

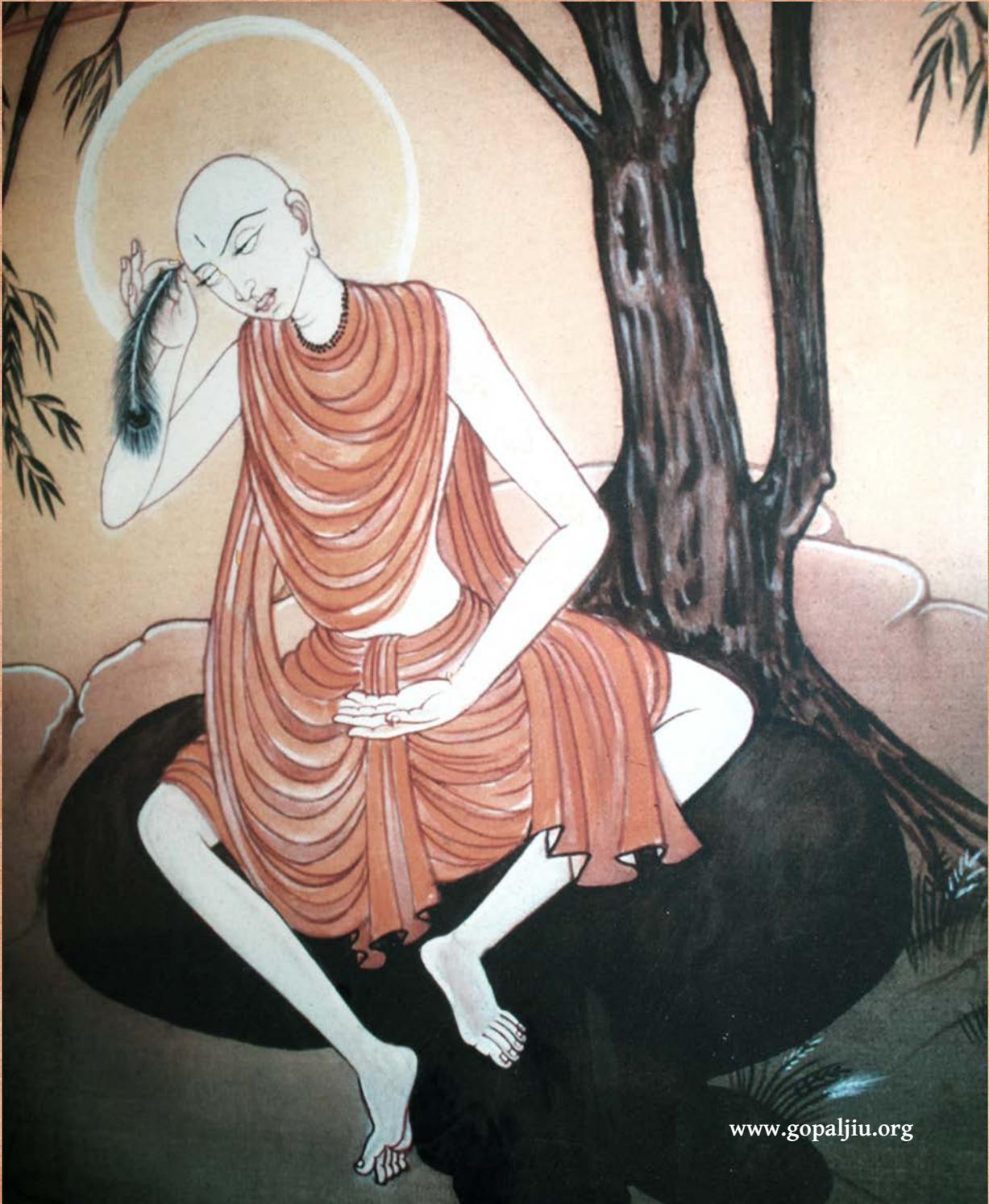
# *Sri Krishna Kathamrita*



# *Bindu*

Issue 543

*Understanding the Mood of Sri Chaitanya Mahaprabhu*





तवकथामृतं तप्तजीवनम्  
tava kathāmṛtam tapta-jīvanam

# Sri Krishna Kathamrita Bindu

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## DON'T DISTURB THE MOOD OF MAHAPRABHU

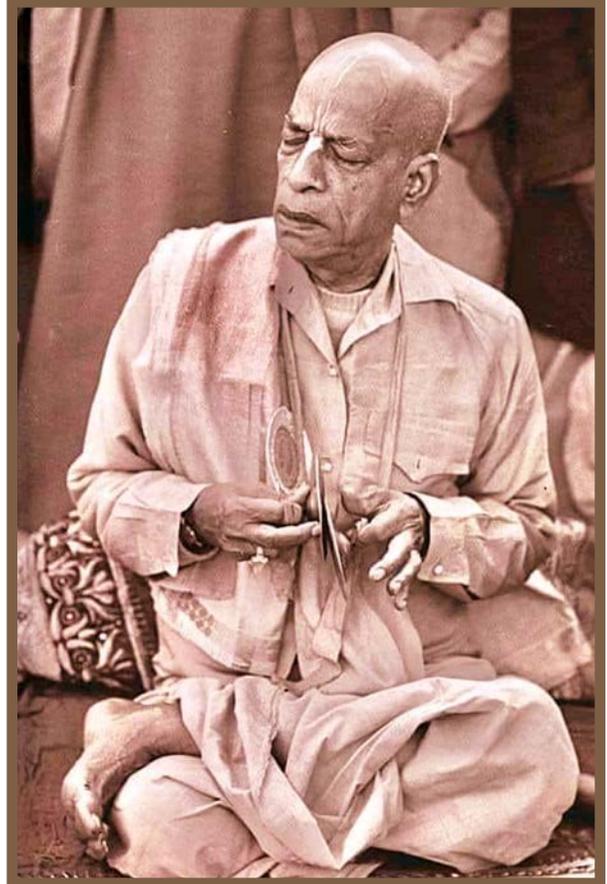


His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Lord Chaitanya is called “covered” because although he is Krishna himself, he presents himself as a devotee of Krishna, not directly Krishna. (Purport to *Bhāg.* 3.16.22.)

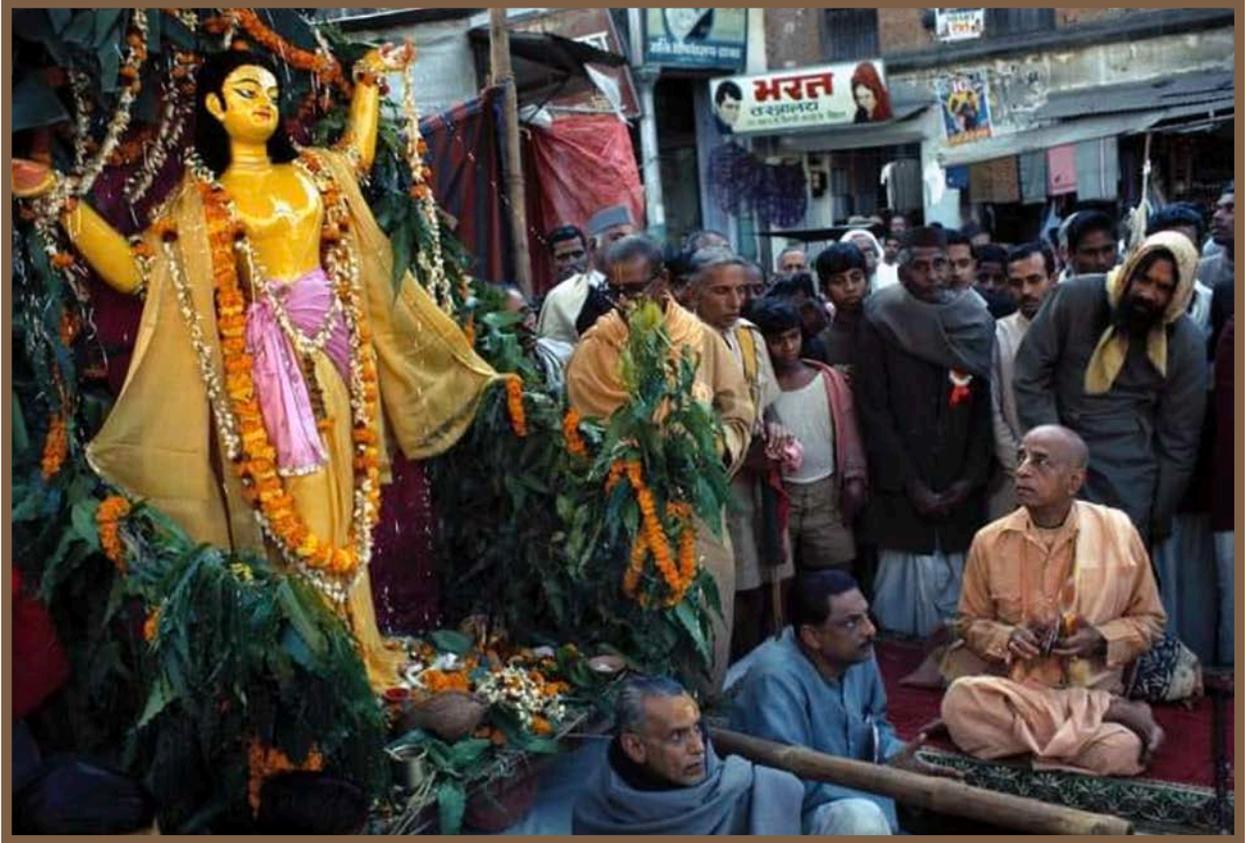
The Lord's acceptance of the role of a devotee in the eternal form of Lord Sri Chaitanya Mahaprabhu is another of the Lord's wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Sri Krishna, in the form of Lord Gauranga, has made it easy for everyone to approach him. Svarupa Damodara Gosvami has described Lord Chaitanya as Krishna himself with the attitude of Radharani, or a combination of Radha and Krishna. The intention of Lord Chaitanya is to taste Krishna's sweetness in transcendental love. He does not care to think of himself as Krishna, because he wants the position of Radharani. We should remember this. A class of so-called devotees called the *nadīyā-nāgarīs* or *gaura-nāgarīs* pretend that they have the sentiment of *gopīs* toward Lord Chaitanya,



but they do not realize that he placed himself not as the enjoyer, Krishna, but as the enjoyed, the devotee of Krishna. The concoctions of unauthorized persons

Cover: “Sri Chaitanya Mahaprabhu cries in separation from Krishna”.  
Unknown artist. Courtesy of Radha-Vinode Mandir, Jaipur.

