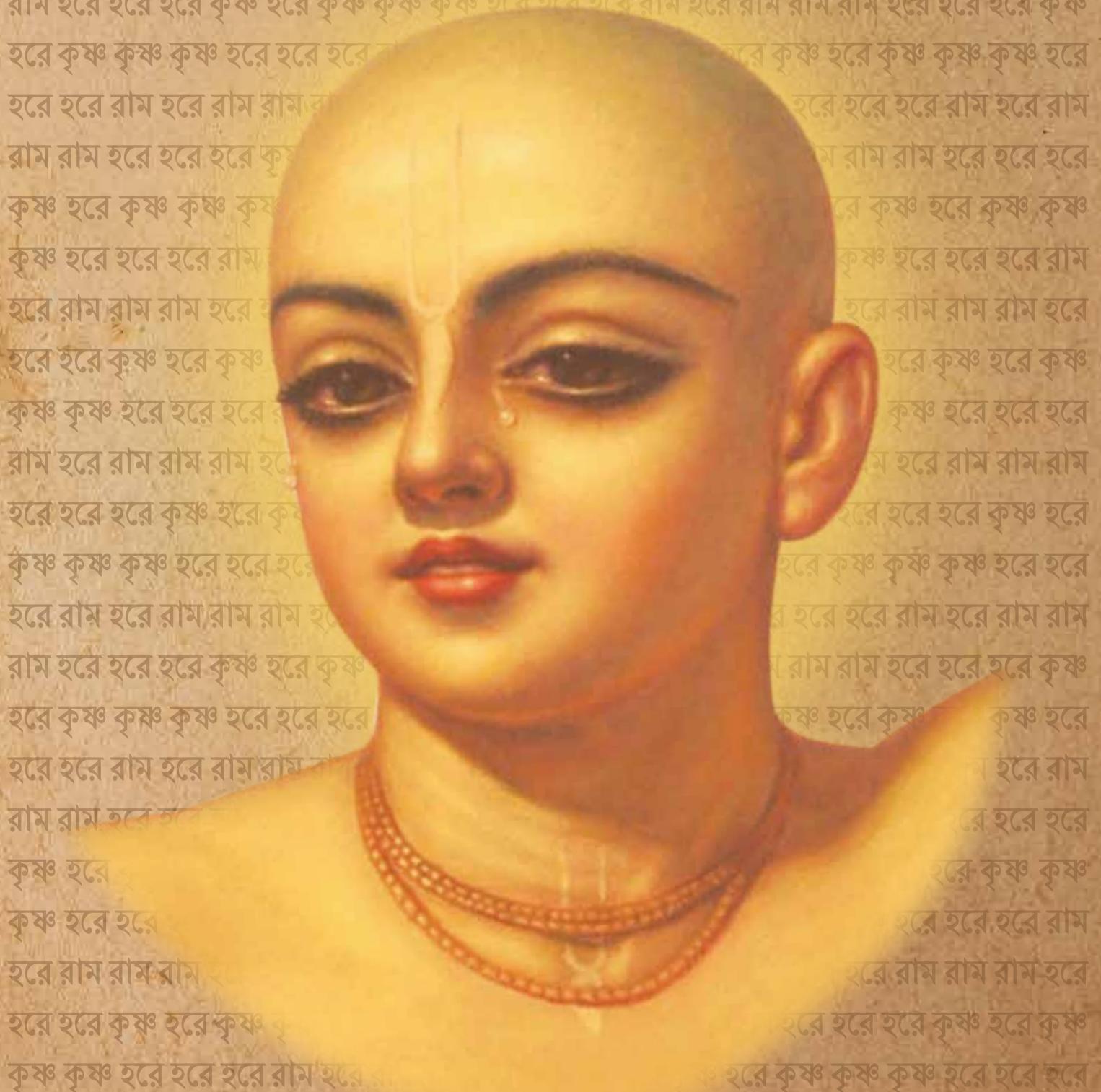


Mahāprabhu Meditations

Tracing His Trail of Tears to Vraja Prema



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

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 茹阿·茹阿·哈瑞 哈瑞

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Abbreviations:

CB — Śrī Caitanya-bhāgavata

CC — Śrī Caitanya-caritāmṛta

p — purport

+p — plus purport

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haribol99@gmail.com

Mahā - mantra Language Code

Thai	Japanese
Gujarati	Sanskrit
Arabic	Telugu
Amharic	English

Persian	Chinese
Georgian	Russian
Hebrew	Bengali
Oriyan	Greek

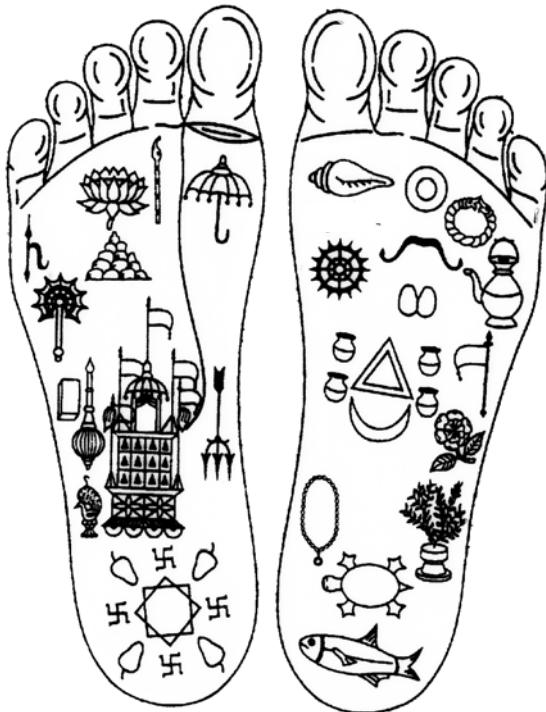


Mahāprabhu Meditations

Tracing His Trail of Tears to Vraja Prema

Presented by Śrīmatī Dāsī and team
Śrī Vṛndāvana-dhāma

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



O moonlike Lord Caitanya, please make the lotus of my heart bloom! Please make that lotus beautiful with swarms of dancing bumblebees of meditation upon You! Please shake away the dense darkness of my offenses! O kind Lord, please make sinful me drink the nectar of Your lotus feet!

— Śrīla Raghunātha dāsa Gosvāmī, *Abhīṣṭa-sūcanam*, Text 11.

*Traditionally we find that the conchshell on Kṛṣṇa's left foot is drawn vertically. However, Śrīla Viśvanātha Cakravartī Ṭhākura tells us that the mouth of the conchshell faces the toe.

(Sārārtha Darśinī, SB 10.30.25p)

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rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

Who Is *Svayam-Bhagavān Gaura*?

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyākhyam prakaṭam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

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, previously They separated Themselves. 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 although He is Kṛṣṇa Himself.

This text is from the diary of Śrīla Svarūpa Dāmodara Gosvāmī. It appears as the fifth of the first fourteen verses of Śrī Caitanya-caritāmṛta.

— CC Ādi 1.5 + 4.55p



*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyah
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvāḍhyāḥ samajani śacī-garbha-sindhau harīnduh*

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 realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.

— CC Ādi 4.230



rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

*apāram kasyāpi pranayi-jana-vṛndasya kutukī
rasa-stomam hṛtvā madhuram upabhoktum kam api yaḥ
rucam svām āvavre dyutim iha tadīyāṁ prakaṭayan
sa devaś caitanyākṛtir atitarāṁ nah kṛpayatu*

Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace.

— CC Ādi 4.52



Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī.

— CC, Śrīla Prabhupāda's Ādi 1 Introduction



rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

What Did He Come to Give?

*prema-bhakti śikhāite āpane avatari
rādhā-bhāva-kānti dui aṅgikāra kari'
śrī-kṛṣṇa-caitanya-rūpe kaila avatāra
ei ta' pañcama ślokera artha paracāra*

To promulgate *prema-bhakti* [devotional service in love of Godhead], Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā.

— CC Ādi 4.99-100

Kṛṣṇa said, “All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me. If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me. If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him. I shall taste the essence of all these *rasas*, and in this way I shall favor all the devotees. Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity.”

— CC Ādi 4.17-18, 21-22, 32-33



For six of the eighteen years He continuously stayed in Jagannātha Puri, He regularly performed *kīrtana*, inducing all the devotees to love Kṛṣṇa simply by chanting and dancing. For the remaining twelve years He stayed in Jagannātha Puri, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

Śrī Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Puri, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead.....

rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

(He) taught this cult of devotional service in full detail by practical application in His own life.

— CC Ādi 13.38-39 +p



There were many previous incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrīmatī Rādhārāṇī and Kṛṣṇa.

— CC Ādi 9.37 p



*anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitah
sadā hṛdaya-kandare sphuratu vah śacī-nandanah*

May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love.

— Śrīla Rūpa Gosvāmī , *Vidagdha-Mādhava* 1.2

rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

What Is Vraja? What Is *Vraja-prema* and What Does It Look Like?

Of the four kinds of reciprocation of loving service—*dāsyā, sakhyā, vātsalyā* and *mādhuryā*—*mādhuryā* is considered the fullest. But the conjugal relationship is further divided into two varieties, namely *svakīya* and *parakīya*. *Svakīya* is the relationship with Kṛṣṇa as a formally married husband, and *parakīya* is the relationship with Kṛṣṇa as a paramour..... *Svakīya* and *parakīya* conjugal love of Godhead have no existence in the material world, and *parakīya* is not exhibited anywhere in Vaikuṇṭha, but only in the portion of Goloka Vṛndāvana known as Vraja. Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vṛndāvana but only sometimes comes to the platform of Vraja to enjoy *parakīya-rasa*. The six Gosvāmīs of Vṛndāvana, however, have explained that Kṛṣṇa's pastimes in Vraja are eternal, like His other activities in Goloka Vṛndāvana. Vraja is a confidential part of Goloka Vṛndāvana. Kṛṣṇa exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vṛndāvana, where *parakīya-rasa* is ever existent..... The transcendental mellow relished by the *gopīs* in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass Śrīmatī Rādhārāṇī in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Rādhārāṇī in the form of Lord Śrī Gaurāṅga. He then relished the highest position of *parakīya-rasa*, as exhibited in the transcendental abode of Vraja..... This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

— CC Ādi 4.50p



Mahāprabhu explained, “Lord Kṛṣṇa has a special characteristic: He attracts everyone's heart by the mellow of His personal conjugal love. By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana, one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead. There someone may accept Him as

rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders. The inhabitants of Vrajabhūmi know Kṛṣṇa as the son of Mahārāja Nanda, the King of Vrajabhūmi, and they consider that they can have no relationship with the Lord in the *rasa* of opulence. One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhūmi attains Him in the transcendental planet of Vraja, where He is known as the son of Mahārāja Nanda.”

— CC Madhya 9.127-131



The natural love of the *gopīs* of Vraja is devoid of any trace of lust. It is faultless, bright and pure, like molten gold. The *gopīs* are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Kṛṣṇa.

“O Pārtha, I speak to you the truth. The *gopīs* are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me.”

The *gopīs* know Kṛṣṇa’s desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

“O Pārtha, the *gopīs* know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these.”

Among the *gopīs*, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune and, above all, in love.

— CC Ādi 4.209-214



Once Lord Kṛṣṇa (The prince of Vraja) considered within His heart, “Everyone says that I am complete bliss, full of all *rasas*. All the world derives pleasure from Me. Is there anyone who can give Me pleasure? One who has a hundred times more qualities than Me could give pleasure to My mind. One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure. Although My

rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

beauty defeats the beauty of ten million Cupids, although it is unequaled and unsurpassed, and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes. The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī. Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī's limbs captivates My mind and heart. Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrīmatī Rādhārāṇī. And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrīmatī Rādhikā. Thus although I am the source of happiness for the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul."

— CC Ādi 4.238-248



The sweet attractive smile of the Lord and His expertise in conjugal pastimes capture the minds of the damsels of Vraja. Gem-studded ankle bells adorn His lotus feet, His jewel-like toe-nails shine brightly like the moon.

Hearing the sweet sounds of His ankle bells, and His flute which is like the call of a male swan, the female swan gopīs cannot remain in their homes. Giving up all fear of transgressing mundane morality, their hearts' attraction for Kṛṣṇa increases unlimitedly and they run to Him like chaste wives running to meet their husbands.

— Śrīla Narottama dāsa Ṭhākura, *Śrī Prema Bhakti-candrikā*,

Ch. 6, Text 5-6



Please serve Śrī Kṛṣṇa Caitanyadeva with attachment and determination, because He is the desire-tree for bestowing love of God. He is non-different from the son of the King of Vraja and the life and soul of Śrī Rādhikā. This is simply wonderful.

— Śrīla Narottama dāsa Ṭhākura, *Śrī Prema Bhakti-candrikā*,

Ch. 9, Text 12

rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

Setting Our Mood And Mindset for This Very Special Journey

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam aham prapadye*

Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

— CC Madhya 6.254



*caitanyera dāsa muñi, caitanyera dāsa
caitanyera dāsa muñi, tānra dāsera dāsa*

I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants.

— CC Ādi 6.86



*heloddhūnita-khedayā viśadayā pronmīlad-āmodayā
śāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā
śāsvad-bhakti-vinodayā sa-mādayā mādhurya-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā*

O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different

rādhā-kṛṣṇa-svarūpaya caitanyāya namo namah

*Obeisances again and again
unto Śrī Caitanya Mahāprabhu who is Śrī Śrī Rādhā-Kṛṣṇa*

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

scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy.

— CC Madhya 10.119



*prema-dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhana*

Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God.

— CC Antya 20.37



Śrī Caitanya Mahāprabhu is the Lord of my heart, He is the form of *ekatma*, the oneness of Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. I am a maidservant of the lotus feet of Śrīmatī Rādhārāṇī and there is no other position I desire more. I love that form which has been adorned with the lustre of Śrīmatī Rādhārāṇī. I offer my fallen obeisances with undivided surrender at His lotus feet, the Supreme Personality of Godhead, son of Mother Śacī, Śrī Caitanya Mahāprabhu.

— Śrīla Jagadananda Pandita, *Prema-Vivarta*





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



*Meditations from
Śrī Caitanya – Bhāgavata*

*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

1. A Very Special Pilgrim

As Śrī Gaurasundara entered Gayā, the king of holy places, He offered obeisances with folded hands. Soon He came to Brahma-kuṇḍa, wherein He took bath and offered oblations to His forefathers. The Lord then entered Cakraveda and quickly went to see the lotus feet of Lord Viṣṇu. Countless flower garlands were stacked like a temple dome on Lord Viṣṇu's footprints, which were surrounded on all sides by brāhmaṇas. Unlimited sandalwood paste, flowers, incense, and cloth had been offered at the lotus feet of the Lord. The brāhmaṇas appeared like divine beings as they chanted the glories of the Lord's lotus feet.....Hearing those glories, Śrī Gaurasundara became absorbed in ecstatic love. As He looked at those lotus feet tears flowed from His lotus eyes, His hairs stood on end, and He began shivering. It is then that Lord Gauracandra began to manifest ecstatic devotional service for the benefit of the entire world.

By the divine will of the Supreme Lord, at that very moment Śrī Īśvara Purī arrived. Seeing Śrī Īśvara Purī, Śrī Gaurasundara respectfully offered him obeisances. Īśvara Purī was delighted to see Gauracandra, and he happily embraced Him. In the ecstasy of meeting each other, they both became soaked with tears of love. The Lord said, "My journey to Gayā became successful the moment I was able to see your lotus feet. If one offers oblations to the forefathers in a holy place, the forefathers are delivered. But one delivers only he to whom the oblation was offered. By seeing you, however, millions of forefathers are immediately freed from material bondage. Therefore holy places are not equal to you, for you purify even the holy places. Please deliver Me from the ocean of material existence. I surrender Myself unto you. I beg that you make Me drink the nectar of Kṛṣṇa's lotus feet."

—Ādi-khanda 17.30-35, 42-44, 46-55

Please see page 185 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

2. A Very Special Guest

After some time, Śrī Gaurasundara took bath at Brahma-kunda and offered oblations at Gayā-sira. He then personally worshiped Lord Viṣṇu's footprints with flower garlands and sandalwood paste. After completing His offerings of śrāddha and satisfying the brāhmaṇas at all the recommended places, the Lord returned to His room.

After He took a little rest, He sat down to cook. And as soon as He finished cooking, Śrī Īśvara Purī arrived. Īśvara Purī's head was rolling back and forth in ecstatic love as he stumbled along chanting the names of Kṛṣṇa.

The Lord immediately left the kitchen and, after respectfully offering obeisances, He seated Īśvara Purī comfortably.

Īśvara Purī smiled and said, "Listen, O Pañdita. It seems I've come at the right time."

The Lord replied, "It will be My good fortune if you accept your meal here today."

Īśvara Purī smiled and said, "Then what will You eat?"

The Lord replied, "I will cook again."

Īśvara Purī then said, "What is the need to cook again? Simply divide whatever You have in two portions."

The Lord smiled and said, "If you really want to please Me, then eat whatever I've cooked. I'll cook again within a moment. Please take your meal without hesitation."

The Lord then gave His meal to Īśvara Purī and served him with His own hand, and Īśvara Purī ate in great ecstasy. (Īśvara Purī's mind never deviated from the lotus feet of Kṛṣṇa, therefore the Lord bestowed such special mercy upon him.)



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

At that same time Ramādevī, the goddess of fortune, quickly cooked for the Lord while remaining unseen by all. Then, after He had fed Śrī Īśvara Purī, He happily ate Himself.

One who hears about Śrī Gaurasundara taking His meal with Īśvara Purī will achieve the wealth of love of Kṛṣṇa.

—Ādi-khanda 17.77-82, 83-95

3. Please Glance Mercifully Upon Me

One day Śrī Gaurasundara privately went to Śrī Īśvara Purī and in sweet words requested him for initiation.

Īśvara Purī replied, “What to speak of giving You mantra, I’m prepared to give my very life to You.”

And then, in order to instruct everyone, the Lord accepted the ten syllable mantra from His Gurudeva.

Śrī Gaurasundara then circumambulated Śrī Īśvara Purī and said, “I fully surrender Myself unto you. Please glance mercifully upon Me, so that I may float in the ocean of kṛṣṇa-prema.”

Hearing the Lord’s words, Śrī Īśvara Purī embraced Him and both their bodies became soaked with tears and greatly agitated due to ecstatic love.

In this way, while showering mercy upon Īśvara Purī, Śrī Gaurahari remained in Gayā for a few more days. And as the time became ripe for the Lord to reveal Himself, His loving devotional sentiments increased with each passing day.

—Ādi-khanda 17.105-113

Please see page 187 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

4. Gaurasundara's Mantra Meditation

One day Śrī Gaurasundara sat down in a solitary place and began to meditate on His ten syllable mantra. After some time the Lord regained His external consciousness, and began to shed tears and call out for Kṛṣṇa.

Considering Himself a surrendered servant and deeply afflicted with separation from Kṛṣṇa, Śrī Gaurasundara began to cry while loudly addressing Kṛṣṇa in a devotion-filled voice, “O My dear Kṛṣṇa! O father! O Hari, My life and soul! Where did You go after stealing My heart? I saw My Lord, but now where has He gone?”

Gaurasundara then began to cry and recite various verses. The Lord was absorbed in sentiments of ecstatic love, and His entire body was covered with dust. He loudly cried out in distress, “Where did You go, leaving Me behind, My dear Kṛṣṇa?”

That Lord who was previously most grave now became greatly agitated in ecstatic love. He rolled on the ground, cried loudly, and floated in an ocean of devotional feelings of separation.

After some time, Nimāi’s students who were travelling with Him came and pacified Him with great care. He said to them, “You all go back to Navadvīpa, I will not return to material life. I must go to Mathurā, where I’ll see my prāṇa-nātha, Śrī Kṛṣṇacandra.”

— Ādi-khanda 17.114-115+p, 116-120

Please see page 189 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

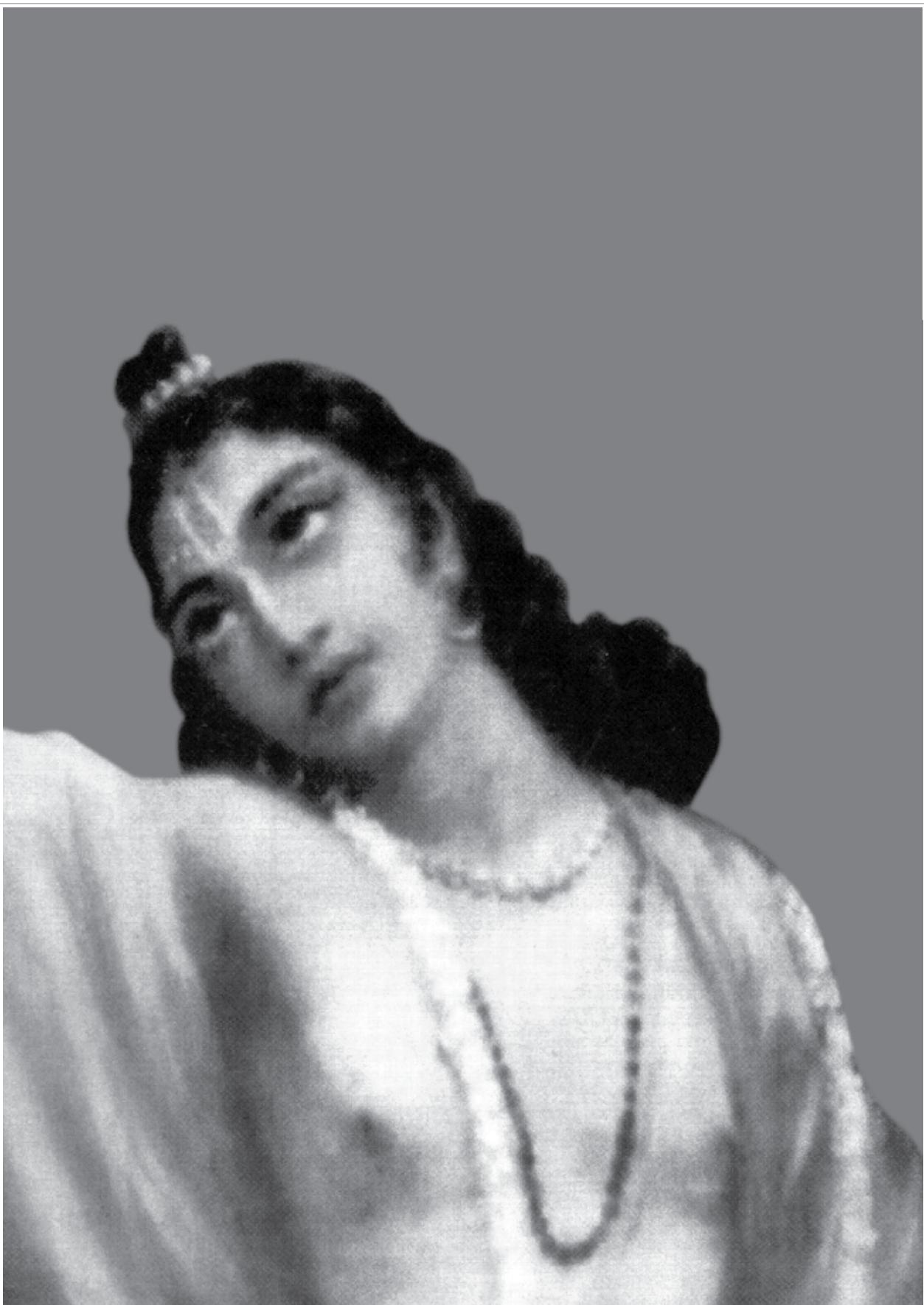
5. Śrī Gaurasundara Returns to Navadvīpa

As soon as Śrī Gaurasundara returned from Gayā, the entire city of Nadia was filled with the news. All the Lord's friends and relatives came running to see Him. Some came in front of Him, some came beside Him, and some stood far behind. The Lord spoke befittingly with everyone, and they all became jubilant just to see Him. They all joyfully greeted Him and accompanied Him home, where He narrated topics about His pilgrimage.

After sometime Śrī Gaurasundara took a few devotees to a solitary place to discuss confidential topics. The Lord said, "O friends, please hear about the wonders of Kṛṣṇa that I have seen. As soon as I entered the abode of Gayā, I heard the most auspicious sounds. Thousands and thousands of brāhmaṇas were reciting prayers from the Vedas. They said, 'Come and see the holy place where Lord Viṣṇu washed His lotus feet. When Kṛṣṇa previously visited Gayā, He washed His feet at this place. The Ganges became glorious as a result of being touched by the lotus feet of the Lord, and Lord Śiva realized the glories of that water by holding it on his head. And by the influence of the water that washed Lord Viṣṇu's lotus feet Gayā has become famous by the name Pāda-padma-tīrtha.'"

As soon as the Lord repeated the name Pāda-padma-tīrtha, tears began to flow incessantly from His eyes. Eventually He lost all composure and began to sob profusely. Repeatedly He called out the name of Kṛṣṇa. The flower garden became inundated with His tears of love, and Śrī Gaurasundara sighed deeply while chanting Kṛṣṇa's name. The Lord's entire body was decorated with hairs standing on end, and He was unable to remain still because His body began to intensely shiver. Śrīvāsa Paṇḍita and the other devotees all watched on as the Lord cried out in intense love for Kṛṣṇa. Tears of love flowed so profusely in all directions from the Lord's eyes that it seemed as if the Ganges had appeared there.

Everyone present was struck with wonder and thought, "Never before have we seen Him like this. He must have received the mercy of Lord Kṛṣṇa, or perhaps He has seen something wonderful during His travels."



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

After a short while, Śrī Gaurasundara regained His external consciousness and began to speak to everyone present there. He said, “O friends, please return home now. But let Me tell you where and when to come so that we may soon meet again. Tomorrow morning we will meet at the house of Śuklāmbara Brahmācārī.

— *Madhya-khanda 1.10-13, 1.22-38*

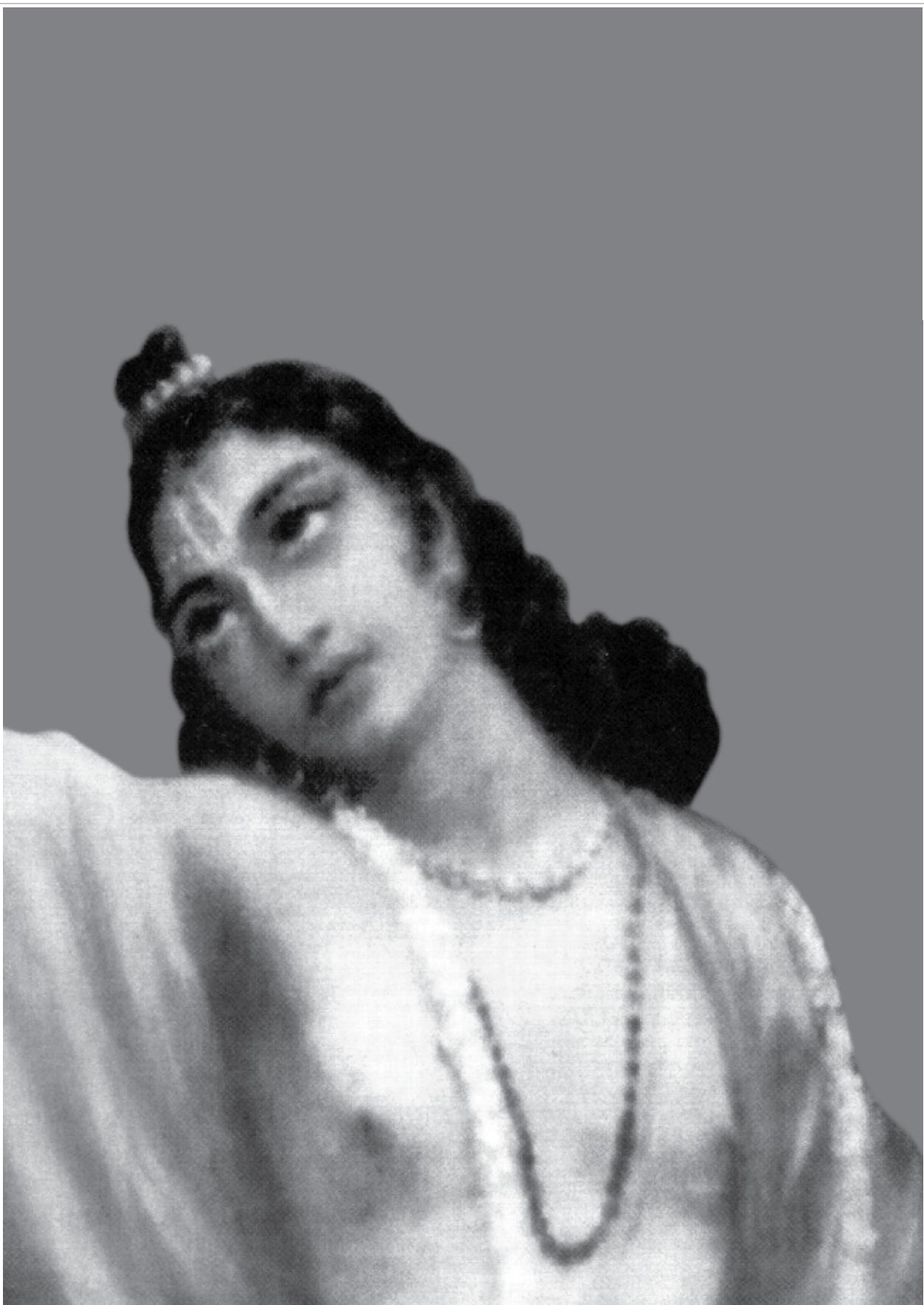
6. Where Has My Lord Gone?

Śrīvāsa Pañdita went to the house of Śuklāmbara Brahmācārī on the bank of the Ganges. When Gadādhara Prabhu heard the news, he also quickly went. Thinking, “Let me hear what topics of Kṛṣṇa He will relate,” Gadādhara hid inside Śuklāmbara’s house. Soon devoted companions of the Lord like Sadāśiva, Murāri, Śrīvāsa, and Śuklāmbara all gathered there. And after some time Viśvambhara, the king of the twice-born, arrived to meet the assembled Vaiṣṇavas. They all greeted Him in great happiness, but their Lord did not manifest any external reciprocation. As soon as He saw the devotees, He began to recite verses glorifying the characteristics of pure devotional service. And then He cried, “I attained My Lord, but oh, where has He gone?”

Saying this, the Lord tottered and held on to a pillar. However, the pillar of the house broke under His weight and He fell to the ground. He simply lamented, “Where is Kṛṣṇa?”

As soon as the Lord fell to the ground exclaiming, “O Kṛṣṇa,” all the devotees also tottered and fell to the ground. Even Gadādhara Pañdita who was in hiding fell unconscious. No one was conscious of who fell on whom. All the devotees lost consciousness due to ecstatic love of Kṛṣṇa, and the goddess Jāhnavī smiled upon them in amazement.

After some time Viśvambhara regained His external consciousness and began to cry loudly and piteously while calling out the name of Kṛṣṇa. “O Kṛṣṇa, O My Lord! Where have You gone?” Saying this, the Lord again fell to the ground.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

The son of Śacī cried out of love for Kṛṣṇa, and all the devotees surrounding Him also cried loudly. Again and again the Lord fell to the ground with great force, but because of ecstatic love He did not feel any pain. The sounds of chanting and crying in ecstatic love combined to fill the house of Śuklāmbara with kṛṣṇa-prema.

After some time Viśvambhara became somewhat pacified and sat down, yet tears of ecstatic love continued to flow from His eyes. The Lord then inquired, “Who is hiding inside that room?” Śuklāmbara Brahmacārī replied, “Your Gadādhara.”

Gadādhara then came forward, lowered his head and cried. Seeing this, Lord Viśvambhara became greatly satisfied. He said, “O Gadādhara, you are indeed most fortunate. From your childhood you have firmly fixed your mind on Kṛṣṇa. I have simply passed My time in useless endeavors. And even though I obtained a priceless treasure, by the arrangement of providence I have again lost it.”

After saying this, Viśvambhara again fell to the ground and His entire body, which is worshipable for everyone, became covered with dust. The Lord repeatedly regained consciousness and repeatedly fell unconscious. And although His face and nose often hit the ground, providence protected Him. He could not see, because He continuously cried torrential tears of love. And nothing but the name of Kṛṣṇa issued from His beautiful mouth.

Grasping the necks of the devotees present, Viśvambhara continuously wept and repeatedly asked, “O brothers, tell Me quickly, where is Kṛṣṇa?”

Seeing the earnest longing of their Lord, the devotees were unable to speak. They simply cried.

Viśvambhara said, “Oh, please relieve My distress. Please bring Me the son of Nanda Mahārāja!”

After saying this, He sighed very deeply and wept repeatedly. His long, beautiful hair loosened and trailed along the ground as if also lamenting.

A whole day passed like a moment in this intense mood of vipralambha-bhāva.

— Madhya-khanda 1.78-107



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

7. Streamlined Teaching

In the mood of a Vaiṣṇava, Mahāprabhu Viśvambhara constantly saw Kṛṣṇa present everywhere. He heard the names of Kṛṣṇa both night and day as He constantly chanted them. The same Lord who was once absorbed in the taste of scholastic pastimes now did not relish anything but Kṛṣṇa. In the early morning all His students would gather for studies. But when the Lord of the three worlds began to teach, nothing other than topics of Kṛṣṇa came from His mouth.

The students asked, “What is the meaning of siddha-varṇa-samāmnāya?”

The Lord replied, “Nārāyaṇa is situated in every letter of the alphabet.”

The students asked, “How were the letters of the alphabet perfected?”

The Lord replied, “By the merciful glance of Kṛṣṇa.”

The students asked, “O Paṇḍita, please explain properly.”

The Lord replied, “Every moment remember Kṛṣṇa. I am explaining to you the worship of Kṛṣṇa, which is the purport of the beginning, middle, and end of all Vedic literature.”

Hearing the Lord’s explanation, the students began to laugh and one of them remarked, “It appears He is affected by an imbalance of life airs.”

The students asked, “From where did You get this explanation?”

The Lord replied, “This is the verdict of the scriptures. If you cannot understand now, then I will explain things to you in detail this afternoon. I will now find a solitary place and study My books. Let us meet together in the afternoon.”

Hearing Nimāi Paṇḍita’s words, all the students packed their books and left. They went to Gaṅgādāsa Paṇḍita and reported everything that He had said to them.

“In every explanation that Nimāi Paṇḍita has given recently, He explains only Kṛṣṇa as the meaning of every word. Since He has returned from Gayā, He



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

does not mention anything other than Kṛṣṇa in His explanations. He always chants the name of Kṛṣṇa, and the hairs of His body stand on end. Sometimes He laughs or shouts loudly as He manifests different moods. Every day He takes the dhātu, or verbal root, of every word and explains Kṛṣṇa through grammatical rules. O Pañdita, we are unable to understand His present behaviour, so please tell us what to do.”

Hearing the students' words, the brāhmaṇa Gaṅgādāsa Pañdita, who is the crest jewel of teachers, burst into laughter. He said, “Go home now and return after sometime. This afternoon I will personally instruct Him.”

— *Madhya-khanda 1.247-268*

Please see page 191 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.

8. A Very Special Lesson (1)

“O brothers, please render unflinching devotional service unto Kṛṣṇa, whose energy is most pure and worshipable. Chant the name of Kṛṣṇa, worship Kṛṣṇa, and hear the name of Kṛṣṇa. Day and night meditate on the lotus feet of Kṛṣṇa. Anyone who offers a little water or durvā grass at the lotus feet of the Lord is never subjected to the punishment of Yamarāja. Worship the lotus feet of Nanda-nandana, who delivered Aghāsura, Bakāsura, and Pūtanā. By giving up thoughts of his son as he remembered the name of the Supreme Lord, Ajāmila attained Vaikunṭha. Therefore worship the lotus feet of Kṛṣṇa. While serving His lotus feet, Śiva goes about unaware that he is naked. The service of those lotus feet is desired even by Lakṣmī. Take straw between your teeth and worship Kṛṣṇa, whose lotus feet are glorified even by Lord Ananta. As long as there is life and strength in your body, you should render devotional service to the lotus feet of Kṛṣṇa. Kṛṣṇa is your mother, Kṛṣṇa is your father, Kṛṣṇa is your life and wealth. O brothers, I fall at your feet and beg you to engage your minds in thinking of Kṛṣṇa.”

In the mood of His own servant, the Lord continually narrated His own glories until half of the day had passed. The charmed students heard the Lord's explanation with rapt attention. None of them dared to speak a word. But



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

know for certain that they are all eternal servants of Kṛṣṇa. When Kṛṣṇa Himself is teaching them, how can they be anything else?

Finally, the students replied, “Your explanations are correct. The purport of all scriptures is that Kṛṣṇa is the Absolute Truth. This is real study and the essence of all the scriptures, and it is our fault if we do not accept it. Whatever You have explained is the fundamental truth and the only knowledge worthy of the name. It is only because of our misdeeds that we cannot accept it.”

The Lord was pleased to hear the students’ words and out of compassion He said, “My dear brothers, whatever you have said is true. But do not tell anyone what I have said. O brothers, I speak in this way because all I see is a blackish complexioned boy playing on His flute. I hear only the name of Kṛṣṇa, and I behold the entire world as the abode of Govinda. I humbly apologize to all of you. From today I will not continue teaching you. I am giving you permission to study with whomever you like without fear. No word other than Kṛṣṇa makes sense to Me. This is the true state of My mind.”

After speaking in this way, with tears in His eyes, Mahāprabhu packed His books. His students offered obeisances and said, “We will make the same resolution as You. Now that we have studied under You, what can we learn from anyone else?”

Being afflicted with separation from their teacher, all the students wept and began to speak as follows, “May the explanations that we have heard from You remain in our hearts, birth after birth. Whom else can we approach, and what more can we study? We are quite satisfied with whatever we have learned from You.”

After speaking in this way, all the students offered respects to the Lord with folded hands and then packed their books. The students loudly chanted ‘Hari, Hari.’ And the crest jewel of the twice-born began to cry as He embraced them all.

— *Madhya-khanda 1.335-346, 1.370-387*

Please see page 193 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

9. A Very Special Lesson (2)

Having embraced His students, Śrī Śacīnandana then blessed them all: “If I have truly been a servant of Kṛṣṇa for even one day, then may all of your desires be fulfilled. All of you take shelter of the lotus feet of Kṛṣṇa, and may your mouths be filled only with the names of Kṛṣṇa. Constantly hear the names of Kṛṣṇa. May Lord Kṛṣṇa be your life and wealth. Whatever you have learned is enough. There is no need for further studies. Now let us chant the names of Kṛṣṇa together.”

The students surrounding the Lord were overwhelmed and crying tears as He mercifully continued speaking to them. “You have studied and listened for many days, now let us chant the names of Kṛṣṇa together to make everything complete.” The students asked, “How should we perform saṅkīrtana?” The son of Śacī then personally taught them to chant as follows:

hari haraye namah kṛṣṇa yādavāya namah
yādavāya mādhavāya keśavāya namah
gopāla govinda rāma śrī-madhusūdana

“O Lord Hari, O Lord Kṛṣṇa, I offer my obeisances to You, who are known as Hari, Yādava, Gopāla, Govinda, Rāma, Śrī Madhusūdana.”

The Lord then demonstrated to His students the process for performing kīrtana by clapping His hands while chanting. The Supreme Lord of kīrtana personally chanted His own glories as His students surrounded Him and chanted together with Him. Absorbed in the sweet taste of His own Holy Name, the Lord rolled in the dust captured by the powerful influence of the sound of His own Holy Name. He repeatedly fell down here and there while crying out, “Chant! Chant!” The earth cracked under the weight of His repeated falls.

Hearing the sound of the uproarious kīrtana, all the inhabitants of Nadia came running to the Lord’s residence. All the Vaiṣṇavas who lived nearby also immediately came and saw Him overwhelmed with ecstasy. They felt they had never experienced anything more wonderful. They became fully satisfied at heart, thinking, “Now kīrtana has been truly inaugurated in the town of Nadia. Where else in this world is there to be found such rare devotion? The



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

purpose of the eyes is fulfilled by the sight of such devotion. This Viśvambhara was the ultimate limit of all arrogance, yet now we see in Him a love of God that is rare even for persons like Nārada Muni.”

After a while Lord Viśvambhara regained His external consciousness, but still He continually chanted only the Holy Name of Kṛṣṇa.

— *Madhya-khanda 1.389-393, 404-417, 419*

Please see page 195 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

10. I Am Your Servant!

When morning came and Gaurasundara went to take bath in the Ganges, He met many Vaiṣṇavas on the way. As soon as the Lord saw Śrīvāsa or other devotees, He immediately offered them obeisances, and the devotees blessed Him out of love for Him. “May You obtain devotion for the feet of Kṛṣṇa. Chant and hear the names of Kṛṣṇa. My dear child, if You worship Kṛṣṇa, everything will be successful. And if You do not worship Kṛṣṇa, then Your beauty and education are useless. Kṛṣṇa is the father of the universe, and Kṛṣṇa is the life and soul of everyone. Therefore, my dear child, worship the lotus feet of Kṛṣṇa with determination.”

The Lord was greatly pleased with their blessings, so He cast His merciful glance upon them and said, “I can have devotion to Kṛṣṇa only by serving you.” Saying this, the Lord caught hold of their feet. His only desire was to serve them all. He carefully wrung out the water from someone’s wet cloth and handed someone else his dhotī. He collected kuṣa grass and clay from the Ganges for one devotee, and sometimes He carried a basket of flowers home for another. Although all the Vaiṣṇavas fervently requested Him to refrain from such activities, saying, “What are You doing?!” Viśvambhara continued to serve them. In this sweet way Lord Viśvambhara daily acted as the servant of His own servants. What service is there that the Lord will not do for His devotees? The Lord will even give up His own unique position for the sake of His servants.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Lord Gauracandra taught everyone to serve Vaiṣṇavas by His personal example. He did not feel shy or embarrassed as He carried their flower baskets and clothes. The Vaiṣṇavas, however, respectfully caught hold of His hands in order to dissuade Him. Seeing Viśvambhara's humility, all the devotees continually offered Him their heart-felt blessings. "Worship Kṛṣṇa, remember Kṛṣṇa, and hear the names of Kṛṣṇa. Let Kṛṣṇa be the life and wealth of everyone. Please chant the name of Kṛṣṇa and become His servant. May Kṛṣṇa manifest within Your heart. May nothing other than Kṛṣṇa appear in Your heart. Let all of our miseries be dispelled by You. May those fallen persons who ridicule the performance of kīrtana drown in the transcendental mellites of Kṛṣṇa consciousness. As You conquered the entire world with Your mastery of the scriptures, You should now destroy the atheists by simply worshiping Kṛṣṇa. By Your mercy may we all become overwhelmed with bliss while chanting the names of Kṛṣṇa and dancing with You."

Then the devotees placed their hands on the Lord's head and blessed Him while submitting their sorrows, "Dear Viśvambhara, our bodies constantly burn with intense sorrow, for we never hear propagation of the chanting of Kṛṣṇa's Holy Names. We are confident that all the atheists will be vanquished by You. Therefore, live forever and chant the holy names of Kṛṣṇa. Please reveal the divine qualities of Kṛṣṇa to everyone."

The Lord accepted the devotees' blessings on His head, for He knew that only by a Vaiṣṇava's blessings can one obtain kṛṣṇa-bhakti.

— *Madhya-khanda 2.34-39, 43-48, 56-65, 70, 72-74*

Please see page 197 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

11. Who Calls This Madness?

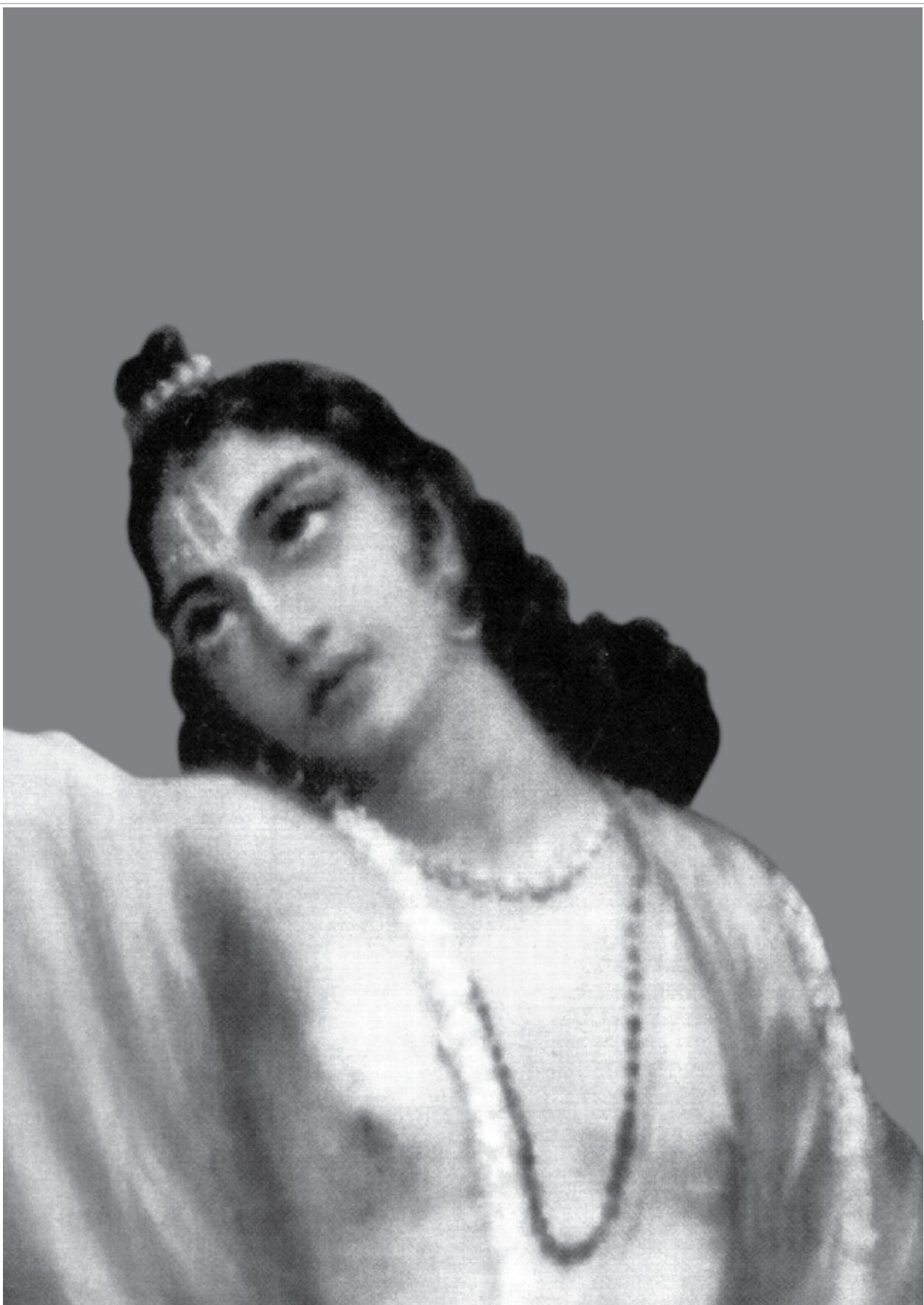
Although Gaurasundara was fully absorbed in the mood of Viṣṇu, Śacīmātā could not understand whether or not He was diseased. She did not know anything other than affection for her son and she told everyone about His uncommon behavior. “Providence has taken away my husband and elder son; only this one remains and I cannot understand His state of mind. Sometimes He laughs, sometimes He cries, and sometimes He falls unconscious. He often talks to Himself. Sometimes He says, ‘I will tear off the heads of the atheists.’ Sometimes He climbs a tree and sits on a branch. Keeping His eyes shut, He then sometimes falls to the ground. He gnashes His teeth, tucks up His loincloth like a wrestler, and falls again to the ground, unable to utter a word.”

The local people had never seen nor heard about such transformations of ecstatic love for Kṛṣṇa. Thinking that it was all madness, they told Śacīmātā her son should be bound. Those who came to see the Lord after hearing about Him from mother Śacī simply laughed and then ran away, thinking that He was suffering from insanity. They quickly took mother Śacī aside and tried to pacify her, saying, “It is some previous derangement that has reappeared.”

Someone then said, “O Ṭhākurāṇī, you are so ignorant. Why do you want to ask further about His condition? Some previous madness has again appeared in His body. Tie His two legs together and keep Him inside the house. And give Him green coconut water to drink until His madness is cured.”

Someone else said, “What can such weak medicine do? His disease will be cured only if you smear some medicated ghee on Him. Apply medicated oil on His head and then bathe Him. Continue in this way until the disease subsides.”

The most magnanimous Śacī is the mother of the universe. She would carefully follow everyone’s advice, but she was overwhelmed with anxiety and did not really know what to do. And so she took shelter of Govinda with her body, speech, and mind. She then sent a messenger to the houses of all the Vaiṣṇavas to inform them of the situation.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

One day Śrīvāsa Paṇḍita went to see Gaurasundara, and He immediately got up and offered him obeisances. Seeing such a wonderful devotee, the Lord's devotional sentiments increased. His hairs stood on end, He shed tears, He shivered, and His attachment for Kṛṣṇa was enhanced. At that time, the Lord was circumambulating tulasī, but on seeing a devotee, He immediately fell unconscious. After a while, the Lord regained external consciousness and began to cry. He shivered so intensely that He was unable to remain still. When Śrīvāsa Paṇḍita saw this wonderful sight, he thought, "Who calls this madness? This is the highest stage of devotion."

Regaining His external consciousness, Gaurasundara asked Śrīvāsa Paṇḍita, "What do you think of My behavior? Someone suggested that I should bind up because of My insanity. O Paṇḍita, what do you feel about Me?"

Śrīvāsa Paṇḍita smiled and said, "Your madness is good. I also want it. I see the highest devotional symptoms in Your body. Lord Kṛṣṇa has bestowed His mercy upon You."

When the Lord heard this from Śrīvāsa, He embraced him in great happiness and said, "Everyone said that I was afflicted with madness, but you alone have concluded otherwise. Therefore I am greatly obliged to you. If you had also said that I was insane, I would have drowned Myself in the Ganges today."

Śrīvāsa Paṇḍita said, "The symptoms of pure devotional service that You are displaying are desired even by personalities such as Brahmā, Śiva, and Sanaka. Let's gather together and chant the Holy Names of Kṛṣṇa. Let the sinful atheists say whatever they want."

— *Madhya-khanda 2.88-119*

Please see page 199 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

12. Are You a Thief, or Are You the Lord of My Life?!

One day Śrī Gaurasundara happily went with Gadādhara to see Advaita Ācārya. When They arrived, the two Prabhus saw Advaita Ācārya sitting and worshiping the Lord with Ganges water and tulasi leaves.

Advaita raised His two arms and loudly chanted, “Hari, Hari.” He completely forgot Himself as He laughed one moment and cried the next. He roared like an intoxicated lion. Then His wrath was so intense that it appeared the great Rudra had advented. As soon as Lord Viśvambhara saw Advaita, He fell unconscious to the ground. And by dint of His devotion, the mighty Advaita could understand, “Here is the Lord of My life.”

He thought, “O My thief, where will You go today? You have been wandering about all these days hiding just like a thief! But Your thievery will not work with Advaita, rather I will steal from You right now!”

Understanding that it was the proper time, Advaita came down from His seat carrying articles for worship. He began to worship the lotus feet of Śrī Caitanya by offering Him pādya, arghya, ācamanīya, sandalwood paste, flowers, incense, and a lamp. He then offered His obeisances while reciting the following verse.

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya govindāya namo namah

(In the Viṣṇu Purāṇa, Prahlāda Mahārāja prayed:) “Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.”

Advaita fell again and again at the Lord’s feet as He repeatedly recited this verse. Recognizing His eternal master, He cried profusely. He washed the Lord’s two lotus feet with His tears and finally stood by those feet with folded hands.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Gadādhara smiled, bit his tongue in surprise, and said, “O Gosāñi! It is not proper to behave like this towards a mere boy.” Hearing Gadādhara’s words, Advaita slightly smiled and said, “Gadādhara, one day you will recognize who this boy is.” Gadādhara was amazed by Advaita Ācārya’s words and thought, “Perhaps the Supreme Lord has appeared.”

After a while Viśvambhara regained His external consciousness and saw that Advaita Ācārya was absorbed in ecstasy. Lord Viśvambhara then tried to hide His true identity by offering prayers to Advaita with folded hands. The Lord offered His obeisances to Advaita and took the dust from His lotus feet. Then He surrendered His body to Advaita Ācārya and said, “O Mahāśaya, please be merciful to Me! Know for certain that I belong to You. My life has become successful by seeing You. Only by Your mercy will I be able to chant the name of Kṛṣṇa. You alone are capable of destroying My material bondage, for Kṛṣṇa is always manifest in Your heart.”

Hearing this Advaita Ācārya thought, “You think You are very clever, but today I have stolen everything from You, You thief!” But externally Advaita Ācārya just gently smiled and said, “O Viśvambhara, to Me You are the greatest of all!”

— *Madhya-khanda 2.126-151*

Please see page 199 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

13. Viśvambhara’s Very Special Nāma Saṅkīrtana

Viśvambhara daily engaged in congregational chanting of the Holy Name in the company of all the Vaiṣṇavas. Everyone was always greatly pleased to see Viśvambhara, but they could not recognize Him as their worshipable Lord. His state of supreme spiritual absorption distinguished Him from others, but on seeing this, some even became suspicious. Who can actually understand or describe the Lord’s blissful absorption other than Lord Śeṣa?



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

When Viśvambhara's body began to shiver, even a hundred men could not hold Him steady; and when tears flowed from His eyes, it seemed as if hundreds of rivers were flowing. When the hairs of His body stood on end, His body looked like a golden jackfruit. Again and again He would laugh loudly with great jubilation. Sometimes, in ecstasy, He lost consciousness for three hours, and on regaining consciousness He would speak only about Kṛṣṇa. The ears of all godless people were pierced by His loud roars, but by His grace the devotees were delivered by that same roar. Sometimes His entire body assumed the lifeless form of a pillar, and other times the same body became as soft as butter. When the devotees saw these wonderful sights, they could no longer consider Him an ordinary human being.

One devotee said, "This person is a partial incarnation of the Supreme Lord."

Another one said, "Lord Kṛṣṇa sports in His body."

Yet another one said, "May be He is Śukadeva Gosvāmī, Prahlāda, or Nārada." And another devotee said, "It appears that by Him all our troubles will be vanquished."

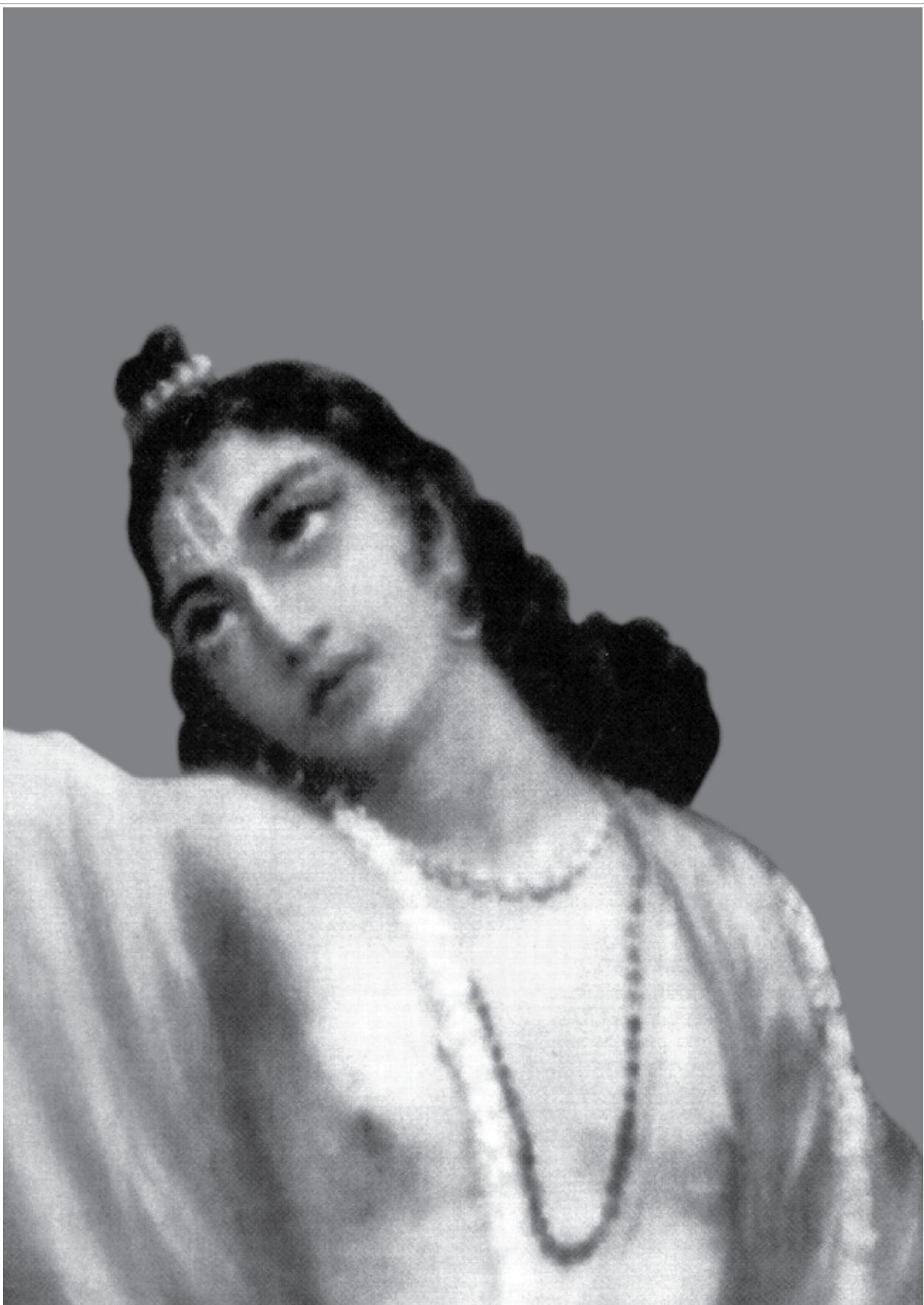
And all the wives of the devotees said, "It seems Lord Kṛṣṇa has personally appeared."

Yet another devotee commented, "Perhaps He is an incarnation of the Supreme Lord."

In this way everyone understood Viśvambhara in their own way.

— *Madhya-khanda 2.159-172*

Please see page 201 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

14. Where Is Kṛṣṇa? Where Is Kṛṣṇa?

“While returning from Gayā I came to the village named Kānāi Nāṭaśālā. There I saw a beautiful boy, blackish like a tamāla tree. His enchanting curly hair was decorated with fresh guñja. His head was decorated with a colorful peacock feather, and the jewels on His body were so bright that I could not see Him properly. He held an enchanting flute in His hand, and His lotus feet were adorned with attractive ankle bells. His arms were decorated with jeweled ornaments and defeated the beauty of blue pillars. His chest was adorned with the mark of Śrīvatsa, the Kaustubha gem, and jeweled necklaces. How can I describe the way in which He wore His yellow garments? His makara earrings increased the beauty of His lotus eyes. He smiled as He approached Me, but after embracing Me, He ran away.”

Speaking in this way, Viśvambhara lost consciousness and fell to the ground crying out, “O Kṛṣṇa!” The devotees quickly lifted Him up as they all chanted, “Kṛṣṇa, Kṛṣṇa.” They pacified Him and brushed the dust from His body. Although the Lord was somewhat pacified, He could not remain quiet. He continuously wept, saying, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

The tears of love that flowed from His eyes were such that it appeared that the Ganges, which flows from His feet, was now flowing from His eyes.

The only words the Lord spoke were, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

To every inquiry there was no other reply. Whenever the Lord saw a devotee, He always asked, “Where is Kṛṣṇa?”

Speaking in this way, the Lord would cry profusely, and different devotees would solace Him according to their ability. One day Gadādhara happily came before the Lord with some betel nuts in his hand. Seeing Gadādhara, the Lord asked, “Where is that blackish beautiful Kṛṣṇa, who is dressed in yellow cloth?”

All the devotees there felt as if their hearts were being pierced simply by seeing the Lord’s intense longing. Everyone was perplexed. No one knew how to reply. But anxious Gadādhara gently replied, “Kṛṣṇa always resides within Your heart.” As soon as the Lord heard the words, “Kṛṣṇa is in Your heart,”



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

He began to scratch at His chest with His fingernails. Gadādhara quickly caught the Lord's hands and pacified Him with various words of solace. He said, "Be patient, Kṛṣṇa will soon come. Please be patient."

— *Madhya-khanda 2.179-189, 198-208*

15. Oh Śrīvāsa, Are You Afraid of Something? (1)

The son of Śacī regularly performed kīrtana throughout the day and night. Thus the Supreme Lord inaugurated Nāma-saṅkīrtana, and as a result, all the devotees' distress was mitigated. But as Śrī Śacīnandana repeatedly and loudly cried out, "Hari bol!" the sleep of the atheists was repeatedly broken.

When the happiness of their sleep was disturbed, the atheists became angry and freely blasphemed all the devotees — a sure sign of their own ruination. One of them said, "What madness has come upon them?" Someone else said, "We are unable to sleep at night." Someone said, "The Supreme Lord will become angry because of this loud noise, and that will surely result in their destruction." Another said, "Rather than cultivating real knowledge, they are acting most whimsically and arrogantly."

Someone else said, "Anyway, who knows what kind of kīrtana they are doing? That foolish brāhmaṇa Śrīvāsa is behind all this. Just to fill their bellies by begging, these four brothers loudly call out the name of Kṛṣṇa as if they were afflicted by insanity. Can't they achieve piety by chanting in their minds? Does chanting loudly bestow greater piety? They are all mad men!"

Someone else said, "O brothers, we are doomed! Because of that Śrīvāsa, the entire country will be ruined. This morning I heard that on the King's order two boats are on their way here. The King has heard about the loud kīrtana in Nadia and has ordered that the culprits be arrested and brought before him. Now that crafty Śrīvāsa Pāṇḍita will slip off in some direction or other, leaving us to face certain ruin. I frankly told you some time ago that we should throw his house into the Ganges. But you took it as a joke and did not pay any attention. Now just see how we will all be destroyed."



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

One of them then said, “Anyway, what does this have to do with us? Let’s just bind Śrīvāsa and turn him over to the proper authorities.”

From town to town the news spread: “The King’s men are coming to arrest the Vaiṣṇavas.”

Śrīvāsa Pañḍita was a most simple and liberal devotee. He always believed whatever local news he heard. Knowing well that the Yavanas were ruling the kingdom, he became very fearful when he heard that the King had sent his men to Nadia.

— *Madhya-khanda 2.222-239, 242-243*

15. Oh Śrīvāsa, Are You Afraid of Something? (2)

Meanwhile Mahāprabhu Viśvambhara, who was indefeatable throughout the three worlds and more attractive than Cupid, fearlessly wandered about Navadvīpa. Fragrant sandalwood pulp was smeared all over His body. His lotus eyes and crimson lips were enchanting. His curling hair adorned His face, which resembled the full moon. A brāhmaṇa thread enhanced the beauty of His shoulders and His exquisite form. He was dressed in fine cloth, and His lips were tinged with the color of betel. He happily proceeded towards the bank of the Ganges. Upon seeing Him, all pious persons became happy, but all the atheists became morose and said, “Inspite of hearing the news, He is not at all frightened. He wanders about the town like a prince.”

Someone else said, “O brother, I know His plan. Wait a while and you will see. This is all a cover up for His escape.”

Viśvambhara fearlessly looked around and saw before Him the beautiful flowing Ganges and its charming banks. Nearby He saw many bulls and cows. They were lowing as they came to the bank of the river to drink water. Some of them raised their tails and ran about, some of them fought each other, some peacefully rested, and some drank water.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Seeing this, the Lord repeatedly thundered, “I am He, I am He.”

In that mood, the Lord rushed to Śrīvāsa’s house, where He loudly exclaimed, “O Śrīvāsa, what are you doing?”

Again and again, the Lord kicked the door of the room in which Śrīvāsa was worshiping Nṛsiṁhadeva. “Who are you worshiping? Who are you meditating upon? Look, He whom you are worshiping is standing before you. Open the door.”

Śrīvāsa Pañdita’s meditation broke and he saw a blazing fire. He opened his eyes and looked around him. He saw Viśvambhara sitting like a hero and holding conch, disc, club, and lotus in His four hands. The Lord repeatedly roared like an intoxicated lion as He slapped the left side of His stomach. Seeing Him, Śrīvāsa Pañdita began to tremble and became completely speechless. Viśvambhara said, “O Śrīnivāsa! All these days didn’t you know about My appearance? The loud chanting and roaring of you and Advaita Ācārya forced Me to leave Vaikuṇṭha and come here with My associates. You are living here in My company without recognizing Me, and Advaita Ācārya has avoided Me by going back to Śāntipura. But I will deliver all saintly people and destroy all the miscreants. Do not worry. Just offer prayers to Me.”

The most fortunate Śrīvāsa cried tears of love and rolled on the ground after seeing that most wonderful manifestation of Śrī Gauracandra. What wonderful happiness was felt throughout his entire body! That best of the brāhmaṇas merged in an ocean of bliss and the fear in his heart was dispelled by his Lord’s assurance.

— *Madhya-khanda 2.245-267, 293-294*

Please see page 201 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

15. Oh Śrīvāsa, Are You Afraid of Something? (3)

Then Lord Viśvambhara roared loudly again and spoke to Śrīvāsa as follows, “O Śrīnivāsa! Are you afraid of something? Is there some rumor that the King’s soldiers are coming to arrest you? By My own supreme will, I am the director of all living entities in the innumerable universes. The King will have you arrested only if I make him do so. If this were not the case—if he independently ordered your arrest—then this is what I would do. I would be the first to board the boat and present Myself before the King. Will the King remain sitting on his throne after seeing Me? No, I will bewilder him and drag him down. Even if this does not happen and he holds Me for questioning, then this is what I will tell him: ‘Listen, O King, bring all your Mullahs and Kazis to ascertain the truth. O King, bring all the elephants, horses, animals, and birds that you have. Instruct your Kazis to recite your scriptures and make those creatures cry in love of God.’ If they are unable to do this, then I will manifest Myself to the King and say, ‘You dared to stop saṅkīrtana on the advice of those crazy fellows! Everyone has now seen what very little power they actually have. Now behold My power with your own eyes. After saying this, I will gather his elephants, horses, deer, and birds and induce them to chant the name of Kṛṣṇa and cry. I will induce everyone to chant the name of Kṛṣṇa and cry, including the King and his subjects. Do not maintain the slightest doubt. I will show you all this right before your very own eyes.’

The Lord then looked at Śrīvāsa’s niece, a small girl named Nārāyaṇī who was standing near Him. Even today Nārāyaṇī is known among Vaiṣṇavas as the recipient of Lord Caitanya’s all merciful remnants. Śrī Gaurāṅga, the Supersoul of all living entities, ordered her, “Nārāyaṇī, chant the name of Kṛṣṇa and cry.” That four-year-old child immediately acted as if she was mad. She cried and chanted, “O Kṛṣṇa,” and forgot herself. Tears flowed from her eyes to the ground in torrents, and made the entire area around her wet.

Lord Viśvambhara smiled and said to Śrīvāsa, “Now have your fears been dispelled?” The expert speaker Śrīnivāsa knew all truths. He raised his arms and spoke to the Lord. “O Lord, when in the form of time You annihilate the entire creation, I am not afraid because of the power of Your holy names.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

So what is there to fear now that You are personally present in my house?" Speaking in this way, Śrīvāsa Pañdita and his associates became overwhelmed just to see the Lord's amazing devotional opulences. Noticing this, Lord Viśvambhara then sternly instructed Śrīvāsa, "Do not disclose any of this to anyone."

After some time Viśvambhara regained external consciousness and felt somewhat ashamed of His behaviour. He pacified Śrīvāsa, and then returned to His own home.

— *Madhya-khanda 2.304-330, 338-339*

16. Gaurasundara's Servants Were His Very Life

All of Gaurasundara's servants were like His very life. He cried while holding their necks and chanting the name of Kṛṣṇa. Seeing the Lord's love, all His devotees also cried. Merely by seeing His love, even dry wood and stone melted, what to speak of the hearts of His servants. All the devotees left aside their wealth, children, and household and engaged day and night in kīrtana with the Lord.

Being fully absorbed in the loving service of Kṛṣṇa, whenever Gaurasundara heard about Kṛṣṇa's pastimes from His devotees, He immediately became absorbed in those pastimes and displayed the appropriate mood. He would sometimes become absorbed in the mood of a servant and shed tears for six hours like the flowing of the Ganges. When He laughed, He laughed for three hours. Sometimes He would remain unconscious, holding His breath for three hours. Sometimes He would smile, proudly manifest His opulence, and exclaim, "I am He!"

Gaurahari sometimes said, "Where has that old Advaita Ācārya gone? After bringing Me to this world from Vaikunṭha, He has left Me behind. Simply by His desire I will distribute devotional mellites to each and every house." Speaking in this way, Gaurasundara often wrapped His long curly hair around His feet.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Sometimes He cried while loudly addressing Kṛṣṇa, “O Kṛṣṇa, O Bāpa, O Saumya, O Priya!” Sometimes He lost all external consciousness and spoke in the mood of Akrūra when he came to Vraja to take Kṛṣṇa to Mathurā, “O Nanda, let us take Rāma and Kṛṣṇa to Mathurā, where we can all see the festival called Dhanur-yajña.” Sometimes He fell like a rod to offer obeisances on the ground.

When all the devotees saw their Lord speaking and acting in these various moods, they floated in waves of ecstasy.

— *Madhya-khanda 3.4-7, 8-17p*

17. *Nityānanda Rāma Arrives in Nadia*

When Gauracandra’s servants finally recognized Him as their eternal master, their hearts became filled with bliss. Then they no longer feared the atheists, and they freely and loudly chanted the names of Kṛṣṇa at all public places. In the company of their Lord, all the devotees happily engaged day and night in chanting the holy names. All His devotees were now together in Nadia — all except Nityānanda. Viśvambhara constantly remembered Nityānanda and was unhappy because of His brother’s absence. And Nityānanda, who is nondifferent from Ananta, could understand this.

Nityānanda also understood that the Lord had now manifested His true identity. He had been waiting in Vṛndāvana for this moment. And now that it had come, He immediately went to Navadvīpa, where He stayed at the house of Nandana Ācārya.

Nandana Ācārya was a mahā-bhāgavata. He saw that the bodily effulgence of Nityānanda was equal to that of the sun. Nityānanda appeared as a great avadhūta with a very large body. He was always grave and most sober and He chanted the names of Kṛṣṇa day and night. He was the abode of Lord Caitanya, incomparable within the three worlds. Sometimes He roared loudly in His own ecstasy and He appeared greatly intoxicated, just like an incarnation of Balarāma. His attractive face defeated the beauty of millions of moons, and His enchanting smile was the life and soul of the universe. The effulgence of



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

His teeth defeated that of pearls, and His two broad reddish eyes increased the beauty of His face. His hands stretched down to His knees, and His chest was high. His two soft lotus feet were graceful and expert in movement. He always spoke to everyone with great compassion. Merely hearing the words from His lotus mouth everyone's material bondage was destroyed.

When this Lord Nityānanda arrived in Nadia, inexplicable joy was felt all over the world.

— *Madhya-khanda* 3.55-59, 122-132

18. Viśvambhara Dreams of Nitāi's Arrival

When Viśvambhara understood that Nityānanda had arrived, He became unlimitedly joyful at heart.

The Lord told everyone, “Today I have seen something wonderful in a dream. A chariot adorned by a flag marked with a palm tree arrived at My doorstep. This transcendental chariot itself is expert in bestowing the essential goal of life upon everyone. Within this chariot I saw someone with a huge body. He held a rod over His shoulder and His movements were unsteady.

In His left hand He carried a waterpot wrapped with cane. He was dressed in blue garments and His head was decorated with a blue turban. His left ear was decorated with a charming earring. By His characteristics I could understand that He was none other than Haladhara. He repeatedly inquired, maybe ten or twenty times, ‘Is this the house of Nimāi Pandita?’

“He was dressed like an avadhūta and appeared to be most powerful. I have never seen such a personality before. I was filled with respect on seeing Him and asked, ‘Oh great personality, who are You?’

“He smiled and said, ‘I am Your brother. Tomorrow We will meet.’

“I became most pleased by hearing His words, and I considered Myself to be identical with Him.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“Oh my dear devotees! It appears to Me that some great personality has arrived in Nadia. I previously informed you that we would soon meet a very great personality. “O Haridāsa! O Śrīvāsa! Go immediately and find out who has come.”

Accepting the order of their Lord, these two mahā-bhāgavatas happily searched throughout Navadvīpa.

— *Madhya-khanda 3.137, 141-150, 158-161*

19. Haridāsa and Śrīvāsa Search for Nitāi but Only Gauracandra Can Find Him

On the order of their Lord, the two mahā-bhāgavatas happily searched throughout Navadvīpa. While searching in this way, they confided to each other, “Maybe Lord Saṅkarṣaṇa has come.”

Overwhelmed in ecstasy, the two looked all over Nadia for nine hours without finding anyone who matched Gauracandra’s description. They then returned to their Lord and said, “We haven’t found anyone new, or anyone with such special external symptoms. We have searched all over Navadvīpa for nine hours — at the residences of Vaiṣṇavas, sannyāsīs, and grhaстhas—we even went to the houses of atheists who are envious of the Vaiṣṇavas. We have searched everywhere except the villages outside of Navadvīpa.”

Gauracandra smiled as He heard their report. By this pastime He revealed that Nityānanda is most confidential. One can see Him only when Lord Caitanya reveals Him. Devotees like Śrīvāsa certainly know the truth regarding Nityānanda, but for some curious reason they still could not find Him.

After a while the Lord smiled and said, “Everyone come with Me to see Him.” And all the devotees happily followed their Lord while repeatedly chanting, “Jaya Kṛṣṇa.”

Śrī Gaurasundara led all the devotees straight to the house of Nandana Ācārya. Sitting there was a great jewel-like personality. Everyone saw that



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

His effulgence was like that of millions of suns. No one could understand His internal mood but His was obviously absorbed in happiness from His meditation and He continually smiled. Understanding His pure devotional mood, Viśvambhara and the devotees offered Him obeisances. Everyone then simply stood there looking at Him in awe and reverence without speaking a word. After some time, Mahāprabhu Viśvambhara stepped directly in front of Nityānanda, who immediately recognized the Lord of His life.

— *Madhya-khanda* 3.161-168, 171, 173-181

Please see page 203 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.

20. Nitāi Recognizes His Eternal Lord

The form of Viśvambhara was as attractive as that of Cupid. He was decorated with divine sandalwood pulp, flower garlands, and beautiful garments. As He stood in front of Nityānanda, Nityānanda recognized His worshipable Lord. He became stunned in ecstasy as He stared at the beautiful form of Viśvambhara. He appeared to be licking that exquisite form with His tongue, drinking it with His eyes, embracing it with His arms, and smelling it with His nose. In this way, Nityānanda became stunned — He neither spoke, nor did anything. Everyone there was astonished and didn't know what to do. And so Lord Gaurāṅga, the life and soul of all, devised a clever means of revealing the identity of Nityānanda.

The Lord indicated to Śrīvāsa that he should recite a verse from Śrīmad Bhāgavatam. Understanding the Lord's gesture, Śrīvāsa Paṇḍita immediately recited a verse in glorification of Kṛṣṇa's characteristics. "Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories."



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

As soon as Nityānanda heard this verse, He fell to the ground unconscious. When He lost consciousness in ecstasy, Gaurāṅga instructed Śrīvāsa to continue reciting. Hearing the verses for quite some time, Nityānanda finally regained His consciousness and began to cry. His transcendental madness increased as He heard the continual recitation of verses and He again roared so loudly that the sound pierced the universe. He suddenly jumped into the air and fell forcefully to the ground. Everyone there thought that His bones were smashed. What to speak of others, even the Vaiṣṇavas were frightened. They fervently prayed, “O Kṛṣṇa, please protect Him.”

As Nityānanda rolled on the ground, His entire body became wet with tears of love. He sighed deeply while looking at the face of Viśvambhara. His heart was full of ecstasy, and He repeatedly laughed loudly. One moment He danced, one moment He bowed down, one moment He clapped His hands, and one moment He jumped wonderfully high with His feet together.

Seeing His amazing ecstatic madness in love of Kṛṣṇa, Gauracandra and all the Vaiṣṇavas began to cry in ecstasy. Nityānanda’s ecstasy knew no limits and when all the Vaiṣṇavas failed to hold Him still, Viśvambhara personally took Him in His arms. As soon as Nityānanda was taken onto Viśvambhara’s lap, He surrendered His life to His beloved Lord and became motionless. He surrendered His life to whom it belonged and remained inert in His lap, although floating in the waters of Caitanya’s love. Just as Lakṣmaṇa remained in the lap of Rāmacandra after being hit by the śakti-śela arrow, Nityānanda lost consciousness due to being hit by the arrow of ecstatic love. Holding Nityānanda on His lap, Gauracandra began to cry uncontrollably.

— Madhya-khanda 3.182, 4.1-24

21. A Very Special Meeting

As Nityānanda and Gauracandra gazed at each other, They did not speak a word. Tears flowed freely from Their eyes and flooded the earth. They were simply absorbed in the happiness of seeing each other.

Viśvambhara said, “Today is an auspicious day for Me, for I have personally seen pure devotional service, which is the essence of the four Vedas. I



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

understand that You are the full potency of Godhead. Only by worshiping You can a living entity attain devotional service to Kṛṣṇa. You are able to purify the fourteen worlds. Your confidential characteristics are inconceivable and unfathomable. Who can be qualified to recognize You, for You are the personified wealth of kṛṣṇa-prema. If a person associates with You for even a moment, he will be delivered even if he has committed millions of sinful activities. I have now understood that Kṛṣṇa will deliver Me, because He has given Me Your association. By some great good fortune I have seen Your lotus feet. Just by worshiping You I will achieve the wealth of love for Kṛṣṇa.” Lord Gaurāṅga was fully absorbed as He incessantly offered such heartfelt prayers to Nityānanda.

The greatly overwhelmed Nityānanda then reciprocated with His Lord by displaying the mentality of a child. He spoke with the restlessness of a young boy. He understood that Gauracandra was His eternal master, and so He folded His hands and humbly spoke. He was very embarrassed hearing the Lord glorify Him, and so He very tactfully countered the Lord’s statements.

Nityānanda said, “I have visited many holy places and seen various sites connected with Lord Kṛṣṇa. But I could only see the place, I could not see Kṛṣṇa. Then I inquired from some responsible people why all the altars in the temples were empty. I asked them, ‘O brothers, where has Kṛṣṇa gone?’

“They said, ‘Kṛṣṇa has gone to Gauḍa-deśa. He returned just a few days ago from His visit to Gayā.’

“I heard that in Nadia there is extensive congregational chanting of Lord Hari’s glories. Someone said, ‘Lord Nārāyaṇa has taken birth there.’ I have also heard that even very sinful people are delivered in Navadvīpa, therefore I, being most sinful, have come here to receive Your mercy.”

In reply Gaurasundara gently said with a smile, “We are all very fortunate to have a great devotee like You among us. We consider that today our lives have become successful for we have seen Your flowing tears of prema.”

— *Madhya-khanda 4.32-34, 37-43, 46-56*

Please see page 205 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

22. Nitāi Gaura Taste the Nectar of Prema-kīrtana-rasa

As Nityānanda and Viśvambhara walked along with Their associates, it appeared that Balarāma and Kṛṣṇa were surrounded by the residents of Gokula. As soon as They entered the house of Śrīvāsa, everyone was filled with ecstatic love for Kṛṣṇa.

The Lord ordered that the main entrance door be closed so that no one other than intimate associates could enter. Then He gave the instruction to begin kīrtana. As the sound of that kīrtana arose, everyone lost external consciousness.

Caitanya and Nitāi are bound by eternal love. They meditated on each other as They danced together. One of Them roared loudly, and the other One cried out. One of Them fell unconscious, while the other One wept. I am unable to describe the two Lords' transformations of love such as shivering, perspiring, hairs standing on end, crying, and falling unconscious in ecstasy. As They danced in Their own ecstasy, They sometimes embraced each other and cried. They both tried to catch each other's feet, but They both cleverly avoided being caught. They both rolled on the ground in ecstasy and forgot Themselves while absorbed in Their own pastimes. They lost all external consciousness, and Their clothes scattered. Although the Vaiṣṇavas tried to pacify Them, they were unable. Who can hold They who support the three worlds?

The two Lords became more and more intoxicated by the happiness of kīrtana.

Śrī Gaurasundara called out, “Chant! Chant!” and His entire body became soaked with tears of ecstasy. Having obtained the fulfillment of His long cherished desire for the association of Nityānanda, the Lord completely forgot Himself and floated in an ocean of bliss.

— Madhya-khanda 5.19-22, 24-33

Please see page 207 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

23. Advaitacandra Dances for Lord Gaurāṅga

Glorifying Caitanyadeva's lotus feet, Advaita floated in tears of ecstasy and fell flat at the lotus feet of His Lord. Śrī Gaurāṅga Rāya, the Supersoul of all living entities, then placed His lotus feet on His head. As soon as the Lord placed His lotus feet on the head of Advaita, there arose a tumultuous vibration of "Jaya! Jaya!"

Seeing that wonderful sight, everyone was overwhelmed and began chanting "Hari! Hari!" Some of them rolled on the ground, and some of them clapped their hands. Others cried loudly while embracing each other. The hearts' desire of Advaita and His wife was fulfilled, for they had attained the lotus feet of their Lord.

Lord Viśvambhara then instructed Advaita, "O Nādā, dance in My kīrtana!" Being instructed by the Lord, Advaita Gosāñi began to dance in various devotional moods. As the most enchanting sound of kīrtana arose, Advaita Prabhu danced before Lord Gauracandra. One moment He danced madly, and another moment He danced sweetly. One moment He held many straws between His teeth. One moment He whirled around, one moment He stood up, and another moment He rolled on the ground. One moment He sighed deeply, and another moment He fell unconscious. According to the mood of the kīrtana, He happily danced in various ways.

As all the Vaiṣṇavas watched Advaita's dancing, they were overwhelmed and merged in an ocean of bliss. But when the Lord ordered Advaita to stop dancing, He immediately stopped, respecting the Lord's order. The Lord then gave His own garland to Advaita, and said, "Ask for a benediction, Advaita. Ask for a benediction."

Advaita did not reply, so Viśvambhara repeatedly said, "Ask. Ask."

Finally Advaita replied, "If You distribute pure devotional service, then also give it to the less-intelligent people, including the women and śūdras. Let all sinful people who are proud of their education, wealth, high birth, and austerities and those who place obstacles on the path of Your devotees and



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Your devotional service burn to death. But let all others, including even the dog-eaters, dance ecstatically while singing Your holy names.”

Hearing Advaita’s statement, the Lord roared loudly and said, “Whatever You have said will be fulfilled.”

— *Madhya-khanda 6.133-144, 156-159, 167-170*

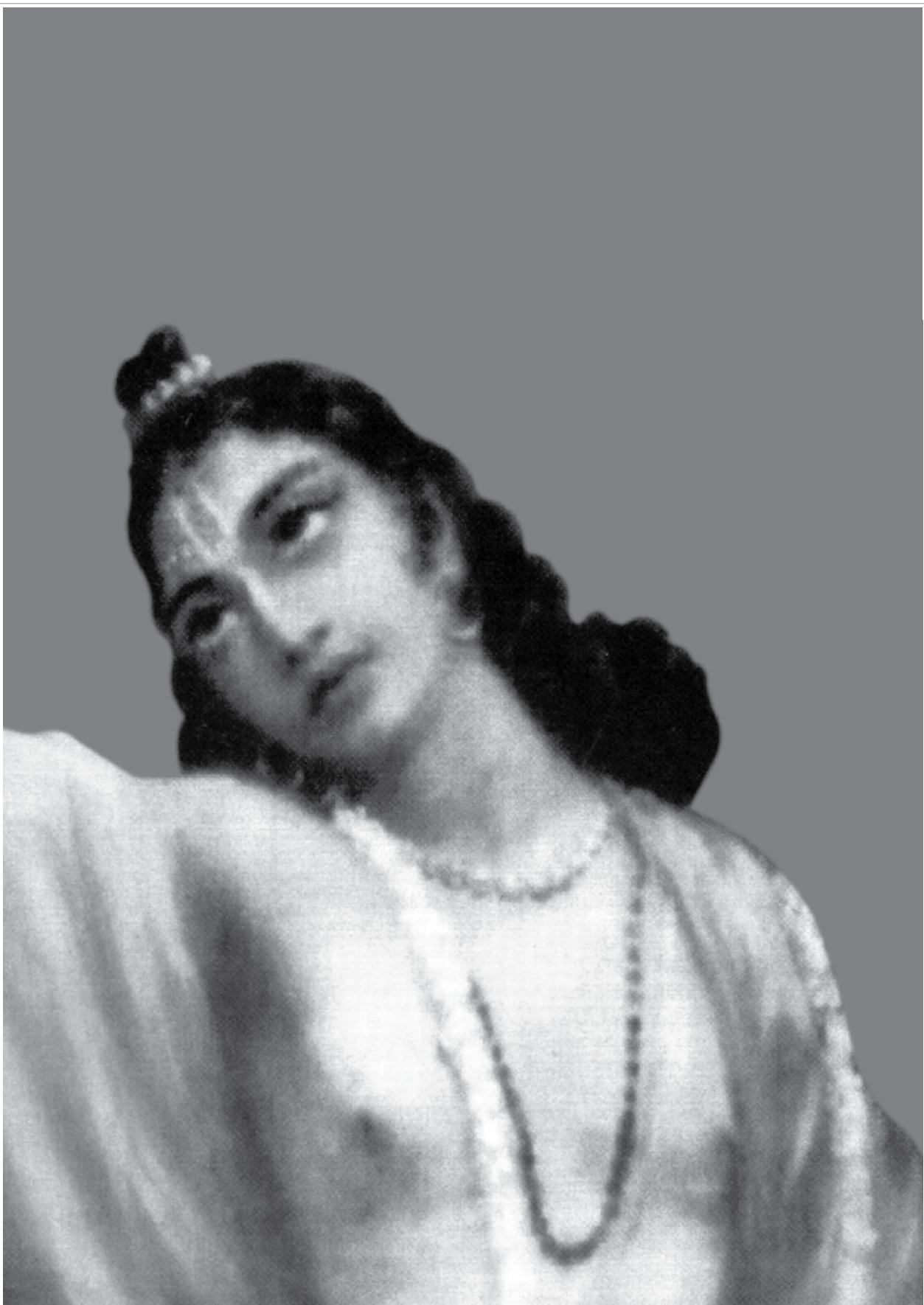
Please see page 211 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

24. O My Father, Puṇḍarīka!

One day after dancing in Nāma-saṅkīrtana, Gaura Rāya sat down and cried loudly as He exclaimed, “O My father, Puṇḍarīka. O Puṇḍarīka, My father, O friend. When will I see you, My dear father.”

The devotees could not at all understand why the Lord cried while calling this name. They understood that ‘Puṇḍarīka’ refers to Kṛṣṇa. But on hearing the name ‘Vidyānidhi,’ they began to consider things more deeply. They then understood that the person being called must be a very dear devotee of the Lord. When Gauracandra regained His external consciousness, they all inquired from Him. “O Lord, for which devotee do You cry? Please tell us the truth. Let us have the good fortune of knowing him. Please tell us where he was born and what are his activities.”

The Lord replied, “You are all indeed very fortunate, for you have developed a desire to hear about a very special devotee. All his characteristics are most wonderful. Simply by hearing his name, the entire world becomes purified. His external appearance is just like that of a materialist. No one can recognize him as a Vaiṣṇava. He took birth in Cattigrāma and is a greatly learned brāhmaṇa. He is expert in following his religious duties and is honored by all. He constantly floats in the ocean of devotional service to Kṛṣṇa. His body is decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end. He does not take bath in the Ganges, for he fears the offense of touching her waters with his feet. He takes darśana of the Ganges



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

only at night. During the day many people disrespect the Ganges by rinsing their mouths, brushing their teeth, and washing their hair in her waters. Seeing these activities, he feels great pain at heart. For this reason, he goes to see the Gaṅgā only at night.

Now hear another of his wonderful characteristics. He drinks the water of the Ganges before worshiping the Lord. Then only does he worship his Lord and execute his other regular duties. In this way he teaches true religious principles to all learned scholars. He lives in Caṭṭagrāma, but he also has a house here. He will come soon, then you will all see him. Seeing him, none of you will immediately recognize him; rather, you will simply consider him a gross materialist. But I cannot have peace of mind without seeing him. Therefore all of you please somehow attract him to come here.”

After speaking in this way, the Lord once again became overwhelmed and began to cry and call out, “O Puṇḍarīka, O father!”

The Lord cried loudly in this way for a long time and could not be pacified. Only He really knows and appreciates the glories of His devotees.

— *Madhya-khanda 7.12-34*

Please see page 213 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

25. A Very Special Meeting

One night, Vidyānidhi Mahāśaya secretly came to see Gauracandra. He left everyone behind and came alone. As soon as he saw the Lord, he fell unconscious. Out of ecstasy, he fell unconscious to the ground even before he had a chance to offer obeisances to his Lord. After a while, he regained external consciousness and roared loudly. Then he wept as he condemned himself, “O Kṛṣṇa, O my life and soul. O Kṛṣṇa, my child. How much suffering You are giving this offender. My child, You have delivered the entire world. I alone have been cheated by You.”



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Understanding that His dearmost devotee had arrived, Viśvambhara, who is most affectionate to His devotees, respectfully got up and embraced him. The Lord cried while exclaiming, “O father, Puṇḍarīka. Today I have seen My father with My own eyes.”

Then all the devotees came to know about the arrival of Vidyānidhi Gosāñi and they also began to cry in ecstasy. The scene was most wonderful and cannot be fully described in words. There was no Vaiṣṇava who did not recognize the exalted position of Vidyānidhi. When he cried, everyone cried.

Śrī Gaurasundara held Vidyānidhi to His chest and soaked his entire body with tears of love. All the devotees could understand that he was most dear to the Lord. They displayed love, awe, and affection for him. Vidyānidhi did not release the Lord from his embrace. It appeared that Gauracandra merged with his body and remained there motionless for three hours. Thereafter the Lord regained His external consciousness and chanted the names of Hari. Then He said, “Today Lord Kṛṣṇa has fulfilled My desires. Today I have attained that which is beyond My most cherished dreams.”

Then Gauracandra introduced His devotee. He said, “His name is Puṇḍarīka Vidyānidhi. Providence has created him to distribute prema-bhakti.” While describing his qualities in this way, the Lord raised His arms and loudly chanted the name of Hari. Puṇḍarīka joined Him in the kīrtana and soon fell unconscious.

After sometime Gauracandra said, “Today My morning was most auspicious. Today I felt the presence of great auspiciousness. Today I must have gotten up at a most auspicious moment, for I have directly seen Premanidhi with My own eyes.”

After sometime Śrī Premanidhi regained his external consciousness, acknowledged his Lord and offered Him obeisances. He then offered obeisances to Śrī Advaita Prabhu and appropriate love and devotion to everyone else. All the devotees were filled with ecstasy just to see Puṇḍarīka, who was such a limitless ocean of prema.

— Madhya-khanda 7.123-128, 130-146



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

26. Get Rid of the Avadhūta, Śrīvāsa!

Nityānanda continued to reside in the house of Śrīvāsa Pañdita. He was constantly in the mood of a child and did not manifest any other mood. He would not eat rice with His own hands, so Mālinī, the chaste wife of Śrīvāsa Pañdita, fed Him like her own son. She knew well the glories of Nityānanda, therefore she served Him as a loving mother serves her child.

One day Gaurasundara was sitting and discussing topics about Kṛṣṇa with Śrīvāsa. In order to test him, He said, “Why are you letting this avadhūta stay in your home? I know you are very magnanimous, but we do not know to which caste and family He belongs. If you want to protect your own caste and family, you should immediately get rid of this avadhūta.”

Śrīvāsa Pañdita just smiled and said, “O Lord, it is not proper for You to test me in this way. If anyone worships You for even a day, he is my life and soul. Nityānanda is Your very body, and I am the witness of this fact. Even if Nityānanda holds a pot of wine, associates with women, and spoils my caste, life, and wealth, still my faith in Him will never waver. I am telling You the fact of the matter.”

When the Lord heard these words from the mouth of Śrīvāsa, He got up, roared loudly, and embraced him tightly to His chest. “O Pañdita Śrīvāsa, what did you say? You have so much faith in Nityānanda? You have understood My confidential associate Nityānanda! O Śrīvāsa, I am most pleased with you and desire to give you a very special benediction. Even if Lakṣmī, the goddess of fortune, has to beg alms from door to door, you will never be afflicted with poverty. Everyone in your house, including the dogs and cats, will have unflinching devotion for Me. I am offering Nityānanda to you. Please take care of Him in all respects. I am placing Him in your care.”

After giving Śrīvāsa this benediction, the Lord returned to His home.

— Madhya-khanda 8.6-23

Please see page 215 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

27. The Days of You Gopas Are Finished!

Once mother Śacī had a dream, which she narrated to her son Viśvambhara in a solitary place.

“Early this morning I had a dream in which I saw You and Nityānanda. You both appeared just like five-year-old boys. You were quarreling together and chasing each other. In this way You both entered the Deity room and then came out holding Kṛṣṇa and Balarāma. Nityānanda had Kṛṣṇa in His arms, and You held Balarāma. Then I clearly saw the four of You quarreling together.

The Deities of Kṛṣṇa and Balarāma angrily said, ‘Who are You imitators? Get out of here. This house, these rooms, this sandeśa, this yogurt, and this milk all belong to Us.’

Then Nityānanda said, ‘Those days when You stole yogurt and butter to eat are gone. The days of the cowherd boys are over. Now the brāhmaṇas have taken charge. Recognize Us and allow Us to enjoy all the offerings. If You do not affectionately allow Us to eat, then You will be beaten. Moreover, if We forcibly eat the offerings, who can stop Us?’

Then Rāma and Kṛṣṇa said, ‘It will not be Our fault if We tightly bind You imitators here today.’

“Then Balarāma threatened Nityānanda, ‘In the name of Kṛṣṇa, You better not misbehave today.’

“Nityānanda replied, ‘I’m not afraid of Your Kṛṣṇa. My Lord is Gauracandra Viśvambhara.’

“In this way the four of You quarreled and forcibly ate each others’ food. Someone grabbed another’s food and ate, and someone ate the food from another’s mouth with His own mouth. Then Nityānanda called me and said, ‘O mother, please give Me some more rice. I am still hungry.’ When Nityānanda said this to me, I woke up. But I couldn’t understand what was happening and so I am relating it all to You.”



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

After hearing about her dream, Lord Viśvambhara laughed and spoke to His mother in sweet words. “O mother, you have certainly had a most auspicious dream. Please do not disclose this to anyone. Our Deities are full of life, and your dream has firmly established this fact in My heart. I often see that half of the bhoga I offer vanishes. Feeling shy, I didn’t tell anyone about this. I had some doubt about your daughter-in-law, but today that doubt has been removed.”

— *Madhya-khanda 8.28-49*

Please see page 221 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

28. Two Special Guests Come for Lunch

Viśvambhara said, “O mother, please hear My words. Let us immediately call Nityānanda here to feed Him.”

Mother Śacī was pleased to hear these words from her son and began gathering the ingredients for preparing lunch.

Lord Viśvambhara quickly went to Nityānanda’s residence and invited Him for prasāda. “O Gosāñi, today You should take lunch at our house. But I warn You beforehand, do not create any mischief.” Nityānanda held His ears and said, “Viṣṇu, Viṣṇu. Only madmen create mischief. I think You consider Me a mischief monger because You think everyone is like Yourself.” Exchanging sweet words in this way, They both began to laugh.

They then proceeded to the Lord’s house while discussing topics about Kṛṣṇa on the way. They both smiled as They joked together, accompanied by Their intimate associates like Gadādhara. Upon arrival, Īśāna gave Them water to wash Their feet. Then the Lord and Nityānanda sat to eat lunch. The mood in which They ate together resembled that of Śrī Rāma and Lakṣmaṇa at the house of Kauśalyā. They ate Their lunch in the same mood, with the same affection, as the same persons. As mother Śacī happily served Them, she set out three plates by mistake and They both began to laugh. When she returned from the kitchen to serve Them more, she directly saw Them as five-year-



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

old boys. She saw two enchanting boys, one with a whitish complexion and the other was blackish. Both had four arms, and both were naked. She saw They had the conch, disc, club, lotus, plow, muṣala, the mark of Śrīvatsa and the Kaustubha gem. Their ears were decorated with shark-shaped earrings. She saw her daughter-in-law on the chest of her son. But suddenly the whole scene disappeared. She fell to the ground unconscious and all her clothes became wet with tears. The rice she was carrying scattered throughout the entire room. Seeing such a wonderful sight, Śacī completely forgot herself.

Mahāprabhu hurriedly washed His hands and lifted His mother up from the ground. “O mother, please get up. Calm yourself. Why did you suddenly fall to the ground? Please tell Me.”

Regaining her consciousness, mother Śacī quickly tied her hair and rearranged her clothes. She did not say anything, but went and wept inside one of the rooms. She breathed heavily and her entire body trembled. She was filled with ecstasy and nothing else but those two rascal boys preoccupied her mind.

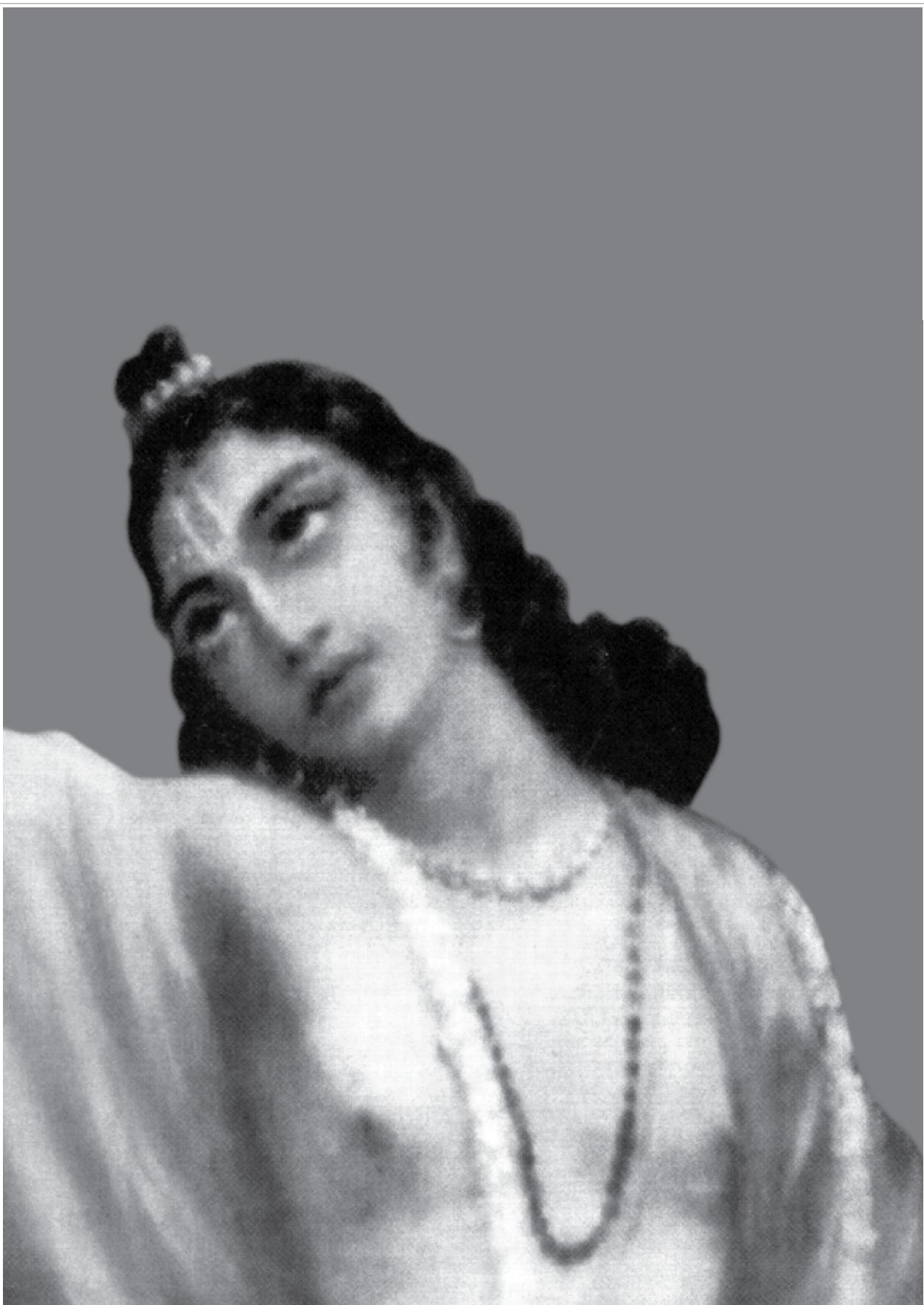
In this way many sweet pastimes took place in her home every day. But no one except the confidential servants of Lord Viśvambhara saw or knew about them.

