the scriptures, Śrīla Gour Govinda Swami would at once exclaim, "He is a cheater! Don't be a crooked person. A Vaiṣṇava quotes authority."

In this way Śrīla Gour Govinda Swami would always preach fearlessly. He would never compromise the conclusions of the scripture in the name of being practical. "One who cannot see Kṛṣṇa," he would say, "is a blind man. He may speak about Kṛṣṇa, but in his mind he is speculating. Therefore his words will never be effective. A real *sādhū* never speaks theoretically."

In late January 1996, Śrīla Gour Govinda Swami mentioned privately, "Śrīla Bhaktisiddhānta said that this material world is not a fit place for any gentleman. Therefore, because he was disgusted, he left this world prematurely. I may also. I don't know. I simply depend on Gopāl. I will do whatever He wants." The next day Śrīla Gour Govinda Swami went to Gadāi-giri to see his Gopāl. The word quickly spread among his disciples, who felt confident that Gopāl would not let him leave them. For a further four days he preached more powerfully than ever to thousands of people who flocked to the Prabhupāda Centennial festival in Bhubaneswar. Then he left for the annual ISKCON management meetings in Śrīdhāma Māyāpura.

On February 9th, 1996, the holy appearance day of Śrīla Bhaktisiddhānta Sarasvatī, two senior devotees requested

an appointment to see Śrīla Gour Govinda Swami. They had never spoken with him before, but they had become eager to hear from him after reading some of his books. As if by providential arrangement, they entered his room at 6.00 p.m. and submissively inquired, "Why did Caitanya Mahāprabhu stay in Jagannātha Puri?" He laughed with delight and began to explain the confidential significance of Mahāprabhu's pastimes. In answer to this question he lovingly described the pain of separation felt by Rādhā and Kṛṣṇa when Kṛṣṇa was away from Vṛndāvana. He had often narrated this moving pastime as recorded in Chapter Eight of this great work 'The Embankment of Separation.' Enchanting all the devotees in his room with the nectarean topics of Kṛṣṇa, he gradually unfolded the pastime to the point where Rādhā and Kṛṣṇa were finally united after Their long separation. He described how Kṛṣṇa became so ecstatic upon seeing Rādhārāṇī that He manifested a form with big round eyes, known as Lord Jagannātha. With a choked voice he said, "Then the eyes of Kṛṣṇa fell upon the eyes of Rādhārāṇī. Eye-to-eye union." Overwhelmed with love for Rādhā and Kṛṣṇa, he apologized with folded hands, "Please excuse me. I cannot speak." In a barely audible voice he gave his final instruction: "Nāma koro! Nāma koro! (Chant the holy name!)" All the devotees began to chant as their spiritual master lay back on his bed, breathing very slowly and deeply. A servant nearby placed a picture of Gopāl Jīu in his hand. Then, gazing lovingly at the picture of his worshipable deity, Śrīla Gour Govinda Swami called out, "Gopāl!" and departed for the spiritual sky to be united with his beloved Lord.

EPILOGUE

Every day before Śrīmad-Bhāgavatam class, Śrīla Gour Govinda Swami would sing a song he had learned as a boy. Now his prayer was fulfilled.

*paramānanda he mādhaba
padungaluchi mākaranda*

*se-mākaranda pāna-kari
ānande bolo 'hari hari'*

*harinka nāme vāndha vela
pari karive cakā-dola*

*se-cakā-dolaṅka-pāyare
mana-mo rahu nirantere*

*mana mo nirantere rahu
'hā-kṛṣṇa' boli jīva jāu*

*'hā-kṛṣṇa' boli jāu jīva
mote udhara rādhā-dhava*

*mote udhara rādhā-dhava
mote udhara rādhā-dhava*

"O supremely blissful Mādhaba! The nectar is coming from Your lotus feet. Drinking that nectar, I blissfully sing 'Hari! Hari!' With the name of Hari I am binding a raft on which Lord Jagannātha will ferry me across this ocean of material existence. My mind always remains at the lotus feet of that Lord Jagannātha who has very large round eyes. In this way, I call out, 'Hā Kṛṣṇa!' and give up my life. O husband of Rādhārāṇī, please deliver me."

The *sādhū* never speaks theoretically.

GBC resolution on the demise of His Divine Grace Gour Govinda Goswami Maharaja

Resolved that:

We, the undersigned members and servants of the Governing Body Commission of the International Society for Krishna Consciousness, today, the 11th of February, 1996, in Śrīdhāma Māyāpur Candrodaya Manir, express our profound bereavement on the passing of our dear Godbrother and fellow Governing Body Commissioner His Divine Grace Om Viṣṇupāda Śrī Śrīmad Gour Govinda Goswāmī Mahārāja, the beloved disciple of ISKCON Founder-Ācārya His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

Śrī Śrīmad Gour Govinda Goswāmī Mahārāja dedicated his life to fulfilling Śrīla Prabhupāda's order to spread Kṛṣṇa consciousness throughout the world and specifically among the people of Orissa. He translated Śrīla Prabhupāda's transcendental literature and fulfilled Śrīla Prabhupāda's desire for a Kṛṣṇa-Balarāma Mandir in Bhubaneswar. He was not only a topmost devotee but he was also a great and learned scholar. In this time of their great grief, we pledge ourselves to the service of his disciples and followers who are determined to carry on his great service to the mission of Śrīla Prabhupāda.

With feelings of separation we note that Śrī Śrīmad Gour Govinda Goswāmī Mahārāja departed this world February 9th, 1996, on the auspicious appearance of Om Viṣṇupāda Paramahansa Parivrajakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, while reciting the pastimes of Lord Śrī Kṛṣṇa, in spiritual world head quarters of ISKCON, at the conclusion of a full day of unalloyed devotional service to his spiritual master, Śrīla Prabhupāda. His departure shows all auspicious symptoms and his success fills our heart with admiration. His life and disappearance pastimes shall remain a great inspiration to all members of ISKCON.