Unknown photographer



Srila Prabhupada at a program in Surat in December 1970

pretending to be bona fide have not been accepted by Lord Chaitanya. Presentations such as those of the *gaura-nāgarīs* are only disturbances to the sincere execution of the mission of Lord Chaitanya. Lord Chaitanya is undoubtedly Krishna himself, and he is always nondifferent from Srimati Radharani. But the emotion technically called *vipralambha-bhāva*, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Krishna. As Srila Rupa Goswami has explained, devotional service is *ānukūlyena*, or favorable to Krishna. Acting unfavorably toward Krishna is not devotion. Kamsa was the enemy of Krishna. He always thought of Krishna, but he thought of him as an enemy. One should always avoid such unfavorable so-called service. (Purport to Cc. ādi 4.41.)

While Chaitanya Mahaprabhu is trying to enjoy as a devotee, one should not disturb him by addressing him as the Supreme Personality of Godhead. (Purport to Cc. ādi 7.10.)

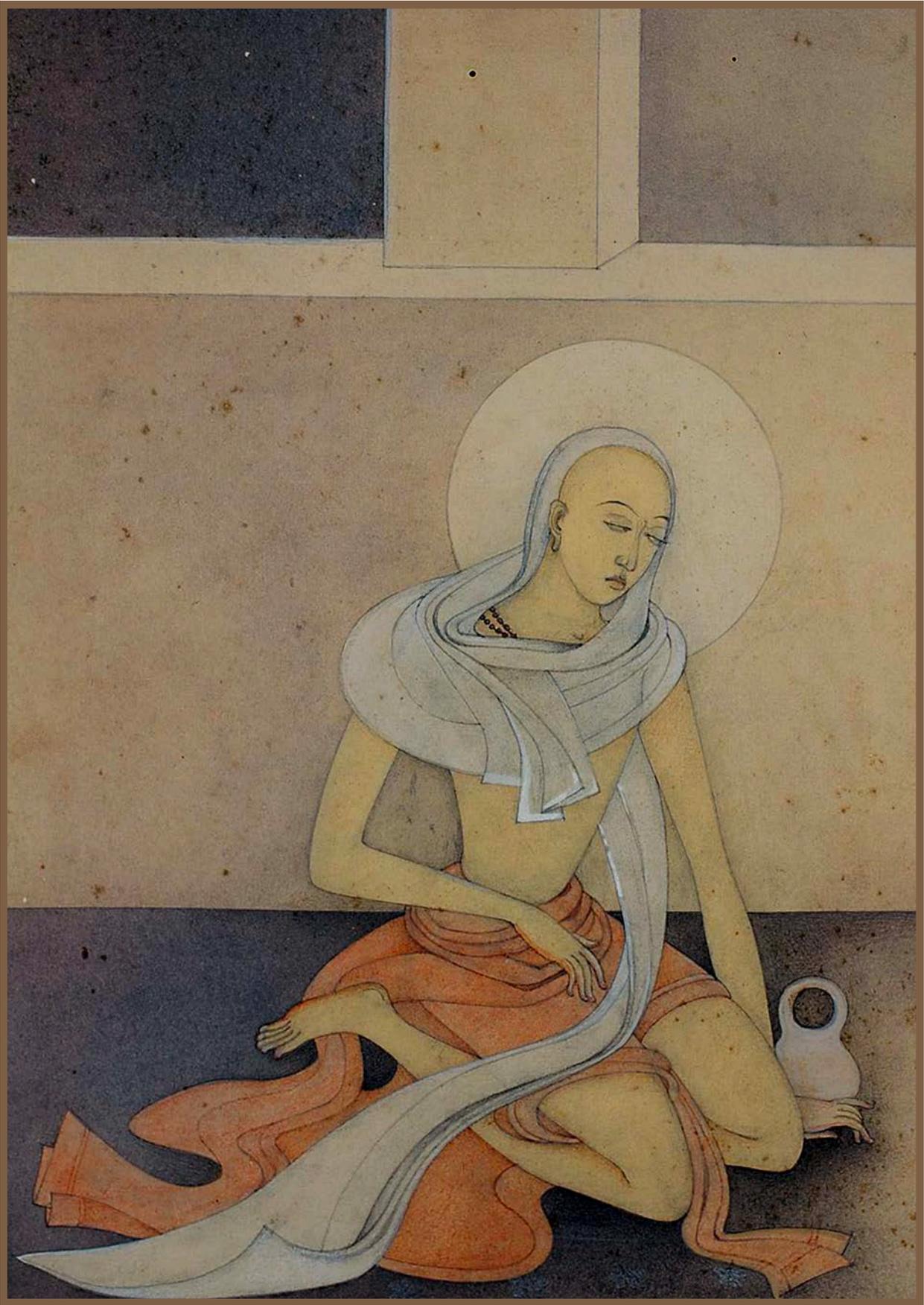
*rādhikāra bhave prabhura sadā 'abhimāna'  
sei bhāve āpanāke haya 'rādhā'-jñāna*

Srimati Radharani's emotions after seeing Uddhava exactly correspond to those of Sri Chaitanya Mahaprabhu. He always conceived of himself in her position and sometimes thought that he was Srimati Radharani herself.

**Purport:** Srila Bhaktisiddhanta Saraswati Thakur explains that the purport of the word *abhimāna*, or "self-conception", is that Sri Chaitanya Mahaprabhu thought himself to be in the position of Srimati Radharani and was always ready to render service in that way. Although Sri Chaitanya Mahaprabhu is Krishna himself, he assumed the complexion and emotions of Srimati Radharani and remained in that status. He never assumed the complexion or status of Krishna. Of course, Krishna wanted to experience the role of Srimati Radharani; that is the original cause of his assuming the body of Sri Chaitanya Mahaprabhu. Therefore, pure *vaiṣṇavas* never disturb Sri Chaitanya Mahaprabhu's conception of being Srimati Radharani.

Unfortunately, at the present time a group of so-called devotees maintain that Sri Chaitanya Mahaprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Sri Chaitanya Mahaprabhu manifested himself to show that cultivation of love for Krishna in separation

Painting by Kshitindranath Majumdar. West Bengal. 1891-1975



*Sri Chaitanya Mahaprabhu is Krishna in the mood of Radha crying in separation from Krishna*



Unknown artist. Early Bengali School, mid 19th century

Devotees doing nāma-saṅkīrtana with Sri Chaitanya Mahāprabhu in Nabadwip

is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Sri Chaitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for him but difficult for the living entity and that one can therefore approach Krishna in any way he likes. To nullify this idea, Sri Chaitanya Mahāprabhu demonstrated practically how one can achieve love of Krishna by adopting Srimati Radharani's mood in separation from Krishna. (Cc. *antya* 14.14.)

Lord Chaitanya is always presented with five transcendental entourage. He is himself present, and his next expansion, Nityananda, and his incarnation, Advaita, and his internal potency, Gadadhar, and his marginal potency, Srivas ... so *pañca-tattvātmakaṁ kṛṣṇam*. He is Krishna, but he is present in this age with his five associates. *Pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam*. But although he is Krishna, he presents himself as a devotee of Krishna — *bhakta-rūpa-svarūpakam*. (Lecture in New York City, 3 January 1967.)

These comparative studies on the life of Krishna and Ramachandra are very intricate, but the basic principle is that Ramachandra appeared as an ideal king and Krishna appeared as the Supreme Personality of Godhead. Although there is no difference between the two. A similar example is Lord Chaitanya. He appeared as a devotee, and not as the Supreme Personality of Godhead. Although he is Krishna himself. So we should accept the Lord's mood in particular appearances and we should worship him in that mood. Sometimes Lord Chaitanya, because he is Krishna himself, somebody worships him

in the same manner as Krishna. But Krishna was in the role of enjoyer and Lord Chaitanya is in the role of being enjoyed. So the party known as Gauranga Nagari, they are considered to be deviated from pure devotional service on account of Lord Chaitanya being given the same facility as Krishna, which he did not like. Our service mood should be compatible to the attitude of the Lord. Not that we should overlap the attitude of Krishna to Lord Chaitanya, or Lord Chaitanya to Krishna, or Krishna to Ramacandra, or Ramacandra to Krishna. (Letter to Satsvarup Das Goswami, 16 June 1968.)