— *Madhya-khanda 8.51-72, 75*

Please see page 223 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

29. Viśvambhara’s Ecstatic Moods

Nityānanda constantly remained with His Lord. They were never separated for even a moment. Nityānanda Svarūpa was always absorbed in the mood of a child, and Lord Viśvambhara was absorbed in His own various moods. According to their respective good fortune, the devotees who were like bumble bees at the lotus feet of the Lord saw His Matsya, Kūrma, Varāha, Vāmana, and Narasimha forms. Some days He cried in the mood of a gopī and could not remember whether it was day or night. Some days the Lord accepted the mood of Uddhava or Akrūra, and some days He was absorbed in the mood of



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Balarāma and asked for wine. Some days Viśvambhara assumed the mood of the four-headed Brahmā. After reciting the prayers offered by Brahmā, He would fall to the ground. Sometimes the Lord offered prayers in the mood of Prahlāda. In this way the Lord constantly floated in the ocean of devotional service.

Seeing these pastimes, Śacī, the mother of the universe, floated in ecstasy. But still she thought within her heart, “This son of mine may also leave home.”

If mother Śacī said, “My dear son, go and take Your bath in the Ganges, the Lord would reply, “O mother, please just chant the names of Kṛṣṇa and Rāma.”

Whatever mother Śacī said to her son, Viśvambhara would only reply “Kṛṣṇa”, “Kṛṣṇa.”

No one could understand the inconceivable moods of the Lord but whatever mood He assumed appeared most enchanting. One day a singer of Śiva’s glories arrived. He began to play his ḍamaru drum and chant the glories of Lord Śiva. He came to Gaurasundara’s doorstep to beg for alms and began to dance in a circle while singing a song about Lord Śiva. As soon as Lord Viśvambhara heard the qualities of Lord Śaṅkara, He immediately took the form of Śaṅkara with matted locks of hair. He jumped on the shoulders of that singer and shouted loudly, “I am that Śaṅkara!”

Some local people saw Mahāprabhu with matted locks of hair and playing a horn and ḍamaru drum, as He continually exclaimed, “Sing! Sing!”

How fortunate was that Śiva-bhakta. Whatever glorification of Śiva he had ever sung now bore its full fruit. He sang without offense, and so Gauracandra climbed on his shoulders. After sometime He regained external consciousness, got down, and personally placed alms in the singer’s begging bag. Being fully satisfied and very blissful, the singer left. All the amazed devotees responded by loudly chanting the sweet names of Hari.

— *Madhya-khanda 8.85-104*

Please see page 225 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

30. Oh Brothers, Why Are We Wasting Our Nights?!

Mahāprabhu said, “O brothers, listen to the essence of all advice. Why are we uselessly wasting our nights? Let’s make a resolution that from today we will congregationally chant the holy names at night. We will all perform saṅkīrtana and become merged in the Ganges of devotional service. Let the entire world be delivered by hearing the names of Kṛṣṇa. Let the holy names be the life and wealth of you all.”

Hearing this, all the Vaiṣṇavas became ecstatic, and Mahāprabhu began His nocturnal kīrtana pastimes. Every night kīrtana was held at the house of Śrīvāsa, except some nights when it was held at the house of Candraśekhara. Nityānanda, Gadādhara, Advaita, Śrīvāsa, Vidyānidhi, Murāri, Hiranya, Haridāsa, Gaṅgādāsa, Vanamālī, Vijaya, Nandana, Jagadānanda, Buddhimanta Khān, Nārāyaṇa, Kāśīsvara, Vāsudeva, Rāma, Garuḍa, Govinda, Govindānanda, Gopīnātha, Jagadīśa, Śrīmān, Śrīdhara, Sadāśiva, Vakreśvara, Śrīgarbha, Śuklāmbara, Brahmānanda, Puruṣottama, Sañjaya, and innumerable other servants of Lord Caitanya were present in those kīrtanas. Only the Lord’s associates were there and they all participated in His dancing. The loud roaring of the Lord and the tumultuous chanting of Hari’s name shattered the covering of the universe.

Hearing that sound, the atheists jumped about in anger and said, “These fellows drink wine at night. They know the mystic perfection of madhumatī. They chant mantras at night just to attract virgin girls. Twelve hours have passed and we could not sleep. All we hear is the loud sound of ‘Bol! Bol!’” In this way the atheists spoke in anger, as Śrī Śacīnandana blissfully engaged in kīrtana.

As soon as the Lord heard the sound of kīrtana, He lost external consciousness and fell to the ground. He repeatedly fell to the ground with such force that the earth broke into pieces and everyone became frightened. But still there was no break in the Lord’s ecstatic dancing. All of His associates chanted around Him day and night. Sometimes the devotees chanted at the Lord’s own house while Śrī Śacīnandana danced. Sometimes the Lord manifested



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

His mood as the supreme controller, and sometimes He cried while saying, “I am Your servant.”

Oh brothers, please hear attentively about the Lord’s transformations of ecstatic love, which are unique throughout the innumerable universes. As Lord Gauracandra danced in ecstasy, the devotees sang in ecstasy. On the day of Śrī Hari-vāsara, which is observed by chanting the names of Hari, the Lord, who is the life of the entire world, began to dance. The auspicious inauguration of chanting the names of Gopāla and Govinda took place in the courtyard of the most pious Śrīvāsa. Viśvambhara began dancing from the time of sunrise, and the devotees sang sweetly in various groups. One group was led by Śrīvāsa Paṇḍita, and another group was led by the chanting of Mukunda. Another group was led by Govinda Ghoṣa. Most of the devotees chanted during the dancing of Gauracandra, but the powerful Nityānanda caught hold of the Lord, and Advaita secretly took the dust from His feet. But still Gauracandra remained oblivious to everything except Nāma-saṅkīrtana. Seeing such pastimes and overwhelmed by the ecstasy of His chanting all the devotees simply wept. The eyes of all the devotees present incessantly overflowed with tears as they became increasingly overwhelmed with the ecstasy of Gurasundara’s kīrtana.

— *Madhya-khanda 8.106-124, 133-144*

Please see page 229 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

31. *Gurasundara’s Kīrtana Ecstasies (1)*

The name of Govinda vibrated in all directions as the son of Śacī became overwhelmed while dancing in ecstasy with His associates. Whenever the Lord cried, He cried for three hours. His long hair became untied and scattered upon the floor. Only a person whose heart is made of wood would not become overwhelmed and fall to the ground upon seeing His crying. When the Lord laughed loudly in ecstasy, He would continue laughing for three hours. Sometimes He forgot His own glories as He became absorbed in the mood of a servant. But then He repeatedly exclaimed, “I have conquered! I have conquered!”



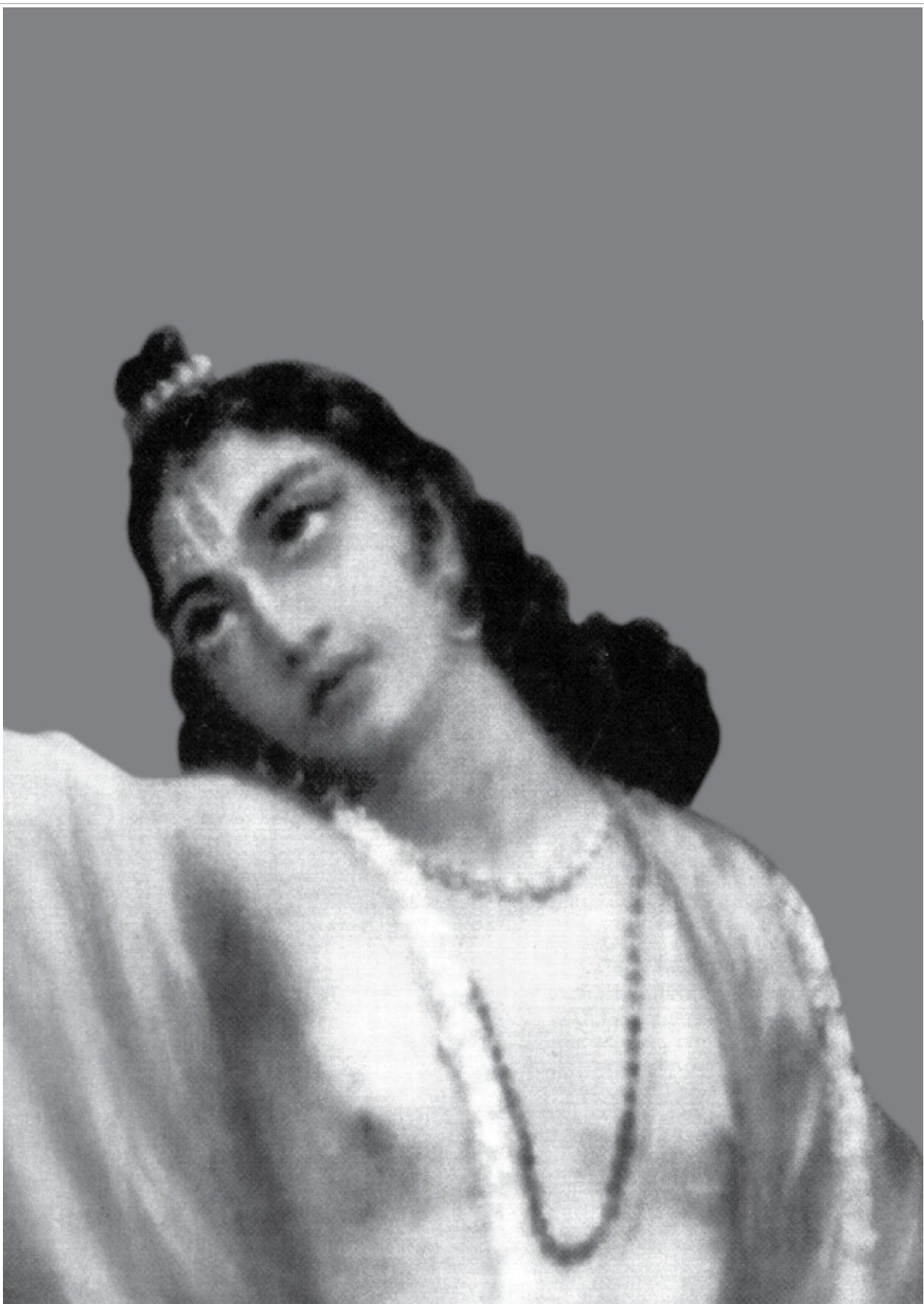
Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

When Mahāprabhu chanted in great ecstasy “I have conquered! I have conquered!” the devotees also imitated Him by chanting, “I have conquered! I have conquered!”

Sometimes the Lord sang so loudly that His sound vibration pierced the covering of the universe. Sometimes His body became as heavy as a universe, and then none of His followers could hold Him still. Sometimes He would become as light as cotton, and His followers would happily carry Him on their shoulders and wander around the courtyard. Whenever the Lord fell unconscious to the ground in ecstasy, the devotees became frightened and chanted the name of Hari loudly in His ear. Sometimes His entire body shook vigorously like a young boy’s teeth chattering due to excessive cold. Sometimes His body perspired in such a way that it seemed that the Ganges was flowing from His body. Sometimes His body became as hot as a blazing fire, and when sandalwood pulp was smeared on Him, it immediately dried. Sometimes the Lord would sigh heavily, and everyone would be forced to move out of the way of His very hot breath. Sometimes He tried to touch everyone’s feet, and the Vaiṣṇavas would run away out of fear. Sometimes He would sit leaning against Nityānanda, and sometimes He lifted His feet in the air, looked at everyone, and just smiled. Understanding the intention of the Lord, all the devotees eagerly stole the wonderful jewel-like dust from their Lord’s lotus feet.

Ācārya Gosāṅgi would then say, “My dear thief, now we have truly broken into Your hidden treasury!”

Repeatedly Viśvambhara rolled on the ground in ecstasy as all the devotees sang the glories of Kṛṣṇa on all sides. When He danced madly, the earth shook and everyone became frightened. Sometimes Viśvambhara danced so sweetly that it resembled the enchanting dance of Nanda’s son. Sometimes His roaring resembled that of millions of lions, yet by His mercy, everyone’s ears were saved from harm. Sometimes when He walked, He walked above the ground. Some devotees saw this, while others could not. Whoever the ecstatic Lord looked upon with His red and very penetrating eyes would first become very frightened and then run away laughing. Viśvambhara became agitated in ecstasy and danced forgetful of Himself and others. In ecstasy, He would catch the feet of someone and then climb on his head. Sometimes He would cry



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

while embracing someone around their neck, and the next moment He would climb on his shoulders. Sometimes He would become extremely restless in the mood of a child and make various childish noises. Sometimes He shook His feet and laughed exuberantly. Sometimes He crawled on His knees like a small child. Sometimes Viśvambhara became absorbed in the mood of Kṛṣṇa, in His beautiful threefold bending form. He would remain standing in that pose for three hours. Sometimes He would become absorbed in meditation and play a flute. Then He looked exactly like Kṛṣṇa, the moonlike Lord of Vṛndāvana.

Sometimes regaining His external consciousness, He would cry in the mood of a servant. He would hold straw between His teeth and beg for the service of His Lord's lotus feet. Sometimes He whirled in a circle for three hours, and sometimes He danced in such way that His feet touched His head. Whatever mood the Lord exhibited was most wonderful. The son of Jagannātha Miśra danced in the ecstasy of chanting His own holy names. Sometimes He roared so loudly that His entire body trembled. Unable to remain steady, He then fell to the ground. Although the Lord's complexion was golden, He sometimes appeared in various colors. Sometimes His two eyes doubled in size. In this way, the Lord became absorbed in the transcendental mood of a Vaiṣṇava and then spoke words that seemed incongruous.

Previously, when He saw a Vaiṣṇava He addressed him as "Prabhu." But now He would grab him by the hair and announce, "This fellow is My servant." Previously, whenever the Lord saw a Vaiṣṇava He would catch hold of his feet, but now He would climb on their chest and offer His feet to them.

Seeing the Lord's ecstasy, the devotees simply wept as they embraced each others' necks. They were all decorated with sandalwood pulp and flower garlands and chanted in the ecstasy of Kṛṣṇa consciousness. The sound of mṛdaṅgas, whoppers, conches, and karatālas mixed with their congregational chanting of the holy names. And the sound of that prema-saṅkīrtana filled the sky, pierced the covering of the universe, and completely vanquished all inauspiciousness in all four directions.

— Madhya-khanda 8.146-189



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

32. Gaurasundara's Kīrtana Ecstasies (2)

Mahāprabhu Viśvambhara danced in His own ecstasy, and the movement of His feet sounded most enchanting. Due to the Lord's absorption in ecstasy, His garland did not remain on His neck but scattered at the feet of the devotees. Where did the happiness of riding on Garuḍa go? Where did the form holding conch, disc, club, and lotus go? Where did the happiness of lying on the bed of Ananta go? The Lord now cried and rolled on the ground in the mood of a servant. Where did the happiness of Vaikuṇṭha go? The Lord forgot all other happiness while tasting the happiness of being a servant. Where did the happiness of looking at the face of Rāmā, the goddess of fortune, go? Now the Lord raised His arms and face to the sky and cried in separation.

Lord Śrī Gaurasundara danced in the mood of a servant as the enchanting sound of kīrtana vibrated in the four directions. While listening to the kīrtana, Advaita Ācārya sometimes lost consciousness. He took straw in His hands and approached the Lord. He covered His entire body with grass and kept some on His head as He frowned while dancing. Everyone was frightened to see Advaita Ācārya's style of devotional service, but Nityānanda and Gadādhara simply laughed. Śrī Gaurasundara, the life of the entire universe, also danced. He repeatedly expressed unlimited varieties of moods. The son of Sacī manifested many wonderful transformations of ecstatic love that are not found or heard of even in Śrīmad Bhāgavatam. Sometimes His entire body was stunned in such a way that no one could even slightly bend it. Sometimes that same body became slackened in such a way that it became as soft as butter. Sometimes His body appeared to double or triple in size, and sometimes it appeared to shrink. Sometimes He was intoxicated in such a way that He tottered about like a drunkard, and sometimes He swayed back and forth while laughing. Seeing all the Vaiṣṇavas, the Lord would call each of them by the name they bore in their previous birth. He loudly addressed them, "Haladhara! Śiva! Śukadeva! Nārada! Prahlāda! Rāmā! Aja! Uddhava!" In this way the Lord revealed their actual identities by speaking about them in various ways.

All the Lord's servants happily watched as the Lord displayed His unparalleled ecstatic love for Kṛṣṇa and His unparalleled dancing. Only those who had previously entered the house of Śrīvāsa with their Lord were allowed to see those pastimes. The door was firmly locked by the order of the Lord so that



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

the ordinary people of Nadia could not enter. Hearing the loud kīrtana, the local people came running, but being unable to enter, they just stood at the door. Thousands of people loudly clamored, “Open the door quickly, we want to see the kīrtana. We want to see the kīrtana.” But their plaintive pleas were not heard. All the Vaiṣṇavas were so absorbed in the ecstasy of kīrtana that they were not even aware of their own bodies, what to speak of the presence of others.

— *Madhya-khanda* 8.200-205, 214-232

Please see page 229 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

33. Today I Talked to Some Atheists

Lord Viśvambhara kept His identity concealed while constantly performing saṅkīrtana in Navadvīpa. When the Lord wandered throughout the city, everyone who saw Him thought He was Cupid himself. In ordinary dealings, the Lord appeared to be full of pride. Even atheists were frightened to see the strength of His knowledge. The Lord considered the Bhaṭṭācāryas, who were supposed to be learned in grammar, as no better than a blade of grass. Absorbed in His own ecstasy, He kept His identity covered as He wandered throughout the city in the association of His devotees.

One day the atheists said, “O Nīmāi Pañḍita, You will soon receive an order from the king. You secretly perform kīrtana at night, and people constantly curse You because they cannot watch. The curses of the people will not prove false but will soon bear fruit. We are telling You this as well-wishers.” The Lord replied, “So be it. Let your words come true, for I have a desire to meet the King. I studied all the scriptures at an early age and so people consider Me a child and do not challenge Me to debate. I do not find anyone willing to challenge Me. I want to meet someone who is prepared to challenge Me.”

Considering the atheists to be no better than a blade of grass, the Lord returned to His home. He said, “Today I have talked to some atheists. Therefore let us have kīrtana so that My misery will be relieved.”



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

As Mahāprabhu danced all His servants surrounded Him and sang. A few times the Lord stopped and said, “O brothers, why am I not feeling any ecstasy today? Am I not feeling ecstasy because I talked to some atheists in the city today? If I have insulted you in any way, then please forgive My offenses and save My life. Today I am not feeling the ecstasy of Nāma-saṅkīrtana.”

Then Gaurasundara suddenly opened the door and ran outside and Nityānanda and Haridāsa ran after Him. Thinking that there was no use in keeping a body devoid of kṛṣṇa-prema, He jumped into the Ganges. And as soon as He jumped into the Ganges, Nityānanda and Haridāsa jumped in after Him. Nityānanda quickly caught the Lord by His hair, and Haridāsa grabbed the Lord by His lotus feet.

The two then carried Gaurasundara safely out of the water, whereupon the Lord said, “Why did you restrain Me? Why should I maintain this life which is devoid of kṛṣṇa-prema? Why did you two hold Me back?”

The two trembled as they thought, “What will He do now!?”

Looking at Nityānanda, Gauracandra spoke, “Why did You grab My hair?”

Nityānanda replied, “Why did You try to kill Yourself?”

The Lord said, “I know You are most restless, Nityānanda.”

Nityānanda then said, “O Lord, please forgive Me. But why do You want to give up Your life for servants whom You can easily punish? If a foolish servant speaks something out of pride, does his master take his own life?”

Filled with devotion, Nityānanda then relentlessly shed tears of love for Lord Caitanya, who was everything for Him—His life, wealth, and friend. How could He bear to lose His everything?

— *Madhya-khanda 17.3-13, 15-20, 32-43*

Please see page 231 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

34. Viśvambhara Absorbs Himself in the Mood of Rukmiṇī

As Lord Viśvambhara put on His costume inside one of the rooms, He became fully absorbed in the mood of Rukmiṇī. Being absorbed in the mood of Rukmiṇī, the Lord forgot Himself and considered Himself the daughter of the Vidarbha King. He then began to write a letter, using His tears as ink, the ground as paper, and His finger as a pen.

He cried as He read Rukmiṇī's letter, consisting of seven verses from the Śrīmad Bhāgavatam. "O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If someone sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You. O beauty of the worlds, after hearing of Your qualities, the insurmountable threefold miseries have been destroyed. Seeing Your form is like attaining the greatest treasure. Such a form is seen only by one who has been awarded suitable eyes by the creator. O lionlike personality of the Yadu dynasty, by hearing the descriptions of Your glories, my heart has shamelessly been drawn to You. What chaste and sober woman of this world would not worship Your lotus feet upon receiving the opportunity? Without You one's education, family, character, wealth, beauty, dress, and residence are all useless. O Tridasarāya, please forgive my arrogance, for I am unable to control my heart, which wants union with You. That is why I have accepted Your lotus feet as my life and soul. I have offered my mind, life, and intelligence to You. Please make me Your maid servant by accepting me as Your wife. Do not let me become the object of Śiśupāla's enjoyment. O Lord, please accept me, because what is meant for the lion should not be taken by the jackal. If I have actually observed any vows, given in charity, worshiped the gurus, brāhmaṇas, and demigods, or served the lotus feet of the Supreme Lord, then, O Gadāgraja, I pray for the benediction that You become the Lord of my life and drive away Śiśupāla. My marriage is fixed for tomorrow, so come quickly today without delay. Stay secretly near Vidarbhapura, and later enter the city with Your army. After defeating Śiśupāla, Śālva, and Jarāsandha, display Your strength by kidnapping me. O Lord, now is the time to manifest Your pride. Your wife



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

is never meant to be usurped by Śiśupāla. I submit at Your lotus feet a means by which You may kidnap me without killing any well-wishers. There is a custom in our family that the day before the marriage, the bride-to-be goes to the temple of goddess Bhavānī. O Lord, take advantage of this opportunity to kidnap me. Do not kill any well-wisher, and forgive me for my offenses. If You do not bless me with the dust of Your lotus feet, which is desired by the husband of Umā and other great personalities, then I vow to end my life. O lotus-eyed Lord, I will continue to give up my body birth after birth until I attain Your priceless lotus feet.

O brāhmaṇa, please go quickly and inform Kṛṣṇa of my desire.”

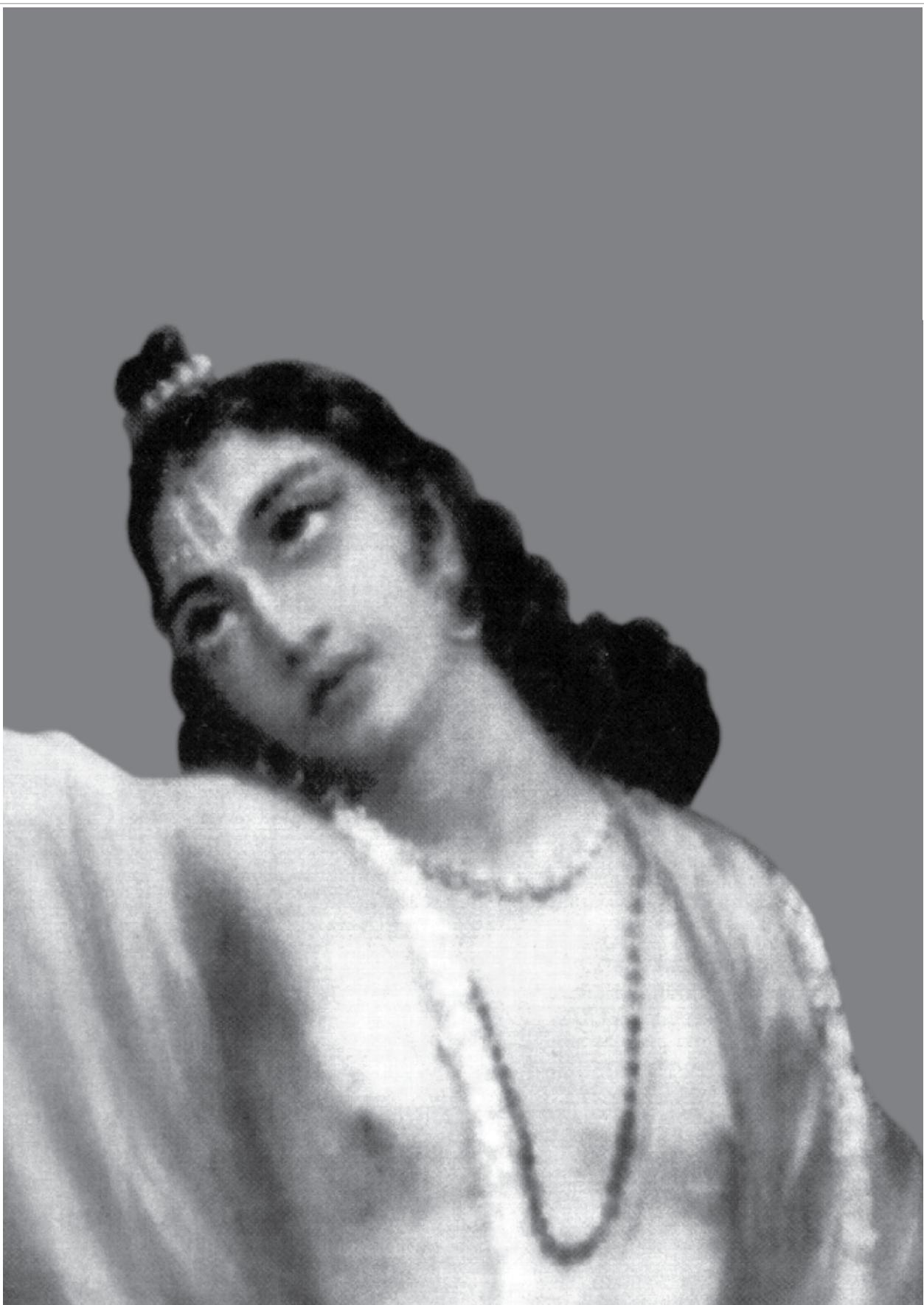
In this way the Lord spoke in the mood of Rukmiṇī and all the Vaiṣṇavas cried and smiled in ecstatic love of God. Such blissful pastimes regularly took place at the house of Candraśekhara and the loud vibration of Hari’s names always filled the four directions.

— Madhya-khanda 18.70-73, 75-99

35. Gopī! Gopī!

As the son of Jagannātha Miśra danced in various moods, all of the pastimes He exhibited were most wonderful. Sometimes He would manifest feelings of separation in such a way that it appeared as if an indescribable, wonderful ocean of ecstatic love was flowing from Him. The Lord’s crying would pierce the hearts of people throughout innumerable worlds. As the Lord became overwhelmed in love for Himself, He spoke as though He forgot who He was.

The gopīs previously feared that when the moon rose they would die out of separation from Kṛṣṇa. The Lord became absorbed in those same sentiments and cried bitterly as He held everyone’s necks. Seeing the Lord’s agitation born of absorption in ecstasy, Śacī, the mother of the universe, cried inside the house. Such was the Lord’s extraordinary display of loving devotional service. Can a human being have the ability to describe it? Every day, according to the mood manifested by the Lord, He would perform pastimes of the various incarnations.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

One day the Lord of the universe became absorbed in the mood of the gopīs and chanted, “Vṛndāvana! Gopī! Gopī!”

Just at that time a student came before Him for some unknown reason. Not understanding the internal mood of the Lord, he said. “O Nimāi Pañdita, why are You chanting ‘Gopī, gopī’? Better to stop chanting ‘Gopī, gopī,’ and chant the name of Kṛṣṇa. What piety will You achieve by chanting, ‘Gopī, gopī’? The Vedas say that one achieves piety by chanting the name of Kṛṣṇa.”

The Lord was absorbed in a very different mood, which unfortunately the ignorant student could not understand. He replied, “Your Kṛṣṇa is a rogue. Who will worship Him? He mercilessly killed Vāli for no fault of his. Being controlled by His wife, He cut off the nose and ears of another woman. He took everything away from Bali Mahārāja and sent him to Pātāla. What will I gain by chanting His name?” After speaking in this way, Mahāprabhu, who was absorbed in ecstasy, took up a stick and rushed towards the student to beat him.

Terrified, the student quickly got up and ran away, but Mahāprabhu chased after him, exclaiming, “Catch him! Catch him!” Seeing the angry Lord with a stick in His hand, the student panicked and ran far away. He did not understand the Lord’s mood or why He was chasing him. He just ran for his life.

The devotees quickly ran after their Lord and soon caught Him and brought Him back to external consciousness. As they all pacified Him, the student continued fearfully running far far away.

— *Madhya-khanda 26.78-99*

Please see page 237 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

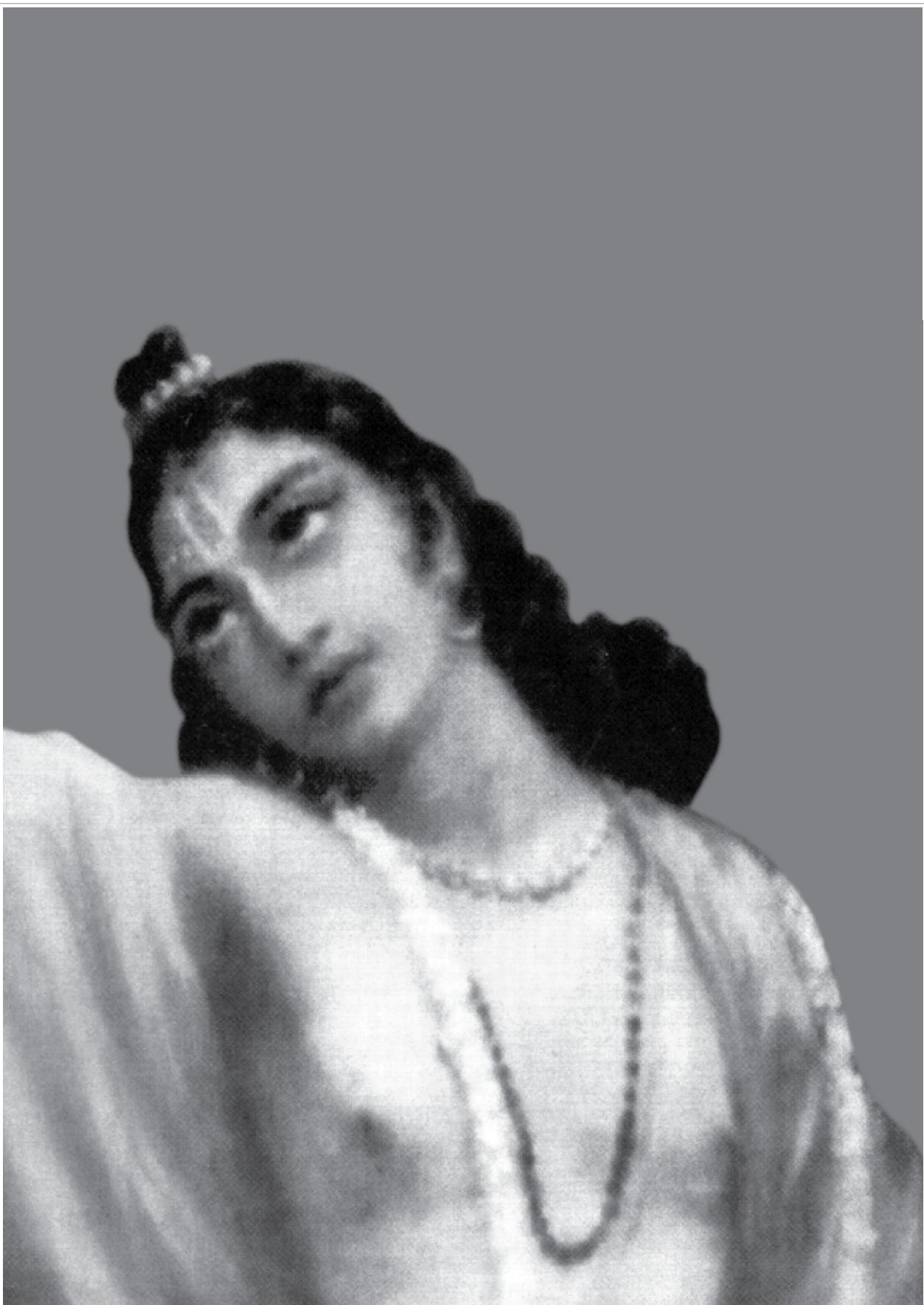
36. Oh Master, Please Be Merciful to Me!

After crossing the Ganges, Śrī Gaurāṅga arrived that day at Kanṭakā-nagara (Katwa). As instructed previously by the Lord, Nityānanda Prabhu, Gadādhara, Mukunda, Candraśekhara Ācārya, and Brahmānanda Bhāratī each gradually arrived there. Along with His intimate associates, the Lord, like a maddened lion, arrived there to meet Keśava Bhāratī. Upon seeing the Lord's wonderful bodily effulgence, the pious Keśava Bhāratī stood up. The Lord fell flat before him offering obeisances. Then, with folded hands, He offered him prayers. “O master, please be merciful to Me! You are the most compassionate deliverer of the fallen. Lord Kṛṣṇa always sits in your heart, therefore you are qualified to give Me Kṛṣṇa, My life and soul. I have no desire other than the service of Kṛṣṇa. Please instruct Me accordingly.”

The Lord's body seemed to float in waves of ecstatic love. He then began to dance and cry out loudly. Mukunda and the other devotees began to sing as the son of Sacī danced in His own ecstatic mood. Millions and millions of people gathered there. No one knew from where they all came. With unblinking eyes, they all continually drank the exquisite beauty of the Lord's form. The indescribably wonderful flow of tears from the Lord's eyes could not adequately be described even by Lord Ananta. As the Lord danced in a circle, His tears bathed everyone gathered around Him. And, soaked in the waters of love of God, everyone—man and woman, young and old—all chanted, “Hari! Hari!”

One moment the Lord shivered, another moment He perspired, and the next moment He fell unconscious. Everyone became frightened to see the Lord fall to the ground. But then the Lord of unlimited universes, in the mood of His own servant, took a straw between His teeth and begged everyone for the service of Lord Kṛṣṇa. Seeing the Lord's humility and hearing that He was about to take sannyāsa, everyone cried in grief. After some time Śrī Viśvambhara controlled Himself and sat down surrounded by His associates.

Seeing the devotional sentiments displayed by the Lord, Keśava Bhāratī was absorbed in an ocean of bliss. He therefore offered his prayers to Him. “The devotion that I have seen today with my very eyes is not found in anyone other than the Lord Himself. I have clearly understood that You are the spiritual



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

master of the entire world, therefore no one is qualified to become Your guru. Yet I think that to teach people in general, You have decided to accept me as Your guru.”

The Lord said, “Please do not deceive Me. Give Me initiation so that I may become a servant of Lord Kṛṣṇa.” Speaking in this way, the Lord then passed the night engaged in the happiness of kṛṣṇa-kathā with all the devotees present.

— *Madhya-khanda 28.102-120, 125-131*

Please see page 241 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

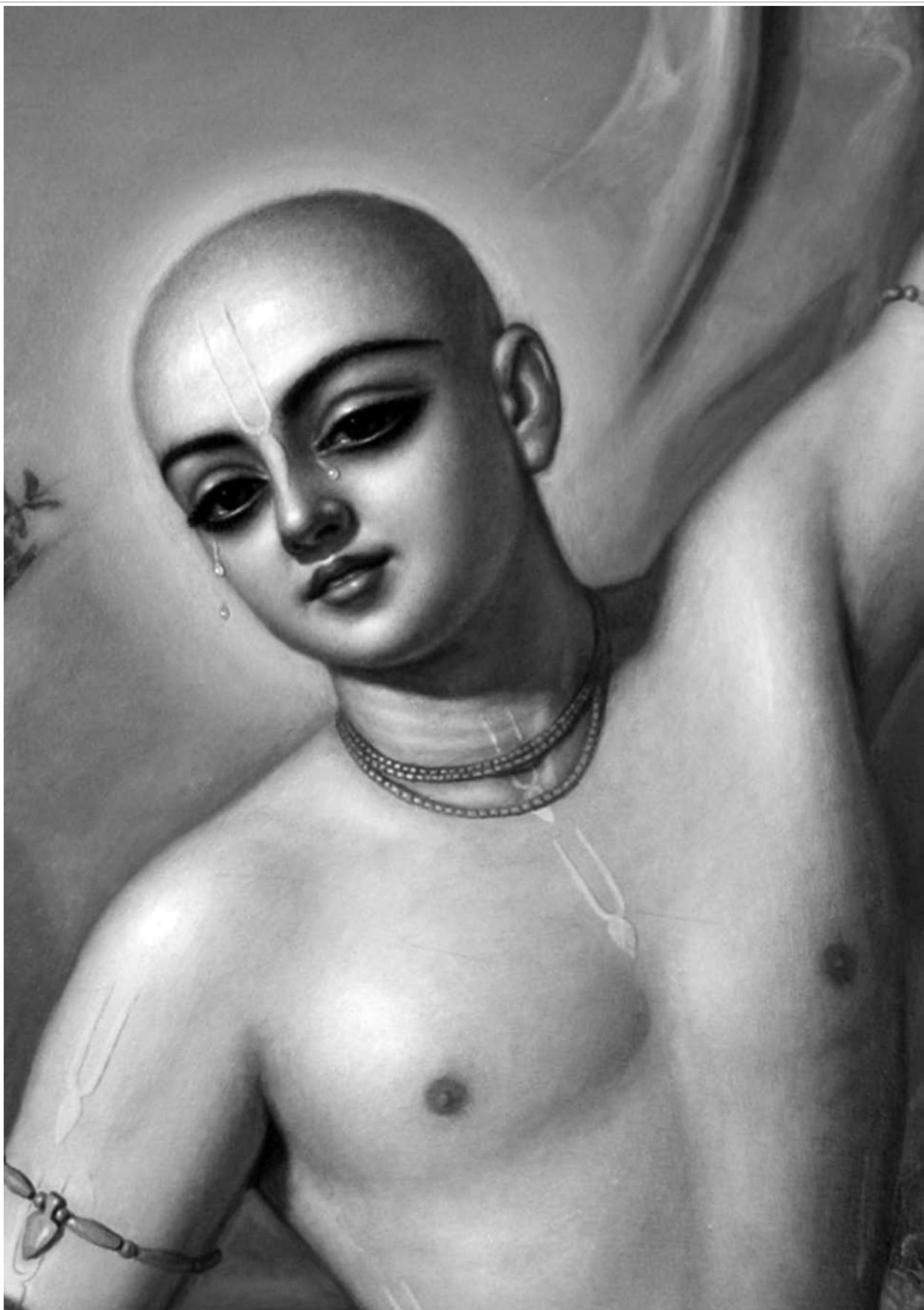
37. Your Name Will Be Śrī Kṛṣṇa Caitanya

Everyone who came to Katwa chanted the holy names in ecstasy. Indeed, the chanting of “Hari! Hari!” was the only sound that could be heard. Then Caitanya Mahāprabhu, the life of all, sat down to have His head and śikhā shaved. When the barber came to shave the Lord, a tumultuous sound of weeping arose. The barber hesitated to shave His curly hair, and even before he touched His head, he began to cry. Then the devotees headed by Nityānanda all started weeping and rolling on the ground. What to speak of the devotees, even the local people began to cry loudly in lamentation.

One woman said, “Who has invented this system of sannyāsa?” Hearing her speak like this, all the ladies sighed deeply. Hidden from view, all the demigods also cried. In this way the entire universe was filled with the sound of crying. This pastime of the Lord was displayed for the deliverance of all living entities, and everyone’s weeping was evidence of this. Such immense compassion was shown on this day by Śrī Gauracandra that even dry wood and stone melted.

Śrī Gauracandra was greatly agitated by the mellows of ecstatic love. He constantly shed tears and His body trembled. Suddenly He stood up and exclaimed, “Chant! Chant!” Then Mukunda began to sing and the Lord continuously danced. Finally He sat down again, but He was unable to remain steady. He trembled uncontrollably and tears flowed forcefully from His eyes out of ecstatic love. And He constantly roared, “Hari bol!” “Hari bol!” The barber was finding it very, very difficult to perform his task, but somehow or other, despite the Lord’s unpredictable mellows of ecstatic love, His head was finally shaved by the end of the day. Then the Supreme Lord took His bath in the Ganges and sat for His sannyāsa ceremony. The Vedas declare that Śrī Gauracandra is the spiritual master of everyone and so the Lord, on some pretext, then spoke something to Keśava Bhāratī confidentially.

He said, “In a dream some mahājana appeared to Me and spoke a sannyāsa mantra in My ear. Please examine whether it is appropriate or not.” Speaking in this way, the Lord spoke the mantra into Keśava Bhāratī’s ear. Thus the Lord by transcendental trickery made Keśava Bhāratī His disciple. Keśava Bhāratī understood this and was struck with great wonder. He said, “This is the best of all mantras. You have the mercy of Lord Kṛṣṇa, what is unknown to You?”



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

According to the instructions of Gauracandra, the broad-minded Keśava Bhāratī then spoke that very mantra into His ear. The auspicious sound of the holy names was heard in the four directions as the jewel of Vaikuṇṭha accepted the sannyāsa order. When the Lord put on the enchanting saffron dress, He appeared as beautiful as millions of Cupids. His beautiful body and head were decorated with sandalwood pulp and flower garlands. Holding His dāṇḍa and kamandalu in His hands, the Lord was overwhelmed in ecstatic love. The beautiful face of the Lord was more attractive than millions of moons, and His two eyes were filled with tears of love.

The magnanimous Keśava Bhāratī then began to think of a name to give the Lord. “I cannot find such a Vaiṣṇava in the fourteen worlds. This is my conviction. Therefore I will give a name that is not found anywhere, then my desire will be fulfilled. Although the disciple of a Bhāratī should be named Bhāratī, that name is not appropriate for Him.” As that fortunate, topmost sannyāsī was thinking like this, Śuddhā Sarasvatī, the transcendental goddess of learning, appeared on his tongue.

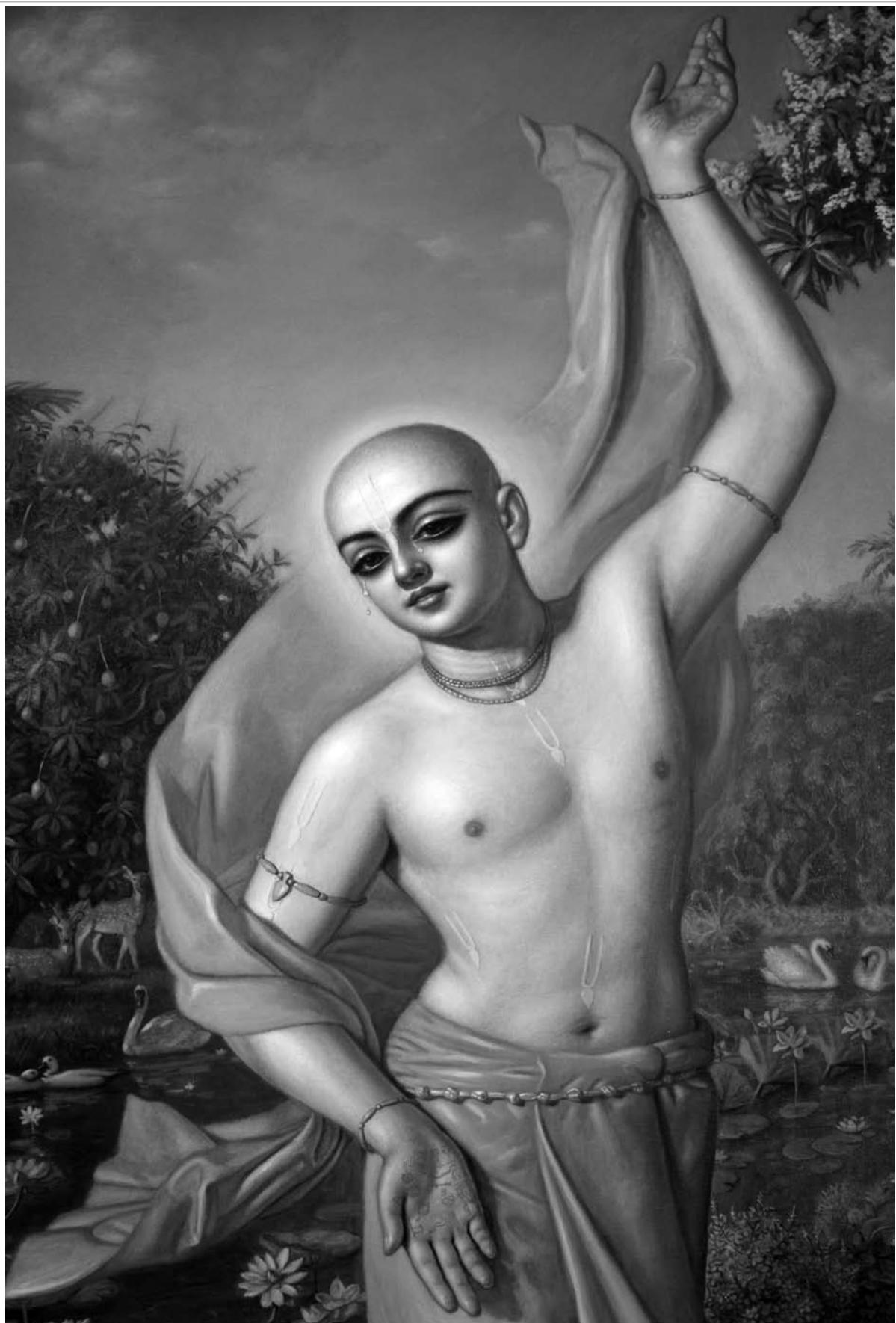
Selecting the suitable name, the pure-hearted Keśava Bhāratī placed his hand on the chest of the Lord and spoke. “You have induced the people of the world to chant the name of Kṛṣṇa, and by inaugurating the saṅkīrtana movement, You have awakened people’s consciousness. Therefore Your name will be Śrī Kṛṣṇa Caitanya. Because of You, everyone will become fortunate.”

When that best of the sannyāsīs spoke this most sacred name, everyone chanted, “Jaya! Jaya!” and flowers were showered down on everyone by the demigods.

The Vaiṣṇavas floated in waves of transcendental happiness as the tumultuous vibration of “Hari! Hari!” filled the four directions. The devotees then offered obeisances to Keśava Bhāratī and fell flat offering obeisances to the holy name of Śrī Kṛṣṇa Caitanya which had come from his lotus mouth. Thus by accepting sannyāsa, the glorious Gurasundara became famous as Śrī Kṛṣṇa Caitanya. And even the Lord felt satisfaction upon receiving His sannyāsa name.

— Madhya-khanda 28.138-164, 169-181

Please see page 243 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

38. Chant! Chant the Name of Hari!

Immediately after Śrī Kṛṣṇa Caitanya accepted sannyāsa, He instructed Mukunda to perform kīrtana. The Lord called out, “Chant! Chant!” and began to dance. His servants surrounded Him and all began to chant the Holy Name.

It is impossible to describe the unlimited transformations of ecstatic love like heavy breathing, laughing, perspiring, trembling, hair standing on end, and roaring that manifested in the Lord. His loud roaring sounded like that of ten million lions and everyone became frightened when He repeatedly crashed to the ground. He lost His dāṇḍa and kamanḍalu as He became overwhelmed and intoxicated by His own love. And while dancing, He took His spiritual master in His arms and embraced him with great satisfaction.

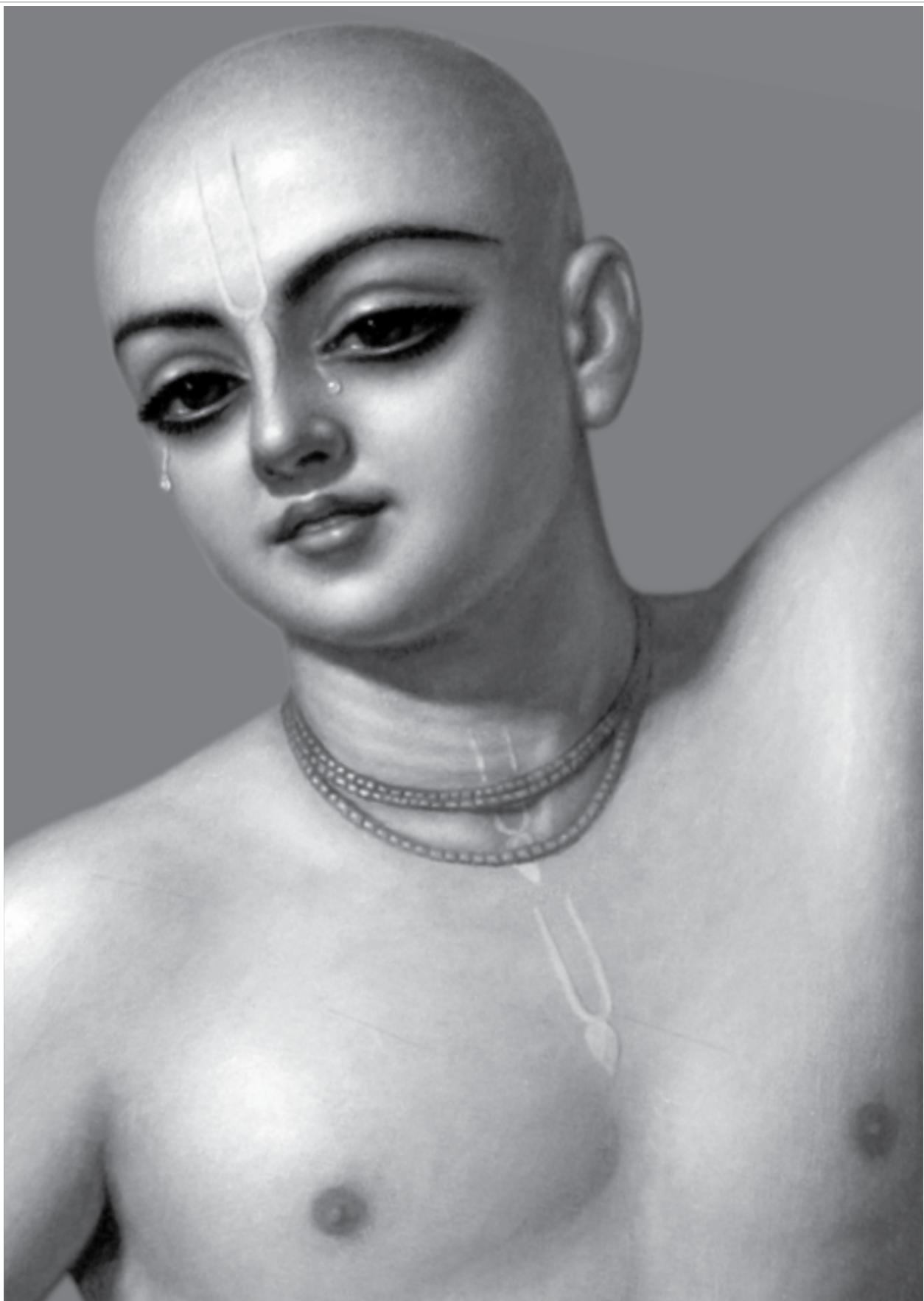
Having received the Lord’s merciful embrace, Keśava Bhāratī became filled with ecstatic love. Throwing his dāṇḍa and kamanḍalu far away, the fortunate Keśava Bhāratī also danced and chanted “Hari! Hari!” In the mellows of ecstatic love, he lost external consciousness. He rolled on the ground, and his clothes became disarrayed. Seeing the Lord bestow such mercy upon Keśava Bhāratī, all the devotees even more loudly chanted the name of Hari. As the Lord happily danced with His guru, His servants all sang with great pleasure.

In this way Śrī Kṛṣṇa Caitanya passed the entire night dancing with His spiritual master. In the morning He exhibited external consciousness and approached His guru for permission to leave Katwa.

He humbly said, “I must enter the forest to search for Śrī Kṛṣṇacandra, the Lord of My life.”

His guru replied, “I will go with You. I will stay with You and relish the ecstasy of saṅkīrtana.”

The Lord mercifully allowed His guru to accompany Him in His travels. Keeping him in front of Him, He departed for the forest. Gauracandra, the crest jewel of sannyāsīs, headed west while chanting the name of Hari. Keśava Bhāratī continued to walk in front of the Lord, Govinda walked behind Him, and



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

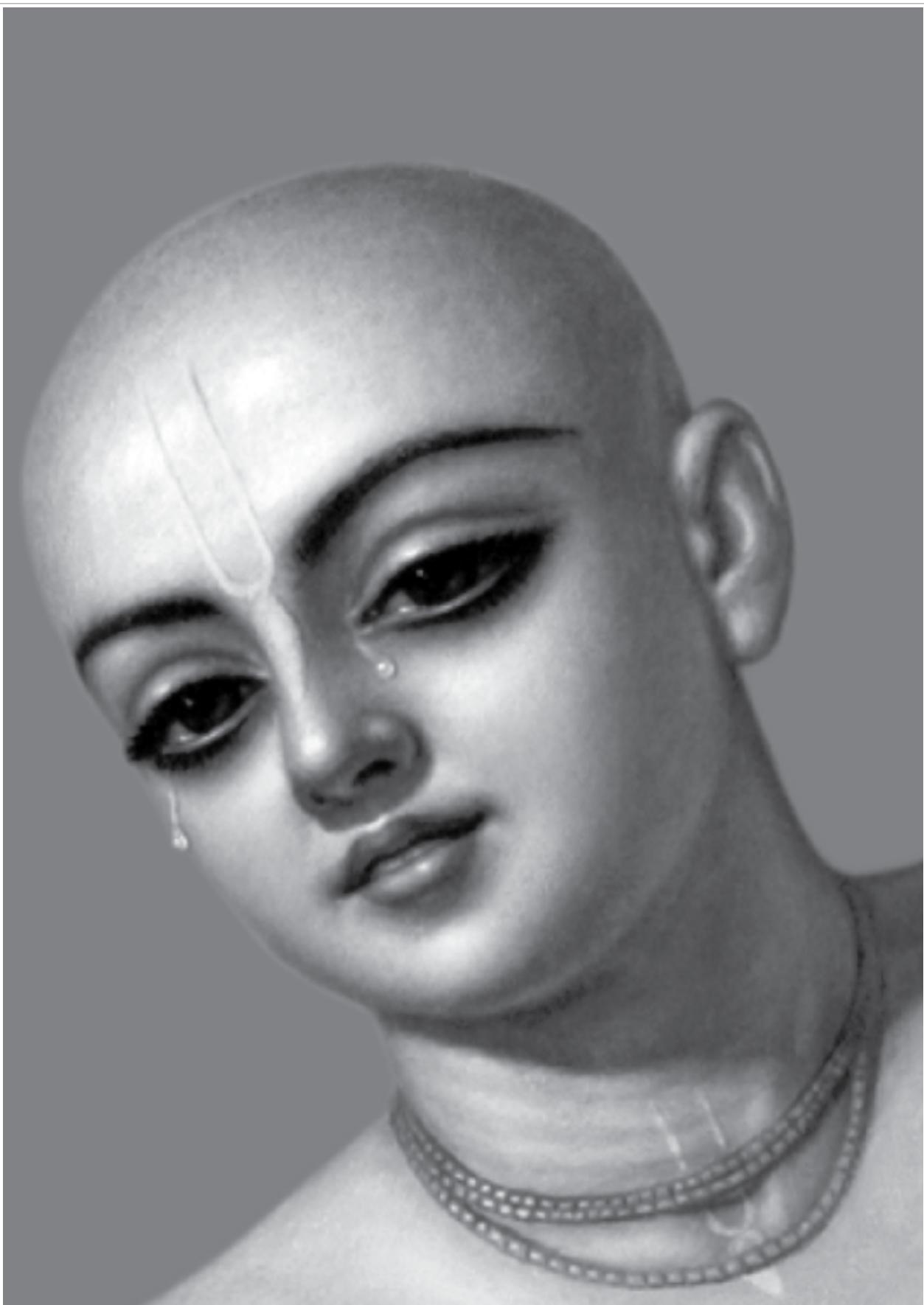
Nityānanda, Gadādhara, and Mukunda walked alongside Him. As the Lord walked like an maddened lion, millions of people followed behind Him crying. People shed torrents of tears and trampled down the forest as they came rushing from all directions to meet Him. And the newly initiated sannyāsī sincerely bestowed His mercy upon them.

“Return home and chant the names of Kṛṣṇa. May Kṛṣṇacandra become your wealth and life. May your bodies be filled with the mellites of love desired even by great personalities like Brahmā, Śiva, and Śukadeva.”

Hearing the Lord's very special benediction, everyone cried even more loudly and returned to their homes completely oblivious to their external surroundings.

At the end of the day the Lord came to a very fortunate village and stayed in the house of a pious brāhmaṇa. After accepting His meal, Mahāprabhu went to sleep and His devotees slept around Him. When only three hours of the night remained, the Lord rose from bed and left the village. He went quite some distance away. When the devotees finally woke up and were unable to find their Lord, they began to cry. They searched throughout the entire village and eventually came to an area of vacant land outside the village. Then they heard the Lord of their lives loudly crying absorbed in the mellites of His own ecstasy. The Lord of all living entities profusely shed tears as He called out, “O Kṛṣṇa! O Lord! O My beloved Kṛṣṇa!”

The crest jewel of all sannyāsīs was crying so loudly that the sound could be heard from two miles away. From such a distance the devotees heard the Lord's wonderful crying and they followed its sound. They found their Lord weeping very sorrowfully. When all the devotees began to cry with the Lord, Mukunda began to perform kīrtana. When the Lord heard his kīrtana, He began to dance, and all the devotees joyfully sang around Him. In this way the Lord continually danced the entire day while happily proceeding towards the west. When He came within eight miles of Vakreśvara, Gaurasundara turned and went in another direction. He was dancing and proceeding towards the west, but suddenly He headed back towards the east, absorbed in His own happiness. He then joyfully continued dancing towards the east and laughed wildly out of limitless ecstasy.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

After sometime He regained His external consciousness, and enthusiastically said, “I will go to Jagannātha Puri, Lord Jagannātha has ordered Me, ‘You should immediately come to Nīlācala.’”

Speaking these words, the Lord then again proceeded towards the east, and all the devotees accompanying Him felt transcendental happiness.

— *Antya-khanda 1.8-18, 21-25, 51-57, 74-92*

Please see page 243 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

39. Your Lord Has Taken Sannyāsa!

Before leaving Katwa, Gaurahari embraced Candraśekhara Ācārya and began to cry loudly. He told him, “Go home and inform all the Vaiṣṇavas that I am going to the forest.”

Speaking in this way, the Lord then left Katwa and Candraśekhara fell unconscious to the ground. Later, when Śrī Candraśekhara finally arrived in Navadvīpa, he told everyone, “The Lord of your lives has taken sannyāsa.”

Hearing this news from Śrī Candraśekhara, all the devotees began to cry pathetically. Even with millions of mouths it would be impossible to describe their lamentation and repentance.

Advaita Prabhu said, “I cannot remain alive!” Hearing His crying, even stone and wood melted. Soon after Advaita heard the news, He fell unconscious to the ground with no sign of life remaining in His body.

In great lamentation, mother Śacī became stunned. She stood there like a statue. All the devotees’ wives and other chaste ladies, fell to the ground crying.

Finally regaining consciousness, Advaita Prabhu said, “What is the use of this life when My Lord has left Me? Today I will certainly drown Myself in the Ganges. People will stop Me if I go during the day, so I will wait and go at night.”



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

In this way, the hearts of all the devotees were agitated with feelings of separation. They could not find any means to pacify their hearts, so they constantly desired to give up their lives. Although they were all most sober by nature, they were unable to pacify each other. When the devotees all resolved to give up their bodies, they heard solacing words from a voice in the sky.

“O devotees headed by Advaita, do not feel sad. You should all happily engage in the worship of Lord Kṛṣṇa. The Lord will return and meet with you in two or four days. Please do not think about giving up your lives. You will again enjoy pastimes with your Lord just like before.”

After hearing the voice from the sky, all the devotees gave up their plans to commit suicide. Accepting the Lord’s names and pastimes as their only solace, the devotees constantly remained in the company of mother Śacī eagerly awaiting their Lord.

— Antya-khanda 1.26-27, 30, 33-50

Please see page 245 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

40. Oh Nityānanda, Go Quickly to Navadvīpa!

The Lord said, “Listen, O magnanimous Nityānanda! Go quickly to Navadvīpa. Go and mitigate the distress of Śrīvāsa and the other devotees. Tell everyone that I am going to see the moonlike Lord of Nīlācala, but I will wait for everyone at Śāntipura, where I will stay at the house of Śrī Advaita Ācārya for a few days. Quickly bring everyone there. For now I will go to visit Haridāsa at Phuliyā.”

After sending Nityānanda to Navadvīpa, Śrī Gaurasundara went to Phuliyā. Following the Lord’s instruction, the greatly intoxicated Nityānanda went in great ecstasy to Navadvīpa. He was fully absorbed in the mellow of ecstatic love and constantly roared loudly. He was overwhelmed in ecstasy and sounded just like an intoxicated lion. His pastimes are always transcendental



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

to rules and regulations. Sometimes He would climb a kadamba tree, or play enchanting melodies on a flute while standing in a threefold-bending form. Sometimes He would roll in the pasturing ground, and sometimes He would drink milk from a cow just like a calf. He danced along the entire way, and would lose external consciousness drowning in an ocean of ecstasy. Sometimes He would sit in the middle of the road and cry in such a way that the heart of anyone who heard Him would break. Sometimes He would laugh loudly, and sometimes He would take off His clothing and wrap it around His head. Sometimes in His own ecstatic mood as Ananta He would float in the current of the Ganges like a serpent. In the mood of Ananta, Nityānanda Prabhu looked most enchanting as He continuously floated in the waters of the Ganges. The glories of Nityānanda are inconceivable and incomprehensible. His compassion is unique within the three worlds. Floating along in the Ganges in this way, Nityānanda Prabhu finally arrived at the Lord's bathing ghāṭa in Navadvīpa. After taking control of Himself, Lord Nityānanda went straight to Gaurasundara's house.

When He arrived there, He found that mother Śacī had been fasting for twelve days. She was surviving simply on the strength of her devotional service to Kṛṣṇa. Overwhelmed in the mood of Yaśodā, she constantly shed tears of love. Mother Śacī asked whomever she met, "Are you from Mathurā? Please tell me, how are Kṛṣṇa and Balarāma?" Speaking like this, she would then fall unconscious to the ground. Sometimes mother Śacī would say, "Is that the sound of the flute and horn? Has Akrūra returned my boys to Vṛndāvana?"

In this way mother Śacī drowned in an ocean of separation from Kṛṣṇa. She lost all external consciousness. Seeing her, Nityānanda Prabhu immediately came and fell flat at her feet. When the devotees saw Nityānanda, they began to cry loudly, and mother Śacī lost consciousness as she repeatedly called out, "My son! My son!" No one knew who fell in which direction.

Nityānanda Prabhu embraced all the devotees and soaked their bodies with His tears of love. He informed everyone of the auspicious news and then said, "Let us quickly go to see the Lord. He has gone to Advaita Ācārya's house at Śāntipura and I have come to take you all there." All the devotees had been morose with feelings of separation from Lord Caitanya, but when they heard



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Nityānanda's words, they became joyful. Everyone became overwhelmed with ecstasy, and an ecstatic, tumultuous vibration of Kṛṣṇa's names arose.

From the day the Lord left to take sannyāsa, mother Śacī had fasted. She had fasted completely for twelve days, surviving simply by the influence of her remembrance of Lord Caitanya. Seeing her, Nityānanda felt distressed at heart. To pacify her, He sweetly spoke to her, "What confidential topics about Kṛṣṇa are unknown to you? What do I know that I can tell you? Do not feel the slightest distress in your heart. Can the Vedas ever attain your mercy? He who is searched after by the Vedas is your son. He is the life and soul of everyone. With His hand to His heart that same Lord has sworn to personally take all responsibility for you. The Lord has repeatedly declared that He will look after all your worldly and spiritual requirements. The Lord knows best what is beneficial for everyone. Therefore you should simply surrender to Him and live happily. O mother, satisfy all the devotees. Go quickly and cook for Kṛṣṇa. Everyone longs to eat food that has been cooked by you. When you fast, Kṛṣṇa fasts. You should therefore cook and prepare an offering. I have a strong desire to eat."

Hearing Nityānanda's sweet words, mother Śacī forgot all her lamentation and went to cook. After offering everything to Kṛṣṇa, the pious mother Śacī placed the prasāda before Nityānanda and then served all the other Vaiṣṇavas present. After satisfying everyone, she then sat down to eat. The devotees were greatly pleased when mother Śacī broke her twelve-day fast. And then they all happily prepared to accompany Nityānanda to go and see their Lord.

— Antya-khanda 1.127-176

Please see page 247 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

41. A Transcendental Stampede

The residents of Navadvīpa soon heard, “Gauracandra has taken sannyāsa!”

When they heard His wonderful new name, “Śrī Kṛṣṇa Caitanya,” they all chanted the name of Hari and glorified Him. And when everyone heard that the Lord was at Phuliyā, they joyfully went to see Him. Old people, children, men, and women—all happily departed for Phuliyā while chanting the name of Hari. Even the atheists who had previously blasphemed the Lord went with their families to see Him. Now realizing that the Supreme Lord had secretly taken birth in Navadvīpa, they thought, “Without understanding Him, we blasphemed His activities. Now if we go and take shelter at His lotus feet, our offenses will surely be counteracted.” Speaking in this way such people rushed to see Him in great happiness.

No one could understand how many different paths people were taking. Unlimited millions of people gathered at the boat landing. The boatmen fell into a dilemma about how to get everyone safely across the river. Some people made rafts out of banana tree trunks, some floated on overturned waterpots, and some simply swam across while holding banana trunks for support. No one could tell how many people there were. People crossed the river in every possible way. Even pregnant women, who breathed heavily as they moved quickly, somehow crossed the river just by the potency of chanting the holy name of Lord Caitanya. The blind and the lame walked together. They too found their path broad and open simply by the influence of Lord Caitanya’s name.

Thousands of people would try to sit in one boat. After going a short distance it would capsize, but still no one felt discouraged. They all floated in the water and loudly chanted the name of Hari. Such ecstasy appeared in their hearts that they all floated in that ocean of great ecstasy. Those who did not know how to swim happily floated and by the mercy of the Lord, they also reached the opposite shore without distress. Who can count from how many directions people crossed the river. The name of Hari was all that was heard in all four directions.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

In this way everyone forgot their hunger, thirst, household duties, and lamentation as they happily traveled towards Phuliyā. As they all approached the town, they chanted the name of Hari so loudly that the vibration filled the entire universe. When the crest jewel of sannyāsīs heard that wonderful, tumultuous vibration of Hari's name, He came out to greet everyone. It is impossible to describe that wonderful scene. Mahāprabhu appeared as effulgent as millions of full moons.

As He constantly chanted the Hare Kṛṣṇa mahā-mantra, tears of ecstasy incessantly flowed from His eyes. People in all directions offered Him obeisances. Who can say how many people fell on top of others? People didn't even care about the thorns on the ground as they all happily offered their obeisances. Everyone then raised their hands and exclaimed, "Save us! Save us! Oh Mahāprabhu, save us!"

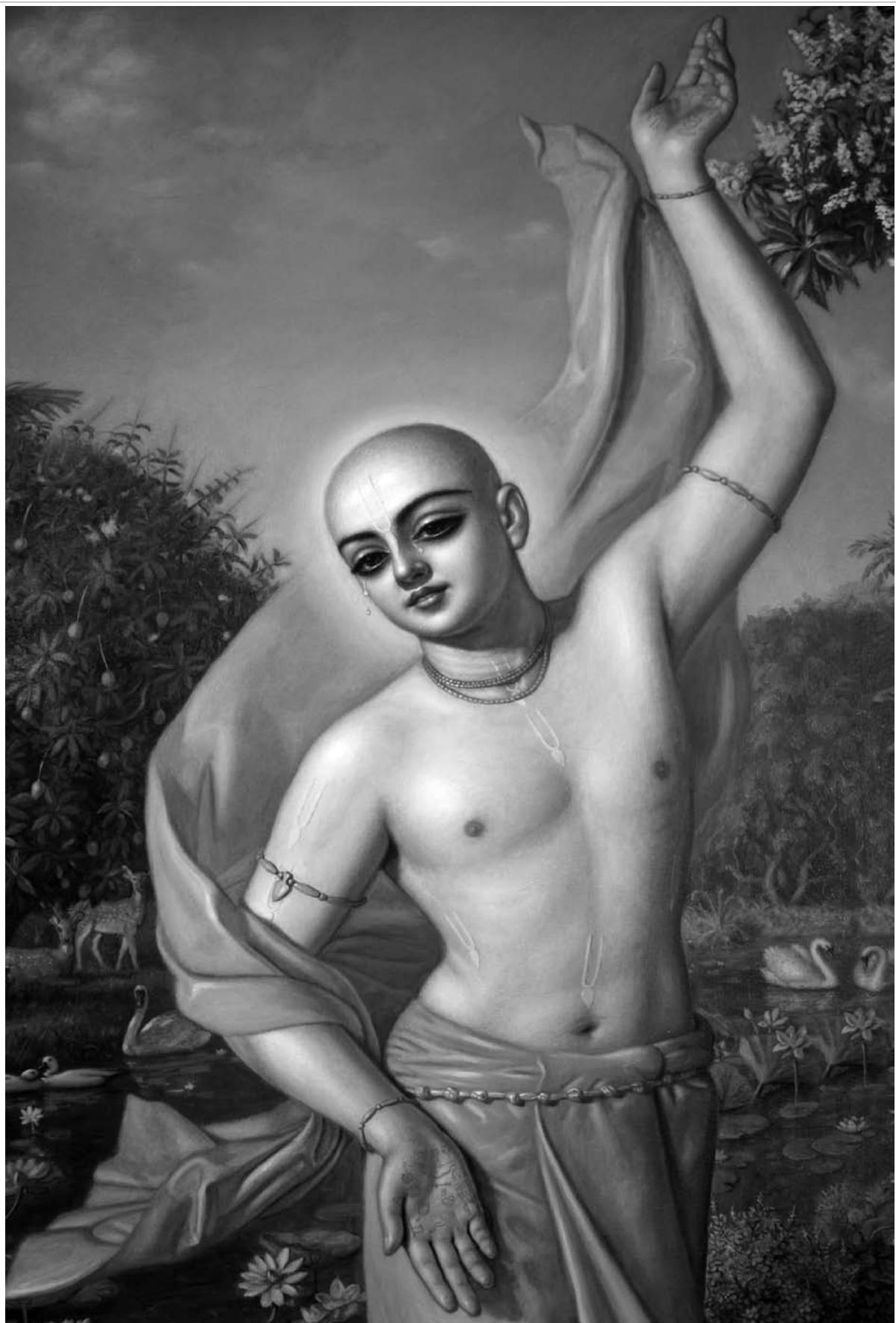
Such are the wonderful pastimes of Lord Gauracandra. Unlimited millions of people gathered at Phuliyā. All the open places in and around the town were filled with people. People began arriving from various other villages, and when they saw the face of the Lord they did not care to return home. Huge crowds of people not only overflowed the town of Phuliyā, but also filled the neighboring villages and forests. Seeing the enchanting lotus face of Gauracandra, everyone felt internally and externally satisfied.

The Lord glanced mercifully on everyone and then proceeded to the house of Advaita Ācārya at Śāntipura. Seeing the Lord of His life, Advaita Prabhu offered respectful obeisances at His lotus feet.

— Antya-khanda 1.177-208

42. Śrī Kṛṣṇa Caitanya Meets His Devotees

Seeing the Lord of His life before him, Advaita Prabhu offered respectful obeisances at His lotus feet. He then began to cry pathetically as He incessantly embraced the Lord's lotus feet. As Advaita washed His feet with tears of love, the Lord picked Him up with His own hands and embraced Him. Advaita Ācārya then floated in a river of ecstatic love. He lost consciousness in ecstasy



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

and again fell at the Lord's feet. After a while Advaita became pacified and sat down, and His entire house became filled with ecstasy.

Just at that time Śrī Nityānanda, who is Ananta Śesa, arrived from Nadia with the Navadvīpa devotees. When those devotees headed by Śrīvāsa saw the Lord, they began to loudly chant the name of Hari. They all offered Him obeisances and began to cry as they held His lotus feet in their hearts. The Lord embraced all of them, for He considered them equal to His very life. After meeting with His devotees, the Lord became jubilant and began to dance in the mélées of His own ecstatic love.

His devotees immediately began to sing, and the Lord repeatedly roared, "Chant! Chant!" In ecstasy, the most powerful Nityānanda grabbed Advaita Ācārya and secretly took dust from His feet. How wonderful was the crying, shivering, hairs standing on end, roaring, loud laughing, and moving of limbs manifest by the Lord! How sweet was the movement of His feet, and how glorious was the movement of His hands! Who can describe the sweetness of the ecstatic love He manifested? Again and again He raised His arms and chanted, "Hari! Hari!"

His ecstatic dancing was so wonderful that the devotees who saw it all merged into an ocean of ecstasy. That same Lord whom the devotees had lost was now seen by them again. In their ecstasy, they all lost external consciousness as they happily danced around their Lord. Some fell on others, some embraced others, and some grabbed another's feet and held them to their chests. Some cried as they embraced others, and some spoke a little something to others. They all forgot everything in the happiness of their ecstatic love. The house of Advaita Ācārya became filled with the ecstasy that was previously relished only in the town of Nadia.

All the devotees became fully satisfied, and their previous distress was mitigated. Mahāprabhu knows how to remove the distress of His devotees, so how can a distressed living entity not want to worship such a merciful Lord?

— Antya-khanda 1.208-212, 221-224, 228-238, 273-275

Please see page 247 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

43. Now I Will Go to Nīlācala

At the end of night Mahāprabhu performed His daily morning duties and sat down in the midst of His servants. He said, “Now I will leave Advaita Ācārya’s house and go to Nīlācala. Do not feel unhappy. After seeing the Lord of Nīlācala, I will return and meet you all again. All of you go home and joyfully engage in kīrtana. Birth after birth you are My very life.”

The devotees replied, “O Lord, do as You wish. Who has the power to make You do otherwise? Still, traveling nowadays is dangerous, therefore no one goes to Nīlācala. Right now there is great animosity between the two kingdoms, and many rogues are creating havoc at various places along the way. If You like, please wait a while until such disturbances subside.”

Mahāprabhu smiled and said, “I have decided I must go regardless of disturbances.” Advaita understood the Lord’s intention. And He knew He would not be stopped from going to Nīlācala. He folded His hands and spoke the following truth: “Who can obstruct Your path? All obstacles are Your servants. Therefore who has the power to place obstacles before You? Since You have decided to go to Nīlācala, You should go on Your way in great happiness.”

Hearing Advaita’s words, the Lord became very pleased and began to chant the name of Hari in great satisfaction. At that very moment Mahāprabhu departed for Nīlācala, and He walked with the gait of a maddened lion.

All His devotees ran behind Him. None of them could control their crying. After walking some distance, Śrī Gaurasundara turned around and solaced everyone with sweet words. “Don’t be unhappy at heart, for I will never leave you under any circumstance. Chant the name of Kṛṣṇa while sitting peacefully at home. I will return within a few days.”

Having spoken these words, Mahāprabhu embraced each one of them. They all became soaked with the Lord’s tears, and they too again began to cry. After trying to solace everyone in this way, the Lord continued His journey towards the south.

When He left, the devotees shed tears in ecstatic love, and repeatedly fell to the ground. Just as the gopīs merged in an ocean of great lamentation when



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Kṛṣṇa left for Mathurā, Gaurasaundara's devotees felt similar feelings of separation and somehow survived in the same way. By providence, He was the same Lord, they were the same devotees, the situation was the same, and so their feelings were the same.

— Antya-khanda 2.6-31

Please see page 251 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.

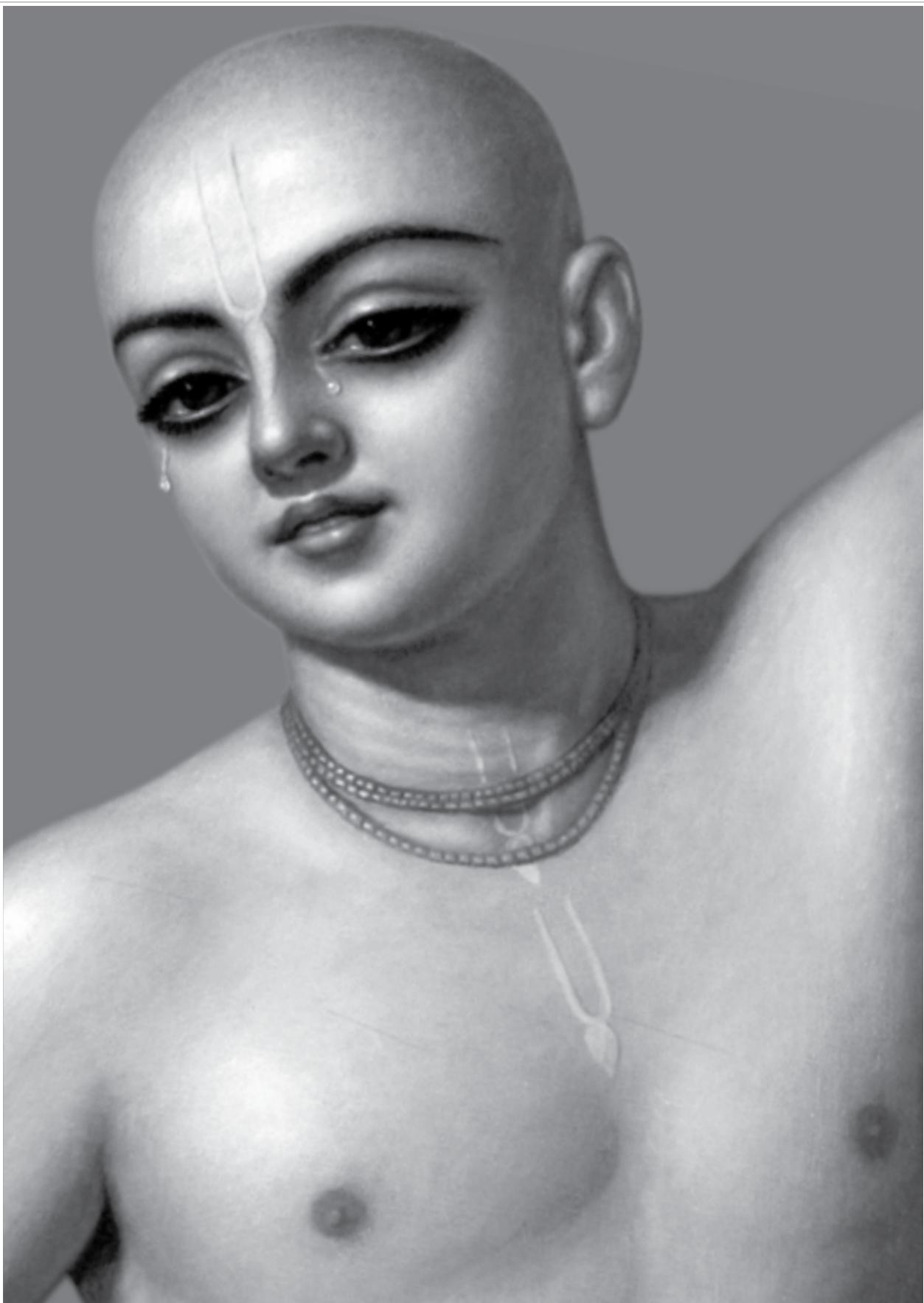
44. A River of Tears

Soon Mahāprabhu arrived at Ambuliṅga-ghāṭa at Chatrabhoga and saw the Ganges flowing in a hundred streams there. Seeing the Ganges, the Lord became overwhelmed with ecstasy and roared loudly while chanting the name of Hari. As the Lord forcefully fell to the ground, Nityānanda caught hold of Him and all the devotees chanted, “Jaya! Hari! Hari!”

In great ecstasy the Lord happily took bath at the ghāṭa with His associates. And while taking bath, He enacted many wonderful pastimes that will someday be described in the Purāṇas by Vedavyāsa. After completing His bath, Mahāprabhu came out of the water and put on dry clothes, but they soon became soaking wet from His tears of love. A hundred streams of the Ganges were flowing on the earth, and another hundred streams were flowing from the Lord's eyes. The devotees laughed when they saw this wonderful pastime of Gauracandra Mahāprabhu's crying in the ecstasy of love of God.

The administrator of that village was Rāmacandra Khān. Although he was a sense enjoyer, he was greatly fortunate. Otherwise how could he see Mahāprabhu? Only by the arrangement of providence, did he meet the Lord there. When he saw His effulgence, he became filled with awe, immediately got down from his palanquin and fell flat at His lotus feet. But the Lord had no external consciousness. He constantly shed tears of ecstatic love and fell to the ground while repeatedly crying out, “O Jagannātha! O Jagannātha!”

When Rāmacandra Khān saw the Lord in such distress, his heart was shattered. He began to cry as he thought, “Is there no way to check such



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

grief?" Anyone within the three worlds who after seeing Mahāprabhu's crying does not become agitated must have a heart of stone or wood.

Becoming somewhat pacified, the crest jewel of sannyāsīs returned to external consciousness and asked Rāmacandra Khān, "Who are you?"

Folding his hands with awe and reverence, Rāmacandra replied, "O Lord, I am the servant of Your servant."

Then the devotees there informed Mahāprabhu, "He is the administrator of this southern province."

The Lord said, "It is good that you are the administrator here. Tell Me, how can I quickly reach Nīlācala."

As the Lord spoke, tears of love again flowed from His eyes and He again fell to the ground exclaiming, "O Nīlācala-candra! O Nīlācala-candra!"

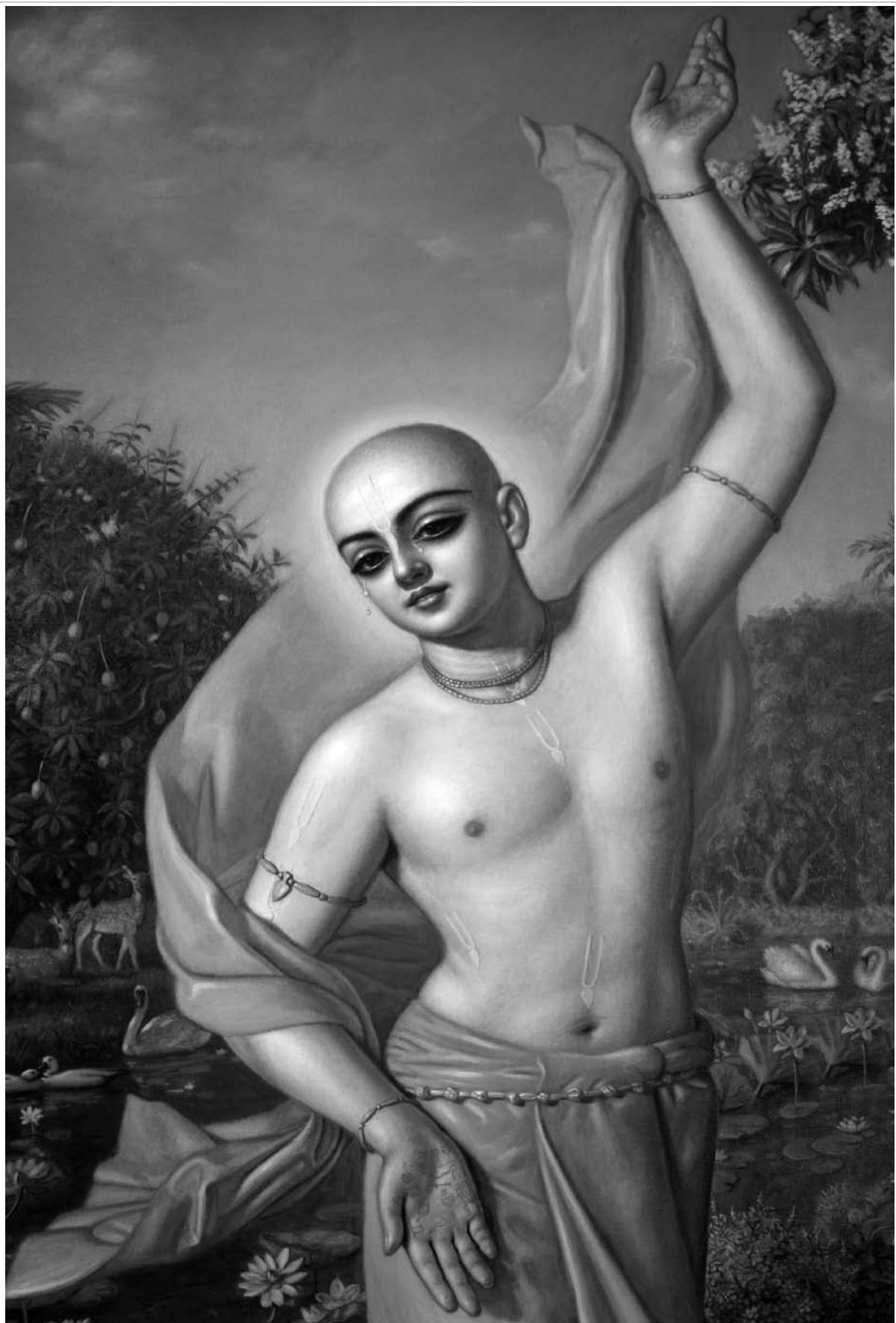
Rāmacandra Khān hastily replied, "Listen, Mahāśaya! It is certainly my duty to do whatever You order. But the situation is very tense right now. There is no travel between the two states. The King's men have sabotaged the road with concealed but very sharp spears. If they happen to find a traveller, they'll accuse him of being a spy and execute him. O Lord, listen carefully. I am apprehensive about which way I can send You in secret. I am the army commander, and I oversee this area. If I am caught helping You, I will be in big trouble. Still, O Lord, I will somehow or other certainly fulfill Your request."

— Antya-khanda 2.74-100

45. He Ate Only Out of Formality

Mahāprabhu ate only as a matter of formality. He was so absorbed in His own ecstatic mood that He could not be diverted by anything else for even a moment. When palatable foods were brought before Gaurasundara at the house of Rāmacandra Khān, Śrī Mahāprabhu ate in name only.

Gaurasundara, who was always overwhelmed with love for Kṛṣṇa, accepted the food offered by Rāmacandra Khān simply as a matter of formality. Actually He eats only for the satisfaction of His beloved devotees. His real food consists only of devotional mallows.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Especially on His journey to Jagannātha Purī, Mahāprabhu ate only out of formality. During the entire journey, the Lord anxiously prayed to Jagannātha in total absorption and completely forgot Himself. He was completely oblivious to everything as He drowned in the mélées of ecstatic love. He did not know whether it was day or night, whether He had crossed a river, or whether He'd walked through water or over land.

The Lord meditated on Jagannātha and exhibited lamentation just to teach others. If the Lord did not glance mercifully upon the living entities, who amongst them would have the power to know Him?

Finally Mahāprabhu did sit down to eat with His dear associates headed by Nityānanda. But after taking a morsel of rice, He stood up and roared loudly. He became overwhelmed as He washed His hands and mouth and repeatedly asked, "How far is Jagannātha Purī? How far is Jagannātha Purī?"

As soon as Mukunda began to perform kīrtana, that same Lord began to dance. All the pious persons of Chatrabhoga watched on as He enjoyed His pastime of dancing for Jagannātha.

Who can understand the mystery of Mahāprabhu's display of transformations of ecstatic love like crying, shivering, roaring, hair standing on end, becoming stunned, and perspiring? The wonderful stream of tears that flowed from His eyes resembled the torrential descent of the Ganges in the month of Bhadra. Everyone there was bathed by the tears emanating from the Lord's eyes as He whirled around dancing. After nine hours of the night passed in this way, Śrī Gaurasundara became pacified and stopped dancing. Everyone present there felt that hardly a moment had passed, but still they were all delivered by the mercy of Lord Caitanya.

That is why He is described as the incarnation of love of God. No one other than Caitanyacandra can manifest such inconceivable causeless limitless mercy.

— Antya-khanda 2.107+p, 108-112, 117-126, 128-129, 127

Please see page 251 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

46. Just See the Top of the Temple!

Mahāprabhu happily continued His travels and eventually arrived at Kamalapura. As soon as He saw the flag on top of the Jagannātha temple, He floated in an ocean of happiness. His loud roaring was wonderful and beyond description. His entire body first began to tremble and then became stunned. After some time the Lord managed to continue His journey and constantly looked at the top of the temple while reciting verses.

Please hear carefully about Lord Gauracandra's ecstatic pastime of composing and reciting just half a verse. "Look at the top of Jagannātha's temple! There, in the form of a cowherd boy with His face resembling a fully blossomed lotus, Lord Śrī Kṛṣṇa is looking at Me and smiling sweetly. In this way the beauty of His face is increasing. Just see, from the top of the temple Śrī Bāla-gopāla is looking at Me and smiling!"

Reciting this verse again and again, the Lord helplessly and repeatedly fell to the ground with great force. Even Ananta Śeṣa cannot describe the way He forcefully fell to the ground and pathetically cried that day. When Mahāprabhu and His associates looked at the cakra on top of the Jagannātha temple, they repeatedly offered obeisances and all recited that very same verse.

In this way the Lord exhibited ecstatic love of God while offering obeisances the entire way. That is why He is called the incarnation of love of God. No one other than Śrī Caitanya has the power to display such kṛṣṇa-prema.

All His devotees surrounded Mahāprabhu as He walked along the road, and their eyes were filled with tears of ecstasy. A road that could be travelled in one and a half hours took them nine hours because of the Lord's total absorption in ecstatic love.

As soon as Lord Gaurāṅga arrived at Āṭhāranālā He concealed the symptoms of His ecstatic love. He then peacefully sat down with His associates and humbly spoke to them. "You have all done Me a favor, for you have brought Me to see Lord Jagannātha. Now tell Me, should you go first to see Jagannātha or I should go first?"



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Mukunda said, “Lord, You should go first.” Gaurāṅga replied, “All right,” and then promptly stood up and departed. He walked alone like an intoxicated lion and soon entered the town of Jagannātha Puri.

— Antya-khanda 2.404-415, 417-424

Please see page 253 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

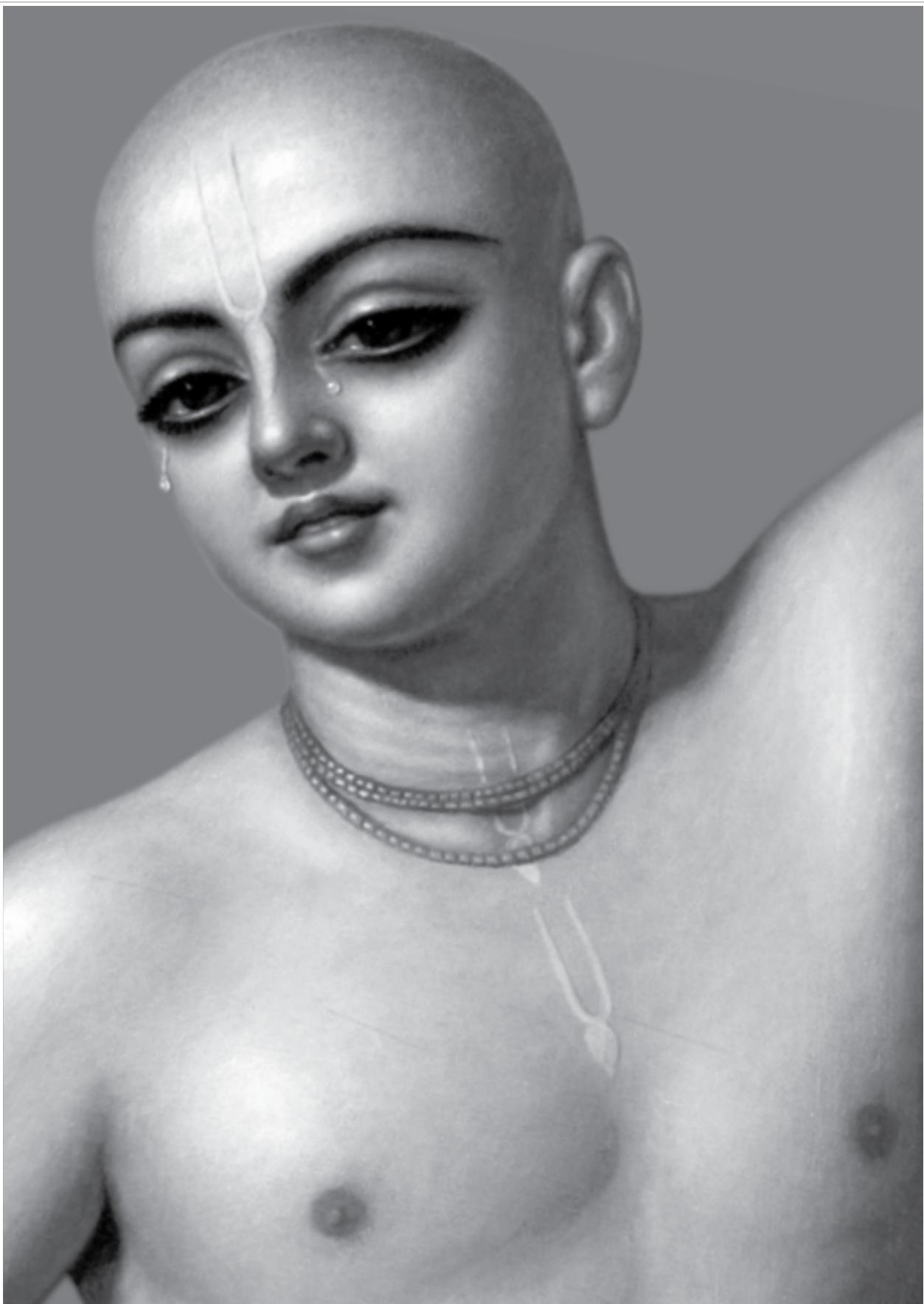
47. A Very Special Darśana

By the will of the Supreme Lord, Sārvabhauma was happily taking darśana of Lord Jagannātha at the time when Gauracandra, the life and soul of the universe, came to see Jagannātha, Subhadrā, and Baladeva. As soon as Mahāprabhu saw Jagannātha, He roared loudly and felt an intense desire to embrace Him. Being overwhelmed with ecstatic love, Viśvambhara leapt into the air and tears shot from His eyes in all directions. The next moment He fell to the ground unconscious in ecstasy. Who can understand the unfathomable characteristics of this Supreme Lord?

As the ignorant guards prepared to beat the Lord, Sārvabhauma hurriedly threw himself onto His back. Sārvabhauma Mahāśaya thought, “No human being can ever exhibit such potency. This loud roaring, this bellowing, and this current of ecstatic love are all exhibitions of extraordinary potencies. This person must be Śrī Kṛṣṇa Caitanya.” The greatly fortunate Sārvabhauma thought in that way.

From the very moment Gauracandra saw the form of His beloved Jagannātha, He remained unconscious. Being checked by Sārvabhauma, the guards were frightened and stood at a distance.....But Sārvabhauma continued to guard the Lord, whose ecstatic trance remained unbroken for quite some hours.

Eventually he decided to take the Lord to his house. Sārvabhauma then said, “O brother guards, please pick up this jewel-like personality.” Lord Jagannātha’s personal servants, who carry the Deities to Their chariots during the Pāñḍu-vijaya ceremony, then picked up the Lord and left the temple.



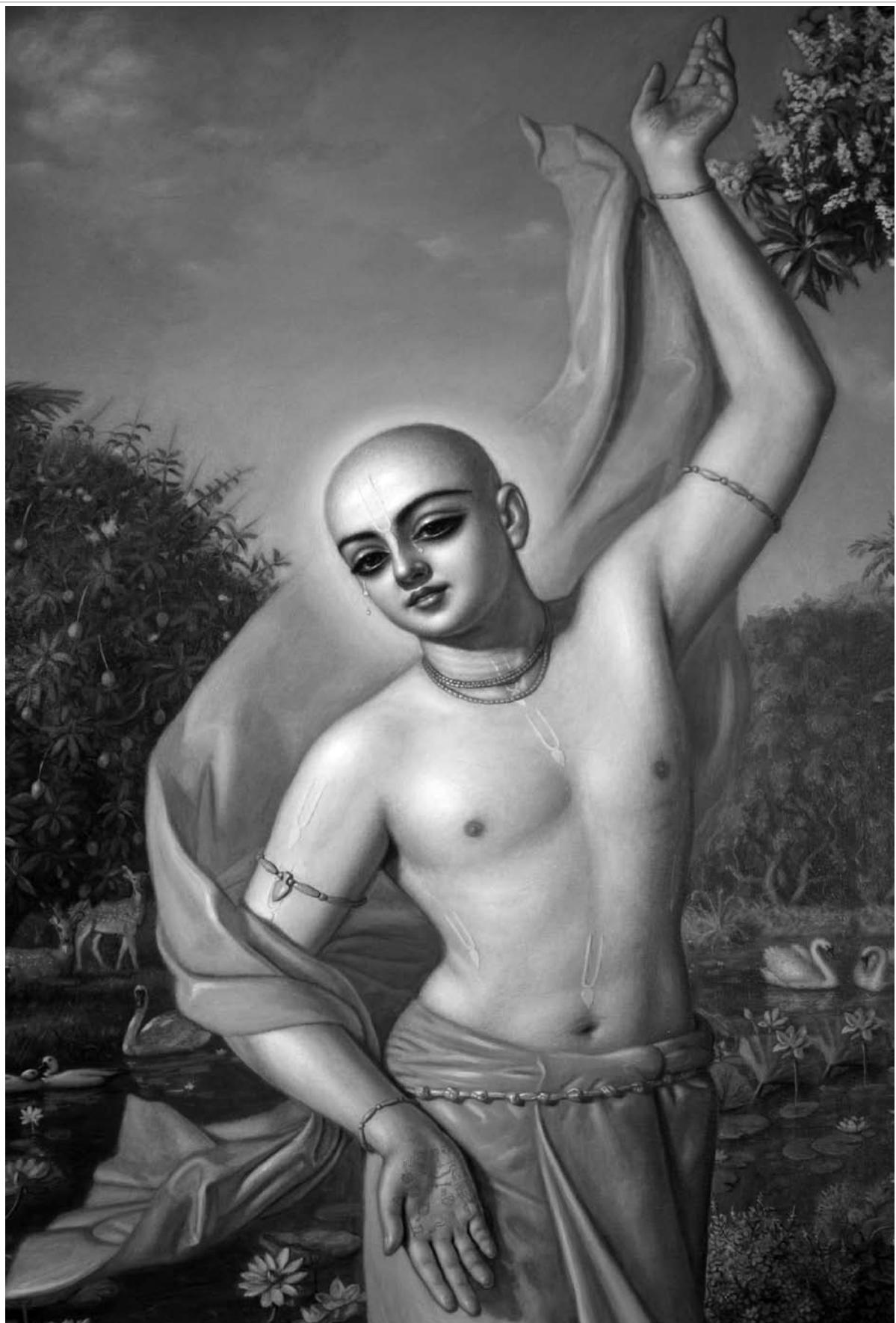
Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Who can understand the grave characteristics of the Supreme Lord? In this sublime way He was carried to Sārvabhauma's house. And those fortunate carrier-servants all became fully joyful as they carried Him and filled the four directions with their chanting of Hari's names.

Just at that time Mahāprabhu's devotees arrived at the Simha-dvāra entrance and became filled with happiness to see their Lord. They all came forward and saw that supremely wonderful scene: it resembled ants carrying away treasured food. Many people caught hold of the Lord and carried Him in great ecstasy. After offering their obeisances at the Simha-dvāra, the devotees joyfully followed the very special procession. All the people brought Mahāprabhu into Sārvabhauma's house, and then the door was locked from within. Sārvabhauma was pleased to see all the devotees who had come to his home. After appropriately greeting them, he sat down and his doubts were removed. Sārvabhauma Mahāśaya was most pleased. Who could be more fortunate than him? The Supreme Lord was in his home.....But still that Supreme Lord remained unconscious in His ecstasy. He did not display even a tinge of external consciousness. Sārvabhauma sat at the Lord's feet, and the devotees chanted the names of Rāma and Kṛṣṇa on all sides.....After a while the life and soul of the universe finally regained external consciousness and the devotees began chanting the name of Hari even more loudly.

Then the Lord sat up and peacefully asked everyone, "Tell Me, what happened to Me today?" Nityānanda Prabhu replied, "Immediately after seeing Jagannātha, You fell unconscious. By providence, Sārvabhauma was present at the time. He caught hold of You, protected You and brought You to his house. You were so overwhelmed in ecstasy that You did not regain consciousness for nine hours. Just see, there is Sārvabhauma offering You obeisances." Hearing all this, the Lord then hurried forward to embrace Sārvabhauma.

The Lord said, "Jagannātha is most merciful. He brought Me to the house of Sārvabhauma. I was greatly anxious to attain his association, but Kṛṣṇa has so easily fulfilled My desire." After speaking these words, the Lord looked at Sārvabhauma and said with a smile, "But after I went forward to embrace Jagannātha, I don't know what happened.....



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

After some time, the Lord continued, “Now hear what actually happened to Me today. I went to see Jagannātha. And when I saw Jagannātha, I felt an urge to hold Him and embrace Him to My chest. But after I stepped forward to embrace Jagannātha, I don’t know what happened. By providence Sārvabhauma was there at the time, so I was saved from a great calamity. I declare that from today I will take darsana of Lord Jagannātha from a distance. I will not enter the temple. I will see the Lord while standing next to Garuda. It was fortunate that I did not disturb Jagannātha today. If I had done so, I would now be in big trouble.”

— Antya-khanda 2.426-436, 443-456, 471-472, 474-489

Please see page 253 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.

48. The Oceanic Mellows of Gauracandra’s Kīrtana

As the moon shone and the wind blew from the south, Śrī Sacīnandana sat down on the shore of the ocean. His forehead and entire body was adorned with sandalwood pulp and He constantly chanted the Hare Kṛṣṇa mahā-mantra with His lotus mouth. His chest was beautifully adorned with flower garlands, and He was surrounded on all sides by His devotees. The waves of the ocean looked most attractive at night and the Lord smiled as He looked at their movement.....

Śrī Sacīnandana joyfully performed kīrtana throughout the night on that most secluded shore of the ocean. The Lord, who was expert in dancing, danced wildly in the mellows of His own ecstatic love, and the devotees floated in an ocean of happiness. At every moment the Lord displayed various symptoms of ecstatic love like hair standing on end, crying, shivering, roaring, perspiring, and changing color. All the ecstatic symptoms of devotional service simultaneously and fully manifest in His body.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

All these ecstatic symptoms of devotional service manifested in their personified forms and all were fully cognizant portions of the Lord's plenary portions. The Lord danced, absorbed in the mood of a Vaiṣṇava. Realizing this, all the personified ecstatic symptoms of devotional service constantly remained at His side. Therefore Śrī Gaurasundara was never separated for even a moment from feelings of ecstatic love.....In this way, Śrī Gaurasundara enchantingly danced throughout the night on the shore of that most fortunate ocean.

— Antya-khanda 3.205-208, 211-217, 227

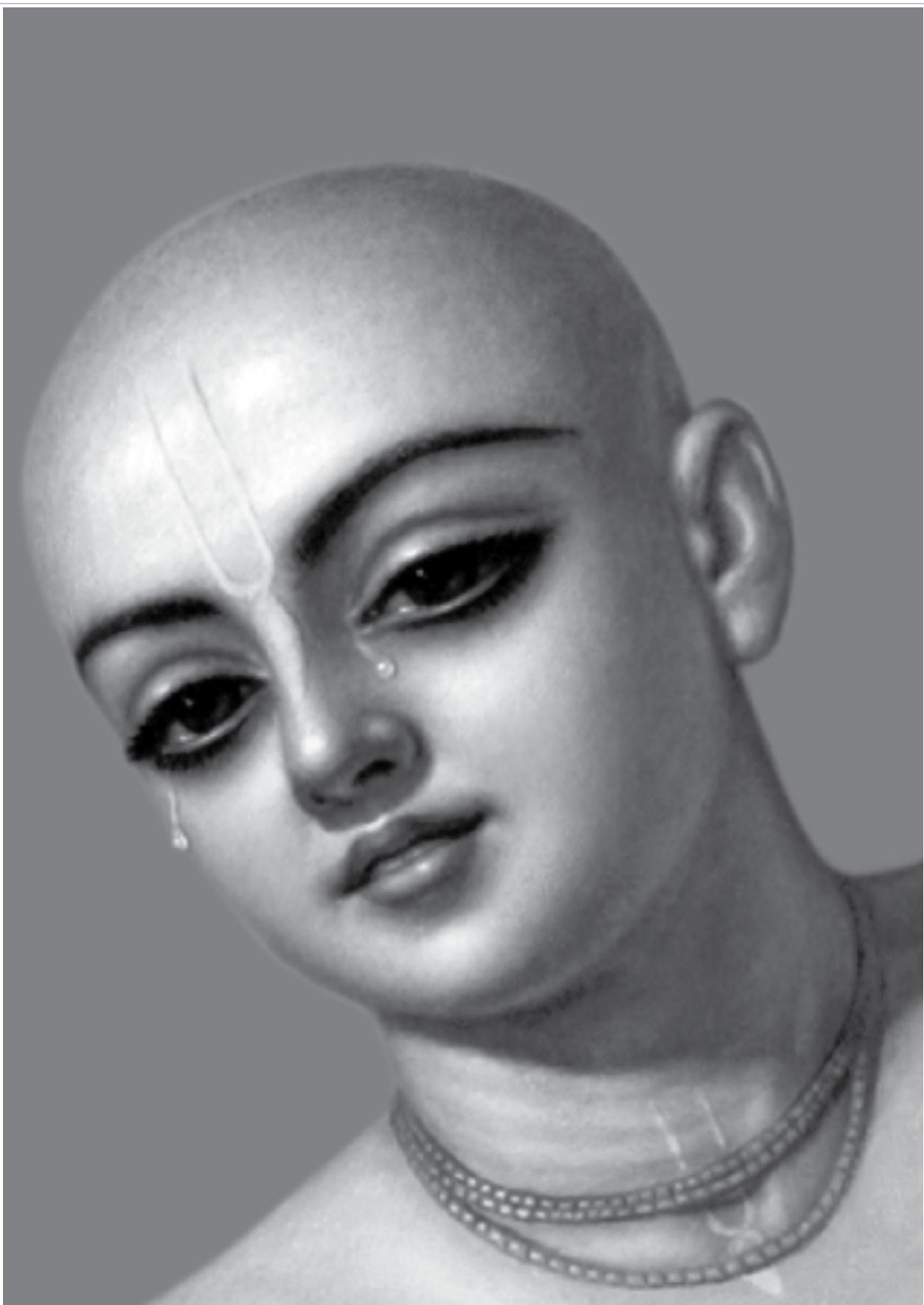
Please see page 255 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's comments.

49. Gauracandra, the All-attractive One

Having spent some days in Nīlācala, the Lord joyfully returned to Gaudadeśa. Feeling increasing attachment for the Ganges, the Lord quickly returned to her banks. Sārvabhauma had a brother named Vidyā-vācaspati who was peaceful, forgiving, pious, and most fortunate. The Lord suddenly came to Vidyānagara with a full party and stayed in his house. Receiving the Lord of Vaikunṭha as his guest, Vidyā-vācaspati offered Him obeisances, falling flat before Him. That brāhmaṇa was so happy that he didn't know what to do. And so the Lord embraced him and said, "Listen to My words. I have developed a desire to go to Mathurā. I will stay here a few days and take bath in the Ganges. Give Me a private room so that I can stay here. Then make arrangements so that I can go to Mathurā. If you have affection for Me, you must do these things."

Hearing the Lord's sweet words, Vidyā-vācaspati humbly replied, "It is the good fortune of my entire family that the dust from Your lotus feet has blessed our house. My house and everything in it belong to You. Please remain here peacefully. No one will disturb You."

The Lord was satisfied with his words and He blessed him by staying there a few days. But can the rising sun ever be hidden? Soon everyone came to know of the Lord's arrival. News spread rapidly throughout the area of



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Navadvīpa that the crest jewel of all sannyāsīs had arrived at the house of Vidyā-vācaspati. The hearts of the people became so joyful that it appeared they were living in Vaikuṇṭha in their present bodies. Everyone chanted the names of Hari in ecstasy, and they forgot even their wives, children, bodies, and houses.

People said to each other, “Let’s go and see His lotus feet.”

Speaking in this way, everyone went to see Him in great joy without even informing their elders. Unlimited millions of people chanted the names of Hari as they went to see Lord Gaurāṅga. The crowd was so thick that it was difficult to see the road, so people broke through the forest to make their way. O brothers, just hear of how Lord Caitanya delivered all these living entities. Although the people cut through the thorny forest, they felt such ecstasy that they felt no pain nor distress. The dense crowds soon filled the entire forest with many excellent paths and people chanted the name of Hari in all directions. Such are the amazing pastimes of Lord Gaurāṅga!

Someone said, “I will hold His lotus feet and beg for His mercy so that I may be freed from all bondage.”

Someone else said, “If I just see Him I will have everything. Why should I ask for anything more?”

Another said, “I didn’t know His glories, and so I blasphemed Him without limit. Now I will hold His lotus feet to my chest and beg Him to rescue me from those sins.”

Someone else said, “My son is a habitual gambler. I will ask for the benediction that he stop that bad habit.”

Someone said, “My heartfelt request is that I may never give up His lotus feet.”

Someone else said, “I will ask for the most glorious benediction: that I may never forget Lord Gaurasundara.”

Everyone felt transcendental ecstasy as they walked along speaking to each other in this way. They soon came to the boat ghāṭa, and the boatmen fell into anxiety about how to ferry everyone safely across the river. Thousands



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

of people climbed into each boat, and so even the largest boats broke apart. People joyfully crossed the river at various points and those who could not find space in a boat floated across the river on top of overturned pots. Some made rafts by tying banana trees together, and some playfully swam across the river. People in all directions chanted the name of Hari, and the sound vibration penetrated the entire universe. When Vidyā-vācaspati suddenly arrived, he gathered many boats to transport the people. But those people would not wait for the boats and somehow or other crossed the river by themselves. Such was the intense attraction for Lord Śrī Caitanya. Is such attraction possible for anyone other than that Supreme Lord?

— Antya-khanda 3.271-313

50. The News Spread Like Wild Fire

Immediately the news spread in all directions: “The crest jewel of sannyāsīs has left the house of Vidyā-vācaspati and gone to Kuliyā.”

Only the Ganges lay between Nadia and Kuliyā, and upon hearing the news everyone rushed towards Kuliyā in great ecstasy. The number of people coming from Vācaspati’s village multiplied millions of times by the time they reached Kuliyā.....No one knew where the hundreds of thousands of people came from or how they all crossed the river. Although many boats sank in the Ganges, everyone got across safely. Not a single person drowned. Whenever a boat would begin to sink into the Ganges, a sand bar would appear below it. Such was Lord Caitanya’s merciful will. A person who even once glorifies the names and qualities of such a Supreme Lord crosses over the material ocean as if it were the water contained in the hoofprint of a calf. Therefore what is the wonder that persons who were going to directly see that same Lord could so easily cross the Ganges?

Hundreds of thousands of people joyfully crossed the Ganges by floating in her sacred waters. After easily crossing the river, people embraced one another and loudly chanted the name of Hari.....Within a short time the entire village, including the streets and the outskirts, became so filled with people that there was absolutely no empty space. Unlimited millions of people



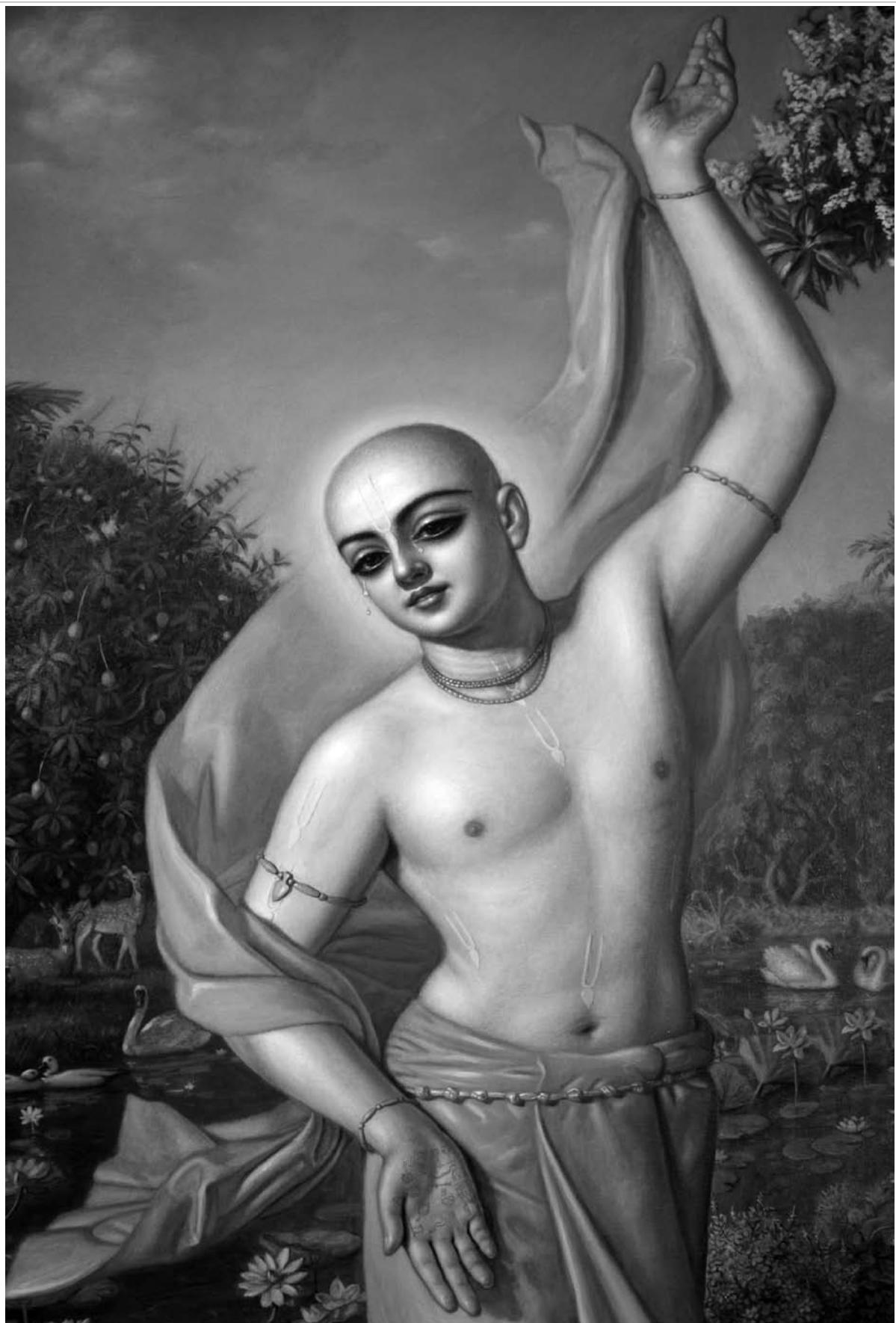
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Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

chanted the name of Hari, yet the crest jewel of sannyāsīs stayed hidden from them and did not give His darśana..... Vācaspati then stood up with his hands folded and said, “O magnanimous Lord, please listen to my request. You are fully independent and always filled with ecstasy. All of Your activities are performed according to Your own sweet will. You stay at one place or move to another according to Your own sweet will. Only when You reveal Yourself can one know You. Therefore You alone know Your activities. Who can subject You to rules or regulations? People do not know the actual truth about You, so they accuse me of being cruel. In ignorance they claim that I have hidden You in my house. Therefore, O Lord, if You come out for just a moment, then people will accept me as a true brāhmaṇa.”

Hearing the brāhmaṇa’s request, the Lord smiled and immediately went outside to fulfill his request. As soon as Mahāprabhu went outside, everyone became merged in an ocean of ecstasy. People offered full obeisances from all directions. Everyone offered prayers according to their realization. Unlimited millions of people chanted the name of Hari and floated in an ocean of ecstasy. There were thousands and thousands of kīrtana groups, and they all sang in transcendental ecstasy.....And when the Lord and His devotees saw everyone engaged in congregational chanting, they too floated in an ocean of devotional ecstasy.

The tears of ecstatic love that flowed from the eyes of Śrī Gaurasundara resembled the Ganges flowing in all four directions. The Lord briefly lost external consciousness in transcendental ecstasy: He was indeed the incarnation of the overwhelming ecstasy of saṅkīrtana. But then He jubilantly danced in the midst of whichever kīrtana party came before Him and the members of those kīrtana parties considered themselves most fortunate. Such are the inconceivably blissful pastimes of Śrī Gaurasundara.

— Antya-khanda 3.379-381, 383-389, 392-393, 405-416, 424-428



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

51. A Very Special Sannyāsī

After delivering innumerable living entities at Kuliyā, Gauracandra departed for Mathurā with His devotees. The Lord took the path along the side of the Ganges and fulfilled her desire by bathing in and drinking her waters. There is a village on the bank of the Ganges near the capital of Gauda called Rāmakeli. The inhabitants of that village were all brāhmaṇas. The Lord came to that holy place and desired to stay there for four or five days without the knowledge of others. But how is it possible to hide the sun? Everyone soon heard about Lord Caitanya's arrival. And everyone—women, children, old people, pious persons, and sinners—joyfully came to see the Lord, who was fully absorbed in ecstasy. He did not relish anything other than loving devotional service. He roared, cried out, trembled, and shed tears. The hairs of His body stood on end, and He repeatedly fell to the ground with great force. All His devotees continuously performed kīrtana. They did not do anything else for even a moment. The Lord cried so loudly that people two miles away could hear Him. Even though people were ignorant about the mellow of devotional service, they were all pleased to see the Lord. They offered their obeisances from a distance and loudly chanted the name of Hari. And when Mahāprabhu heard the name of Hari from the mouths of all these people, the happiness He relished in ecstatic love increased.

He then raised His arms and exclaimed, “Chant! Chant! Chant!” And the people responded with great enthusiasm. Lord Gaurāṅga manifested such contagious ecstasy that even the Yavanas chanted the name of Hari. And even the Yavanas offered obeisances from a distance. Such is the nature of the all-merciful incarnation of Lord Gauracandra!

The Lord had no engagement other than inducing everyone to participate in the saṅkīrtana movement. People came from the four directions to see Him, and after seeing Him, they did not feel like leaving. They all joyfully chanted the name of Hari and no other sound could be heard in the four directions. Although a most cruel Yavana king lived nearby, now no one was afraid of him. People forgot their distress, lamentation, and household duties as they fearlessly chanted the name of Hari for the pleasure of Gaura Hari.

A local constable went and informed the King, “A sannyāsī has come to the village of Rāmakeli. He is performing some kind of ghostly saṅkīrtana. I do not know how many thousands of people have joined Him.”



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

The King said, “Tell me something about the sannyāsī. What does He eat, what is His name, and what does He look like?”

The constable replied, “Listen, O lord, I have never seen nor heard of such a personality. That sannyāsī’s body is so beautiful, it cannot be compared with that of even Cupid. His effulgence defeats the effulgence of molten gold. His body is large, His arms reach to His knees, and His navel is deep. His neck is like that of a lion, His shoulders are like those of an elephant, and His eyes resemble lotus flowers. His face cannot even be compared to millions of moons. His lips are reddish, His teeth defeat the beauty of pearls, and His eyebrows are like Cupid’s bow. His beautiful broad chest is smeared with sandalwood pulp, and His waist is adorned with saffron cloth. His two feet are like reddish lotus flowers, and His ten toenails are like ten shiny mirrors. He looks like a king’s son who has attained spiritual knowledge and is now wandering about as a sannyāsī. His bodily limbs are softer than butter, yet hear about the miracle that happens when He falls forcefully to the ground. Within half an hour He falls to the ground hundreds of times so forcefully that even a slab of stone would be broken, but there is not a single mark on His body. The hairs of that sannyāsī’s body always stand on end, and He then resembles a jackfruit. That sannyāsī frequently shivers in such a way that even a thousand people cannot hold Him still. The tears that flow from His eyes are wonderful to see. I cannot begin to describe how many streams are flowing from His eyes. Sometimes that sannyāsī continues laughing loudly for six hours without cessation. Sometimes He loses consciousness while listening to the kīrtana. Everyone then becomes afraid because He shows no sign of life. But then He raises His arms and constantly chants the name of Hari. He does nothing else even while eating and sleeping. People come from the four directions to see Him, and after seeing Him, no one desires to return home. I have seen so many sannyāsīs, yogis, and jñānīs, but I have never before seen anyone like Him. O Mahārāja, I can tell you that by the arrival of this personality your whole kingdom has become glorious. He does not eat, accept charity, or talk with others. His only engagement is to always relish kīrtana.”

Although the Yavana king was most ruthless, he was struck with wonder on hearing this description.

— Antya-khanda 4.3-47



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

52. Who Is This Śrī Caitanya Mahāprabhu?

The King then summoned Keśava Khān and inquired from him in great wonder. “Tell me, Keśava Khān, what is your opinion about the person named Śrī Kṛṣṇa Caitanya? Tell me, what does He preach, what kind of person is He, and what kind of sannyāsī is He? Also tell me clearly why people come from all four directions to see Him.”

When the most pious Keśava Khān heard these questions, he became worried and spoke in a way to suppress the truth.

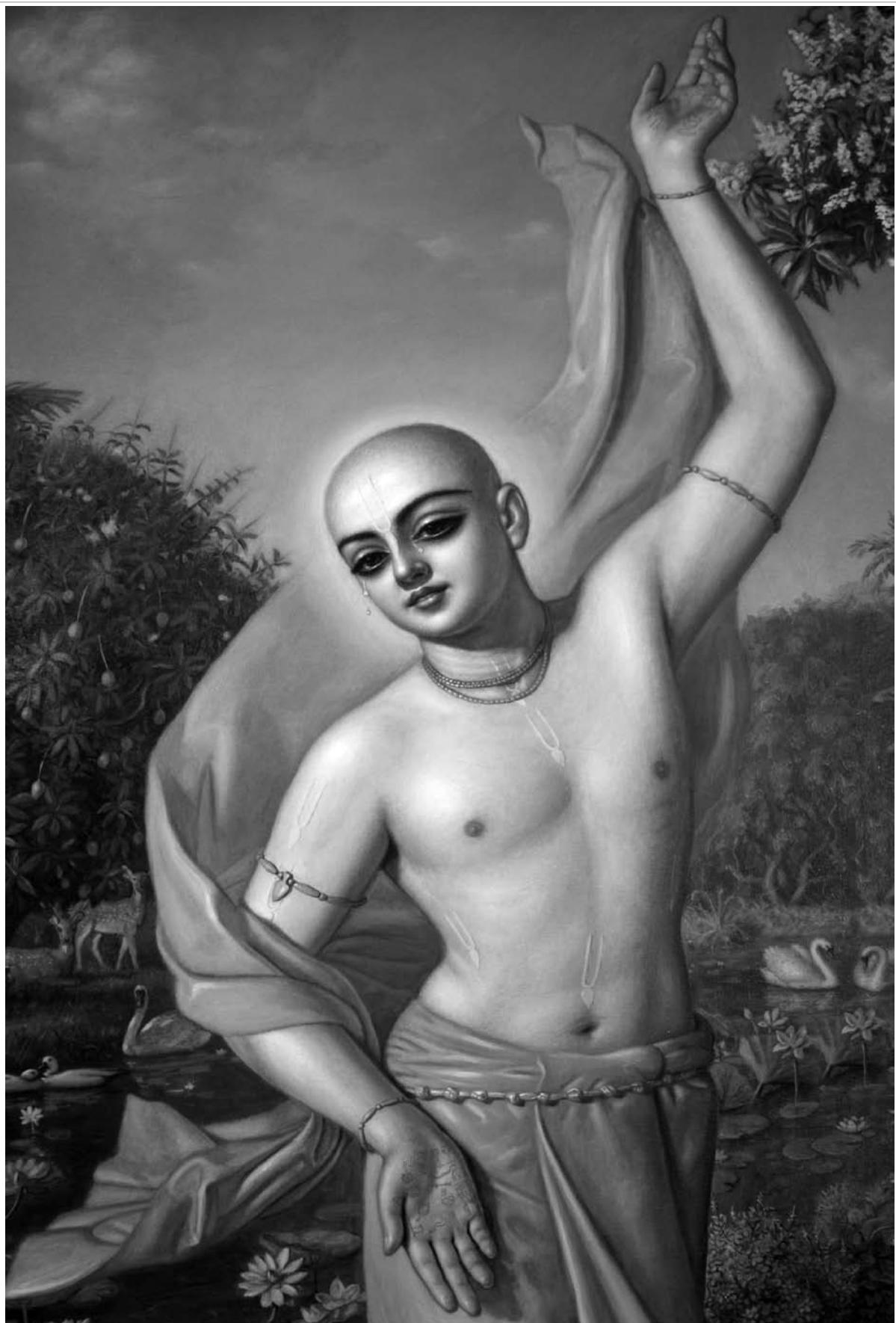
“Who says He is a Gosāñi? He is just a mendicant sannyāsī. He is a poor fellow from another country who lives under trees.”

The King said, “Don’t ever call Him poor, for it is a great offense to hear such a description. Know for certain that He is the same personality whom the Hindus address as Kṛṣṇa and the Yavanas address as Khodā. My order is carried out only in my kingdom, but His order is respectfully carried out in all places. Even some people in my own kingdom have begun conspiring to harm me. But the people of all places respect Him with their body, mind, and speech. Why would they worship Him so if He were not God? If I did not give salaries to my servants for six months, they would conspire against me in various ways. Yet these people maintain themselves and still desire to serve Him, even though they do not get a proper opportunity. Therefore know for certain that He is the Supreme Lord. Do not call Him ‘poor.’”

The King then said, “I order that no one should disturb Him in any way. Let Him stay wherever He desires, and let Him preach the teachings of His scriptures in whatever way He wants. Let Him peacefully perform kirtana with His followers, and let Him stay in a solitary place or anywhere else He likes. If anyone attempts to oppose Him I will take his life, whether he is a Kazi or a constable.”

After the King issued this order, he went inside his palace. Such are the pastimes of Śrī Gaurasundara.....

After hearing the truthful words of the King, all pious persons present became pleased. They all gathered in a solitary place and seriously considered the



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

situation. “The Yavana king is by nature like death personified, for he cultivates the mode of ignorance. He has broken millions of deities and temples in Orissa and created great havoc there. By the arrangement of providence he has suddenly developed the mode of goodness. Therefore he has spoken nicely to us. But if someone approaches him and gives him some bad advice, he will again become wicked-minded. What if he says, “What kind of sannyāsī is He? Bring Him here, I want to see.” Let us therefore send someone to Mahāprabhu with the message, “What is the use of staying in a place near this cruel and dangerous King?”

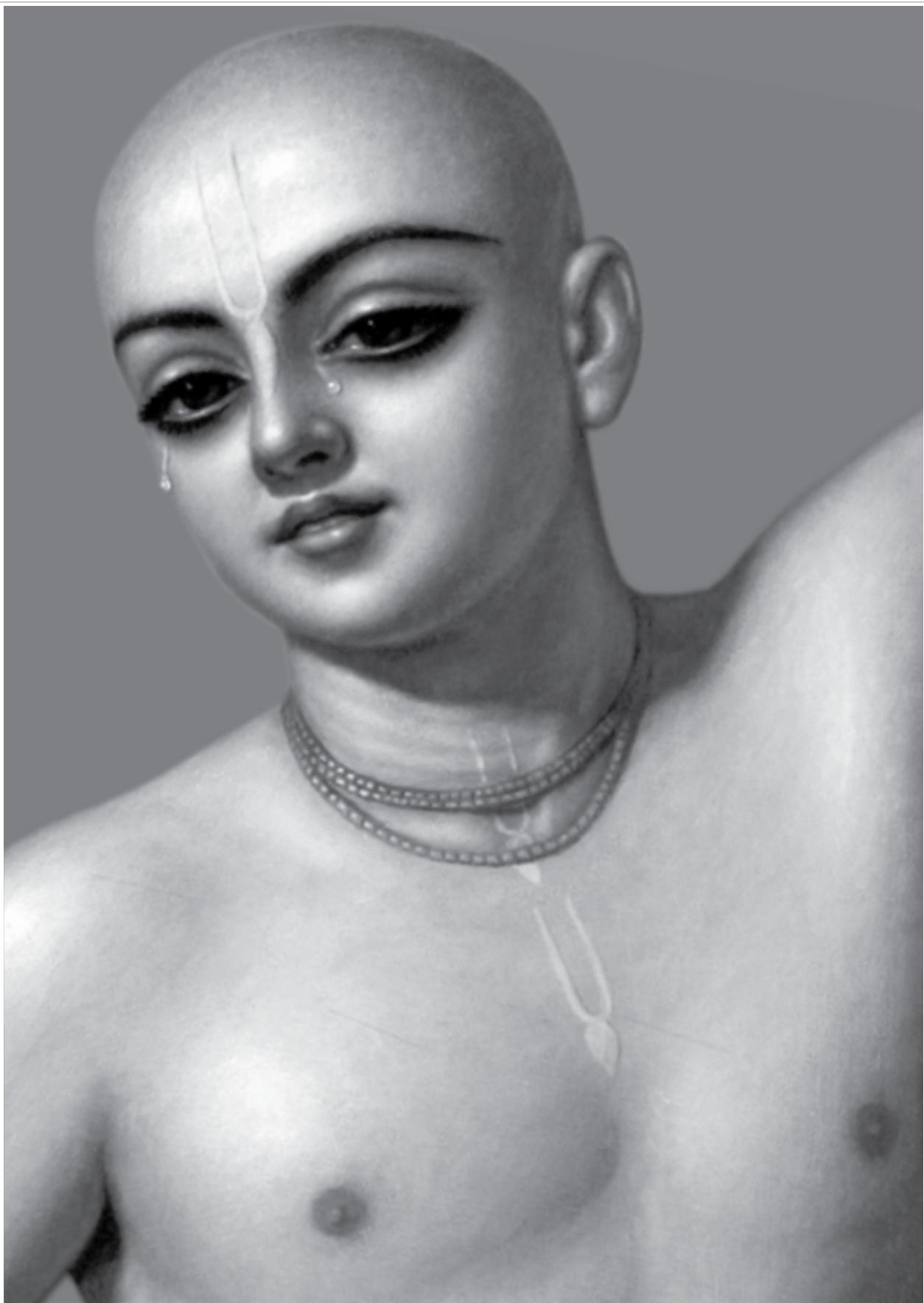
After planning in this way, they at once secretly sent a pious brāhmaṇa to meet the Lord. However Mahāprabhu was continually intoxicated by His own ecstasy. He constantly roared loudly in the mellows of ecstatic love. Millions of people chanted the name of Hari as that crest jewel of sannyāsīs joyfully danced.

Mahāprabhu did not speak nor do anything for even a moment other than chant and induce others to chant in saṅkīrtana day and night. The brāhmaṇa became struck with wonder when he could not find even a moment to speak with the Lord. What to speak of conversing with others, He did not even converse with His own associates.

The Lord was unaware whether it was day or night, whether one was an insider or an outsider, whether He was on land or in water, or whether He was in the village or outside the village. He simply floated day and night in the ocean of His own ecstatic love.

— Antya-khanda 4.48-66, 75-90

Please see page 255 for Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

53. A Jubilant Reunion

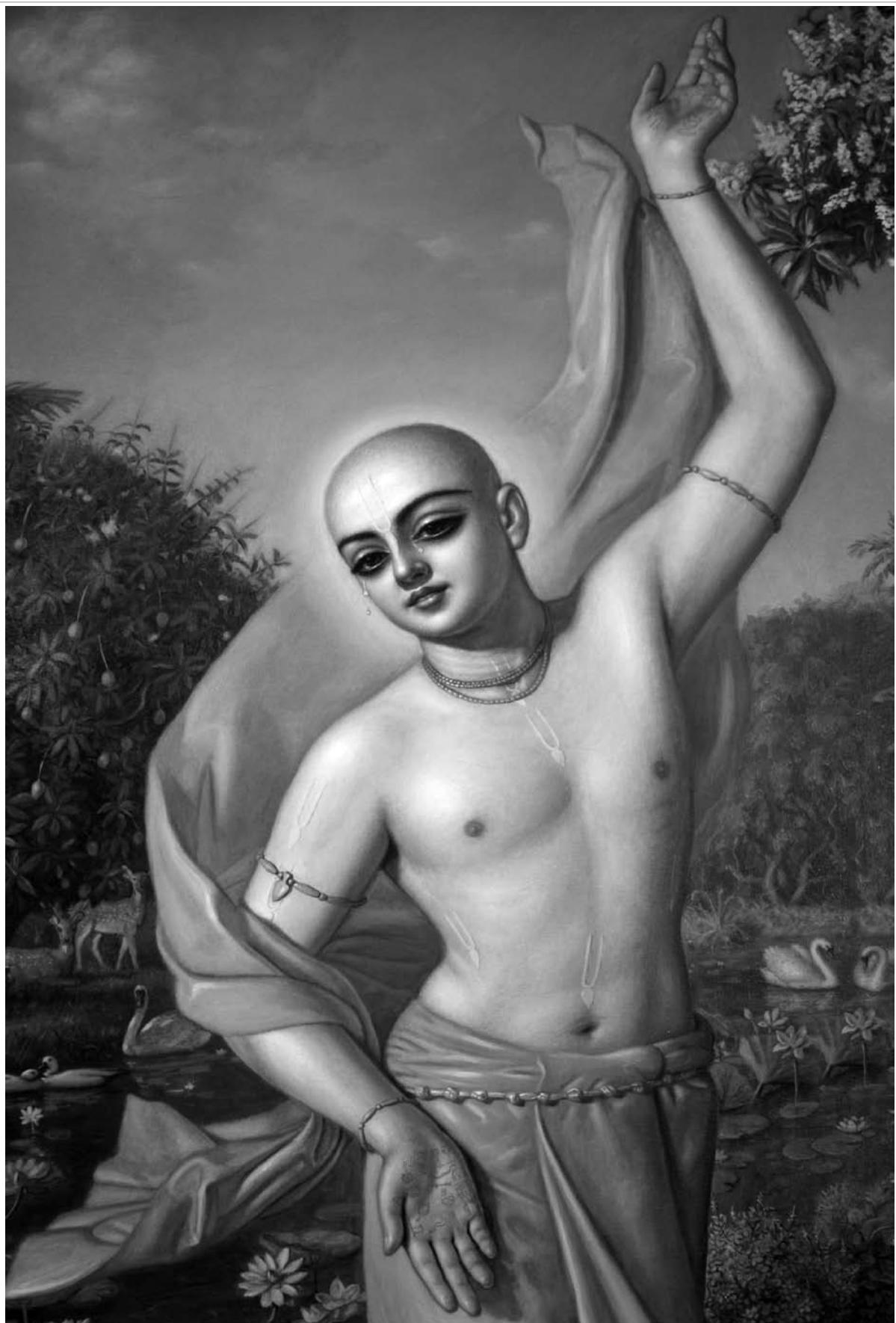
Śrī Gaurasundara passed a few more days fearlessly enjoying saṅkīrtana pastimes in that village. But who has the power to understand the will of the Lord? He suddenly decided not to go to Mathurā but to return to Jagannātha Puri.

He said to all His devotees, “I will now go to see Nīlācala-candra.”

After speaking these words, the supremely independent and blissful Lord began walking south while enjoying kīrtana. After walking along the bank of the Ganges in His own ecstasy for a few days, the Lord arrived at the house of Advaita Ācārya..... When Advaita saw the worshipable Lord of His life, He fell to the ground to offer obeisances. He cried out the name of Hari and in ecstatic love even forgot about His own body.

The ladies present made auspicious vocal sounds, and Advaita's entire house became filled with ecstasy. Mahāprabhu reciprocated by embracing Advaita and soaking his body with tears of ecstatic love. Ācārya Gosāñi lost all external consciousness as He held the Lord's lotus feet to His chest and began to cry profusely. Devotees on all sides also began to cry. The exhibition of such wonderful love and affection is certainly beyond description. After a short time Advaita Mahāśaya became pacified. He then humbly offered the Lord a sitting place. As Mahāprabhu sat down on that fine āsana, His associates surrounded Him on all sides. Nityānanda and Advaita then embraced, and They both became jubilant on seeing each other. All the devotees then offered obeisances to Advaita Ācārya, who in turn affectionately embraced them all. No one other than Vedavyāsa is able to describe the ecstasy that manifested in Advaita's house on that day.

Then Advaita's son, who was known as Acyutānanda came and offered obeisances at the Lord's lotus feet. Śrī Gaurasundara embraced Acyuta and soaked his body with tears of love. Indeed, the Lord would not release Acyuta from His chest, and he appeared to merge into the Lord's body. Seeing His mercy upon Acyuta, all the devotees began to cry in love. There was not a single beloved associate of Lord Caitanya who did not have affection for Acyuta. Nityānanda considered him equal to His own life, and he was the



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

principal disciple of Gadādhara Pañdita. Therefore Acyuta was definitely the most qualified son of Advaita. Indeed, they were an exemplary combination of father and son.

In this way Śrī Advaita and His family merged in ecstasy as they received the Lord in their home. And by the strong desire of Advaita, Lord Caitanya enjoyed kīrtana pastimes and stayed for a few more days in his house just to please His devotee.

— Antya-khanda 4.130-134, 190-209

54. The Crest Jewel of Sannyāsīs Has Returned!

Mahāprabhu stayed in the houses of various devotees as He passed through all the villages on the banks of the Ganges. In this way, the Lord fulfilled everyone's desires and then returned to Nīlācala.

And throughout Nīlācala the news quickly spread: "The crest jewel of sannyāsīs has returned."

In great ecstasy everyone exclaimed, "Jaya! Jaya! The moving Jagannātha has come back to Nīlācala."

When Sārvabhauma and the other associates of Mahāprabhu in Utkala heard the news, they immediately went to see Him. His devotees had been afflicted for many days with feelings of separation. Now, upon seeing their Lord, they joyfully began kīrtana. The Lord embraced everyone with great affection and soaked them with His tears. In this way Śrī Gaurasundara once again joyfully resided in Nīlācala at the house of Kāśī Miśra. And people from all provinces came to see Him overwhelmed with ecstasy while constantly dancing and singing.

Sometimes Mahāprabhu would dance before Lord Jagannātha in such ecstatic love that He showed no external consciousness. Sometimes He danced at the house of Kāśī Miśra, and sometimes He danced on the shore of the ocean. In



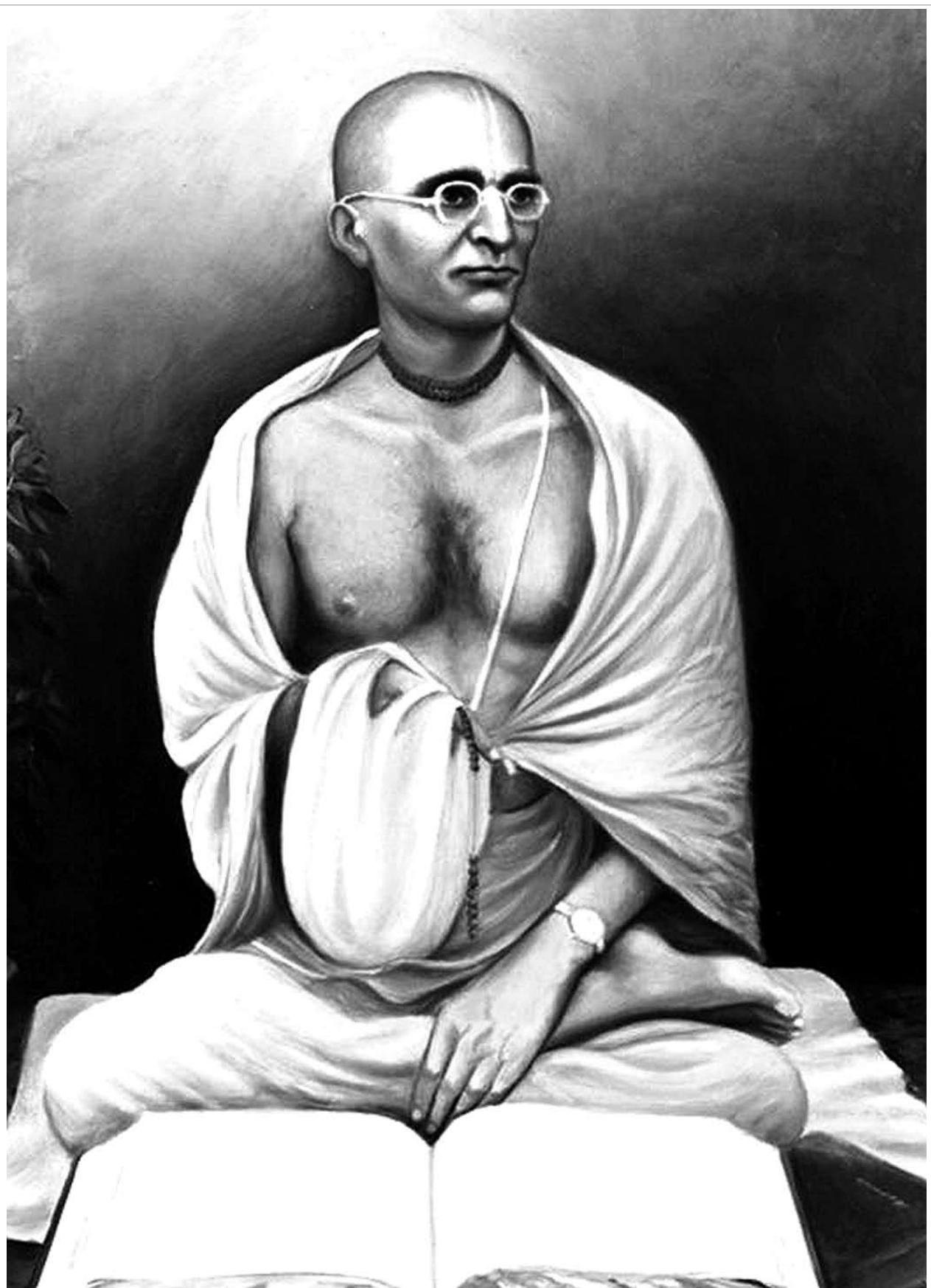
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Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

this way He constantly manifested ecstatic pastimes. He did not engage in any other activity for even a moment. When the conchshell was blown in the temple and the doors opened, He was there to greet Lord Jagannātha. The ecstatic love He manifested while seeing Lord Jagannātha was wonderful and indescribable. Tears flowed from His eyes like the currents of the Ganges. The people of Utkala were amazed to see all this.

On whatever path Caitanya Mahāprabhu traveled, everyone would begin to chant the name of Hari, and as a result they never felt any distress or lamentation.

—Antya-khanda 5.122-123, 125-138





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

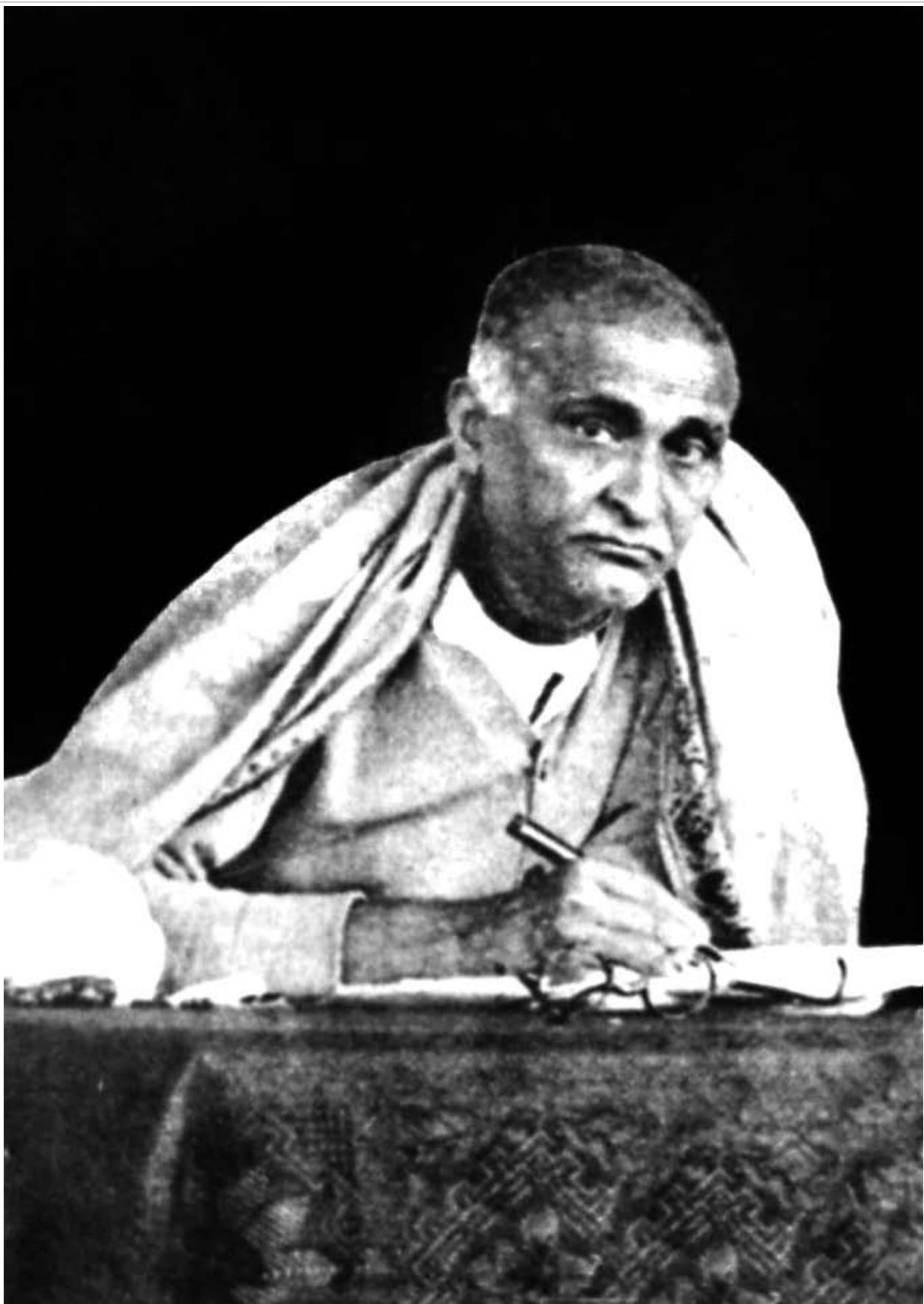
Comments by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

1. A Very Special Pilgrim

Śrī Gaurasundara appeared in this world to bestow eternal benefit upon the universe but so far He has not manifested any sign of awarding *kṛṣṇa-prema* to the people of this world. Only after seeing the lotus feet of the Lord at Gayā, did He inaugurate His pastimes of awarding *kṛṣṇa-prema* to one and all. Understanding that these lotus feet of Viṣṇu had appeared in the material world to give pious persons who are free from the clutches of impersonalism an opportunity to serve the Lord's lotus feet, Śrī Gaurasundara became overwhelmed with the eight transformations of ecstatic love..... and those eight transformations of ecstatic love, which manifested in the body of the Lord as a result of His seeing the lotus feet of Gadādhara marked the beginning of His propagation of *prema-bhakti*.



Being bereft of Kṛṣṇa's service, people who are averse to Kṛṣṇa in this world maintain the sinful desire of becoming the Lord or the enjoyer of the material world. After destroying the conditioned souls' desire for material enjoyment or liberation, when the lotus feet of the Lord appear in the purified hearts of the living entities, then their propensity for serving the Lord is awakened. In order to exhibit and preach this great truth, the Lord accepted the dress of a devotee and had *darśana* of the transcendental lotus feet of Gadādhara through His service inclined senses. When living entities bound by gross and subtle chains wander throughout the material sky, they remain averse to the service of the Lord. But when their service propensity is awakened by the strength of mercy received from Hari, Guru, and Vaiṣṇava, then the lotus feet of the worshipable Lord Viṣṇu become the object of those



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

servants' awakened spiritual propensity. Without a service mentality, one cannot become fortunate enough to see the form of the Lord. Without the piety resulting from devotional service, one's faith does not awaken. From the strength of piety born of a devotee's mercy, a living entity receives the opportunity to hear topics of Lord Hari. Sometimes on the strength of piety born from Kṛṣṇa's mercy a living entity becomes freed from bondage to material sense objects and thus encounters the worshipable Lord Kṛṣṇa—this is spiritual vision. When, after full surrender, a living entity hears and speaks topics about Lord Kṛṣṇa, the propensity of his consciousness is constantly engaged in the service of Kṛṣṇa—this is the result of piety born of a devotee's mercy. In spite of being the only worshipable object of all surrendered souls, Śrī Gaurasundara considered Himself a servant of the Supreme worshipable object and thus began to propagate chanting His glories.

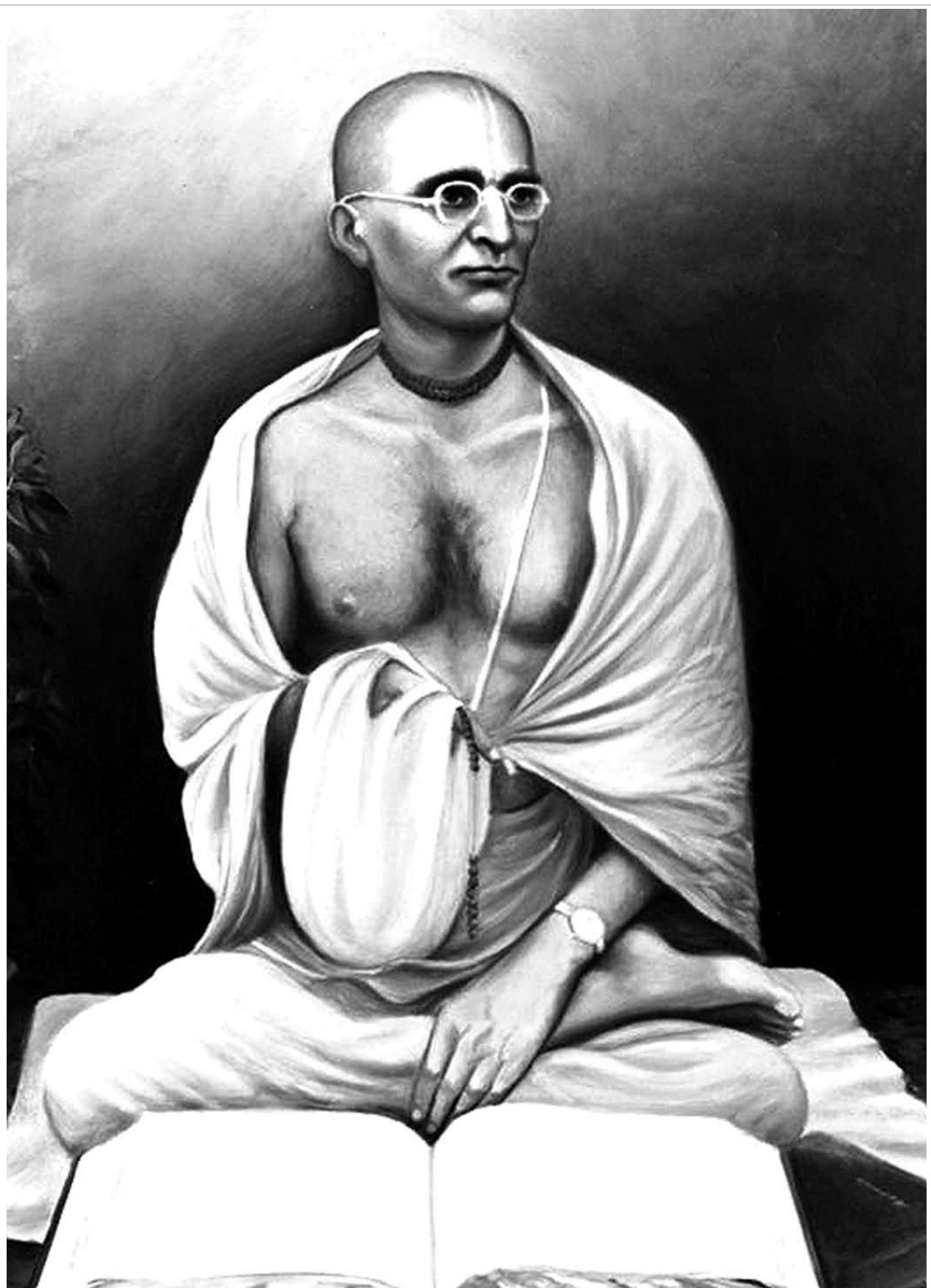
—Ādi-khanda 17. 44p

3. Please Glance Mercifully Upon Me

Some people consider *tri-varga*—religiosity, economic development, and sense gratification—as the goal of life, and some consider liberation the goal of life; but most people are unable to ascertain the fifth goal, love of God, as the ultimate goal of life. In order to instruct people, *jagad-guru* Śrī Gaurasundara enacted the pastimes of a disciple desiring to attain love of Kṛṣṇa by completely rejecting the four cheating objectives of life—*dharma, artha, kāma* and *mokṣa*. He prayed to His spiritual master, Śrī Īśvara Purīpāda, for love of Kṛṣṇa, which is the only real goal fit for a devotee to achieve. Personally realizing that love of Kṛṣṇa is the only true goal of life, Śrī Gaurasundara then glorified it before Īśvara Purī.

—Ādi-khanda 17. 109p





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

While playing the role of an ideal devotee, the Supreme Lord Śrī Gaurasundara thereafter enacted the pastime of displaying the internal mentality of a self-realized, fully surrendered living entity. Progressively *dāsy-a-prema-bhakti*, *sakhya-prema-bhakti*, *vātsalya-prema-bhakti*, and *madhura-prema-bhakti* increasingly manifested in the Lord's heart in ever-fresh ways. (*Vātsalya-prema-bhakti* is included in *madhura-prema-bhakti*, *sakhya-prema-bhakti* is included in *vātsalya-prema-bhakti*, *dāsy-a-prema-bhakti* is included in *sakhya-prema-bhakti*, and the neutral *śānta-bhakti* is included in *dāsy-a-prema-bhakti*.)

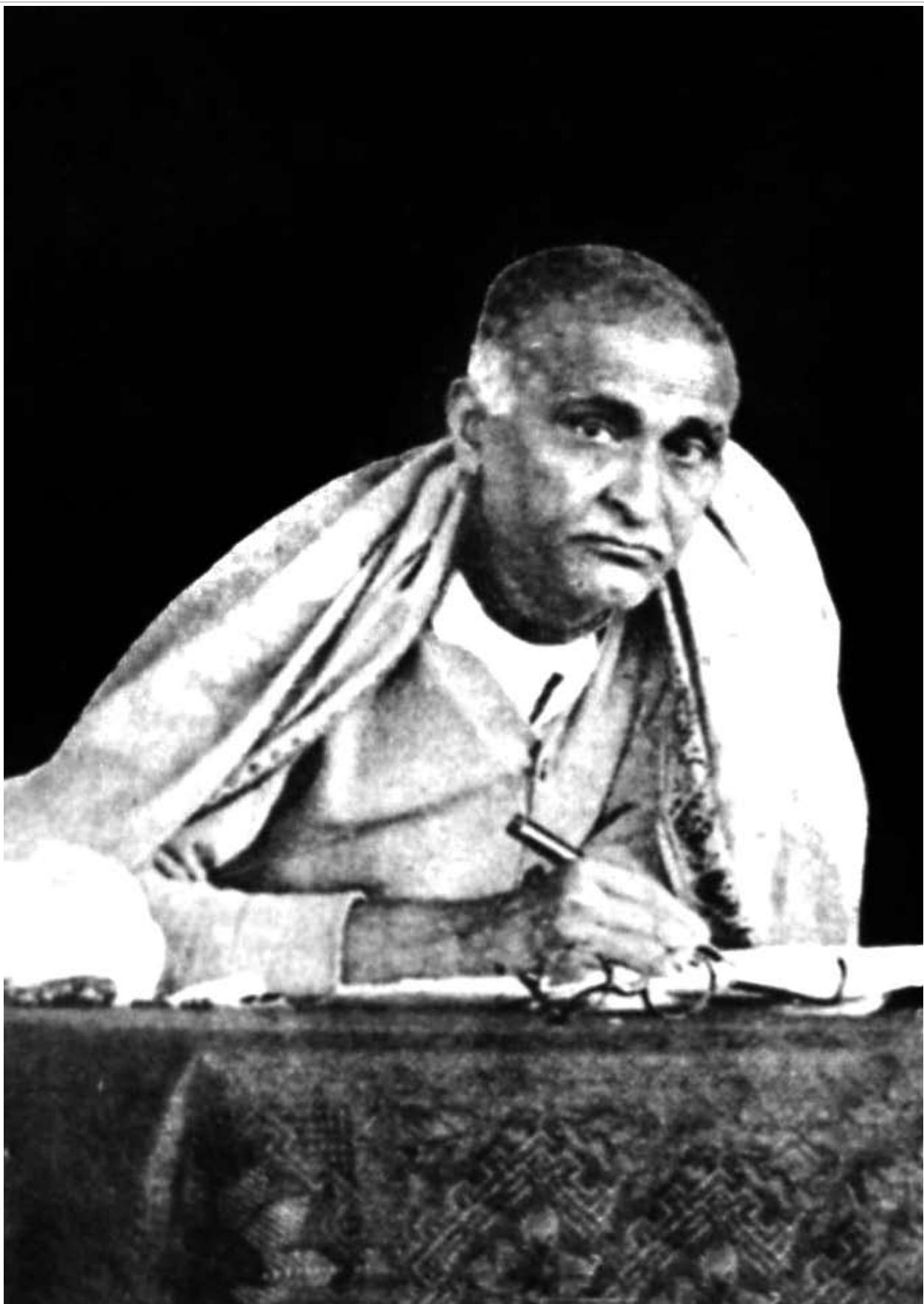
— Ādi-khanda 17. 113p

4. *Gaurasundara's Mantra Meditation*

The transcendental symptoms that Śrī Gaurasundara exhibited in the external world after engaging in the cultivation of Kṛṣṇa consciousness by meditating on His worshipable *mantra* are indicative of His *vipralambha-rasa*, or feelings of separation from Kṛṣṇa. At that time, in spite of being with Kṛṣṇa, He felt that He had not achieved Him, so shedding tears became His principle activity. Feelings of separation alone are the means and nourishment for *sambhoga*, or conjugal love in direct contact. In order to remove illusions born of the false conclusions of those who accept *sambhoga* rather than *vipralambha* as their *sādhana*, the Lord, who proudly considered Himself a servant afflicted with separation from Kṛṣṇa, taught that the mood of separation is the means for achieving the ultimate goal of life. Actually, the Lord appeared in this world from Goloka simply to preach to the people of this world the glories of the radiant and very exalted mood of separation from Kṛṣṇa.

— Ādi-khanda 17. 115p





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Being situated in the mood of pure *dāsyā-rasa* as a servant of Kṛṣṇa, the Lord considered Kṛṣṇa as His father and Himself as the son and began to speak as follows: “O father, Kṛṣṇa, You are My life and soul. Where did You go after stealing My heart? I have become overwhelmed by not finding the object stolen by You. But I have certainly understood that the same thief who has stolen My heart is My maintainer and protector.”

— Ādi-khanda 17. 116p



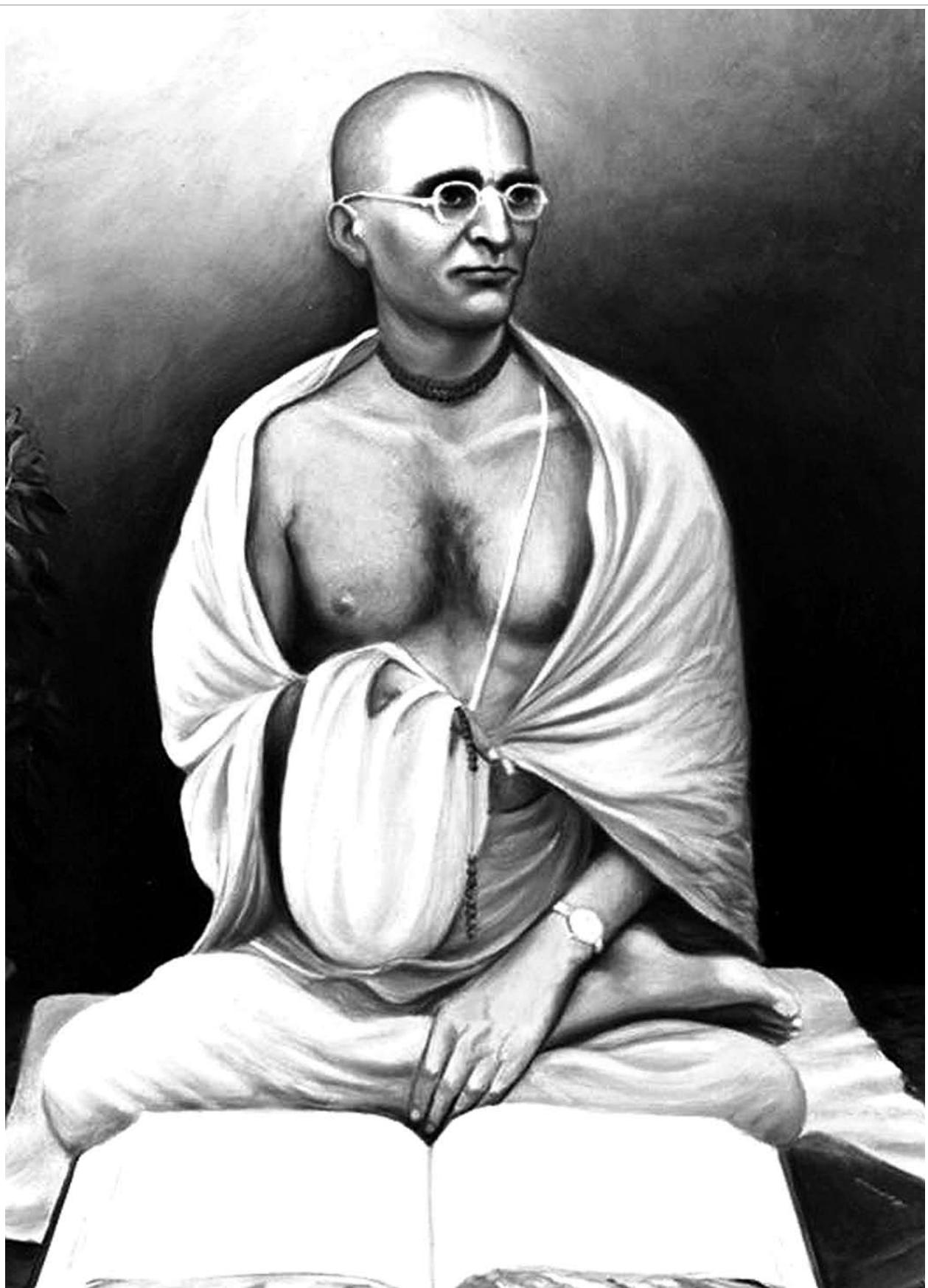
When Kṛṣṇa was leaving Vraja for Mathurā, Nanda and Yaśodā, who are situated in *vātsalya-rasa*, addressed Kṛṣṇa as *bāpa*, or “dear child,” out of *vipralambha-rasa*; so for the Lord, who was playing the role of a devotee, to cry out *bāpa* is most reasonable. Although Śrī Gaurasundara is the object of five types of *rasas*, He nevertheless displayed the pastime of being the abode of those five *rasas*.

— Ādi-khanda 17. 119p

7. Streamlined Teaching

Śrī Gaurasundara exhibited the pastime of being a *mahā-bhāgavata* Vaiṣṇava and began to see everything in relation to Kṛṣṇa. Ordinary materialists who have forgotten Kṛṣṇa become bewildered by mundane knowledge, and instead of seeing everything in relation to Kṛṣṇa they see the entire world as a place for enjoyment. Mahāprabhu, however, did not set such an example. He did not identify Himself as the enjoyer. He saw this animate and inanimate world, which is also visible to every conditioned soul who is averse to and forgetful of Kṛṣṇa, through the spiritual vision of a *mahā-bhāgavata* Vaiṣṇava inclined only to the service of Kṛṣṇa. He began to realize the pastimes of omnipotent Kṛṣṇa in the heart of every living entity. He had no temporary material conceptions like the forgetful materialistic conditioned souls. And so while realizing transcendental Vaikuṇṭha-Goloka everywhere, He was not obstructed or distracted by seeing Kṛṣṇa’s pastimes of enjoyment, and He willingly accepted Kṛṣṇa’s service.





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Within the material world, the material body is always subject to birth and decay. Similarly, the life air [*prāṇa*] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered *bhāgavata-pradhāna*, the foremost devotee of the Lord.



When a devotee gives up the selfish conception of thinking ‘This is my property, and that is his,’ and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He then considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiṣṇava is considered to have attained the highest standard of devotional service.

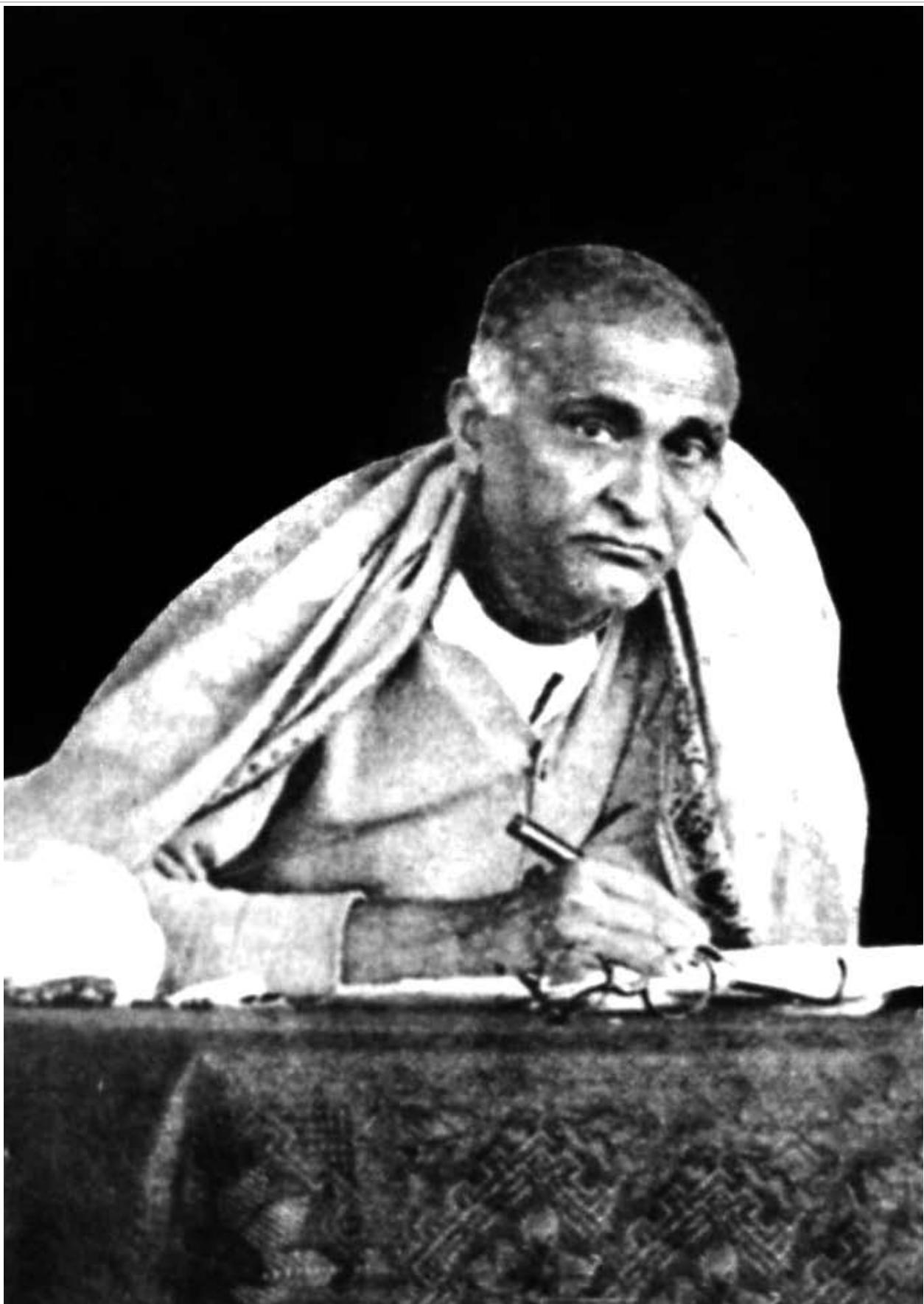
— Madhya-khanda 1.248p

8. A Very Special Lesson (1)

Although not having fully realized Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities, and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamarāja or his order carriers, who are equipped with ropes to bind the sinful.

— Madhya-khanda 1.337p





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.

— Madhya-khanda 1.342p

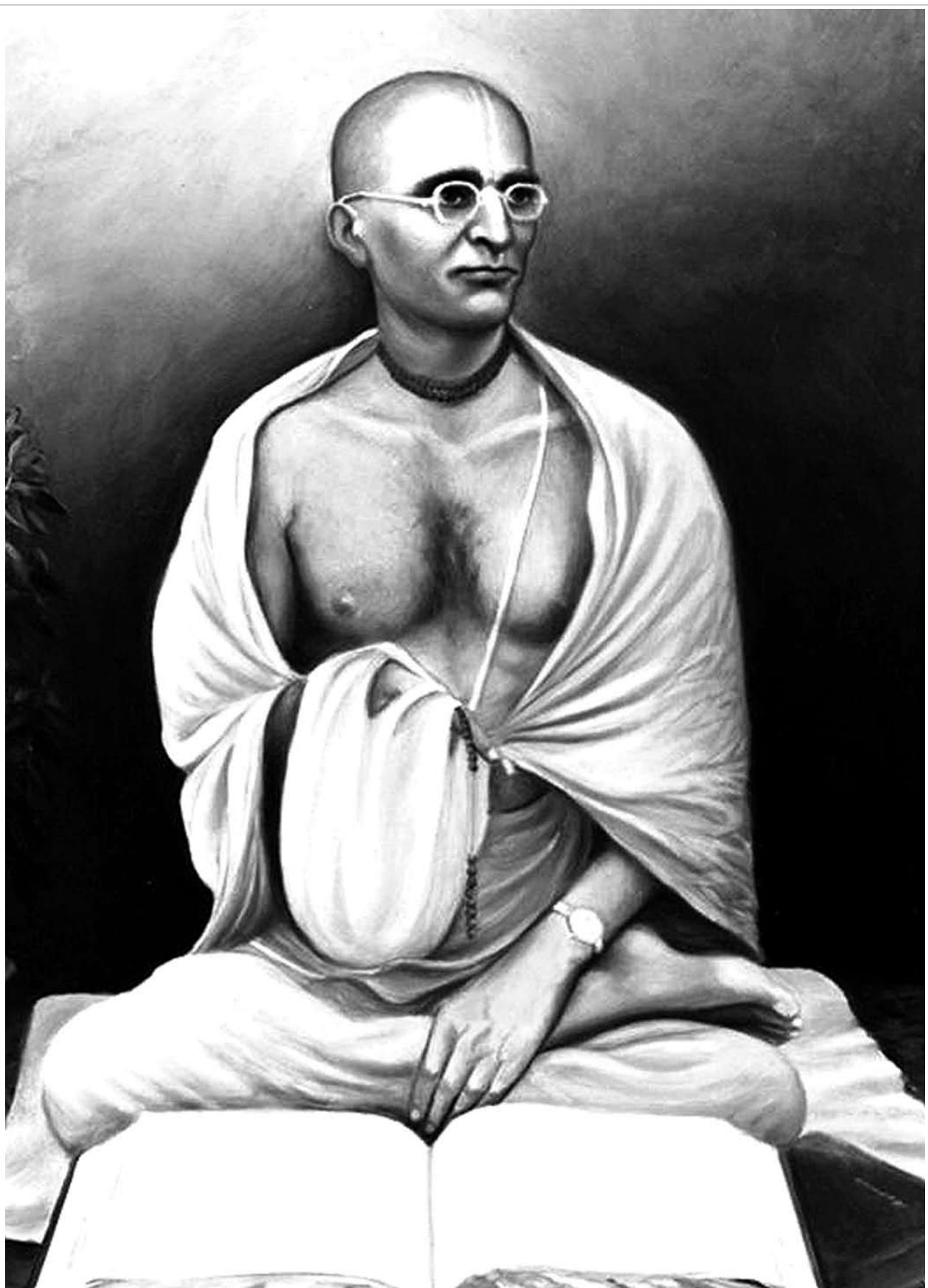
9. A Very Special Lesson (2)

The Lord said, “As a result of studying and hearing linguistic literatures for so long, I have understood that chanting the names of Kṛṣṇa is the only essence and fruit of such studying and teaching. It is the only purport of the Vedas. Therefore, O students, you should constantly engage in *śrī-kṛṣṇa-sankīrtana*, which cleanses the heart of all the dust accumulated for years, which extinguishes the fire of the conditional life of repeated birth and death, which is the prime benediction for humanity at large because it spreads the rays of the benediction moon, and which is the life of all transcendental knowledge.”

— Madhya-khanda 1.405p



Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs; the scholars have given up debating the scriptures; the yogis have given up the trouble to control their breath; the ascetics have given up their austerities; and the impersonalists have given up studying *Vedānta*. No one is attracted to anything other than the sweet taste of devotional service



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

to Kṛṣṇa. In every home there is a tumult of *hari-saṅkīrtana*. In everyone's body the symptoms of ecstasy like shedding tears and hairs standing on end are seen. In every heart is the most exalted and sweet spiritual path that leads far from the path of the four *Vedas*. All this has appeared now that Lord Gaura has descended to this world.

— Madhya-khanda 1. 414-418p

10. I Am Your Servant!

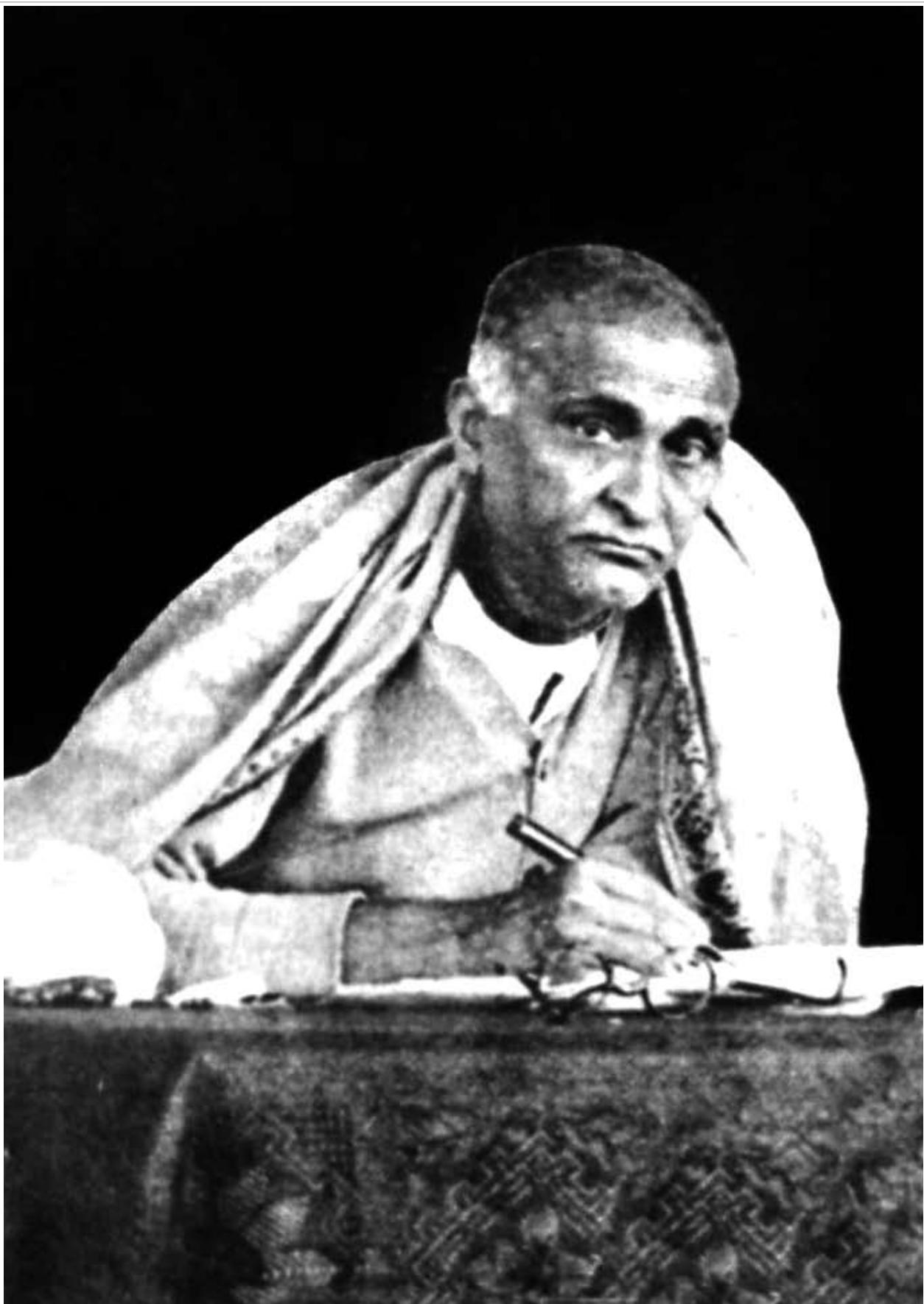
Although Śrī Gaurasundara is directly the Lord of innumerable universes, the spiritual sky, the Vaikunṭhas, Goloka, and Vṛndāvana, by personally acting as the servant of His own servants He began to teach nonduplicitous persons, who desire their eternal benefit and the service of the Lord, the ideal example of serving Vaiṣṇavas. The Lord is worshipable by all persons, yet He gave up His own absolute position and began to act for the pleasure and satisfaction of His own servants. Although it is not the duty of the Lord to serve His servants, there is no activity that He will not do for the pleasure of His servants.

— Madhya-khanda 2.47-48p



Exhibiting the ideal example of service to the Vaiṣṇavas, who are His own devotees, Śrī Gaurahari, the *jagad-guru* and instructor of all, taught the entire world about the exclusive importance of serving the Lord's devotees.

— Madhya-khanda 2.56p



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

11. Who Calls This Madness?

The purport of the second line of this verse is found in the following verse [from *Padyāvalī* 73]:

*parivadatu janō yathā tathā vā
nanu mukharo na vayam vicārayāmaḥ
hari-rasa-madirā-madāti-mattā
bhuvi viluṭhāmo naṭāmo nirviśāmaḥ*

“Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kṛṣṇa, we shall enjoy life running about, rolling on the ground, and dancing in ecstasy.”

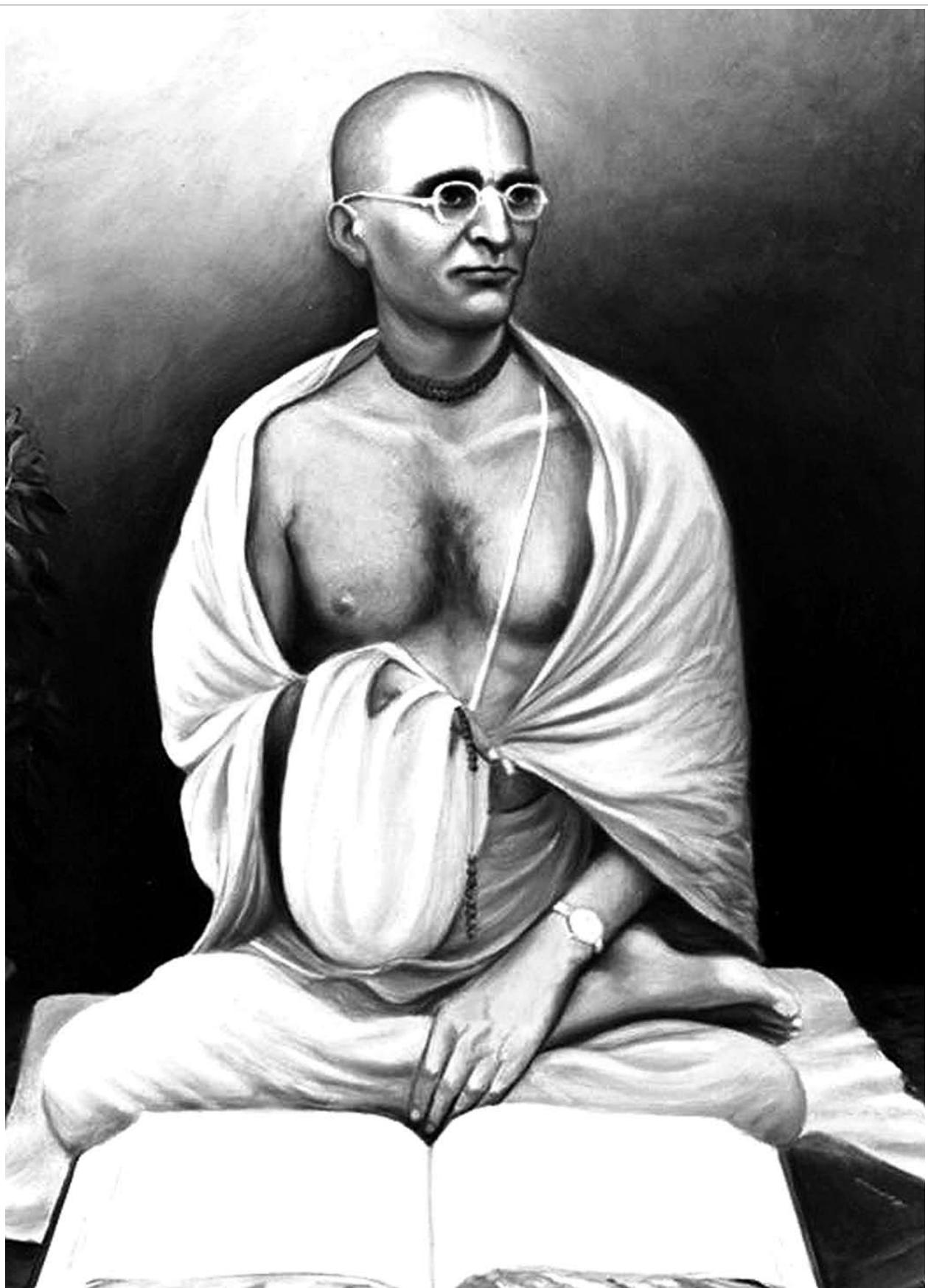
— Madhya-khanda 2.119p

12. Are You a Thief, or Are You the Lord of My Life?!

The Supreme Lord, who is controlled by His devotees, knows how to sing the glories of His servants and increase their influence. Those who are devoid of devotee association cannot know of this. Moreover, just as His servants exhibit various loving services out of respect for their worshipable Lord, the Lord, who is the life and soul of His devotees, also reciprocates with His beloved devotees by rendering them various loving services. Thus He exhibits His incomparable, unlimited affection for His devotees. Yet one should not misunderstand that by serving His devotees out of love the Lord is indicating that He is not the supreme object of worship. Rather He is displaying the quality of *bhakta-vātsalya*, or affection to His devotee. He is acting as the devotee of His devotee to reveal to the world the very intimate yet reverential relationship between the Lord and His devotee.

— Madhya-khanda 2.149p





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Śrī Advaita Prabhu thought, “In spite of concealing Your identity as the Lord of the fourteen worlds and endeavoring to expand My glories, I have successfully recognized Your most confidential supremacy by serving You while You were unconscious. Your actual identity has been revealed to Me. In other words, realizing that You are Vrajendra-nandana, I have disclosed to everyone that You are the covered fountainhead of all incarnations.

— Madhya-khanda 2.150p

13. Viśvambhara’s Very Special *Nāma Sāṅkīrtana*

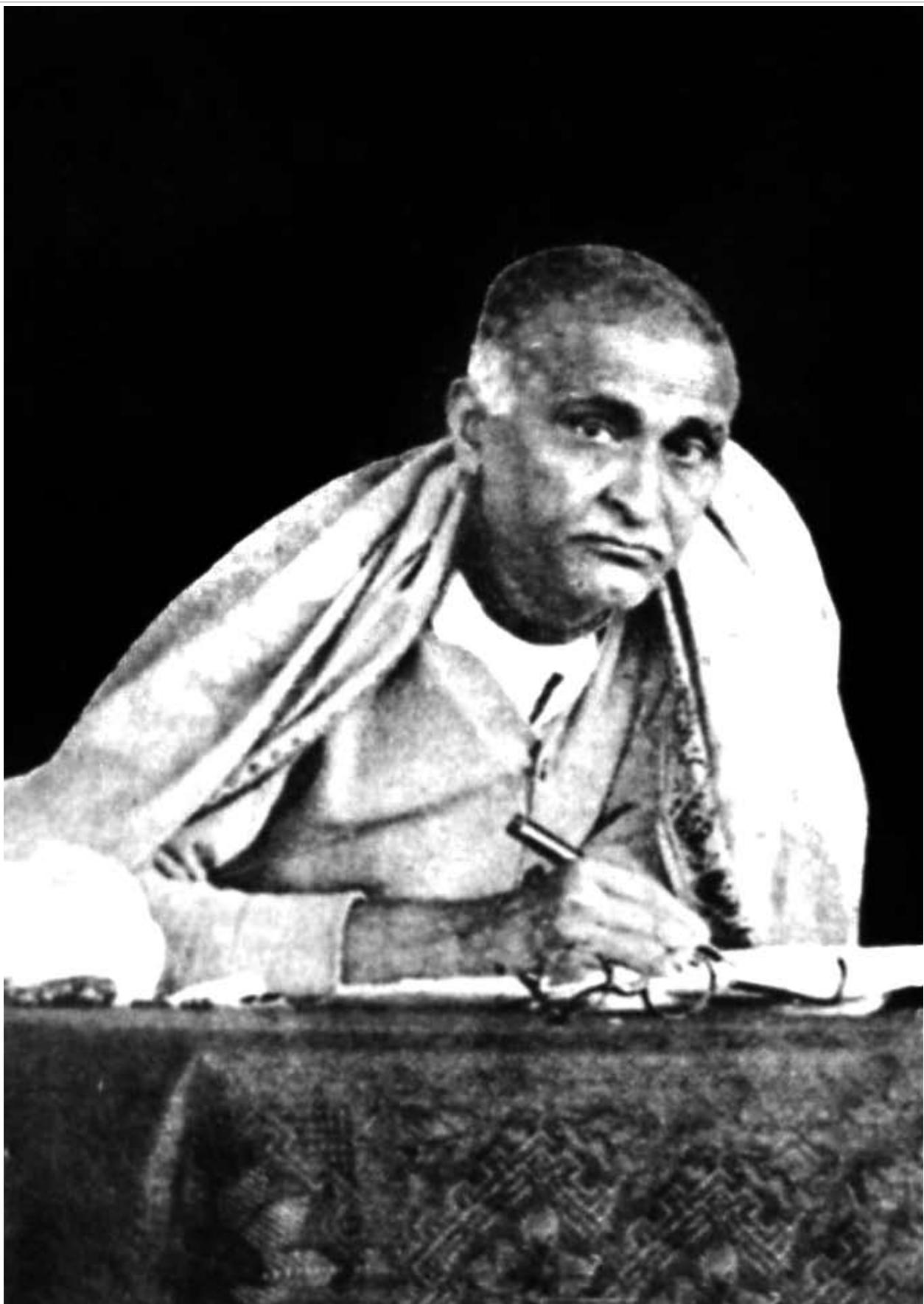
As soon as Viśvambhara returned from internal to external consciousness, He would incessantly chant the names of Kṛṣṇa. Living entities averse to Kṛṣṇa always remain bereft of the Lord’s service—they deep sleep, dream and when awake always engage in discussing topics about their own sense gratification. But such behavior was not found in the Lord. He was the teacher of the highest ideals and all His activities—both internal and external—were based on service to Kṛṣṇa.

— Madhya-khanda 2.165p

.15. Oh Śrīvāsa, Are You Afraid of Something? (2)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura tells us that we should read Ādi-khanda, Chapter Eight, verses, 184-187, Chapter Eleven, verses 3-4, and Chapter Thirteen, verses 61-65 for descriptions of Gaura’s form. We have quoted all these sources below. (The Editor)

He did not leave aside His books for even a moment, and as He studied with His classmates He looked just like Cupid. His forehead was decorated with tilaka, and the curly hair on His head stole the minds of all. With a



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

brāhmaṇa thread elegantly draped over His shoulder, He appeared to be the personification of brahminical effulgence. His beautiful smiling face was most pleasing, and His teeth were divine. How wonderful were His two lotus eyes! And how wonderful was the way He wore His *dhoti*!

— Ādi-khanda 8.184-187p



His form was as enchanting as millions of Cupids. Each of His limbs was incomparably charming. His arms extended to His knees, and His eyes were like the petals of a lotus. He chewed betel and dressed divinely.

— Ādi-khanda 11.3-4p

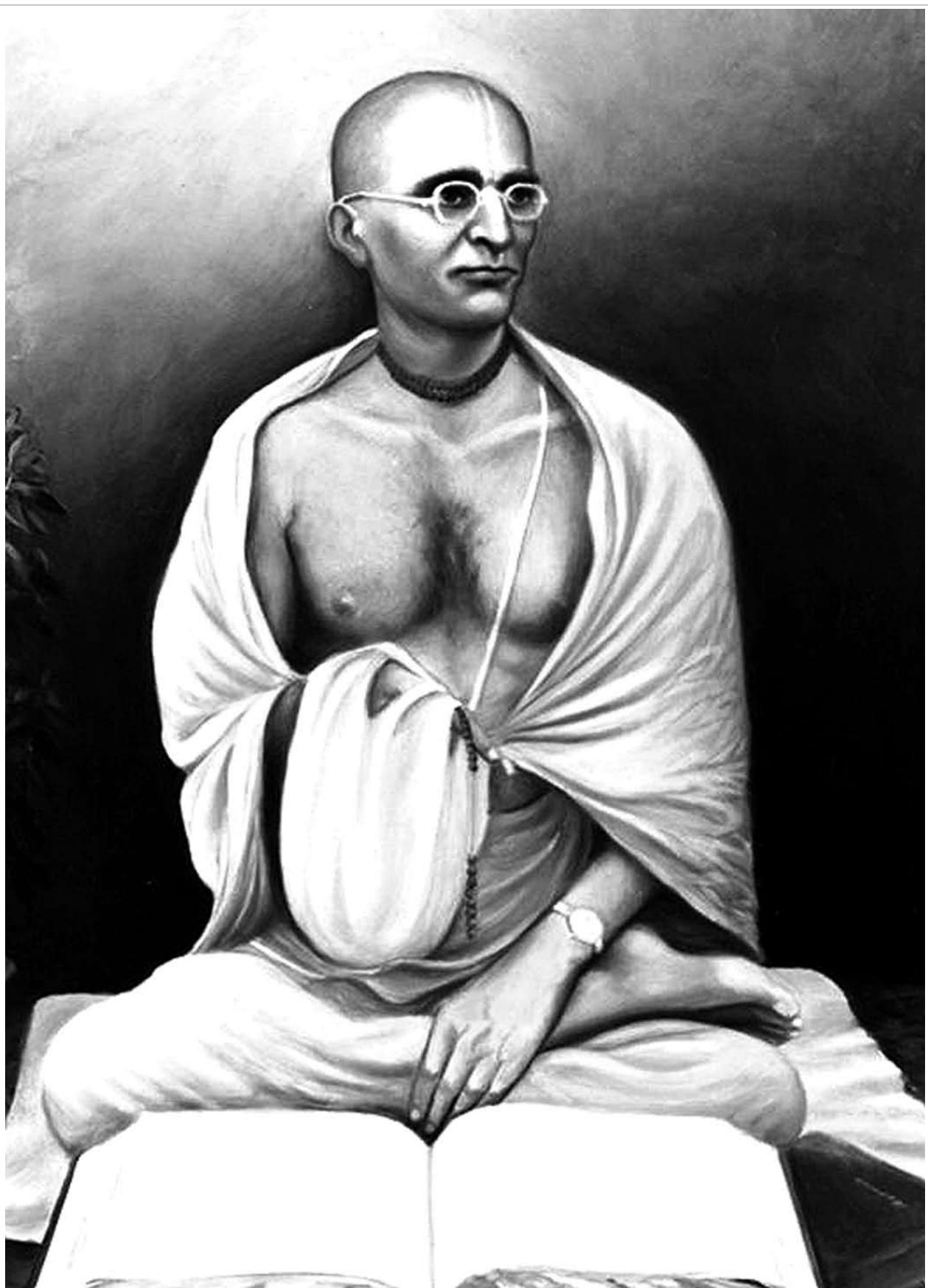


A smile decorated the Lord's moonlike face, and His beautiful eyes showered merciful glances. His teeth defeated the luster of a string of pearls, and His reddish lips resembled the color of the rising sun. He was full of compassion, and all the limbs of His body were delicate. His head was adorned with beautiful curly black hair. His dress was divine, His neck resembled that of a lion, and His shoulders were like those of an elephant. His body was very large, and His attractive chest was adorned by Lord Ananta in the form of a *brāhmaṇa* thread. An enchanting mark of *tilaka* decorated His forehead, and His beautiful arms reached to His knees.

— Ādi-khanda 13.61-65p

19. *Haridāsa and Śrīvāsa Search for Nitāi but Only Gauracandra Can Find Him*

Only the dear servants of Śrī Caitanyadeva can, by His mercy, understand the characteristics of Śrī Nityānanda. It is impossible for conditioned souls to independently take shelter of the lotus feet of Śrī Nityānanda. The truth regarding Nityānanda is realized only by the grace of Śrī Caitanya's merciful



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

form as the *caitya-guru*, the Supersoul. By uselessly and proudly advertising themselves as devotees of Caitanya, ordinary ignorant people who are averse to Caitanya cannot understand the most confidential pastimes of Nityānanda. Those who are not awakened to spiritual consciousness have no entrance into the most mysterious pastimes of Nityānanda. Ignorant fools exhibit disgust on seeing the pastimes of Nityānanda. That is why they are punished by Yamarāja and ultimately receive unlimited suffering.

— Madhya-khanda 3.171p



There are many mysteries hidden in the pastime of unsuccessfully searching for Śrī Nityānanda Prabhu exhibited by the eternally perfect associates of the Lord like Śrīvāsa Paṇḍita. Baladeva Prabhu hid Himself and did not show His form to Haridāsa and Śrīvāsa Paṇḍita. He has thereby shown that the eternal Absolute Truth cannot be seen through external practice or designation.

— Madhya-khanda 3.173p

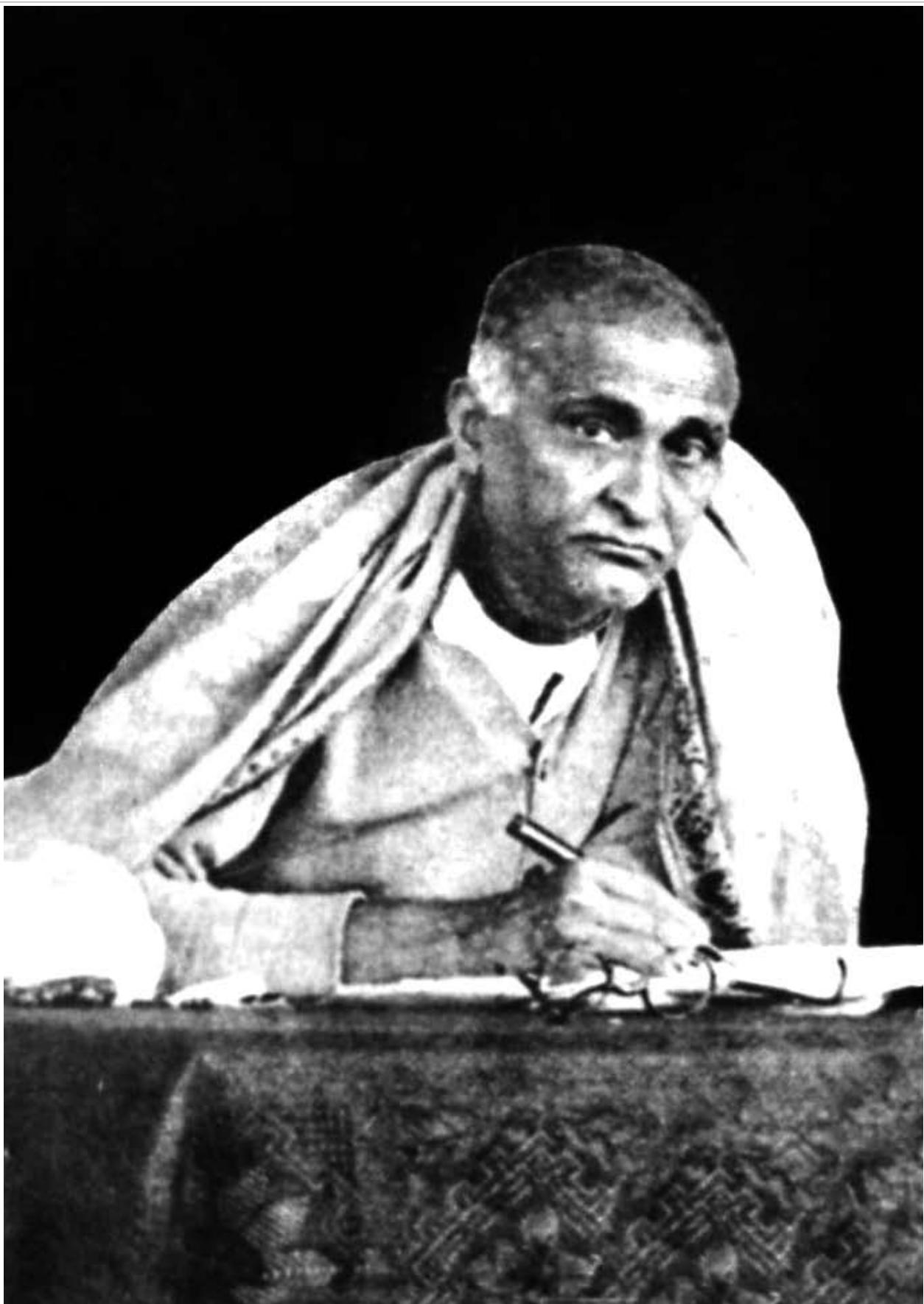


Unless one sees Nityānanda Prabhu with service-inclined eyes, one will never understand His mood. Externally He was constantly smiling, and internally He was always absorbed in the happiness of Śrī Caitanya's service.

— Madhya-khanda 3.178p

21. A Very Special Meeting

Gaurasundara was fully absorbed as He offered incessant prayers to Nityānanda. He said, "You are the full manifestation of the Lord's energy and the personification of the *sandhinī-śakti*. Just by serving You a living entity's propensity for serving Kṛṣṇa is awakened. O Nityānanda, You are capable of easily purifying the seven upper planetary systems of Bhūr, Bhuvān, Svar, Mahar, Janas, Tapas, and Satya as well as the seven lower planetary systems headed by Atala. Your activities are beyond the jurisdiction of



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

the living entities' mental perception. Your confidential characteristics are incomprehensible to the living entities. In fact, no one is able to understand You in truth. You are the direct manifestation of ecstatic love in devotional service to Kṛṣṇa. If anyone infested with millions of sinful activities attains Your association for even a moment, he can never be called unfortunate. Although he is sinful, he is nevertheless most fortunate. I have clearly understood that Lord Kṛṣṇa has sent You to deliver Me. One who worships You will certainly attain the wealth of love for Kṛṣṇa. Since I have attained the good fortune of seeing Your lotus feet, it is to be understood that I have met with some particularly good fortune today."