**Devotee:** On *Ekādaśī*, we can offer the deity grains?

**Srila Prabhupada:** Oh yes. But not guru. *Ekādaśī* observed by *jīva-tattva*, not by Vishnu. We are fasting for clearing our material disease, but Radha-Krishna, Chaitanya Mahāprabhu ... Chaitanya Mahāprabhu also may not be offered grains because he is playing the part of a devotee. Only Radha-Krishna, Jagannath can be offered grains. Otherwise, Guru-Gauranga, no. (Room conversation, Tokyo, April 22, 1972.) 🍌

**DEVOTEES SHOULD ASSIST MAHAPRABHU**



**Srila Bhaktisiddhanta Saraswati Thakur Prabhupada**

The word *sarva-parikare* indicates that the five types of Krishna devotees neither considered the incarnation of *vipralambha*, Sri Gaurasundara, as the object of *madhura-rasa*, nor did they assist him in conjugal affairs in the course of his magnanimous pastimes.

Unknown artist.



*Mahaprabhu cries and prays before Lord Jagannath in Puri*

Rather, they nourished his feelings of separation from Krishna by helping him cultivate those mellows. Those who want to contradict the Gaura pastimes of the supreme shelter, Krishna, by putting a flute or cowherd stick in Gaurasundara's hands, imposing the mood of a paramour on him, or considering him Arjuna's charioteer, can never be counted amongst Gaura's associates or servants. 🍌

— Srila Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumipati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan. 2001. Pp. 149-150.

## ALWAYS CRYING FOR KRISHNA

**Sri Srimad Gour Govinda Swami Maharaja**

After Gauranga Mahaprabhu took *sannyāsa*, he stayed in Jagannath Puri Dham. Sri Kshetra is also known as *vīpralambha-kṣetra*, the *kṣetra* where intense pangs of separation are felt. Gauranga Mahaprabhu is in *rādhā-bhāva*. He is Krishna, but his mood is different; *rādhā-bhāva* is predominating. Although he is Krishna himself, Gauranga Mahaprabhu is always crying for Krishna.

And Jagannath is feeling separation from the *gopīs* and Radha. So when they meet, Jagannath sees Radha in Chaitanya Mahaprabhu, and Chaitanya Mahaprabhu sees Shyamasundar in Jagannath. Therefore, after separation, union takes place.

Mahaprabhu stayed in Jagannath Puri Dham continuously for eighteen years. This *dhāma* is very dear to him. Always ecstatic, feeling the acute pangs of separation from Krishna, Mahaprabhu goes to the temple of Lord Jagannath every day and Jagannath shows him his beautiful Shyamasundar form. Jagannath will only show his beautiful Shyamasundar form to one who is in *rādhā-bhāva*. 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 Krishna, when you enter the temple of Jagannath he will show you his beautiful Shyamasundar form. Otherwise, how can you see it? Jagannath will show you the form you want to see. So because Mahaprabhu is in *rādhā-bhāva* he is always crying for Krishna:

*kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ  
kva mandra-muralī-ravaḥ kva nu surendra-ñīla-dyutiḥ*

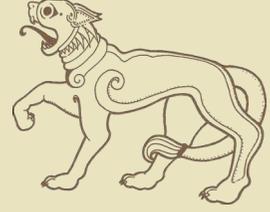
## Ślokāmṛta

## OVERWHELMED WITH SEPARATION

Srila Thakur Bhaktivinode



vrajāraṇyaṁ smṛtvā viraha-vikalāntar-vilapito  
 mukhaṁ saṅghṛśyāyaṁ rudhiram adhikaṁ tad dadhad aho  
 kva me kāntaḥ kṛṣṇo vada vada vadeti pralapitaḥ  
 śacīsūnuḥ sākṣāt smaraṇa-padaviṁ gacchatu sa me



Remembering the land of Vrajabhumi, Lord Chaitanya became overwhelmed with feelings of separation from Krishna and lamented with great agitation within his heart. He rubbed his face into the ground, causing it to profusely bleed, and said, “Where is my lover, Krishna? Tell me! Tell me! Tell me!” May that Lord Chaitanya, the transcendental son of Srimati Sachi-devi, eternally travel on the path of my memory.

— Gaurāṅga-līlā-smaraṇa-maṅgala-stotram, verse 92. Translated by Kushkratha Das. Śrī-śrī-gaurāṅga-līlā-smaraṇa-maṅgala-stotram evam śrī-śrī-rādhikā-sahasra-nāma-stotram. Published by Sri Gaudiya Math, Bandra, Mumbai. Hindi-Devanagari.

kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauśadhir  
 nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim

My dear friend, where is Krishna, who is like the moon rising from the ocean of Nanda Maharaja’s dynasty? Where is Krishna, his head decorated with a peacock feather? Where is he? Where is Krishna, whose flute produces such a deep sound? Oh, where is Krishna, whose bodily lustre is like the lustre of the blue *indranīla* jewel? Where is Krishna, who is so expert in *rāsa* dancing? Oh! Where is he who can save my life? Kindly tell me where to find Krishna, 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* 3.45)

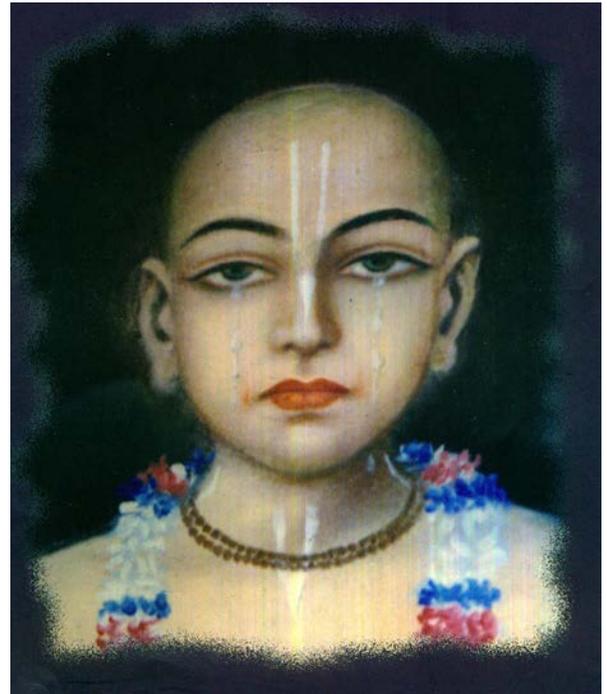
These are Radharani’s words. She is crying, and Mahaprabhu is in the same mood. In *Lalita-mādhava*, Rupa Goswami has described Radharani’s *pralāpa*, which is like the delirium of a madman *proṣita-bhartṛkā rādhā-vilāpa kātara* — Radharani is lamenting for Krishna in the same way that a woman laments when her husband has left home and gone to a foreign land. *Virahiṇī rādhā* has become mad, “O my dear *sakhī* Lalita, such a high fever has come to me I cannot describe it.” This is *viraha-jvara*, the fever of separation from Krishna. 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!”

Radharani cries, “O my dear girl companion, where is that moon of the Nanda dynasty, *nanda-kula-candramāḥ*? *kva śikhi-candra-kālaṅkṛtiḥ*, where is he on whose crest is a peacock feather? Where is he? *kva*

*mandra-muralī-ravaḥ*, where is Krishna, upon whose lips a flute plays so sweetly? Where is he?”

Can you put a flute on Gaura? Although he is Krishna, you cannot put a flute on Gaura. Similarly, how can you put a peacock feather on he who is crying for Krishna like Radharani? His mood will be disturbed. Although he is Krishna, Gaura’s mood is different. Therefore, Prabhupada has said, “Don’t disturb the mood of Gauranga.”

It is very painful to him. Our service is meant to give him pleasure, not pain. We are servants



Mahaprabhu is always crying in separation from Krishna

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 Krishna,” then how can he cry? “Oh, I am Krishna? I cannot cry now.”

## MAHAPRABHU'S MOOD IN JAGANNATH PURI

From *Srila Murari Gupta's*  
*Śrī Kṛṣṇa-caitanya-caritāmṛta*

*tataḥ śrī-gaurāṅga-candraḥ svarūpādyaiḥ samanvitaḥ  
śrī-rādhā-bhāva-mādhuryaiḥ pūrṇo na veda kiñcana*

While Sri Gauranga Chandra was in Jagannath Puri, accompanied by intimate devotees headed by Swarup Damodar, he became fully absorbed in the sweetness of the ecstatic moods felt by Srimati Radharani, and he knew nothing else. (4.24.1)

*sāttvikādyair aṣṭābhiś ca bhāvaiḥ sampūrṇa-vigrahaḥ  
rāmānanda-svarūpābhyāṁ sevito rāsa-samjñayā*

[In Jagannath Puri] Gauranga's entire body was always pervaded by the eight *sāttvika-bhāvas*, the physical manifestations of transcendental ecstasy. He was rendered service there by Ramananda and Swarup, who were conversant with the science of *rasa*. (4.24.8)