— Madhya-khanda 4.37-43p

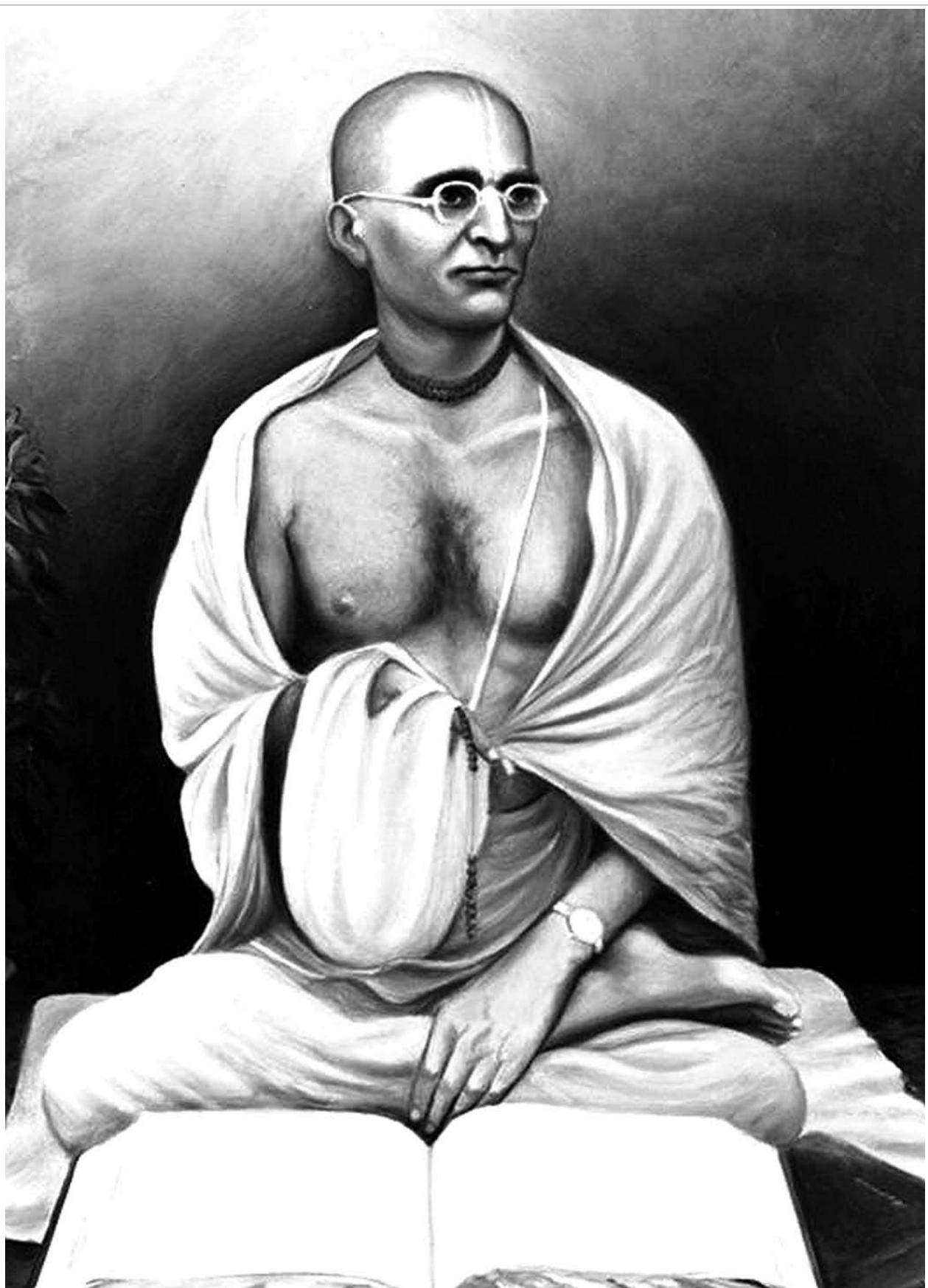


Nityānanda said, "I am afflicted with a heavy burden of sinful activities. I have heard from people that Lord Nārāyaṇa has taken birth in Navadvīpa-Śrī Māyāpur and has inaugurated *hari-saṅkīrtana*. I am very fallen, so I have come here to see You with a desire for deliverance."

— Madhya-khanda 4.53-54p

22. *Nitāi Gaura Taste the Nectar of Prema-kīrtana-rasa*

Both Śrī Caitanya and Śrī Nityānanda are eternally bound to each other by love. Each one meditated on the other as They madly danced together. The Supreme Lord engaged in meditating on His servant, and the devotee engaged in meditating on His worshipable Lord. The word *dhyāna* in this verse does not refer to material thoughts. The word *dhyāna* here refers to spiritual absorption; in other words, absorption totally devoid of gross material thoughts and full of spiritual pleasure. The material senses acquire the subtle status of an object from the gross world in order to serve the



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

mind, which is the basis of the senses, and thus convert its gross status into a subtle one. In this way, giving up gross and subtle material enjoyment with a desire only for eternal spiritual objects causes the descent of variegated spiritual pleasure in this world. Material pleasure derived from this world is completely distinct from spiritual pleasure that has descended.

— Madhya-khanda 5.24p



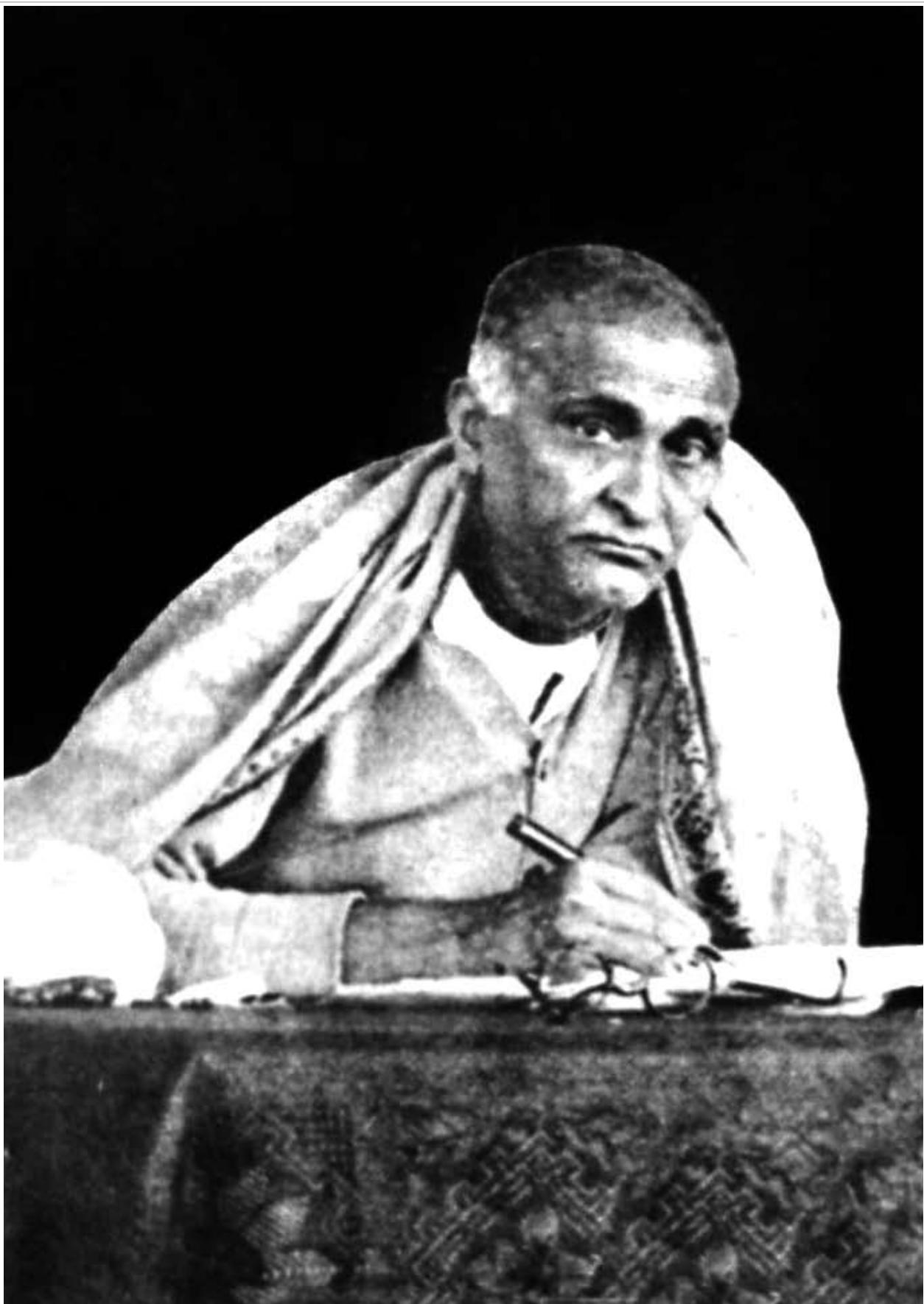
When spiritual consciousness awakens in the heart of a conditioned soul, the symptoms of ecstatic love manifest in his body. He then loses worldly conceptions and displays symptoms of variegated spiritual pleasure in this world. In order to exhibit this ideal, Śrī Gaurasundara, who is the Lord of the fourteen worlds and who is beyond the jurisdiction of material nature, danced with ecstatic love in the company of His associates. It is completely unreasonable to attribute the state of material conditioning on the transcendental pastimes that Vrajendra-nandana personally manifests in this world in order to remove the conditioned souls' darkness of ignorance. When conditioned souls are situated on the path of *sādhana*, they cannot actually understand the glorious transcendental nature of Mahāprabhu's pastimes.

— Madhya-khanda 5.25p



In ordinary affairs under the influence of materialistic false ego, when someone touches the feet of another person, the person whose feet were touched becomes proud and considers himself great. But since such materialistic false ego is not found in Viṣṇu or the Vaiṣṇavas, they never hesitate to touch each other's feet. The transcendental activities of Vaiṣṇavas are not subject matters understandable by ordinary proud persons.

— Madhya-khanda 5.28p



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

23. *Advaitacandra Dances for Lord Gaurāṅga*

Advaita said, “If You distribute the Lord’s devotional service, which is rare even for great personalities like Brahmā, to everyone in this world, then You will have to also distribute that loving devotional service to those who are considered unqualified. Until now, people in general have considered that women, śūdras and fools are unqualified for the service of the Lord. May You change that conception by giving Lord Hari’s devotional service even to such unqualified people.”

— Madhya-khanda 6.167p

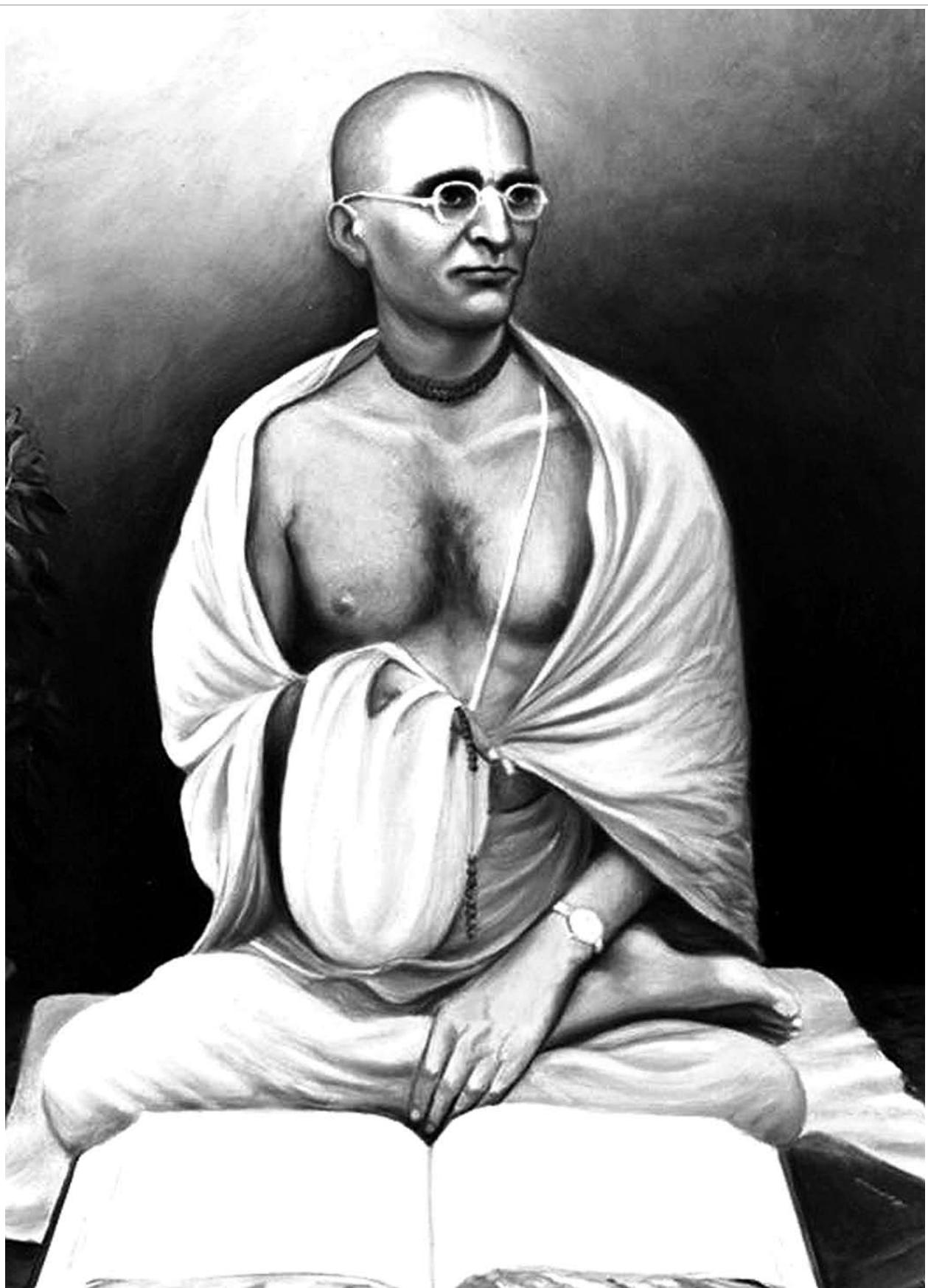


“Pride born of education, pride born of wealth, pride born of high birth, and pride born of austerities all originate from the false ego, which is the source of all inauspiciousness. Only those unfortunate envious people who are ignorant of the glories of the devotees and the characteristics of devotional service are puffed-up with the pride of their respective education, wealth, high birth, and austerities. They put obstacles on the path of the devotees and their devotional service, so their hearts are naturally inclined towards sinful activities. Let sinful people burn to death with envy upon seeing devotees from all classes of this world and their extraordinary devotional service. And let Me have the pleasure of seeing the envious proud persons’ hearts burn upon seeing the enthusiastic dancing of the dog-eaters and other condemned and neglected persons who joyfully identify themselves as followers of the path of *prema-bhakti*.” Lord Gurasundara approved these statements of Advaita.

— Madhya-khanda 6.168-170p



The condemned low-class people of this world will testify to the authenticity of the conversation between Śrī Mahāprabhu and Śrī Advaita Prabhu. Even today foolish people who are ignorant according to mundane considerations



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

are capable of defeating learned scholars in every field of knowledge by the influence of their devotional service to Mahāprabhu. The degree of authority that they achieve in all fields of knowledge by the mercy of Śrī Caitanya, in spite of being born in sinful low-class families, is the prime evidence of His mercy.

— Madhya-khanda 6.171p

24. *O My Father, Pundarīka!*

He did not take bath in the Ganges to cleanse himself of his sinful reactions like ordinary people who are engaged in fruitive activities. He had strong respect and unshakable faith in the water that has emanated from the lotus feet of Viṣṇu. And even though he did not take bath because he feared touching the water with his feet, he still avoided public vision and took *darśana* of Śrī Gaṅgā at night.

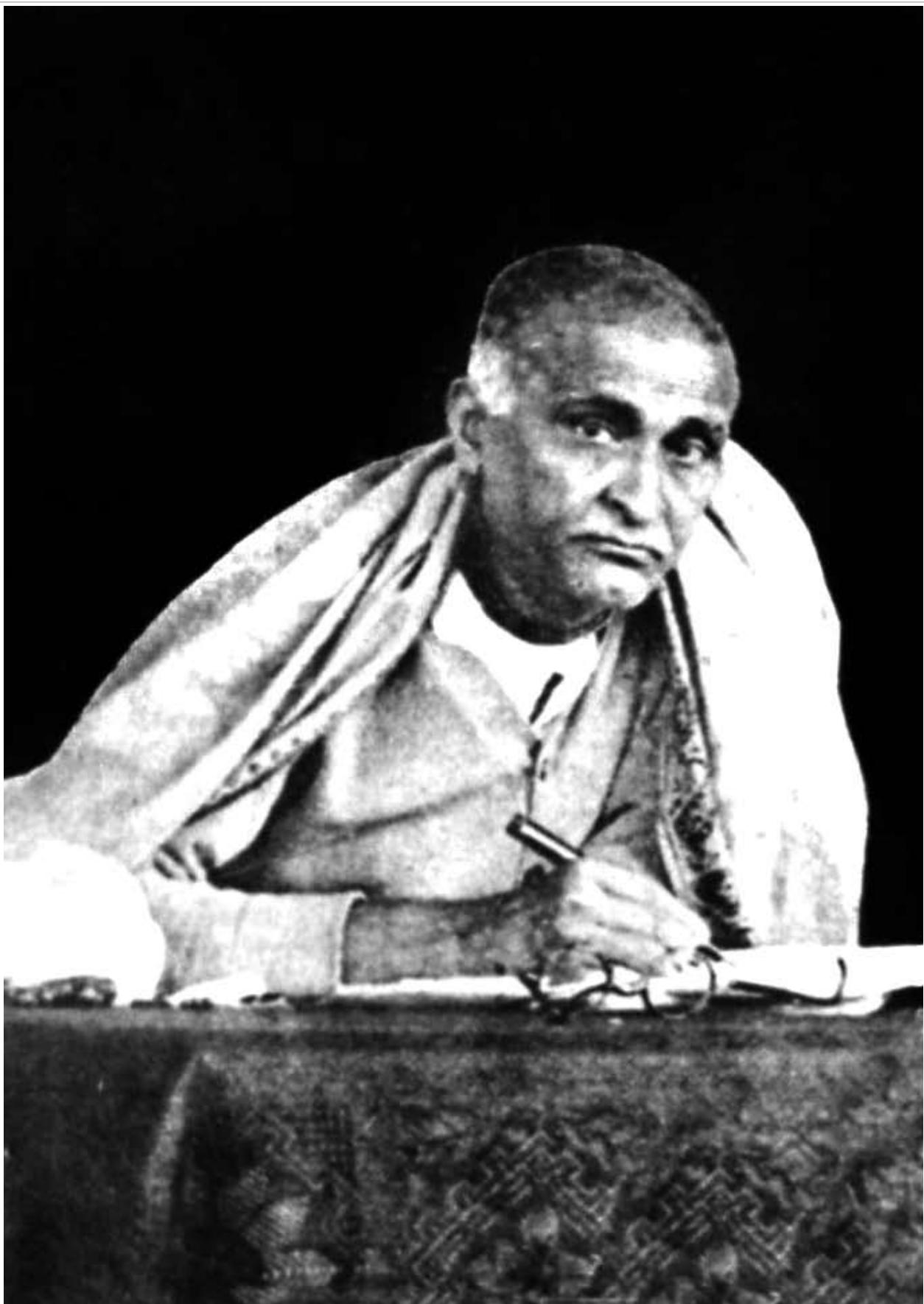
— Madhya-khanda 7.25p



The Vaiṣṇavas of the Śrī Rāmānuja-sampradāya who worship the Lord with awe and reverence do not take bath in the Ganges. They purify themselves by simply sprinkling Ganges water on their heads. Although people who are envious of the Vaisṇavas know that the Ganges has emanated from the lotus feet of Viṣṇu, they knowingly or unknowingly wash their mouths and brush their teeth with that water. Since the exalted devotee Pundarīka had strong devotion for Viṣṇu, he was extremely pained to see this behavior of the nondevotees. That is why he avoided seeing those ordinary people and took *darśana* and honored the spiritual waters of the Gaṅgā only at night.

— Madhya-khanda 7.27p





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

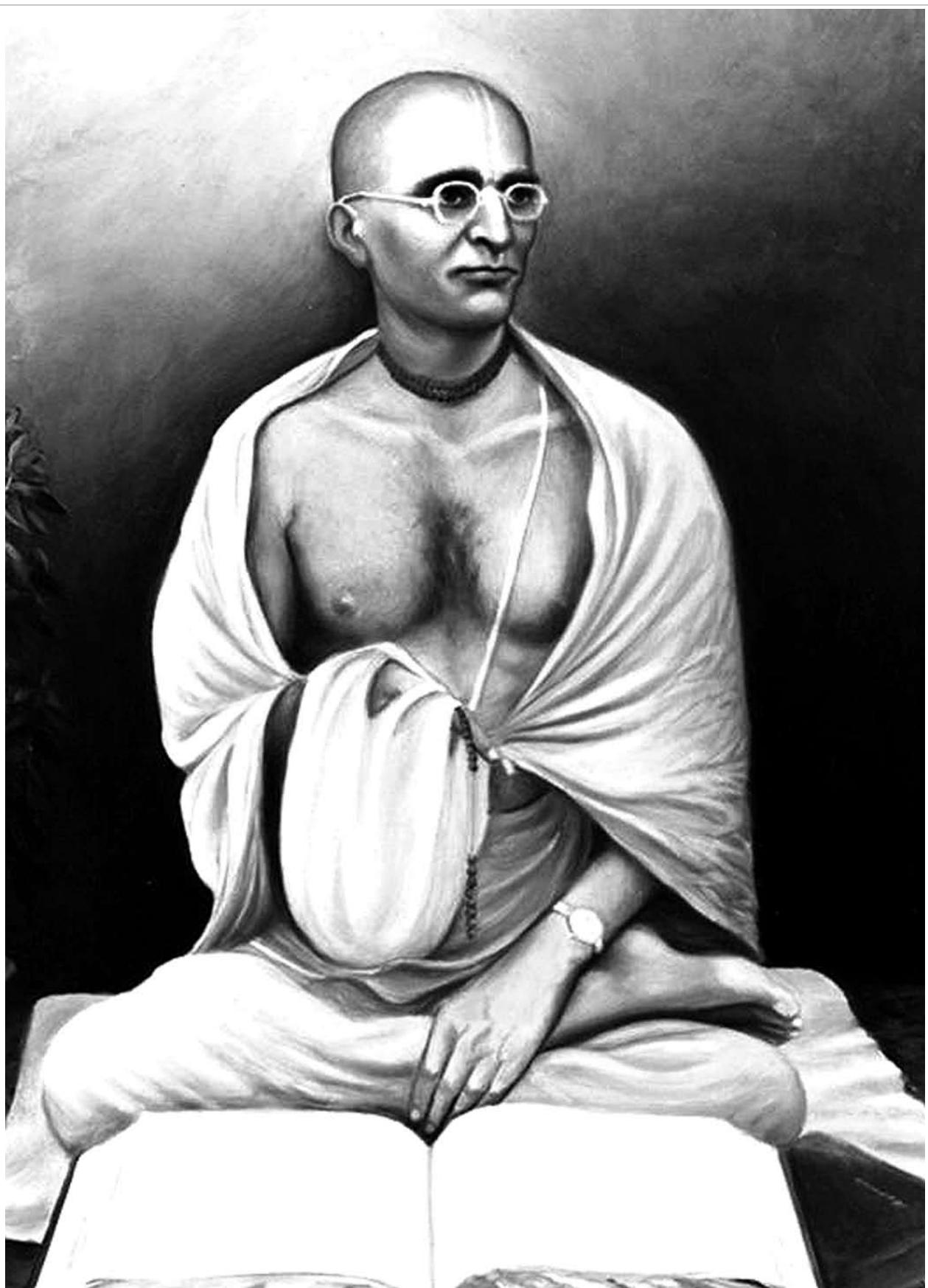
Ordinary proud learned scholars take bath in the Ganges to cleanse themselves of their sinful reactions. But Puṇḍarīka drank Ganges water before beginning his worship to reveal the glories and purity of the Ganges. This proper conduct for the worship of the Lord was followed by many people of the time.

— Madhya-khanda 7.29p

26. *Get Rid of the Avadhūta, Śrīvāsa!*

Since people who are intoxicated by drinking wine engage in various sinful activities, they are extremely abominable in the vision of cultured persons. By drinking wine a living entity's intelligence becomes polluted and his propensity for sinful activities increases. Mundane sense enjoyers who are attracted to external form indiscriminately associate with women without considering their caste and behavior. As a result, they bring infamy to their caste and family and degrade themselves. Marriages other than *prājāpatya* (arranged) and *brāhma* (between *brāhmaṇas*) such as *paiśāca* (ghostly) and *rākṣasa* (demoniac) as well as marriages other than *savarṇa* (within one's caste) such as *asavarṇa* (intercaste) and *apakṛṣṭa* (with an outcaste) lead to degradation. By drinking wine a person's intelligence becomes diverted towards the path of sin, and as a result one develops a taste for associating with women. According to social norms this is extremely abominable. Lord Nityānanda is the dearmost object of those who are under the shelter of *vātsalya-rasa*. Even if *Jagad-guru* Avadhūta Śrī Nityānanda happened to engage in such abominable activities, Śrīvāsa's attachment for Nityānanda would not diminish. Śrīvāsa is stating that if Śrī Nityānanda Prabhu spoils his caste, kills him, plunders his wealth, etc., his propensity for the service of Nityānanda will not diminish in the least. The nature of love is that if according to worldly calculations some disgusting symptoms are found in the object of love, it does not make any difference to the lover.

Śrīvāsa said, "I am eternally attached to Śrī Nityānanda Prabhu. If I ever find some temporary mundane or contradictory mood in Him, I will still not give up my attachment for Him. Actually, Śrī Nityānanda Prabhu is the ideal example of a great moralist. Even if someone desiring to minimize



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

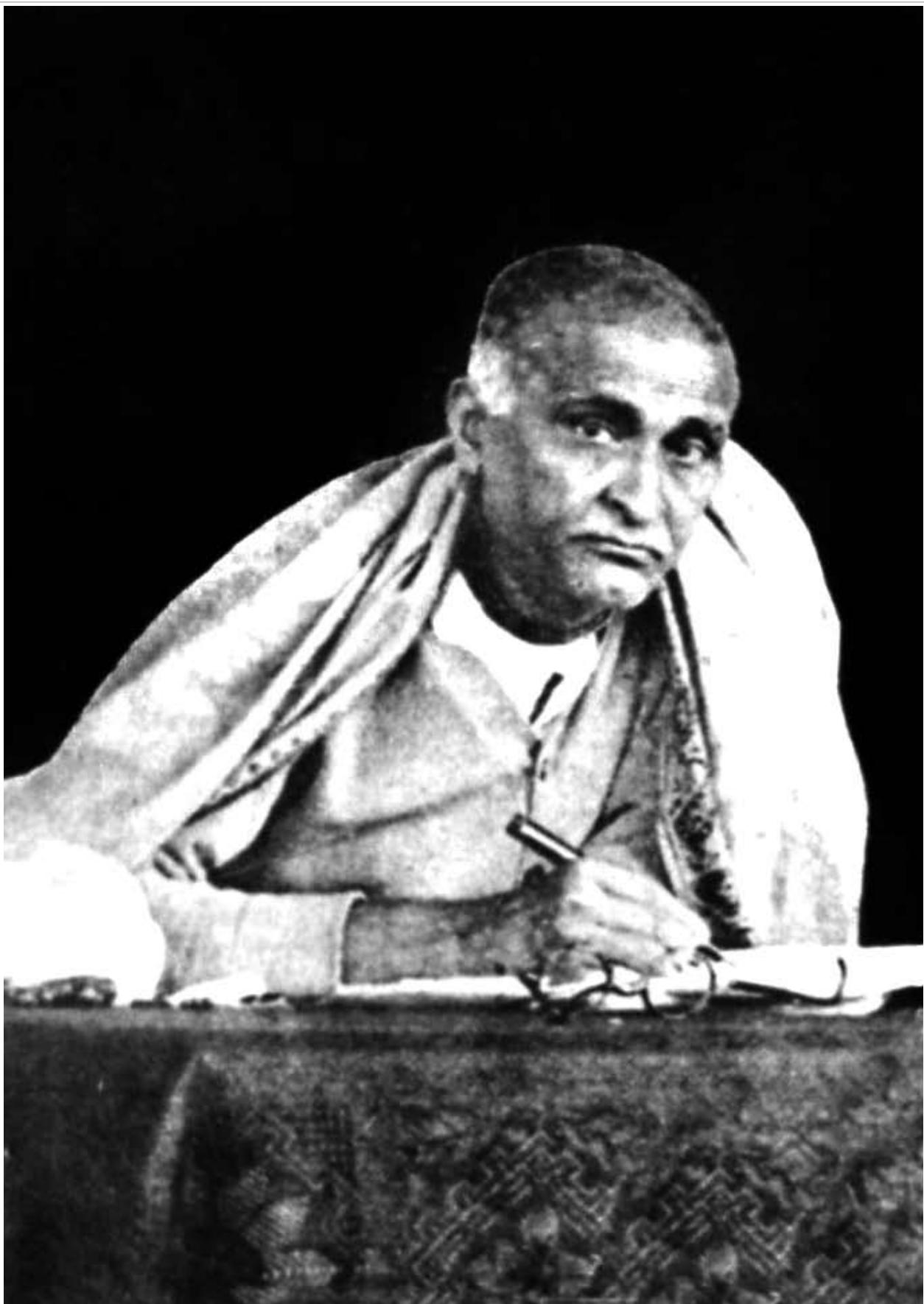
Nityānanda attempts to implicate Him with the most abominable activities of this world, I still won't consider it necessary to give up His eternally blissful service."

People who are weak-hearted and sinful cannot understand these topics of Nityānanda's glories, and they thus support their own sinful nature by accepting Him differently. As a result, they justify their own abominable immoral tastes. Fanaticism and moods that are unfavorable for understanding the Absolute Truth can never enter into the mysterious transcendental pastimes of Śrī Śrīman Nityānanda Prabhu. In order to bewilder the intelligence of sinful people, Lord Kṛṣṇa performs the pastimes of a debauchee; such pastimes create great inauspiciousness for people with inferior taste. However the living entities' eternal service propensity can be awakened by the eternal pastimes that the Supreme Lord manifests. It awakens in the hearts of devotees who are attached to the service of the Lord and who are devoid of desires for material enjoyment. Although the brother of Kṛṣṇadāsa Kavirāja Prabhu had ordinary attachment for Śrī Caitanyadeva, he invited his ruination by failing to understand the transcendental position of Lord Nityānanda. Following in his footsteps, the *bāulas*, *prākṛta-sahajiyās*, and other *apa-sampradāyas* are busy going to hell. They also have the tendency to attribute immoral characteristics to Śrī Nityānanda Prabhu. Śrī Nityānanda Prabhu was never eager to perform any activity opposed to the principles of morality. One should completely reject the association of those unfortunate persons who through their demoniac philosophies attribute such moods to Him. In all respects one should follow in the footsteps of those who are surrendered to the lotus feet of Nityānanda.

— Madhya-khanda 8.15-16p



"Nityānanda Prabhu is completely under My (Gaurasundara's) protection. Since you (Śrīvāsa) know this, there is no limit to My satisfaction. Even if the goddess of fortune, Lakṣmīdevī, who resides on the chest of Nārāyaṇa, the Lord of six opulences, becomes bereft of her opulences and because of poverty must beg from door to door, you will never experience any situation of need. The characteristics of devotional service to the Lord are



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

manifest in you in such a way that the usual worries about worldly needs will never bother you. Therefore even if Lakṣmīdevī, who awards prosperity and wealth, experiences need, you will never experience need. Your service propensity towards the Supreme Lord is so strong that what to speak of you and your relatives, even the domestic animals in your house will have unflinching devotion for Me.” The great sage Ālabandāru said, “Even if by the will of the Lord I have to take birth again in this material world, let me have the association of the devotees by taking birth as a dog, cat, or insect in a devotee’s house.” King Kulaśekhara said, “If I get an opportunity to associate with persons who are fully engaged in the devotional service of the Lord birth after birth, then I will not even accept liberation.” The influence of the association of the Lord’s devotees is such that if even low-born living entities get the slightest amount of such association, their inclination towards the service of the Lord is awakened. One Vaiṣṇava has sung:

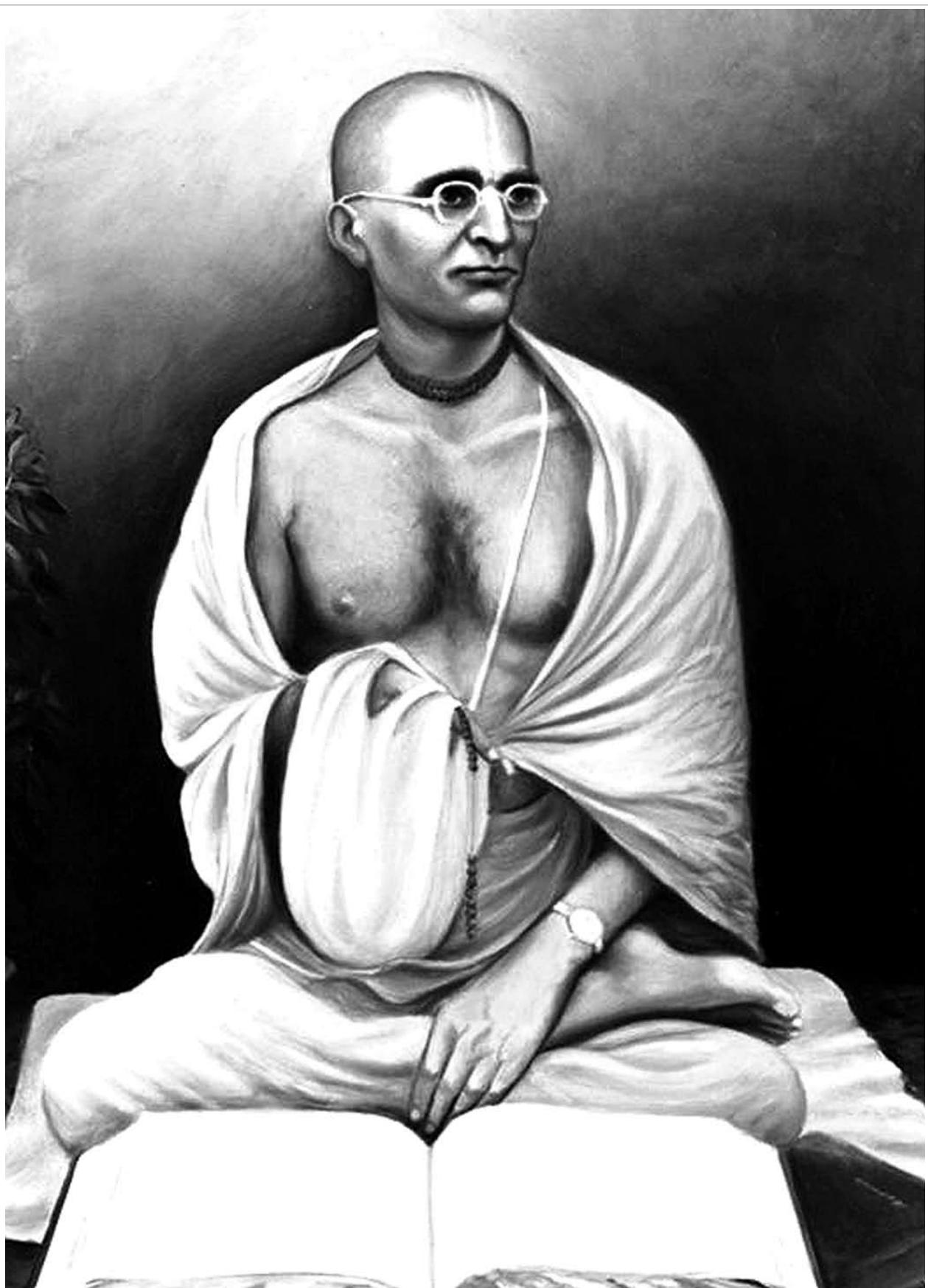
*vaiṣṇavera gṛhe yadi haitāma kukkura
eñtho diyā tarāitena vaiṣṇava Thākura*

“If I am a dog in the house of a Vaiṣṇava, he will surely deliver me by giving me his remnants.”

— Madhya-khanda 8.19-21p



“I am offering you Nityānanda, your worshipable Lord, so that you may constantly serve Him. You should constantly engage in His service in all respects. This is My blessing.” The reverential service of Nityānanda, who is the predominating Deity of the *sandhinī* potency, by the pure devotees headed by Śrīvāsa is particularly praiseworthy. In the pastimes of Śrī Gaurasundara, Śrīman Mahāprabhu, who is the combined form of Rādhā-Govinda, is served through five kinds of *rasas*. The sentiments of Rādhārāṇī are manifested among Śrī Gaurasundara’s energies, such as Śrī Gadādhara, Śrī Jagadānanda, and Śrī Svarūpa Dāmodara, as the ingredients of *madhura-rasa-līlā*, or conjugal pastimes. However, to imagine conjugal pastimes in the *audārya-līlā*, or magnanimous pastimes, is the fault known as *rasābhāsa*, the overlapping of transcendental mélées.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

The *dāsy-a-rasa* mixed with *vātsalya* in devotees such as Śrīvāsa is a prime example of pure devotional service. This is the most cherished object for the followers of Nityānanda. Worship of the Lord's energies headed by Śrī Gadādhara is found among the followers of Śrī Rūpa Gosvāmī. The devotees of Mahāprabhu see associates like Kāśīsvāra and Govinda as situated on the platform of spontaneous *dāsy-a*, Śrī Rāmānanda and Paramānanda as possessing the full manifestation of conjugal attachment covered by *sākhyā*, and the abodes of Gauda-maṇḍala, Kṣetra-maṇḍala, and Vraja-maṇḍala as being situated on the platform of *sānta-rasa*.

— Madhya-khanda 8.22p

27. *The Days of You Gopas Are Finished!*

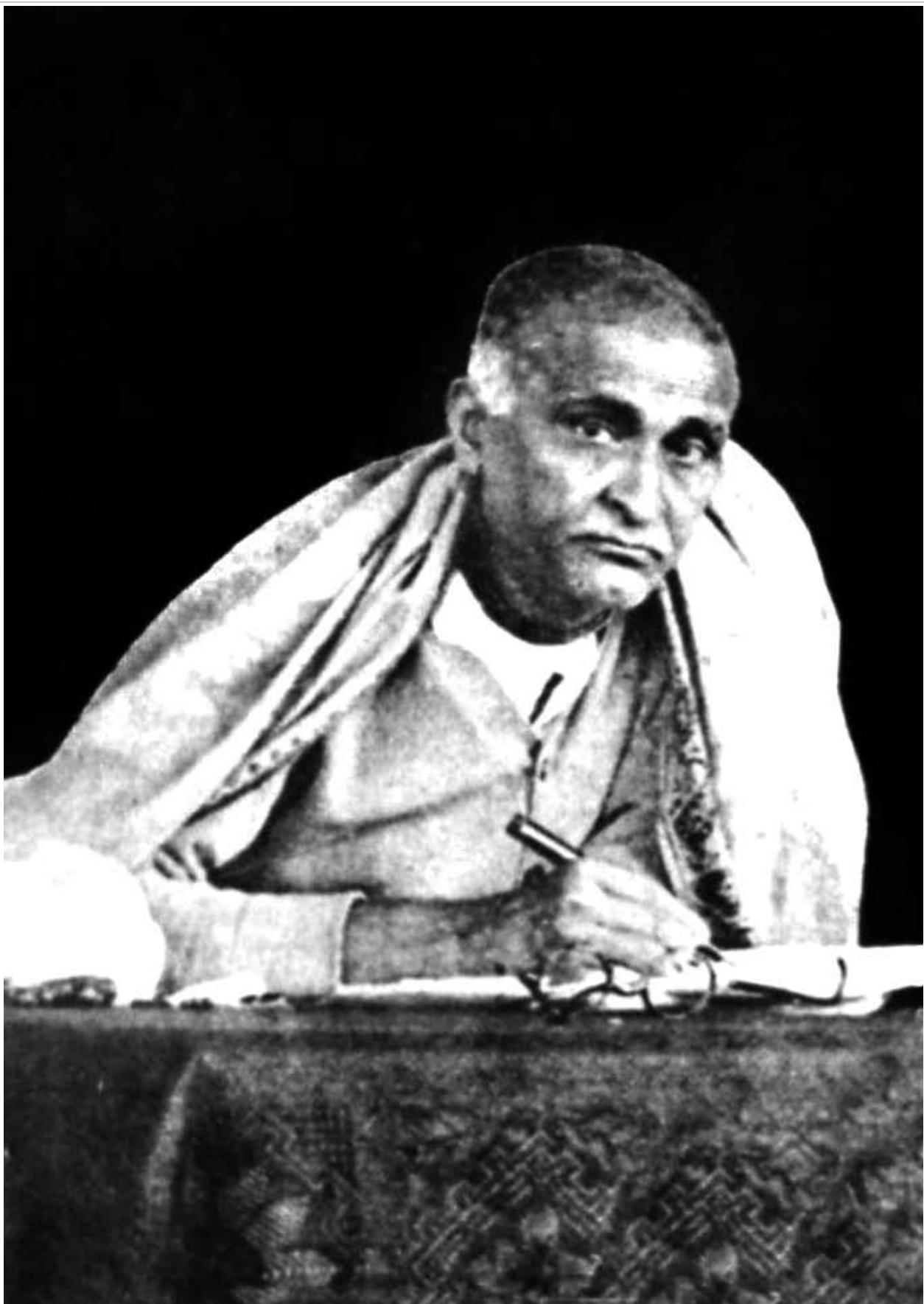
Besides the Nārāyaṇa *sālagrāma-śilā*, there were also Deities of Kṛṣṇa and Balarāma in Śaci's house in Śrīdhāma Māyāpur. While describing whatever she saw in her dream to Mahāprabhu, Śacīdevī said, "As five-year-old boys, You (Viśvambhara) and Nityānanda entered our Deity room, brought out the Deities of Kṛṣṇa and Balarāma, and began to quarrel with each other. I saw a loving quarrel of verbal and physical exchanges between You and Balarāma and between Nityānanda and Kṛṣṇa. The Deities of Balarāma and Kṛṣṇa were saying, 'Both of You are imposters. You have forcibly entered into Our house and then taken and eaten Our food.' In this way They displayed Their anger."

— Madhya-khanda 8.28-33p



"In *Vraja-līlā* You were the cowherd boys known as Rāma and Kṛṣṇa. You alone ate all the milk products like yogurt and butter. Now those days are gone, and You have appeared as young *brāhmaṇa* boys. Therefore try to understand Your present situation and give up the desire to selfishly enjoy these offerings."

— Madhya-khanda 8.36p



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

28. Two Special Guests Come for Lunch

After hearing the narration of His mother's dream, Mahāprabhu invited Nityānanda to take lunch at His house. He forbade Him from displaying any kind of mischief. Nityānanda replied, "Viṣṇu! Viṣṇu! Only madmen create mischief. You treat everyone like Yourself. You Yourself are restless—intoxicated with the mellow of Kṛṣṇa consciousness—therefore You think that everyone in the world is like that. That is why You also consider Me restless." As They joked in this way, They walked towards the house of Śrī Jagannātha Miśra.

— Madhya-khanda 8.53-57p



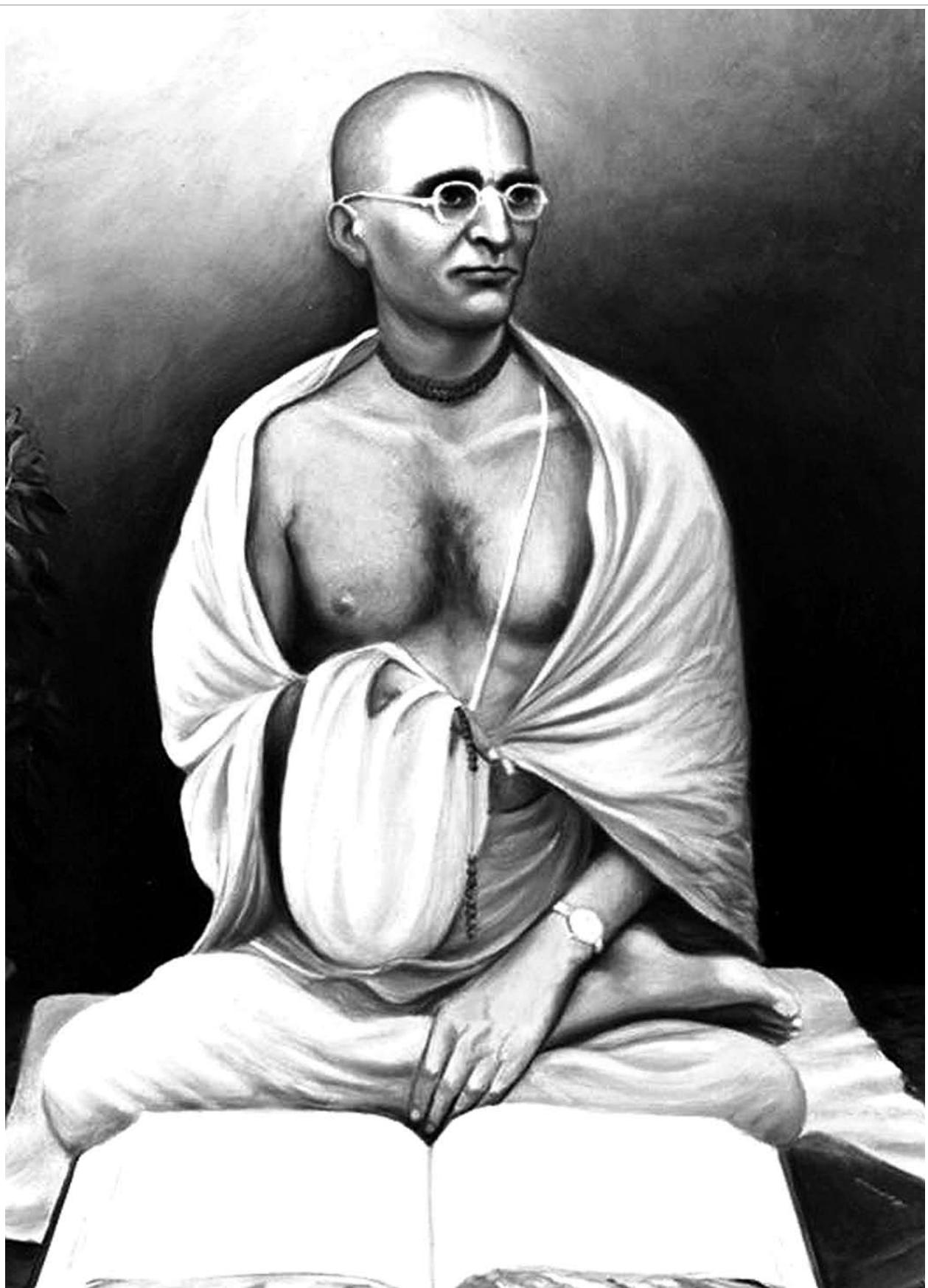
When Śrī Gaura and Nityānanda sat down to eat, the respected mother Śacī began to serve Them *prasāda*. While serving Them *prasāda*, she mistakenly prepared three plates. As a result, Śrī Gaura and Nityānanda began to laugh. After setting out three plates, mother Śacī returned from the kitchen to serve more and saw Gaura and Nityānanda were eating. But she directly saw Them as five-year-old boys.

— Madhya-khanda 8.62-63p



Śrī Śacīdevī saw two naked five-year-old boys. The chest of one was decorated with the Kaustubha gem, and the other held the plow and *muṣala* in His hands. Both boys had four arms. Her daughter in law, Viṣṇupriyā-devī, was present on the chest of one of the boys. She saw this scene for only a moment and then could not see it again.

The first line of this verse indicates that she saw Śrī Lakṣmīdevī on the chest of Śrī Kṛṣṇa. In the *Padma Purāṇa* it is stated: "After seeing the beauty of Śrī Kṛṣṇa, Śrī Lakṣmīdevī was attracted to Him and began to perform austerities. Then Lord Kṛṣṇa asked her, 'Why are you performing austerities?' Lakṣmī replied, 'I desire to take the form of a *gopī* and enjoy Your company in Vṛndāvana.' Lord Kṛṣṇa said, 'That is most rarely attained.' Then Lakṣmī



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

said, ‘O my Lord, I wish to remain on Your chest in the form of golden lines.’ Lord Kṛṣṇa then said, ‘So be it.’” Since then Lakṣmī remained on the chest of Lord Kṛṣṇa in the form of golden lines.

— Madhya-khanda 8.66p

29. Viśvambhara’s Ecstatic Moods

According to the devotees’ qualification in service, the Lord exhibited to them His various *naimittika*, or occasional, forms like Matsya, Kūrma, Vāmana, Narasimha, and Rāma, who are worshiped with awe and reverence and who eternally reside in Vaikunṭha. In order to ensure that people would not discriminate after seeing various forms of Viṣṇu and imagine Them to be different Gods, the Lord displayed His eternal forms according to the favorable taste of His devotees. In order to deliver people from the clutches of those who give up the worship of the Lord, who desire wealth, fame, and women, who concoct temporary forms of the Lord, and who boast of having fulfilled their material desires, the Lord displayed the pastime of manifesting His eternal forms within this material world. The display of those eternal pastimes by Śrīman Mahāprabhu, the source of all incarnations, overwhelmed His eternal servants and they then understood their highest goal.

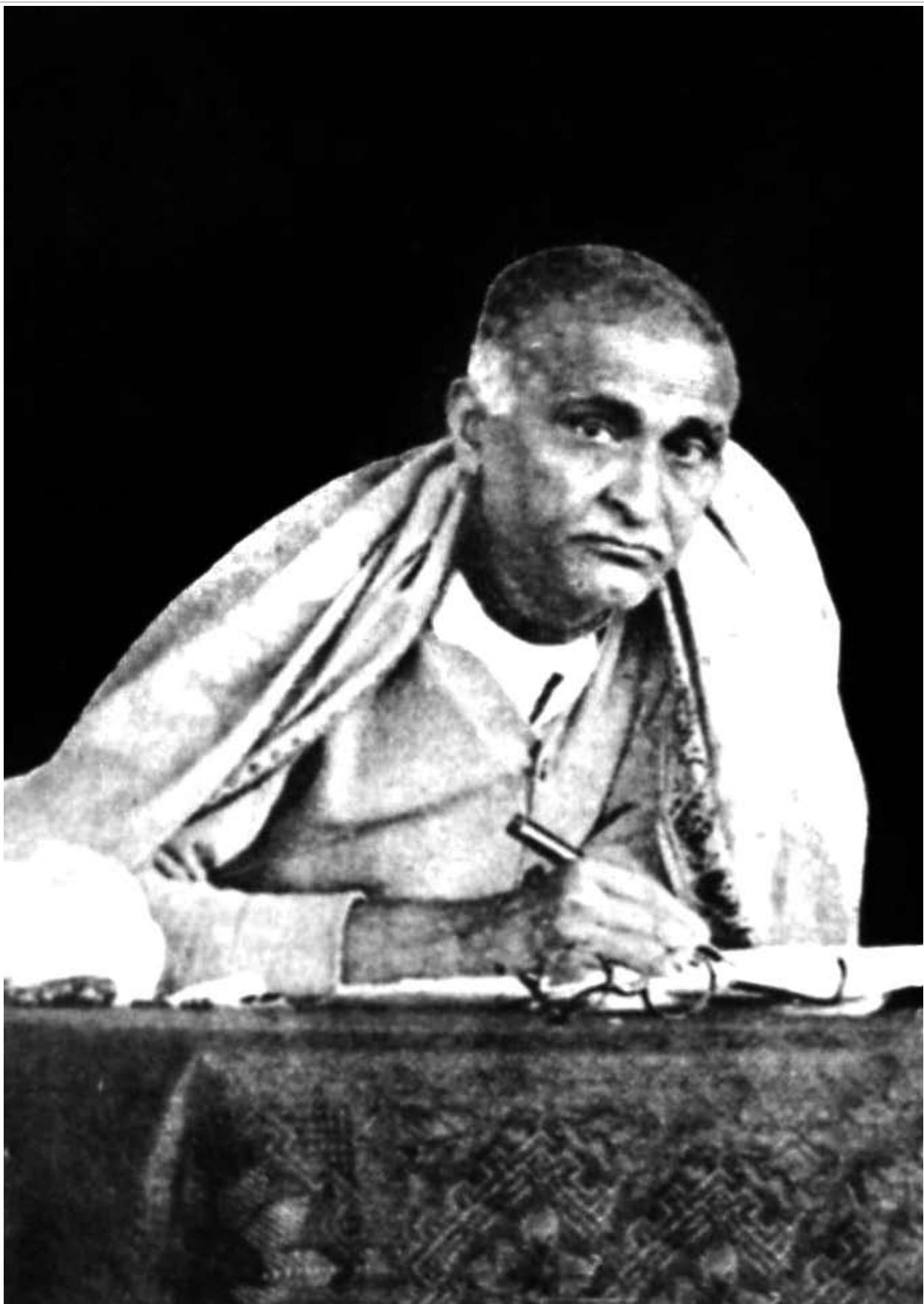
— Madhya-khanda 8.87p



Sometimes during His exhibition of the symptoms of *gopī-bhāva* to His intimate devotees who were under the shelter of conjugal attachment, the Lord displayed a loss of external consciousness by failing to distinguish between day and night. In this way the Lord exhibited His Vraja pastimes of separation.

— Madhya-khanda 8.88p





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Sometimes, being agitated by the dealings of Akrūra, the Lord would become absorbed in the mood of the *gopīs*. Sometimes He would be pacified by Uddhava's words of solace, and in the next moment He would exhibit the *adhirūḍha-mahābhāva* of separation. Sometimes He would consider Himself the son of Rohinī and express a desire to drink wine. No one should misunderstand by this that He was teaching the devotees the philosophy of *antah-śākta bahiḥśaivah sabhāyāṁ vaiṣṇavo mataḥ*—“be internally a Śākta, externally a Śaivite, and publicly a Vaiṣṇava.”

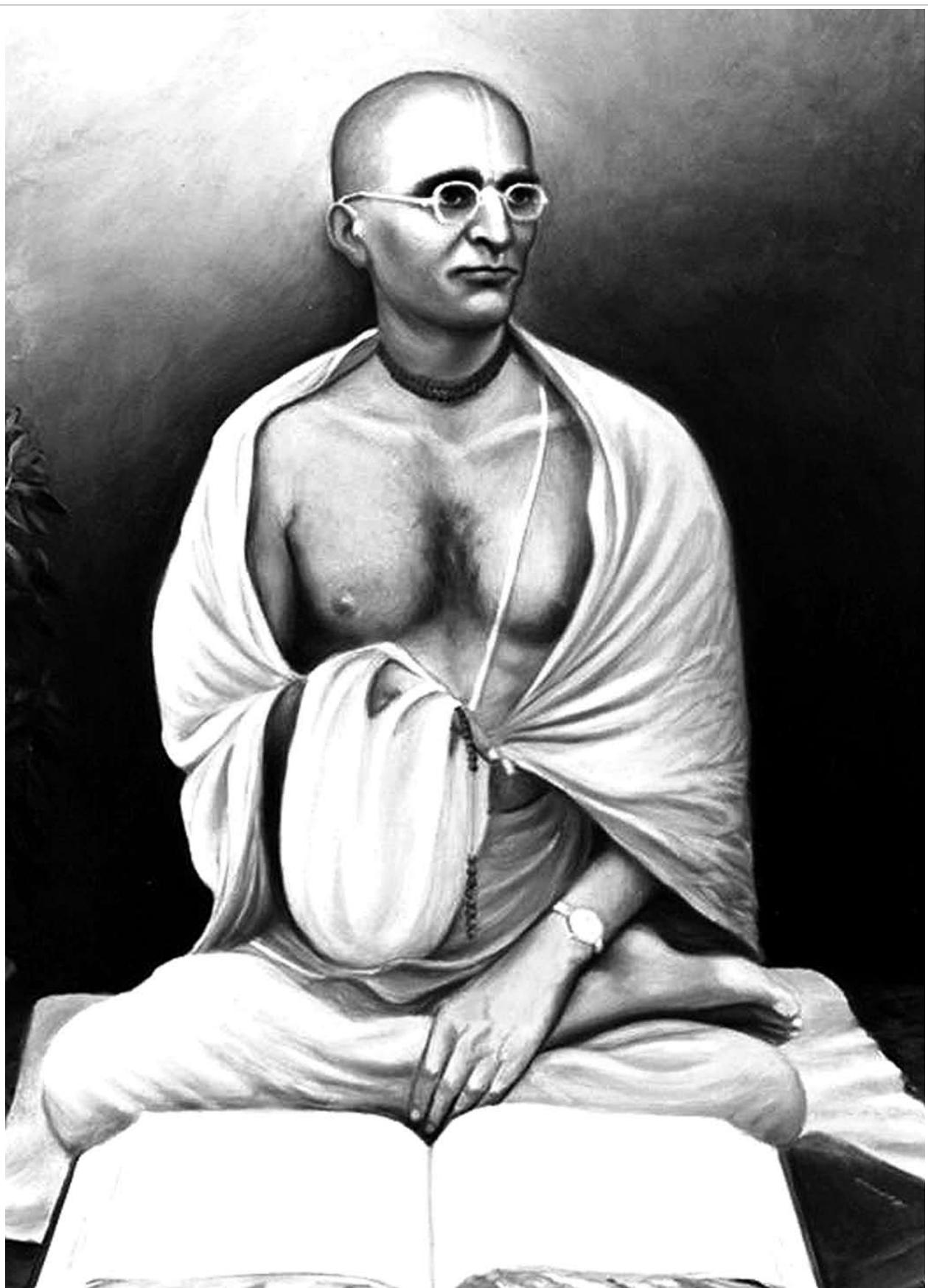
In order to reveal that various pastimes of Lord Viṣṇu are performed out of His own sweet will and that the living entities who are part and parcel of the Lord are His eternal servants, whatever Śrī Kṛṣṇacandra exhibited in His Śrī Gaura-līlā is simply a display of the distinctions between the shelter and the sheltered. That is why the followers of Śrī Rūpa have particularly warned everyone never to consider the Supreme Lord as just one of the sheltered separated parts. Since the litterateurs opposed to the Śrī Rūpānugas are busy executing material activities, they become inimical to Śrī Gaura's intimate associates by being adverse to subordination to Gaura. In order to remove such inauspiciousness, Śrī Caitanyadeva has displayed various contradictory moods in His own pastimes. As an ācārya, the Lord properly exhibited the pastimes of both the served and the servant to prevent the conditioned souls from imagining themselves or other *jīvas* to be incarnations of the Supreme Lord.

— Madhya-khanda 8.89p



Sometimes He acted as a preacher of devotional service like Prahlāda and offered prayers. The Lord taught the mood of a sheltered, or surrendered, soul in order to exhibit the pastime of floating in various ways within the ocean of devotional service. By doing so, He demonstrated that the sheltered separated parts can never become the supreme shelter, but can develop a relationship with Him.

— Madhya-khanda 8.91p



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

30. *Oh Brothers, Why Are We Wasting Our Nights?!*

The word *nirbandhita* means “firm resolution.” “All of you firmly resolve that from today we will perform an auspicious festival of *kīrtana* every night.”

It was resolved that every night they would without fail chant together the sixteen holy names consisting of thirty-two syllables.

— Madhya-khanda 8.107p



The people of the world are engaged in sense gratification during the day and sleep at night. But devotees who are under the shelter of the Lord engage in chanting the names of Hari at night, just as they do in the course of their activities during the day.

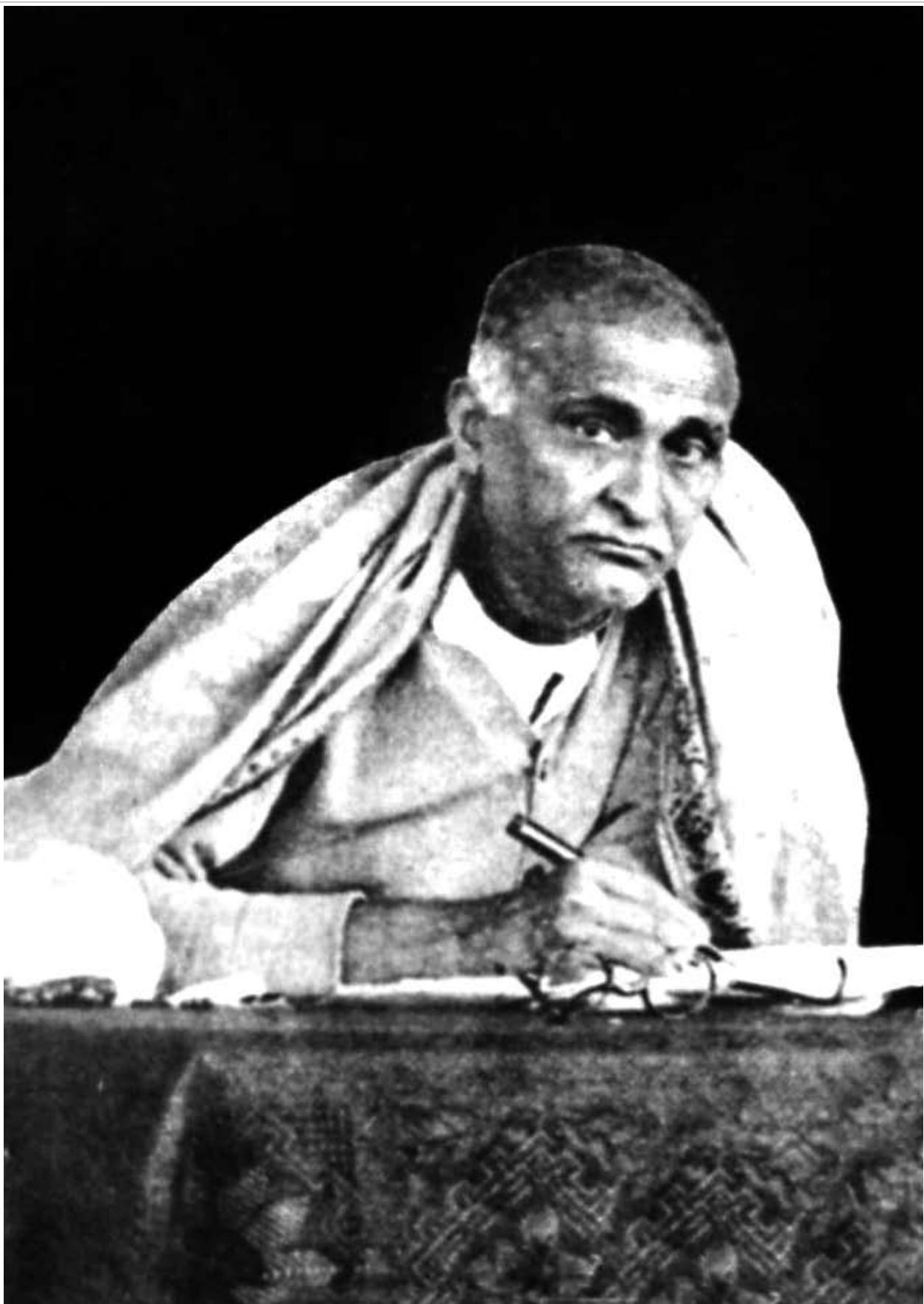
— Madhya-khanda 8.118p

32. *Gaurasundara's Kīrtana Ecstasies (2)*

The Lord of Vaikuṇṭha tore apart the *Vaijayantī* garland around His neck and threw it at the feet of the devotees. He gave up the happiness of riding on the back of Garuda. He gave up holding weapons like the conch and disc. He gave up the happiness of sleeping on the bed of Ananta. Now, in His pastimes as Gaurasundara that Lord began to cry and roll on the ground while absorbed in the mood of a servant. He gave up the happiness derived from being the Lord and became absorbed in the happiness derived from being the servant.

— Madhya-khanda 8.201-204p





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Instead of looking at the face of Lakṣmī in His capacity as the enjoyer of conjugal mellites, the Lord now raised His face and arms and began to cry, merged in the ocean of separation.

— Madhya-khanda 8.205p

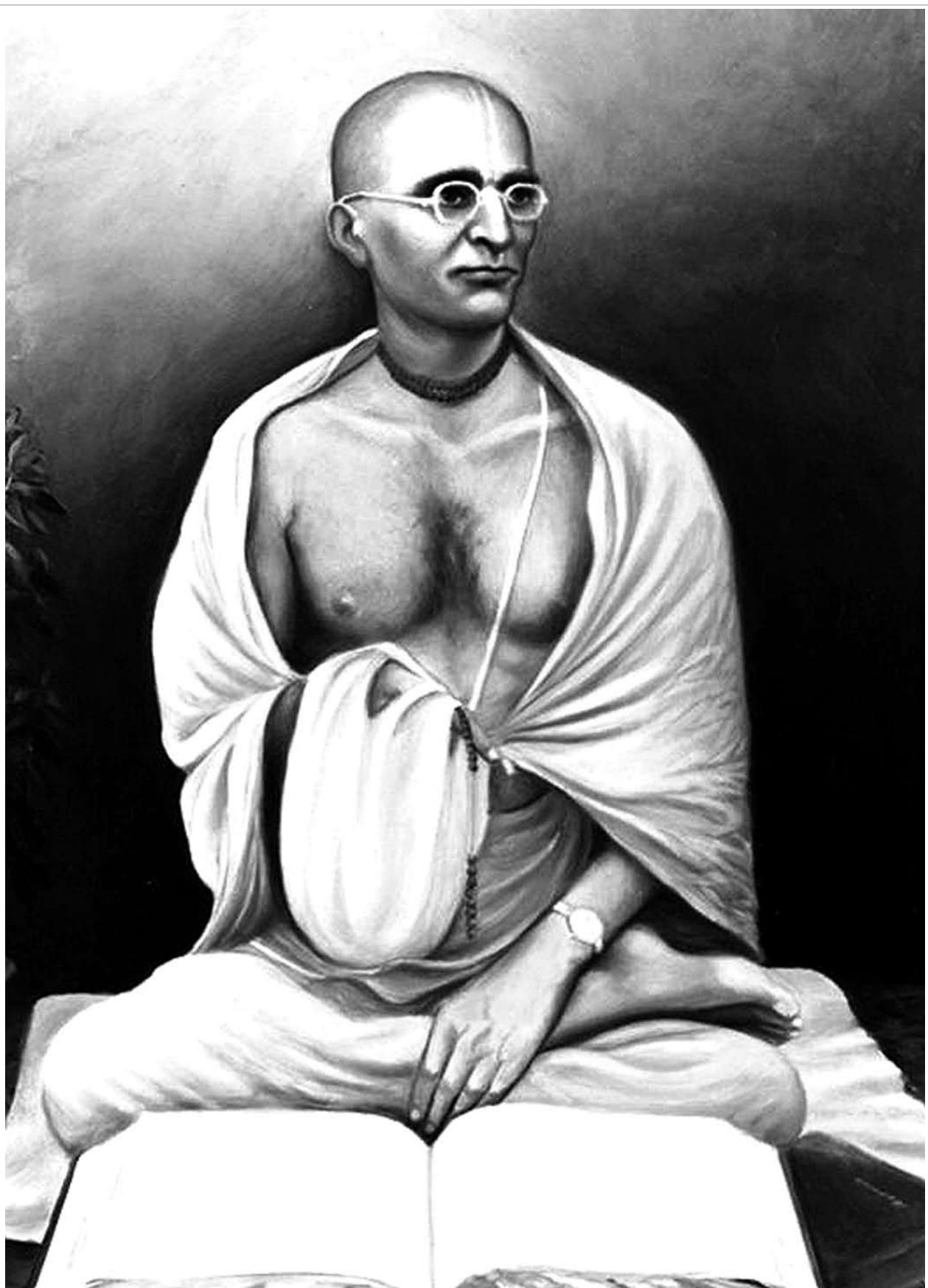
33. *Today I Talked to Some Atheists*

Those who consider that the Absolute Truth and material objects are equal, or those who try to equate the origin with its byproducts, are known by common people as ignorant or atheistic. Domination over others to nourish one's false ego by persons who are expert in material considerations is called "pride." Egoistic proud persons who try to establish their superiority by taking advantage of the Vaiṣṇava's natural humility in worldly dealings become intoxicated by self-praise. Displaying His own ingenuity to such so-called learned persons who are filled with false-ego, Śrī Gaurasundara instilled fear in all atheists who were envious of Viṣṇu. They thus realized the insignificance of their own knowledge and were defeated by the strength of Mahāprabhu's knowledge. Therefore the mundane scholars realized their own weakness and accepted Him as the conqueror of the proud.

— Madhya-khanda 17.5p



After being defeated by the Lord's vast knowledge, the learned scholars secretly conspired against Him and made various complaints to the royal administrator. The atheists tried to obstruct the propagation of Mahāprabhu's *kīrtana* by informing Him that after an investigation resulting from their complaints there would soon be government retribution. Those who opposed the Lord duplicitously told Him, "You do not have the authority to chant the names of Hari publicly during the daytime, and so You loudly perform *kīrtana* within the dense darkness of night. As a result, You become an object of everyone's displeasure and curse. As friends, we are advising You to be careful. Soon the government administrative officer will come to punish You." In answer to this, Mahāprabhu said, "It is a fact that materialistic



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

people are opposed to Me. Actually, I would like to defend Myself before the King. I studied all scriptures at a tender age, and because of My young age no one challenges Me. If the King challenges Me, then at least I can make My scholastic prowess known to him.”

— Madhya-khanda 17.8-13p



In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapters Ninety-two and Ninety-three, the word *pāṣandī*, or atheist, is described as follows:

*ye ‘nyam devam paratvena vadanty ajñāna-mohitāḥ
nārāyaṇaj jagan-nāthāt te vai pāṣandīnas tathā*

“Those who consider demigods like Brahmā and Śiva rather than Śrī Nārāyaṇa as the Supreme Lord of the entire universe are certainly *pāṣandīs*.

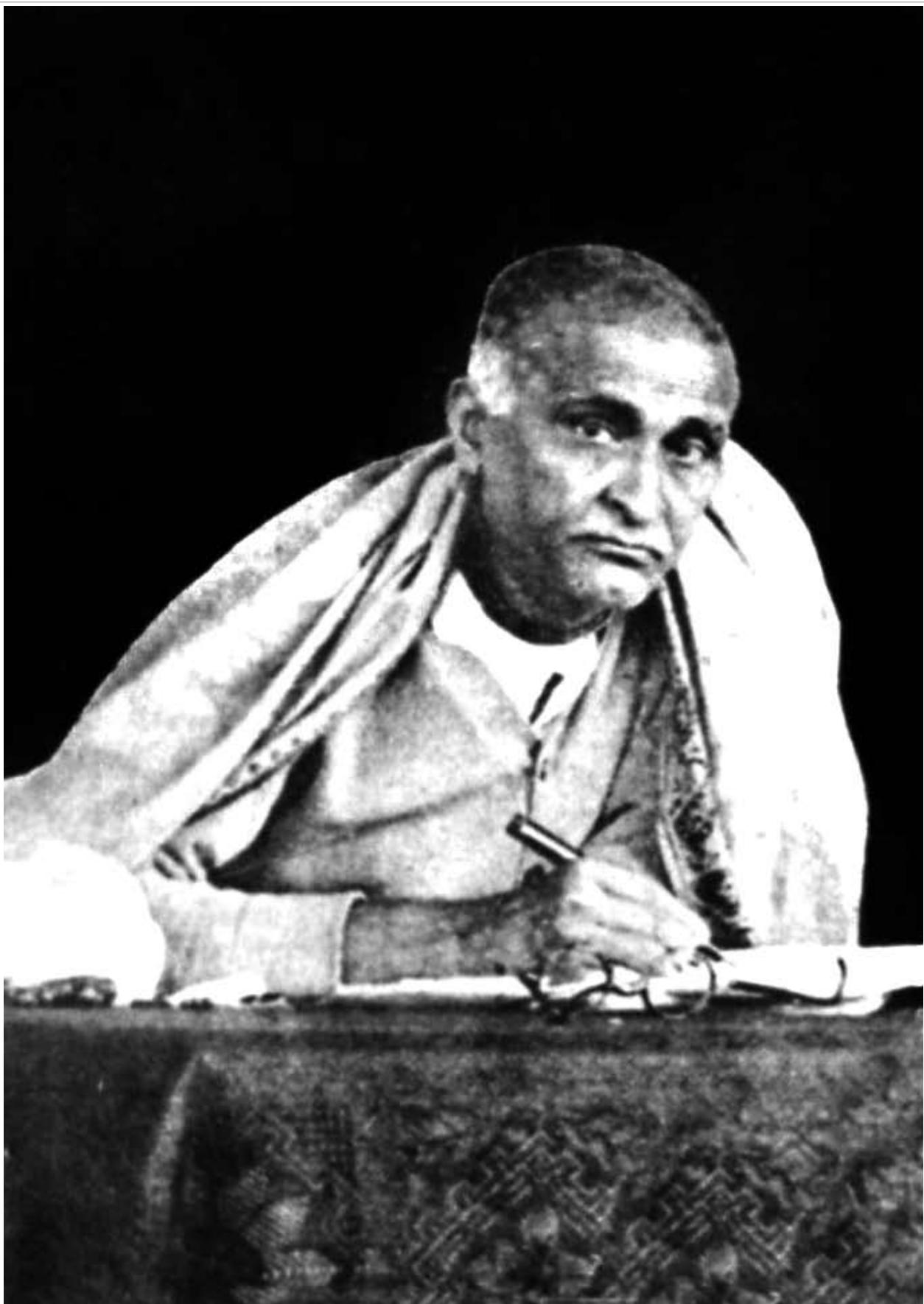
*kapāla-bhasmāsthī-dharā ye hy avaidika-liṅgin
ahṛte vana-sthāśramāc ca jaṭā-valkala-dhāriṇāḥ
vaidika-kriyopetās te vai pāṣandīnas tathā*

“Those who decorate their foreheads with ashes from the crematorium, those who carry the bones of dead bodies, those who wear non-Vedic signs, those who keep matted hair or wear tree bark although they are not *vānaprasthas*, and those who are attached to non-Vedic activities are certainly *pāṣandīs*.

*śaṅkha-cakrordhvā-puṇḍrādi cihnaīḥ priyatamair
hareḥrahitā ye dvijā devi te vai pāṣandīnah smṛtāḥ*

“O goddess Pārvatī, those *brāhmaṇas* who do not decorate their arms with the marks of the conch and disc and do not decorate their foreheads with the mark of *tilaka* which are most dear to Śrī Hari, are certainly *pāṣandīs*.

*śruti-smṛty udītācāraṁ yas tu nācarati
dvijaḥsamasta-yajña-bhoktāraṁ
viṣṇum brahmaṇya-daivatam
uddiṣya devatā eva juhoti ca dadāti ca
sa pāṣandīti vijñeyah svatantraś cāpi karmasu*



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“Brāhmaṇas who do not act according to the injunctions of the śrutis and smṛtis, who offer oblations to demigods like Indra rather than to Śrī Viṣṇu, (who is the only enjoyer of all sacrifices and the Lord of the brāhmaṇas), and who disregard Viṣṇu and establish fruitive activities as an independent process for attaining the goal of life are certainly pāṣandīs.

*yas tu nārāyaṇam devam brahma-rudrādi-daivataih
samatvenaiva vikṣeta sa pāṣandī bhaved dhruvam*

“One who considers great demigods like Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, is a pāṣandī.

*avasthā-tritaye yas tu mano-vāk-kāya-karmabhiḥ
vāsudevam na jānāti sa pāṣandī bhaved dvijaḥ*

“Those who do not realize Vāsudeva, the Supersoul of all, by their mind, body, and activities during the states of wakefulness, dreaming, and deep sleep are certainly pāṣandīs.

avaiṣṇavas tu yo viprah saḥ pāṣanda prakīrtitaḥ

“Any brāhmaṇa who is not a Vaiṣṇava is declared by the śāstras to be a pāṣandī.”

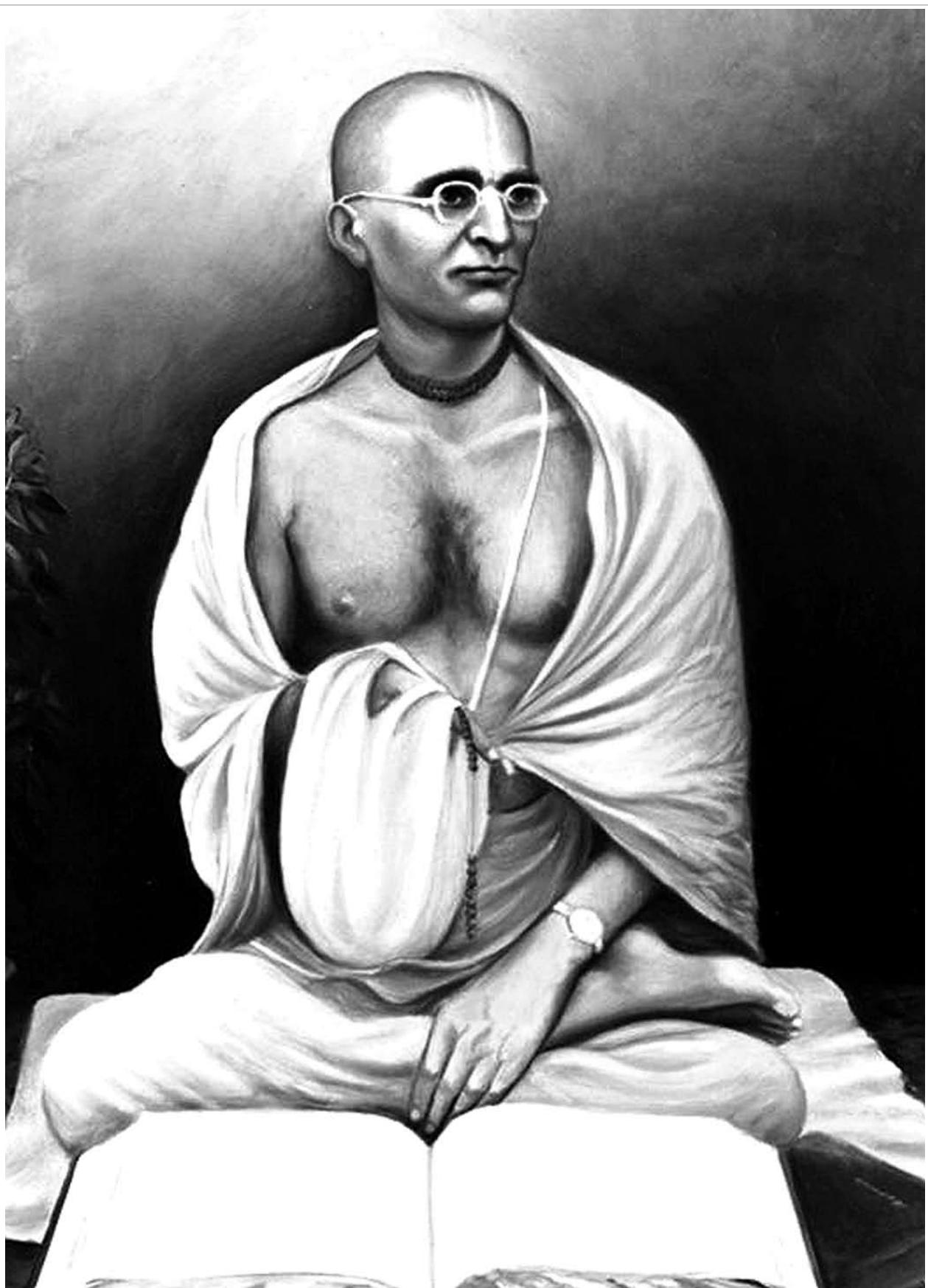
In the *Padma Purāṇa*, *Kriyā-yoga*, Chapter Ten it is further stated:

*yo veda-sammataṁ kāryam tyaktvānyat karma kurvate
nijācāra-vihinā ye pāṣandās te prakīrtitāḥ*

“Those who give up the worship of the Supreme Lord that is based on Vedic injunctions and indulge in nondevotional activities, as well as those who are devoid of the proper behavior code received through disciplic succession are called pāṣandīs by the śāstras.”

In the *Śrīmad Bhāgavatam* (4.2.28) it is stated:

*bhava-vrata-dharā ye ca ye ca tān samanuvratāḥ
pāṣandīnas te bhavantu sac-chāstra-paripanthinaḥ*



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“One who takes a vow to satisfy Lord Śiva or who follows (his) principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.”

— Madhya-khanda 17.19p



In the *Caitanya-caritāmṛta* (Madhya 2.45) Śrī Caitanya Mahāprabhu speaks the following words:

*na prema-gandho ‘sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vamśī-vilāsy-ānana-lokanam vinābibharmi
yat prāṇa-pataṅgakān vṛthā*

“My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”

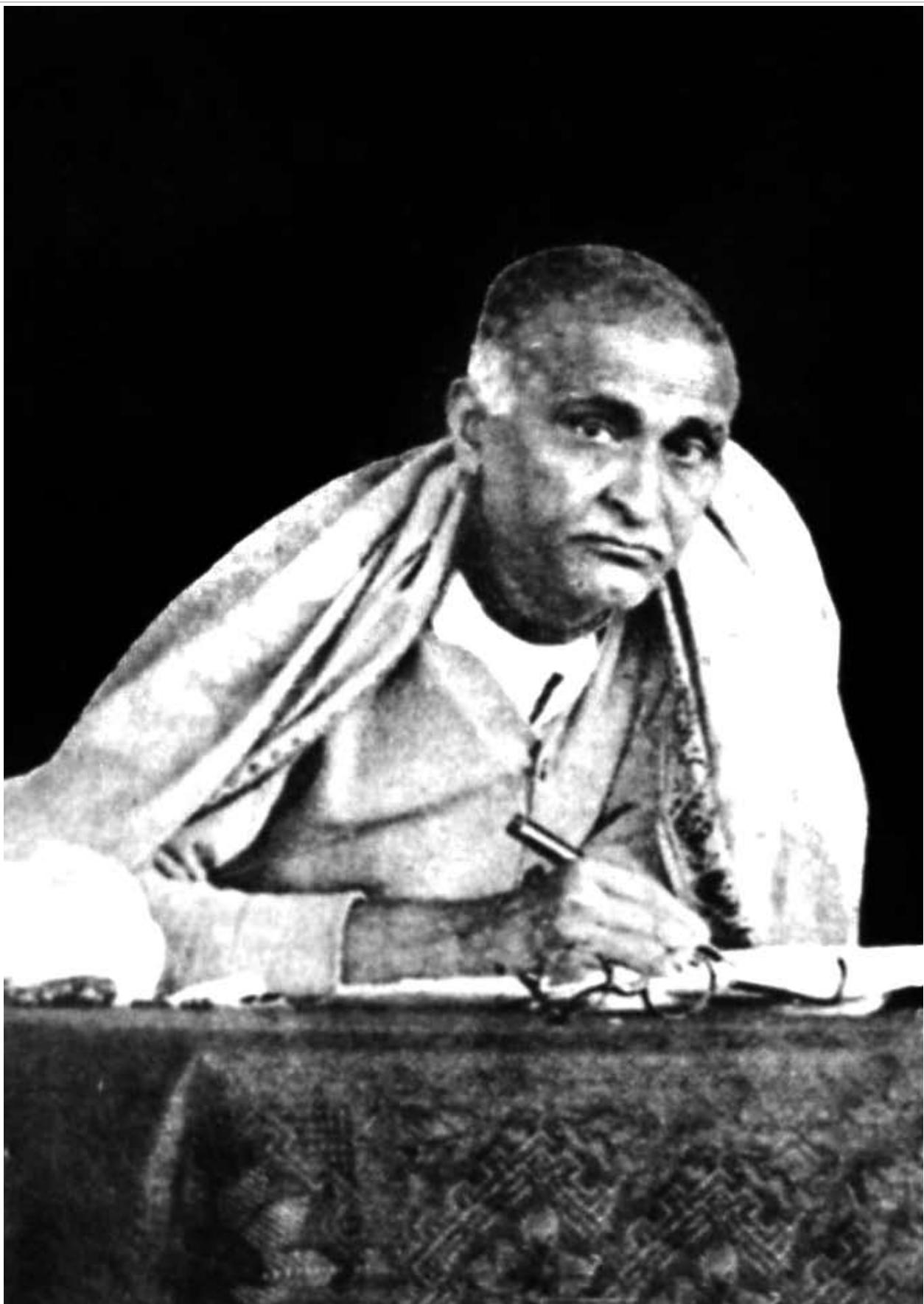
— Madhya-khanda 17.37p

35. *Gopī! Gopī!*

Mahāprabhu displayed feelings of separation when He was absorbed in the sentiments of the *gopīs* of Vraja.

— Madhya-khanda 26.79p





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

When the *gopīs*, who were afflicted with separation because of not attaining the moonlike face of Śrī Kṛṣṇacandra, saw in the sky the rising moon, which resembles the moonlike face of Kṛṣṇa, they exhibited ten states of ecstatic love in their separation from Kṛṣṇa. Such transcendental sentiments were also exhibited by Gaurasundara.

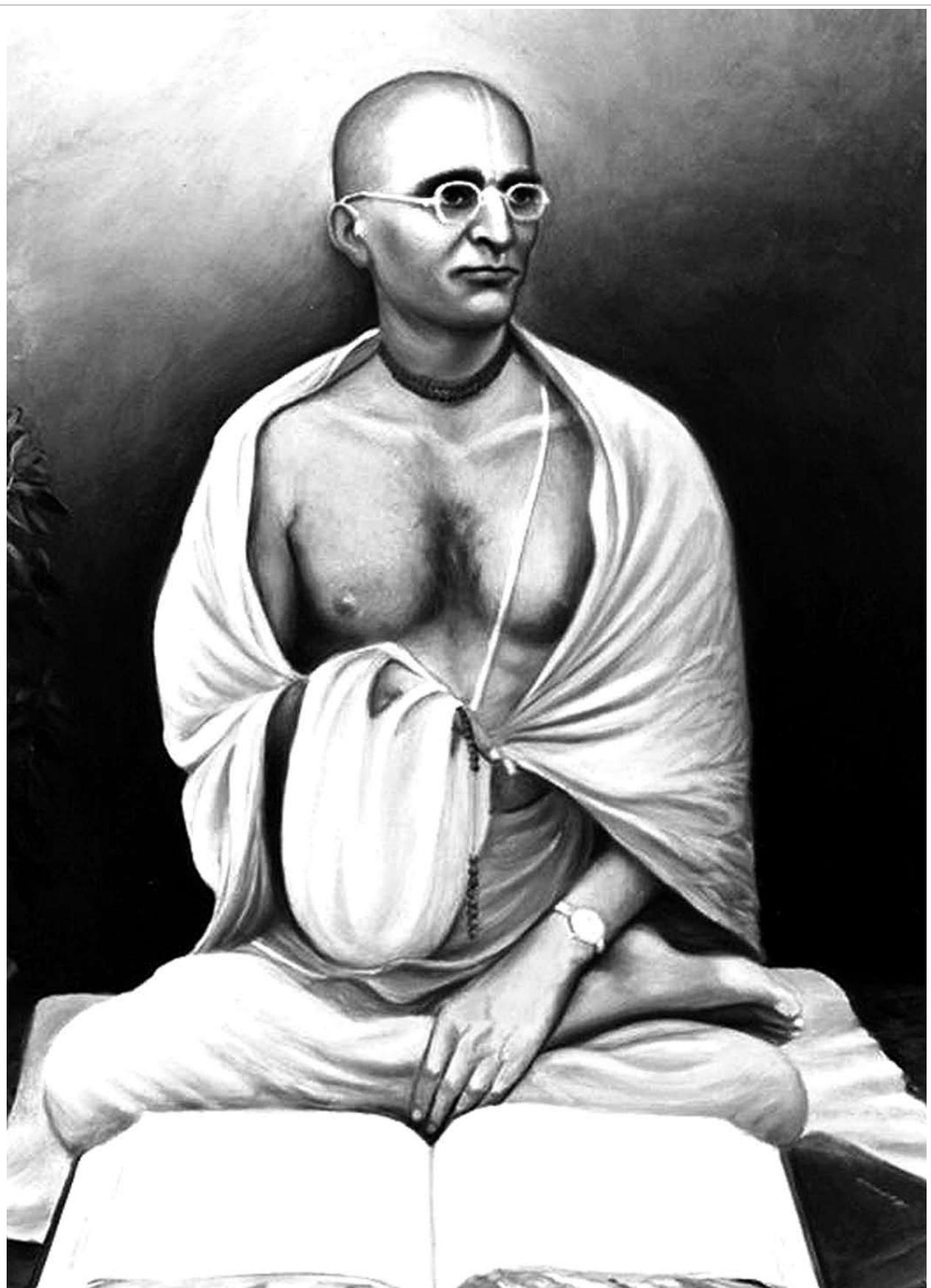
— Madhya-khanda 26.82p



Considering Himself a resident of Vṛndāvana, the son of a cowherd, Śrī Gaurasundara addressed the daughter of Vṛśabhānu. On hearing Him, a young *brāhmaṇa* student who could not understand the internal mood of Lord Gaurāṅga said, “Chanting the name of Kṛṣṇa is the only way to be delivered from material existence. How have You been misguided to give up chanting such names and take to chanting the name of a *gopī*?” The young student did not know that one cannot attain the lotus feet of Kṛṣṇa without taking shelter of the *gopīs*, who are Kṛṣṇa’s *āśraya-vigrahas*, or the Lord’s manifestations of whom one must take shelter. In particular, since that foolish student did not study the *Śrīmad Bhāgavatam* verse, “*Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.*” (*Bhāg.* 10.82.48)], he tried to induce Gaurasundara to chant the name of Kṛṣṇa like an abominable atonement prescribed by a *smārta* supervisor. And this badly clashed with the internal mood of Gaurasundara. Therefore Gaurasundara attempted to show that student the same treatment Śrī Mādhavendra Purī showed to his misguided disciple Rāmacandra Purī. He said, “What will I gain by taking shelter of that rogue Kṛṣṇa, who cut off the nose and ears of the lusty Śūrpaṇakhā, who killed Vāli, and who sent Bali to Pātāla after taking everything away from him?” After speaking such loving quarrelsome words, Mahāprabhu chased after that student with a stick.

— Madhya-khanda 26.89-94p





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

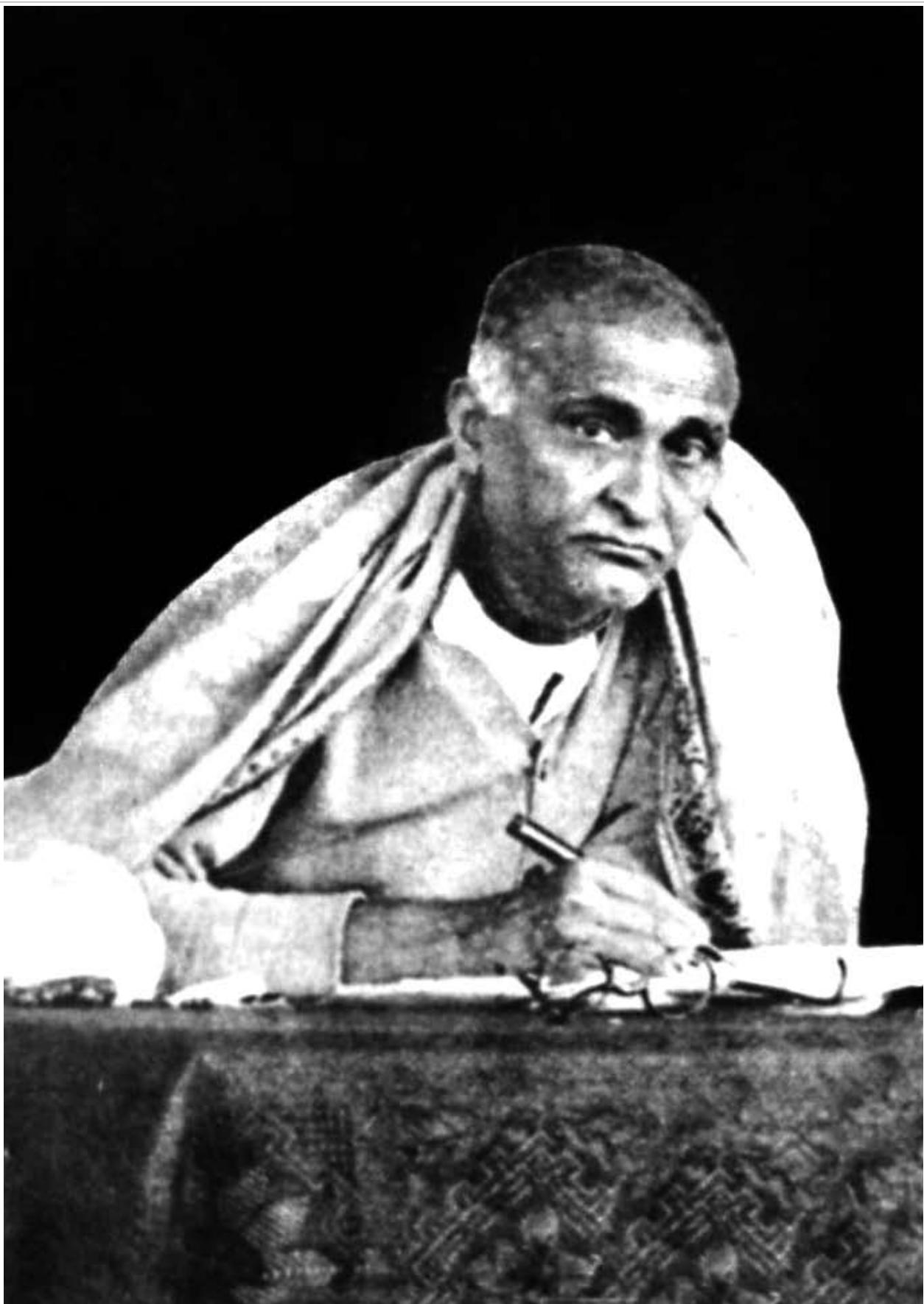
Not understanding the intention of Śrīla Gaurasundara, that student became extremely anxious and fearful and ran away to escape being beaten by His stick.

— Madhya-khanda 26.95-96p

36. *Oh Master, Please Be Merciful to Me!*

The spiritual master with many disciples and the spiritual master with one disciple both accept disciples only after carefully testing their respective qualifications. They completely reject fallen souls like us. But one who sees the Supreme Lord within all living entities and who therefore considers himself the disciple of everyone can become *jagad-guru*, the spiritual master of the entire world. Śrī Gaurasundara's *bhajana-pranālī*, or method of worship, includes constantly worshiping Kṛṣṇa while becoming more humble than the straw in the street, more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. Since He taught such internally and externally nonduplicitous worship, He is certainly the all-worshipable Vrajendra-nandana and the actual *jagad-guru*. Those who are servants of Śrī Caitanya are also *jagad-gurus*. One of them has even accepted a most fallen atheistic person like me as his servant and given me the opportunity to serve him, and I am not transcendental to this world. Unless one possesses actual humility befitting a Vaiṣṇava, one can never act as a *guru*. Keśava Bhāratī was decorated with qualities befitting a true Vaiṣṇava.

— Madhya-khanda 28.128p



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

37. Your Name Will Be Śrī Kṛṣṇa Caitanya

To gain knowledge, one requires to undergo the *caura-saṁskāra*, or the purificatory process of shaving the head before a fire sacrifice. Unless one keeps the *śikhā*, one is not awarded the qualification to study *kalpa*, *vyākaraṇa*, *nirukta*, *chanda*, Vedic literatures like astrology, or literatures in pursuance of the *Vedas*. Only when the desire to gain knowledge for the purpose of material enjoyment is destroyed is there an arrangement for giving up the *śikhā*. According to worldly consideration, giving up the *śikhā* is a symptom of renouncing formal obligations. But for the service of the Supreme Lord, the *tridāṇḍi* devotees of the Lord do not give up the *śikhā* and *brāhmaṇa* thread. Rather, they remain situated in the principles of *paramahāṁsas* in spite of keeping the *śikhā* and *brāhmaṇa* thread by considering them as related to Hari. Since the performance of fruitive activities was prominent in North India during the time of Śrī Gaurasundara, He gave up His *śikhā* and *brāhmaṇa* thread according to the prescriptions of *ekadāṇḍa-sannyāsa*. But His servants accepted the dress of *paramahāṁsas* and followed the principles of *tridāṇḍa-sannyāsa* by keeping the *śikhā* and *brāhmaṇa* thread.

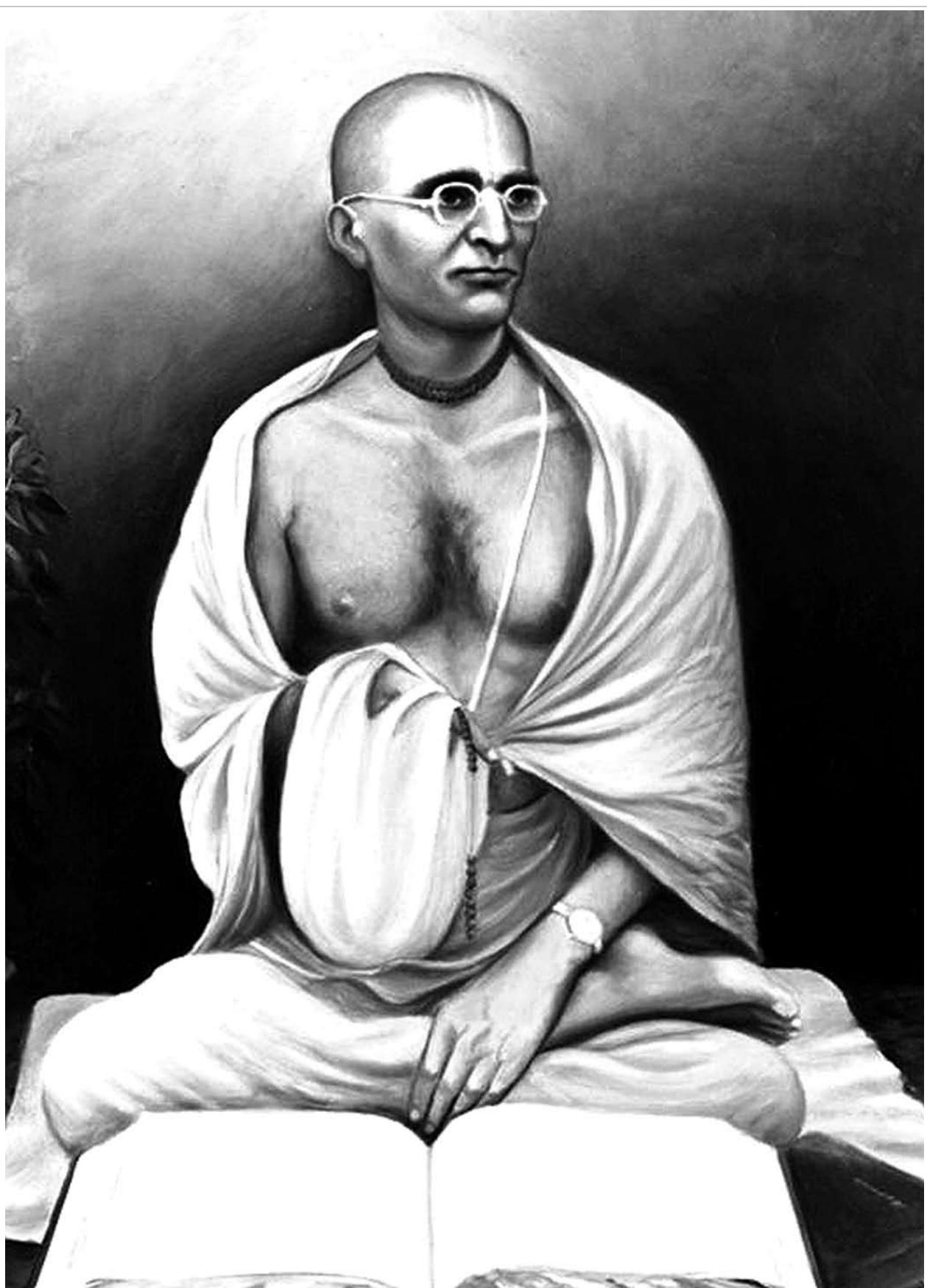
— Madhya-khanda 28.139p

38. Chant! Chant the Name of Hari!

Being intoxicated with His own *kṛṣṇa-prema*, *svayam-rūpa* Lord Śrī Kṛṣṇa Caitanya displayed indifference towards the symbols of the renounced order of life such as the *dāṇḍa* (staff) and *kamandalu* (waterpot).

— Antya-khanda 1.12p





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Being intoxicated with *kṛṣṇa-prema*, Śrī Kṛṣṇa Caitanyaadeva embraced His *sannyāsa guru*, Keśava Bhāratī. Then Keśava Bhāratī also became filled with loving devotion and threw his *dandā*, *kamandalu*, and cloth far away. Keśava Bhāratī was not a Māyāvādī *sannyāsī*. And when the devotees realized that he had become a devotee of Gaura, their happiness knew no bounds.

— Antya-khanda 1.15p



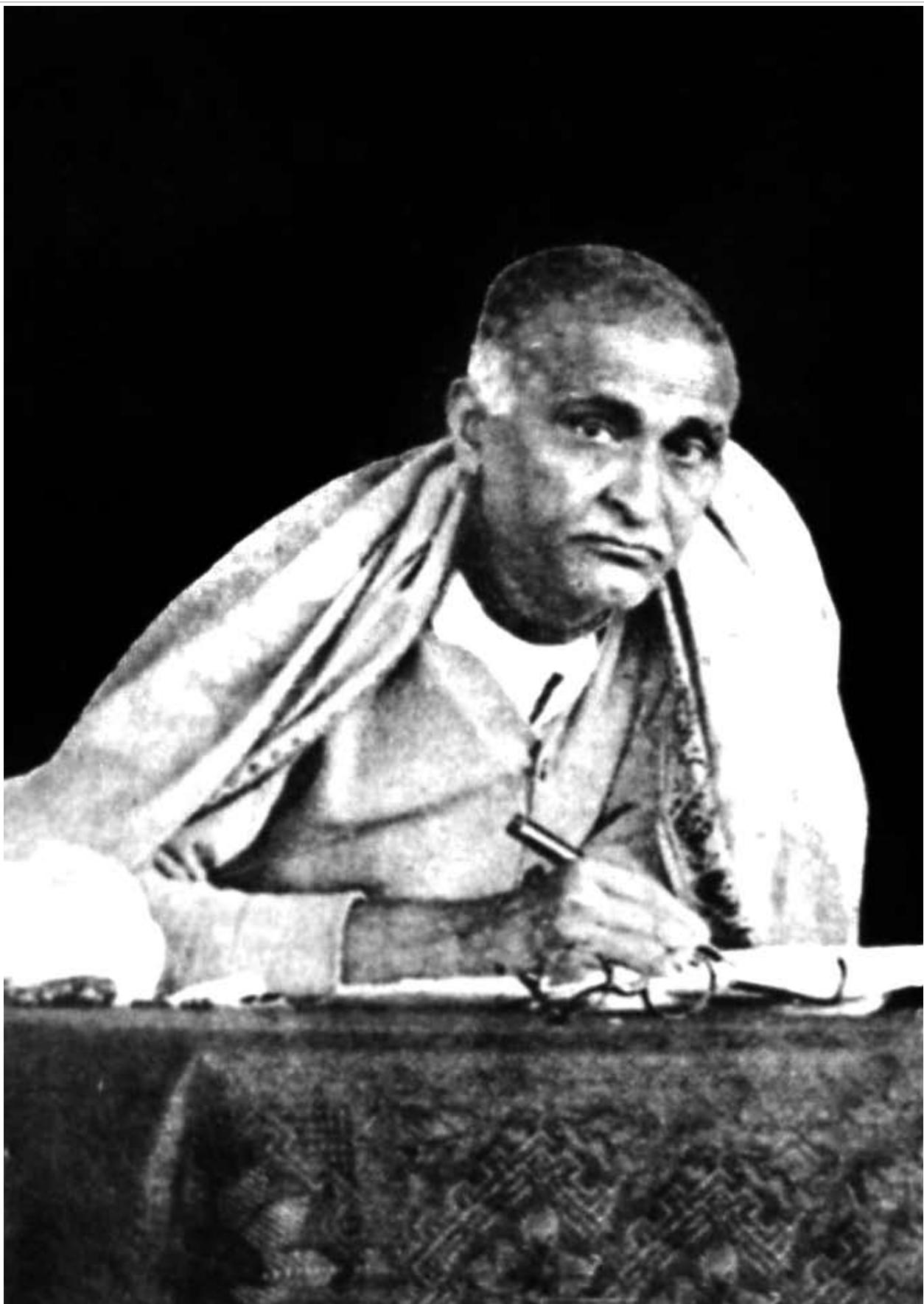
After staying in a fortunate village of Rādhā-deśa, Śrī Gaurasundara went at the end of night to a vacant plot outside the village and began to exhibit agitation in separation from Kṛṣṇa. Kṛṣṇa is *akhila-rasāmṛta-mūrti*, the reservoir of all pleasure. Therefore He is the object of all *rasas*. Since Śrī Gaurasundara is *svayam-rūpa* Kṛṣṇacandra, He is able to perform pastimes in all the various *rasas*. Therefore when He was in the mood of servitorship, He addressed Kṛṣṇa as “*Prabhu*;” and when He was in the mood of *vātsalya-rasa*, He addressed Kṛṣṇa as “*Bāla-gopāla*.” In this way He taught various grades of living entities. His crying in separation from Kṛṣṇa indicated His intense desire to serve the Lord.

— Antya-khanda 1.80p

39. Your Lord Has Taken Sannyāsa!

The devotees headed by Śrī Advaita were extremely unhappy due to Śrī Caitanyaadeva’s acceptance of *sannyāsa* and they resolved to give up their lives. At that time they heard a voice from the sky telling them that Śrī Gaurasundara’s enactment of the pastime of giving up the external dress of a devotee was only temporary. His pastime of accepting *sannyāsa* was meant for giving up the association of nondevotees, not devotees.

— Antya-khanda 1.47p



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

40. *Oh Nityānanda, Go Quickly to Navadvīpa!*

Śrī Gaurasundara passed twelve days in going from Māyāpur to Katwa to take *sannyāsa*, and in wandering in Rādhā-deśa. Mother Śacī abstained from taking any food or drink for those twelve days.

— Antya-khanda 1.146p



Feeling separation from Śrī Gaurasundara, mother Śacī would ask everyone, “Are you people from Mathurā? Do you have any news about Kṛṣṇa and Balarāma?” She was feeling anxiety thinking about the visit of Akrūra, and she would hear the sound of Kṛṣṇa’s flute and Balarāma’s horn.

— Antya-khanda 1.148p

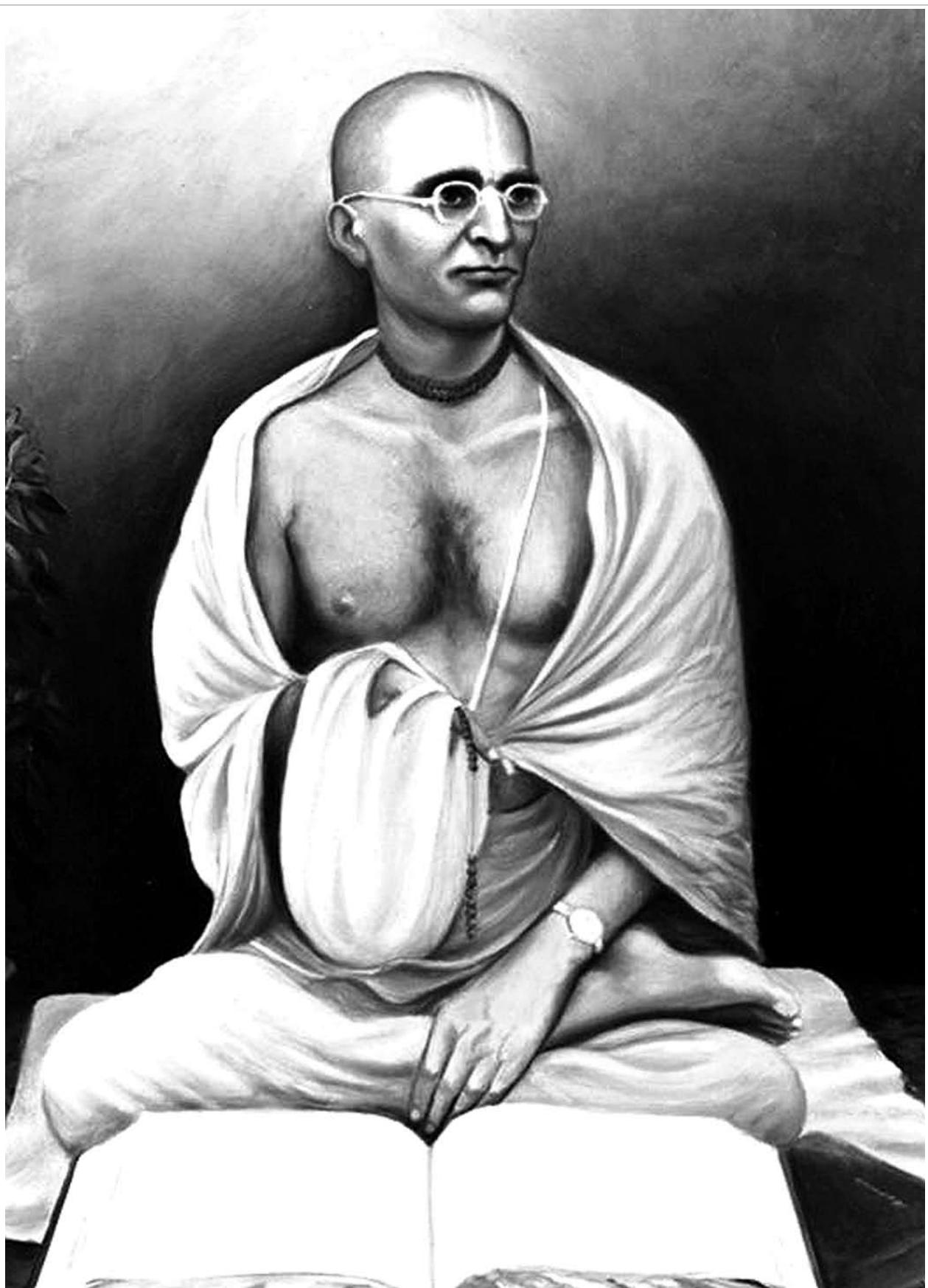
42. *Śrī Kṛṣṇa Caitanya Meets His Devotees*

Being afflicted by the distress of the living entities, the Supreme Lord bestows great mercy upon them to remove their distress. But because of their ungratefulness, the living entities still do not worship Him. Even if the living entities reciprocally worship the Supreme Lord simply as the remover of their distress, they can become free from aversion to the Lord.

In the *Padma Purāṇa* (Uttara-khaṇḍa, 71.270) it is stated:

*nāhaṁ vasāmi vaikuṇṭhe yogināṁ hr̥dayena ca
mad-bhaktāḥ yatra gāyanti tatra tiṣṭhāmi Nārada*

“My dear Nārada, actually I do not reside in My abode, Vaikuṇṭha, nor do I reside within the hearts of the yogis, but I reside in that place where My pure devotees chant My holy name and discuss My forms, pastimes, and qualities.”



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

In the *Muṇḍaka Upaniṣad* (3.2.9) it is stated: *tarati śokam tarati pāpmānam*—“He [who knows the Lord] becomes free from lamentation and sins.”

In the *Śrīmad Bhāgavatam* (4.8.23) it is stated:

*nānyam tataḥ padma-palāśa-locaṇād
duḥkha-cchidam te mṛgayāmi kañcana
yo mṛgyate hasta-grhīta-padmayāś
riyeta rair aṅga vimṛgyamāṇayā*

“My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.”

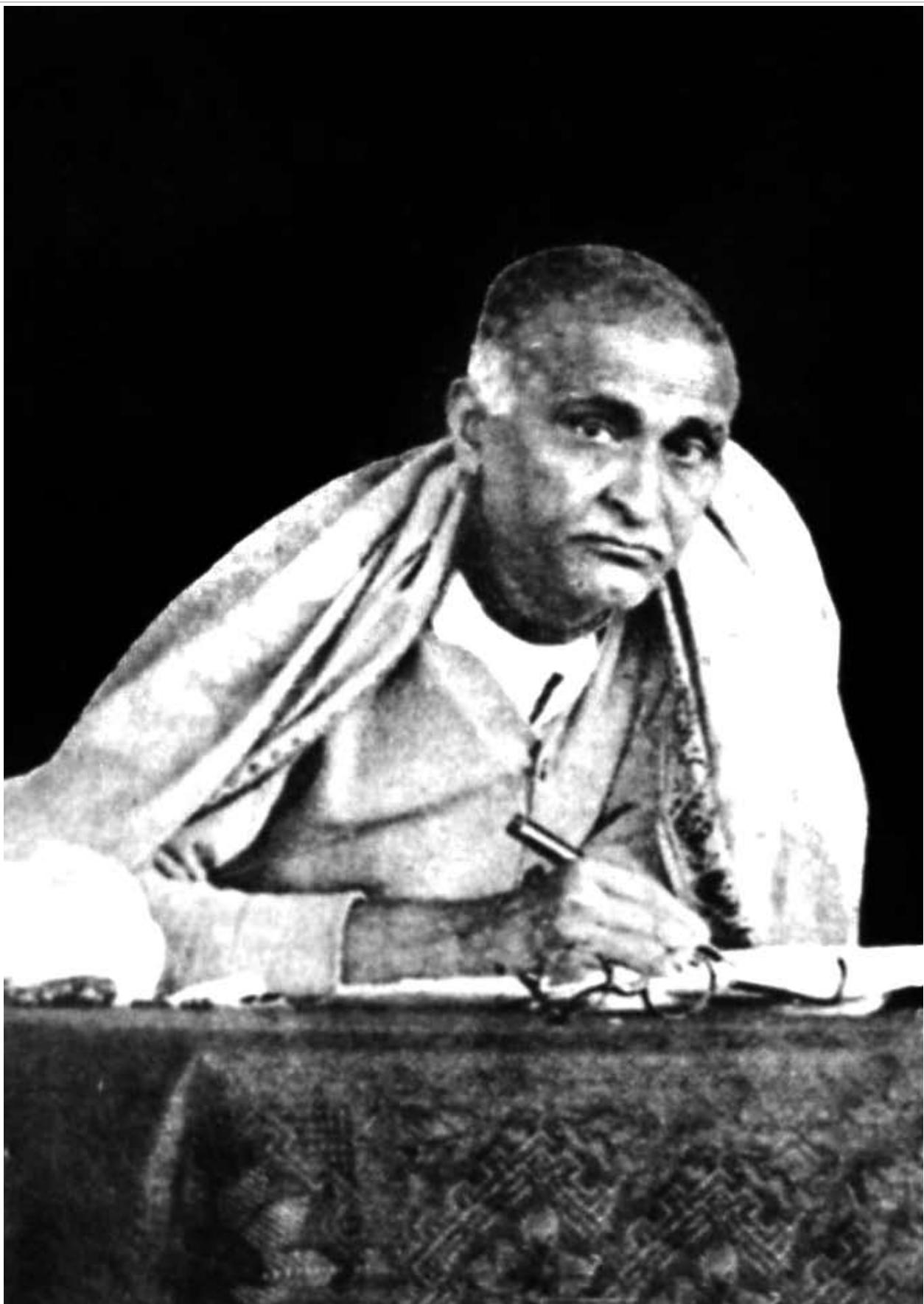
In the *Śrīmad Bhāgavatam* (5.18.20) it is stated:

*sa vai patih syād akutobhayaḥ svayam
samantataḥ pāti bhayāturaṁ janam
sa eka evetarathā mitho bhayaṁ
naivātmalābhād adhi manyate param*

“He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone’s master, and they think no one else a better husband and protector than You.”

In the *Śrīmad Bhāgavatam* (11.19.9) it is stated:

*tāpa-trayeṇābhīhatasya ghore
santapyamānasya bhavādhvanīśa
paśyāmi nānyac charaṇam tavāṅghri-
dvandvātapatrād amṛtābhivarṣāt*



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.”

— Antya-khanda 1.275p

43. Now I Will Go to Nīlācala

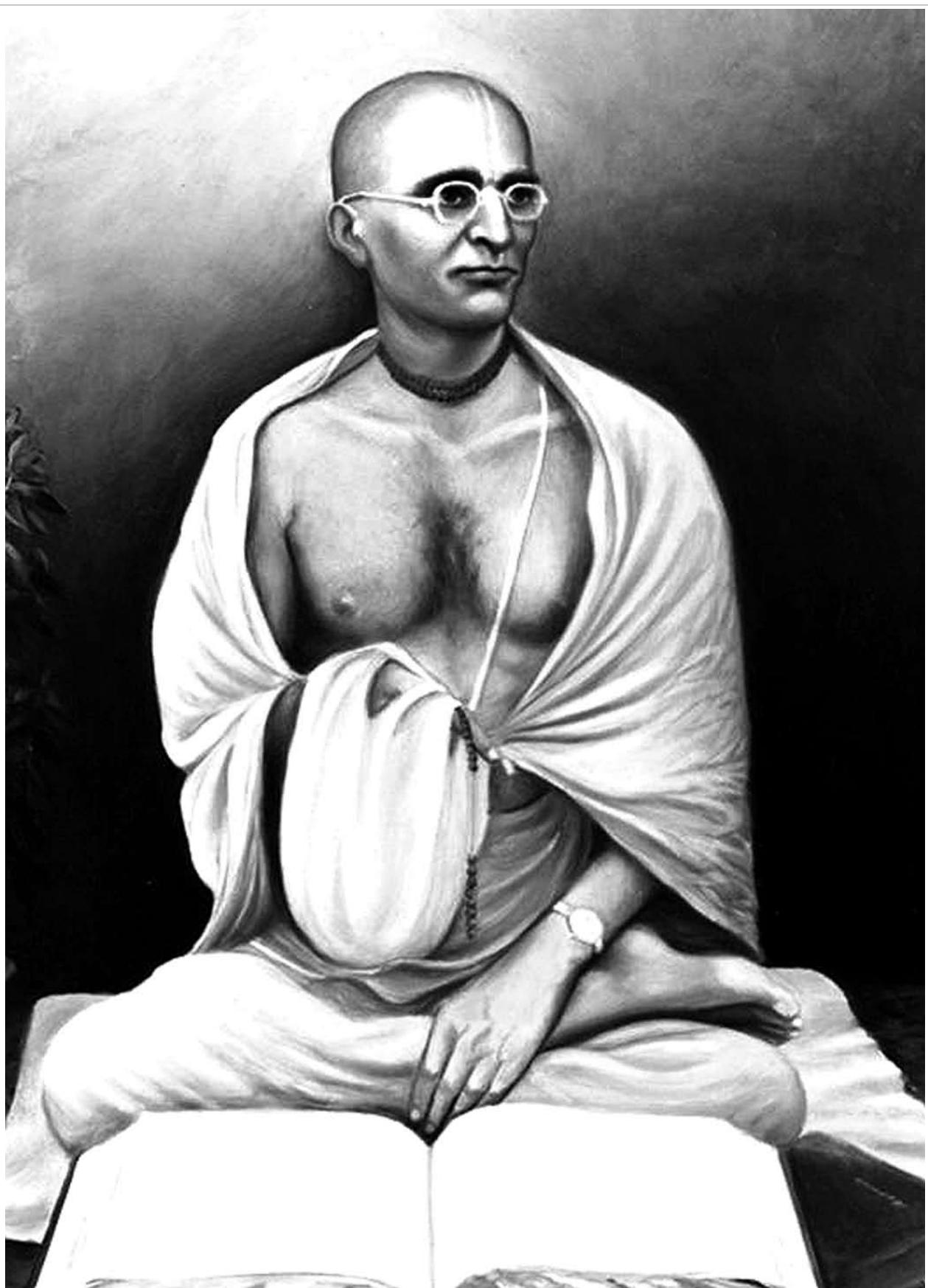
While sending the devotees home, Śrī Gaurasundara solaced them as follows: “Go home and chant the names of Kṛṣṇa. I am going to Nīlācala with the desire to glorify the Supreme Lord from place to place. In due course of time, I will return and meet you all again. By the strength of chanting the pure name of Kṛṣṇa, you will not face any difficulties, even while living at home. You are all liberated souls. Therefore you are all qualified to chant the name of Kṛṣṇa. As a result of perfection in chanting the name of Kṛṣṇa, you will become attracted to Kṛṣṇa’s form, qualities, associates, characteristics, and pastimes. Then I will meet you again and reveal to you a state of immortality and freedom far beyond lamentation and fear.”

— Antya-khanda 2.24p

45. He Ate Only Out of Formality

If Śrī Gaurahari does not glance mercifully on the conditioned souls, they can never become Vaiṣṇavas and become liberated from their conditional life. That is why Mahāprabhu personally displayed the affliction of separation from the Lord and ascertained the essential characteristics of the object of worship. Śrī Gaurasundara is Lord Jagannātha Himself. By being continually forgetful of this fact, He did not allow unqualified people to understand it. Otherwise unqualified devotees would consider Him simply a Māyāvādī, and then they would also take to the path of Māyāvāda. That is why He did not reveal to everyone that all of His other manifestations are included in His manifestation as a devotee.

— Antya-khanda 2.121p



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

46. Just See the Top of the Temple!

Caitanya-caritāmṛta Madhya 5.141 states: *kamalapure āsi bhārgīnadī-snāna kaila*—“When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārgīnadī River.” The flag on top of the Jagannātha temple can be seen from this village. This ancient village is situated in the district of Purī.

— Antya-khanda 2.404p



The journey between Kamalapura and the Jagannātha temple takes only one and a half hours. But since the Lord was fully absorbed in ecstatic love and He was repeatedly offering obeisances, it took Him nine hours. At the entrance to Jagannātha Purī there is a bridge called Āṭhāranālā. Since that bridge over a small river has eighteen arches it is called Āṭhāranālā. [Āṭhāra means “eighteen,” and nālā means “canal.”]

— Antya-khanda 2.418-19p

47. A Very Special Darśana

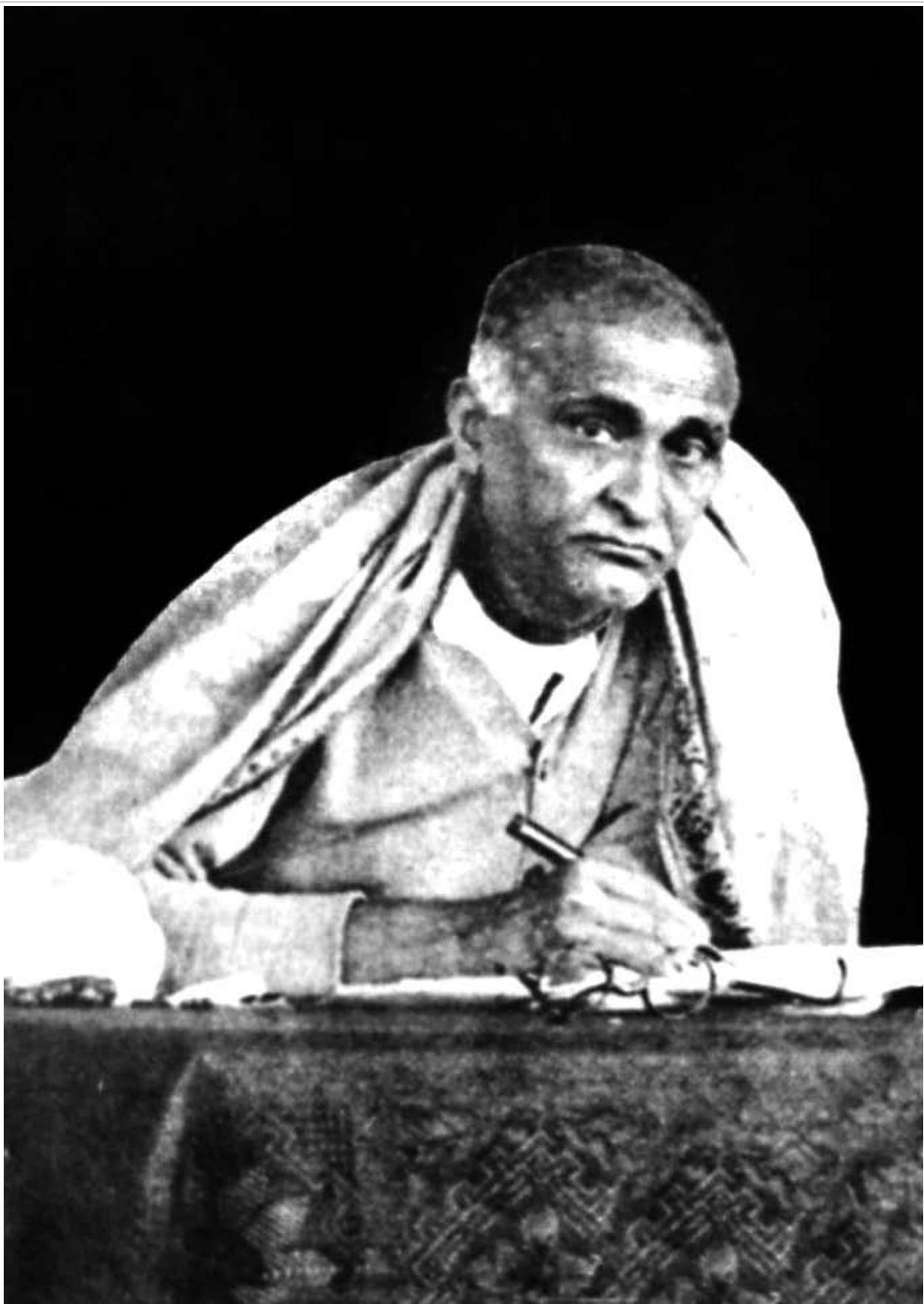
The temple guards are supposed to chastise those pilgrims who commit *sevā-aparādha*, or offenses to the deity. As those extremely foolish guards prepared to beat Śrī Gaurasundara for falling unconscious in ecstatic love within the temple, which they considered an offense, Sārvabhauma checked them.

— Antya-khanda 2.431p



Just as Lord Jagannātha is carried to His chariot during the Pāñḍuvijaya ceremony, the servants of Jagannātha picked up the unconscious Gaurasundara and brought Him to Sārvabhauma’s house.

— Antya-khanda 2.446p



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

48. The Oceanic Mellows of Gauracandra's Kīrtana

The various characteristics of devotional service assumed their respective, fully cognizant forms and began to expand the Lord's service. In the material world the word *vikāra* indicates a state of distaste or abomination, but in reference to the devotional service of the Lord the *vikāras* of devotional service are to be respected. The concept of nondevotional *vikāras*, or the concept of *vivarta*, is condemnable according to *Vedānta*. But the *vikāras* of devotional service are most wonderful and absolutely transcendental.

— Antya-khanda 3.215p

52. Who Is This Śrī Caitanya Mahāprabhu?

The Yavana king's Bāra-duyārī was near Rāmakeli. The Yavana kings ruled from the capital of the Sena dynasty. Ordinary people knew that those kings would naturally attack the Vedic religion, so they were full of anxiety. But by the mercy of Gaurasundara, His devotees were not afraid of loudly chanting the name of Hari.

— Antya-khanda 4.22p



When the Yavana king developed a doubt about Mahāprabhu, he summoned one of his servants named Keśava Khān and asked him about the Lord. In reply, Keśava said, "Mahāprabhu is a very poor foreigner." Hussain Shah then said, "If I stop paying my servants for six months, they will not remain loyal to me. But in this case I can see that on the order of Mahāprabhu, His servants exhibit enthusiasm to serve Him without salary. They follow His orders even while arranging their own food and shelter. My order is followed only in my kingdom, but even though He is a foreigner His order is being followed even in my country."

— Antya-khanda 4.59-60p



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare



*Meditations from
Śrī Caitanya – caritāmṛta*

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



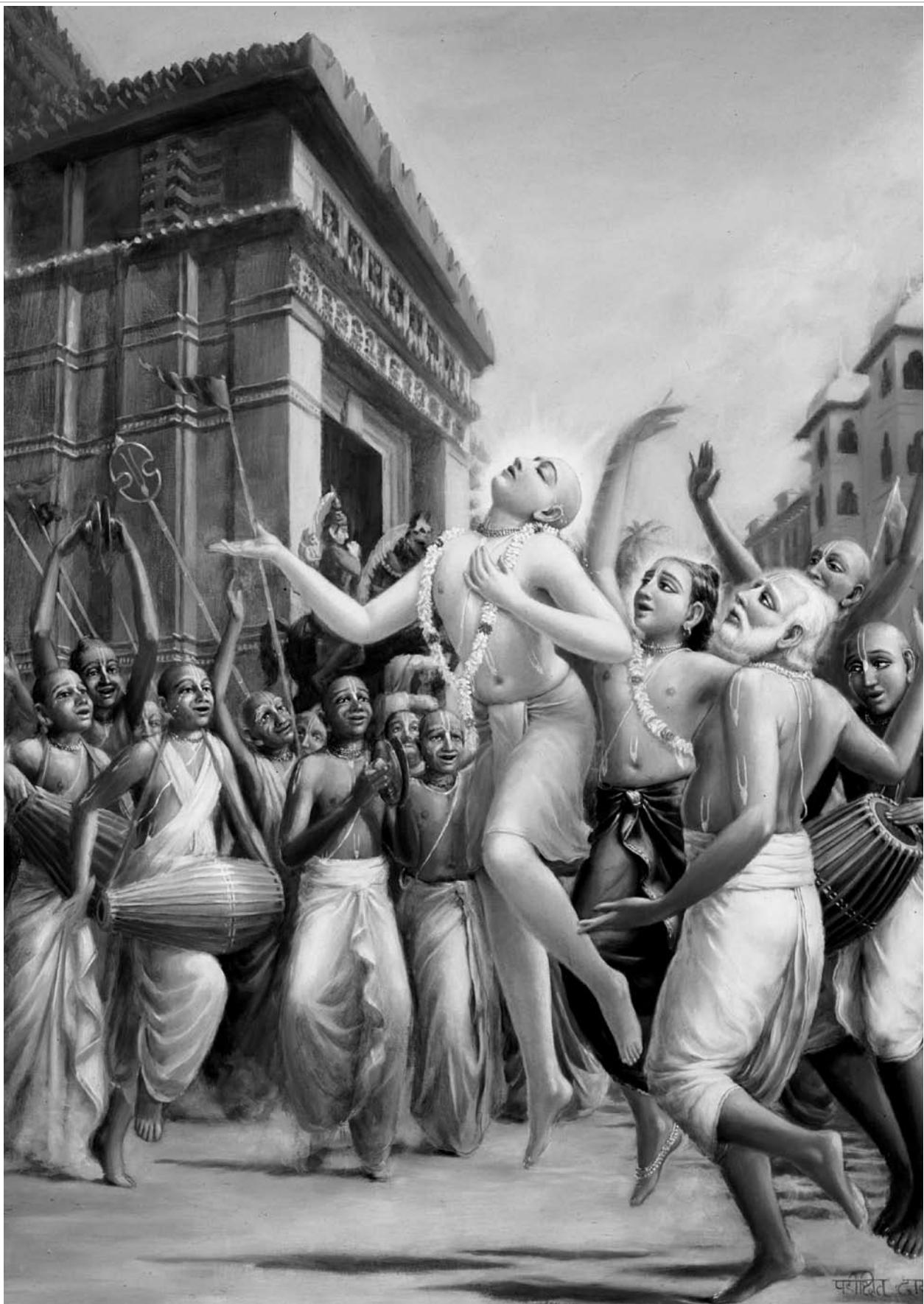
Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

1. His Eyes Were Like Two Bumblebees

The great festival of Netrotsava was the life and soul of all the devotees. Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannātha. Upon seeing the Lord at this festival, the devotees were very happy. On this occasion, greatly happy, Śrī Caitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple. When Śrī Caitanya Mahāprabhu went to visit the temple, Kāśīsvāra walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyāsi's pitcher filled with water. When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Puri and Brahmānanda Bhāratī walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya. With great eagerness all the other devotees followed them into the temple of Lord Jagannātha. Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself. The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires. The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhulī flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar. The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees. As their eyes began to drink the nectarean honey of His lotus face, their thirst increased, and so their eyes did not leave Him.

Thus Śrī Caitanya Mahāprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannātha. This continued to midday. As usual, there were transcendental blissful symptoms in Caitanya Mahāprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord. The devotees' looking at the face of Lord Jagannātha was interrupted only when He was offered



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Śrī Caitanya Mahāprabhu performed His kīrtana. Feeling such great pleasure upon seeing the face of Lord Jagannātha, Śrī Caitanya Mahāprabhu forgot everything else.

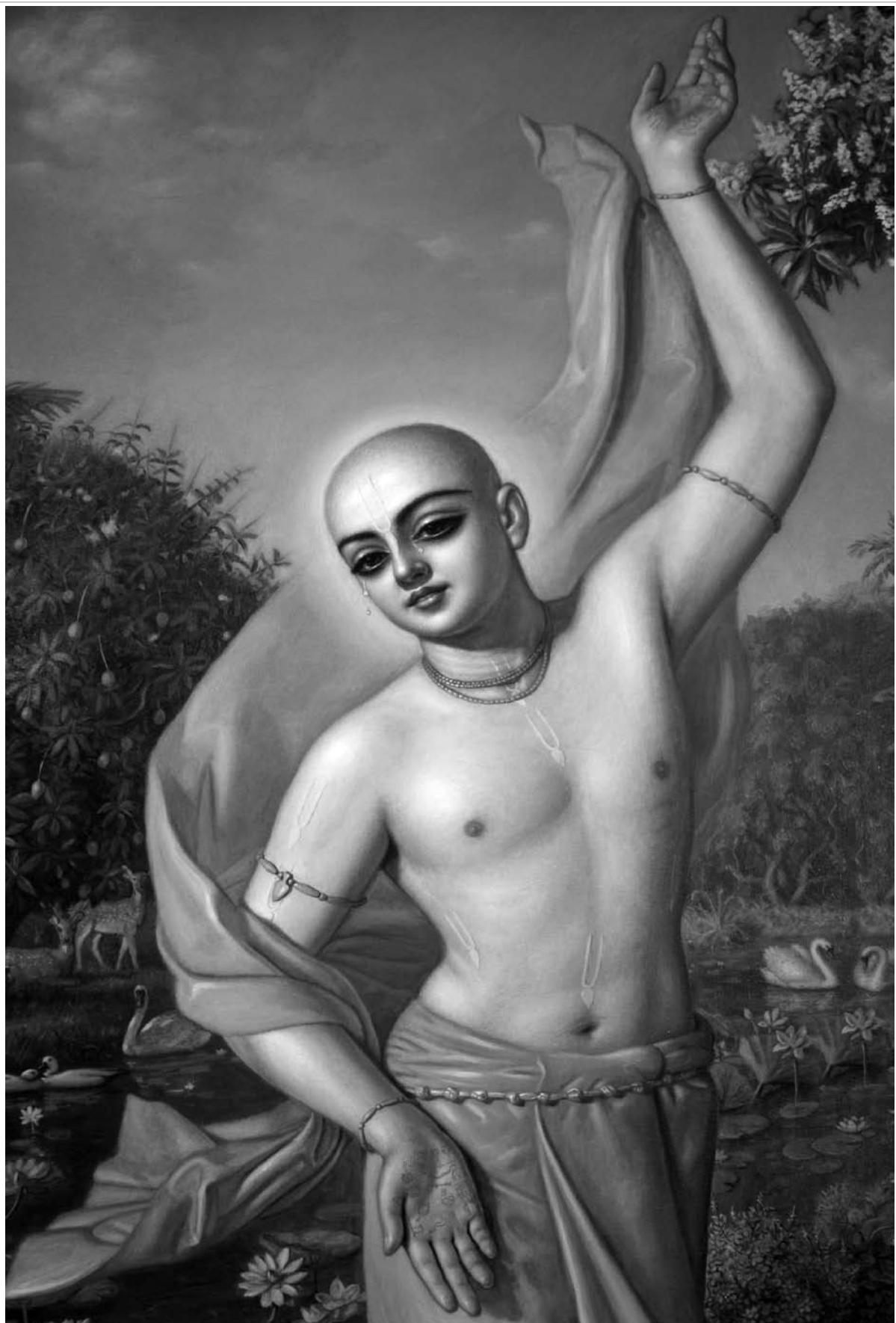
— *Madhya-lilā 12. 205-219*

Please see page 379 for Srila Prabhupāda's comments.

2. Mahāprabhu Prays to Lord Jagannātha and Dances Before Him

The next day, Śrī Caitanya Mahāprabhu and His personal associates got up in the dark and attentively took their early-morning baths. Śrī Caitanya Mahāprabhu and His personal associates then went to see the ceremony of Pāñdu-vijaya. During this ceremony, Lord Jagannātha leaves His throne and gets up onto the car. Śrī Caitanya Mahāprabhu and His prominent devotees—Advaita Ācārya, Nityānanda Prabhu and others—were very happy to observe how Lord Jagannātha began the Ratha-yātrā. As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows. “Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda. All glories unto the Supreme Personality of Godhead, who is known as the son of Devakī! All glories to the Supreme Personality of Godhead, who is known as the light of the dynasty of Vṛṣṇi! All glories to the Supreme Personality of Godhead, whose bodily luster is like that of a new cloud, and whose body is as soft as a lotus flower! All glories to the Supreme Personality of Godhead, who appeared on this planet to deliver the world from the burden of demons, and who can offer liberation to everyone! Lord Śrī Kṛṣṇa is He who is known as

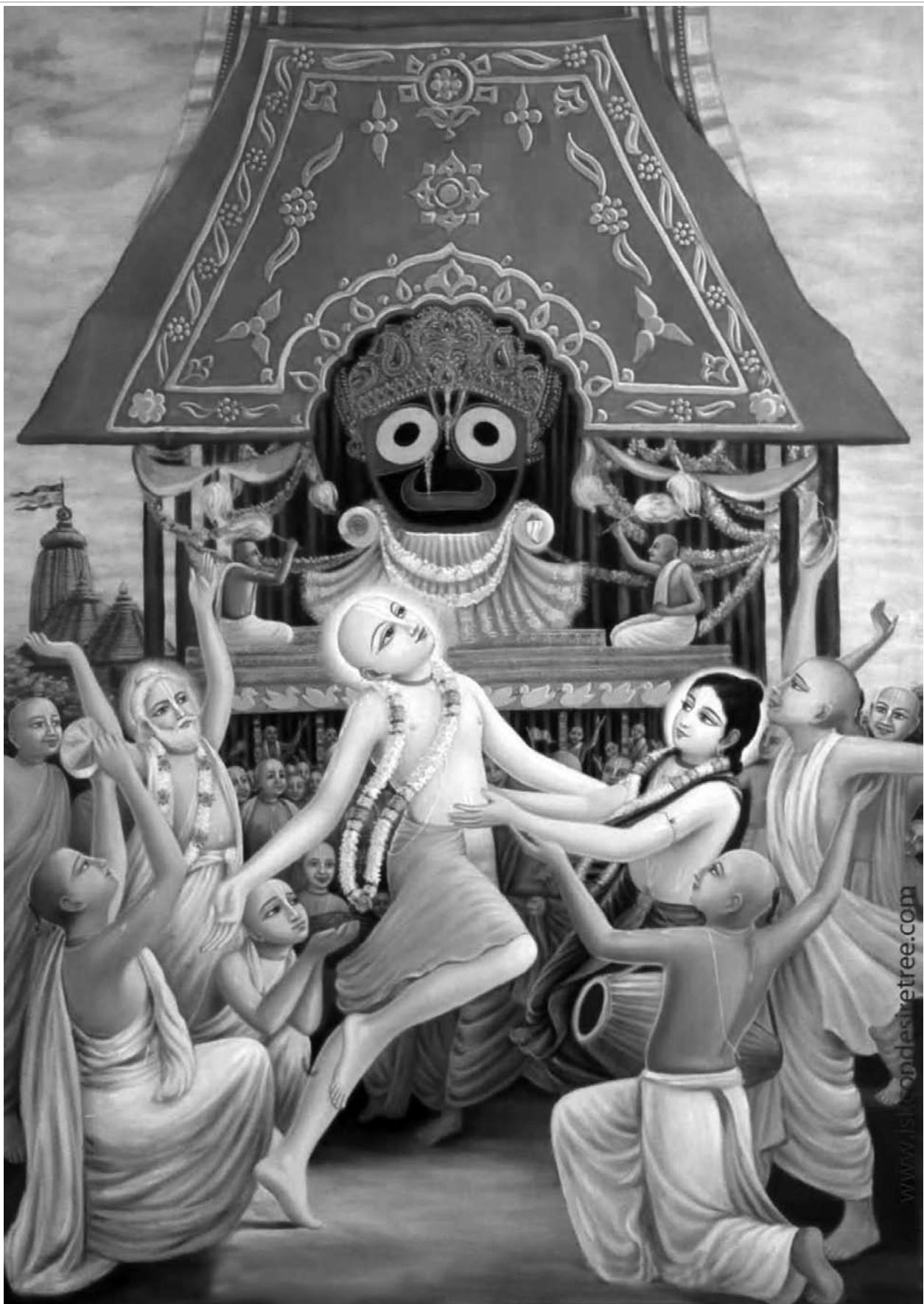


Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all-glorious and happy!

“I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.”

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead. When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand. Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt. When Caitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility. When Śrī Caitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground. Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there. Advaita Ācārya would walk behind the Lord and loudly chant “Haribol! Haribol!” again and again. Just to check the crowds from coming too near the Lord, the devotees formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength. All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord. Mahārāja Pratāparudra and his personal



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Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

assistants formed a third circle around the two inner circles just to check the crowds from coming too near.

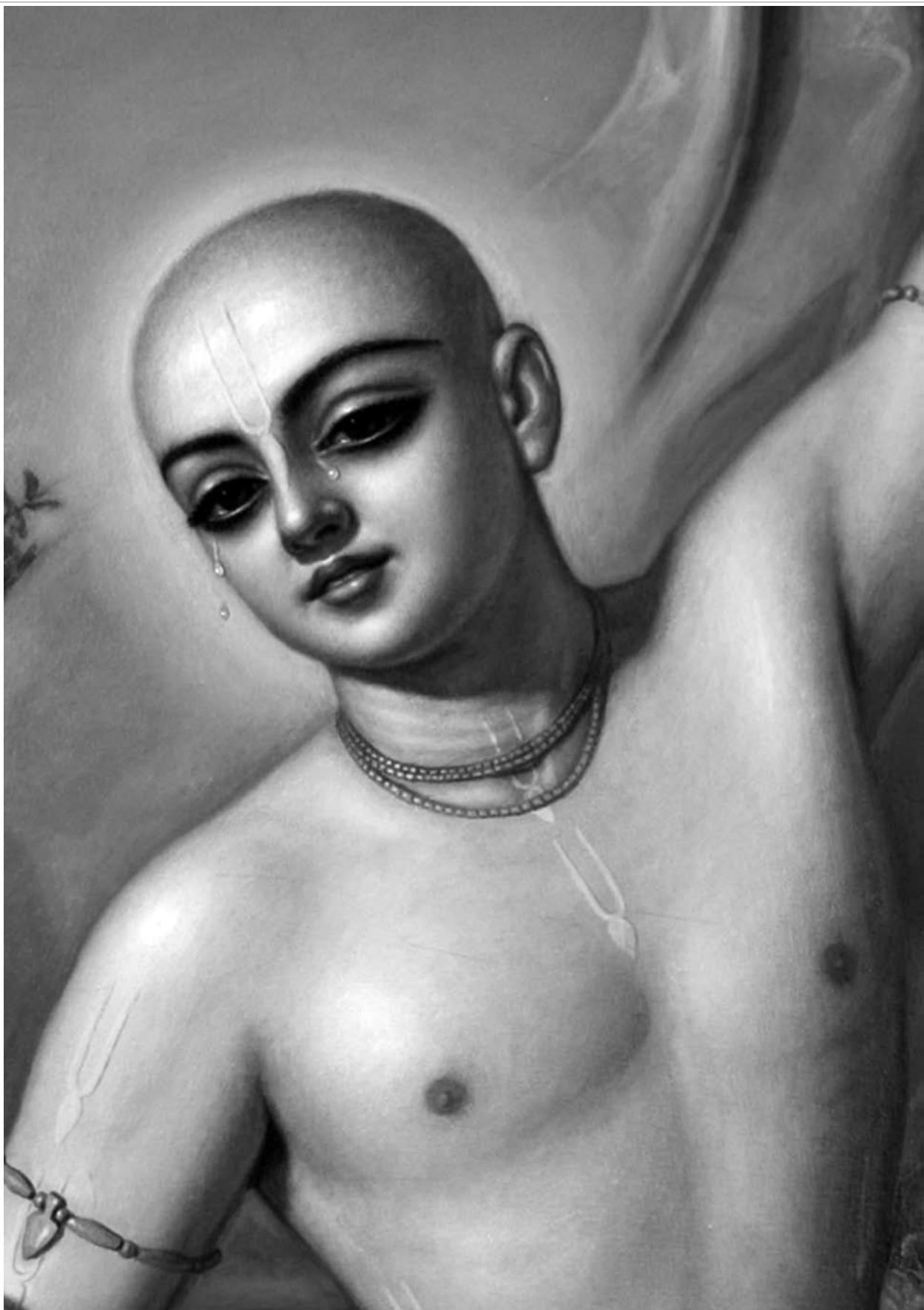
— *Madhya-lilā 13. 4-5, 7, 26, 76-90*

Please see page 379 for Srila Prabhupāda's comments.

3. The Lord of the Universe Is Mesmerized by His Dancing

Everyone was astonished by the dancing of Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him. The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Caitanya Mahāprabhu. The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within their hearts. Indeed, they were seen smiling at the dancing. When Caitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously. His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimuli [silk cotton tree], all covered with thorns. Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out. Śrī Caitanya Mahāprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds “jaja gaga, jaja gaga” in a voice choked with ecstasy. Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet. Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower. Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

When the Lord fell to the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon. The foam that fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows. “Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away.” When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss. The car of Lord Jagannātha began to move slowly while the son of mother Śaci went ahead and danced in front. While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the saṅkīrtana performers.

His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms. When Caitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha’s car would slowly start again.

Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

— *Madhya-lilā* 13. 98-119

Please see page 381 for Srila Prabhupāda’s comments.

4. Oh Kṛṣṇa, Please Come to Vṛndāvana

Śrī Caitanya Mahāprabhu spoke to Lord Jagannātha: “You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

same way that We met in the beginning of Our lives. Although We are both the same, My mind is still attracted to Vṛndāvana-dhāma. I wish that You will please again appear with Your lotus feet in Vṛndāvana. In Kurukṣetra there are crowds of people, elephants and horses, and also the rattling of chariots. But in Vṛndāvana there are flower gardens, and the humming of the bees and chirping of the birds can be heard. Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute. Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana. I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled.”

Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, “For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy. My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.”

— *Madhya-lilā 13. 126-131, 137-138*

Please see page 383 for Srila Prabhupāda's comments.

5. I Am Naturally Inclined Only to You

Speaking in the mood of Śrīmatī Rādhārāṇī Śrī Caitanya Mahāprabhu said, “My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñāna-yoga or dhyāna-yoga. Although You know Me very well, You are still instructing Me in jñāna-yoga and dhyāna-yoga. It is not right for You to do so.”

Caitanya Mahāprabhu continued, “I would like to withdraw My consciousness from You and engage it in material activities, but even



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions. The gopīs are not like the mystic yogīs. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogīs. Teaching the gopīs about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more and more angry with You.”

Śrī Caitanya Mahāprabhu continued, “The gopīs have fallen into the great ocean of separation and are being devoured by the timingila fish of their ambition to serve You. The gopīs are to be delivered from the mouths of these timingila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation?”

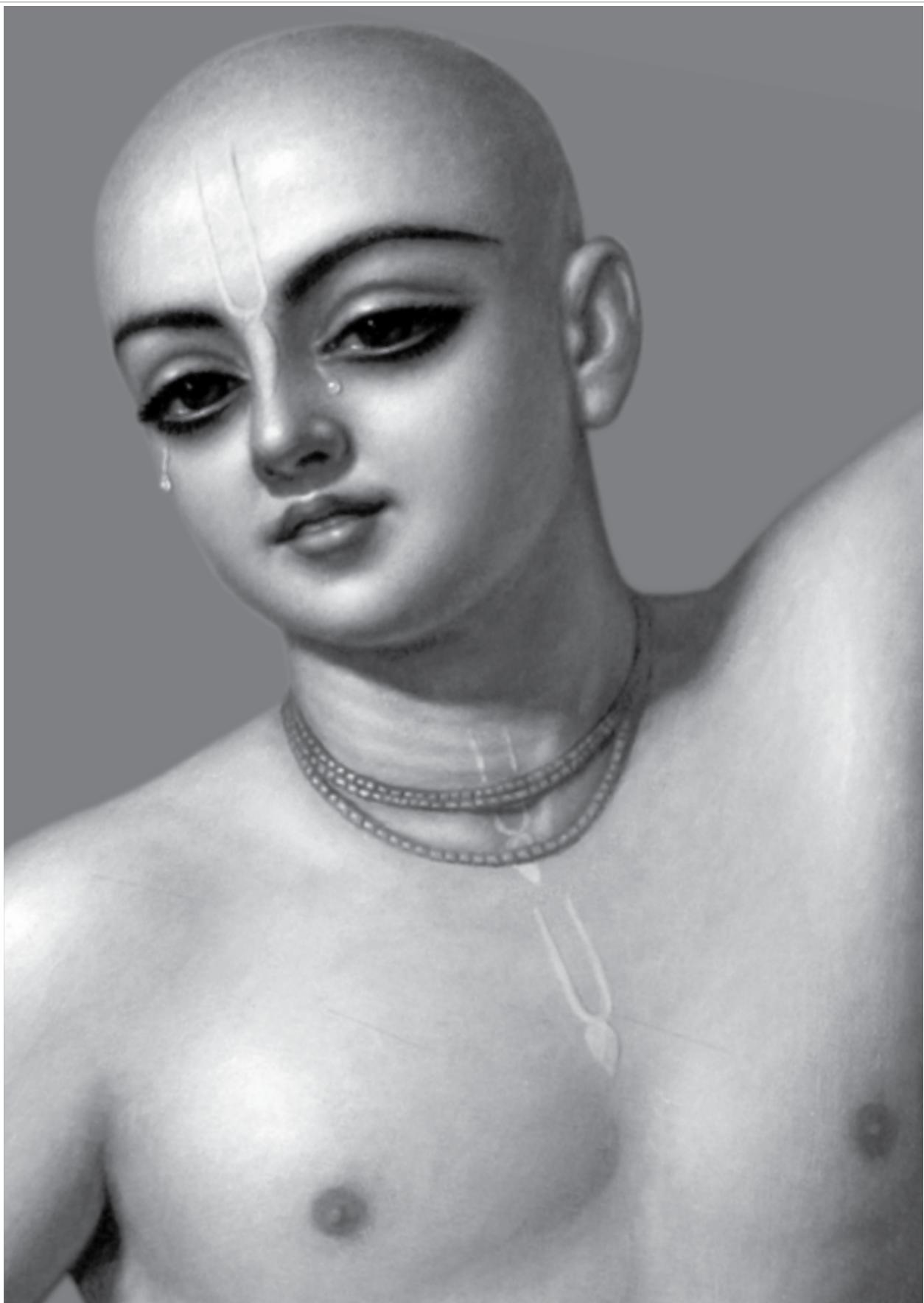
— *Madhya-lilā 13. 139-142*

Please see page 385 for Srila Prabhupāda’s comments.

6. How Have You Forgotten Vṛndāvana?

In the mood of Śrī Rādhā, Śrī Caitanya Mahāprabhu said, “It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā and the forest where You enjoyed the rāsa-līlā dance?

“Kṛṣṇa, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You. Yet Your mind does not even remember the inhabitants of Vṛndāvana. This is only My misfortune, and nothing else. I do not care for My personal unhappiness, but when I see the morose face of mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Or do You want to enliven them by coming there? Why are You simply keeping them alive in a state of suffering?



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

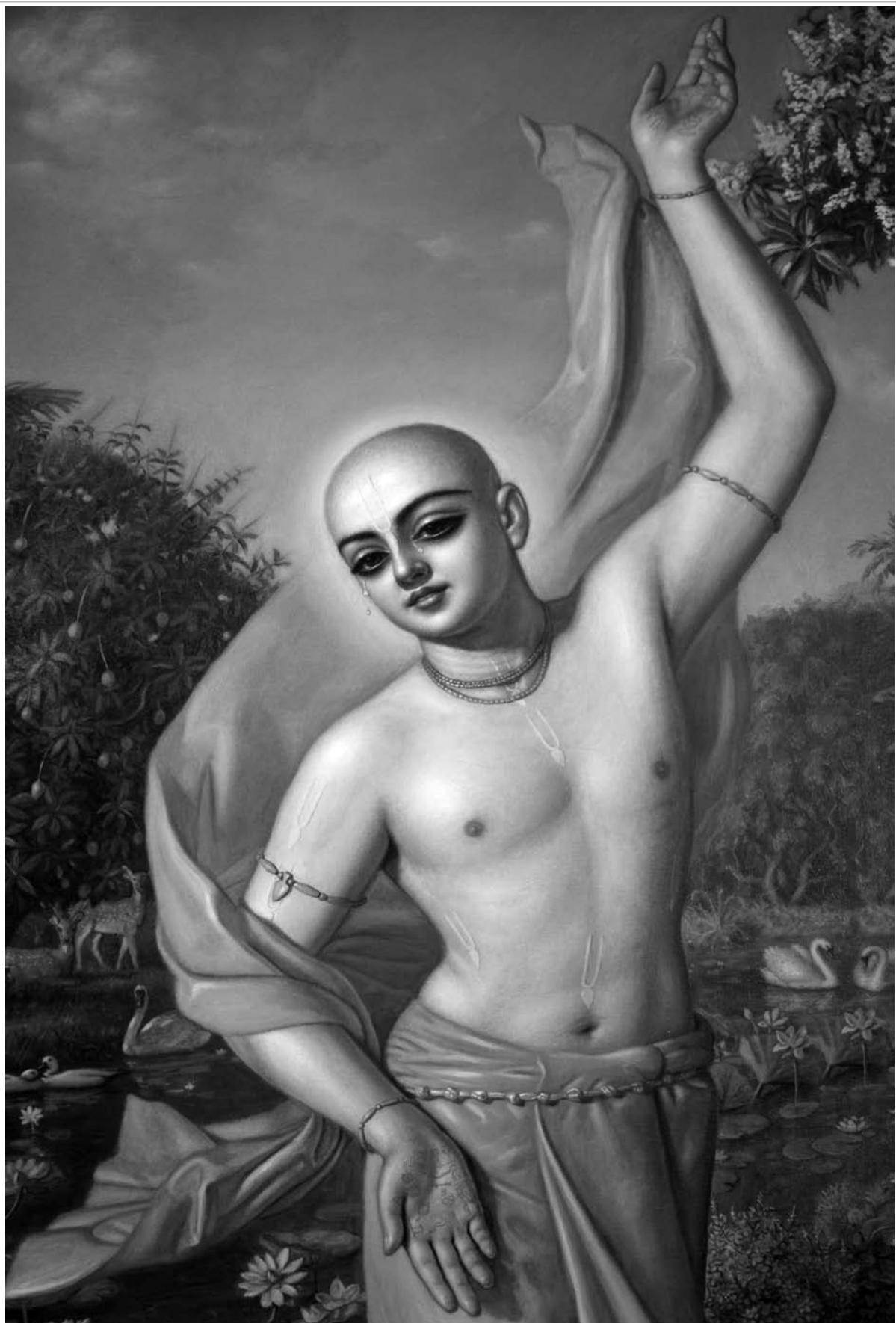
The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be? My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let all the residents of Vṛndāvana live. Kindly keep Your lotus feet again in Vṛndāvana.”

— *Madhya-lilā 13. 143-147*

Please see page 387 for Srila Prabhupāda's comments.

7. An Ocean of Transcendental Bliss Expanded in His Heart

Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha. Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant. An ocean of transcendental bliss expanded in the heart of Lord Śrī Caitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane. The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight. There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion. Śrī Caitanya Mahāprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming. The sight of all these symptoms attracted everyone's mind and consciousness. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead. He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Puri. Upon seeing the dancing and ecstatic love of Śrī Caitanya Mahāprabhu, everyone became astonished. In their hearts



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

they became infatuated with love of Kṛṣṇa. Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Caitanya Mahāprabhu. Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Caitanya Mahāprabhu. Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

— *Madhya-lilā* 13. 168-179

8. He Sang and Danced Beneath Each Tree

Accompanied by His devotees, Śrī Caitanya Mahāprabhu went into a garden and enjoyed the pastimes of Vṛndāvana. There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone. As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy. Śrī Caitanya Mahāprabhu then ordered Vakreśvara Pañdita to dance, and as he began to dance, the Lord began to sing. Then devotees like Svarūpa Dāmodara and other kīrtana performers began to sing along with Śrī Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water. After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted prasādam with the devotees.

— *Madhya-lilā* 14. 96-103

Please see page 389 for Srila Prabhupāda's comments.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

9. Kṛṣṇa’s Beauty Conquers the Minds of the Gopīs

Śrī Caitanya Mahāprabhu said, “Ornaments caress that body, but the transcendental body of Kṛṣṇa is so beautiful that it beautifies the ornaments He wears. Therefore Kṛṣṇa’s body is said to be the ornament of ornaments. Enhancing the wonderful beauty of Kṛṣṇa is His three-curved style of standing. Above all these beautiful features, Kṛṣṇa’s eyes dance and move obliquely, acting like arrows to pierce the minds of Śrīmatī Rādhārāṇī and the gopīs. When the arrow succeeds in hitting its target, their minds become agitated. Favoring the gopīs, Kṛṣṇa rides on the chariots of their minds, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Kṛṣṇa is the owner of these five arrows, and with His Cupid-like beauty He conquers the minds of the gopīs, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Kṛṣṇa attracts their minds and engages in the rāsa dance. When Lord Kṛṣṇa wanders in the forest of Vrndāvana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord’s blissful enjoyments. When He plays on His flute, all living entities—including trees, plants, animals and human beings—tremble and are saturated with jubilation. Tears flow constantly from their eyes. Kṛṣṇa wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Kṛṣṇa appears like a newly risen cloud, and the gopīs appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopīs are receiving beams of life from Kṛṣṇa, exactly as grains receive life from the rains.

“What austerities must the gopīs have performed? With their eyes they always drink the nectar of the form of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.'

"The bodily beauty of Śrī Kṛṣṇa is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Kṛṣṇa's flute is like a whirlwind, and the flickering minds of the gopīs are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Kṛṣṇa. O my dear friend, what severe austerities have the gopīs performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds."

— *Madhya līlā 21. 105, 107-109, 112-114*

10. Tell Me of the Gopīs' Pride

Śrī Caitanya Mahāprabhu said, "Please tell me of the varieties of egoistic pride manifested in Vṛndāvana."

Svarūpa Dāmodara replied, "The pride of the gopīs is like a river flowing with hundreds of tributaries. It is not possible to give a complete statement about the different types of jealous anger manifest by the gopīs, but a few principles may serve as an indication. There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober. When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit. The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she returns his embrace. The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she rejects the advances of her lover. The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland. The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger. The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied. Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions. Some of these heroines are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Śrī Kṛṣṇa’s loving ecstasy. Although some of the gopīs are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Kṛṣṇa by their unique characteristics.”

Śrī Caitanya Mahāprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarūpa Dāmodara to continue speaking.

Dāmodara Gosvāmī said, “Kṛṣṇa is the master of all transcendental mellites and the taster of all transcendental mellites, and His body is composed of transcendental bliss. Kṛṣṇa is full of ecstatic love and always subordinate to the love of His devotees. The gopīs are very much experienced in pure love and in the dealings of transcendental mellites. There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure. The gopīs can be divided into a left wing and a right wing. Both wings induce Kṛṣṇa to taste transcendental mellites by various manifestations of ecstatic love. Of all the gopīs, Śrimatī Rādhārāṇī is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellites. Rādhārāṇī is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopī. Because She is a left-wing gopī, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.”

— *Madhya līlā 14. 140-157, 159-162*

Please see page 389 for Srila Prabhupāda's comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

11. Rādhā’s Love Is a Highly Advanced Ecstasy

Upon His request Śrī Svarūpa Dāmodara told Śrī Caitanya Mahāprabhu, “Śrīmatī Rādhārāṇī’s love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold. As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly decorated with various ecstatic ornaments. The transcendental ornaments of Śrīmatī Rādhārāṇī’s body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicāri-bhāvas, beginning with harṣa, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments. Some of the symptoms are kila-kiñcita, kuṭṭamita, vilāsa, lalita, vivvoka, moṭṭayita, maugdhyā and cakita. When Śrīmatī Rādhārāṇī’s body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa’s happiness immediately displays transcendental waves.

“Now hear a description of different ecstasies, beginning with kila-kiñcita. With these ecstatic ornaments, Śrīmatī Rādhārāṇī enchants the mind of Kṛṣṇa. When Śrī Kṛṣṇa sees Śrīmatī Rādhārāṇī and wants to touch Her body, He prohibits Her from going to the spot where one can cross the river Yamunā. Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends. At such times, the ecstatic symptoms of kila-kiñcita are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms. Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifested by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhāva.

“There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahā-bhāva. The seven combined ingredients of mahā-bhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling. There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Kṛṣṇa, the Lord’s mind is completely satisfied. Indeed, they are compared to a combination



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet. Lord Śrī Kṛṣṇa is thousands upon thousands of times more satisfied when He sees Śrīmatī Rādhārāṇī's face light up from this combination of ecstatic love than He is by direct union with Her. May the sight of Śrīmatī Rādhārāṇī's kila-kiñcita ecstasy, which is like a bouquet, bring good fortune to all.

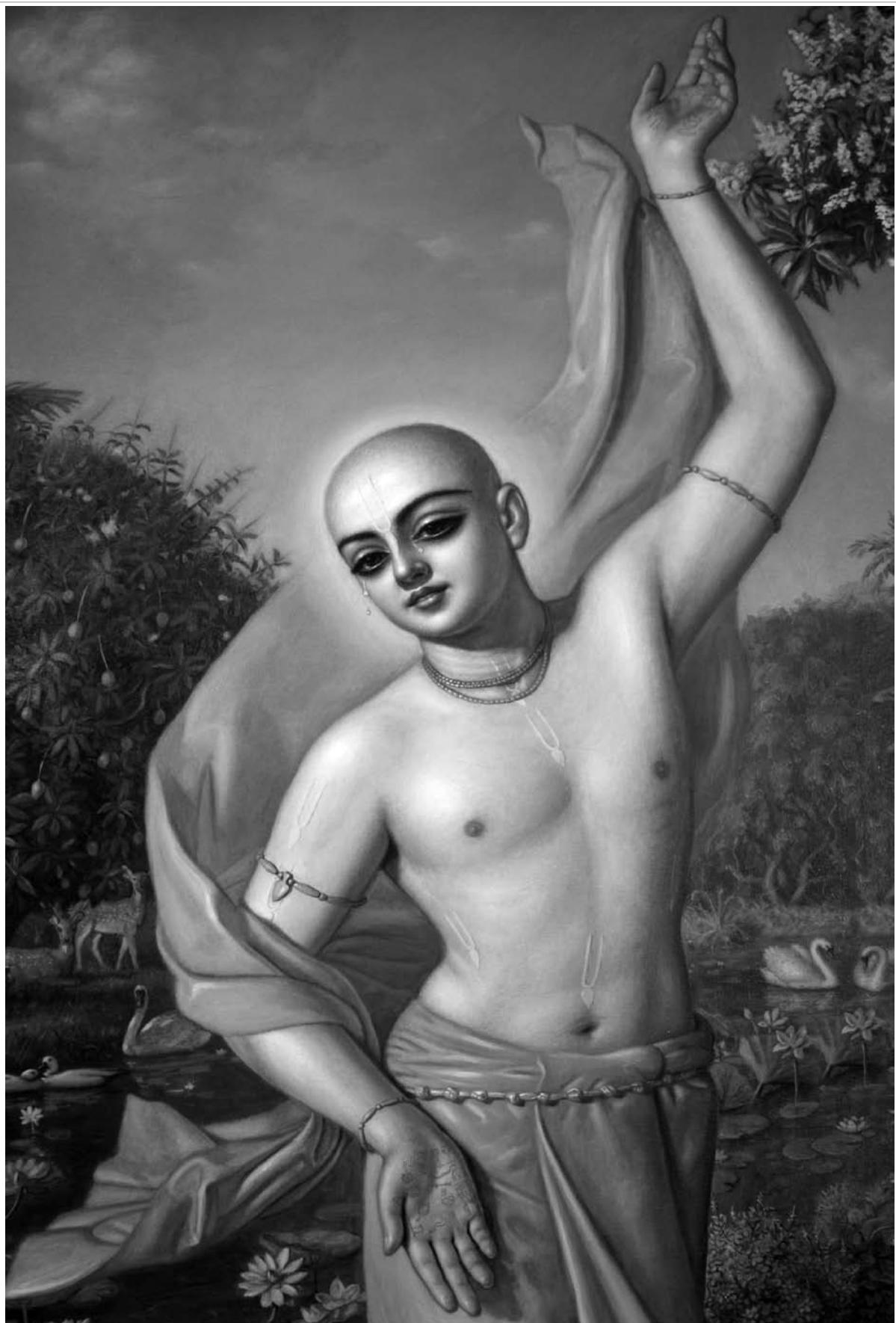
"When Śrī Kṛṣṇa blocked Rādhārāṇī's way to the dāna-ghāṭi, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Kṛṣṇa, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful. Agitated by tears, Śrīmatī Rādhārāṇī's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotuslike face smiled mildly. Seeing Rādhārāṇī's face exhibit such emotion, Lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa's happiness is not at all mundane."

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

— *Madhya-lilā 14. 165-182*

Please see page 391 for Srila Prabhupāda's comments.





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

12. He Danced Absorbed in Rādhā's Love

Svārupa Dāmodara, a pure lover of Vṛndāvana, said to Śrī Caitanya Mahāprabhu, “Śrī Kṛṣṇa is the Supreme Personality of Godhead, full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma. Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintāmaṇi stone is used to decorate the lotus feet of the maid-servants of Vṛndāvana. Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees. In Vṛndāvana there are cows that fulfill all desires [kāma-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else. In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.”

Hearing Svārupa Dāmodara's words, Śrī Caitanya Mahāprabhu became absorbed in transcendental ecstasy and began to dance. While dancing absorbed in Śrimatī Rādhārāṇī's ecstatic love, Śrī Caitanya Mahāprabhu appeared in Her very form. Seeing this from a distant place, Nityānanda Prabhu offered prayers.

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away. Only Nityānanda Prabhu could catch Śrī Caitanya Mahāprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kirtana could not be continued. Svarūpa Dāmodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Śrī Caitanya Mahāprabhu came to His external senses. Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He took His afternoon bath.

— Madhya-lilā 14. 220-224, 235-239



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

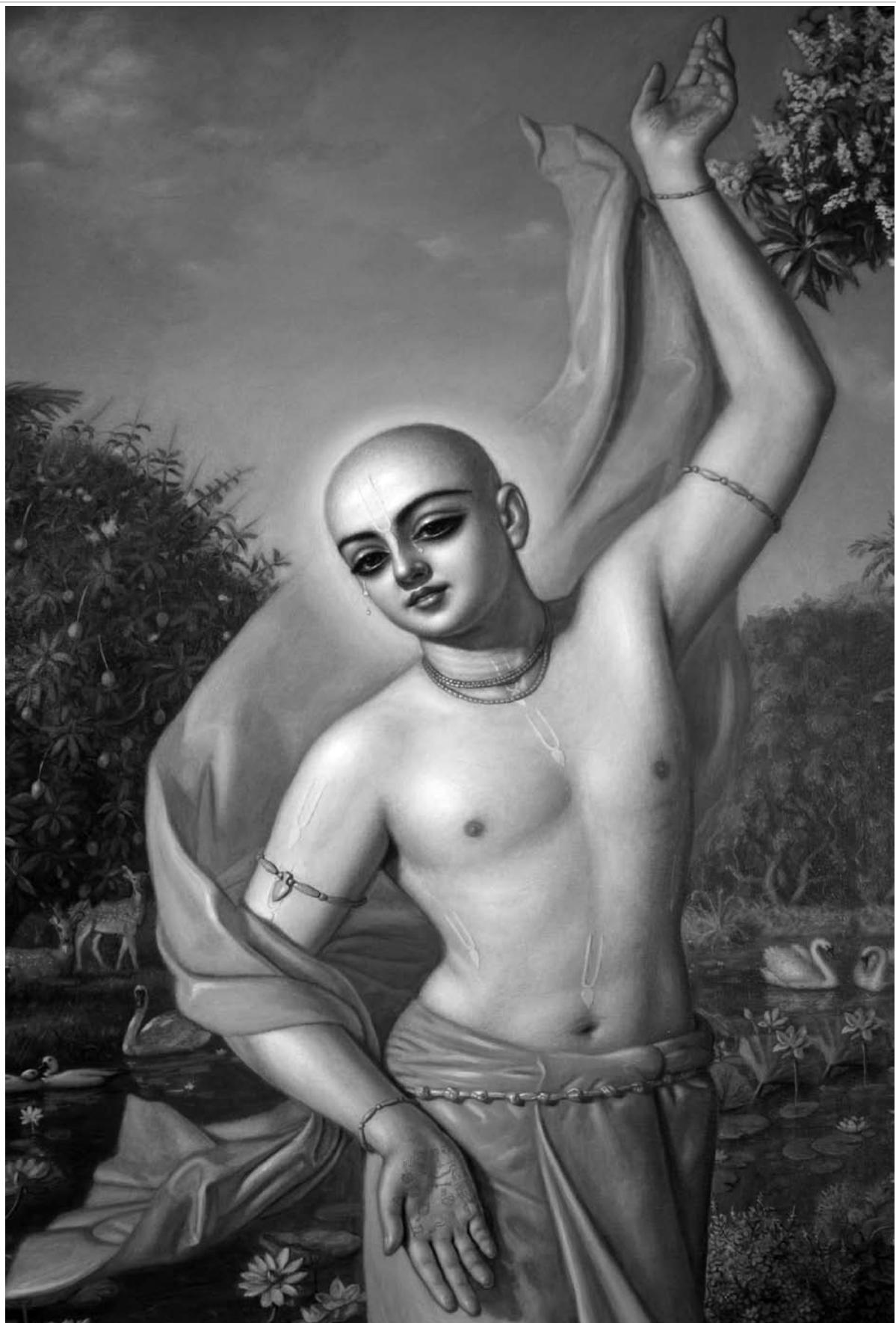
13. A Meditation on Kṛṣṇa's Flute

“My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs? My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands? The transcendental vibration of Kṛṣṇa's flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created a wonderful situation.

“The beauty of Kṛṣṇa's eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kuṇkuma, His ornaments of selected forest flowers subdue the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-maṇi [emeralds].

“O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before You full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.”

— Antya-lilā 1. 162-166



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

14. *Mahāprabhu Again Dances in Great Ecstasy*

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it. “Let my head fall at the feet of Jagannātha in the kīrtana hall known as Jagamohana.” Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

Raising His two arms, the Lord said, “Chant! Chant!” Floating in transcendental bliss, the people responded by chanting the holy name of Hari. The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound. The hairs on His body constantly stood up like the thorns on a śimula tree. Sometimes His body was swollen and sometimes lean and thin. He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only “jaja gaga pari mumu.” All His teeth shook, as if each was separate from the others. Indeed, they seemed about to fall to the ground. His transcendental bliss increased at every moment. Therefore even by midafternoon the dancing had not ended. The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.

Then Lord Nityānanda found a way to end the kīrtana. He gradually stopped all the chanters. Thus only one group continued chanting with Svarūpa Dāmodara, and they chanted very softly. When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu returned to external consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers. Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

— *Antya-lilā 10. 67-80*



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

15. The Emotion of His Madness in Separation

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to that of the gopīs in Vṛndāvana after Kṛṣṇa's departure for Mathurā. The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vṛndāvana gradually became a feature of Śrī Caitanya Mahāprabhu's transcendental madness.

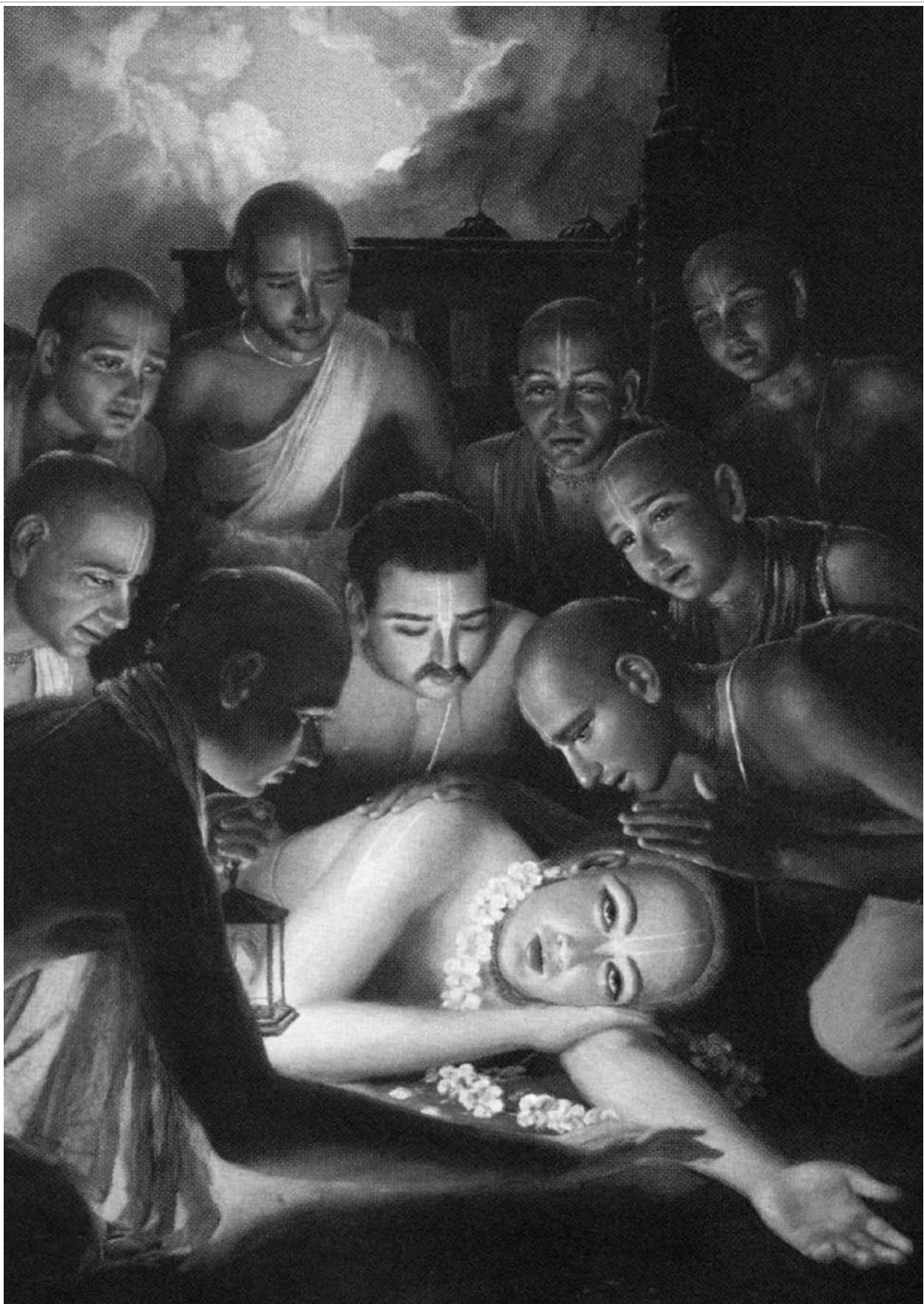
Śrī Caitanya Mahāprabhu's emotions exactly corresponded to those of Śrīmatī Rādhārāṇī when She met Uddhava. The Lord always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself. Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendently mad and talks like a madman. When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitrī], which awakens transcendental madness. Udghūrṇā and citra-jalpa are two among the many divisions of such transcendental madness.

Antya-lilā 14. 12-16

Please see page 391 for Srila Prabhupāda's comments.

16. The Manifestation of His Madness in Separation

During His last twelve years, Śrī Caitanya Mahāprabhu always manifested all the symptoms of ecstasy in separation from Kṛṣṇa. Śrī Caitanya Mahāprabhu's state of mind, day and night, was practically identical to Rādhārāṇī's state of mind when Uddhava came to Vṛndāvana to see the gopīs. The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness. Blood flowed from all the pores of His body, and all His teeth were loosened.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

At one moment His whole body became slender, and at another moment His whole body became fat.

The small room beyond the corridor is called the Gambhīrā. Śrī Caitanya Mahāprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the wall, and His face sustained injuries all over. Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at the Jagannātha Temple, before the gate known as Simha-dvāra. And sometimes the Lord would fall flat into the sea. Śrī Caitanya Mahāprabhu would also run very fast across the sand dunes, mistaking them for Govardhana. As He ran, He would wail and cry loudly. Sometimes Caitanya Mahāprabhu mistook the small parks of the city for Vṛndāvana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest. The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin. Sometimes Śrī Caitanya Mahāprabhu's hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

In this way Śrī Caitanya Mahāprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words. 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 should 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."

In this way Śrī Caitanya Mahāprabhu always expressed bewilderment and lamented in separation from Kṛṣṇa.

— *Madhya-līlā* 2. 3-17



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

17. Who Has Taken My Kṛṣṇa?

One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance. Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid. The gopīs were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī. Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, “Now I am with Kṛṣṇa in Vṛndāvana.”

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy. Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His fingernails. He was blinded by tears, which flowed from His eyes like the Ganges. Śrī Caitanya Mahāprabhu said, “I found Kṛṣṇa, the Lord of Vṛndāvana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?”

When Śrī Caitanya Mahāprabhu dreamed of the rāsa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

— Antya-līlā 14. 17-21, 36-37, 38

Please see page 393 for Srila Prabhupāda's comments.

18. The Yogi of My Mind

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind. Śrī Caitanya Mahāprabhu said, “At first My mind somehow achieved the treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kāpālika-yogi. Then My mind went to Vṛndāvana with its disciples, My senses.”



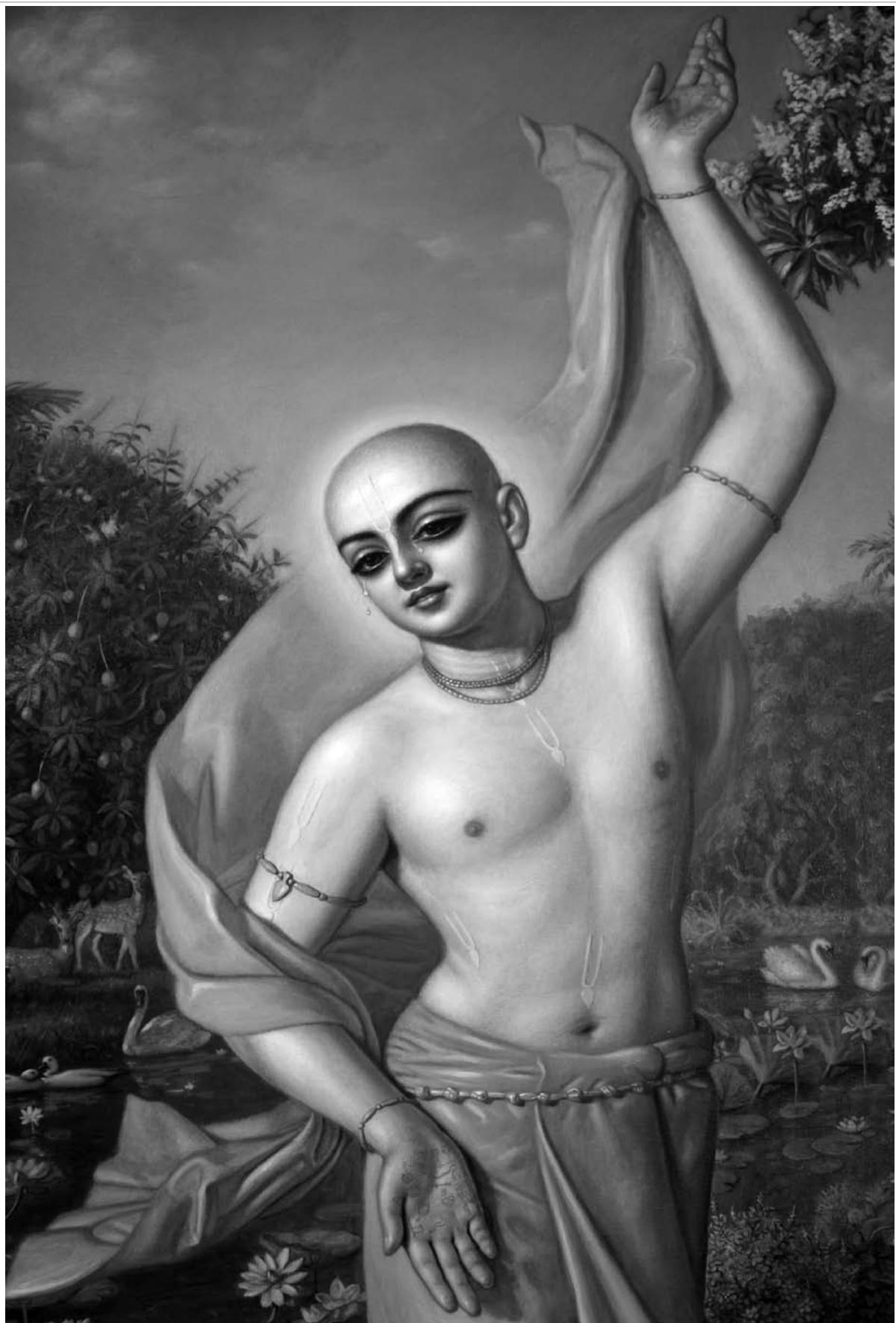
Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Having lost His acquired gem, Śrī Caitanya Mahāprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He cried, “Alas, where is My Lord Hari? Where is Hari?” Finally He became restless and lost all patience.

“My dear friends,” He said, “please hear of Kṛṣṇa’s sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogī. The ring of Kṛṣṇa’s rāsa-līlā, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogī of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder. The yogī of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are ‘Alas! Kṛṣṇa!’ He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

“The great yogī of My mind always studies the poetry and discussions of Lord Kṛṣṇa’s Vṛndāvana pastimes. In Śrīmad-Bhāgavatam and other scriptures, great saintly yogīs like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination. The mystic yogī of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

“In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants—the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves. The gopīs of Vrajabhūmi always taste the nectar of Kṛṣṇa’s attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind’s five disciples, the senses of perception, gather the remnants of that nectar from the gopīs and bring them to the yogī of My mind. The senses maintain their lives by eating those remnants.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“There is a solitary garden where Kṛṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the yogī of My mind, along with his disciples, practices mystic yoga. Wanting to see Kṛṣṇa directly, this yogī remains awake throughout the night, meditating on Kṛṣṇa, who is the Supersoul, uncontaminated by the three modes of nature.

“When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance.”

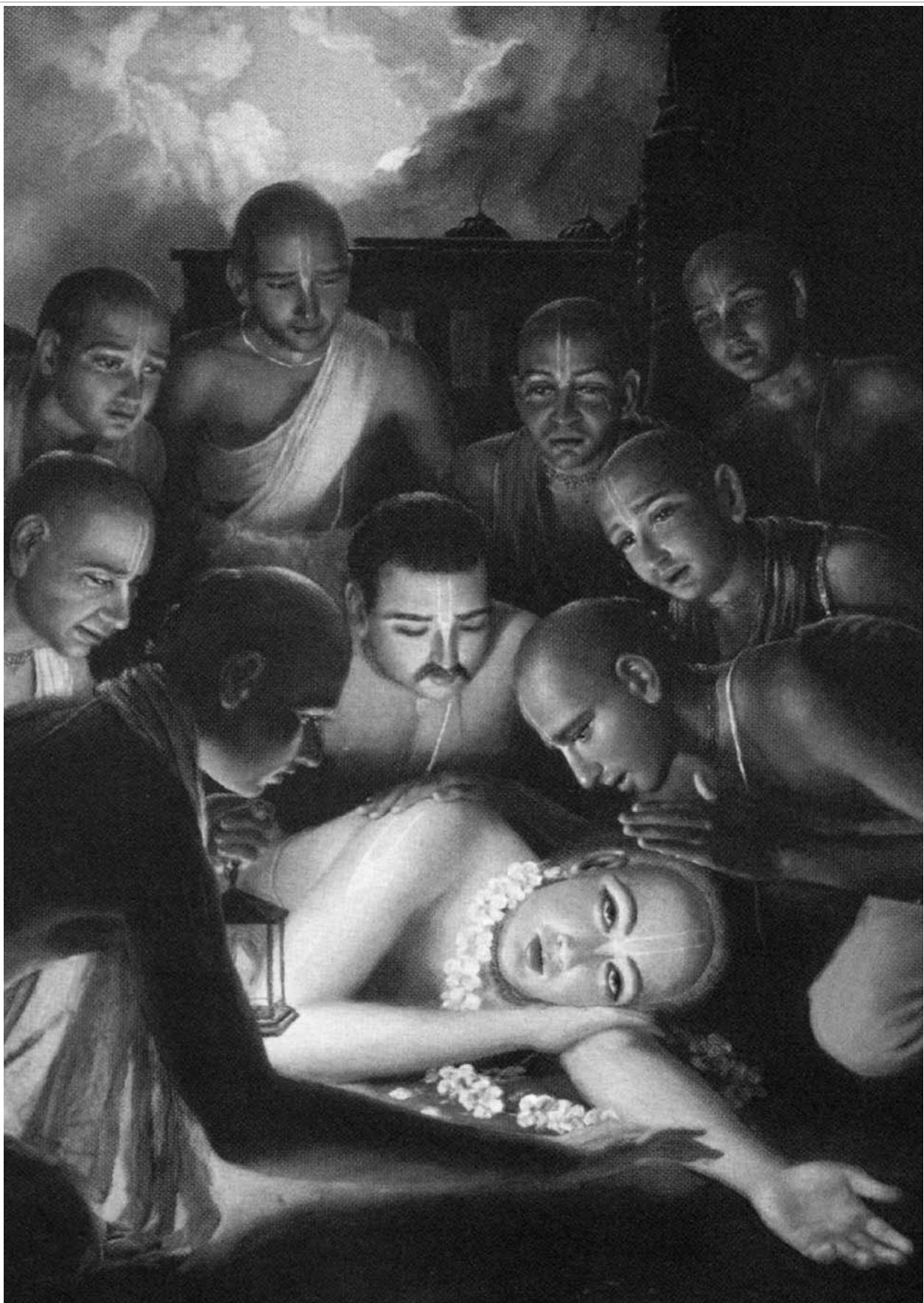
— *Antya-līlā 14. 40-51*

19. *Where Am I? What Am I Doing Here?*

When the gopīs felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared in the body of Śrī Caitanya Mahāprabhu. The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanness, talking like a madman, disease, madness, illusion and death. Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions.

Whenever such symptoms arose, His mind became unsteady. Then Rāmānanda Rāya began to recite various verses. Rāmānanda Rāya recited verses from Śrīmad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmī sang of Kṛṣṇa’s pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness. After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the inner room. Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī and Govinda lay down in front of the door to Śrī Caitanya Mahāprabhu’s room. Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Kṛṣṇa mantra very loudly.

After some time, Svarūpa Dāmodara could no longer hear Śrī Caitanya Mahāprabhu chanting. When he entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu was gone. All the devotees



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp. After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Simha-dvāra gate. At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious. Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits. There was no breath from His nostrils. Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord's body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches. It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward. When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear. After they had chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout of "Haribol!" As soon as the Lord returned to external consciousness, all His joints contracted and His entire body returned to normal. Śrī Caitanya Mahāprabhu was very much astonished to find Himself in front of the Simha-dvāra. He asked Svarūpa Dāmodara Gosvāmī, "Where am I? What am I doing here?" Svarūpa Dāmodara said, "My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened."

Thus all the devotees, supporting Śrī Caitanya Mahāprabhu, took Him back to His residence. Then they all described to Him what had happened. Hearing the description of His condition while He had lain near the Simha-dvāra, Śrī Caitanya Mahāprabhu was very much astonished. He said, "I do not remember any of these things. All I can remember is that I saw My Kṛṣṇa, but only for an instant. He appeared before Me and then, like lightning, immediately disappeared."

— Antya-līlā 14. 52-71, 74-78

Please see page 395 for Srila Prabhupāda's comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

20. Who Has Brought Me Here from Govardhana?

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata. Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it. Lord Caitanya said: “Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.”

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him. First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord. Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further. The flesh at each of His pores erupted like pimples, and His bodily hairs, standing on end, appeared like kadamba flowers. Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat. The Lord’s eyes filled and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea. His entire body faded to the color of a white conchshell, and then He began to quiver like the waves in the ocean. While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him. He sprinkled water from a karaṅga waterpot all over the Lord’s body, and then, taking His own outer garment, he began to fan Śrī Caitanya Mahāprabhu.

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Caitanya Mahāprabhu, they began to cry. All eight kinds of transcendental transformations were visible in the Lord’s body. All the devotees were struck with wonder to see such a



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

sight. The devotees loudly chanted the *Hare Kṛṣṇa* mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water. When Śrī Caitanya Mahāprabhu stood up, all the Vaisnavas loudly chanted, “*Hari! Hari!*” in great jubilation. The auspicious sound filled the air in all directions.

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it. When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu said, “Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa’s pastimes, but now I cannot see them.

Today I went from here to Govardhana Hill to find out if Kṛṣṇa was tending His cows there. I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows. Hearing the vibration of Kṛṣṇa’s flute, Śrīmatī Rādhārāṇī and all Her gopī friends came there to meet Him. They were all very nicely dressed. When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopīs asked Me to pick some flowers. Just then, all of you made a tumultuous sound and carried Me from there to this place. Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa’s pastimes, but I could not see them.” Saying this, Śrī Caitanya Mahāprabhu began to weep. When all the Vaiṣṇavas saw the Lord’s condition, they also wept.

— *Antya-līlā* 14. 84-88, 91-112

21. My Uncontrolled Senses

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally Śrī Kṛṣṇa, the son of Nanda Mahārāja. When Śrī Caitanya Mahāprabhu realized Lord Jagannātha to be Kṛṣṇa Himself, Lord Caitanya’s five senses immediately became absorbed in attraction for the five attributes of Lord Kṛṣṇa. Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Lord Kṛṣṇa. Thus the Lord became unconscious. Just then, the upalabhoga ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple took Him back home.

That night, Śrī Caitanya Mahāprabhu was attended by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament. “Lord Śrī Kṛṣṇa’s beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions. O My dear friends, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa’s property. My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each of My senses wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity? My dear friends, if you say, ‘Just try to control Your senses,’ what shall I say? I cannot become angry at My senses. Is it their fault? Kṛṣṇa’s beauty, sound, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. In this way the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, “My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him.” Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

— Antya-līlā 15. 7-11, 15-18, 24-25



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

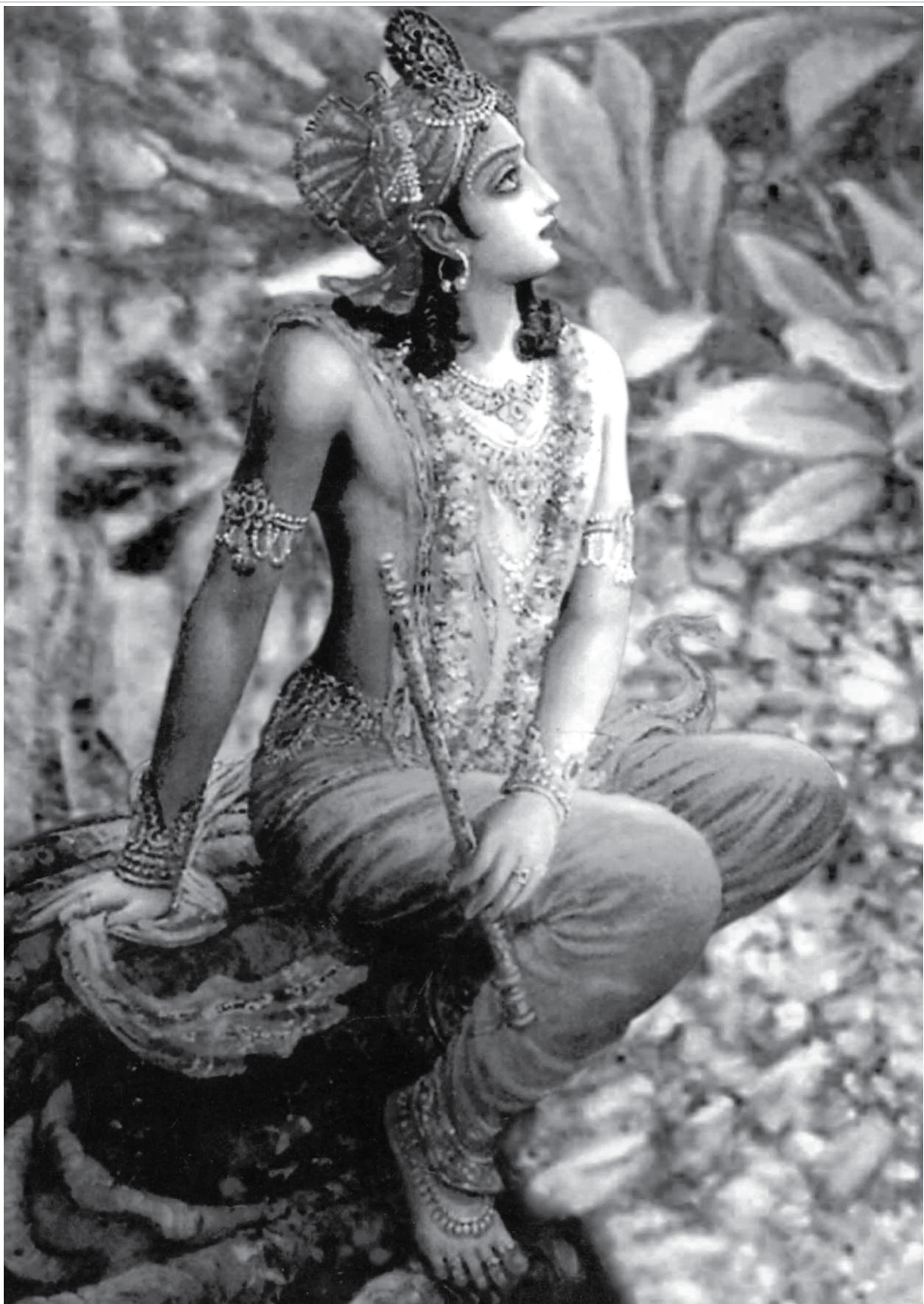
22. Of What Use Are My Senses?

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 should 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.” In this way, Lord Śrī Caitanya Mahāprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness.

Forced by the waves of ecstasy, His mind wandered over transcendental mellites, and He recited another verse. “My dear friends, unless I serve the transcendental form, qualities and pastimes of Śrī Kṛṣṇa, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are like stone blocks and dried wood. I do not know how long I will be able to continue without shame.

“Of what use are the eyes of one who does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes? My dear friends, please hear Me. I have lost all providential strength. Without Kṛṣṇa, My body, consciousness and mind, as well as all My senses, are useless.

“Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one’s ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose. The nectar from the lips of Lord Kṛṣṇa and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog. One’s nostrils are no better than the bellows of a blacksmith if one has not smelled the fragrance of Kṛṣṇa’s body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Kṛṣṇa’s body. The palms of Kṛṣṇa’s hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron.”

Lamenting in this way, Śrī Caitanya Mahāprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He recited a verse again and again with a despondent heart. “If by chance the transcendental form of Kṛṣṇa comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Kṛṣṇa to My heart’s content, when I again see His form I shall decorate the phases of time with many jewels.”

— *Madhya-līlā 2. 15-16, 27-36*

Please see page 403 for Srila Prabhupāda’s comments.

23. *The Sweetness of Kṛṣṇa*

“The sweetness of Kṛṣṇa’s joking words plays indescribable havoc with the hearts of all women. His words bind a woman’s ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs. Kṛṣṇa’s transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Kṛṣṇa attracts the minds of all women within the three worlds. The fragrance of Kṛṣṇa’s body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them. Kṛṣṇa’s lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Kṛṣṇa’s smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopīs of Vṛndāvana.”

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

said, “My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him.”

— *Antya-līlā 15. 20-24*

24. *Have You Seen Kṛṣṇa Coming This Way?*

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden. Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

After Kṛṣṇa disappeared with Rādhārāṇī during the rāsa dance, the gopīs wandered in the forest looking for Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea. Absorbed in the ecstatic mood of the gopīs, Śrī Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers. “[The gopīs said:] “O cūta tree, priyāla tree, panasa, āsana and kovidāra! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead. O all-auspicious tulasi plant, you are very dear to Govinda’s lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees? O plants of mālatī flowers, mallikā flowers, jātī and yūthikā flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?”

Śrī Caitanya Mahāprabhu continued, “O mango tree, O jackfruit tree, O piyāla, jambu and kovidāra trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others. Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.”



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

When the trees did not reply, the gopīs guessed, “Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa. Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and are therefore like friends to us. They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.” Guessing in this way, the gopīs inquired from the plants and creepers, headed by tulasi. “O tulasi! O mālatī! O yūthī, mādhavī and mallikā! Kṛṣṇa is very dear to you; therefore He must have come near you. You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.” When they still received no reply, the gopīs thought, “These plants are all Kṛṣṇa’s maid-servants, and out of fear they will not speak to us.”

The gopīs then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa’s body and seeing the faces of the deer, the gopīs inquired from them to ascertain if Kṛṣṇa was nearby. Śrī Caitanya Mahāprabhu said, “O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṇkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way with His dearmost companion, increasing the pleasure of the eyes of all of you? O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrīmatī Rādhārāṇī. We think They must certainly have come this way. We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance. Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the kuṇkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere. Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?”

The gopīs then came upon many trees so laden with fruits and flowers that their branches were bent down to the ground. The gopīs thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopīs inquired from the trees. Lord Caitanya continued, “O trees, kindly tell us whether Balarāma’s younger brother, Kṛṣṇa, welcomed your



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

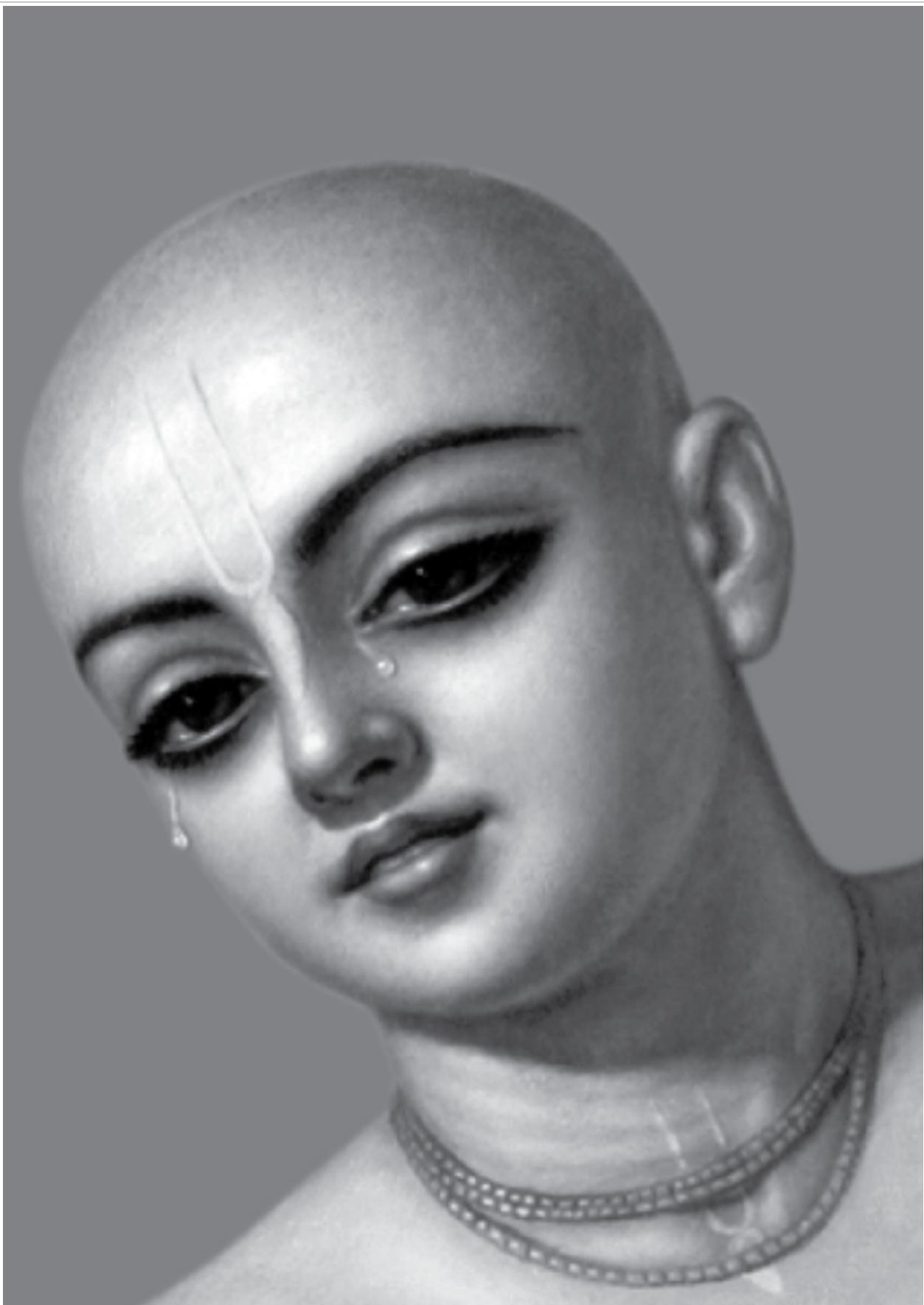
obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasi flowers. To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted. Did He or did He not pay attention while you offered Him obeisances? Kindly give evidence supporting your words. Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?”