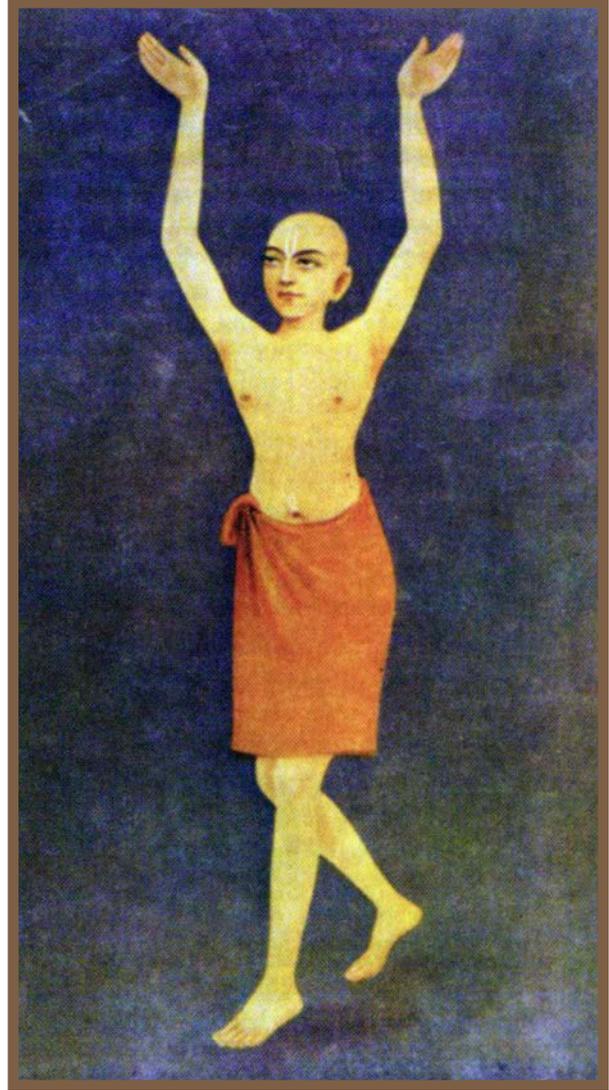
*bhāvānurūpa-ślokena rāsa-saṅkīrtanādīnā  
śrī-rādhā-kṛṣṇayor lilā-rasa-vidyā-nidarśanam*

In accordance with the Lord's particular ecstatic mood, they sang verses proclaiming Sri Sri Radha-Krishna's *rāsa-lilā* pastimes. In this way, understanding of these intimate pastimes was proclaimed or revealed. (4.24.9)

*śrī-rādhā-śuddha-premnā hi śravaṇāmṛtam adbhutam  
pītvā nirantaram śrīmac-caitanya-rasa-vigrahaḥ*

Because of his spotless love for Krishna in the mood of Sri Radha, Sri Chaitanya, the original form of transcendental *rasa*, incessantly drank from that wonderful fountain of ambrosia for the ears. (4.24.9)

— Srila Murari Gupta. *Śrī Kṛṣṇa-caitanya-caritāmṛta* (Murari Guptera Kaḍacā), with Bengali translation by Sri Haridas Das. Published by Sanskrit Pustak Bhandar, Kolkata. 2009. Sanskrit in Bengali characters.

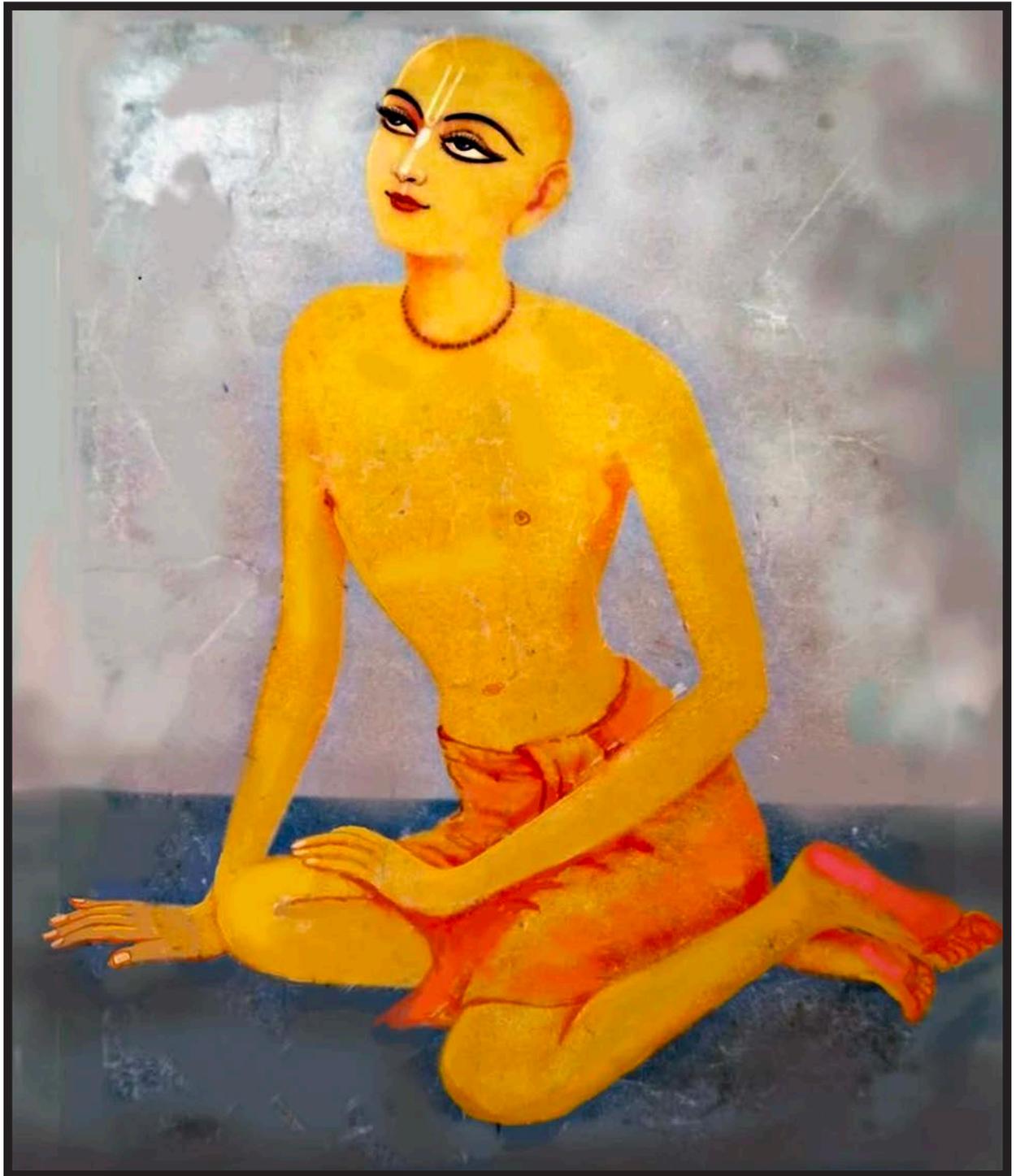


Unknown artist.

But Mahaprabhu is crying, “Where is Krishna, *kva nanda-kula-candramāḥ?* *kva śikhi-candra-kālaṅkṛtiḥ?* — where is Krishna on whose crest is a peacock feather? Where is that Krishna, *indranīlamanī*, whose complexion is blue like the *indranīla* jewel? *rāsa-rasa tāṇḍavī*, who dances in the *rāsa* dance, where is that Krishna? O *sakhī*, please tell me where he is? Where has he gone? *prāṇa rakṣausadhi*, 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 Mahaprabhu is always crying, *rorudhya māna*. He is Krishna himself, but he is feeling the pangs of separation from Krishna because he is in *rādhā-bhāva*. *rādhā-bhāva* is predominating; that is *vipralambha bhāva*. 🍌

— From chapter nine of *Embankment of Separation*. Gopal Jiu Publications. Bhubaneswar, Odisha. 2023.



Unknown artist.

*"Can you put a flute on Gaura? Although he is Krishna, you cannot put a flute on Gaura. Similarly, how can you put a peacock feather on he who is crying for Krishna like Radharani? His mood will be disturbed. Although he is Krishna, Gaura's mood is different. Therefore, Prabhupada has said, 'Don't disturb the mood of Gauranga.'"*





## TRADITIONS OF WORSHIP OF SRI CHAITANYA MAHAPRABHU



Unknown photographer, Wikipedia

### DHAMESWAR MAHAPRABHU IN NABADWIP

*This deity was originally worshiped by Vishnupriya Devi, the consort of Sri Chaitanya Mahaprabhu. According to the local tradition at the temple of Dhameswar, shortly before leaving home and taking sannyāsa, Mahaprabhu had this deity carved from the same neem tree under which he took birth. It's said that Vishnupriya worshiped this deity for 80 years and finally disappeared into the deity. The nose ring worn by Dhameswar is said to have been worn by Vishnupriya.*



## TRADITIONS OF WORSHIP OF SRI CHAITANYA MAHAPRABHU



Unknown photographer

### MAHAPRABHU'S ORIGINAL SHOES

According to the local tradition at the temple of Dhameswar, when he left home to take sannyāsa, Mahaprabhu gave a pair of his shoes to Vishnupriya. Those original shoes worshiped by her are still carefully kept today at Dhameswar Mahadev Mandir in Nabadwip.



Photo by Indradityumna Swami

### GAURA NITAI OF GAURI DAS PANDIT

Sri Chaitanya Mahaprabhu and his brother Nityananda Prabhu once visited their devotee Srila Gauri Das Pandit at his home in Ambika Kalna. As the two brothers were about to leave, Gauri Das requested them to permanently stay. To satisfy the desire of his dear devotee, Mahaprabhu ordered deities made of himself and Nityananda from a nearby Neem tree. When the deities were finished, Mahaprabhu requested permission to leave, but Gauri Das again asked them to stay. At that moment the two deities started leaving while the original brothers took wooden forms. Gauri Das ran after the deities and stopped them. At that time the wooden brothers again became flesh and started to leave. This happened several times and then Mahaprabhu said, "You have to choose, either Nitai and I will stay or the deities will stay. Nitai and I are non-different from these forms." Gauri Das chose that the original brothers would stay, and the deities would leave. They say, at that time the original Gaura and Nitai entered into the temple of Gauri Das, while the deities left. These same deities are still being worshiped today at Ambika Kalna in West Bengal.