Saying this, the gopīs stepped onto the beach by the Yamunā River. There they saw Lord Kṛṣṇa beneath a kadamba tree. Standing there with His flute to His lips, Kṛṣṇa, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty. When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, joined Him in the garden. Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within. Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

— Antya-līlā 15. 28-59

25. Where Has My Kṛṣṇa Gone?

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, joined Him in the garden. Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within. Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Then the Lord got up and began wandering here and there, looking all around. Caitanya Mahāprabhu said, “Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captivated My eyes and mind. Why can’t I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more.”

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī to Her dear friend Viśākhā. “My dear friend, the luster of Kṛṣṇa’s body is more brilliant than that of a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of My eyes to see Him.”

Caitanya Mahāprabhu said, “Śrī Kṛṣṇa’s complexion is as polished as powdered añjana. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and minds of everyone, and it is so powerful that it defies all comparison. My dear friend, please tell Me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like cātaka birds, which are dying of thirst because they do not see such a cloud. Kṛṣṇa’s yellow garments look exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His Vaijayantī garland resemble rainbows. The luster of Kṛṣṇa’s body is as beautiful as the glow of a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndāvana hear that vibration, they all begin to dance. The cloud of Kṛṣṇa’s pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away from Me. Being unable to see the cloud, the cātaka bird of My eyes is almost dead from thirst.”

— Antya-līlā 15. 57-68



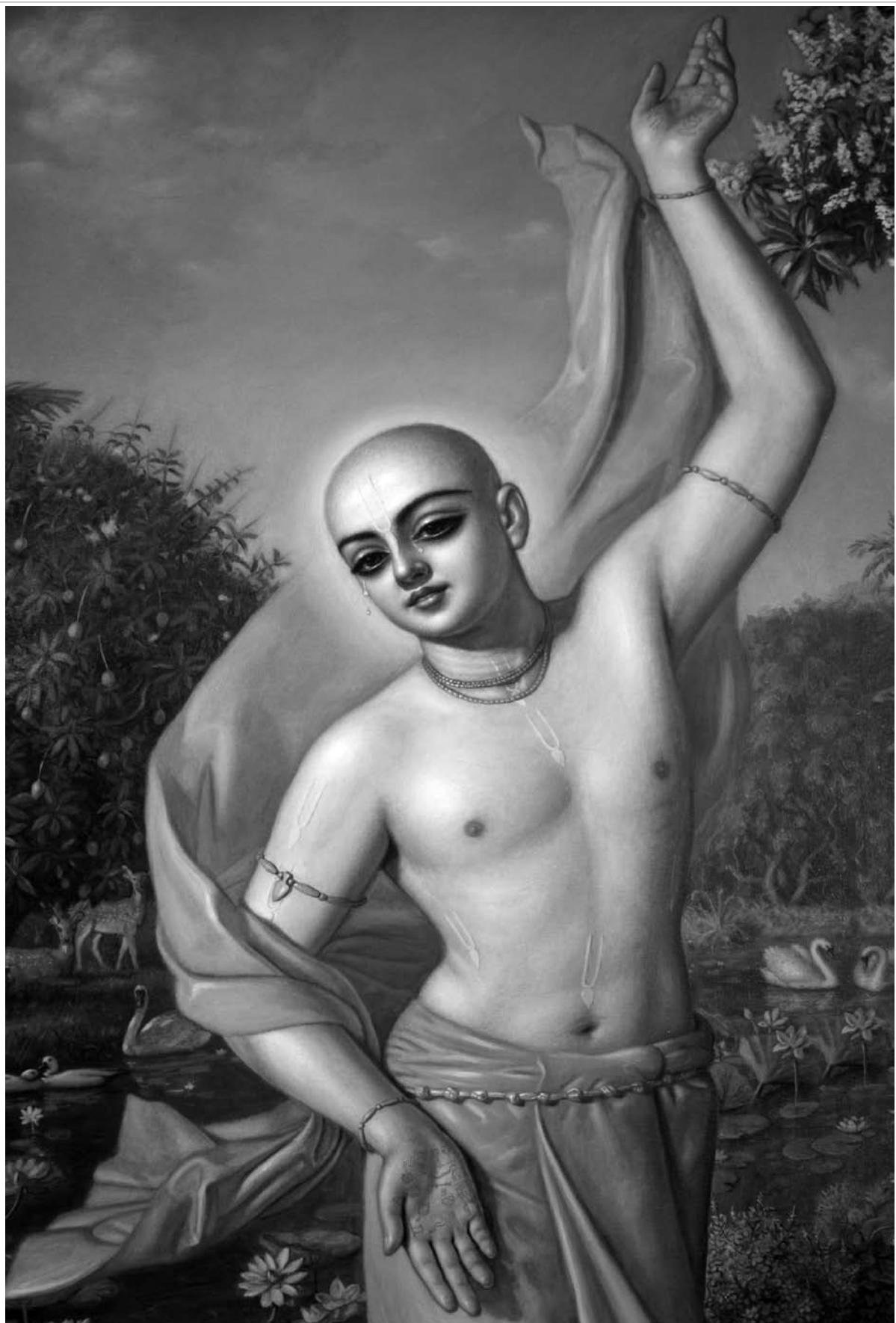
Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

26. Kṛṣṇa Is Very Restless

In a faltering voice, Śrī Caitanya Mahāprabhu said, “Alas, go on reciting, Rāma Rāya.” Thus Rāmānanda Rāya began to recite a verse. While listening to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse. “Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maid-servants.”

Śrī Caitanya Mahāprabhu then said, “After conquering the moon and the lotus flower, Kṛṣṇa wished to capture the doelike gopīs. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopīs. The gopīs fell prey to that trap and became Kṛṣṇa’s maid-servants, giving up their homes, families, husbands and prestige. My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopīs. The earrings dancing on Kṛṣṇa’s cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way. On Kṛṣṇa’s chest are the ornaments of the Śrīvatsa marks, indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer’s, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maid-servants of the Supreme Personality of Godhead.

“The two very beautiful arms of Kṛṣṇa are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two hill-like breasts of women and bite their hearts. The women then die from the burning poison. The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Kṛṣṇa’s palms and the soles of His feet, which are cooler and more pleasing than



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished.”

Lamenting in ecstatic love, Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmatī Viśākhā. “My dear friend, Kṛṣṇa’s chest is as broad and attractive as a door made of indranīla gems, and His two arms, as strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts.”

Śrī Caitanya Mahāprabhu then said, “I just now had Kṛṣṇa, but unfortunately I have lost Him again. By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchanting his mind and then disappears.”

— Antya-līlā 15.69-80

27. Please Sing Me a Song

Śrī Caitanya Mahāprabhu said to Svarūpa Dāmodara Gosvāmī, “Please sing a song that will bring consciousness to My heart.” Thus for the pleasure of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara Gosvāmī began very sweetly singing the following verse from the Gītagovinda. “Here in the arena of the rāsa dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes.” When Svarūpa Dāmodara Gosvāmī sang this special song, Śrī Caitanya Mahāprabhu immediately got up and began to dance in ecstatic love. At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya’s body. The thirty-three symptoms of vyabhicāri-bhāva, beginning with lamentation and jubilation, became prominent as well. All the ecstatic symptoms, such as bhāvodaya, bhāva-sandhi and bhāva-śābalya, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

prominent. Lord Caitanya Mahāprabhu had Svarūpa Dāmodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse. Over and over again Śrī Caitanya Mahāprabhu said, “Go on! Sing! Sing!” But Svarūpa Dāmodara, seeing the Lord’s fatigue, did not resume singing. When the devotees heard Śrī Caitanya Mahāprabhu say “Go on singing!” they all gathered around Him and began to chant the holy name of Hari in unison. At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him. Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally, they brought Him back home. After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

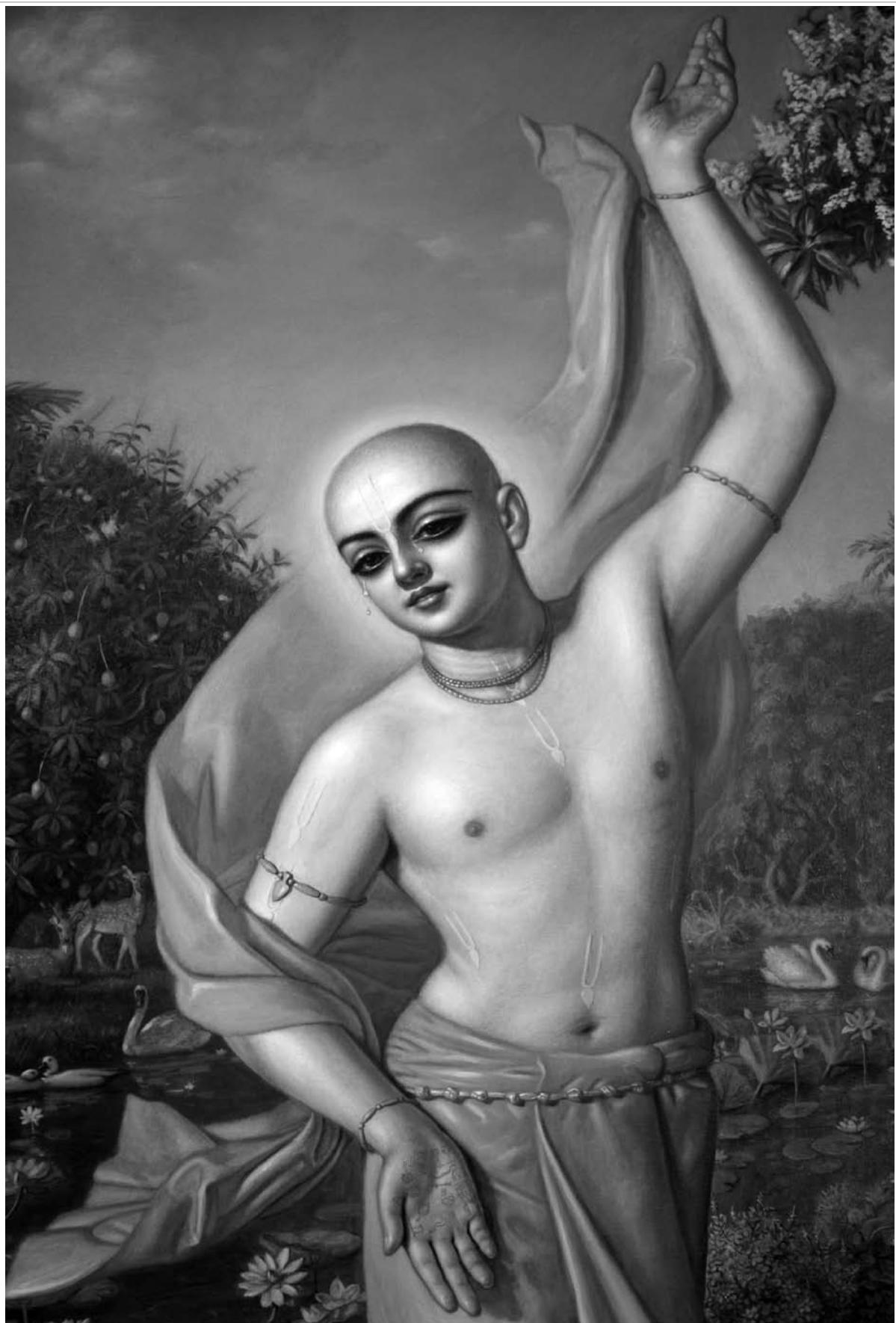
— Antya-līlā 15. 82-94

28. Where Is Kṛṣṇa, My Life and Soul?

One day, when Śrī Caitanya Mahāprabhu went to visit the temple of Lord Jagannātha, the gatekeeper at the Simha-dvāra approached Him and offered respectful obeisances. The Lord asked him, “Where is Kṛṣṇa, My life and soul? Please show Me Kṛṣṇa.” Saying this, He caught the doorkeeper’s hand. The doorkeeper replied, “The son of Mahārāja Nanda is here; please come along with me, and I shall show You.” Lord Caitanya said to the doorman, “You are My friend. Please show Me where the Lord of My heart is.”

After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannātha. “Just see!” the doorkeeper said. “Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes.” Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuda-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth.

— Antya-līlā 16. 80-85



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

29. Kṛṣṇa's Prasāda Is Nectar!

The offering of food known as gopāla-vallabha-bhoga was then given to Lord Jagannātha, and ārati was performed with the sound of the conch and the ringing of bells. When the ārati finished, the prasādam was taken out, and the servants of Lord Jagannātha came to offer some to Śrī Caitanya Mahāprabhu. The servants of Lord Jagannātha first garlanded Śrī Caitanya Mahāprabhu and then offered Him Lord Jagannātha's prasādam. The prasādam was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad. The prasādam was made of very valuable ingredients. Therefore the servant wanted to feed Śrī Caitanya Mahāprabhu a portion of it. Śrī Caitanya Mahāprabhu tasted a portion of the prasādam. Govinda took the rest and bound it in the end of his wrapper. To Śrī Caitanya Mahāprabhu the prasādam tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes. Śrī Caitanya Mahāprabhu considered, "Where has such a taste in this prasādam come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips." Understanding this, Śrī Caitanya Mahāprabhu felt an emotion of ecstatic love for Kṛṣṇa, but upon seeing the servants of Lord Jagannātha, He restrained Himself.

The Lord said again and again, "Only by great fortune may one come by a particle of the remnants of food offered to the Lord." The servants of the Jagannātha temple inquired, "What is the meaning of this?" Śrī Caitanya Mahāprabhu replied, "These are remnants of food that Kṛṣṇa has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahmā find it difficult to obtain. Remnants left by Kṛṣṇa are called phelā. Anyone who obtains even a small portion must be considered very fortunate. One who is only ordinarily fortunate cannot obtain such mercy. Only persons who have the full mercy of Kṛṣṇa can receive such remnants. The word 'sukṛti' refers to pious activities performed by the mercy of Kṛṣṇa. One who is fortunate enough to obtain such mercy receives the remnants of the Lord's food and thus becomes glorious."

After saying this, Śrī Caitanya Mahāprabhu bade farewell to all the



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

servants. After seeing the next offering of food to Lord Jagannātha, a function known as upala-bhoga, He returned to His own quarters. After finishing His noon duties, Śrī Caitanya Mahāprabhu ate His lunch, but He constantly remembered the remnants of Kṛṣṇa’s food. Śrī Caitanya Mahāprabhu performed His external activities, but His mind was filled with ecstatic love. With great difficulty He tried to restrain His mind, but it would always be overwhelmed by very deep ecstasy.

After finishing His evening duties, Śrī Caitanya Mahāprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Kṛṣṇa in great jubilation. Following the indications of Śrī Caitanya Mahāprabhu, Govinda brought the prasādam of Lord Jagannātha. The Lord sent some to Paramānanda Puri and Brahmānanda Bhāratī. Śrī Caitanya Mahāprabhu then gave shares of the prasādam to Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, Svarūpa Dāmodara Gosvāmī and all the other devotees. As they tasted the uncommon sweetness and fragrance of the prasādam, everyone’s mind was struck with wonder. Śrī Caitanya Mahāprabhu said, “These ingredients, such as sugar, camphor, black pepper, cardamom, cloves, butter, spices and licorice, are all material. Everyone has tasted these material substances before. However, in these ingredients there are extraordinary tastes and uncommon fragrances. Just taste them and see the difference in the experience. Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own. Therefore, it is to be understood that the spiritual nectar of Kṛṣṇa’s lips has touched these ordinary ingredients and transferred to them all their spiritual qualities. A fragrance and taste that are uncommon and greatly enchanting and that make one forget all other experiences are attributes of Kṛṣṇa’s lips. This prasādam has been made available only as a result of many pious activities. Now taste it with great faith and devotion.”

Loudly chanting the holy name of Hari, all of them tasted the prasādam. As they tasted it, their minds became mad in the ecstasy of love.

— Antya-līlā 16. 88-115

Please see page 407 for Srila Prabhupāda’s comments.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

30. The Nectar of Kṛṣṇa's Lips

In ecstatic love, Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite some verses. Thus Rāmānanda Rāya spoke as follows. “O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendently vibrating flute, for that nectar makes all human beings forget all other attachments.”

Upon hearing Rāmānanda Rāya quote this verse, Śrī Caitanya Mahāprabhu was very satisfied. Then He recited the following verse, which had been spoken by Śrimatī Rādhārāṇī in great anxiety. “My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Kṛṣṇa, can be obtained only after many, many pious activities. For the beautiful gopīs of Vṛndāvana, that nectar vanquishes the desire for all other tastes. Madana-mohana always chews pan that surpasses the nectar of heaven. He is certainly increasing the desires of My tongue.”

After saying this, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic loving emotions. Talking like a madman, He began to explain the meaning of the two verses. “My dear lover,” Lord Caitanya said in the mood of Śrimatī Rādhārāṇī, “let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, We see that the activities of Your transcendental lips are always paradoxical. My dear Kṛṣṇa, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. But I am ashamed to say that Your impudent lips sometimes attract even Your flute, which is also considered a male. It likes to drink the nectar of Your lips, and thus it also forgets all other tastes. Aside from conscious



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

living beings, even unconscious matter is sometimes made conscious by Your lips. Therefore, Your lips are great magicians.

Paradoxically, although Your flute is nothing but dry wood, Your lips constantly make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss. That flute is a very cunning male who drinks again and again the taste of another male's lips. It advertises its qualities and says to the gopīs, 'O gopīs, if you are so proud of being women, come forward and enjoy your property—the nectar of the lips of the Supreme Personality of Godhead.' Thereupon, the flute said angrily to Me, 'Give up Your shame, fear and religion and come drink the lips of Kṛṣṇa. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Kṛṣṇa's lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.' The nectar of Kṛṣṇa's lips, combined with the vibration of His flute, attracts all the people of the three worlds. But if we gopīs remain patient out of respect for religious principles, the flute then criticizes us.

"The nectar of Your lips and the vibration of Your flute join together to loosen our belts and induce us to give up shame and religion, even before our superiors. As if catching us by our hair, they forcibly take us away and deliver us unto You to become Your maid-servants. Hearing of these incidents, people laugh at us. We have thus become completely subordinate to the flute. This flute is nothing but a dry stick of bamboo, but it becomes our master and insults us in so many ways that it forces us into a predicament. What can we do but tolerate it? The mother of a thief cannot cry loudly for justice when the thief is punished. Therefore we simply remain silent. Such is the policy of these lips.

"Just consider some other injustices. Everything that touches those lips—including food, drink or betel—becomes just like nectar. It is then called kṛṣṇa-phelā, or remnants left by Kṛṣṇa. Even after much prayer, the demigods themselves cannot obtain even a small portion of the remnants of such food. Just imagine the pride of those remnants! Only a person who has acted piously for many, many births and has thus become a devotee can obtain the remnants of such food. The betel



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

chewed by Kṛṣṇa is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the gopīs accept these remnants, their mouths become His spittoons. Therefore, My dear Kṛṣṇa, please give up all the tricks You have set up so expertly. Do not try to kill the life of the gopīs with the vibration of Your flute. Because of Your joking and laughing, You are becoming responsible for the killing of women. It would be better for You to satisfy us by giving us the charity of the nectar of Your lips.”

— *Antya-līlā 16. 116-133*

31. What Kind of Austerities Did Kṛṣṇa’s Flute Perform?

“My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa’s lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.”

Upon hearing the recitation of this verse, Śrī Caitanya Mahāprabhu became absorbed in ecstatic love, and with a greatly agitated mind He began to explain its meaning like a madman. “Some gopīs said to other gopīs, ‘Just see the astonishing pastimes of Kṛṣṇa, the son of Vrajendra! He will certainly marry all the gopīs of Vṛndāvana. Therefore, the gopīs know for certain that the nectar of Kṛṣṇa’s lips is their own property and cannot be enjoyed by anyone else. My dear gopīs, fully consider how many pious activities this flute performed in his past life. We do not know what places of pilgrimage he visited, what austerities he performed, or what perfect mantra he chanted. This flute is utterly unfit because it is merely a dead bamboo stick. Moreover, it belongs to the male sex. Yet this flute is always drinking the nectar of Kṛṣṇa’s lips, which surpasses nectarean sweetness of every description. Only by hoping for that nectar do the gopīs continue to live. Although the nectar of Kṛṣṇa’s lips is the absolute property of the gopīs, the flute, which is just an insignificant



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

stick, is forcibly drinking that nectar and loudly inviting the gopīs to come drink it also. Just imagine the strength of the flute's austerities and good fortune! Even great devotees drink the nectar of Kṛṣṇa's lips after the flute has done so.

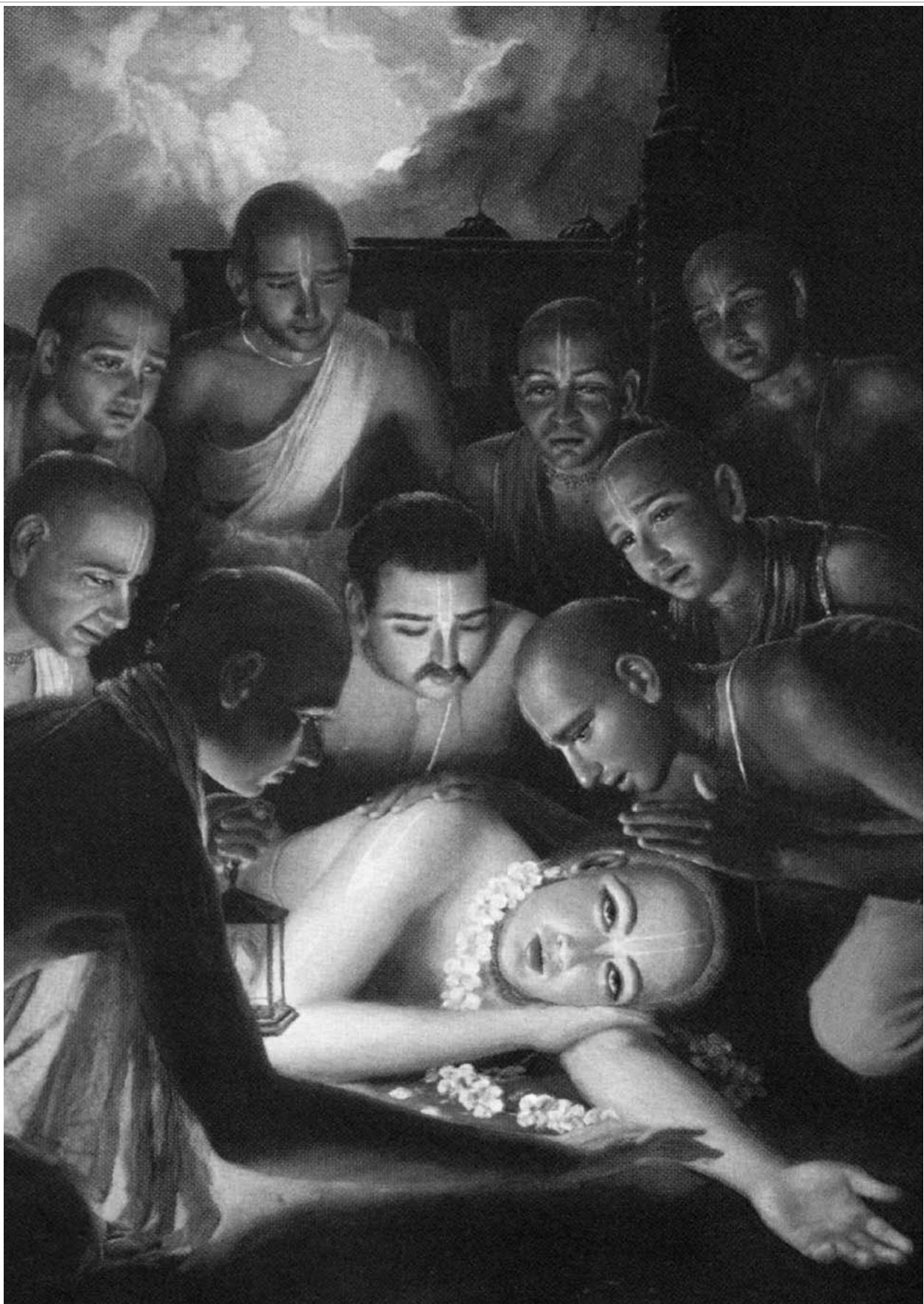
“When Kṛṣṇa takes His bath in universally purifying rivers like the Yamunā and the Ganges of the celestial world, the great personalities of those rivers greedily and jubilantly drink the remnants of the nectarean juice from His lips. Aside from the rivers, the trees standing on the banks like great ascetics and engaging in welfare activities for all living entities drink the nectar of Kṛṣṇa’s lips by drawing water from the river with their roots. We cannot understand why they drink like that. The trees on the bank of the Yamunā and Ganges are always jubilant. They appear to be smiling with their flowers and shedding tears in the form of flowing honey. Just as the forefathers of a Vaiṣṇava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.

“The gopīs considered, ‘The flute is completely unfit for his position. We want to know what kind of austerities the flute executed, so that we may also perform the same austerities. Although the flute is unfit, he is drinking the nectar of Kṛṣṇa’s lips. Seeing this, we qualified gopīs are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.’” While thus speaking like a madman, Śrī Caitanya Mahāprabhu became full of ecstatic emotion. In the company of His two friends, Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Śrī Caitanya Mahāprabhu passed His days and nights in this way.

— Antya-līlā 16. 140-150

32. Where Have You Brought Me?

In the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu once passed half the night talking about the pastimes of Lord Kṛṣṇa. As they talked of Kṛṣṇa, Svarūpa



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Dāmodara Gosvāmī would sing songs exactly suitable for Śrī Caitanya Mahāprabhu's transcendental emotions. To complement the ecstasy of Śrī Caitanya Mahāprabhu, Rāmānanda Rāya would quote verses from the books of Vidyāpati and Candīdāsa, and especially from the Gīta-govinda, by Jayadeva Gosvāmī. At intervals, Śrī Caitanya Mahāprabhu would also recite a verse. Then, in great lamentation, He would explain it. In this way Śrī Caitanya Mahāprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, Svarūpa Dāmodara and Rāmānanda Rāya returned to their homes. Śrī Caitanya Mahāprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Kṛṣṇa mahā-mantra all night.

Suddenly, Śrī Caitanya Mahāprabhu heard the vibration of Kṛṣṇa's flute. Then, in ecstasy, He began to depart to see Lord Kṛṣṇa. All three doors were fastened as usual, but Śrī Caitanya Mahāprabhu, in great ecstasy, nevertheless got out of the room and left the house. He went to a cow shed on the southern side of the Simha-dvāra. There the Lord fell down unconscious among cows from the district of Tailaṅga. Meanwhile, not hearing any sounds from Śrī Caitanya Mahāprabhu, Govinda immediately sent for Svarūpa Dāmodara and opened the doors. Then Svarūpa Dāmodara Gosvāmī lit a torch and went out with all the devotees to search for Śrī Caitanya Mahāprabhu.

After searching here and there, they finally came to the cow shed near the Simha-dvāra. There they saw Śrī Caitanya Mahāprabhu lying unconscious among the cows. His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes. As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss. All the cows around the Lord were sniffing His transcendental body. When the devotees tried to check them, they refused to give up their association with the transcendental body of Śrī Caitanya Mahāprabhu. The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him back home. All the devotees began to chant the Hare Kṛṣṇa mantra very loudly in the Lord's ears, and after a considerable time Śrī Caitanya Mahāprabhu regained consciousness.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal. Śrī Caitanya Mahāprabhu stood up and then sat down again. Looking here and there, He inquired from Svarūpa Dāmodara, “Where have you brought Me? After hearing the vibration of a flute, I went to Vṛndāvana, and there I saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the pasturing grounds. He brought Śrīmatī Rādhārāṇī to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her. I entered the bower just behind Kṛṣṇa, My ears captivated by the sound of His ornaments. I saw Kṛṣṇa and the gopīs enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears. Just then, all of you made a tumultuous sound and brought Me back here by force. Because you brought Me back here, I could no longer hear the nectarean voices of Kṛṣṇa and the gopīs, nor could I hear the sounds of their ornaments or the flute.”

— Antya-līlā 17. 4-28

33. My Ears Are Dying of Thirst

In great ecstasy, Śrī Caitanya Mahāprabhu said to Svarūpa Dāmodara in a faltering voice, “My ears are dying of thirst. Please recite something to quench this thirst. Let Me hear it.” Understanding the ecstatic emotions of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara, in a sweet voice, recited the following verse from Śrīmad-Bhāgavatam. “[The gopīs said:] ‘My dear Lord Kṛṣṇa, where is that woman within the three worlds who would not be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who would not fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.’” Upon hearing this verse, Śrī Caitanya Mahāprabhu, overwhelmed with the ecstasy of the gopīs, began to explain it. Śrī Caitanya Mahāprabhu said, “The gopīs entered the arena of the rāsa dance in ecstasy, but after hearing Kṛṣṇa’s words of negligence and detachment, they understood



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

that He was going to renounce them. Thus they began to chastise Him in anger. “O dear lover,’ they said, ‘please answer just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute? When You play Your flute, the vibration acts like a messenger in the form of a yoginī perfect in the art of chanting mantras. This messenger enchants all the women in the universe and attracts them to You. Then she increases their great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love. The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are angry with us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we become helpless. We know that this is all a well-planned trick. You know how to make jokes that cause the complete annihilation of women, but we can understand that Your real mind, words and behavior are different. Therefore please give up all these clever tricks. The nectarean buttermilk of Your flute’s vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us.”

Śrī Caitanya Mahāprabhu spoke these words in a mood of anger as He floated on waves of ecstatic love.

— *Antya-līlā 17. 29-39*

34. The Nectarean Sounds of Kṛṣṇa

Śrī Caitanya Mahāprabhu said, “My dear friend, the Supreme Personality of Godhead, Kṛṣṇa, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments He attracts the ears of the gopīs, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“Kṛṣṇa’s deep voice is more resonant than newly arrived clouds, and His sweet song defeats even the sweet voice of the cuckoo. Indeed, His song is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one’s ear, one is immediately bereft of all other types of hearing. My dear friend, please tell Me what to do. My ears have been plundered by the qualities of Kṛṣṇa’s sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it. The tinkling of Kṛṣṇa’s ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the cāṭaka bird to shame. Having allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

“Kṛṣṇa’s speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech mixes with His smile, which is like camphor, the resultant sound and the deep meaning of Kṛṣṇa’s words create various transcendental mélodies. One particle of that transcendental, blissful nectar is the life and soul of the ear, which is like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he unfortunately cannot and therefore almost dies of thirst.

“The transcendental vibration of Kṛṣṇa’s flute disturbs the hearts of women all over the world, even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maid-servants of Kṛṣṇa. Indeed, they run toward Kṛṣṇa exactly like madwomen. When she hears the vibration of Kṛṣṇa’s flute, even the goddess of fortune comes to Him, greatly hoping for His association, but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him.

“Only the most fortunate can hear these four nectarean sounds—Kṛṣṇa’s words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes.”

— Antya-līlā 17. 40-48



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

35. Madana-Mohana Has Opened a Shop of Scents

One full-moon night in the month of Vaiśākha [April-May], Śrī Caitanya Mahāprabhu went to a garden. The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha. In the garden were fully blossomed trees and creepers exactly like those in Vrndāvana. Bumblebees and birds like the śuka, sārī and pika talked with one another. A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance. Brightly illuminated by the full moon, the trees and creepers glittered in the light. The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy.

In this atmosphere, the Lord had His associates sing the verse from the Gīta-govinda beginning with the words “lalita-lavaṅga-latā” as He danced and wandered about with them. As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa. When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared. Having gotten Kṛṣṇa and then lost Him, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

The entire garden was filled with the scent of Lord Śrī Kṛṣṇa’s transcendental body. When Śrī Caitanya Mahāprabhu smelled it, He fell unconscious at once. But the scent of Kṛṣṇa’s body incessantly entered His nostrils, and the Lord became mad to relish it. Śrīmatī Rādhārāṇī once spoke a verse to Her gopī friends describing how She hankers for the transcendental scent of Kṛṣṇa’s body. Śrī Caitanya Mahāprabhu recited that same verse and made its meaning clear. “The scent of Kṛṣṇa’s transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.”



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“The scent of Kṛṣṇa’s body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind. My dear friend, the scent of Kṛṣṇa’s body enchantsthe entire world. It especially enters the nostrils of women and remains seated there. Thus it captures them and forcibly brings them to Kṛṣṇa. Kṛṣṇa’s eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

“When sandalwood pulp is mixed with aguru, kuṅkuma, musk and camphor and spread on Kṛṣṇa’s body, it combines with Kṛṣṇa’s own original bodily perfume and seems to cover it. The scent of Kṛṣṇa’s transcendental body is so attractive that it enchantsthe bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of the world come under its influence, and therefore the scent of Kṛṣṇa’s body is like a plunderer. Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don’t, out of thirst they die.

“The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home.” Śrī Caitanya Mahāprabhu, His mind thus stolen by the scent of Kṛṣṇa’s body, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Kṛṣṇa would appear, but instead He found only that scent. Both Svarūpa Dāmodara and Rāmānanda Rāya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then the Lord’s two associates devised a plan to bring Him to external consciousness.

— Antya-līlā 19. 78-100



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

36. I Cannot Forget Kṛṣṇa, Please Tell Me How to Find Him

While Śrī Caitanya Mahāprabhu lamented, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance. The aggregate of all these ecstasies once awoke a statement by Śrīmatī Rādhārāṇī in the mind of Bilvamaṅgala Ṭhākura. In the same ecstatic mood, Śrī Caitanya Mahāprabhu now recited that verse, and on the strength of madness He described its meaning, which is unknown to people in general.

Śrī Caitanya Mahāprabhu said, “Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Kṛṣṇa is increasing moment by moment! The anxiety caused by separation from Kṛṣṇa has made Me impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation. Who, therefore, will tell Me how to find Him?”

— Antya-līlā 17. 49-52

37. Where Shall I Go to Find Kṛṣṇa?

Suddenly, Śrī Caitanya Mahāprabhu became calm and considered His state of mind. He remembered the words of Piṅgalā, and this aroused an ecstasy that moved Him to speak. Thus He explained their meaning. Śrī Caitanya Mahāprabhu said, “If I give up hope of meeting Kṛṣṇa, I shall then be happy. Therefore, let us stop this most inglorious discussion of Kṛṣṇa. It would be better for us to talk of glorious topics and forget Him.”



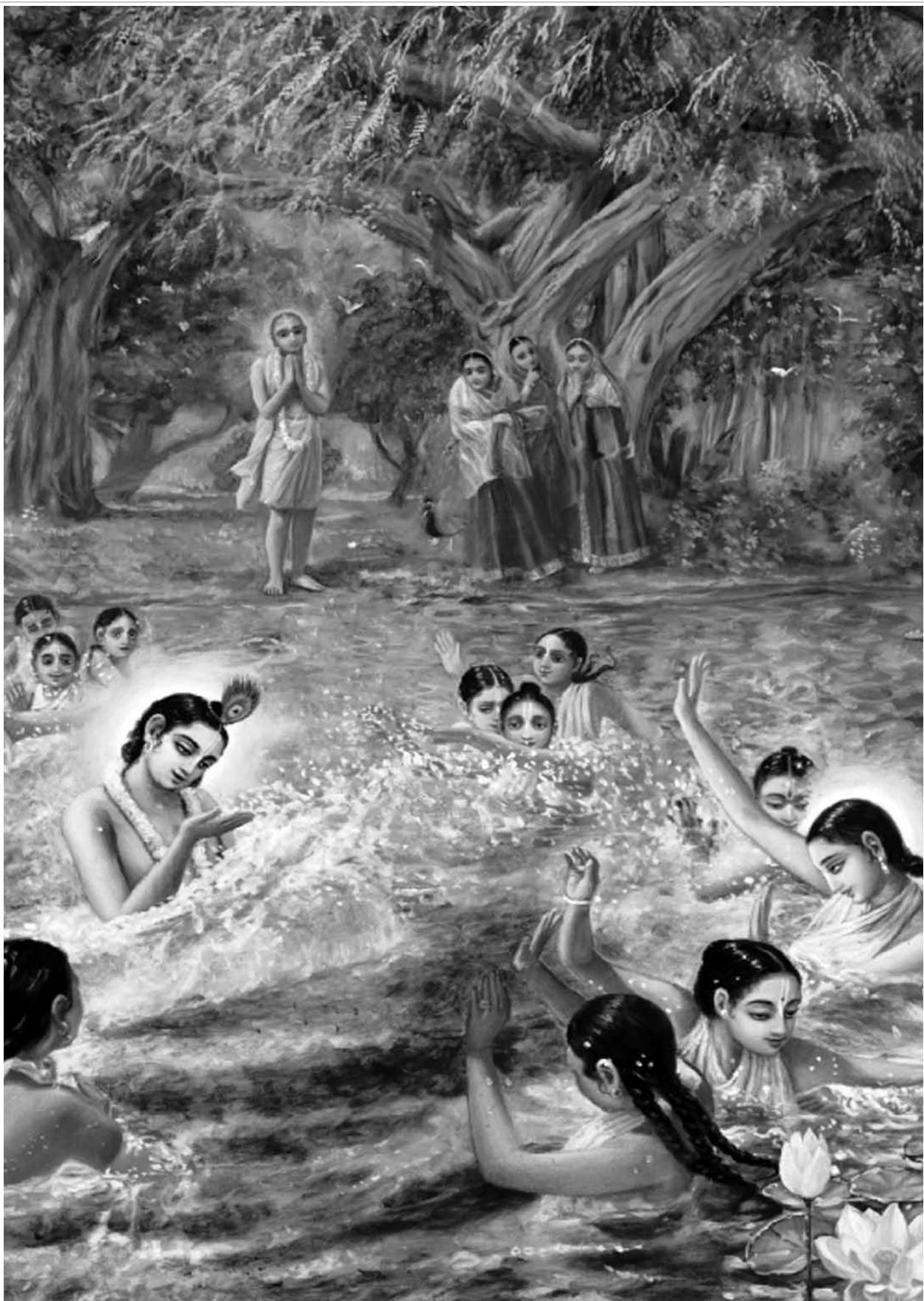
Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

While speaking in this way, Śrīmatī Rādhārāṇī suddenly remembered Kṛṣṇa. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, “The person I want to forget is lying in My heart.” Śrīmatī Rādhārāṇī’s ecstasy also made Her think of Kṛṣṇa as Cupid, and this understanding frightened Her. She said, “This Cupid, who has conquered the whole world and entered My heart, is My greatest enemy, for He does not allow Me to forget Him.” Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Śrīmatī Rādhārāṇī’s mind. Greatly unhappy, She then chastised Her own mind. “If I do not think of Kṛṣṇa, My impoverished mind will die within a moment like a fish out of water. But when I see Kṛṣṇa’s sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles. Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all 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. But Svarūpa Dāmodara Gosvāmī stood up, caught Him and took Him on his lap. Then Svarūpa Dāmodara brought Him back to His place and made Him sit down. Suddenly Śrī Caitanya Mahāprabhu returned to external consciousness and said to Svarūpa Dāmodara Gosvāmī, “My dear Svarūpa, please sing some sweet songs.” The Lord’s ears were satisfied when He heard Svarūpa Dāmodara sing songs from the Gītagovinda and those by the poet Vidyāpati.

Each day and night, Śrī Caitanya Mahāprabhu would become deranged in this way and talk like a madman. Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Śrī Caitanya Mahāprabhu experienced in a single day.

— Antya-līlā 17. 54-64



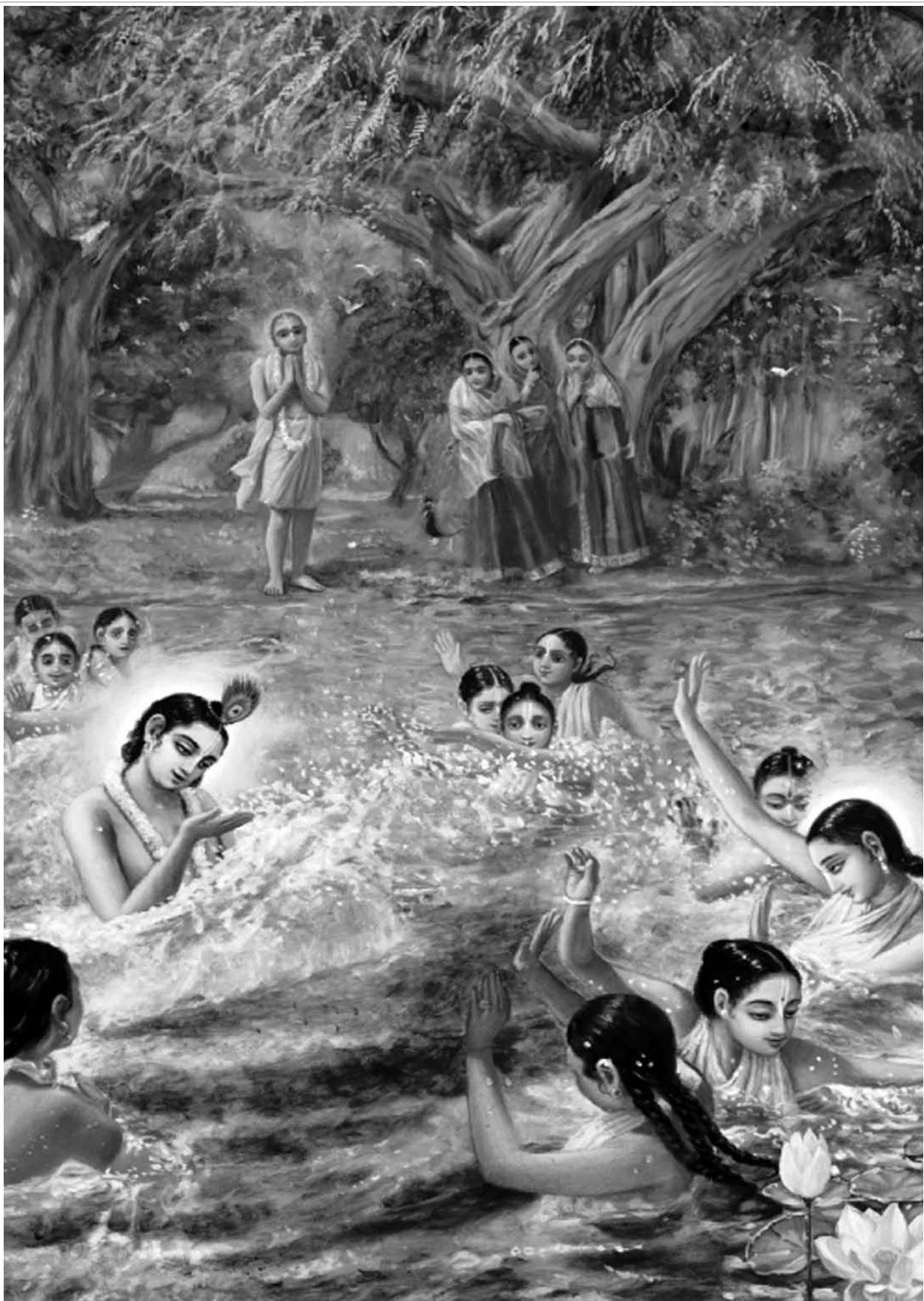
Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

38. He Wandered in Ecstasy Throughout the Night

During a night of the autumn season when a full moon brightened everything, Śrī Caitanya Mahāprabhu wandered all night long with His devotees. He walked from garden to garden, seeing the pastimes of Lord Kṛṣṇa and hearing and reciting songs and verses concerning the rāsa-līlā. He sang and danced in ecstatic love and sometimes imitated the rāsa dance in emotional ecstasy. He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious. When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done. In this way, He explained the meaning of all the verses concerning the rāsa-līlā. Sometimes He would be very sad and sometimes very happy.

He recited all the verses about the rasa-līlā and finally recited the verse describing Kṛṣṇa's water pastimes with the gopīs. "As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kunkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance."

While thus wandering near the temple of Āītā, Śrī Caitanya Mahāprabhu suddenly saw the sea. Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the river Yamunā. Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others. Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them. The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Śrī Caitanya Mahāprabhu fully merged in the pastimes Lord Kṛṣṇa performed with the gopīs in the waters of the Yamunā.

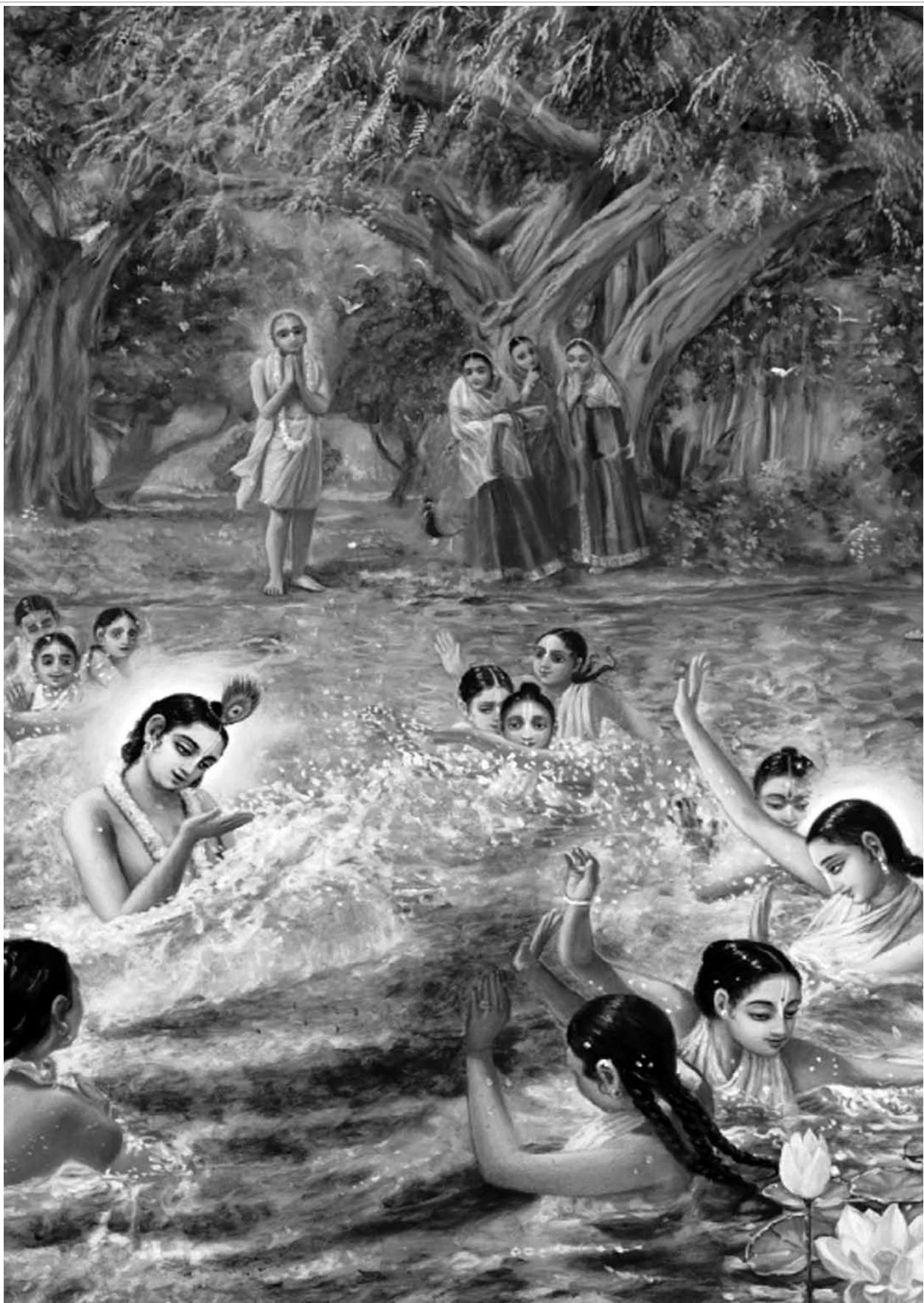
— *Antya-līlā* 18. 4-9, 25-29, 30 , 32

39. An Ocean of Prema

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the river Yamunā. Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others. Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them. The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?

Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Koñārka temple. Śrī Caitanya Mahāprabhu fully merged in the pastimes Lord Kṛṣṇa performed with the gopīs in the waters of the Yamunā. “Seeing the river Yamunā,” He said, “I went to Vṛndāvana. There I saw the son of Nanda Mahārāja performing His sporting pastimes in the water. Lord Kṛṣṇa was in the water of the Yamunā in the company of the gopīs, headed by Śrīmatī Rādhārāṇī. They were performing pastimes in a great sporting manner. I saw this pastime as I stood on the bank of the Yamunā in the company of the gopīs. One gopī was showing some other gopīs the pastimes of Rādhā and Kṛṣṇa in the water. All the gopīs entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Lord Kṛṣṇa, taking His beloved gopīs with Him, bathed and performed very nice pastimes in the water of the Yamunā.

“My dear friends, just see Lord Kṛṣṇa’s sporting pastimes in the water! Kṛṣṇa’s restless palms resemble lotus flowers. He is just like the chief of mad elephants, and the gopīs who accompany Him are like she-elephants. The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

was losing. This sporting water fight increased unlimitedly. The gopīs were like steady streaks of lightning, and Kṛṣṇa resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty cātaka birds, the eyes of the gopīs joyously drank the nectarean water from the cloud.

“After performing such wonderful pastimes, Lord Śrī Kṛṣṇa went up on the shore of the Yamunā River, taking with Him all His beloved gopīs. Then the gopīs on the riverbank rendered service by massaging Kṛṣṇa and the other gopīs with scented oil and smearing paste of āmalakī fruit on their bodies. Then they all bathed again, and after putting on dry clothing, they went to a small jeweled house, where the gopī Vrndā arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments.

“In Vrndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopīs and maidservants in the bowers of Vrndāvana picked these fruits and flowers and brought them before Rādhā and Kṛṣṇa. The gopīs peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit. Among the fruits were many varieties of coconuts and mangoes, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, santarās, grapes, almonds and all kinds of dried fruit. There were cantaloupes, kṣirikās, palm fruits, keśuras, water fruits, lotus fruits, bel, pilus, pomegranates and many others. Some of them are variously known in different places, but in Vrndāvana all of them are always available in so many thousands of varieties that no one can fully describe them. At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, such as gaṅgājala, amṛtakeli, piyūṣagranthi, karpūrakeli, sarapūrī, amṛti, padmacini and khaṇḍa-kṣirisāra-vṛkṣa. She had then brought them all for Kṛṣṇa. When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Śrīmatī Rādhārāṇī and Her gopī friends partook of the remnants, Rādhā and Kṛṣṇa lay down together in the jeweled house. Some of the gopīs fanned Rādhā and Kṛṣṇa, others massaged Their feet, and some fed Them betel leaves to chew. When Rādhā and Kṛṣṇa fell asleep, all the gopīs also lay down.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“When I saw this, My mind was very happy. Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the river Yamunā? Where is Vṛndāvana? Where are Kṛṣṇa and the gopīs? You have broken My happy dream!”

— *Antya-līlā 18. 27-32, 80-86, 100-109*

40. A Message from Advaita Ācārya

Jagadānanda Pañdita went to Nadia, and when he met Śacīmātā, he conveyed to her all the Lord’s salutations. He then met all the other devotees, headed by Advaita Ācārya, and gave them the prasādam of Jagannātha. After staying for one month, he took permission from mother Śaci to leave. When he went to Advaita Ācārya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Śrī Caitanya Mahāprabhu. Advaita Ācārya had written a sonnet in equivocal language with an import that Śrī Caitanya Mahāprabhu could understand but others could not. In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Śrī Caitanya Mahāprabhu. He then submitted the following statement at His lotus feet. “Please inform Śrī Caitanya Mahāprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace rice is no longer in demand. Further tell Him that those now mad in ecstatic love are no longer interested in the material world. Also tell Śrī Caitanya Mahāprabhu that one who has also become a madman in ecstatic love [Advaita Prabhu] has spoken these words.”

When he heard Advaita Ācārya’s statement, Jagadānanda Pañdita began to laugh, and when he returned to Jagannātha Puri, Nīlācala, he informed Caitanya Mahāprabhu of everything. After hearing the equivocal sonnet by Advaita Ācārya, Śrī Caitanya Mahāprabhu quietly smiled. “That is His order,” He said. Then He fell silent. Although he knew the secret, Svarūpa Dāmodara Gosvāmī inquired from the Lord, “What is the meaning of this sonnet? I could not understand it.” Śrī Caitanya Mahāprabhu replied, “Advaita Ācārya is a great worshiper



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

of the Lord and is very expert in the regulative principles enjoined in the Vedic literatures. Advaita Ācārya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time. After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet, nor do I know what is in Advaita Prabhu's mind. Advaita Ācārya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

Hearing this, all the devotees were astonished, especially Svarūpa Dāmodara, who became somewhat morose. From that day on, Śrī Caitanya Mahāprabhu's emotional state changed markedly; His feelings of separation from Kṛṣṇa doubled in intensity. As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

— Antya-lila 19. 15-31

41. *My Dear Friend, Where Is Kṛṣṇa?*

Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā. Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend. Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu, reciting that very verse, began speaking like a madman. "My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda'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 luster is like the luster of the blue indranīla 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.'



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

“The family of Mahārāja Nanda is just like an ocean of milk, wherein Lord Kṛṣṇa has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully. My dear friend, where is Kṛṣṇa? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

“The women of Vṛndāvana are just like lilies growing hot in the sun of lusty desires. But moonlike Kṛṣṇa makes them all jubilant by bestowing upon them the nectar of His hands. O My dear friend, where is My moon now? Save My life by showing Him to Me! My dear friend, where is that beautiful helmet with a peacock feather upon it like a rainbow upon a new cloud? Where are those yellow garments, shining like lightning? And where is that necklace of pearls that resemble flocks of ducks flying in the sky? The blackish body of Kṛṣṇa triumphs over the new blackish rain cloud. If a person’s eyes even once capture that beautiful body of Kṛṣṇa, it remains always prominent within his heart. Kṛṣṇa’s body resembles the sap of the mango tree, for when it enters the minds of women, it will not come out, despite great endeavor. Thus Kṛṣṇa’s extraordinary body is like a thorn of the seyā berry tree.

“Kṛṣṇa’s bodily luster shines like the indranīla gem and surpasses the luster of the tamāla tree. The luster of His body drives the entire world mad because Providence has made it transparent by refining the essence of the mellow of conjugal love and mixing it with moonshine. The deep vibration of Kṛṣṇa’s flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vṛndāvana rise and pursue that sound, drinking the showering nectar of Kṛṣṇa’s bodily luster like thirsty cātaka birds. My dear friend, where is Kṛṣṇa? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.”

— Antya-līlā 19. 32-42, 37



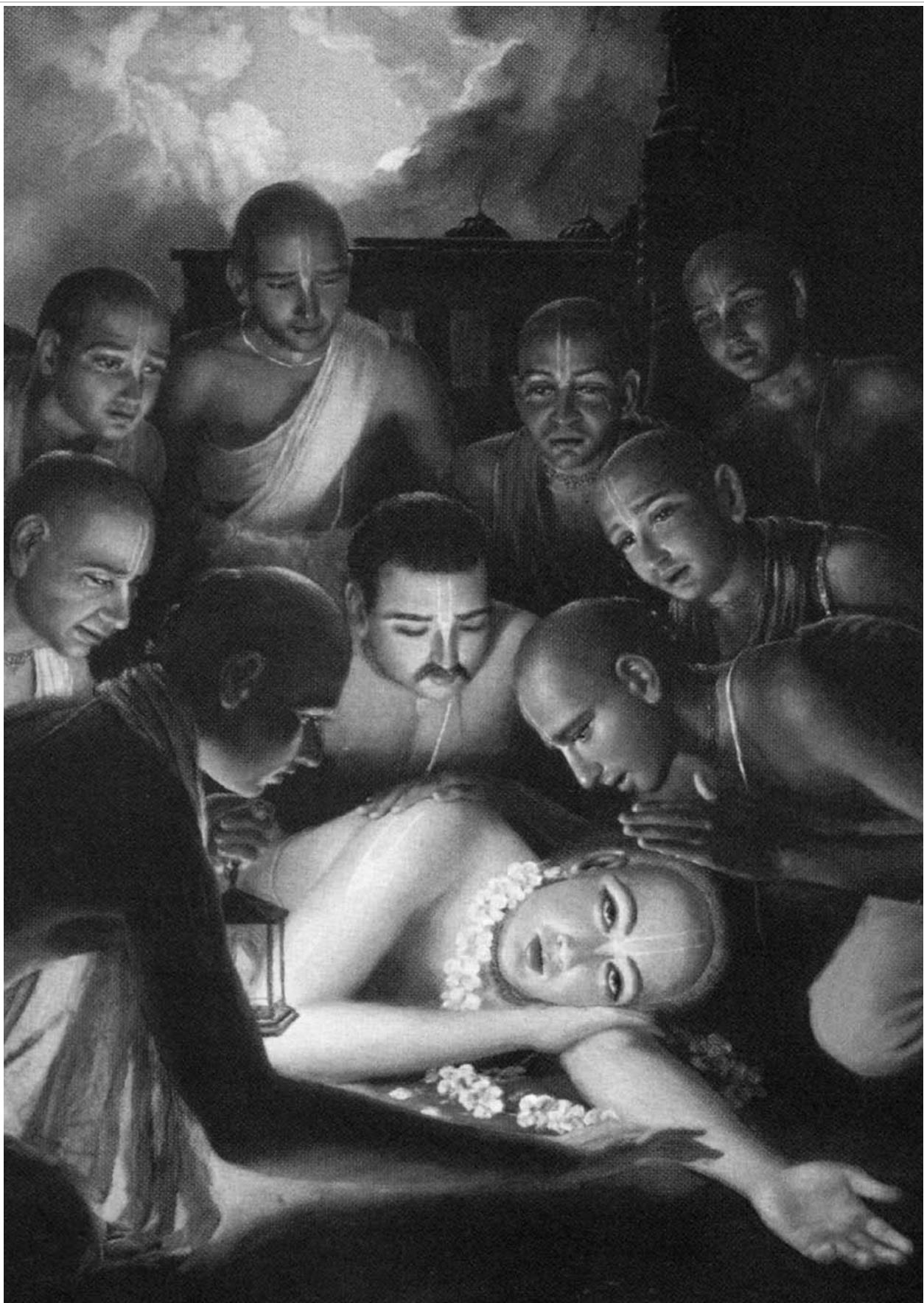
Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

42. Oh, Cruel Providence!

“Kṛṣṇa is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways. Why does Providence continue the life of one who does not wish to live?”

This thought aroused anger and lamentation in Śrī Caitanya Mahāprabhu, who then recited a verse from Śrimad-Bhāgavatam that chastises Providence and makes an accusation against Kṛṣṇa. “O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children. Providence, you do not know the purport of loving affairs, and therefore you baffle all Our endeavors. This is very childish of you. If We could catch you, We would give you such a lesson that you would never again make such arrangements. Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made Them meet but before They are fulfilled, you again spread Them far apart. O Providence, you are so unkind! You reveal the beautiful face of Kṛṣṇa and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Kṛṣṇa away to another place. This is a great sin because you thus take away what you have given as charity. O misbehaved Providence! If you reply to Us, ‘Akrūra is actually at fault; why are You angry with me?’ then I say to you, “Providence, you have taken the form of Akrūra and have stolen Kṛṣṇa away. No one else would behave like this.”

“But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Kṛṣṇa, however, is My life and soul. It is We who live together, and it is He who has become so cruel. He for whom I have left everything is personally killing Me with His own hands. Kṛṣṇa has no fear of killing women. Indeed, I am dying for Him, but He doesn’t even turn back to look at Me. Within a moment, He has broken off Our loving affairs. Yet why should I be angry with Kṛṣṇa? It is the fault of My own misfortune. The



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

fruit of My sinful activities has ripened, and therefore Kṛṣṇa, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong.”

In this way, Śrī Caitanya Mahāprabhu lamented in the mood of separation, “Alas, alas! O Kṛṣṇa, where have You gone?” Feeling in His heart the ecstatic emotions of the gopīs, Śrī Caitanya Mahāprabhu agonized in their words, saying, “O Govinda! O Dāmodara! O Mādhava!”

— *Antya-līlā 19. 43-53*

43. Why Have You Done This to Yourself?

Śrī Caitanya Mahāprabhu stayed awake all night, chanting the Hare Kṛṣṇa mahā-mantra, His mind overwhelmed by spiritual ecstasy. Feeling separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhirā. Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it. In ecstasy, Śrī Caitanya Mahāprabhu rubbed His face against the walls all night long, making a peculiar sound, “goñ-goñ,” which Svarūpa Dāmodara could hear through the door.

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord’s face, they were filled with sorrow. They brought the Lord to His bed, calmed Him and then asked, “Why have You done this to Yourself?” Śrī Caitanya Mahāprabhu replied, “I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door. Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out.”

In this state of madness, Śrī Caitanya Mahāprabhu’s mind was unsteady. Whatever He said or did was all symptomatic of madness. Svarūpa Dāmodara was very anxious, but then he had an idea. The following day, he and the other devotees considered it together. After consulting with one another, they entreated Śrī Caitanya Mahāprabhu to allow Śaṅkara



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Pāṇḍita to lie down in the same room with Him. Thus Śaṅkara Pāṇḍita lay at the feet of Śrī Caitanya Mahāprabhu, and the Lord placed His legs upon Śaṅkara's body. Thus Śaṅkara became celebrated by the name Prabhu-pādopādhāna [“the pillow of Śrī Caitanya Mahāprabhu”].

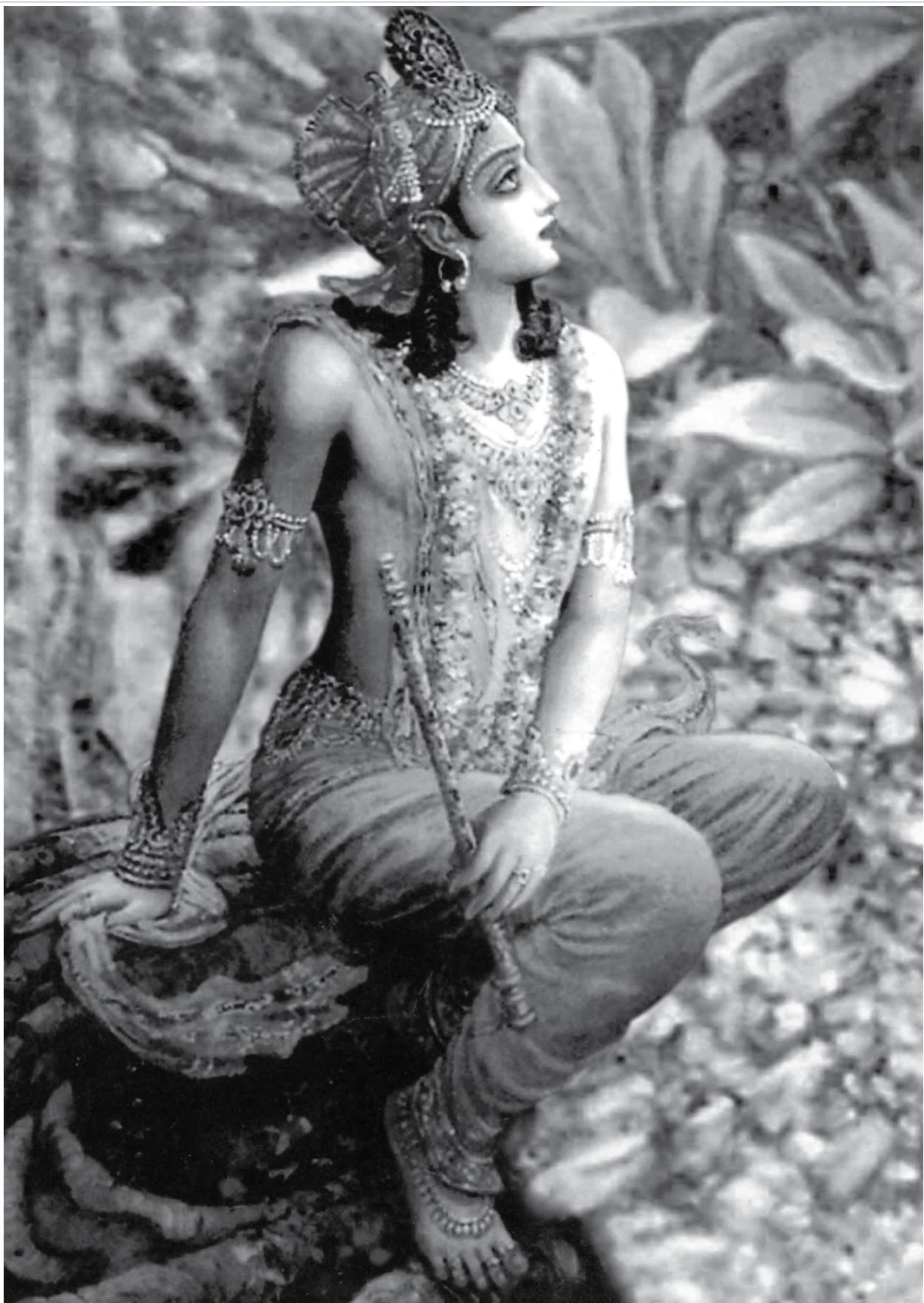
— Antya-līlā 19. 57-69

44. Her Selfless Love

“Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say, ‘Better to disregard Him.’” While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural love became manifest because of Her pure heart. The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once. In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her gopī friends.

In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī. “Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but still He alone, and no one else, is the worshipable Lord of My heart.”

“I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellites. If He likes He can tightly embrace Me and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life. My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness. Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me. Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

is still the Lord of My life. I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

“If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness. When a beloved gopī shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is extremely pleased when chastised by such a gopī. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor. Why does a woman continue to live who knows that Kṛṣṇa’s heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for We simply want the happiness of Kṛṣṇa. If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maid servant, for then My happiness will be awakened.

“Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation. My happiness is in the service of Kṛṣṇa, and Kṛṣṇa’s happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maid servant. Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet. She therefore considers herself a maid servant and serves Him constantly.”

These statements by Śrīmatī Rādhārāṇī show the symptoms of pure love for Kṛṣṇa tasted by Śrī Caitanya Mahāprabhu. In that ecstatic love, His mind was unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind. The pure devotional service in Vṛndāvana is like the golden particles in the river Jāmbū. In Vṛndāvana there is not a trace of personal sense



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

gratification. It is to advertise such pure love in this material world that Śrī Caitanya Mahāprabhu wrote the last verse of Śiksāṣṭaka and explained its meaning.

— *Antya-līlā* 20. 42-56, 58-62

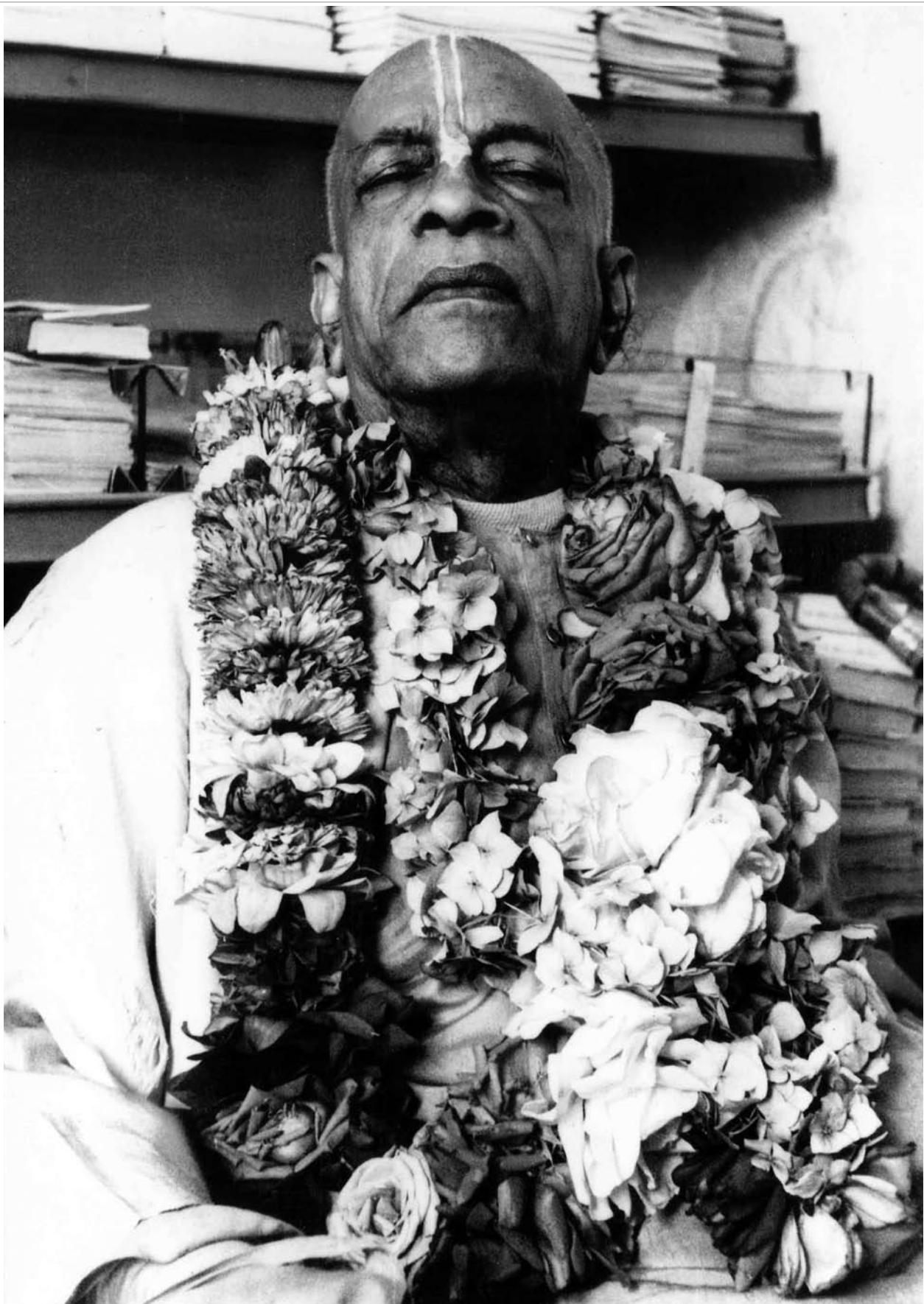
45. *I Have No Love for Kṛṣṇa*

Śrī Caitanya Mahāprabhu said, “My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Kṛṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless. Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?”

Thus speaking, the son of Śrīmatī Śacīmātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, “I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.”

Śrī Caitanya Mahāprabhu continued, “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.’ Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt. Even though I do not see the moonlike face of Kṛṣṇa as He plays on His flute, and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.”

— *Madhya-līlā* 2. 40, 42, 44-47



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Comments by Śrīla Prabhupāda

1. His Eyes Were Like Two Bumblebees

After the bathing ceremony of Lord Jagannātha, during the fortnight before the Ratha-yātrā ceremony, the body of Lord Jagannātha, having been washed, needs repainting. This is known as *aṅga-rāga*. The Netrotsava festival, performed gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

— *Madhya-līlā 12. 204p*



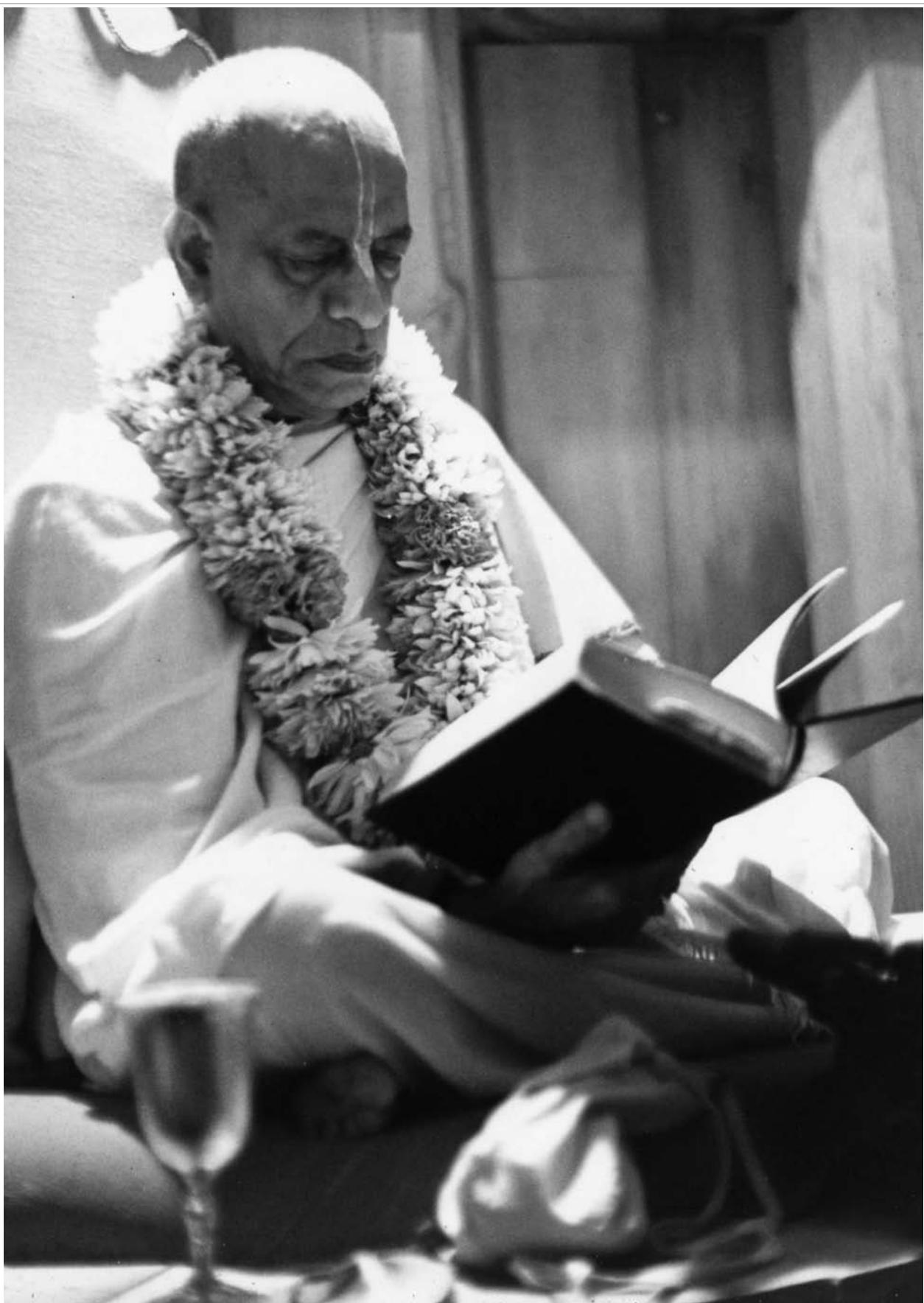
Lord Śrī Caitanya Mahāprabhu usually saw Lord Jagannātha from a distance, standing behind the column of Garuḍa. But because he had not seen Lord Jagannātha for fifteen days, Caitanya Mahāprabhu felt great separation from Him. In great eagerness, Caitanya Mahāprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannātha.

Lord Śrī Caitanya Mahāprabhu's eyes have been compared to thirsty bumblebees, and Śrī Jagannātha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Śrī Caitanya Mahāprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannātha.

— *Madhya-līlā 12. 212p*

2. Mahāprabhu Prays to Lord Jagannātha and Dances Before Him

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called *alāta-ākāra* or *alāta-cakra*, a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Śrī Caitanya Mahāprabhu is a



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

single personality, but when He danced and jumped high in a circle, He appeared like the *alāta-cakra*.

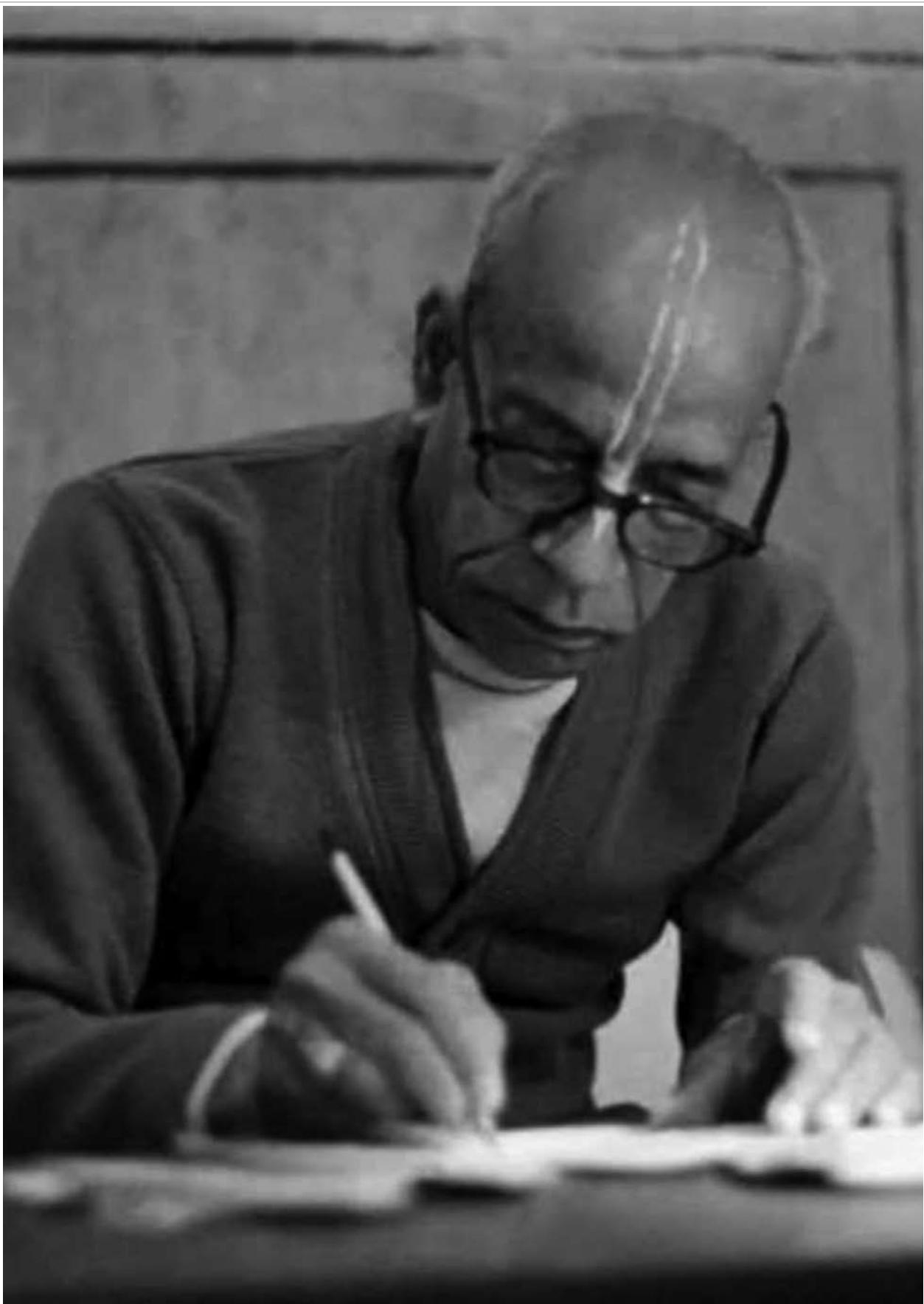
— *Madhya-līlā 13.82p*

3. The Lord of the Universe Is Mesmerized by His Dancing

This song refers to Śrīmatī Rādhārāṇī’s meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, “Now I have gained the Lord of My life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again.”

— *Madhya-līlā 13.113p*

In his *Anubhāṣya*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes the ecstasy of Śrī Caitanya Mahāprabhu as follows. After giving up the company of the *gopīs* in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is *rādhā-bhāva-dyuti-suvalita*, that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva is Kṛṣṇa, and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu’s leading Lord Jagannātha toward the Gundicā temple corresponded to Śrīmatī Rādhārāṇī’s leading Kṛṣṇa toward Vṛndāvana. Śrī Kṣetra, Jagannātha Purī, was taken as the kingdom of Dvārakā, the place where Kṛṣṇa enjoys supreme opulence. But He was being led by Śrī Caitanya Mahāprabhu to Vṛndāvana, the simple village where all the inhabitants are filled with ecstatic love for Kṛṣṇa. Śrī Kṣetra is a place of *aiśvarya-līlā*, just as Vṛndāvana is the place of *mādhurya-līlā*. Śrī Caitanya Mahāprabhu’s following at the rear of the *ratha* indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana. Although Kṛṣṇa neglected the inhabitants of Vṛndāvana, He could not



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

forget them. Thus in His opulent Ratha-yātrā, He was returning to Vṛndāvana.

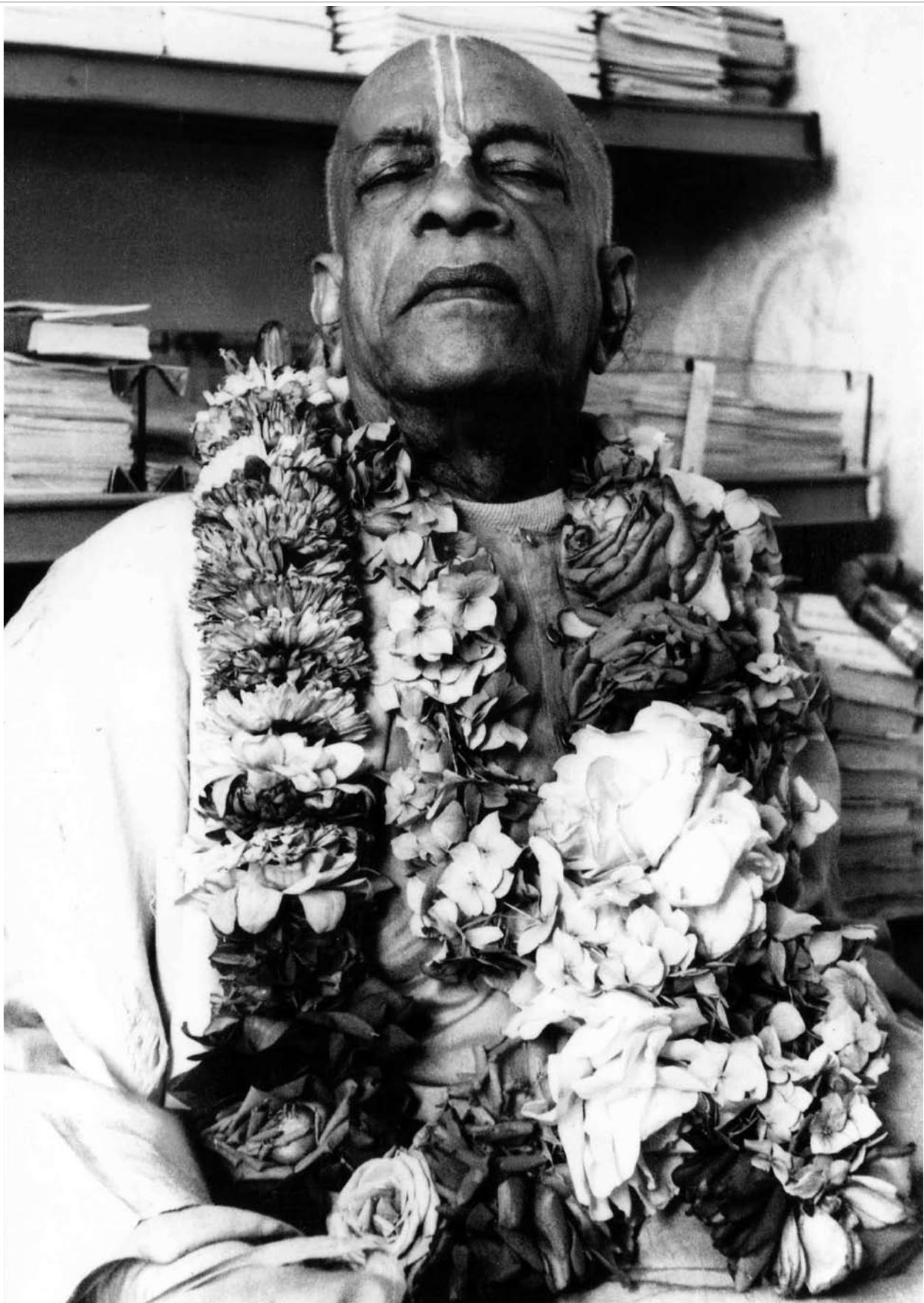
In the role of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu was examining whether the Lord still remembered the inhabitants of Vṛndāvana. When Caitanya Mahāprabhu fell behind the Ratha car, Jagannātha-deva, Kṛṣṇa Himself, understood the mind of Śrīmatī Rādhārāṇī. Therefore, Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had not forgotten. Thus Lord Jagannātha would stop the forward march of the *ratha* and wait at a standstill. In this way Lord Jagannātha agreed that without the ecstasy of Śrīmatī Rādhārāṇī He could not feel satisfied. While Jagannātha was thus waiting, Gaurasundara, Caitanya Mahāprabhu, in His ecstasy of Śrīmatī Rādhārāṇī, immediately came forward to Kṛṣṇa. At such times, Lord Jagannātha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Kṛṣṇa and Śrīmatī Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannātha and Jagannātha's ecstasy for Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu emerged successful.

— *Madhya-līlā 13. 119p*

4. Oh Kṛṣṇa, Please Come to Vṛndāvana

The mind's activities are thinking, feeling and willing, by which the mind accepts materially favorable things and rejects the unfavorable. This is the consciousness of people in general. But when one's mind does not accept and reject but simply becomes fixed on the lotus feet of Kṛṣṇa, then one's mind becomes as good as Vṛndāvana. Wherever Kṛṣṇa is, there also are Śrīmatī Rādhārāṇī, the *gopīs*, the cowherd boys and all the other inhabitants of Vṛndāvana. Thus as soon as one fixes Kṛṣṇa in his mind, his mind becomes identical with Vṛndāvana. In other words, when one's mind is completely free from all material desires and is engaged only in the service of the Supreme Personality of Godhead, then one always lives in Vṛndāvana, and nowhere else.

— *Madhya-līlā 13. 137p*



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

5. I Am Naturally Inclined Only to You

Śrīla Prabodhānanda Sarasvatī has stated (*Caitanya-candrāmrta* 5):

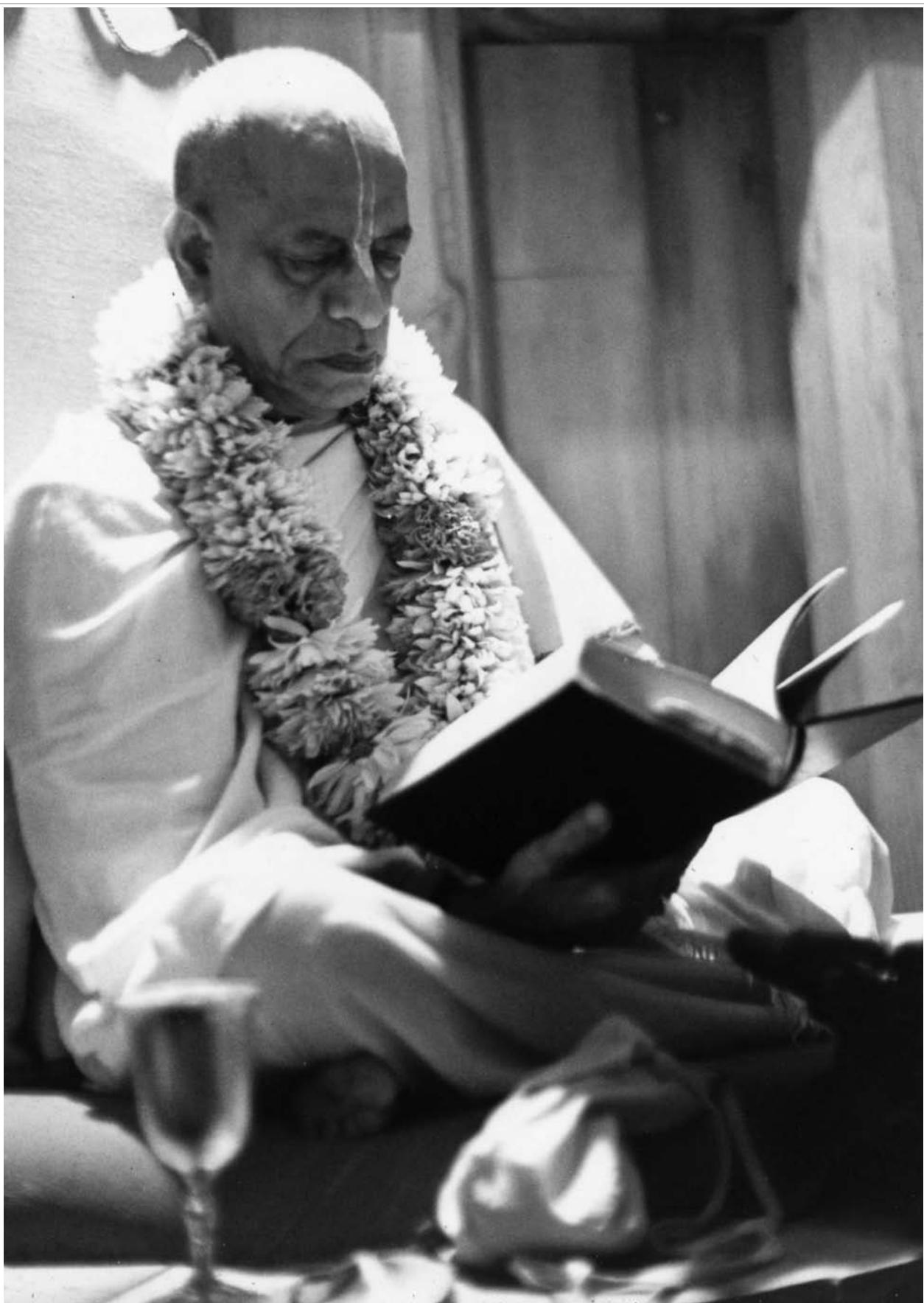
*kaivalyam narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvam pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-katākṣa-vaibhava-vatām tam gauram eva stumah*

For a pure devotee who has realized Kṛṣṇa consciousness through Śrī Caitanya Mahāprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic yoga practice, by which the mind is controlled and the senses are subjugated, also appears ludicrous to a pure devotee. The devotee's mind and senses are already engaged in the transcendental service of the Lord. In this way the poisonous effects of sensory activities are removed. If one's mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers' attempt to attain to the heavenly planets is nothing more than a phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Kṛṣṇa. In Vṛndāvana, the *gopīs*, cowherd boys and even the calves, cows, trees and water are fully conscious of Kṛṣṇa. They are never satisfied with anything but Kṛṣṇa.

— *Madhya-līlā* 13. 141p



The bodily conception is created by the desire for material enjoyment. This is called *vipada-smṛti*, which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in *Śrīmad-Bhāgavatam* (7.5.30): *adānta-gobhir viśatām tamisram punah punaś carvita-carvanānām*. Through the uncontrolled senses, one may advance one's hellish condition. He may continue to chew the chewed; that is,



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

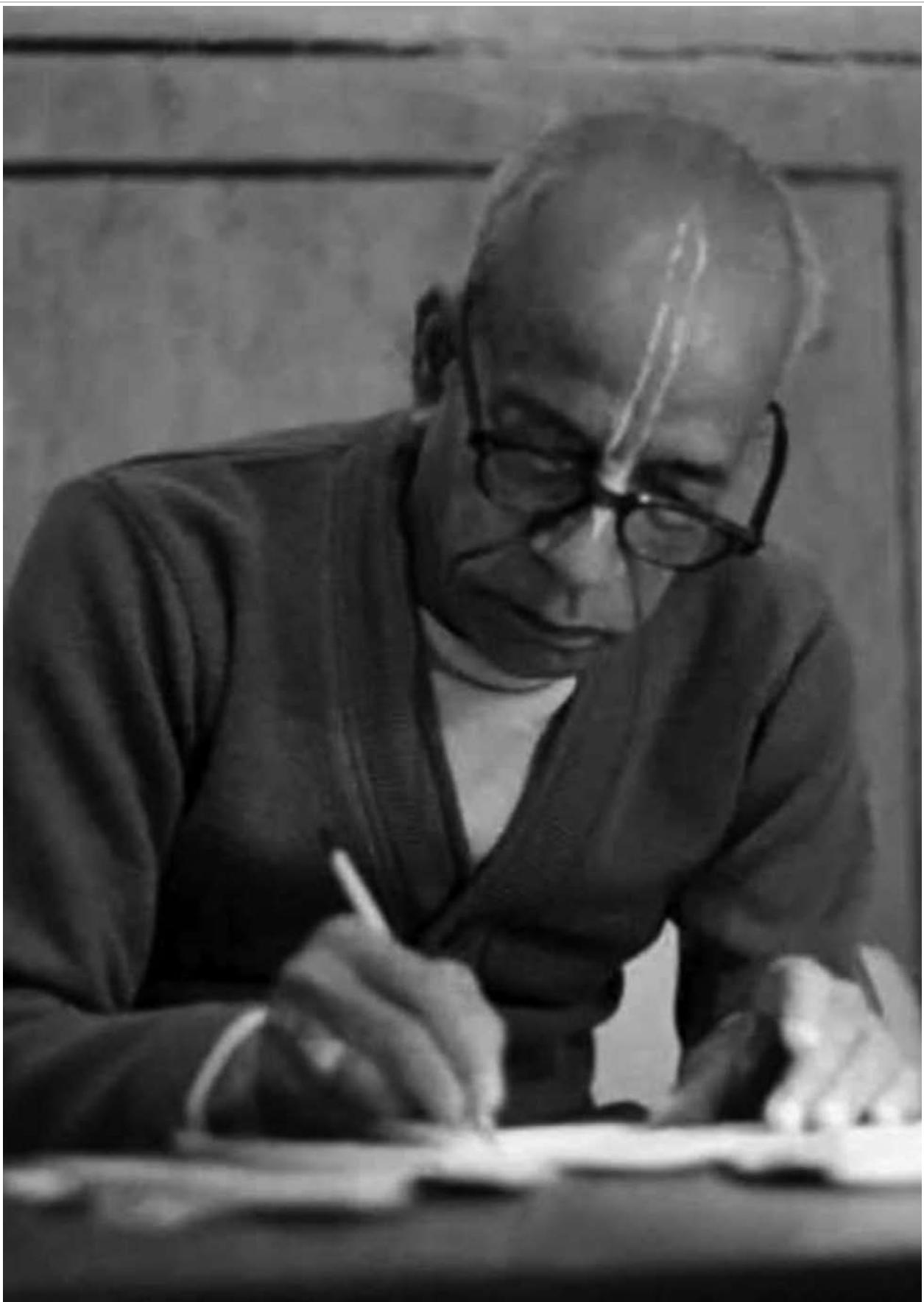
repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities—eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Śrīla Bilvamaṅgala Ṭhākura therefore says, *muktih svayam mukulitāñjali sevate 'smān*: “Liberation stands before me with folded hands, begging to serve me.”

— *Madhya-līlā 13. 142p*

6. How Have You Forgotten Vṛndāvana?

Śrīmatī Rādhārāṇī did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa’s feelings for the condition of all the others in Vṛndāvana-dhāma—mother Yaśodā, Mahārāja Nanda, the cowherd boys, the *gopīs*, the birds and bees on the banks of the Yamunā, the water of the Yamunā, the trees, the forests and all the other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇī were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to return to Vṛndāvana. That is the purport of the Ratha-yātrā car’s going from Jagannātha Purī to the Guṇḍicā temple.

— *Madhya-līlā 13. 147p*



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

8. He Sang and Danced Beneath Each Tree

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has pointed out that this *vṛndāvana-vihāra*—the pastimes of Vṛndāvana—does not refer to Kṛṣṇa’s mixing with the *gopīs* or the transcendental mellow of *parakīya-rasa*. Śrī Caitanya Mahāprabhu’s *vṛndāvana-līlā* in the garden of Jagannātha Puri did not involve association with women or with other people’s wives in the fashion transcendently demonstrated by Śrī Kṛṣṇa. In His *vṛndāvana-līlā*, Śrī Caitanya Mahāprabhu conceived of Himself as the assistant of Śrimatī Rādhārāṇī.

— *Madhya-līlā 14. 96p*

10. Tell Me of the *Gopīs’ Pride*

The left wing and right wing of the *gopīs* has been explained by Rūpa Gosvāmī in his *Ujjvala-nīlāmaṇi* (*Sakhī-prakaraṇa* 26 and 32). The left wing is described in this way:

*māna-grahe sadodyuktā tac-chaithilye ca kopanā
abhedyā nāyake prāyah krūrā vāmeti kīrtyate*

“A *gopī* who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero, and who always opposes Him is called a *vāmā*, or a left-wing *gopī*.”

Śrīla Rūpa Gosvāmī describes the right-wing *gopīs* in this way:

*asahyā māna-nirbandhe nāyake yukta-vādinī
sāmabhis tena bhedyā ca dakṣinā parikīrtitā*

“A *gopī* who cannot tolerate womanly anger, who speaks suitable words to the hero, and who is satisfied by His sweet words is called a *dakṣinā*, or a right-wing *gopī*.”

— *Madhya-līlā 14. 161p*



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

11. Rādhā’s Love Is a Highly Advanced Ecstasy

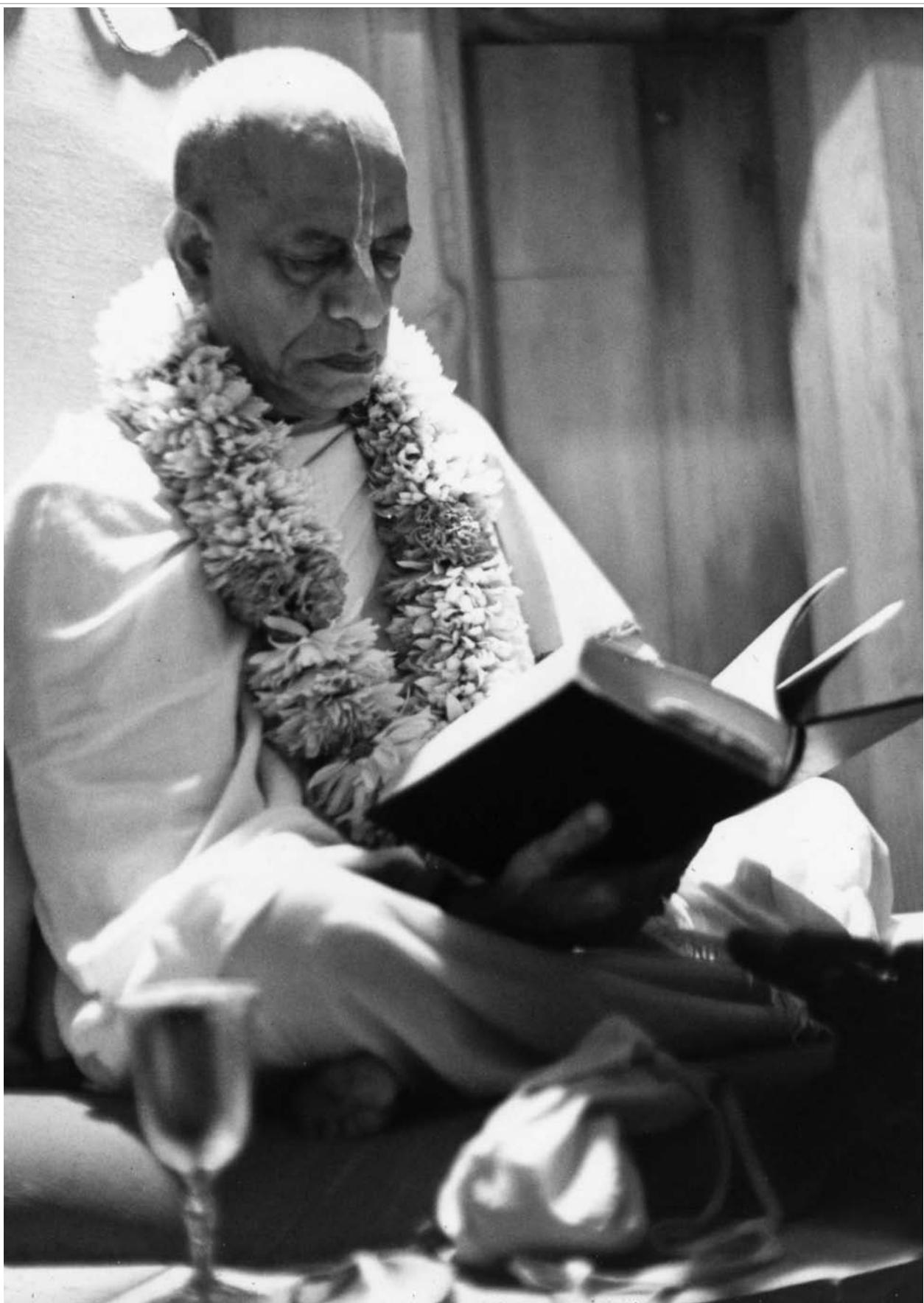
The thirty-three *vyabhicāri-bhāvas*, bodily symptoms manifest in ecstatic love, are as follows: (1) *nirveda*, indifference; (2) *viṣāda*, moroseness; (3) *dainya*, meekness; (4) *glāni*, a feeling that one is in a faulty position; (5) *śrama*, fatigue; (6) *mada*, madness; (7) *garva*, pride; (8) *śaṅkā*, doubt; (9) *trāsa*, shock; (10) *āvega*, intense emotion; (11) *unmāda*, craziness; (12) *apasmāra*, forgetfulness; (13) *vyādhi*, disease; (14) *moha*, bewilderment; (15) *mṛti*, death; (16) *ālasya*, laziness; (17) *jādya*, invalidity; (18) *vrīdā*, shame; (19) *avahitthā*, concealment; (20) *smṛti*, remembrance; (21) *vitarka*, argument; (22) *cintā*, contemplation; (23) *mati*, attention; (24) *dhṛti*, forbearance; (25) *harsa*, jubilation; (26) *autsukya*, eagerness; (27) *augrya*, violence; (28) *amarṣa*, anger; (29) *asūyā*, jealousy; (30) *cāpalya*, impudence; (31) *nidrā*, sleep; (32) *supti*, deep sleep, and (33) *prabodha*, awakening.

— *Madhya-līlā 14. 167p*

15. The Emotion of His Madness in Separation

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word *abhimāna*, or “self-conception,” is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render Kṛṣṇa service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu’s conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

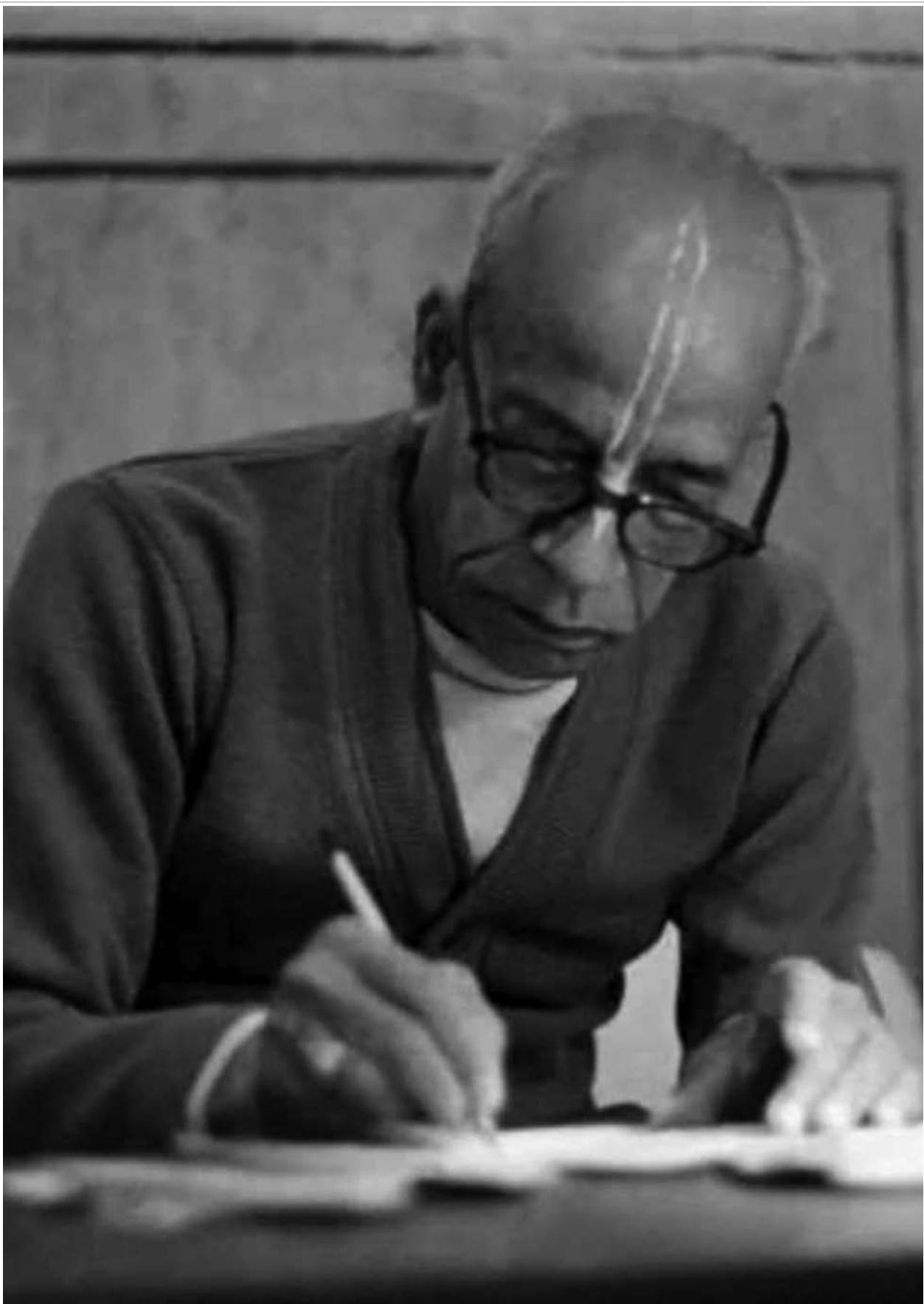
that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya 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 Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood in separation from Kṛṣṇa.

— *Antya-līlā 14. 14p*

17. Who Has Taken My Kṛṣṇa?

These are the feelings of Śrīmatī Rādhārāṇī. First Lord Caitanya felt that He had been taken to Vṛndāvana, where He saw Kṛṣṇa's *rāsa* dance with the *gopīs*. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndāvana and Kṛṣṇa, the master of Vṛndāvana. At this time, Caitanya Mahāprabhu experienced *divyonmāda*, transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence, whereas in Vṛndāvana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndāvana; therefore Kurukṣetra is less important for the *gopīs* than Vṛndāvana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikuṇṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the *gopīs* want to see Kṛṣṇa in Vṛndāvana, performing the *rāsa* dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇī and the other *gopīs* in separation from Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but Vṛndāvana. Therefore Śrī Caitanya Mahāprabhu lamented, "I found Kṛṣṇa in Vṛndāvana, and now I have again lost Him and come to Kurukṣetra." Unless one is a very highly advanced devotee, he cannot understand these intricate feelings.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

The author of *Śrī Caitanya-caritāmṛta*, however, has tried to explain this *divyonyomāda* as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

*tāte viśvāsa kari' śuna bhāvera varṇana
ha-ibe bhāvera jñāna, pāibā prema-dhana*

“My dear readers, simply try to hear this description with faith and love. That will help you understand transcendental ecstasy, and at last you will achieve love of Godhead very easily.”

— *Antya-līlā 14. 37p*

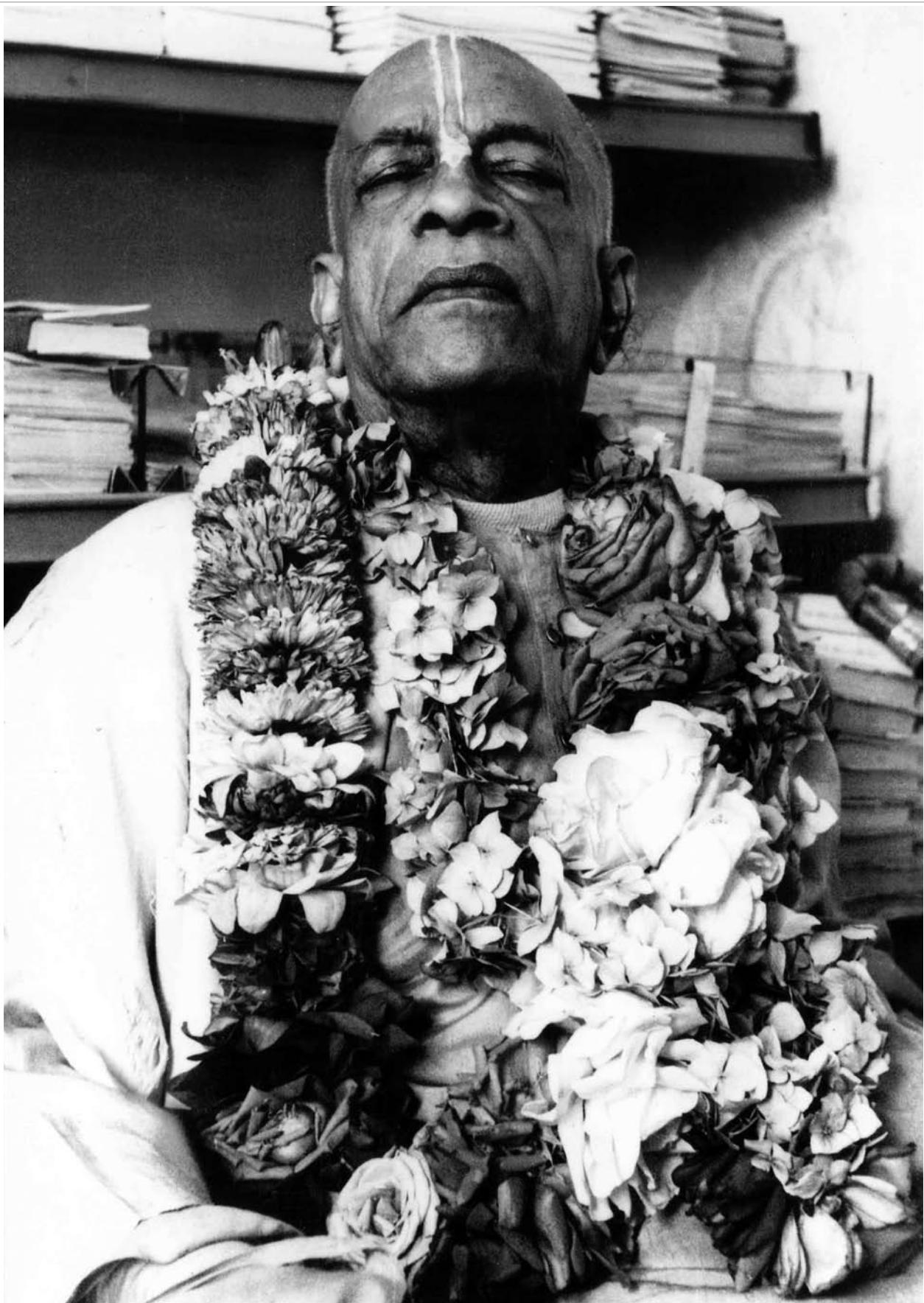
19. Where Am I? What Am I Doing Here?

This verse is part of a description of Śrīmatī Rādhārāṇī’s different traits from *Ujjvala-nīlamani* (*Vipralambha-prakarana* 153), by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows.

Cintā, anxiety. As stated in the *Hamsa-dūta* (2):

*yadā yāto gopī-hṛdaya-madano nanda-sadanān
mukundo gāndinyās tanayam anurundhan madhu-purīm
tadāmāṅkṣīc cintā-sariti ghana-ghūrnāparicayair
agādhāyām bādhāmaya-payasi rādhā virahiṇī*

“At Akrūra’s request, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time the mind of Śrīmatī Rādhārāṇī was disrupted, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, ‘Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.’” This is the explanation of the word *cintā*.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Jāgara, wakefulness. As stated in the *Padyāvalī* (326):

*yāḥ paśyanti priyāṁ svapne dhanyāś tāḥ sakhi yoṣitāḥ
asmākam tu gate kṛṣṇe gatā nigrāpi vairiṇī*

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, “My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa.”

Udvēga, mental agitation. This word is explained in the *Haṁsa-dūta* (104) as follows:

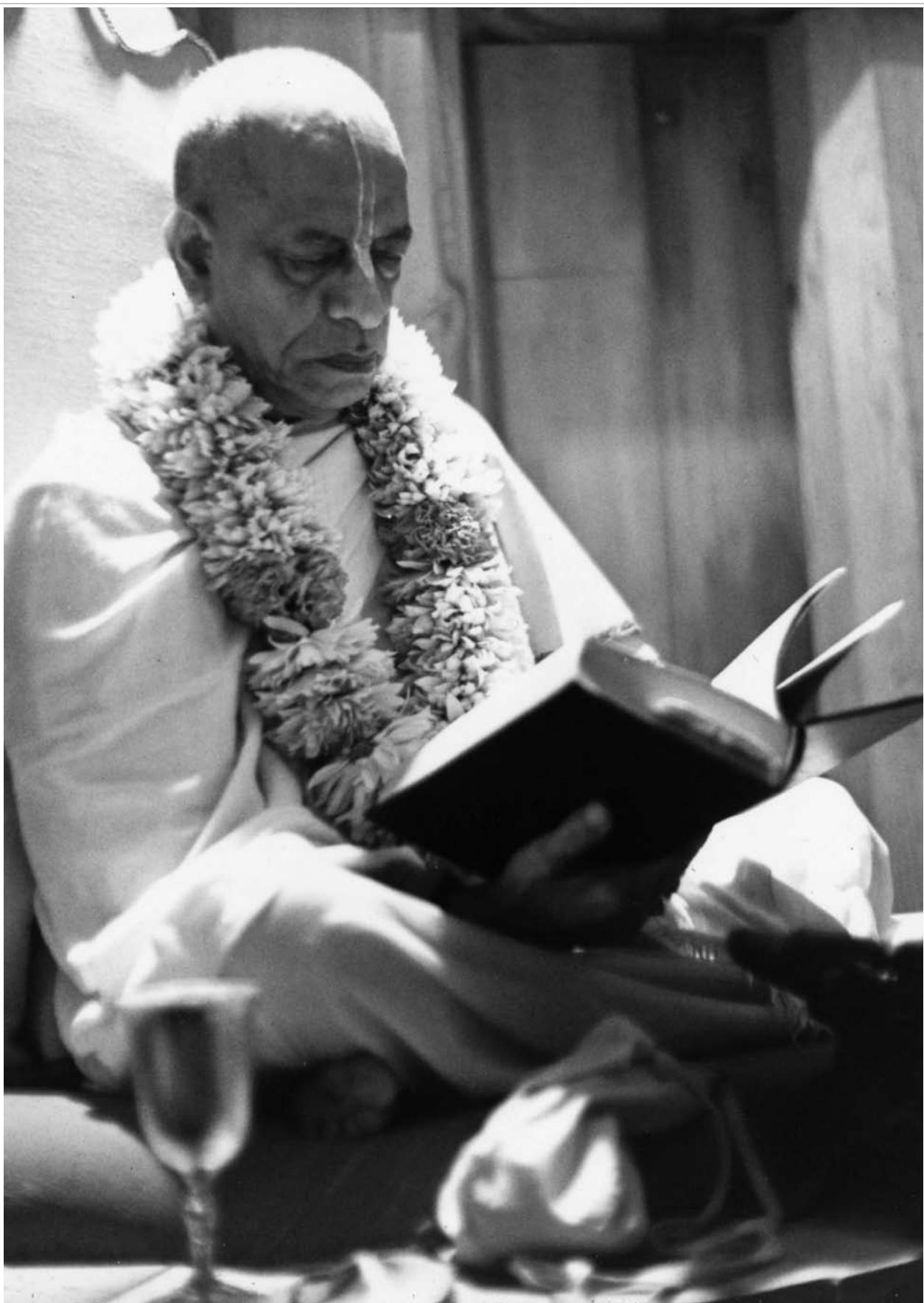
*mano me hā kaṣṭam jvalati kim aham hanta karavai
na pāram nāvāram su-mukhi kalayāmy asya jaladheḥ
iyām vande mūrdhnā sapadi tam upāyām kathaya me
parāmr̥ṣye yasmād dhṛti-kaṇikayāpi kṣaṇikayā*

Śrīmatī Rādhārāṇī addressed Lalitā, “My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider My condition and advise Me how I can become peaceful. That is My desire.”

Tānava, thinness, is described as follows:

*udañcad-vaktrāmbhoruha-vikrtir antah-kulaśitā
sadāhārābhāva-glapita-kuca-kokā yadu-pate
viśuṣyantī rādhā tava viraha-tāpād anu-dināṁ
nidāghe kuly eva kraśima-paripākam prathayati*

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied as follows: “Consider the condition of the *gopīs*! Śrīmatī Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breasts have become black, as if diseased. Because of separation from You, all the *gopīs*, especially Rādhārāṇī, appear like dried-up water holes under the scorching heat of the sun.”



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Malina-aṅgatā, uncleanness, is described as follows:

*hima-visara-viśīrṇāmbhoja-tulyānana-śrīḥ
khara-marud-aparajyad-bandhu-jīvopamausṭhī
agha-hara śarad-arkottāpitendīvarākṣī
tava viraha-vipatti-mlāpitāśid viśākhā*

Uddhava said to Kṛṣṇa, “O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and her eyes are like lotus petals scorched by the heat of the autumn sun.”

Pralāpa, mad talking, is explained in the *Lalita-mādhava* as follows:

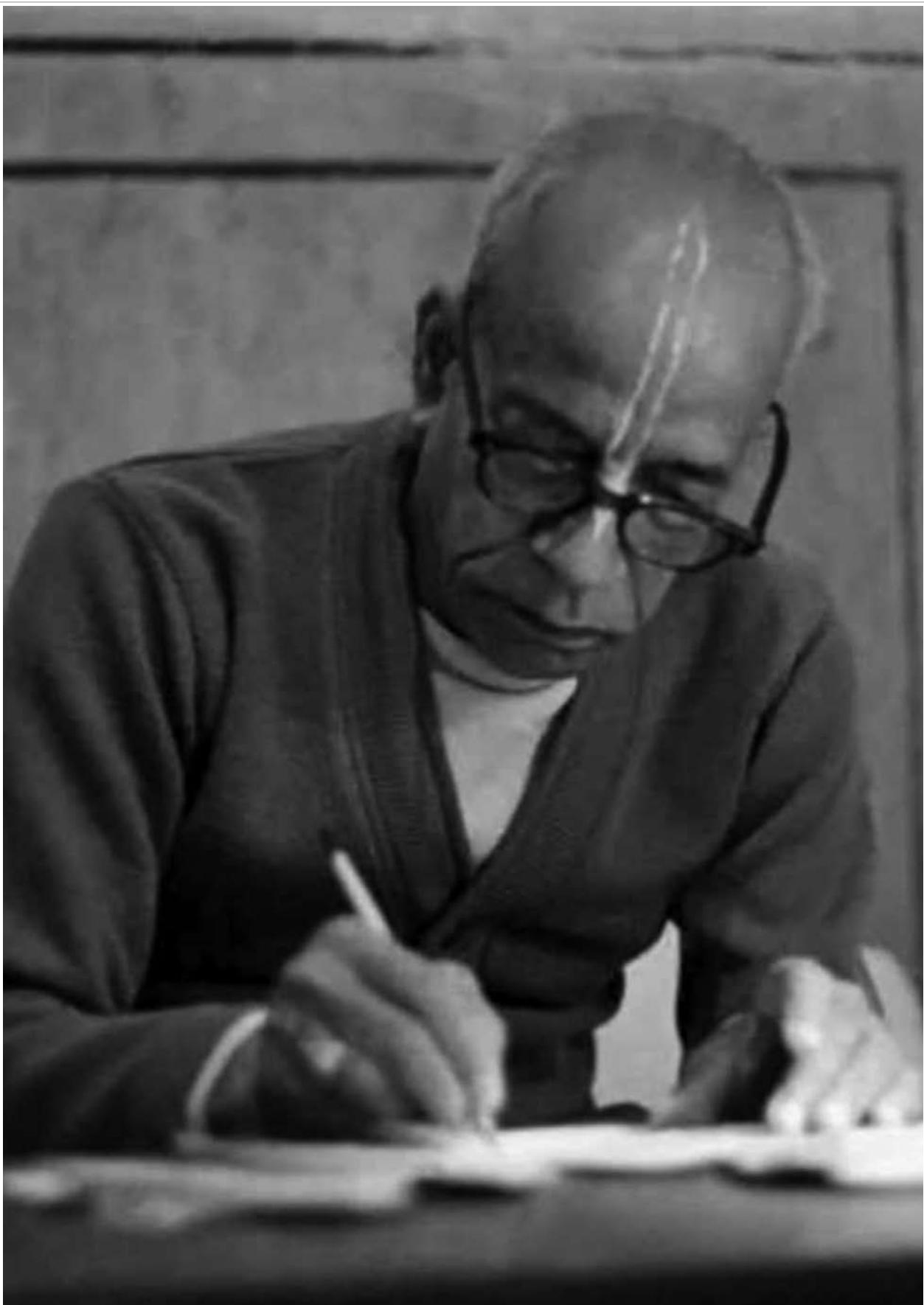
*kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ
kva mandra-muralī-ravah kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣausadhir
nidhir mama suhṛttamah kva tava hanta hā dhig vidhīḥ*

This is Śrīmatī Rādhārāṇī’s lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called *prosita-bhartrkā*. Lamenting for Kṛṣṇa in the same way that such a woman laments for her husband, Śrīmatī Rādhārāṇī said, “My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? 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.”

Vyādhi, disease, is also described in the *Lalita-mādhava*:

*uttāpi puṭa-pākato ‘pi garala-grāmād api kṣobhaṇo
dambholer api duḥsahaḥ kāṭur alām hṛṇ-magna-sūlyād api
tīvrah praudha-visūcikāni cayato ‘py uccair mamāyam balī
marmāṇy adya bhinatti gokula-pater viśleṣa-janmā jvaraḥ*

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmatī Rādhārāṇī said, “My dear Lalitā, kindly hear Me. I cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed.”

Unmāda, madness, is explained as follows:

*bhramati bhavana-garbhe nирнимиттам hasanti
prathayati tava вартам cetanācetanešu
luṭhati ca bhuvi rādhā kampitāngī 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 Śrimatī 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.”

Moha, illusion, is explained as follows:

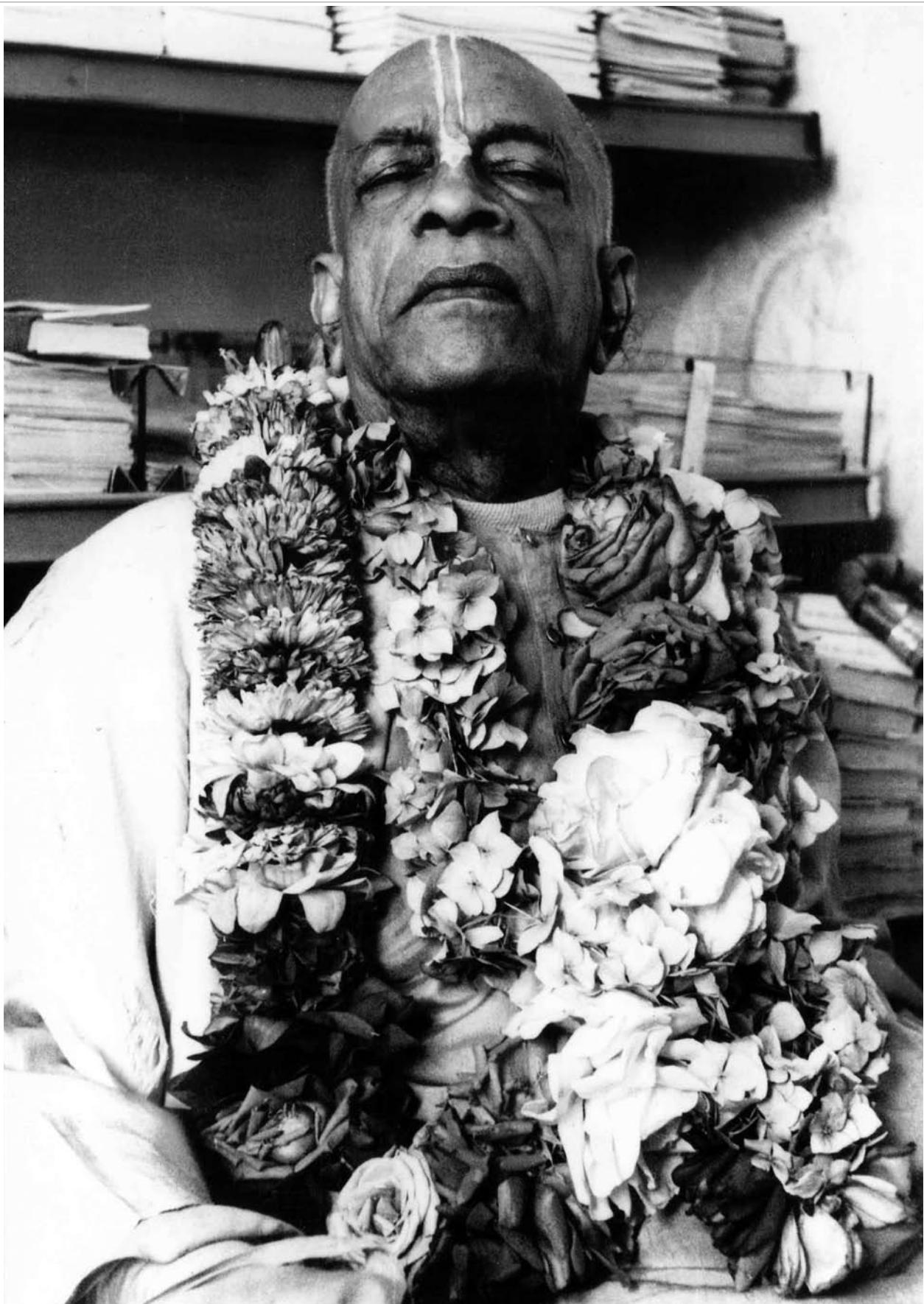
*nirundhe dainyābdhim harati guru-cintā paribhavam
vilumpaty unmādam sthagayati balād bāspa-laharim
idānīm kamśāre kuvalaya-drśah kevalam idam
vidhatte sācivyam tava viraha-mūrcchā-sahacarī*

Lalitā wrote Kṛṣṇa the following letter on Śrimatī Rādhārāṇī’s behalf: “My dear Kṛṣṇa, Śrimatī Rādhārāṇī has fallen unconscious on the ground, Her mind greatly agitated by Her separation from You. O enemy of Kamsa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Śrimatī Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant.”

Mrtyu, death, is explained in the *Haṁsa-dūta* (96):

*aye rāsa-krīḍā-rasika mama sakhyam nava-navā
purā baddhā yena pranaya-lahari hanta gahanā
sa cen muktāpekṣas tvam asi dhig imām tūla-śakalam
yad etasyā nāsā-nihitam idam adyāpi calati*

In the following letter, Lalitā chastised Kṛṣṇa for staying in Mathurā: “Simply by dancing in the circle of the *rāsa* dance, You attracted Śrimatī Rādhārāṇī’s love. Why are You now so indifferent to my dear friend



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Rādhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her.”

— *Antya-līlā 14. 53p*

22. Of What Use Are My Senses?

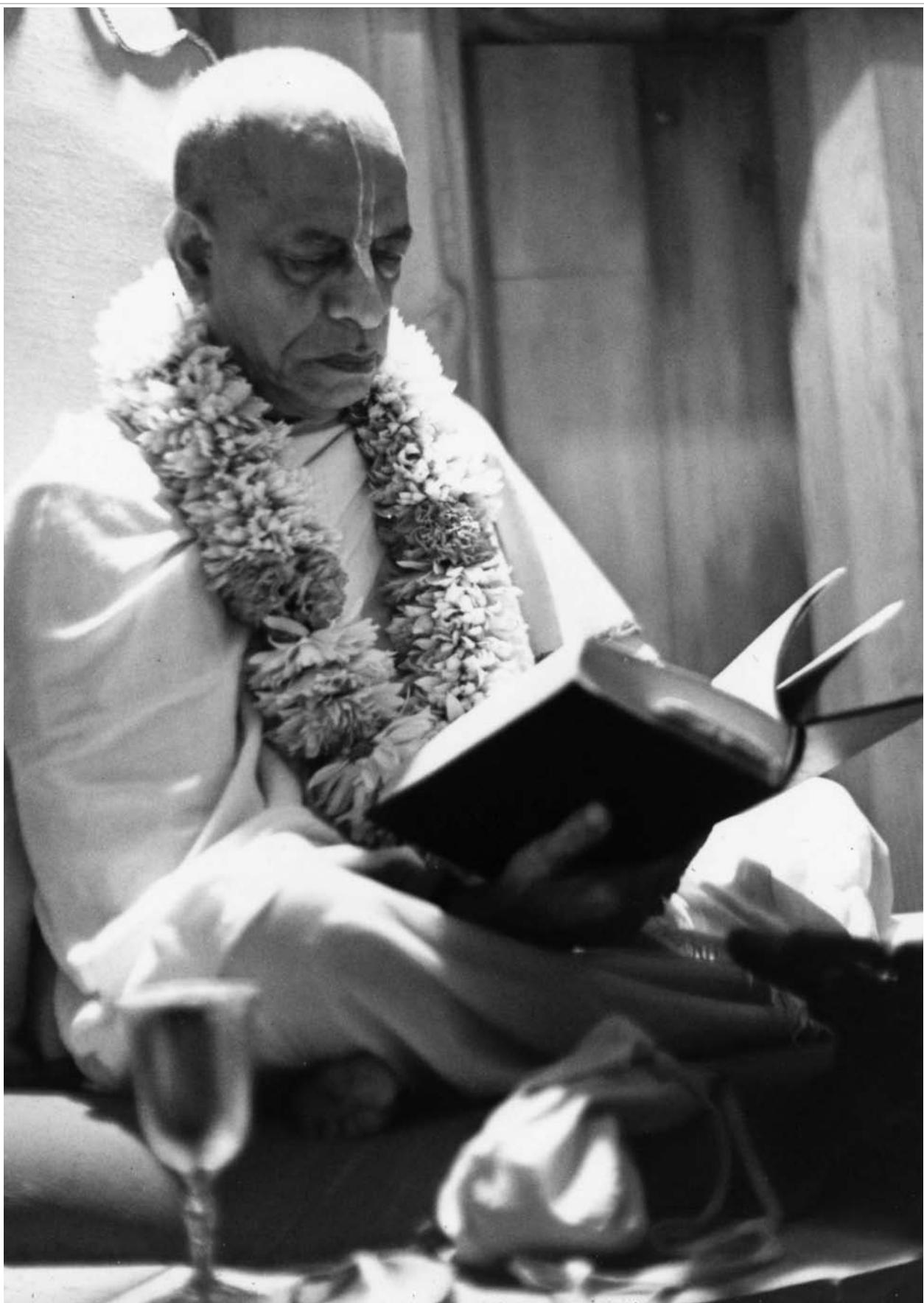
The moonlike face of Kṛṣṇa is the reservoir of nectarean songs and the abode of His flute. It is also the root of all bodily beauty. The *gopīs* think that if their eyes are not engaged in seeing the beautiful face of Kṛṣṇa, it would be better for them to be struck by a thunderbolt. For the *gopīs*, to see anything but Kṛṣṇa is uninteresting and, indeed, detestable. The *gopīs* are never pleased to see anything but Kṛṣṇa. The only solace for their eyes is the beautiful moonlike face of Kṛṣṇa, the worshipful object of all senses. When they cannot see the beautiful face of Kṛṣṇa, they actually see everything as vacant, and they desire to be struck by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Kṛṣṇa.

— *Madhya-līlā 2. 29p*



In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following verses from Śrīmad-Bhāgavatam (2.3.17–24):

“Both by rising and setting, the sun decreases the duration of life of everyone except one who utilizes the time by discussing topics of the all-good Personality of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk



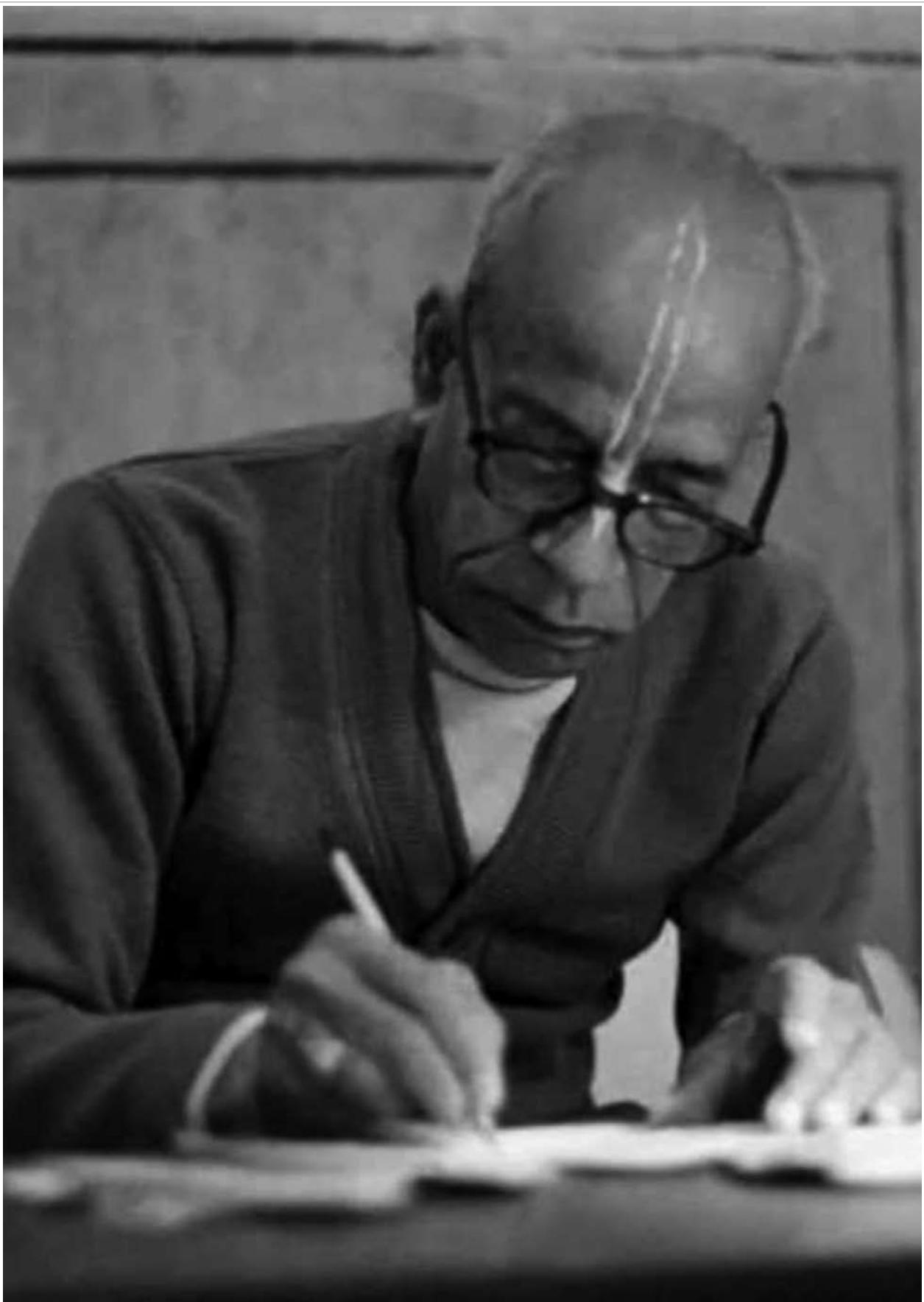
Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award *mukti* [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, names, qualities, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the *tulasī* leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change and feel ecstasy, at which time tears fill the eyes and the hairs stand on end."

— *Madhya-līlā 2. 31p*



In the *Bhakti-rasāmṛta-sindhu*, the word *dainya* (humility) is explained as follows: When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as *dīnatā*, humility. When one is subjected to such humility, he feels physically inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible. The word *nirveda* is also explained in the *Bhakti-rasāmṛta-sindhu*: One may feel unhappiness and separation, as well as jealousy and lamentation, due to not discharging one's duties. The despondency that results is called *nirveda*. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result. *Viṣāda* is also explained in the *Bhakti-rasāmṛta-sindhu*: When one fails to achieve his desired goal of life and repents for all his offenses, there is a state of regret called *viṣāda*. The symptoms of *avasāda* are also explained: One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation, as well as a changing of the bodily color and drying up of the tongue.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

In the *Bhakti-rasāmṛta-sindhu* thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called *vyabhicārī bhāva*, destructive ecstasy. If they continue, they are sometimes called *sañcārī*, or continued ecstasy.

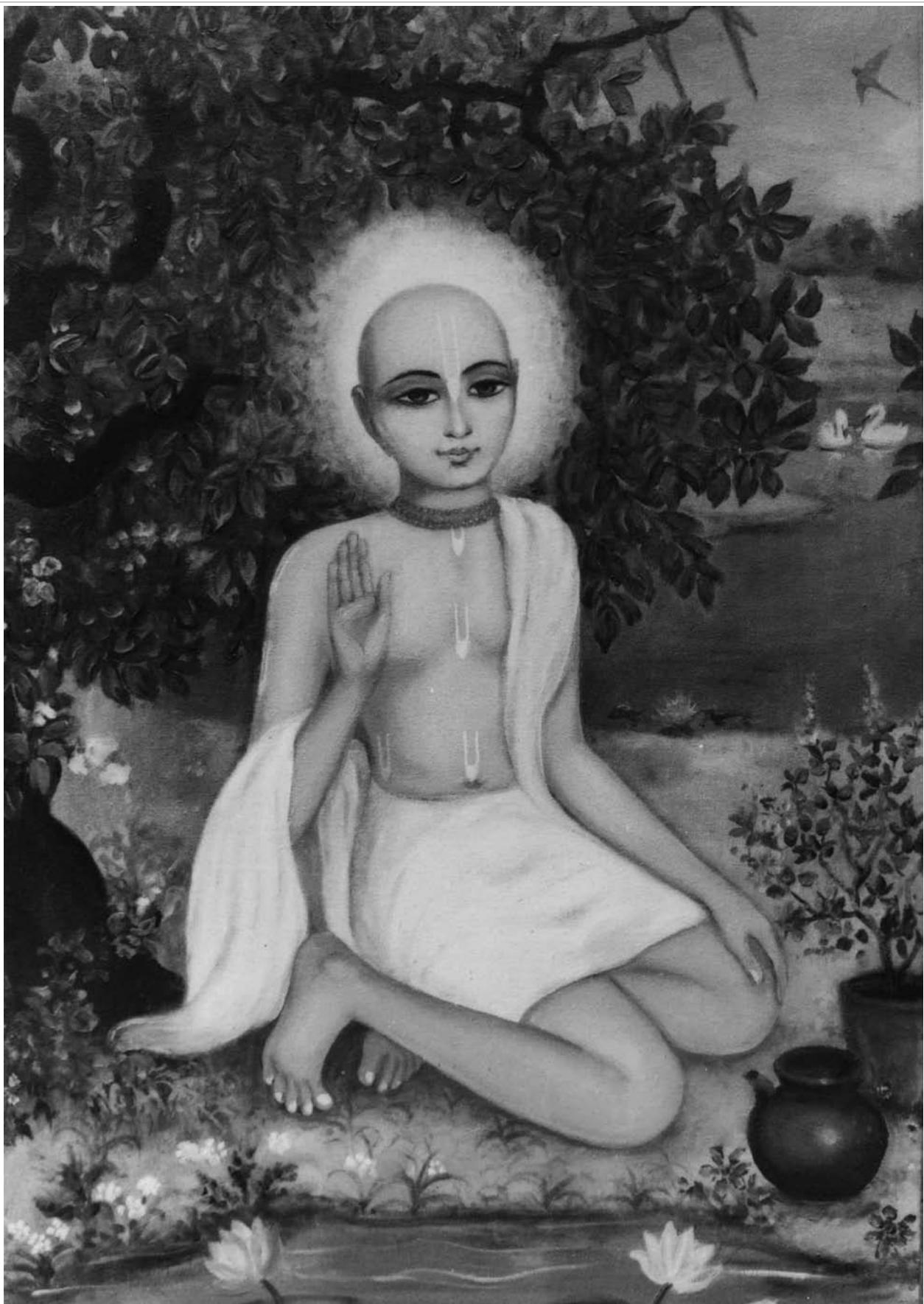
— *Madhya-līlā 2. 35p*

29. Kṛṣṇa's *Prasāda* Is Nectar!

Since everyone had previously tasted these ingredients, why had they become extraordinary and spiritually delicious? This was proof that food, *prasādam*, becomes uncommonly flavorful and delicious by touching Kṛṣṇa's lips.

— *CC, Antya-līlā 16. 112p*





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Nourishment for the Journey

*sva-dayita-nija-bhāvam yo vibhāvyā sva-bhāvāt
su-madhuram avatīrṇo bhakta-rūpeṇa lobhāt
jayati kanaka-dhāmā kṛṣṇa-caitanya-nāmā
harir iha yati-veśah śrī-śacī-sūnur eśah*

Realizing that the ecstasy of His beloved devotees is even sweeter than His own, out of greed the Lord descended to this world in the form of His own devotee. Dressed as a renunciant, golden in effulgence, He bears the name Śrī Kṛṣṇa Caitanya. All glories to that Lord Hari, who has appeared as the son of Mother Śacī!

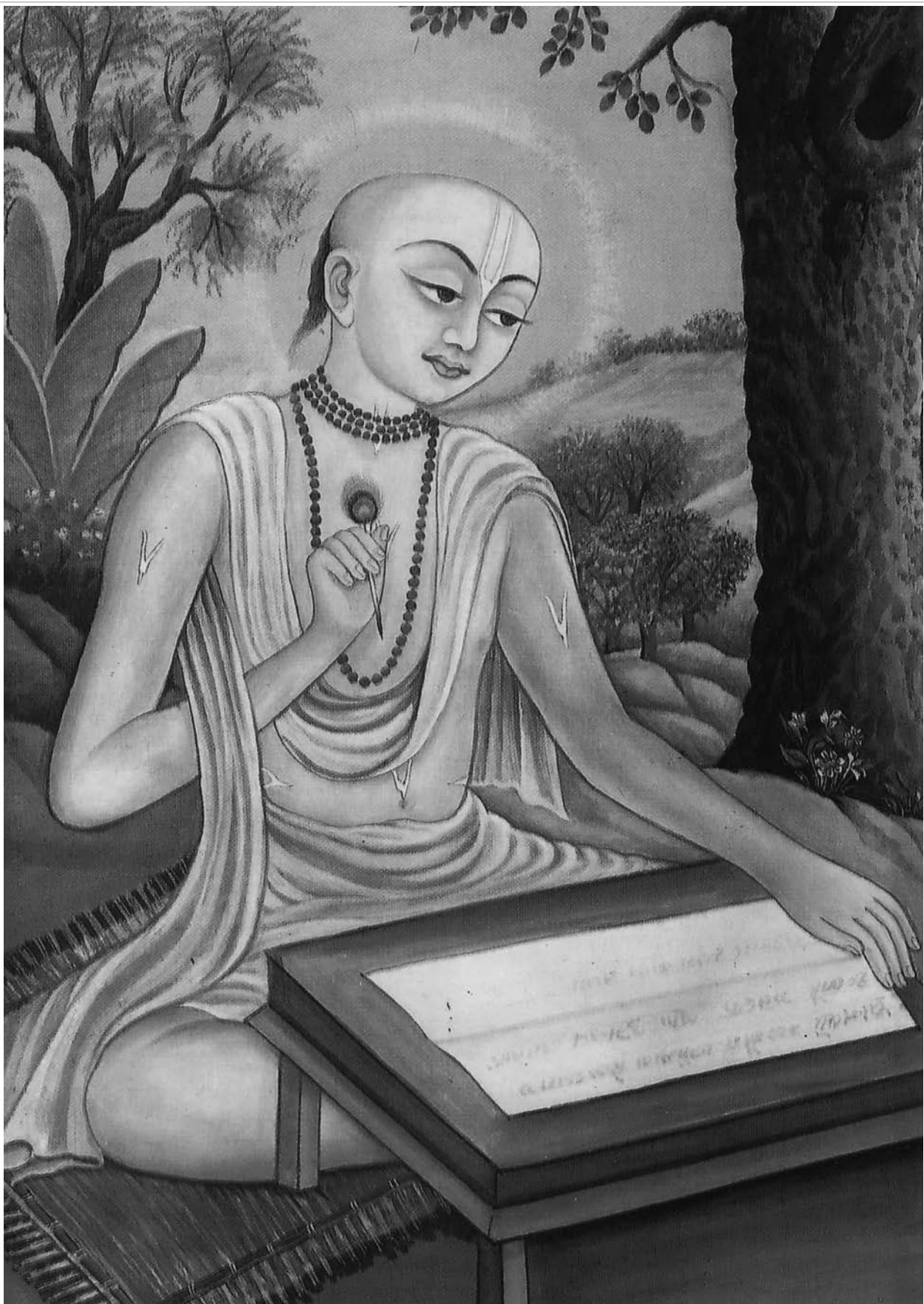


*jayati nija-padābja-prema-dānāvatīrṇo
vividha-madhurimābdhiḥ ko ‘pi kaiśora-gandhiḥ
gata-parama-daśāntam yasya caitanya-rūpād
anubhava-padam āptam prema gopīṣu nityam*

All glories to that inconceivable Lord who descended to bestow the gift of perfect love for His own lotus feet. He is an ocean filled with many kinds of sweetness, and He always bears the fragrance of fresh youth. In His form as Śrī Caitanya He has realized the last extreme of transcendental experience, the love residing eternally in the *gopīs*.

—Śrīla Sanātana Gosvāmī, “Śrī Brhad Bhāgavatāmrta”,

Vol.1, Ch.1, Texts 3, 1



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Prathama Śri Caitanyāṣṭaka

First Eight Prayers Glorifying Lord Caitanya

By Śrīla Rūpa Gosvāmī

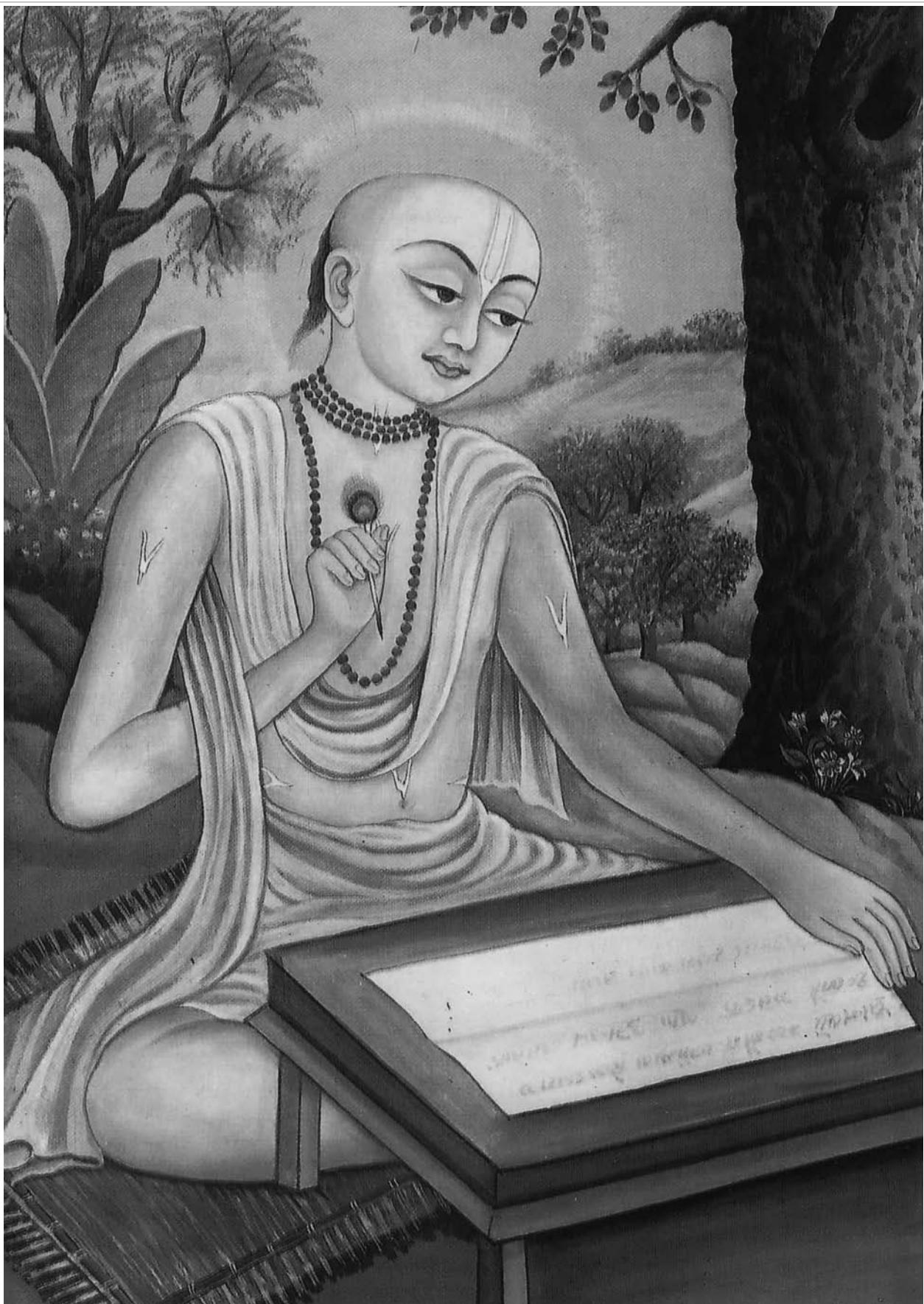
Lord Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary men bearing love for Him. He instructed His own pure devotional service to His own devotees. Will He again become visible before the path of my eyes? * (1)

Śri Caitanya Mahāprabhu is the protector of the demigods, the supreme goal of the *Upaniṣads*, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed *gopīs*. Will He again be visible before the path of my eyes? * (2)

Śri Caitanya Mahāprabhu has manifested His own form, which cannot be compared to anything in the material universe. He is very dear to Advaita Acārya, and Śrivāsa Paṇḍita is surrendered to Him. He is very respectful to Paramānanda Puri. He takes away the ignorance of the material world and delivers the conditioned souls suffering from the threefold miseries. He showered His mercy on Mahārāja Pratāparudra, the king of Orissa. Will He again become visible before the path of my eyes? (3)

Śri Caitanya Mahāprabhu becomes maddened by tasting the mellows of devotional service. His effulgent form is the abode of sweetness for millions of Cupids. He is the crest jewel of the *sannyasīs*. His garments display the effulgence of the sun and the splendor of His body eclipses the beauty of gold. Will He again become visible before the path of my eyes? (4)

Śri Caitanya Mahāprabhu chants the Hare Kṛṣṇa *mantra* in a loud voice, the holy name dancing on His tongue as He counts the number of recitations with His effulgent hand. His eyes are large, and His long arms bending as He performs His pastimes, reach down to His knees. Will He again become visible before the path of my eyes? * (5)



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Śri Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, he would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. He would thus be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, “Kṛṣṇa! Kṛṣṇa!” Will He again become visible before the path of my eyes? * (6)

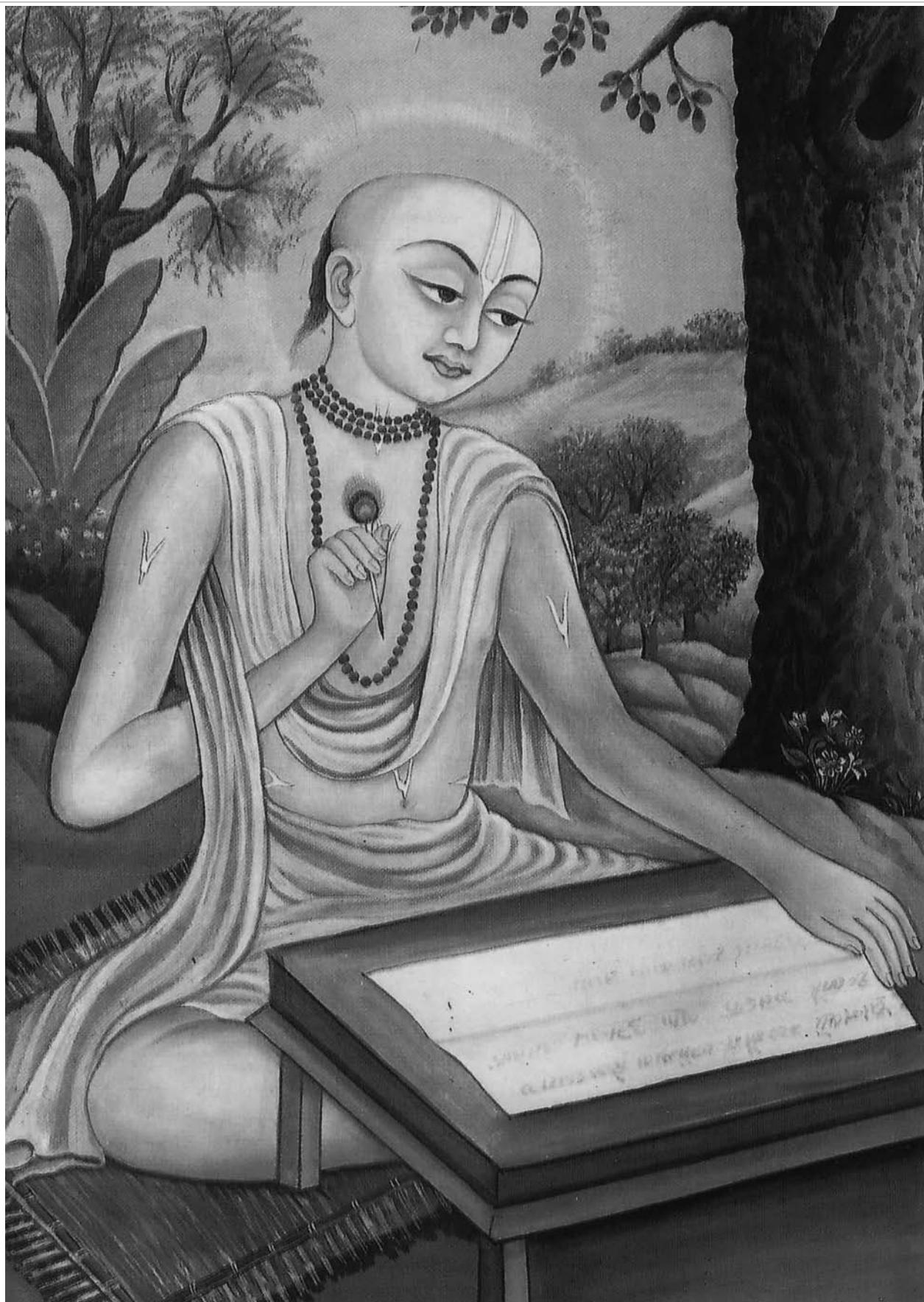
Śri Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nilācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing, and surrounded by the Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. Will He again become visible before the path of my eyes? * (7)

Śri Caitanya Mahāprabhu became joyful during the chanting of the holy names, and he sprinkled the earth with showers of tears. All the hairs of His body, standing on end, appeared like the beautiful filaments of fresh *kadamba* blossoms, and His body glistened with perspiration. Will he again become visible before the path of my eyes? (8)

May the great ocean full of waves of pure love for the two splendid lotus feet of Śri Caitanya Mahāprabhu become immediately manifested to whatever pious person reads these eight most auspicious verses, his pure intelligence shining with faith as he meditates on Lord Gaurāṅga. (9)

*An asterisk indicates Śrīla Prabhupāda's translation.





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Dvitiya Śri Caitanyāṣṭaka

Second Eight Prayers Glorifying Lord Caitanya

By Śrīla Rūpa Gosvāmī

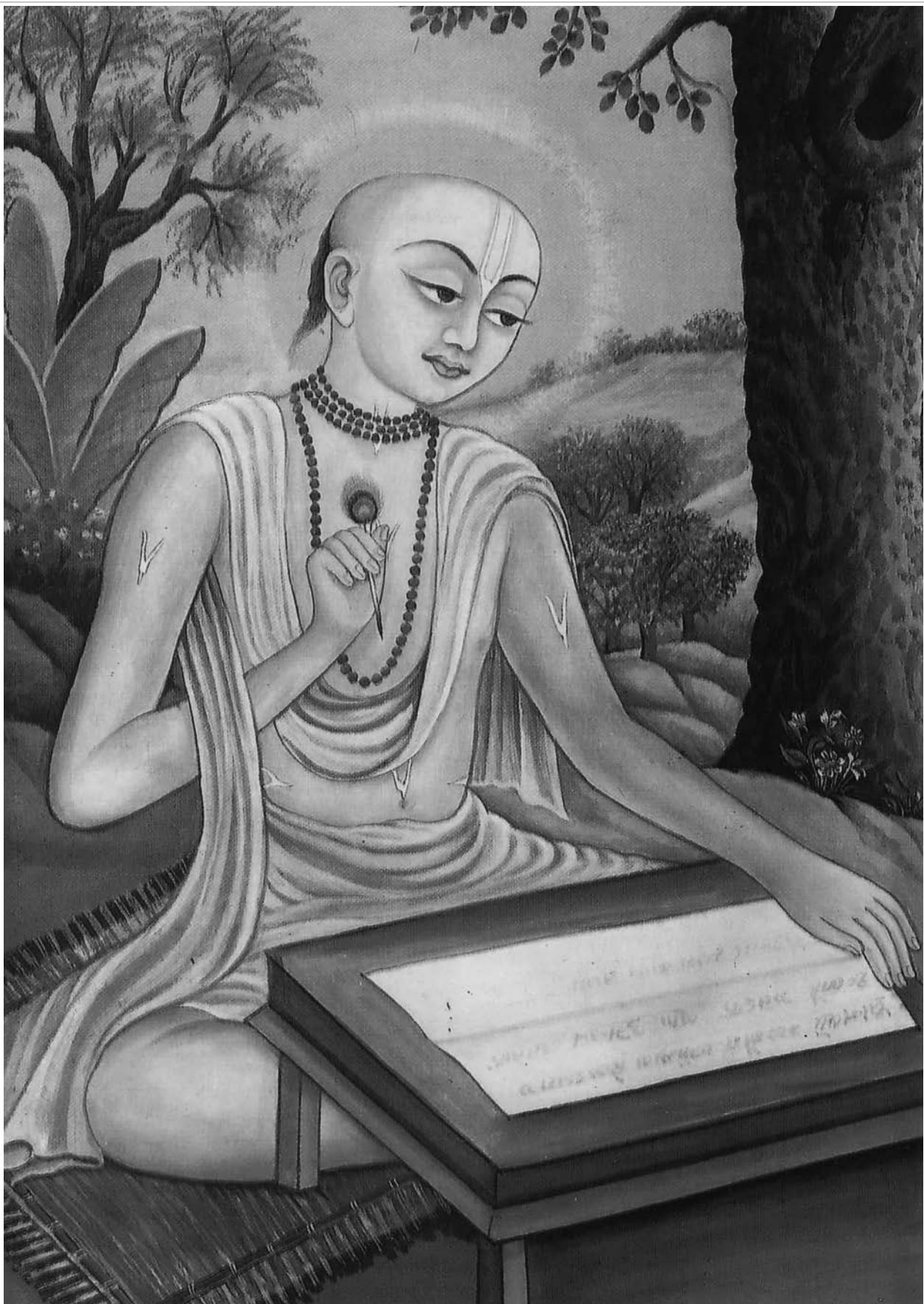
By performing the sacrifice of congregational chanting of the holy name, scholars in the age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of feelings of Śrimati Rādhārāṇī. He is the only worshipable Deity for the *paramahāṁsas*, who have attained the highest stage of the fourth order (*sannyāsa*). May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.* (1)

Loudly crying out *jaya* as He manifested His *saṅkirtana* pastimes that delighted even the fallen and sinful, and His hips bound by a silk garment that eclipsed the splendor of the rising sun, He pacified His mother's grief. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy. (2)

Lord Kṛṣṇa desired to taste the limitless nectarean mellows of love of one of His multitude of loving damsels (Śri Rādhā), and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent lustre. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.* (3)

By the demons He is never worshiped with love. For the surrendered devotees He defeats the power of material destiny in the three worlds. He is handsome, blissful, and charming. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy. (4)

He is the shelter of the people of Bengal. His glory is manifested in Navadvipa. By birth He ornaments the *brāhmaṇa* community, which is worshiped in all the worlds. By accepting it, He purifies the *paramahāṁsa-āśrama* in this world. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy. (5)



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

To reveal the truth of pure transcendental love in this world He first jubilantly drank with His mouth the nectar of the holy name, and then discharged it from His eyes on the pretext of shedding tears. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy. (6)

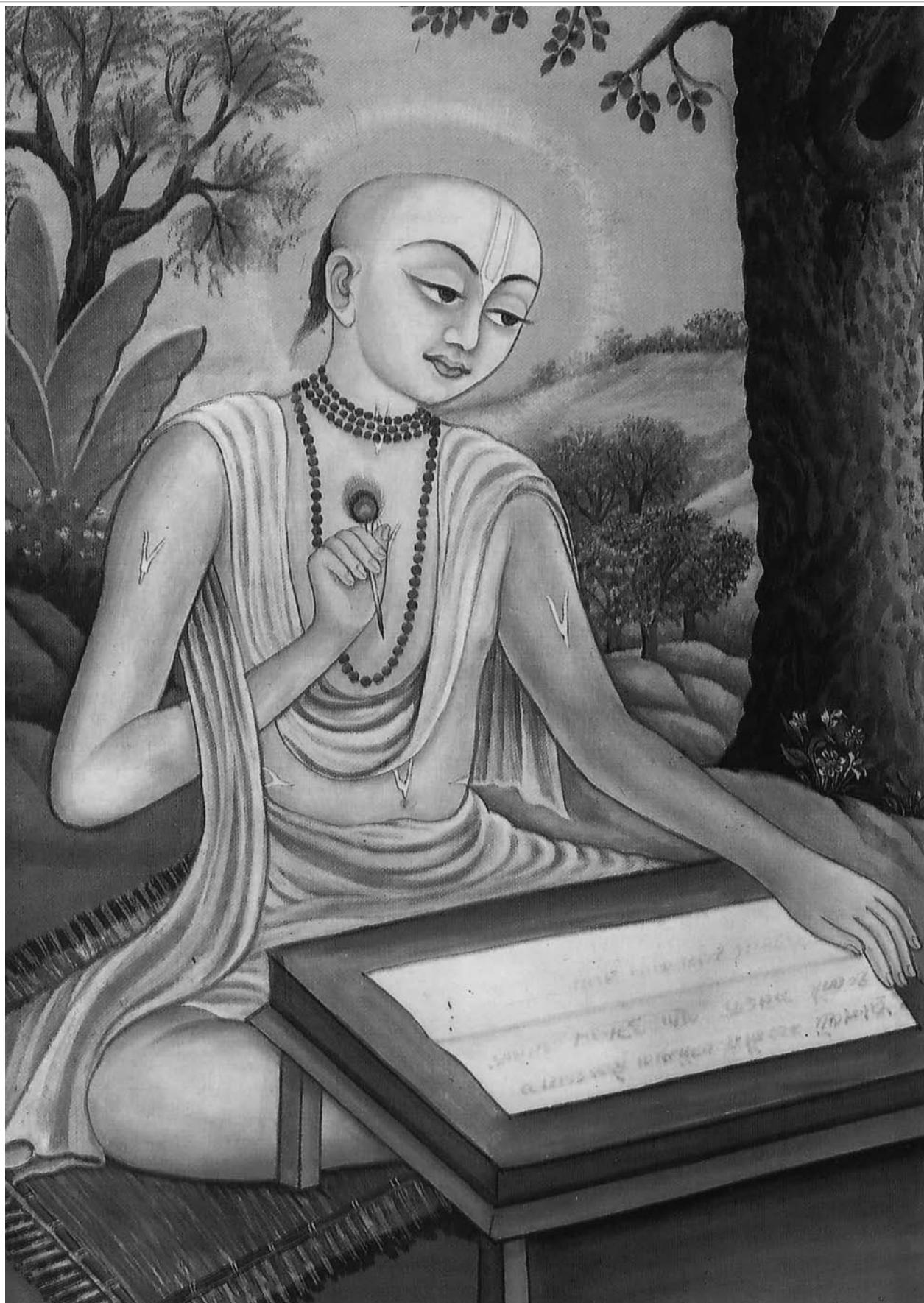
His form is as splendid as new gold. His hip is decorated with a waterpot. He is as graceful as a regal young elephant. By appreciating His own *kṛṣṇa-prasādam* garlands, He teaches His dear associates. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy. (7)

His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy. (8)

At every step may the glorious Supreme Personality of Godhead grant both transcendental happiness and auspicious pure love for His own lotus feet to that person who very happily reads these eight verses, which contain the fresh, sweet fragrance of the many blossoming flowers of the glories of Lord Caitanya, the son of Saci. (9)

*An asterisk indicates Śrīla Prabhupāda's translation.





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Tritiya Śri Caitanyāṣṭaka

Third Eight Prayers Glorifying Lord Caitanya

By Śrīla Rūpa Gosvāmī

Your lotus feet are worshiped by the devoted Śiva and other demigods. You are splendidly manifested in the city of Lord Jagannātha. For the surrendered devotees You are a *kalpa-vṛkṣa* tree. O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool. (1)

Neither the great *avatāras*, nor the great intellectuals, headed by Sārvabhauma, can properly describe You. Who is more intelligent than You? I bow down to offer respects to You. O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool. (2)

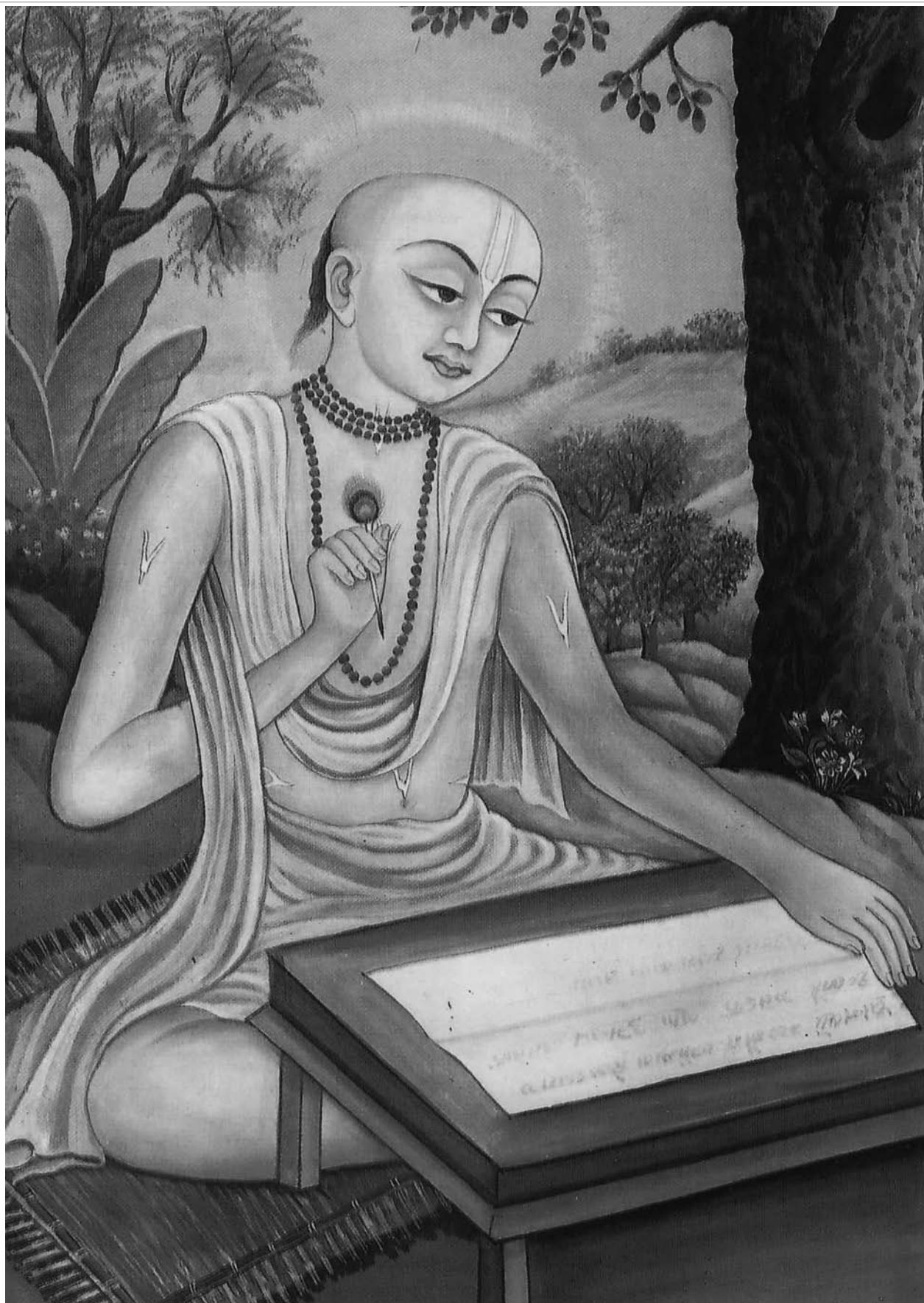
The jewel of pure devotional service, which the Vedic *Upaniṣads* had not revealed and the great *avatāras* not described, You are now throwing into this world from the nectar ocean. O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool. (3)

O Lord whose dancing in ecstatic love filled Śiva with wonder, O Lord who revealed to the surrendered devotees the nectar of pure devotion, O Lord who cannot be understood by the proud egoists, O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool. (4)

Out of Your great and splendid mercy You deliver even the low-born and sinful. This has made me very happy at heart. I take shelter of You. O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool. (5)

O Lord who delights the bumblebees of the surrendered devotees with the honey words trickling from Your lotus mouth, O Lord who is an ocean of the jewels of the holy names that bring auspiciousness to all people, O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool. (6)

O moon-faced Lord, O Lord with glistening, sleepless lotus-eyes, O Lord whose smile is a cluster of flowers, O Lord whose lips are handsome, O Lord



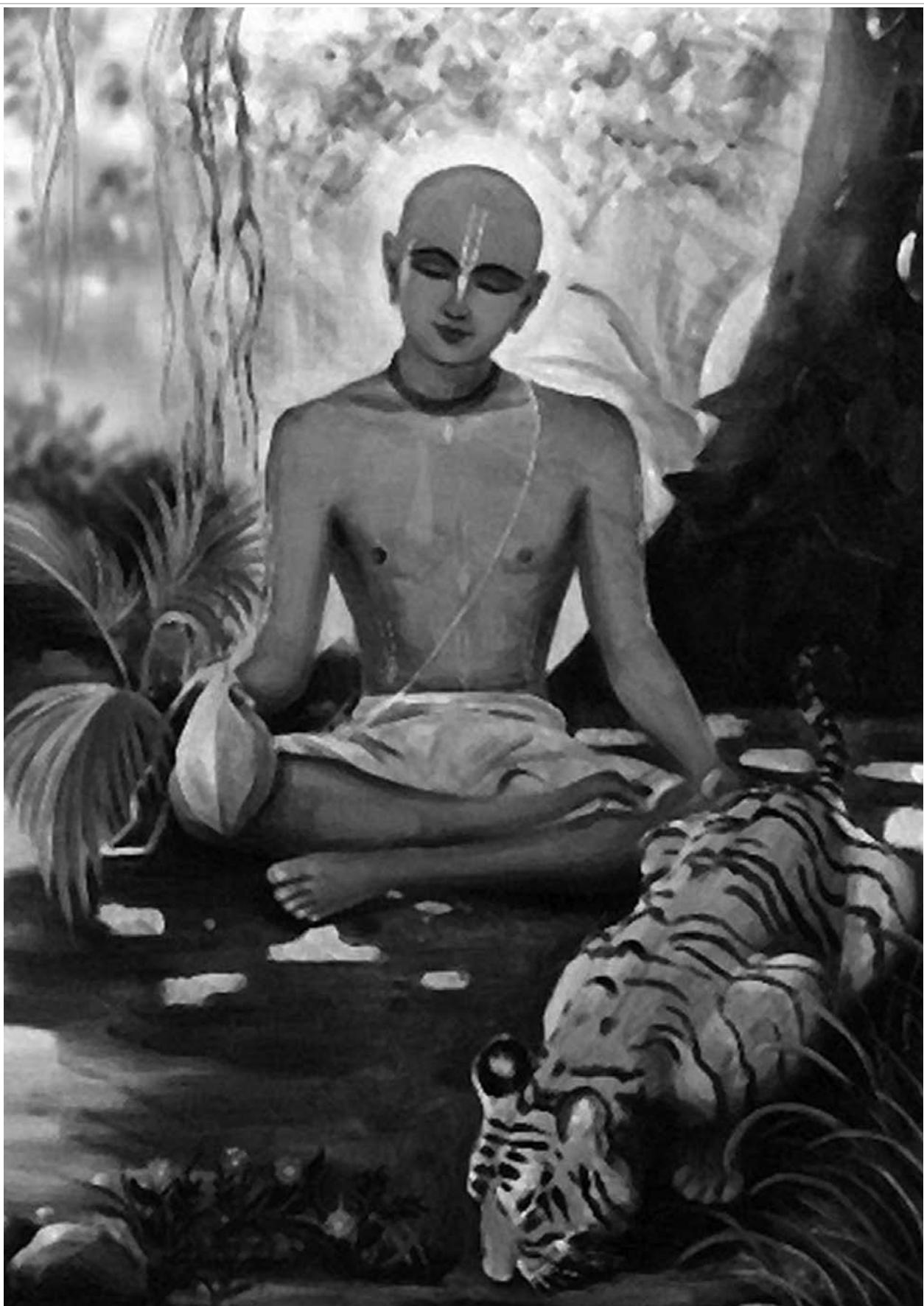
Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

whose chest is broad, O Lord whose arms are like two glorious snakes, O Lord as splendid as millions of *Kāmadevas*, O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool. (7)

O Lord as splendid as a golden *ketaki* flower, I am the most wicked person in the world. Still, even if a person is filled with a great host of faults, You do not see the slightest fault in him. For this reason, O Lord who is kind to the fallen, I worship You with a humble heart. O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool. (8)

O festival of happiness for this world, O pleasure of the heart of Śaci, O splendid moon of glory, O Supreme Personality of Godhead, please grant auspicious love for You to those persons who, their hearts rapt in meditation on Your footprints, read these eight verses. (9)





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Śrī Śacīsūnvaṣṭaka

Eight Prayers Glorifying the Son of Śacī

By Śrīla Raghunātha dāsa Gosvāmī

When Lord Hari saw His own incomparable sweetness in a mirror in Vraja, He manifested an incomparable golden form in order to become like His dearest friend Rādhā and took birth in Bengal as the son of Śacī. Will that Lord Hari again walk on the pathway of my eyes? (1)

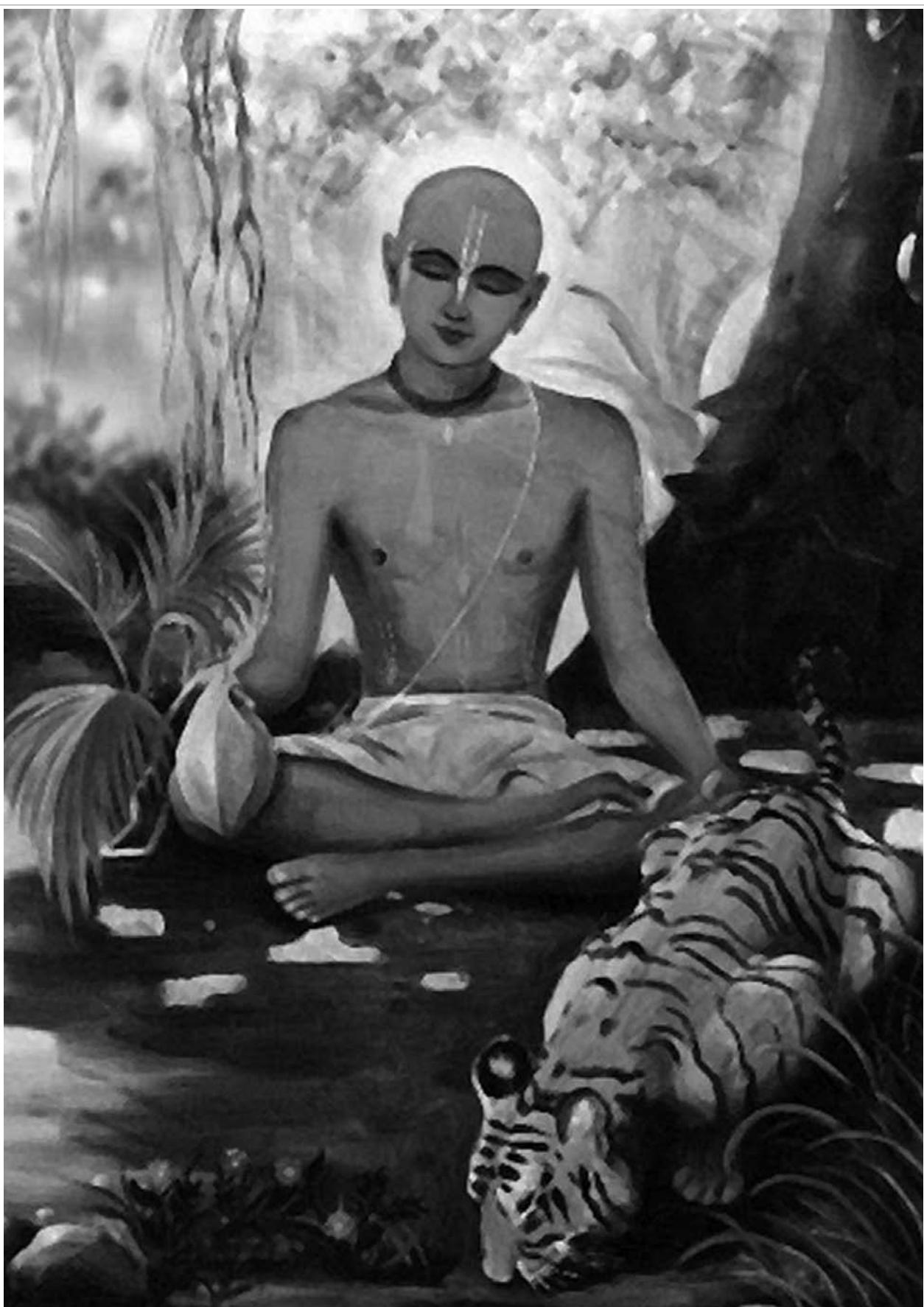
Śacī's son is sweetly bathed in the honey of the love in Iṣvara Purī's heart, His feet are always worshiped by Govinda's splendid service, and His face is worshiped with the billions of lotuses that are Svarūpa Dāmodara's breaths. Will that son of Śacī again walk on the pathway of my eyes? (2)

Śacī's son wears a *kaupīna* and above that a saffron outer garment, His form is like a tree trunk splendid as a golden mountain, and He loudly sings His own sweet holy names. Will that son of Śacī again walk on the pathway of my eyes? (3)

Śacī's compassionate son very compassionately revealed in Bengal the vine of pure devotional service, which bears the splendid nectar of pure love as its fruit, which was hidden from the Vedas, and which had been unknown to the previous sages expert in devotion. Will that son of Śacī again walk on the pathway of my eyes? (4)

Śacī's son, accepting the people of Bengal as His own and teaching them as a father, said, "Please chant the Hare Kṛṣṇa mantra a fixed number of times." Will that son of Śacī again walk on the pathway of my eyes? (5)

Śacī's son always stays at His favorite place behind the Garuḍa-stambha and the tears from His eyes bathe His splendid tall form as He gazes with intense love at Lord Jagannātha, the master of Nīlācala. Will that son of Śacī again walk on the pathway of my eyes? (6)



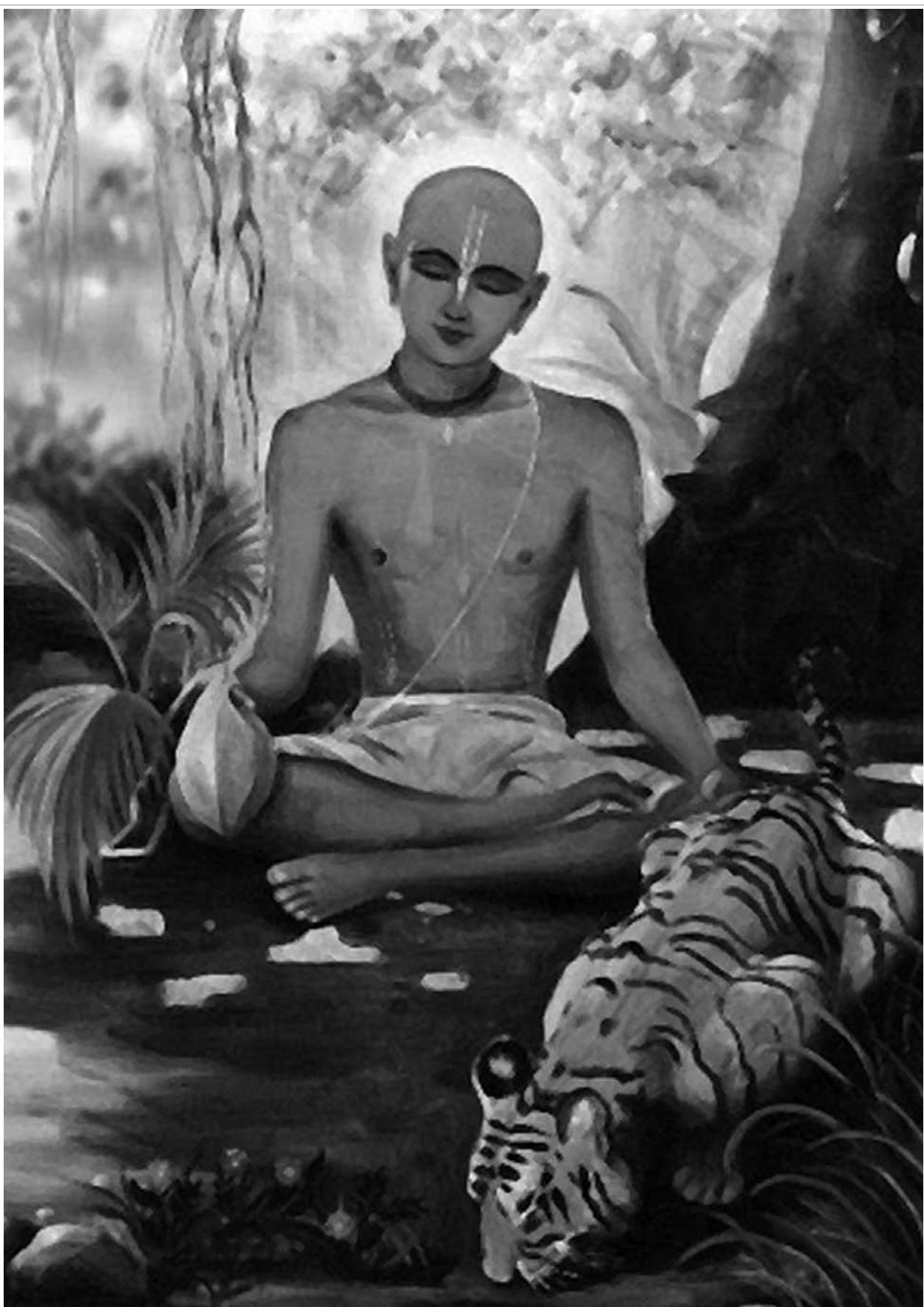
Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Śacī's son bites His lips which eclipse the splendor of red *bandhūka* flowers, places His charming left hand on His hip, raises and waves His other hand, and the numberless hairs of His body erect, eagerly dances in ecstatic love. Will that son of Śacī again walk on the pathway of my eyes? (7)

Śacī's son, overwhelmed by feelings of separation from Lord Kṛṣṇa, the moon of Gokula, repeatedly faints and sees the whole world as dead, and in a garden by a river He created another river with the tears from His eyes. Will that son of Śacī again walk on the pathway of my eyes? (8)

One who humbly and with a pure heart regularly reads these eight verses glorifying the son of Śacī, Lord Caitanya plunges into the great nectar ocean of pure transcendental love. (9)





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Śrī Gaurāṅga-stava-kalpa-vṛkṣa

A Desire Tree of Prayers to Lord Gaurāṅga

By Śrīla Raghunātha dāsa Gosvāmī

When everyone sees His graceful motions they revile the graceful mad elephant and when they see His face they spit at the moon. He is as splendid as a gold mountain and the waves of His words are nectar. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me. (1)

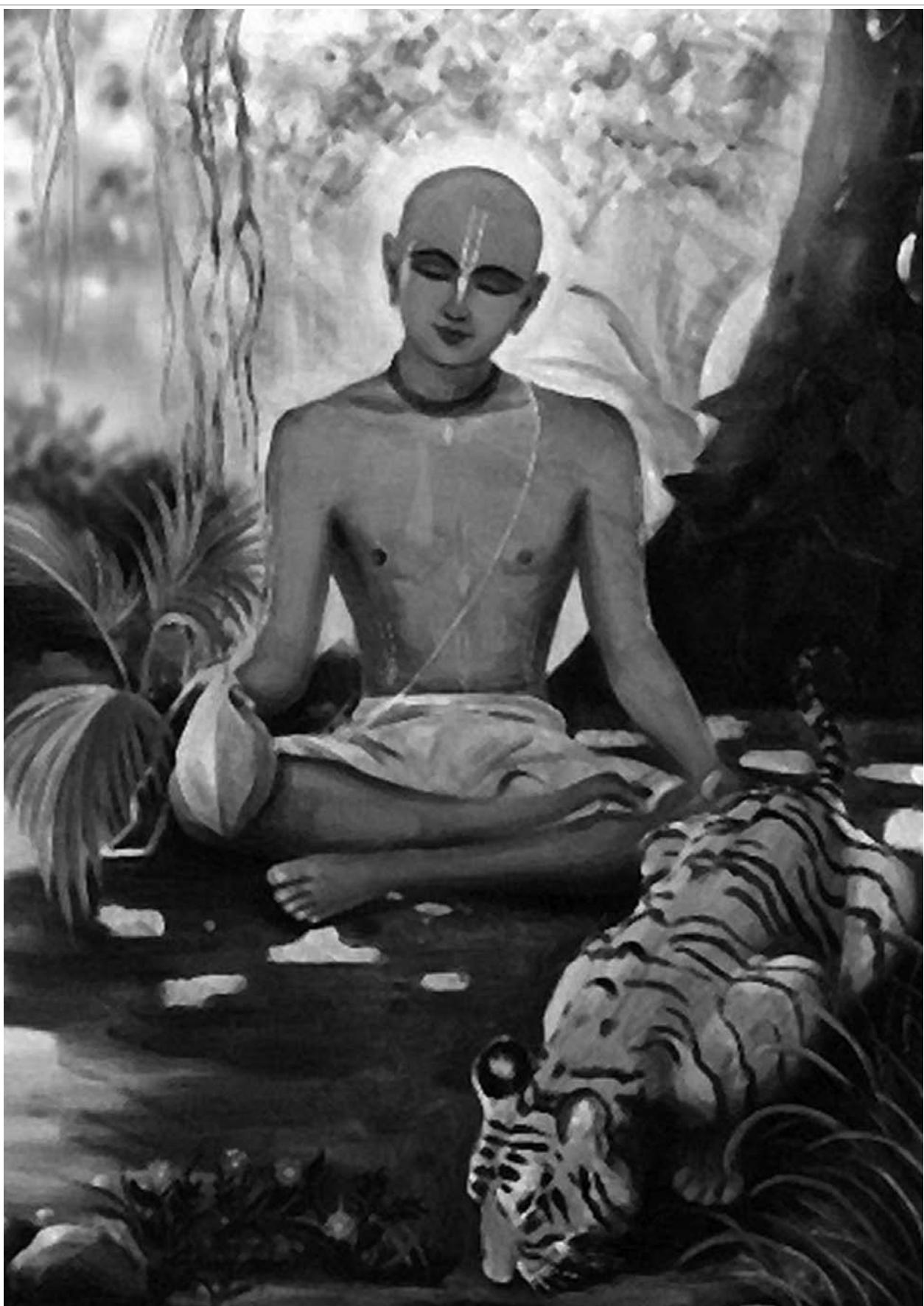
Decorating Himself with the jewels of paleness, becoming stunned, stuttering, trembling, shedding tears, and His bodily hairs erect with joy, He laughed and perspired as He danced for the pleasure of Lord Jagannātha. May Śrī Caitanya Mahāprabhu arise in my heart and make me mad with *prema*. (2)

Staggering about in ecstasy, sprinkling everyone with water from the reddish syringes of His eyes, joyfully biting His charming lips with His teeth, He trembles as He dances. May Śrī Caitanya Mahāprabhu arise in my heart and make me mad with *prema*. (3)

Sometimes Śrī Caitanya would go to the house of Kāśī Miśra. There He would be greatly aggrieved, feeling separation from Kṛṣṇa. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me.* (4)

How wonderful it is! Śrī Caitanya Mahāprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Kṛṣṇa, He fell down amidst the cows of the Tailaṅga district and retracted all the limbs of His body like a tortoise. Śrī Caitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me.* (5)

Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Caitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

walls, and blood flowed from the injuries. May that Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love.* (6)

“My dear friend the doorkeeper, where is Kṛṣṇa, the Lord of my heart? Kindly show Him to Me quickly.” With these words Lord Śri Caitanya Mahāprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, “Come, see Your beloved!” May that Lord Śrī Caitanya Mahāprabhu rise within my heart and thus make me mad also.* (7)

Near Jagannātha Puri was a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, “Oh, I shall go to the land of Vraja to see Govardhana Hill.” Then He began running madly towards it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me.* (8)

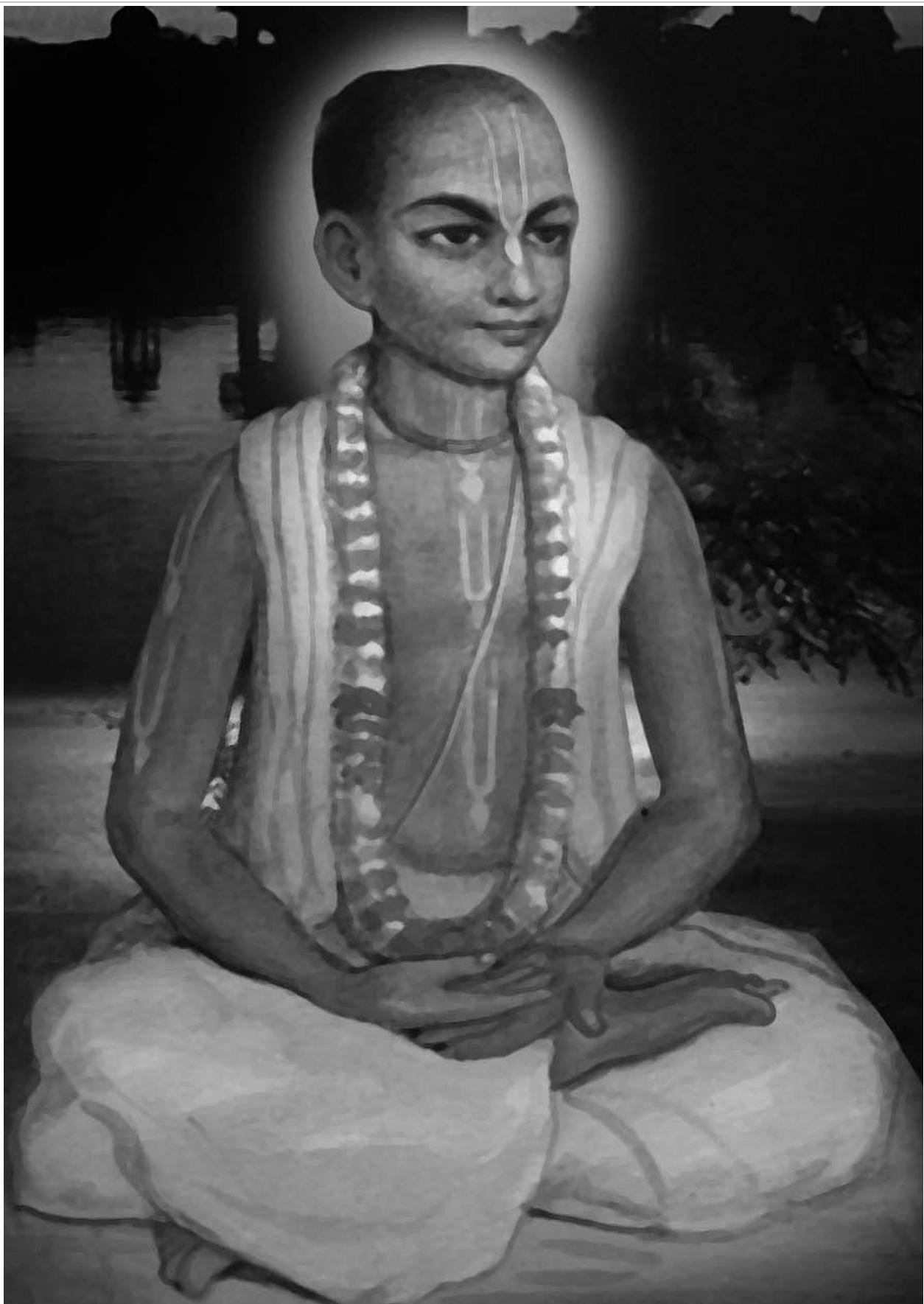
Sitting under a charming pavilion at the swing festival with Svarūpa Dāmodara and the other devotees, He sweetly sang the holy names of Lord Kṛṣṇa. May that Śrī Caitanya Mahāprabhu arise in my heart and make me mad with *prema*. (9)

As Lord Nārāyaṇa is kind to Garuḍa, He is kind to Govinda dāsa. As Lord Kṛṣṇa is devoted to His *guru*, He is devoted to Iśvara Puri. As Lord Giridhārī loves Subala, He loves Svarūpa Dāmodara. May that Śrī Caitanya Mahāprabhu arise in my heart and make me mad with *prema*. (10)

Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His personal associate. The Lord also gave me the garland of small *guñjā* that He wore on His chest and a *śilā* from Govardhana Hill, although they were both very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him. (11)

One who, with the water of careful reading mixed with the medicine of strong faith, waters this celestial tree, its charming branches the verses of this poem, and the splendor of its flowers pure love for Lord Gaurāṅga, will reap that tree’s heavy fruit: the divine sight of Śrī Caitanya Mahāprabhu. (12)

*An asterisk indicates Śrīla Prabhupāda’s translation.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Maṇah-śikṣā

(Teachings to the Mind)

From Narottama dāsa Ṭhākura's "Prārthanā"

*nitāi-pada-kamala, koṭi-candra-suśītalā
je chāyāy jagata jurāy
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi
dṛḍha kori' dharo nitāir pāy*

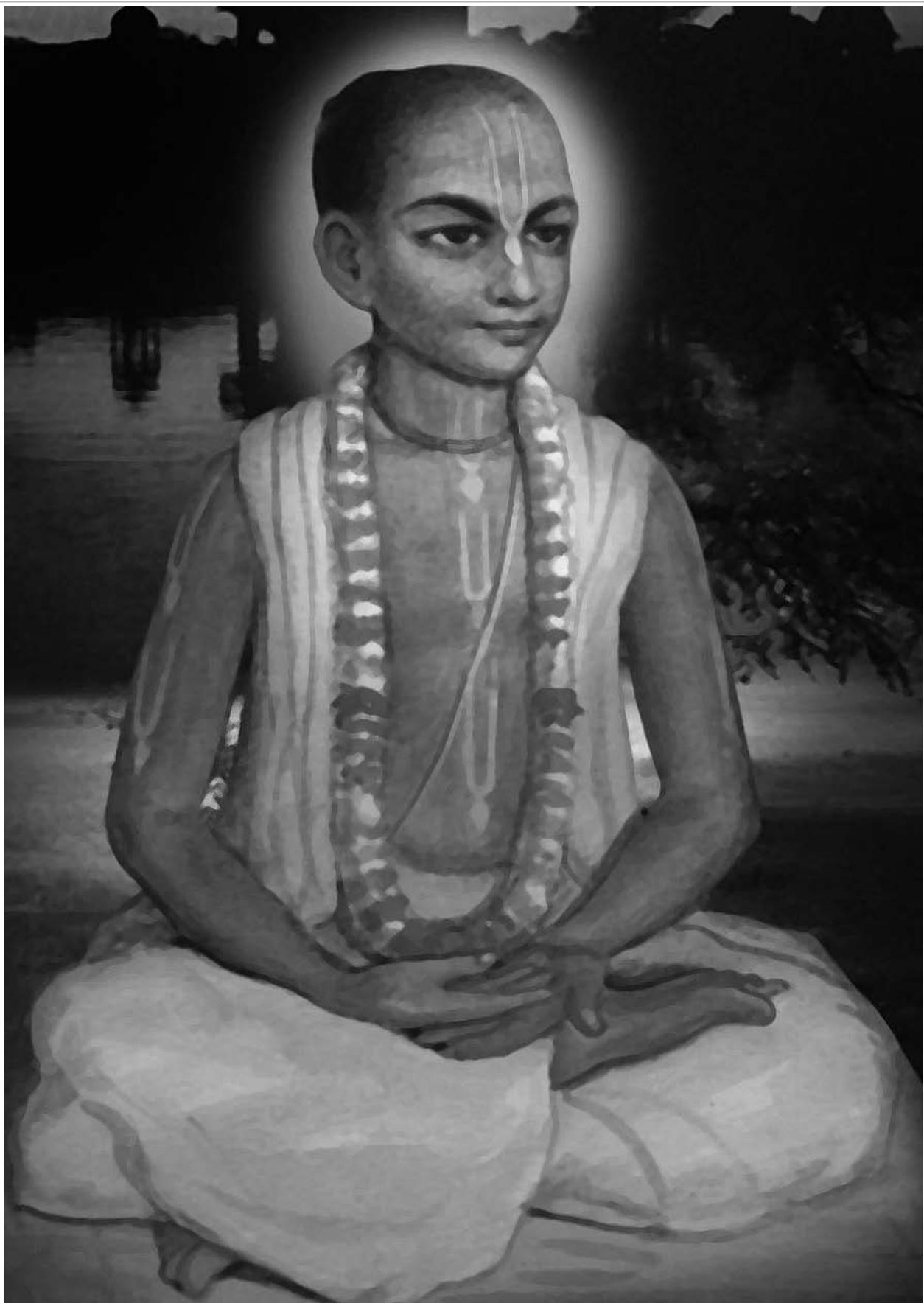
The lotus feet of Lord Nityānanda are a shelter where one will get the soothing moonlight not only of one but of millions of moons. If the world wants to have real peace, it should take shelter of Lord Nityānanda. Unless one takes shelter under the shade of the lotus feet of Lord Nityānanda, it will be very difficult for him to approach Rādhā-Kṛṣṇa. If one actually wants to enter into the dancing party of Rādhā-Kṛṣṇa, he must firmly catch hold of the lotus feet of Lord Nityānanda. (1)