Unknown photographer

### GAURA NITAI OF JAHNAVA MATA

Also in Ambika Kalna are these deities of Sri Sri Gaura Nitai who were originally worshiped by Surya Das Sarkhel and his daughters Jahnava and Vasudha who later became the wives of Lord Nityananda.



## TRADITIONS OF WORSHIP OF SRI CHAITANYA MAHAPRABHU



Photo by Radha Madhava Das

### GAURA WORSHIPED BY SHOBHA DEVI

*Radha Madhava Das comments: "This deity was originally worshiped in Sylhet in the Srihatta district by Srimati Shobha Devi, Sri Chaitanya Mahaprabhu's beloved paternal grandmother. It was manifested from Mahaprabhu himself when he was only sixteen years old in the year 1502 AD, thus making it the first Mahaprabhu deity that we know of. It is also one of only a few deities of Mahaprabhu as a sannyāsī – his hands sporting the mudras of holding a daṇḍa and kamaṇḍalu. It is also the only deity of Mahaprabhu that we have heard of who has dilated cakā-dolā eyes that are somewhat like those of his beloved Lord Jagannath. Still worshiped today at the Naba Dhaka-dakshin temple in Srikona, near Silchar."*

*For more information see KK Bindu issues 484-485*



Unknown photographer

### GAURA GADADHARA OF VANINATH MISHRA

*Vaninath Mishra is the younger brother of Gadadhar Pandit. Champahati, West Bengal*



Photo by Indradyumna Swami

### GAURA NITAI OF SRINIVAS ACHARYA

*These deities are in Jajigram West Bengal*

TRADITIONS OF WORSHIP OF SRI CHAITANYA MAHAPRABHU



Photo by Madhavananda Das

**GAURA GADADHARA OF NARAHARI SARKAR**

*These deities were originally worshiped by Srila Narahari Sarkar the guru of Srila Lochan Das Pandit, famous author of Caitanya-maṅgala. They are still present today at the Vishakha Math near Markandeya Sarovar in Jagannath Puri, Odisha.*



Unknown photographer

**GAURA NITAI OF MURARI GUPTA**

*These deities originally worshiped by Sri Chaitanya Mahaprabhu's intimate associate are today in Bhankandi Bazar, Vrindavan.*



Unknown photographer.

**GAURA NITAI OF VRINDAVAN DAS THAKUR**

*These deities originally worshiped by the author of Sri Caitanya-bhāgavata are in Dhenur, West Bengal.*



Unknown photographer.

**GAURA GADADHAR OF SARANGA THAKUR**

*These deities originally worshiped by Sri Chaitanya Mahaprabhu's intimate associate are today in Mangachi, West Bengal.*



## TRADITIONS OF WORSHIP OF SRI CHAITANYA MAHAPRABHU



Unknown photographer

### GAURA GADADHAR OF MAMU THAKUR

*Mamu Thakur was the maternal uncle of Sri Chaitanya Mahaprabhu. These deities established by him are still worshiped today at the Tota Gopinath temple in Jagannath Puri, Odisha.*



Unknown photographer

### GAURA IN KATWA

*Shortly after Mahaprabhu took sannyāsa, Srila Narahari Sarkar had the large deity made. The small deity is Balaram. They are still worshiped to this day in Katwa, West Bengal.*



Unknown photographer

### SAD-BHUJ OF KANAI KHUNTIA

*Kanai Khuntia was the head priest of the Jagannath Mandir and one of the prominent associates of Mahaprabhu in Puri. He established these deities of Sad-bhuj Gauranga and Nityananda. They are still worshiped today at the Badamath in Sakshi Gopal, Odisha.*



Photo by Indradyumna Swami

### PANCA-TATTVA OF PRATAPARUDRA

*Maharaja Prataparudra, the king of Puri at the time of Sri Chaitanya Mahaprabhu, established these deities. They are still worshiped today in Cuttack, Odisha.*


**TRADITIONS OF WORSHIP OF SRI CHAITANYA MAHAPRABHU**


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Unknown photographer



**GAURA NITAI OF MAHESH PANDIT**

*Mahesh Pandit was an associate of Gaura and Nitai. His deities are in Pal Para, West Bengal.*

Photo by Madhavananda Das



**GAURA NITAI IN GAURA'S FAMILY PLACE**

*According to various evidences (see KK. Bindu issue 484), Jajpur, Odisha, is the ancestral home of Sri Chaitanya Mahaprabhu. These deities at a temple in nearby Kapileshwar have been worshiped for 500 years.*

Photo by Madhavananda Das



**GAURA NITAI IN BALAKATI, ODISHA**

*These deities have been worshiped in Balakadi, near to Bhubaneswar, Odisha, for 500 years.*



Photo by Madhavananda Das

**MAHAPRABHU OF PRATAPRARUDRA**

*The king of Puri at the time of Sri Chaitanya Mahaprabhu, Prataparudra Maharaja established deities of Sri Sri Gaura Nitai, which are still worshiped today at the Asta Sambhu Mandir in Jagannath Puri.*

Photo by Gaura Govinda Das



**GAURA NITAI ADWAITA SITA THAKURANI**

*These deities were established at the time of Mahaprabhu by Ahula Gosain at the place of Adwaita Acharya's house in Jagannath Puri, where they are still worshiped today.*



## TRADITIONS OF WORSHIP OF SRI CHAITANYA MAHAPRABHU



Photo by Madhavananda Das

### GAURA OF NAROTTAM DAS THAKUR

*Srila Narottam Das Thakur established this deity in Dhaneswar, Odisha, while on his way to Puri.*



Unknown photographer

### GAURA GADADHAR OF BHAKTIVINODE

*Srila Bhaktivinode Thakur established these deities at his home in Godrumadwip, West Bengal.*



Photo by Prabhupada Priya Sevak Das

### GAURA OF SRILA BHAKTISIDDHANTA

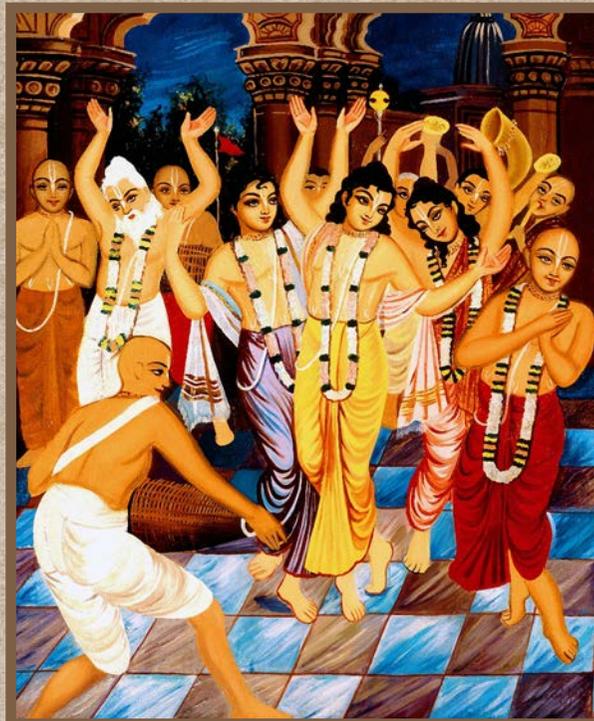
*This is the first ever worshiped deity of Gauranga in Srila Bhaktisiddhanta's Gaudiya Math. Beginning in 1905 at the age of 31, over the following nine years, Srila Bhaktisiddhanta completed a vow to chant 1 billion names in front of this deity of Mahaprabhu. Gaura came to him in a dream and instructed him to preach instead of sitting and chanting in one place. The deity of Gaura along with Sri Sri Radha Madhava (also installed by Srila Bhaktisiddhanta) are worshiped today at the Rudra Gaudiya Math in Mayapur.*

## TRADITIONS OF WORSHIP OF SRI CHAITANYA MAHAPRABHU



**GAURA OF SRILA PRABHUPADA**

*Srila A. C. Bhaktivedanta Swami Prabhupada established this deity for his center in Jhansi in the 1950s. He later donated him to the Keshavji Gaudiya Math in Mathura, where he is still worshiped today.*



Painting by Jadurani Dasi

### PANCA-TATTVA OF SRILA PRABHUPADA

*When Srila Prabhupada instructed his disciple Jadurani Dasi to make a painting of the Panca-tattva, she recalls that she was told to paint in Srila Prabhupada's apartment, and that Srila Prabhupada stood behind her the entire time practically directing every stroke of the brush. She said that she felt that Srila Prabhupada had actually painted the painting, and that she was just an extension to the brush. Srila Prabhupada instructed that the painting should be hung in the temple and at that time he announced to the devotees, "Now Lord Caitanya is here. Now there should be no more nonsense in the temple. God is here, his expansion, his incarnation, his spiritual energy, and his marginal energy. Everything is here except his material energy. There is nothing material about this painting. And even if you think that it is only color, color is another of God's energies, and therefore it is also spiritual. If anyone chants Hare Krishna and dances in front of this painting, he can become fully Krishna conscious."*

*This painting became the official deity of the New York temple, and was later worshiped in Los Angeles and then Laguna Beach from 1970 to 1976.*

## THE SECRET OF GAURA'S SANNYASA-LILA

In the introduction to his *Śrī Caitanya-maṅgala* (1.1.113), Srila Lochan Das Thakur has written:

*aneka rahasya kathā kahiba tāhāte  
vairāgya adbhuta prabhura uṭhe yenamate*

I will tell many secrets, such as the secrets of the Lord's wonderful renunciation.

Mahaprabhu's purpose in accepting *sannyāsa* is a very deep and multifaceted topic. To understand the secrets of his *sannyāsa-līlā*, one has to first consider that for the Lord to take *sannyāsa* he had to give up the association of Mother Sachi and all the loving devotees of Nabadwip. If one contemplates on this fact, several perplexing questions arise about Mahaprabhu's relationships with his dear devotees.

*Caitanya-Bhāgavata* (*madhya* 9.215) describes the influence of pure devotion upon the Lord:

*yāhā haite āpanāra parābhava haya  
sei baḍa gopya, loke kāhāre na kaya*

You are conquered by love. This is a great secret, a secret the people of this world do not understand.

This is an intrinsic characteristic of *bhakti* — it binds up the Lord. In his commentary on *Vedānta-sūtra* (3.3.53), Srila Madhvacharya has written: *bhaktivaśaḥ puruṣo bhaktir eva bhūyāsī* — The Lord is controlled by *bhakti*. *Bhakti* is the best of all. Krishna himself describes the same thing in *Hari-bhakti-sudhodaya* (14.29):

*sadā mukto 'pi baddho 'smi bhaktena sneha rajjubhiḥ  
ajito 'pi jito 'ham tair avāśo 'pi vaśī kṛtāḥ*

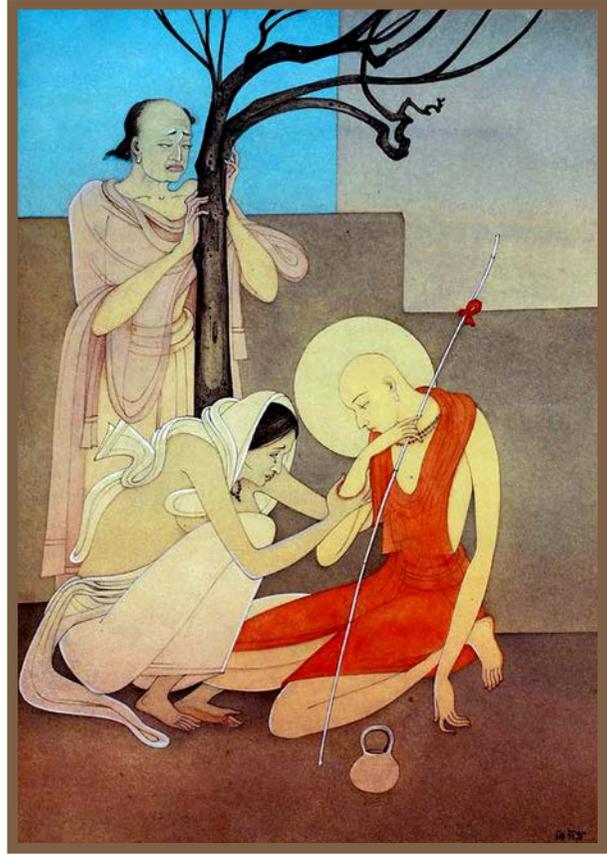
Though I am eternally free and independent, still I become bound up with the rope of love of my devotees.

In the ninth canto of *Bhāgavatam* (4.63), the Lord tells Durvasa Muni:

*aham bhakta-parādhīno hy asvatantra iva dvija  
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ*

I am completely under the control of my devotees. Indeed, I am not at all independent. Because my devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of my devotee, even those who are devotees of my devotees are very dear to me.

Because the lord was bound by the love of his pure devotees in Nabadwip, how was it possible for him to



Painting by Kshitiindranath Majumdar. West Bengal. 1950s.

**The question is not, "- Why - did he take sannyāsa?" The question is, " - How - could he take sannyāsa and leave his mother and loving devotees?"**

renounce them? The Lord certainly knew that Mother Sachi could not live without seeing his lotus-like face. How then could he leave his loving mother, his wife Vishnupriya, and the others?

### Yuga Dharma

One may say that the Lord left them and took *sannyāsa* so that he could preach to the students and impersonalists, and thereby establish the religion of this age. However, Srila Krishnadas Kaviraj Goswami describes that establishing the *yuga-dharma* was an external, secondary desire of the Lord. What then was the internal, primary purpose of the Lord's *sannyāsa-līlā*? Srila Krishnadas Kaviraj Goswami describes:

*prema-rasa-niryāsa karite āsvādana  
rāga-mārga bhakti loke karite pracāraṇa  
rasika-śekhara kṛṣṇa parama-karuṇa  
ei dui hetu haite icchāra udgama*

The Lord's desire to appear was born from two reasons: the Lord wanted to taste the sweet essence



Painting by Kshitindranath Majumdar. West Bengal. 1950s.

### Gaura-virahiṇī-viṣṇuprīyā

"Vishnupriya, the embodiment of separation from Gaura"

## GAURA'S MERCY RADHA'S MERCY

*Srila Prabhodananda Saraswati Thakur's  
Caitanya-candrāmṛta, Text 88*

*yathā yathā gaura-padāravinde  
vindeta bhaktim kṛta-puṇya-rāśiḥ  
tathā tathotsarpati hṛdy akasmāt  
rādhā-padāmbhoja-sudhāṁśu-rāśiḥ*

One who is extremely fortunate may get the mercy of Chaitanya Mahaprabhu. As much as one can devote his full attention to the lotus feet of Lord Chaitanya, to that extent he will be able to taste the nectarean service of the lotus feet of Srimati Radharani in Vrindavan. The more one engages in the service of Sri Chaitanya, the more one finds oneself in Vrindavan, tasting the nectar of the service of Sri Radha.

of the mellows of love of God, and he wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus, he is known as supremely jubilant and as the most merciful of all. (Cc. ādi 4.15-16)

*bhāva-grahaṇera hetu kaila dharmā-sthāpana  
tāra mukhya hetu kahi, śuna sarva-jana*

To accept ecstatic love is the main reason he appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen. (Cc. ādi 4.53)

*ei vāñchā yaiche kṛṣṇa-prākāṭya-kāraṇa  
asura-saṁhāra — ānuṣaṅga prayojana*

*ei mata caitanya-kṛṣṇa pūrṇa bhagavān  
yuga-dharma-pravartana nahe tāra kāma*

Just as these desires are the fundamental reason for Krishna's appearance whereas destroying the demons is only an incidental necessity, so for Sri Krishna Chaitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental. (Cc. ādi 4.36-37)



Unknown artist

*"Vishnupriya in separation embraces the shoes of Mahaprabhu"*



Wood etching of gaura-līlā from one of the first printed volumes of Caitanya-caritāmṛta, 1700s.

### Inner Purpose for Sannyasa

Mahaprabhu’s internal reasons for taking *sannyāsa* are described by Srila Nityananda Das, the disciple of Jahnava Mata, in his book *Prema-vilāsa*. In chapter seven, texts 87 to 136, he narrates an intimate conversation between Sri Chaitanya Mahaprabhu and Lokanath Goswami:

One day, Sri Caitanya Mahaprabhu privately revealed his innermost thoughts to Lokanath Goswami. Mahaprabhu explained everything to him about the internal and external unhappiness that was influencing his conduct. The Lord said, “I feel dissatisfied remaining silent about the nature of my appearance and mission. But to whom can I speak about this confidential subject matter? I can influence some to respect Nityananda Prabhu and Advaita, but who will actually hear from me and understand my mission? Some people criticize me, and others even jeer at me. I have come to Gaudadesh, manifesting the mood of Srimati Radharani. I want to experience Radha’s feelings of separation from her beloved Krishna. For my sake, Srimati Radhika has given up her family and wealth and has completely dedicated herself to my service. The memory of me has caused her to become lean and thin. She is not even concerned about her appearance, and she never looks at the face of another man. Eager for my company, she remains constantly absorbed in hearing and chanting about me. Being angry with me, she used to complain about my character to the flower groves and the Yamuna, but upon seeing me, she would immediately forget her anger. To Radharani, one day’s separation from me is like a hundred years. She is my beloved; together we enjoyed transcendental pastimes in Vrindavan. She is the reason why I live in Vrindavan. She is my life, and I am the same to her.

*sakhā dāsa pitā mātā ye rase vañcita  
sabe sakhīgaṇa jāne ye rase mohita*

“My friends, servants, father and mother, are all bereft of this mellow. Only the *gopīs* can understand it. (Text 108)

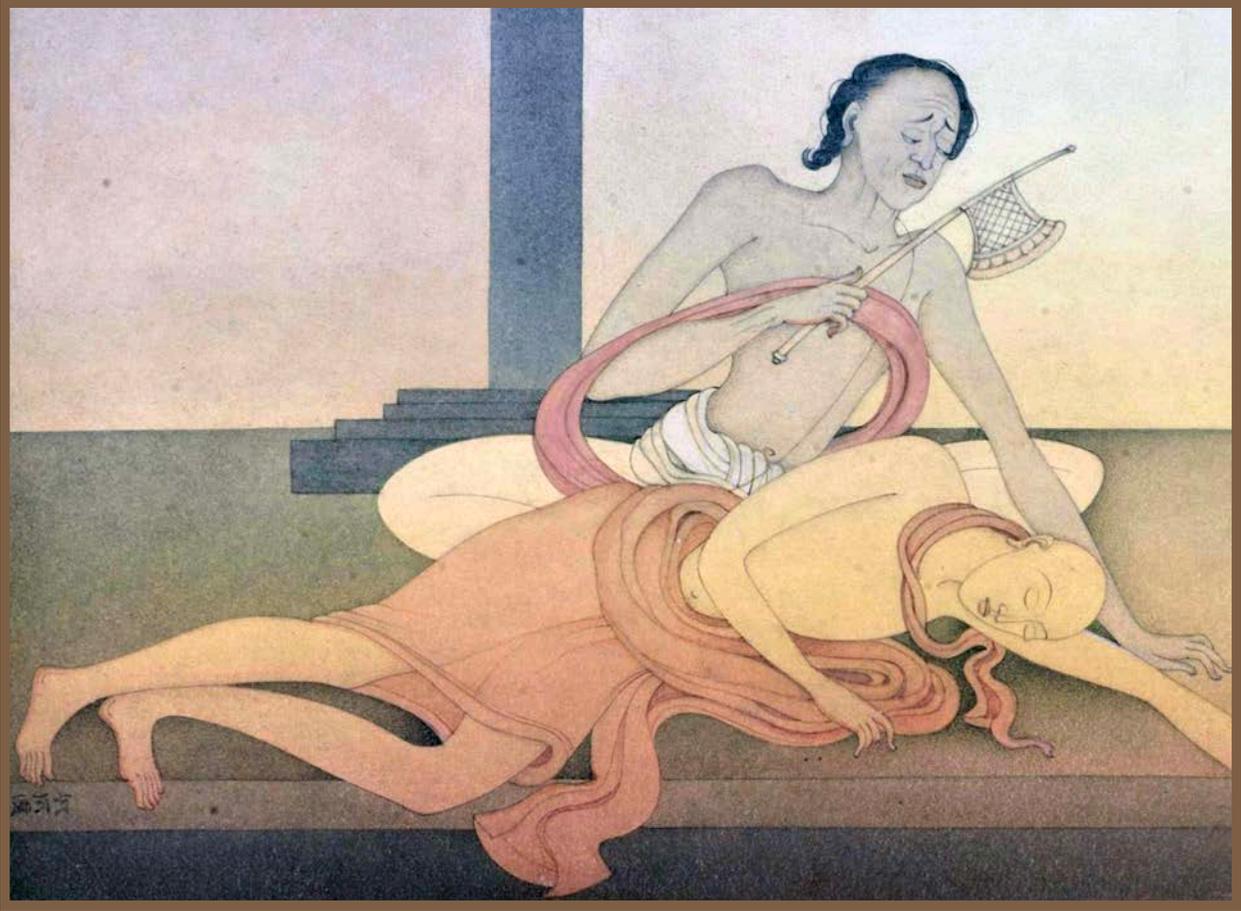
*guṇe prīte tānra sthāne ha-i āchā ṛṇī  
tomā sthāne lokanātha kahilāma āmi*

“O Lokanath! I tell you, Radha has such love that I remain indebted to her. (Text 109)

Mahaprabhu said, “This indebtedness is one cause of my unhappiness. Please listen to another cause. There is a Brahmin who has committed a great sin



*Gaurāṅga gr̥ha tyāga  
Gauranga leaves home*



### Gaura-bhāva-samādhī Mahaprabhu's madness in separation

by criticizing me. This Brahmin does not recognize Krishna's supreme position. Not obeying Krishna as guru, he has worshiped Krishna's servants, the devas. Due to this offense, he will go to hell.

"It is my plan that on the third day of the month of Magha I shall accept the renounced order of life and leave home. I will become the guru of all the Brahmins who carry *daṇḍas*. For the sake of these Brahmins, I will take *sannyāsa*, leave my home, and move from country to country.

*e bāhya vicāra āra manera āśaya  
śuna lokanātha ihā kahila niścaya*

*rādhikāra bhāva lañā saba prayojana  
kebā bujhe kebā śune yei mora mana*

"This is my external consideration. Listen, O Lokanath! Accepting the mood of Radha is my only necessity. Who is there who can listen to or understand the state of my mind? (Text 122-123)

*mora aṅgera varaṇa vasana rādhā gāya  
ei lāgi nila-vastre sukha ati pāya*

"Radha wears blue-colored garments, the color of my complexion, and in this way attains happiness. (Text 124)

*āmāra vicchede pare aruṇa vasana  
āpanāke nija-dāsī māne sarva-kṣaṇa*

"But when separated from me, Radha would wear a saffron-colored dress and always think of herself as my maidservant. (Text 125)

*āmāra lāgiyā rādhā ādi sakhi-gaṇa  
virahe vyākula haiyā tejila jivana*

*āmiha tejiba prāṇa tānhāra lāgiyā  
se daśā ha-ibe tumi śunibe thākiyā*

"Feeling separation from me, Radha and the *gopīs* have given up their lives. Now I shall also give up my life for her. You will see me in that condition, O Lokanath. (Text 126-127)

*dhariba tāhāra kānti pariba aruṇa vasana  
ha-iba tānhāra dāsa ānandita mana*

"Adopting Radha's complexion and the saffron-colored cloth of separation, I'll become her maidservant and get happiness. (Text 128)

ei lāgi aruṇa vasana diba gāya  
japiba tāñhāra guṇa kahilu tomāya

“Wearing the saffron-colored dress of separation on my body, I will sing the glorious qualities of Radharani. (Text 129)

tāñhāra yateka guṇa nārība śodhite  
śata-janma āyu yadi haya pṛthivīte

guṇe pṛīte tāñra sthāne ha-iyāchi ṛñī  
tomā sthāne lokanātha kahilāma āmi

“Her wonderful qualities are not possible to describe. Even if I took birth a hundred times in this world I could not describe them all. I tell you, Lokanath, by the wonderful qualities of her love she has put me in her debt. (Text 130-131)

jagat bhāsāiba āmi tāñra yaśa kīrti  
tabe jāni kṛpā more karena emati

“Singing her glories, I will flood the universe with her fame. Then she will give me her mercy. (Text 132)

pa-iba tāñhāra prema kāñdība nayane  
dhūlāya dhūsara haiyā nācība sañkīrtane

“Getting her *prema*, I’ll cry and dance in *sañkīrtana* with dust all over my body.” (Text 133)

ihā bali phukariyā kāñde gaura-*raya*  
rādhā vṛñdāvāna bali dharaṇī loṭāya

Saying this, Lord Gaura Ray began to cry. Chanting, “Radha!” “Vrindavan!” he rolled on the ground. (Text 134)

### Repaying His Debt

*Caitanya-caritāmṛta* (ādi 4.177-180) elaborates on Krishna’s debt to the *gopīs*:

kṛṣṇera pratijñā eka āche pūrva haite  
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche

Lord Krishna has a promise from before to reciprocate with his devotees according to the way they worship him. (177)

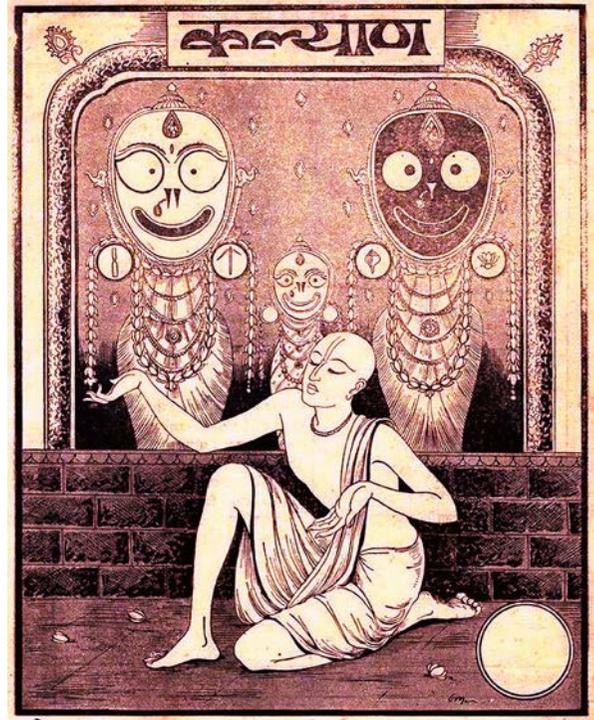
ye yathā māñ prapadyante tāñs tathaiva bhajāmy aham  
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

“In whatever way my devotees surrender unto me, I reward them accordingly. Everyone follows my path in all respects, O son of Pritha.” (Bg. 4.11) (178)

se pratijñā bhāṅga haila gopīra bhajane  
tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane

That promise has been broken by the worship of the *gopīs*, as Lord Krishna himself admits. (179)

na pārāye hañ niravadya-saṁyujāñ  
sva-sādhu-kṛtyañ vibudhāyūṣāpi vaḥ



Unknown artist. From Kalyana magazine, 1950s.

**Sri Chaitanya Mahaprabhu relished Radharani's mood of separation in Jagannath Puri**

yā mābhajan durjaya-geha-śṛñkhalāḥ  
sañvṛṣya tad vaḥ pratiyātu sādhunā

“O *gopīs*, I am not able to repay my debt for your spotless service, even within a lifetime of Brahma. Your connection with me is beyond reproach. You have worshiped 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) (180)

As described above by Nityananda Das, the only way Mahaprabhu saw to repay his debt to Srimati Radharani and the *gopīs* was for him to take *sannyāsa*. One may ask, what is the necessity of his taking *sannyāsa* to repay his debt. Wasn’t there some other way to repay the *gopīs* other than leaving His home and devotees in Nabadwip? The answer is found in the *Bhagavad-gītā* (2.41), where Krishna has described the nature of the path of love:

vyavasāyātmikā buddhir ekeha kuru-nandana  
bahu-śākhā hy anantāś ca buddhayo ‘vyavasāyinām

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

In loving dealings, by nature Krishna is *bahu-śākhā*, many branched, for as the Supreme Lord he is worshiped by unlimited devotees manifesting many varieties of moods towards him, such as servitorship, friendship, parental relationship and the conjugal mellow. As



**The Gambhira in Jagannath Puri where Krishna as Chaitanya Mahaprabhu locked himself up in a room and cried for himself.**

such, Krishna has to appropriately reciprocate with each mood. However, the *gopīs* in their love towards Krishna have *vyavasāyātmikā buddhiḥ* — one-pointed intelligence. They are not interested in the form of Lord Narayan. They do not even want to see Krishna in Mathura, Dwarka, or Kurukshetra. They only want to serve Krishna as the son of Maharaja Nanda, playing his flute under the *keli-kadamba* tree in Vrindavan on the bank of the Yamuna. Mahaprabhu has expressed Srimati Radharani's one-pointed attitude in the final verse of his *Śikṣāṣṭaka: mat-prāṇa-nāthas tu sa eva nāparaḥ* — “I know no one other than he (Krishna) as my lord.”

In their exclusive, selfless devotion to Krishna, the *gopīs* gave up everything for him. They left their homes, families, husbands and children and ran to Krishna in the dead of night. For Krishna to repay the *gopīs*, he also had to give up everything, even his home and the association of his loving mother and wife. He had to have a one-pointed focus — *vyavasāyātmikā buddhiḥ*. He had to leave everything, put on the saffron-colored cloth of separation, and cry in the same way that Radharani cried for him. This is the internal reason for Mahaprabhu's taking *sannyāsa*.

In their *ekāntika*, one-pointed devotion, the *gopīs* went mad for Krishna, and by so doing, they glorified the Lord. To repay them, Krishna came as Mahaprabhu, adopted Radharani's ecstatic mood of one-pointed devotion, and experienced their madness of love in separation. In that way,

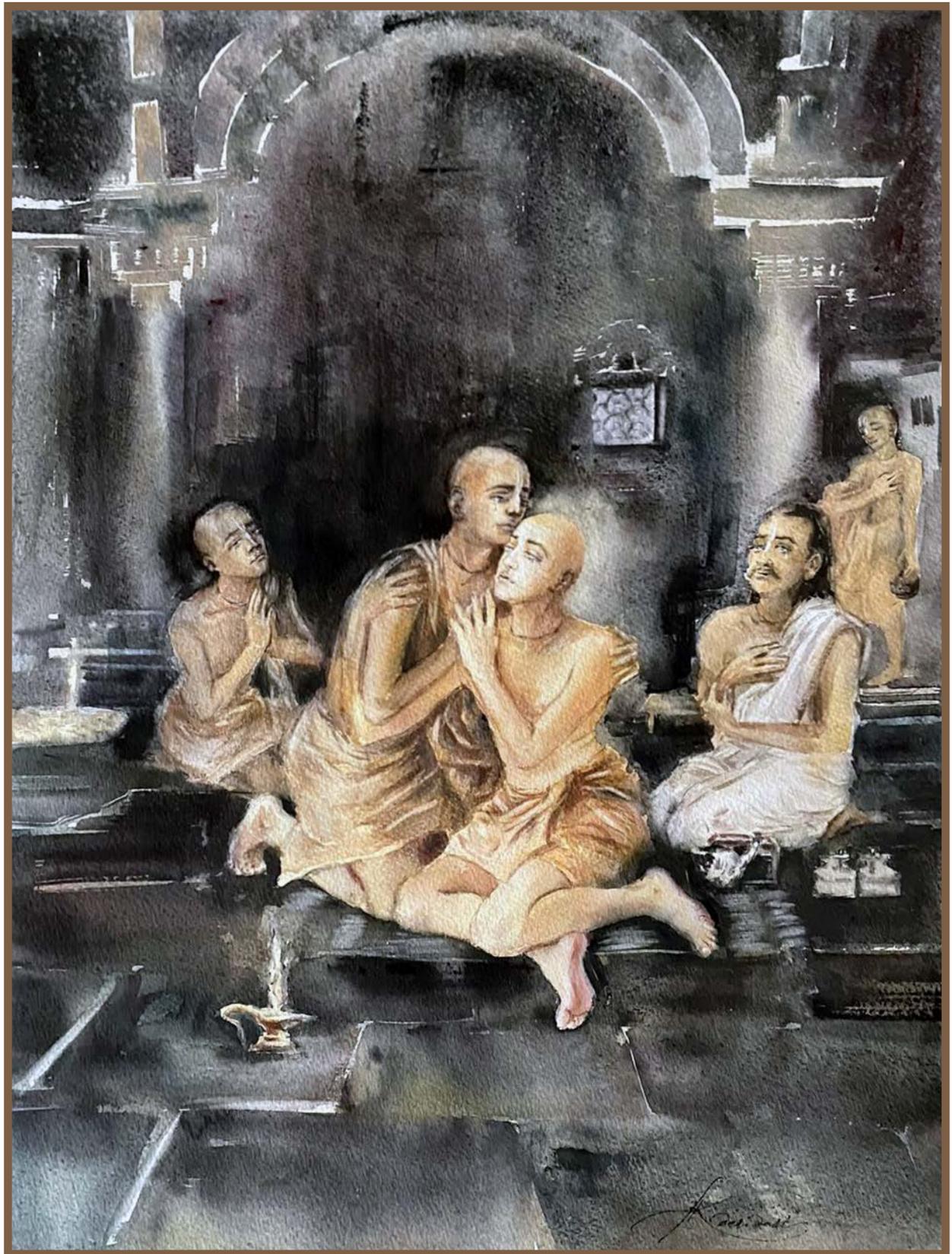
Mahaprabhu repaid his debt to them and, making the world aware of the depth of their love, glorified them in return. Vasu Ghosh has written:

*yadi gaura nā hoito,            tabe ki hoito,*  
*kemone dharitām de*  
*rādhār mahimā,                 prema-rasa-sīmā,*  
*jagate jānāto ke*

If Gauranga Mahaprabhu had not come, then what would have become of us? How could we have tolerated living? Who in this universe would have ever learned about the topmost limits of loving mellows that comprise the glory of Sri Radha? — MD 🍊

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Painting by Aradhya Kisori Devi Dasi

***Mahaprabhu embraces Swarup Damodar Goswami in the Gambhira and cries. Raghunath Das Goswami watches on the left, with Ramananda Ray on the right and Govinda, Mahaprabhu's servant, in the back.***

## SEEKING TO UNDERSTAND RADHA'S LOVE



**Govinda Das**

Govinda Das is considered the greatest poet of Brajabuli language and one of the great poets of Bengal. He appeared in Srikhanda, Burdwan District, probably in the third decade of the sixteenth century. He is the younger brother of Ramachandra Kaviraj, the close friend of Srila Narottam Das Thakur. Like his elder brother Ramachandra, Govinda Das also accepted initiation and shelter at the lotus feet of Srinivas Acharya.

*śrī kṛṣṇa caitanya gorā śacira dulāla  
ei se pūrabe chila gokulera gopāla*

In his previous birth, Sachi's son, fair Sri Krishna Chaitanya, was a cowherd boy in Gokul.

*keha kahe jānakī-vallabha chila rāma  
keha bale nanda-lāla nava-ghana-śyāma*

Some say he was Janaki's beloved, Lord Ramachandra. Others say he was Nanda's son, dark like a monsoon cloud.

*pūrabe kāliyā chila gopī-preme bhorā  
bhāviyā rādhāra varaṇa ebe haila gorā*

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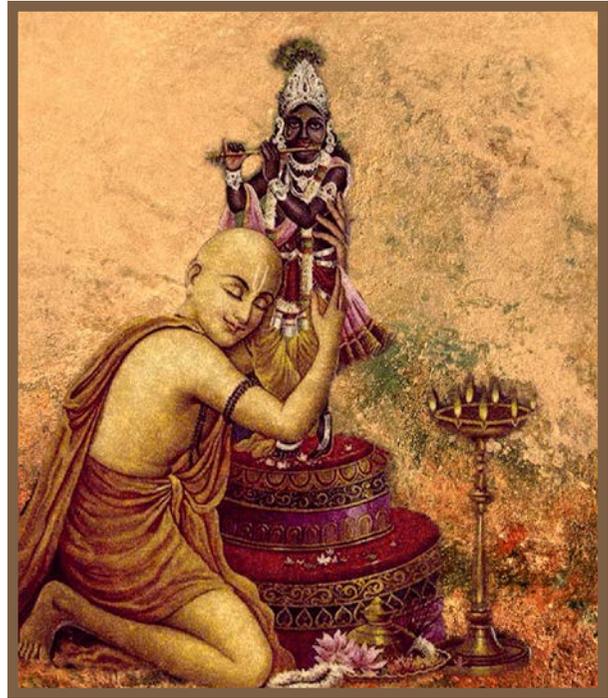
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Unknown artist

**Chaitanya Mahaprabhu is in the mood of Radharani  
feeling separation from Krishna**

In ancient times he was dark, but now, overcome by personally experiencing the love the gopis feel for him, he became fair like Srimati Radharani.

*chala chala aruṇa nayāna anurāgī  
nā pāiyā bhāvera ora ha-ila vairāgī*

Tears flowed from his reddened eyes. He could not find the limit of that ecstatic love. He renounced everything.

*sannyāsī vairāgī haiya bhramilā deśe deśe  
tabu nā pāila rādhā-premera uddēśe*

He accepted *sannyāsa* and wandered from place to place. He tried to understand Radha's love, but he could not.

*govinda-dāsiyā kaya kiśorī-kiśorā  
svarūpa rāmera sane sei rase bhorā*

Govinda Das says, it was in the company of Svarup Damodar and Ramananda Ray that Lord Chaitanya, overwhelmed, tasted the nectar of ecstatic love for Sri Sri Kishori Kishora, the teenaged divine couple. 🍌

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