*se sambandha nāhi jā'r, bṛthā janma gelo tā'r
sei paśu boro durācār
nitāi nā bolilo mukhe, majilo samsāra-sukhe
vidyā-kule ki koribe tār*

Anyone who has not established his relationship with Nityānanda Prabhu is understood to have spoiled his valuable human birth. Such a human being is actually an uncontrollable animal. Because he never uttered the holy name of Nityānanda, he has become merged into so-called material happiness. What can his useless education and family tradition do to help him? (2)

*ahaṅkāre matta hoiyā, nitāi-pada pāsariyā
asatyere satya kori māni
nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe
dharo nitāi-caraṇa du'khāni*

Being maddened after false prestige and identification with the body, one is thinking, "Oh, what is Nityānanda? What can He do for me? I don't care." The result is that he is accepting something false to be truth. If you actually



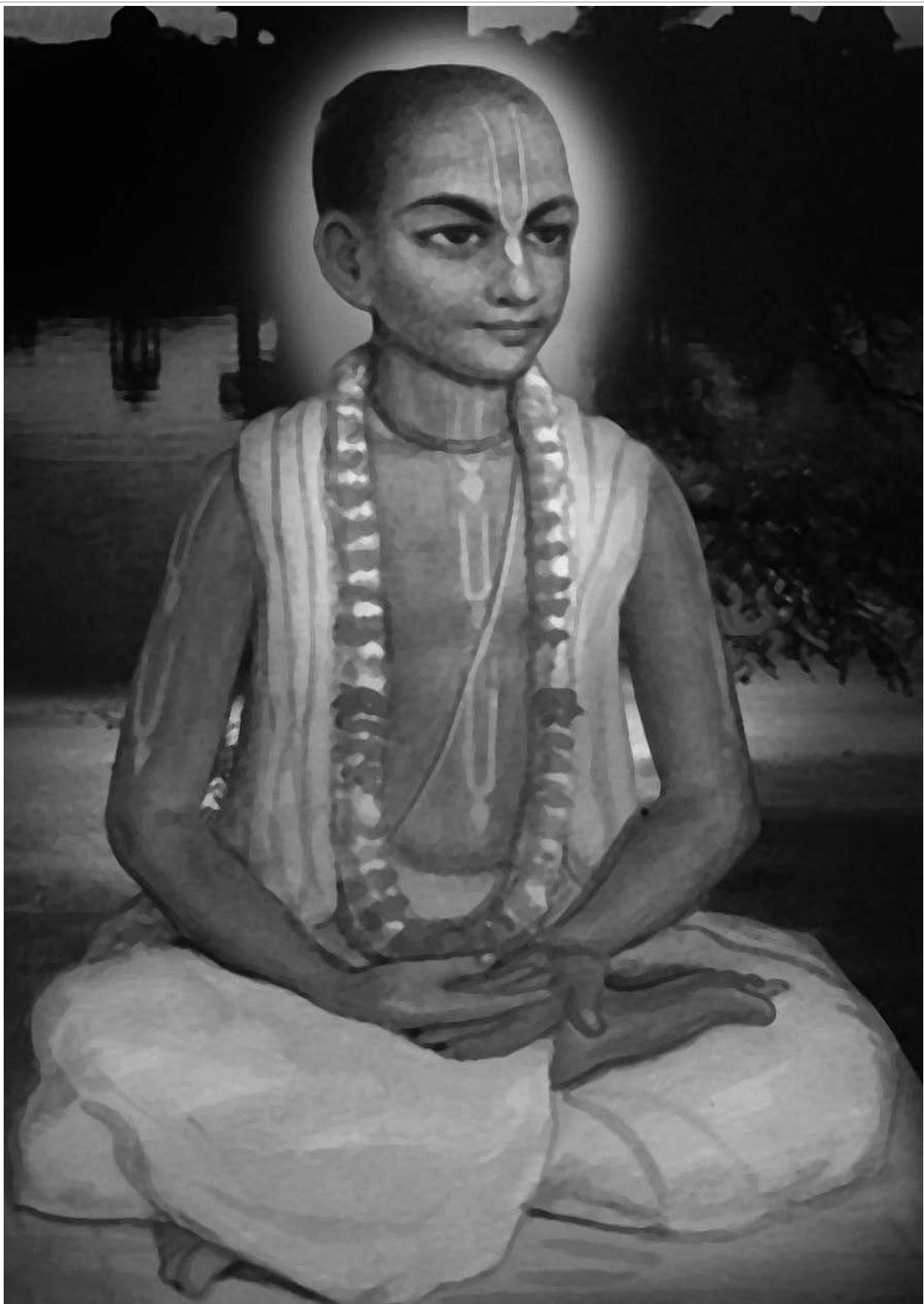
Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

want to approach the association of Rādhā-Kṛṣṇa, you must first achieve the mercy of Lord Nityānanda. When He is merciful toward you, then you will be able to approach Rādhā-Kṛṣṇa. Therefore you should firmly grasp the lotus feet of Lord Nityānanda. (3)

*nitāiyer caraṇa satya, tāhāra sevaka nitya
nitāi-pada sadā koro āśa
narottama boro dukhī, nitāi more koro sukhī
rākho rāngā-caraṇera pāśa*

The lotus feet of Nityānanda are not illusion: they are a fact. One who engages in the transcendental loving service of Nityānanda is also transcendental. Always try to catch the lotus feet of Lord Nityānanda. This Narottama Dāsa is very unhappy. Therefore I am praying to Lord Nityānanda to make me happy. My dear Lord, please keep me close to Your lotus feet. (4)





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Lālasā-mayī

(Longing for Direct Service to the Lord)

From Narottama dāsa Ṭhākura's "Prārthanā"

'gaurāṅga' bolite habe pulaka-śarīra
'hari hari' bolite nayane ba' be nīra

When will that opportune moment come to me when my body will shiver as soon as I chant Lord Gaurāṅga's name? And after such shivering, while chanting Hare Kṛṣṇa, when will tears pour down from my eyes? (1)

āra kabe nitāi-cānder koruṇā hoibe
samsāra-bāsanā mora kabe tuccha ha'be

When will that day come when Lord Nityānanda will be causelessly merciful to me so that my desire for material enjoyment will become very insignificant? (2)

viṣaya chāriyā kabe śuddha ha 'be mana
kabe hāma herabo śrī-bṛndābana

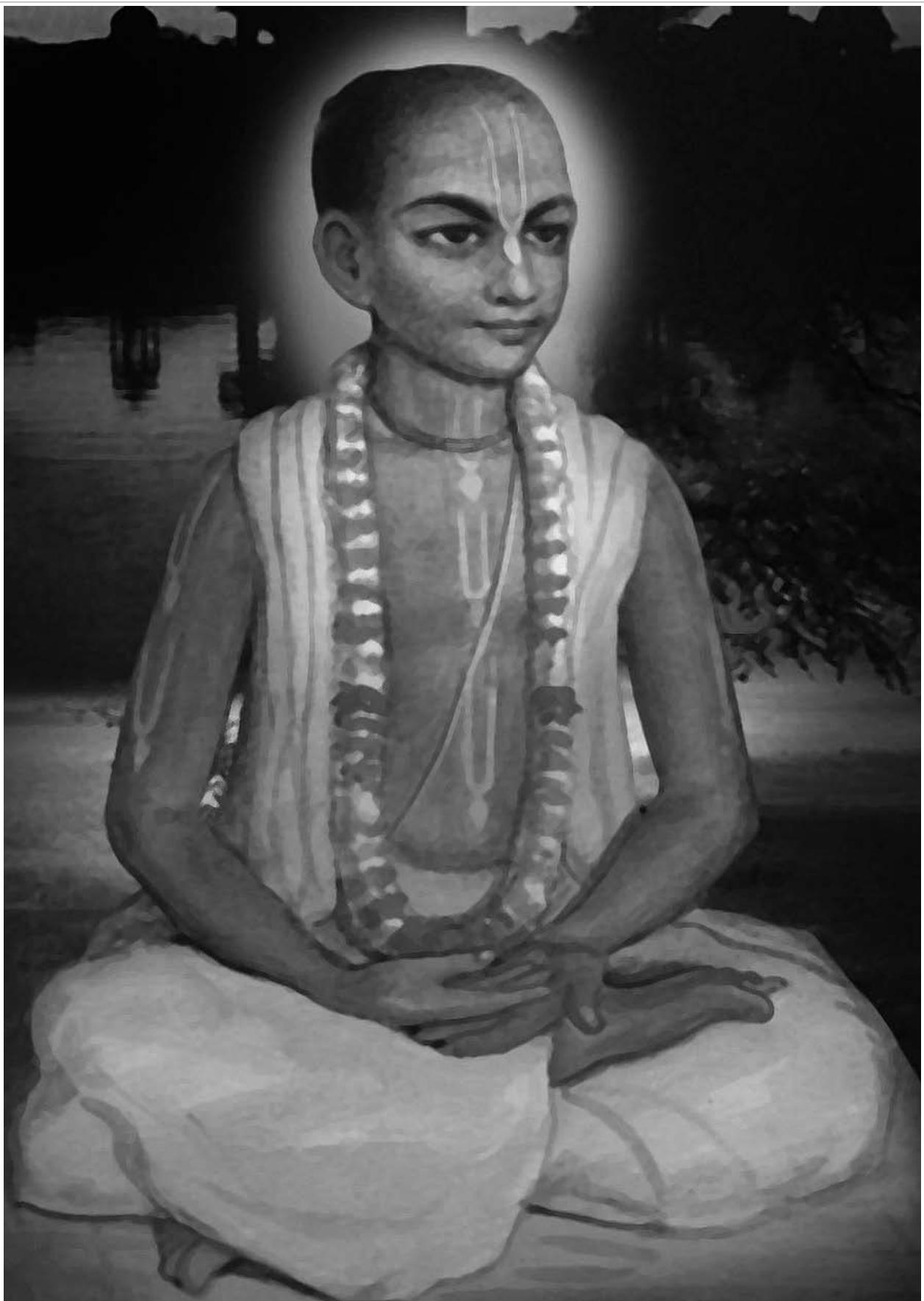
Only when my mind is completely purified, being freed from material anxieties and desires, will I be able to understand Vṛndāvana and the loving dealings of Rādhā and Kṛṣṇa. Only then will my spiritual life be successful. (3)

rūpa-raghunātha-pade hoibe ākuti
kabe hāma bujhabo se jugala-pīriti

When will I be very much eager to study the books given by Rūpa and Raghunātha dāsa Gosvāmī? One can only learn of the loving affairs of Rādhā-Kṛṣṇa from their sacred teachings. (4)

rūpa-raghunātha-pade rahu mora āśa
prārthanā koroye sadā narottama-dāsa

Narottama dāsa always hankers to understand Rādhā-Kṛṣṇa's love by remaining under the shelter of their lotus feet. (5)



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Dainya-bodhika Prārthanā

(Prayer Describing My Fallen Condition)

From Narottama dāsa Ṭhākura's "Prārthanā"

*hari hari! ki mora karama gati manda
braje rādhā-kṛṣṇa pada nā sevinu tila-ādha
nā bhūjhinū rāgera sambandha*

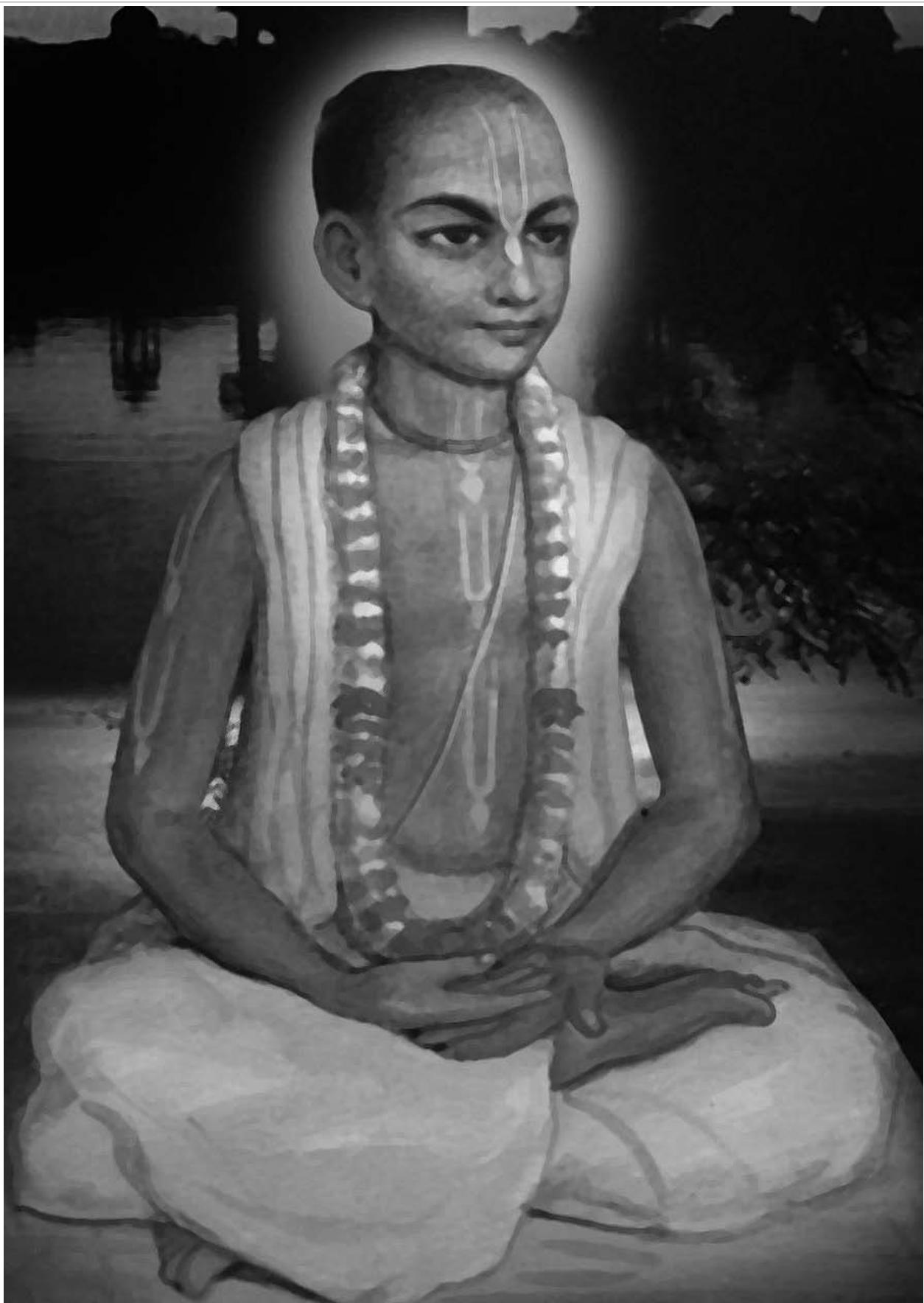
O Lord Hari, how unfortunate I am. Due to my past misdeeds I have never worshipped the lotus feet of Rādhā and Kṛṣṇa even for a moment, nor have I been able to understand Their transcendental loving relationship. (1)

*svarūpa sanātana rūpa raghūnātha bhaṭṭa-yūgau
bhūgarbha śrī-jīva lokanātha
ihān sabāra pāda-padma nā sevinū tila-ādha
kise āra puribeka sādha*

Not even for half a moment have I served the lotus feet of Śrīla Svarūpa Dāmodara Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī, Śrīla Bhūgarbha Gosvāmī, Śrīla Jīva Gosvāmī, or Śrīla Lokanātha Gosvāmī. How then will it be possible for my heart's desire to be fulfilled? (2)

*kṛṣṇadāsa kavirāja rasika bhakata-mājha
je racila caitanya-carita
gaura-govinda-līlā śunile galaye śilā
nā dūvila tāhe mora cita*

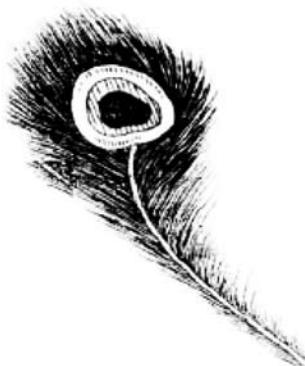
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, a devotee who knows Rādhā and Kṛṣṇa's loving dealings very well, compiled Śrī Caitanya-caritāmṛta and Govinda-līlāmṛta. He has described the nectarean pastimes of Śrī Gaura-Govinda. Even the stones melt in ecstasy upon hearing these narrations. But alas! Only my mind is not attracted to them. (3)

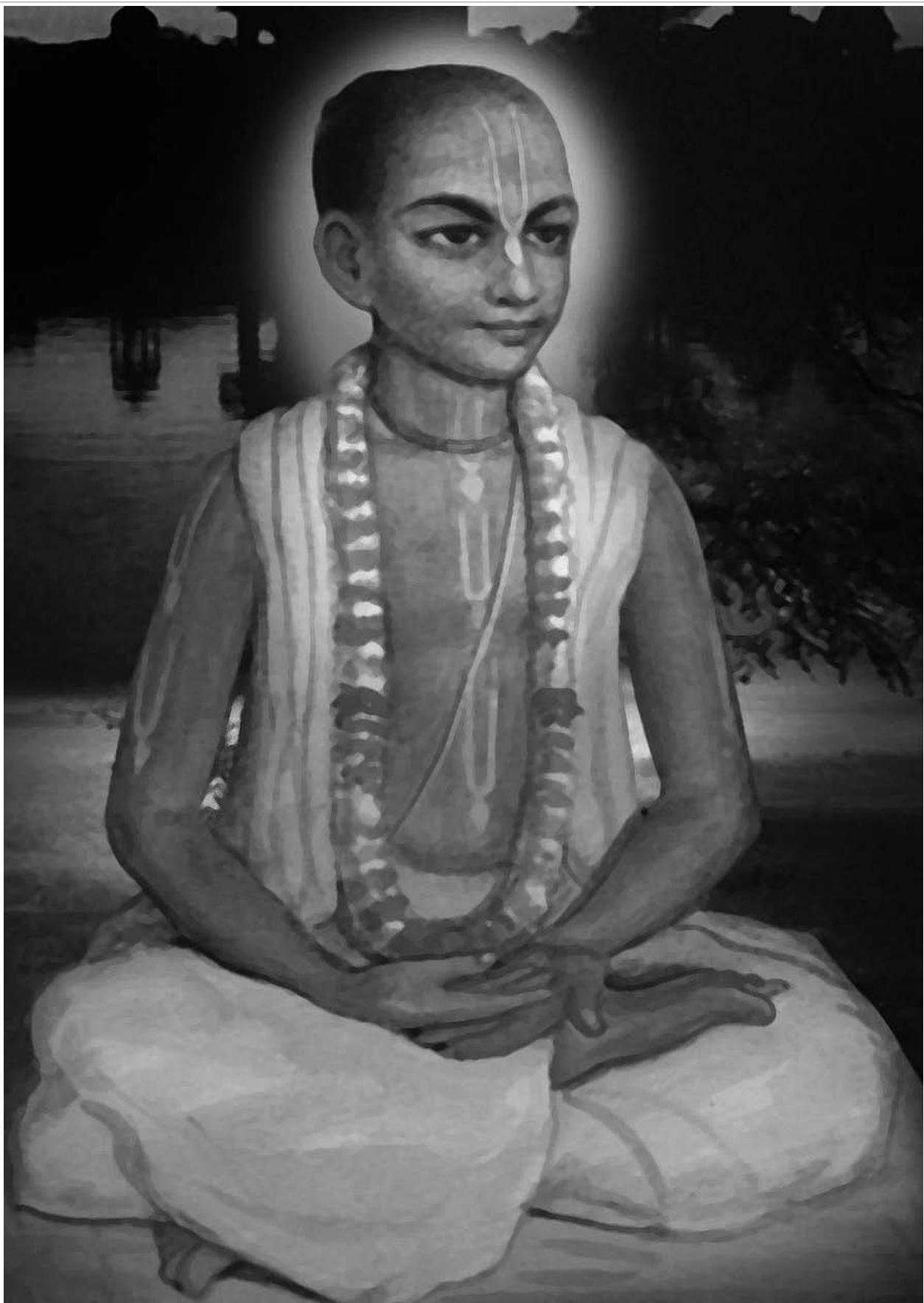


Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

*tāñhāra bhaktera-saṅga tāñra saṅge yāñra saṅga
tāra saṅge kena nāila bāsa
ki mora dūhkhera kathā janama goñāinū vṛthā
dhik dhik narottama dāsa*

Furthermore, bereft of the association of the wonderful associates of all these great souls, I have spent my life uselessly. This is the sad story of my life. What a shameless life I, Narottama dāsa, have led. (4)





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Hari hari! bāda śela marame rahila

(O Hari! There is Great Pain in My Heart)

From Narottama dāsa Ṭhākura's "Prārthanā"

*hari hari! bāda śela marame rahila
pāiyā dūrlabha tanu śrī-kṛṣṇa-bhajana vinū
janma mora biphala haila*

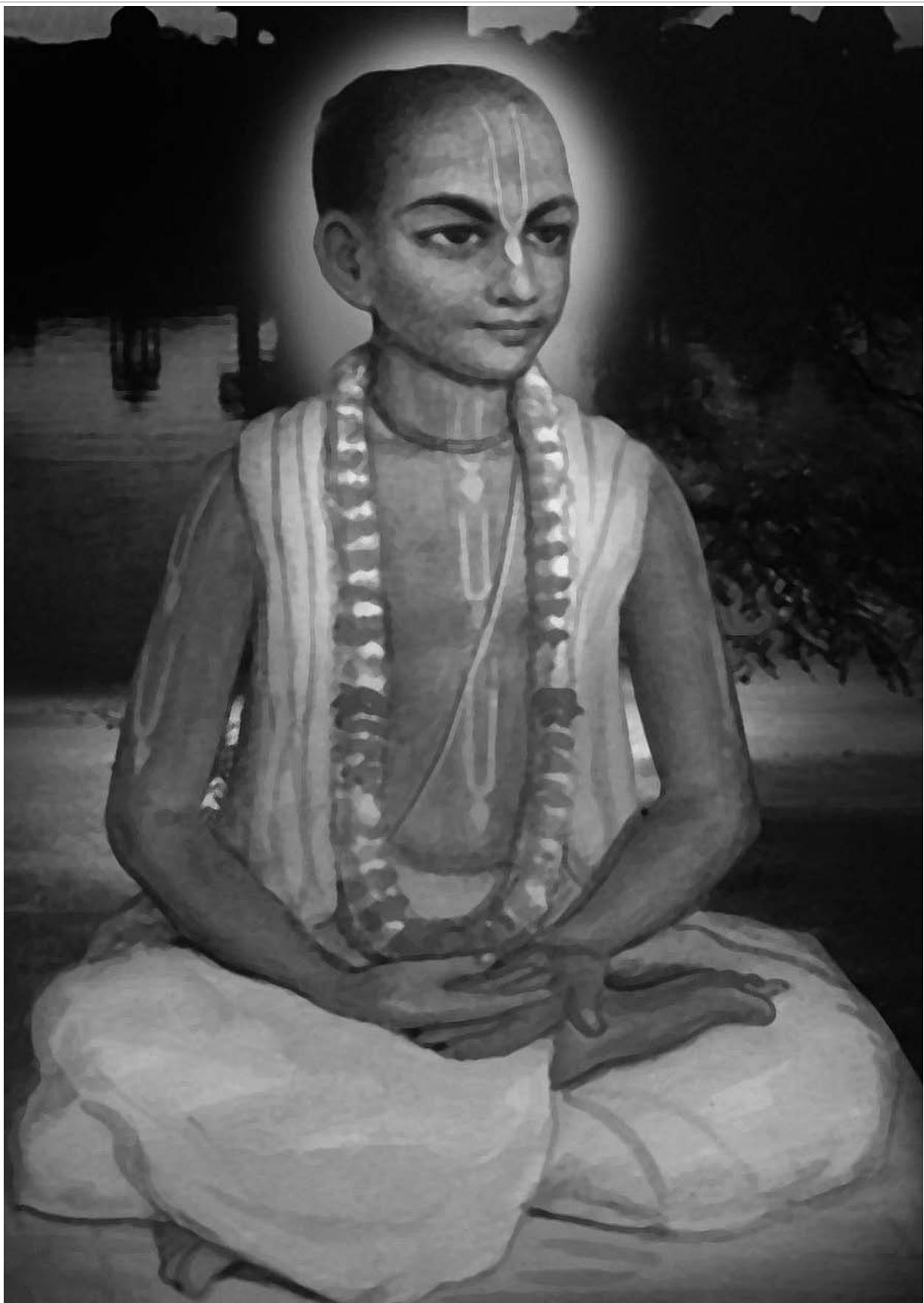
O Lord Hari, a great javelin of lamentation is piercing my heart. Even after attaining this rare human body, still I have not worshipped my beloved Śrī Kṛṣṇa and thus my life has become useless. (1)

*brajendranandana hari nabadvīpe avatāri
jagata bhariyā prema dila
muñi se pāmara-mati bišeše kaṭhina ati
teñhi more karuñā nahila*

Lord Hari, the son of the King of Vraja appeared in Navadvīpa, and filled the whole world with love of God. But I alone could not receive His mercy because I am so sinful and hard-hearted. (2)

*svarūpa sanātana rūpa raghunātha bhaṭṭa-yuga
tāhāte nā haila mora mati
divya cintāmaṇi dhāma vṛndāvana hena sthāna
sei dhāme nā kainū vasati*

My mind refused to be attracted to Śrīla Svarūpa Dāmodara Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī. And never did I desire to reside in Vṛndāvana. (3)

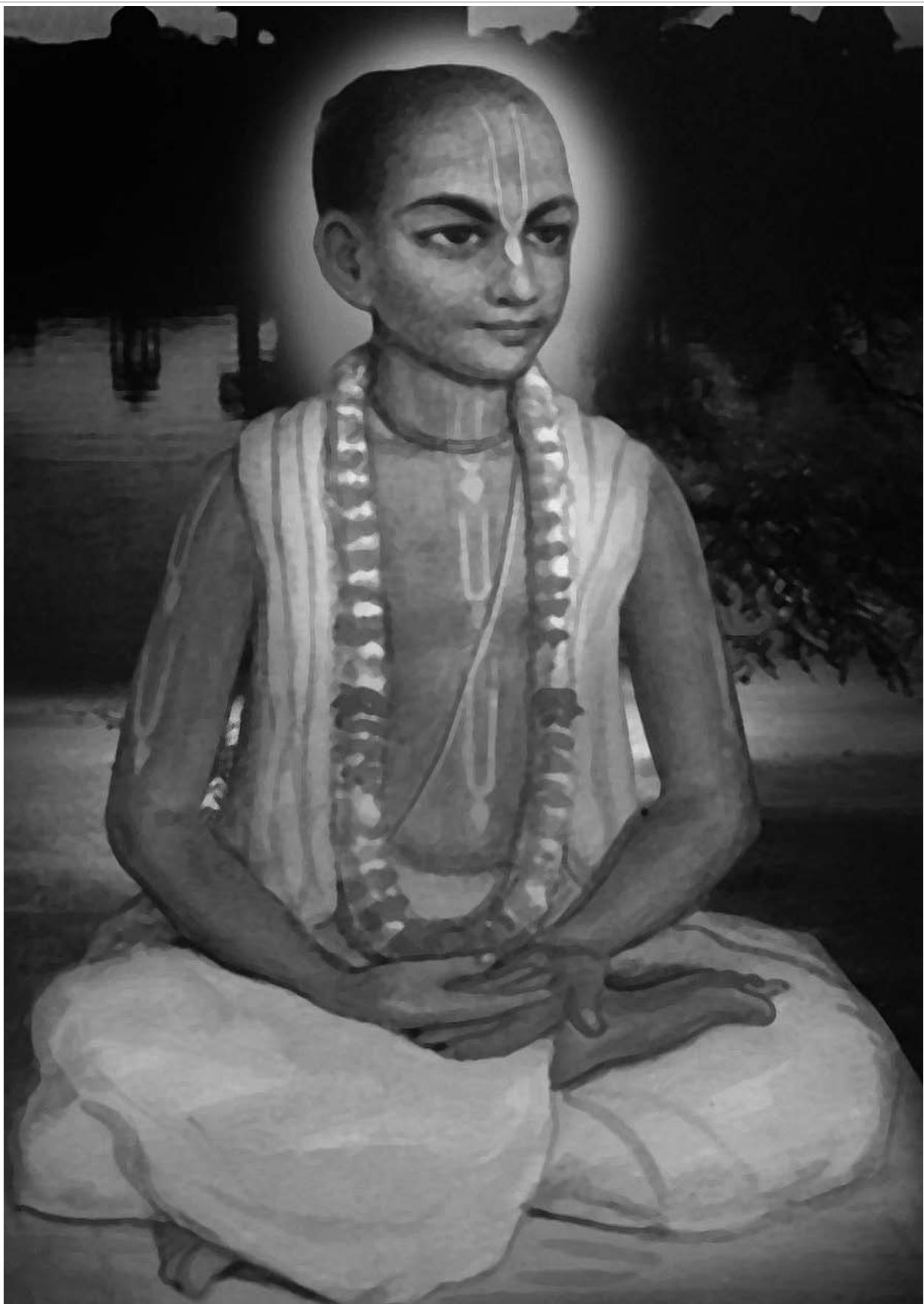


Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

*viśeṣa viṣaye mati nahila vaiṣṇave rati
nirantara kheda uṭhe mane
narottama dāsa kahe jīvera ucita nahe
śrī-guru-vaiṣṇava-sevā vine*

My mind is totally absorbed in sense enjoyment and I have not developed loving attachment for the Vaiṣṇavas. Always suffering and lamenting, Narottama dāsa begs not to live a day without serving Śrī Guru and the Vaiṣṇavas. (4)





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Sapārṣada-bhagavad-viraha-janita-vilāpa

(Lamentation Due to Separation from the Lord and His Associates)

From Narottama dāsa Ṭhākura's "Prārthanā"

*je ānilo prema-dhana karuṇā pracura
hena prabhu kothā gelā ācārya-ṭhākura*

He who brought the treasure of divine love and who was filled with endless compassion and mercy—where has such a personality as Advaita Ācārya gone? (1)

*kāñhā mora svarūpa rūpa kāñhā sanātana
kāñhā dāsa raghunātha patita-pāvana*

Where are Svarūpa Dāmodara and Rūpa Gosvāmī? Where is Sanātana? Where is Raghunātha dāsa, the saviour of the fallen? (2)

*kāñhā mora bhaṭṭa-juga kāñhā kavirāja
eka-kāle kothā gela gorā naṭarāja*

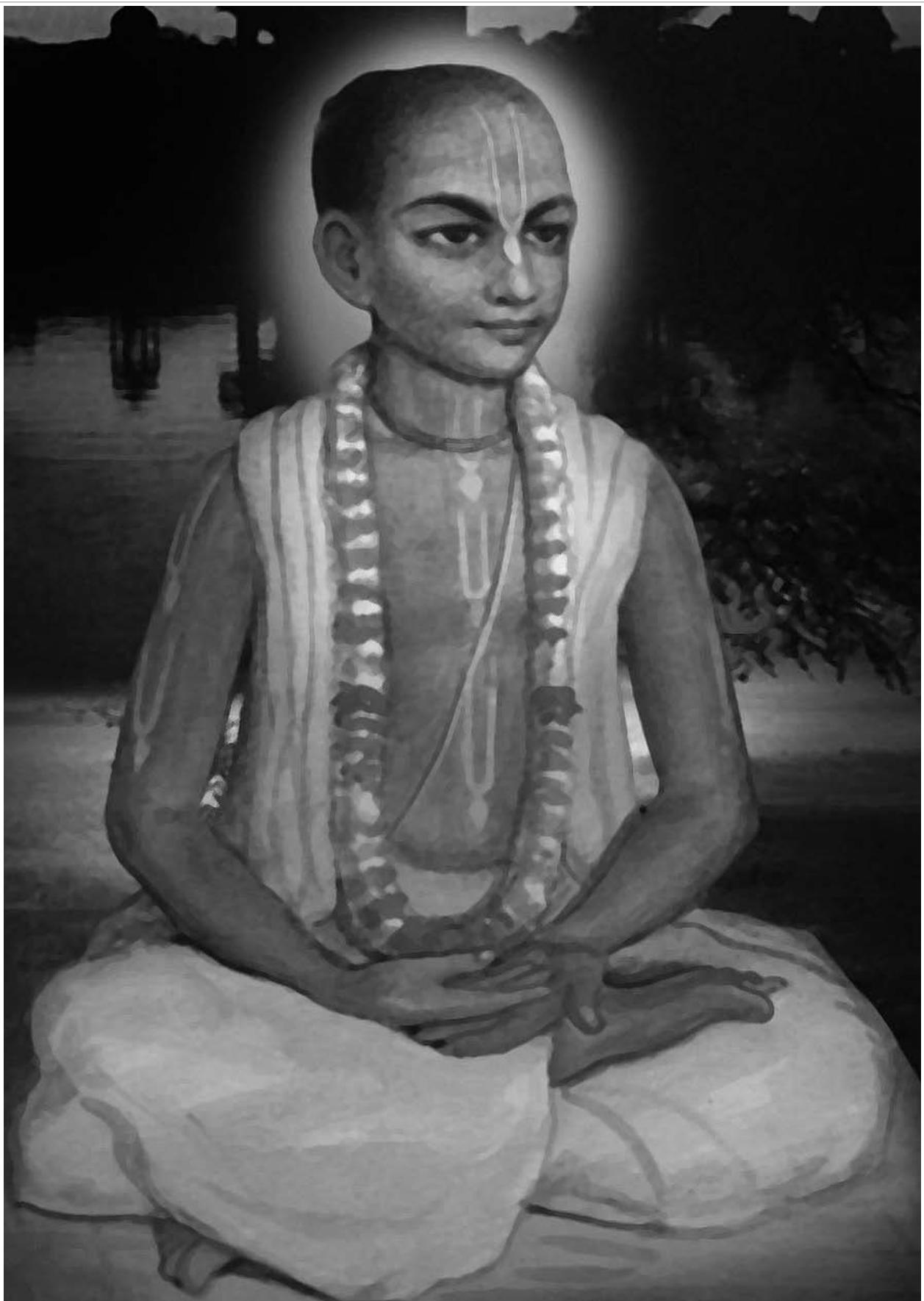
Where are Raghunātha Bhaṭṭa and Gopala Bhaṭṭa and where is Kṛṣṇadāsa Kavirāja? Where did Lord Gaurāṅga, the great dancer, suddenly go? (3)

*pāśāṇe kuṭibo māthā anale paśiba
gaurāṅga guṇera nidhi kothā gele pāba*

I will smash my head against the rock and enter into the fire. Where will I find Lord Gaurāṅga, the reservoir of all wonderful qualities. (4)

*se-saba saṅgīra saṅge je kaila vilāsa
se-saṅga nā paiya kānde narottama dāsa*

Being unable to obtain the association of Lord Gaurāṅga, who is accompanied by all of these devotees and in whose association He performed His pastimes, Narottama dāsa simply weeps. (5)



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Govinda gopīnātha! kṛpā kari rākha nijapade

(O Govinda! the Beloved of the *Gopīs*, Please Be Merciful and Keep Me at Your Lotus Feet.)

From Narottama dāsa Ṭhākura's "Prārthanā"

*govinda gopīnātha! kṛpā kari rākha nijapade
kāma krodha chayajane laye phire nānāsthāne
viṣaya bhuñjāya nānāmate*

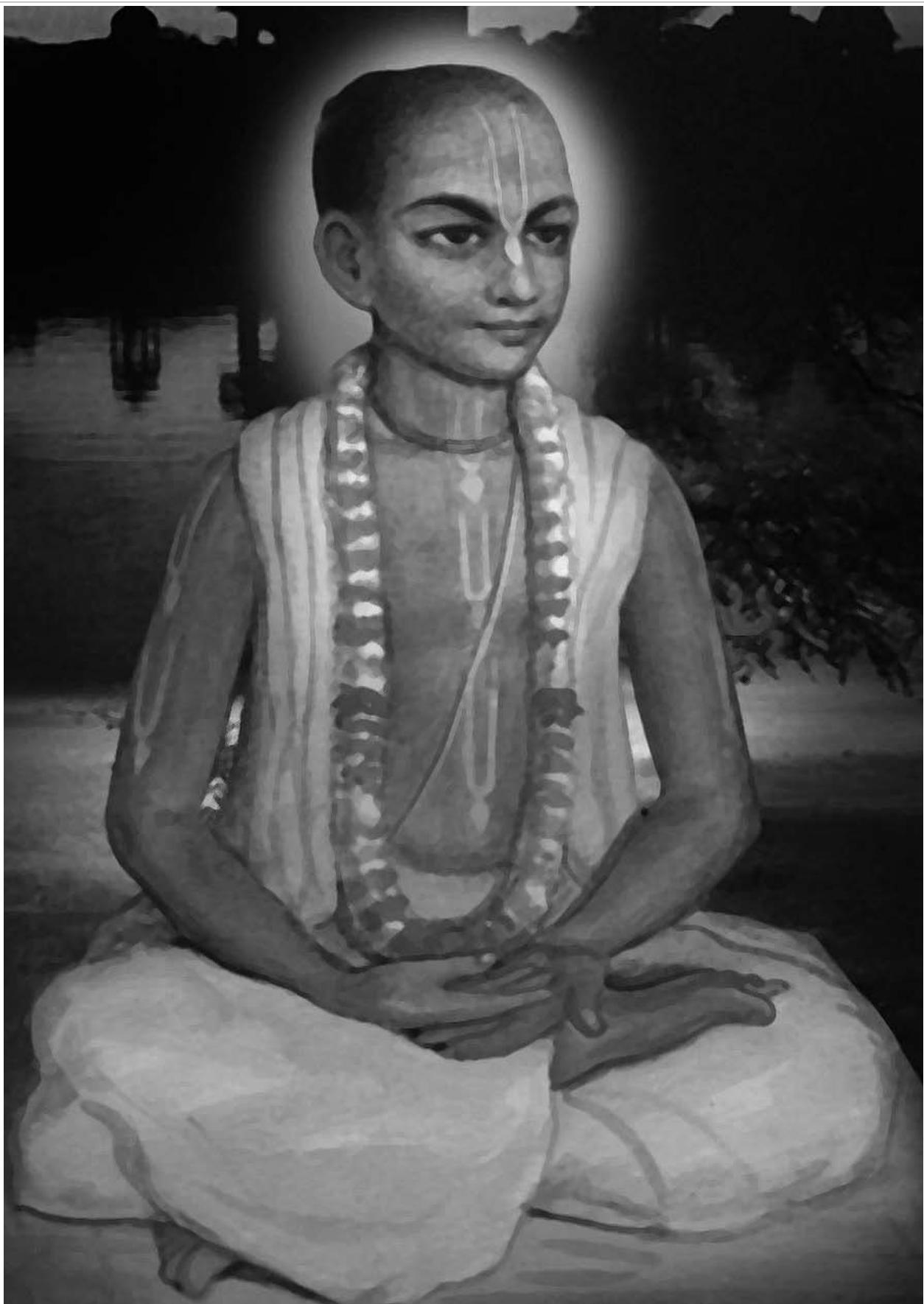
O Govinda, the beloved of the *gopīs*, please be merciful and keep me at Your lotus feet. Enemies like lust and anger drag me to so many places and make me enjoy sense objects in various ways. (1)

*haiyā māyāra dāsa kari nānā abhilāṣa
tomārā smaraṇa gela dūre
artha-lābha ei āśe kapāṭa vaiṣṇava beṣe
bhramiye bedai ghare ghare*

Being a servant of *Māyā*, I am full of material desires. Hence I have lost all remembrance of You. Just to gain wealth, I wander from door to door in the garb of a pseudo renunciate. (2)

*aneka duḥkhera pare layechile vrajapure
kṛpādore galāya bāñdhiyā
daiva-māyā balātkāre khasaiyā sei dore
bhavakūpe dileka dāriyā*

After I experienced a great deal of distress, You mercifully took me to Vraja. But Your illusory energy forcibly untied that rope of compassion and again placed me back in the well of material existence. (3)

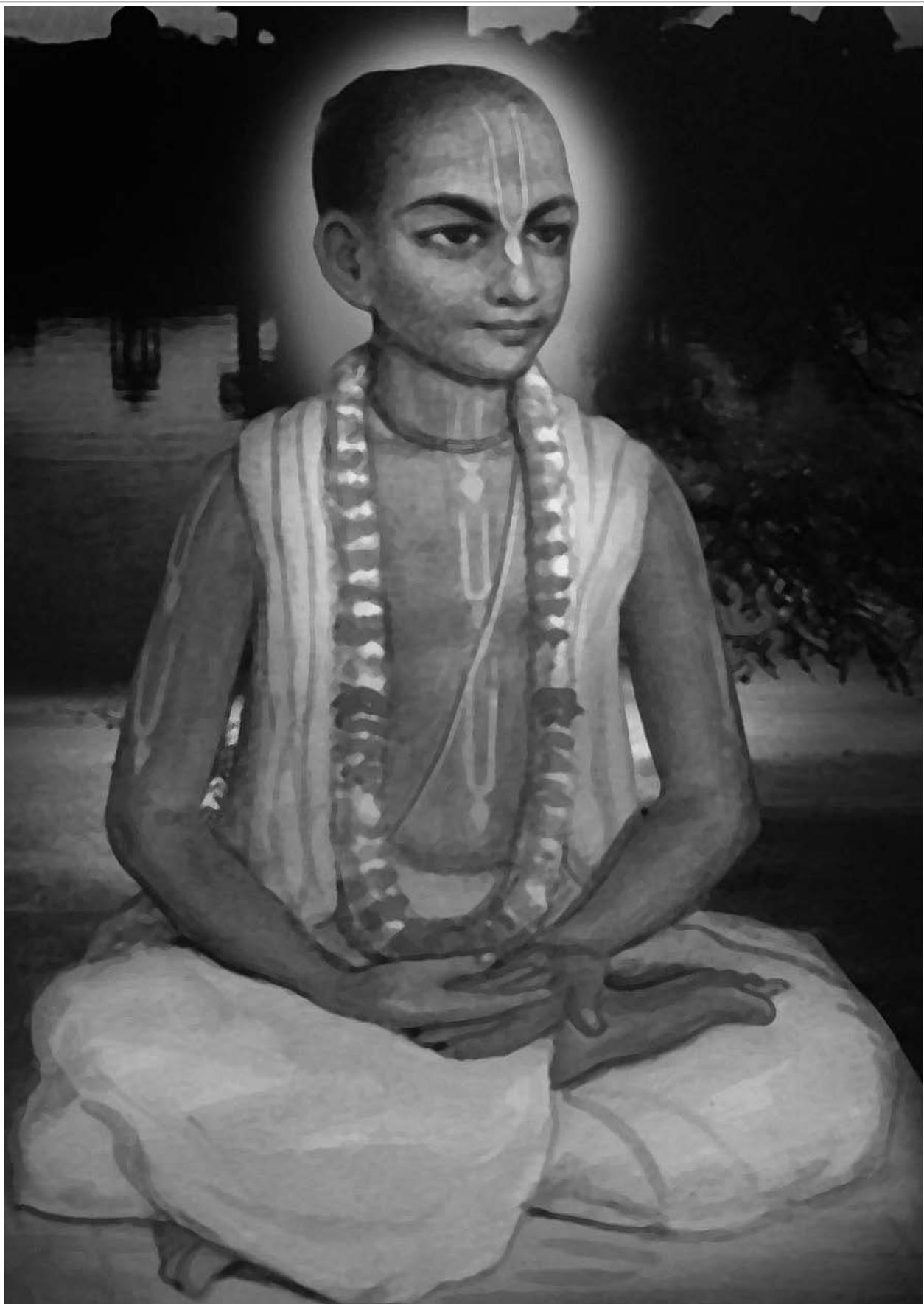


Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

*punaḥ yadi kṛpā kari e-janāra keśe dhari
taniyā tulaha vrajadhāme
tabe se dekhire bhāla natubā parāṇa gela
kahe dīna dāsa narottame*

Please again be merciful to this fallen person, pick me up and place me in Your abode of Vraja. This is the only hope of my life. Otherwise I am ruined. Thus prays Your Narottama dāsa. (4)





Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Hari balaba āra madana-mohana heraba go

(When Will I Chant the Names of Hari and
See Śrī Madana Mohana?)

From Narottama dāsa Ṭhākura's "Prārthanā"

*hari balaba āra madana-mohana heraba go
ei rūpe vrajera pathe calaba go*

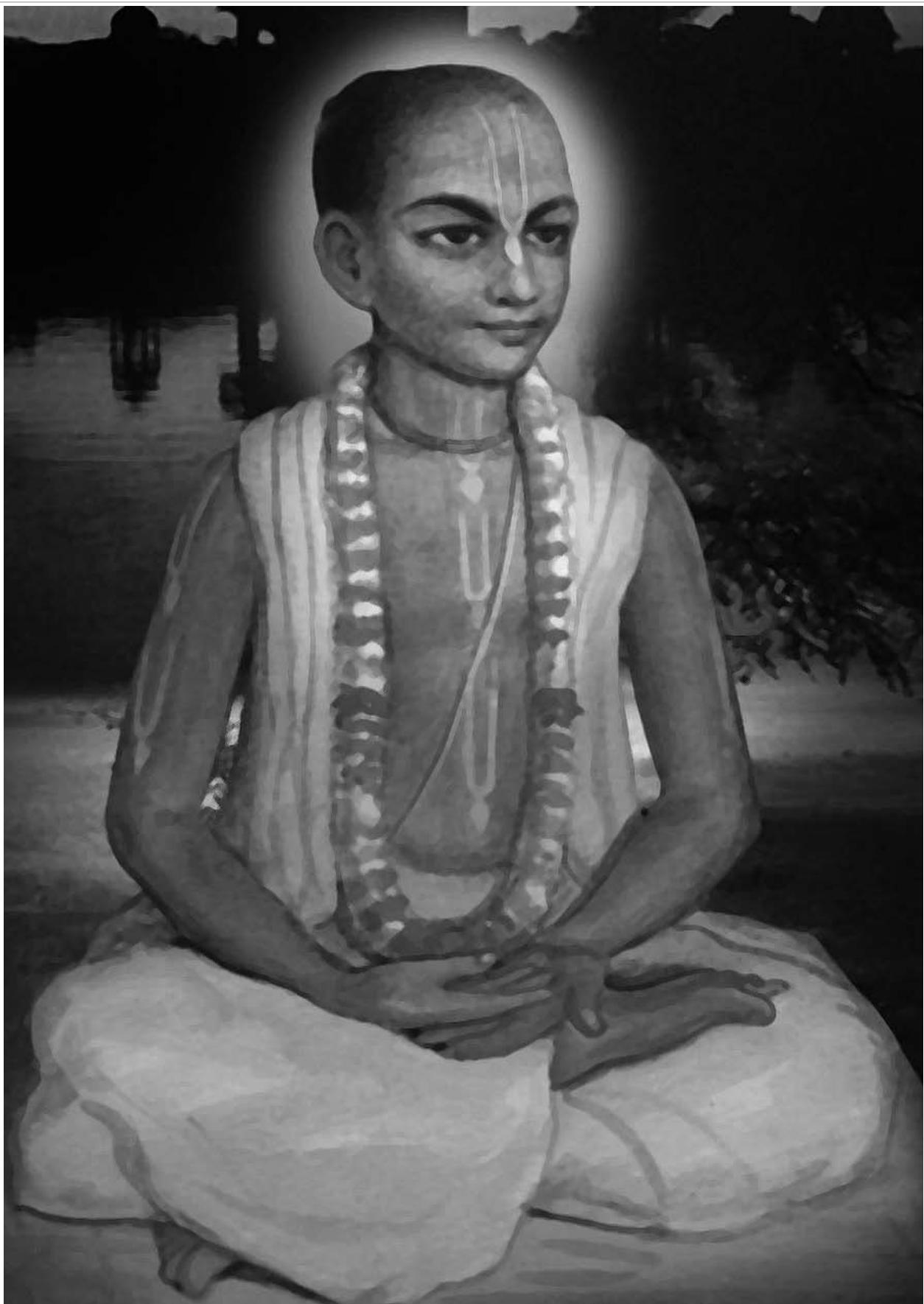
When will I chant the names of Hari and see Lord Madana Mohana? Only in this way do I want to travel the path to Vraja. (1)

*jaba go vrajendra-pura ha'ba gopīkāra nupura
tāñdera carane madhura madhura bājava go
vipine vinoda khelā saṅgete rākhālera melā
tāñdera caranera dhulā mākhaba go*

Entering Vraja, I will become ankle-bells on the feet of the *gopīs* and make a sweet tinkling sound. I will watch the sporting pastimes of the cowherd boys in the forest of Vṛndāvana and smear the dust from their feet on my body. (2)

*rādhā-kṛṣṇera rūpa-mādhurī heraba du'nayana bhari
nikuñjera dvāre dvārī rahiba go
tomarā saba vrajavasī purā-o manera abhilāṣa-e
kabe śrī kṛṣṇera bañśī śunaba go*

I will see the sweet beauty of Rādhā and Kṛṣṇa to my eyes' satisfaction and I will stand as a guard at the gate of Their groves in Vraja. O residents of Vraja! Please fulfill my desires and allow me to hear the sweet sound of Kṛṣṇa's flute. (3)

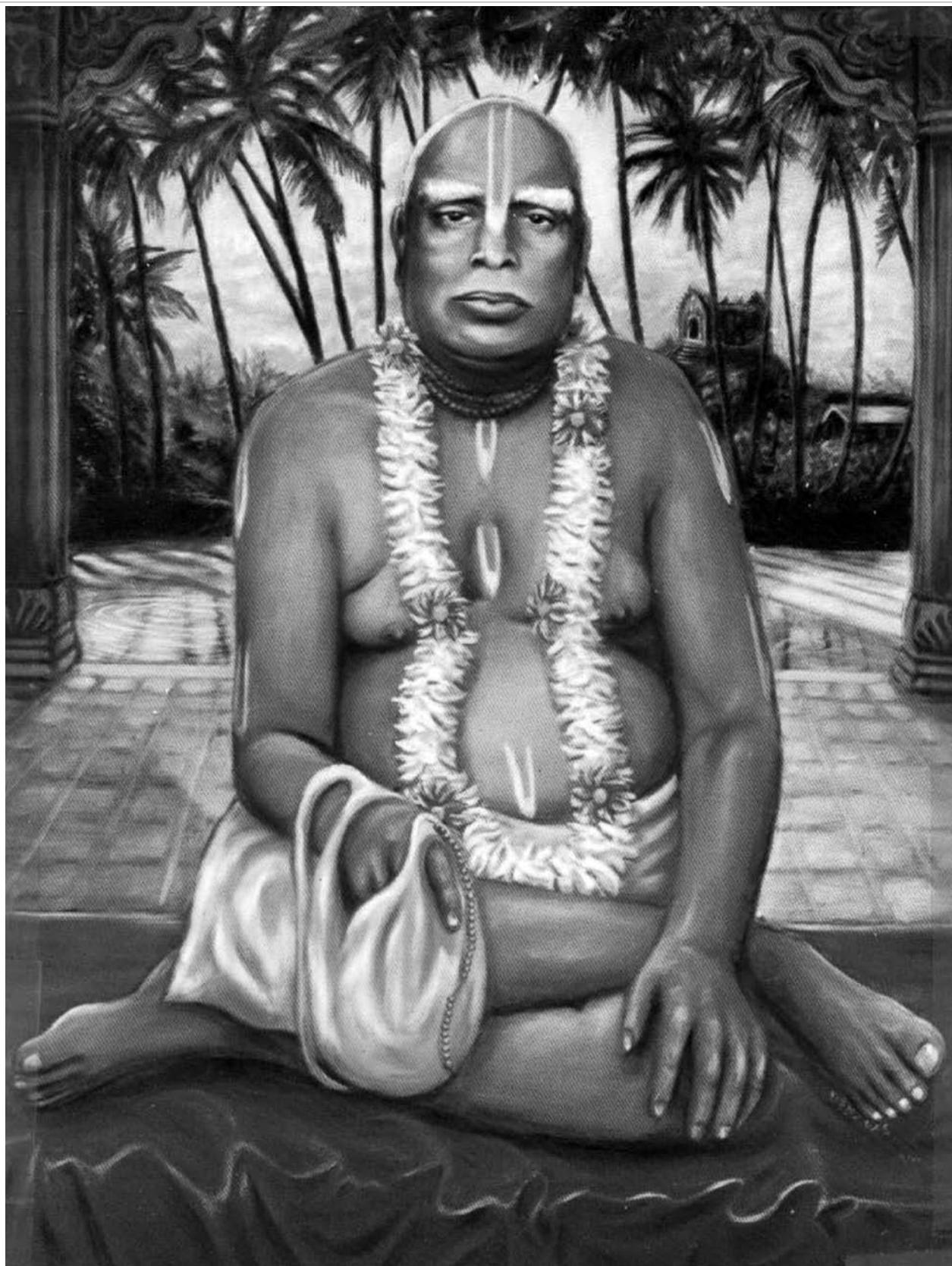


Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

*ei deha antima kāle rākhaba śrī-jamunāra jale
jaya rādhā govinda bale bhāsaba go
kahe narottama dāsa nā purila abhilāṣa
āra kabe vraje vāsa kareba go*

When the time comes to give up my body, I will simply place it in the waters of the Yamunā and float while chanting, “Jaya Rādhā Govinda.” Narottama dāsa laments thus, “My desires have not been fulfilled. When, O when will I reside in Vraja?” (4)





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Chanting *Harināma* While Aspiring for *Prema*

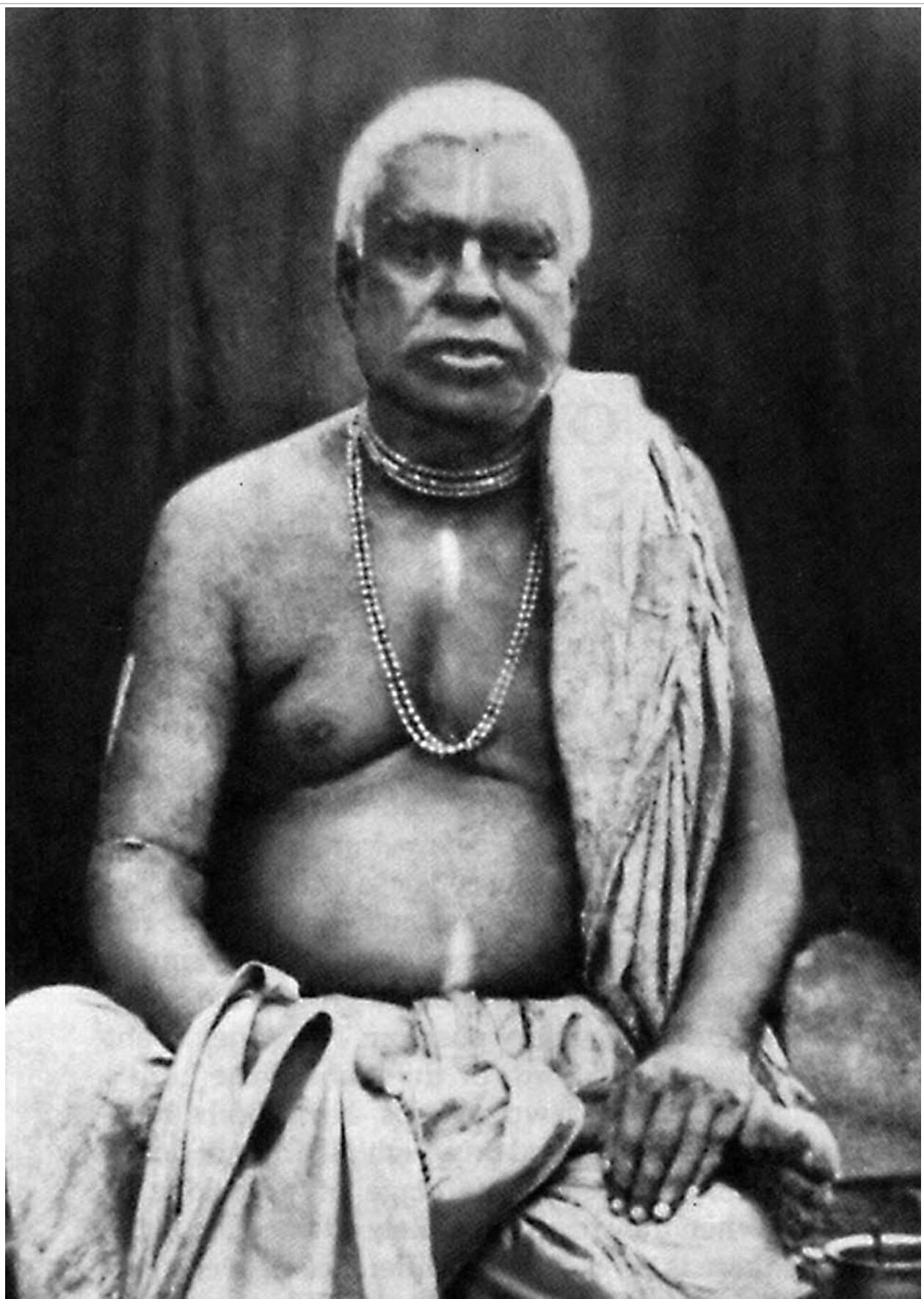
— Śrīla Bhaktivinoda Ṭhākura, Śrī Caitanya-śikṣāmṛta, Sixth Rainfall —

Prema is the goal of the soul. By nourishing *bhāva*, *prema* manifests. The soul, fixed in a favorable attitude towards Kṛṣṇa, gradually elevates himself and finally approaches the temple of *prema*. *Prema* has two stages: (1) aspiration for *prema* and (2) attainment of *prema*. Having attained *prema*, there is no further attainment. At that stage of attainment, there is only continuous taste for Kṛṣṇa and nothing else. In the aspiring stage, there are two types of devotees: (1) those who derive bliss from following the *ācāra* (proper conduct and rites), they are known as *viviktānandīs*; and (2) those who derive bliss from *pracāra* (preaching), they are known as *gostyānandīs*.

Some derive bliss from both activities.¹ *Ācāra* refers to *śravāṇa* (listening about the Lord), *pracāra* refers to *nāma-kīrtana* (glorifying the Lord's name).

In the aspiring stage, serious *sadhakas* are dedicated solely to Kṛṣṇa. Their general symptom is *śaraṇāgati* (complete surrender).² In the *Bhāgavatam* and the *Gītā*, there is profuse glorification of the surrendered soul. Without such exclusive surrender, what to speak of *prema*, even *bhāva* does not appear. Such surrendered devotees accept only those things favorable to *prema-bhakti* and avoid those things unfavorable. They think of Kṛṣṇa as their only protector, and they do not seek protection by any other means or through any other person. Such devotees place their faith nowhere else. They see Kṛṣṇa as their sole maintainer. They have no doubt about this. They also sincerely feel themselves to be very fallen. Such devotees are convinced that no one, including themselves, can do anything except if Kṛṣṇa desires.³

Such fully surrendered devotees take exclusive shelter of the Lord's name. Although there are many other *aṅgas* of *bhakti*, they derive the greatest satisfaction from hearing, chanting and remembering the Holy Name. No type of worship is so pure and directly spiritual as worship of the



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

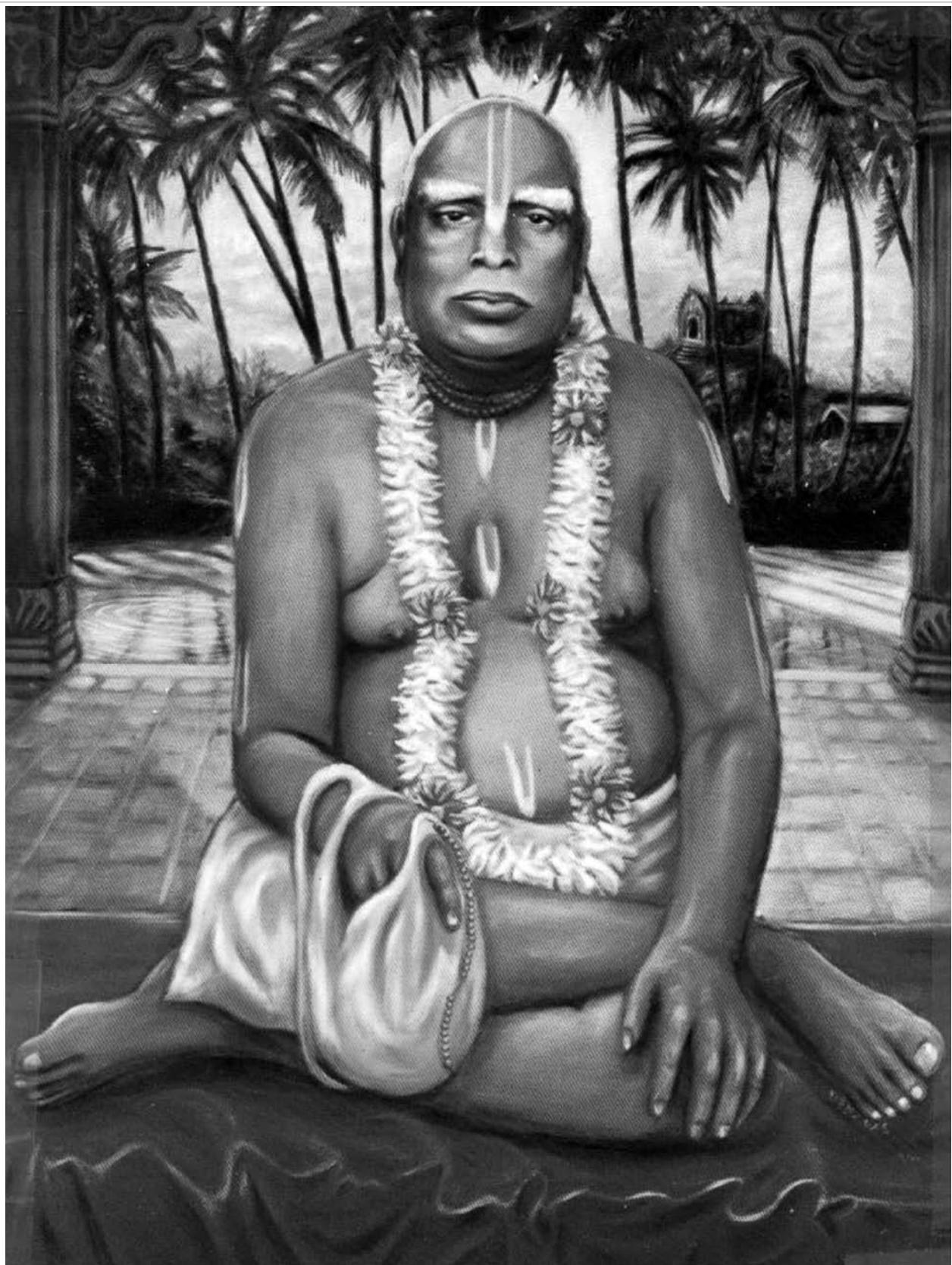
Holy Name. In the *Hari-bhakti-vilāsa*, among all the devotional activities, chanting and remembering the Lord's name is glorified the most. It is stated in the scriptures that there is no difference between Kṛṣṇa and His name. The full spiritual form of Kṛṣṇa endowed with all *rasa* appears in the Holy Name.⁴

Seeing no alternative, the devotees aspiring for *prema* cry for the mercy of *guru* and the *sādhus*. They call out to the Lord, "Oh Kṛṣṇa, deliverer of the fallen souls! I am Your eternal servant. Yet, I have fallen in the material ocean, only to suffer. O Lord, be merciful and bestow the shelter of the dust of Your lotus feet." Hearing such sincere prayers, the merciful Lord places the devotee at His feet and offers him comfort.

Constantly hearing, chanting and remembering the Lord's name, with tears in his eyes, such a soul will then attain the stage of *bhāva*. Kṛṣṇa, sitting in the heart will then remove all obstacles and material desires, purify the heart, and then mercifully offer the devotee His own *prema*. At this point, if he lacks the mood of *śaranāgati* (surrender), the aspirant may proudly make his own attempt to attain the goal and in the process dry up his heart. In this way, he is deprived of *prema*. Therefore, every devotee should be careful to bring Kṛṣṇa into his heart by humility and full surrender.

Devotees at the stage of sincerely aspiring for *prema* should remember a few things before engaging in intensive chanting. They should be convinced that Kṛṣṇa's form, His name, His service, and His associates are all eternally pure and spiritual. Kṛṣṇa, His abode, His associates and His pastimes are all absolutely free from the material energy and are completely spiritual. Thus there is nothing material in the performance of service to Kṛṣṇa. Kṛṣṇa's throne, house, garden, forest, the Yamunā, and all other objects are spiritual and non-material. Aspirants should know that such faith is not the blind faith of the material world, but rather the direct experience and perception of the supreme, eternal truth. The true identities of all these items of transcendence do not appear in this material world, but rather reside in hearts of pure devotees.

In this world, the result of successful *sādhana* of the Holy Name is *svarūpa-siddhi* (realization of the true nature of oneself and the spiritual world). And



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

whoever attains *svarūpa-siddhi* eventually gives up his body and by the grace of Kṛṣṇa achieves *vastu-siddhi* (permanent residence in the spiritual world). In this world, only a shadow of that supreme stage of perfectional existence can be experienced. The preliminary stage is *mukti*⁵, and the final stage is *prema*.

— Śrīla Bhaktivinoda Ṭhākura, *Śrī Caitanya-śikṣāmṛta*, Sixth Rainfall

Footnotes:

¹ Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly. You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world.

— CC Antya 4.102-103

² Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

— BG 18.66

Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of me wholeheartedly, and by My grace be free from fear in all circumstances.

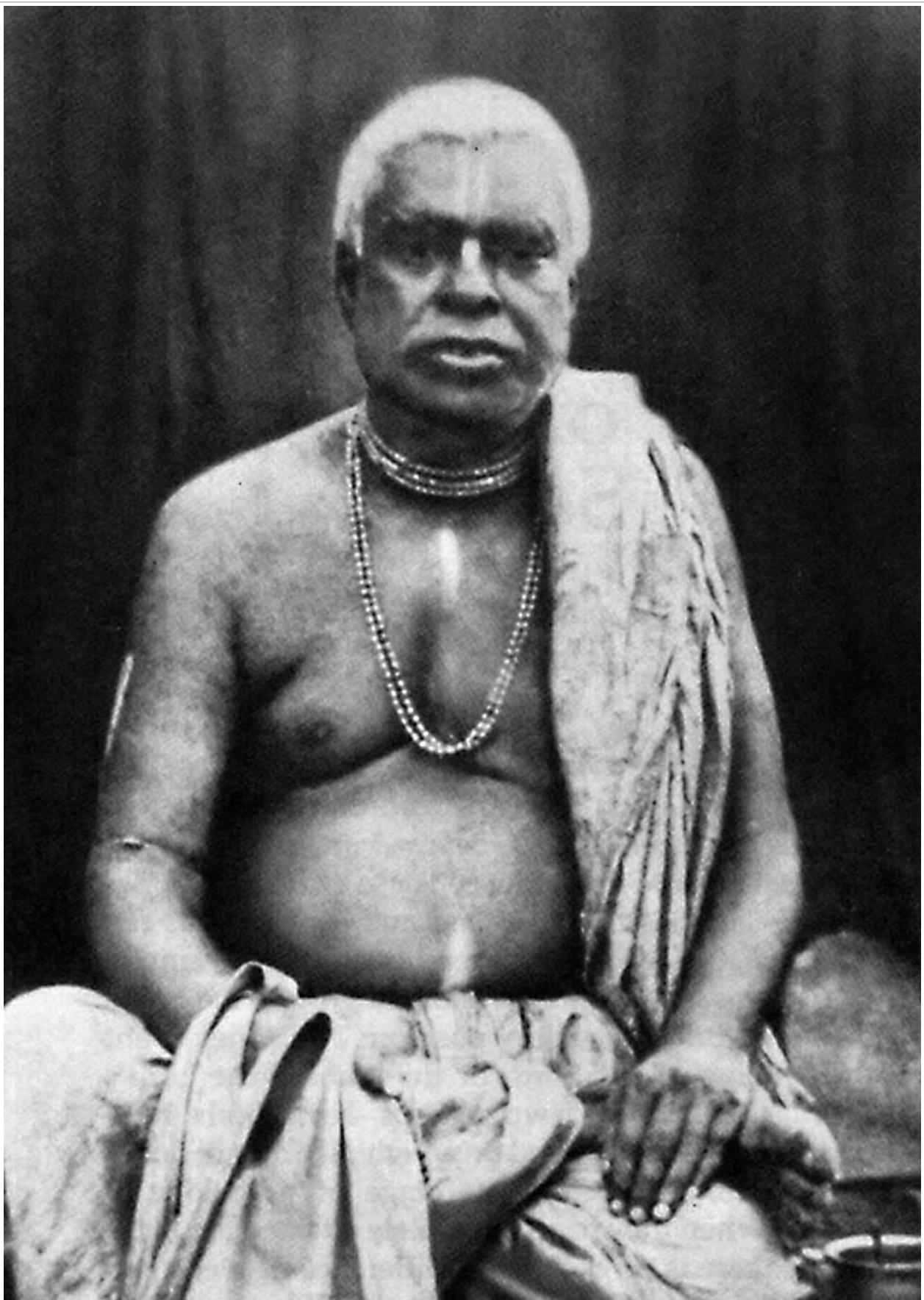
— SB 11.12.15

³

ānukūlyasya saṅkalpah prātikūlyasya varjanam
rakṣiṣyatīti viśvāso goptṛtvē varanāṁ tathā
ātma-nikṣepa-kārpanye ṣad-vidhā saraṇāgatih

The six aspects of full surrender to Kṛṣṇa are (1) acceptance of things favorable for devotional service, (2) rejecting things unfavorable for devotional service, (3) believing firmly in the Lord's protection, (4) feeling exclusively dependent on the mercy of the Lord for one's maintenance, (5) having no interest separate from that of the Lord, and (6) always feeling meek and humble before the Lord.

—Padma Purāṇa



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

*nāma cintāmaṇih kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇah śuddho nitya-mukto 'bhinnatvān nāma-nāminoh*

The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental mellites. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.

—*Padma Purāṇa*

⁵Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.

— ŚB 2.10.6





Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

The Path of the Devotee Aspiring for *Prema*

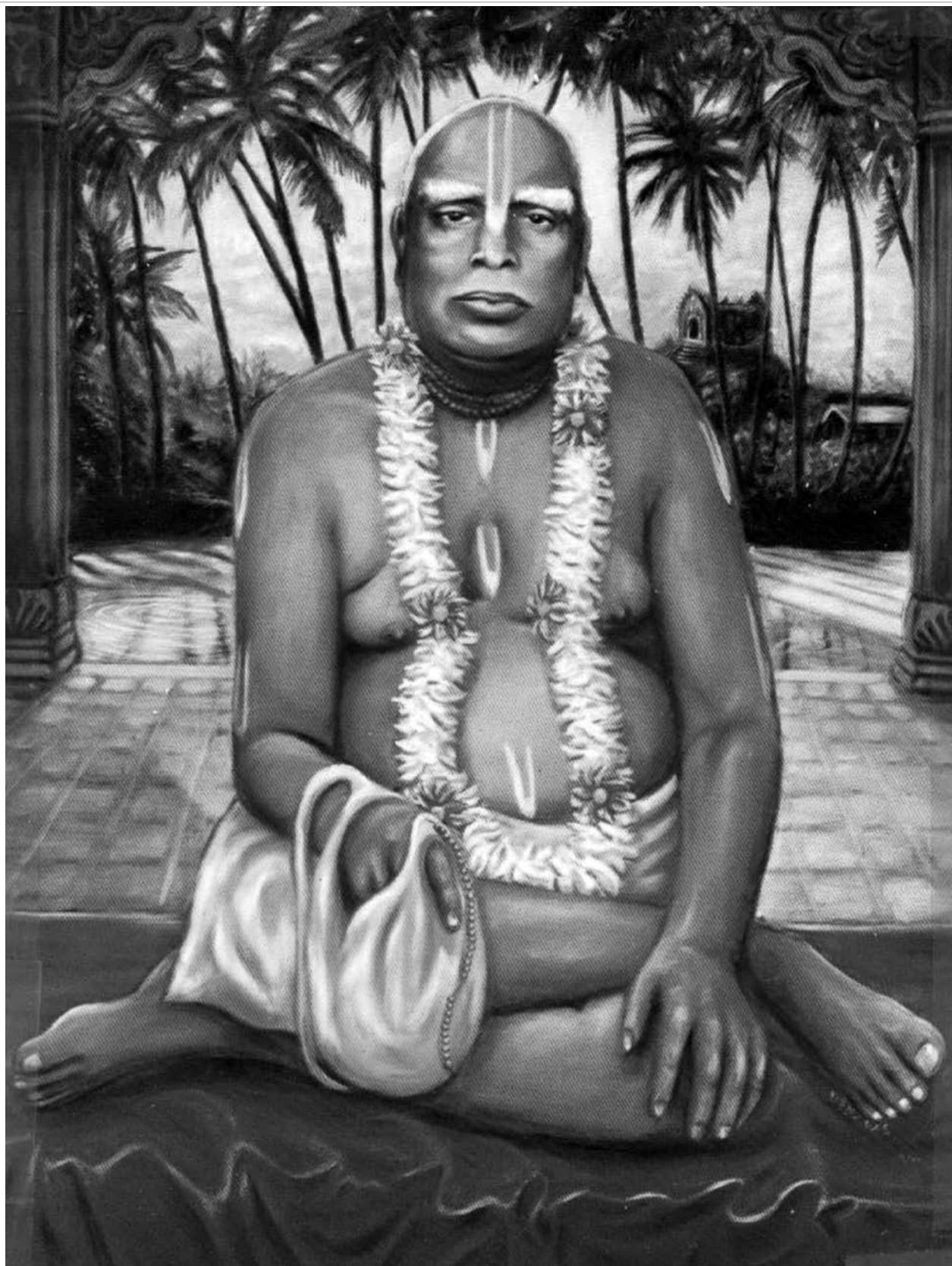
— Śrīla Bhaktivinoda Ṭhākura, Śrī Caitanya-śikṣāmṛta, Sixth Rainfall —

When a devotee receives the mercy of *guru* and Kṛṣṇa, he obtains the seed of the devotional creeper, which is faith in the principles of *bhakti*. Then with great care he should see that the creeper of *bhakti* bears fruit. While at Prayāga, Mahāprabhu used the following simile to teach the process to Rūpa Gosvāmī.¹

The devotee performing *sādhana* plants the seed of *bhakti* in his own heart. The heart is described as the field. Before planting a seed in the field, it is necessary to first plough the field to make it suitable for sowing and raising the plant. The fortunate soul receives from the true *guru* instructions to give up the quest for *bhukti* (material enjoyment), *mukti* (liberation) and *yoga-siddhi* (yogic perfection). By following such instructions carefully, a devotee cleanses and prepares the field. Such is the result of sincere and serious association with a devotee. The aspirant should consider himself lower than a blade of grass and become more tolerant than a tree. Without pride, he should give respect to all living entities. Once having developed this nature, he is qualified for chanting the name.² All of this practice is simply preparing the field for planting. Then as if subduing a wild horse, the devotee must trick the mind into submission.³ This is called *yukta-vairāgya*, which is helpful for gaining advancement in chanting the Holy Name — dry renunciation is not useful.

The creeper of devotion gradually grows by the watering process of hearing, chanting, remembering and other devotional activities. The spiritual nature of the creeper is that it cannot be limited to the material world. In an instant, the creeper transcends the fourteen material realms, crosses the Virajā, pierces the effulgence of Brahman and arrives in the spiritual world. The nature of any spiritual substance is that it transcends the material realm.

When the devotee achieves real knowledge of the spiritual world and his own spiritual identity by his overall effort and eagerness, that knowledge leads the soul and the devotional creeper to the spiritual realm beyond matter, and then to Goloka Vṛndāvana, in the upper portion of the spiritual

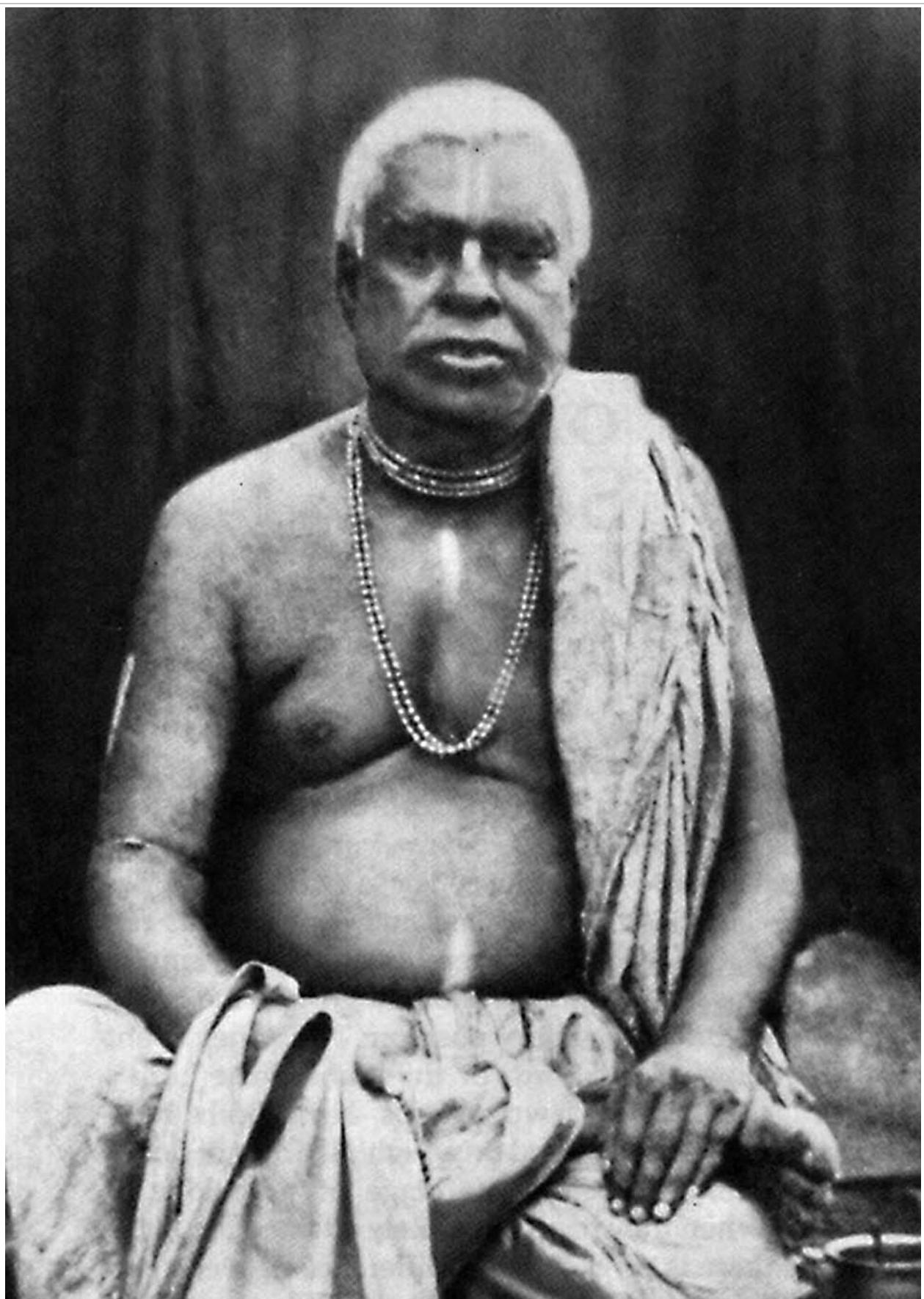


Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

sky. Attaining the desire tree of Kṛṣṇa's lotus feet, the creeper grows luxuriantly and bears the fruits of *prema*. While remaining in the material world, the gardener should continuously water the plant with hearing and chanting. Once the creeper has crossed over the Virajā, there is no fear of its decaying. As long as the creeper is bound in the material world, there are obstacles to its growth. When it attains the spiritual world, by the strength of its own nature it cannot be broken or cut and it ascends higher and higher.

As long as he is in the material realm, the gardener must be careful of two things. First, offenses to the Vaiṣṇavas must be avoided, for like an elephant in a garden, such offenses will crush the creeper.⁴ To prevent this, the gardener must first build a wall made of strong chanting aloof from worldly people and under the shelter of pure devotees. The deadly menace of offenses will be prevented by association with such devotees. Secondly, the bigger the plant grows, more is the likelihood that by bad association weeds will spring up alongside the creeper. Desire for material enjoyment, desire for liberation, committing sinful activities, duplicity, deceit, cheating, violence, pride, desire for respect, desire for position and many other weeds may grow in the garden.⁵ By the water of hearing and chanting, these weeds may also grow in size and stunt the growth of the creeper of devotion. The seed of all these weeds is association with people inclined to material enjoyment and liberation. It is commonly seen that the devotee falls from his position due to bad association. Therefore, the gardener, according to the instructions of his *guru*, must cut down all such weeds as soon as they sprout. By doing this the main plant, the creeper of *bhakti*, will gradually grow and enter the spiritual world. There the fruit of *prema* ripens, and there the gardener remains and relishes the fruit. Taking support from this creeper, the particle spirit soul gardener attains the desire tree of the lotus feet of Kṛṣṇa. Serving that desire tree, the gardener tastes the fruit of *prema*, the ultimate goal of life.

By following the above method of chanting, hearing and remembering the Holy Name, the aspiring devotee becomes pure in heart and attains *bhāva*. And with the appearance of *bhāva*, the devotee becomes qualified for *rasa* (the sweetness of loving relationship). In Kṛṣṇa's pastimes all *rasas* are supremely sweet. *Śānta*, *dāsyā*, *sākhyā* and *vātsalyā* all have their



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

particular excellence, and according to their personal nature, the devotees enter a particular *rasa*. According to Mahāprabhu, *madhura-rasa* is the most worshipable. To enter this *rasa*, there must be loyalty to Rādhā; otherwise, there will be no taste. The Supreme Entity is the form of eternity, knowledge and bliss. Kṛṣṇa is the form of eternity and knowledge, and Rādhā is the form of bliss. Rādhā and Kṛṣṇa are thus one entity, but to distribute *rasa* They take two forms. To taste that *rasa*, one must be loyal to Śrī Rādhā.

Footnotes:

¹ CC Madhya 19.151-168

² One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

— Śikṣāṣṭaka 3

³ Whenever the mind, being concentrated on the spiritual platform, is suddenly deviated from its spiritual position, one should carefully bring it under the control of the self by following the prescribed means.

— SB 11.20.19

⁴ Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming effects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

— Upadeśāmṛta 6

(It is *vaiṣṇava-aparādha* if a person sees fault in the pure devotee due to low birth, previous mistakes, accidental mistakes, bodily disfigurement, the influence of previous mistakes, conduct contrary to *smārta* rules, improper conduct, old age or sickness.)

⁵ Sri Manah-siksa, Raghunātha dāsa Gosvāmī



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

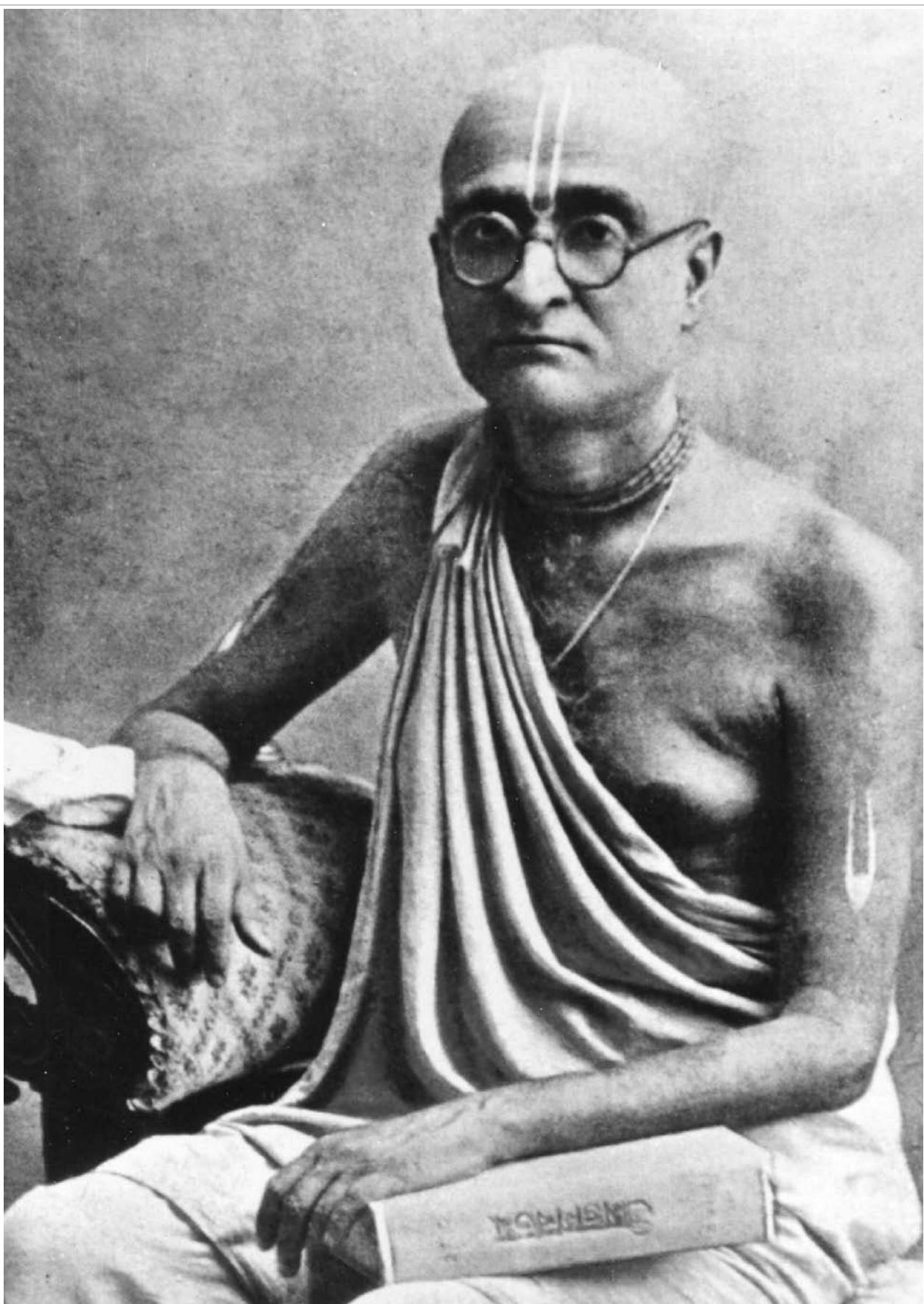
Genuine and False Gaura-bhajana

From Gaudiya 17.480-89

When Śrīla Bhaktisiddhānta Sarasvatī was in Lucknow in November 1929, the district sessions judge, Śrī Rāya Bāhādura Basu, came to meet him. Finding this sadhu wholly devoted to Gaurāṅga, Mr. Basu related how his friend R. Babu, a superintendent engineer, also was known as an exalted devotee of Mahāprabhu. Mr. Basu described that when R. Babu's only daughter fell sick, R. Babu started loudly chanting "Gaura, Gaura!" day and night. As much as his daughter's condition intensified, so did R. Babu's *Gaura-bhajana*. He began to regularly visit the house of his *guru*, always coming and going, offering many varieties of delectable food for his *guru*'s deities. All were amazed by his unprecedented *guru-bhakti*. Yet despite such devotion to Mahāprabhu, his only daughter died. On the day she departed, from early morning until about nine in the evening her breathing became increasingly strained, and with much suffering she finally succumbed.

After some days, when Mr. Basu again saw R. Babu, he found that R. Babu's apparently unflinching devotion to Mahāprabhu had completely vanished. R. Babu told Mr. Basu, "There is no such 'Mahāprabhu.' If truly there were Bhagavān, He would not cause suffering to His devotee. If He were truly present in everyone's heart, then knowing the pain that would afflict the heart of His devotee, surely He would have saved my daughter. His greatness as God would have become more widespread in this world. Devotees' faith and devotion to Him would have grown a million times. They would have preached His greatness to others and brought them to worship Him. All members of the family would have increased their faith in Mahāprabhu. And once revived, my daughter would have become so much more attracted to Him. People in ignorance have faith in the Lord and chant the name of Mahāprabhu. But it is more felicific to go about one's daily work than to utter the name of Gaura. That is the truth."

Addressing Mr. Basu as to the cause of this about-face, Śrīla Sarasvatī Ṭhākura spoke at length:



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

The Mahāprabhu whom I have taken shelter of is not the Mahāprabhu of R. Babu. He takes Mahāprabhu like a hired gardener. I take shelter of the Mahāprabhu of Śrīvāsa Pañdita. Mahāprabhu spoke of Śrīvāsa, who was absorbed in *prema*, as follows:

*putra-śoka nā jānila ye mora preme
hena saba saṅga muñi cchāḍiba kemane*

How can I ever leave the association of such a person who, due to his love for Me, is unaffected even by the demise of his son?
(CB *madhya-khanda* 25.52)

I worship the Mahāprabhu of that Śrīvāsa Pañdita, who told the ladies of his house to stop their crying:

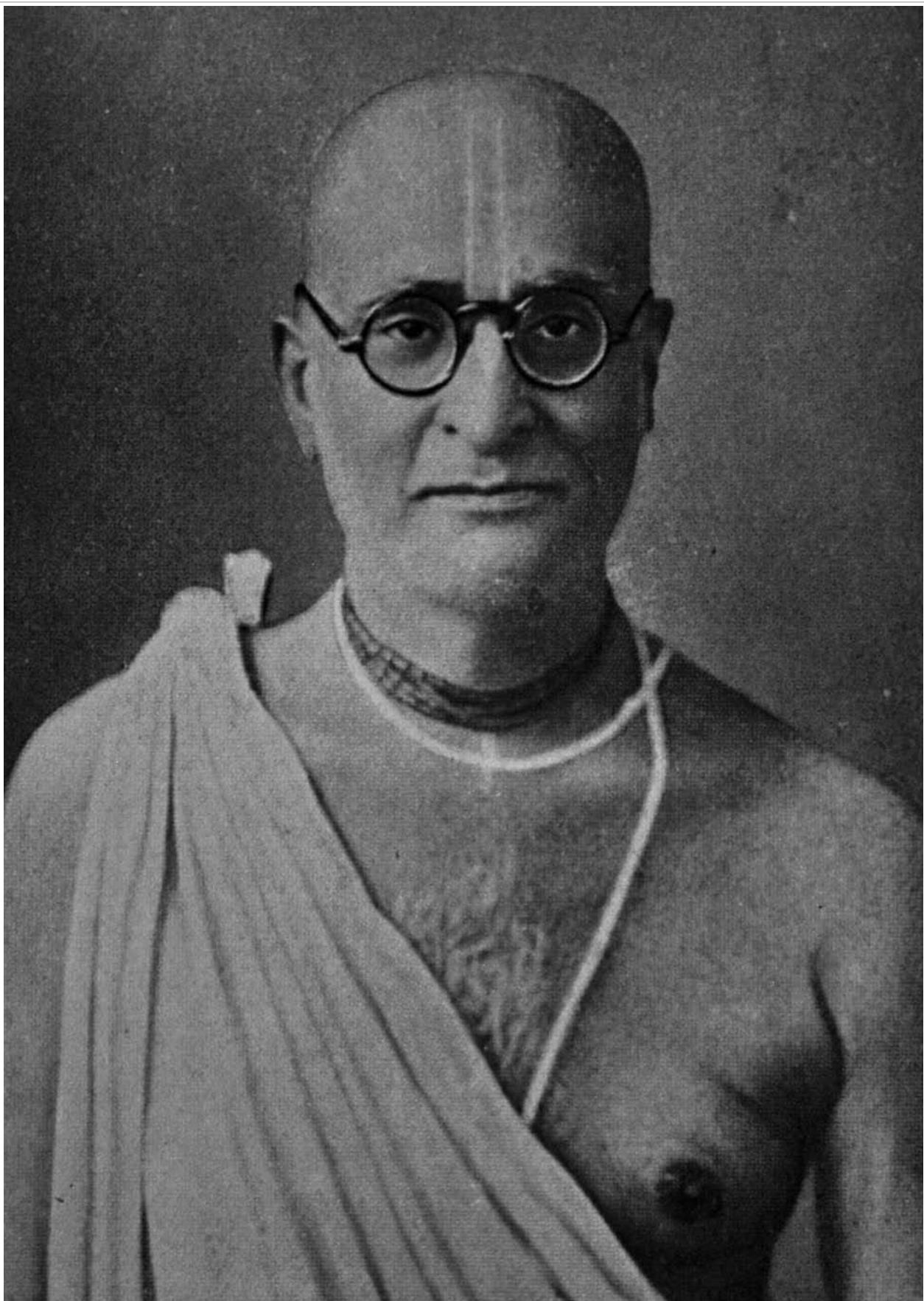
*kala raba śuni' yadi prabhu bāhya pāya
tabe āji gaṅgā praveśimu sarvathāya*

If by this hullabaloo the Lord's ecstasy is disturbed, then today I shall certainly enter the Gaṅgā [and thus commit suicide]. (CB *madhya-khanda* 5.36)¹

I worship the Mahāprabhu of Śrī Rūpa, who described Him thus:

*viracaya mayi dandāṁ dīna-bandho dayāṁ vā
gatir iha na bhavattah kācid anyā mamāsti
nipatatu śata-kotir nirmalam vā navāmbhas
tad api kila payodah stūyate cātakena*

O friend of the poor, do what you like with me, give me either mercy or punishment, but in this world I have no one to look to except Your Lordship. The *cātaka* bird always prays for the cloud, regardless of whether it showers rains or throws a thunderbolt.²



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

I worship the Mahāprabhu who played the role of *jagad-guru* to teach us:

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparah

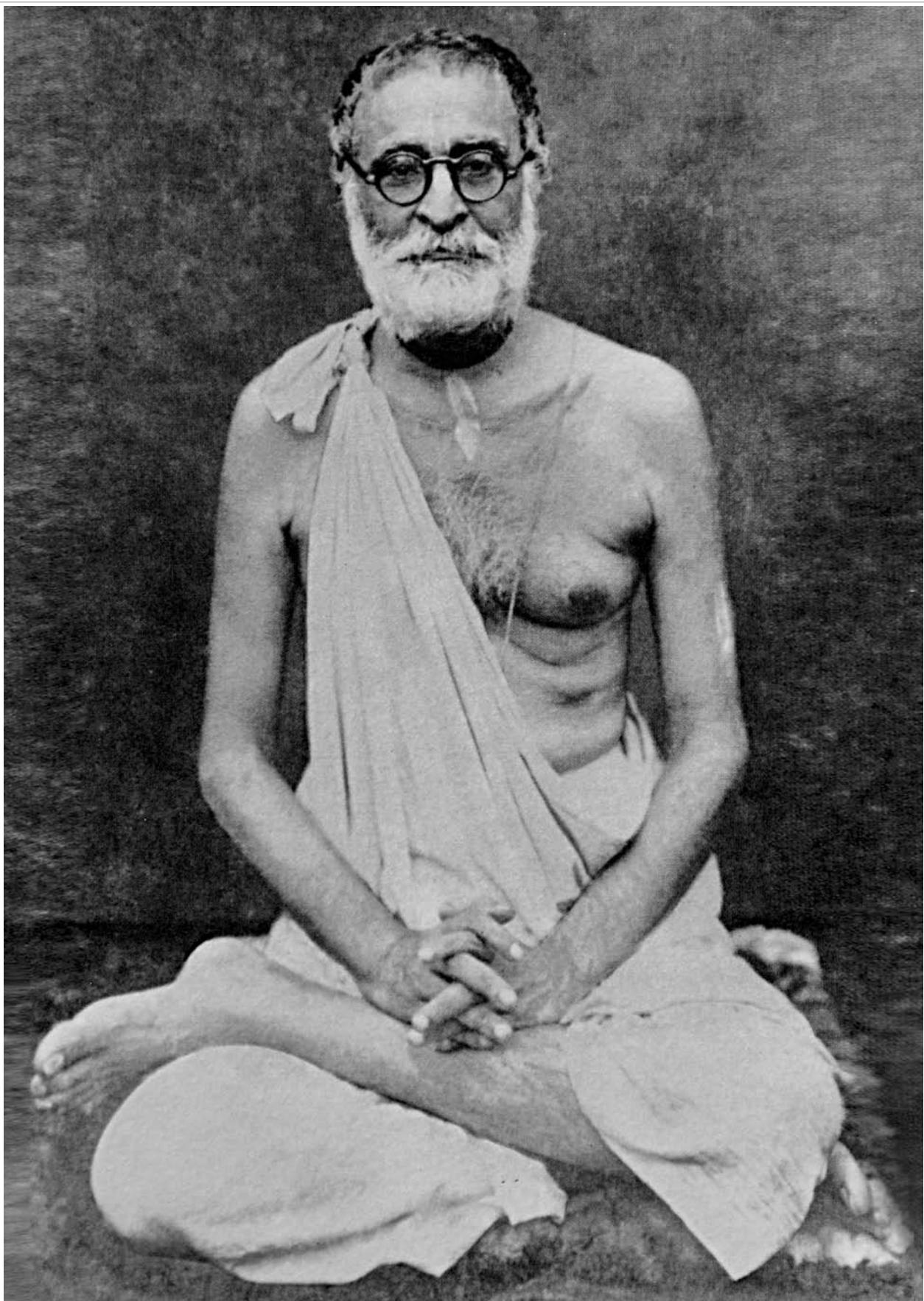
Lord Kṛṣṇa, the lover of many female devotees, may embrace this fully surrendered maidservant or trample me with His feet, or may render me brokenhearted by not being present before me for a long duration of time, yet still He is nothing less than the absolute Lord of my heart.³

nā gaṇi āpana-duḥkha, sabe vāñchi tāñra sukha,
tāñra sukha—āmāra tātparya
more yadi diyā duḥkha, tāñra haila mahā-sukha,
sei duḥkha—mora sukha-varya

I do not mind My personal distress. I wish only for the happiness of Kṛṣṇa, for His happiness is the meaning of My life. If He feels great happiness in giving Me distress, that distress is the best of My happiness. (CC *Antya-līlā* 20.52)

Mahāprabhu may release all the misfortunes of the universe upon me millions of times so that I will worship Him. I am ready for that with all my senses. Accepting those calamities, I surrender to His feet, thinking He is protecting me, drawing me toward His lotus feet. He is most merciful to remove my duplicity. He is not allowing me to enjoy my senses. He is making me understand that other than His lotus feet, there is no eternal object of which to take refuge in this world. I am bearing the heavy weight of karmic reactions due to my past actions. If I endure these with a little sufferance and take refuge in my eternal Lord, I will find actual benefit.

If I belong to the enjoying category, then when my enjoyment is interrupted I become angry. On the other hand, the renunciant will say that it is proper to give up enjoyment. The devotees of Śrī Gaurāṅga do not tell



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

anyone either to indulge in or renounce enjoyment. They say, “Let the *jīva* imbibe his natural tendency for real, spiritual objects.” If one accepts all three types of misery, which come upon him in full force, it is of no benefit, and if one wants to artificially renounce attachment, he cannot. But one who performs *dandavat* to the Lord’s feet with body, mind, and words is the rightful heir to liberation. Whatever drawback may come, he will accept it as the Lord manifesting in the form of mercy. It defies description how much Śrī Caitanya has arranged for our welfare. We are on the path of material enjoyment. To open our eyes He orchestrates that certain obstacles appear, stage by stage, among the objects of attachment. He gave me bad health and step by step gave me accidents. He gave a specific transitory nature to all things, to help put us on the spiritual path.

I remember an incident of long ago: A high-court lawyer named Datta, whose son was on his deathbed, requested me, “You are a devotee. Please keep my son alive.” I told him, “I am not a life-restorer. I will try to change the way you think.” This Datta, an atheist, persisted, “If your God exists, you should have Him cure my son.” I directly said to him, “I will not make a campaign against the desire of the Lord. I cannot nourish the ideology of the *sāktas*. Śrī Gaurasundara is extremely merciful, as demonstrated by His providing millions of dangers and setbacks in this world.”

*śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra*

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful. (CC *Ādi-līlā* 8.15)

It is not the prime duty of the *jīva* to live in forgetfulness of the Lord. This world is not our eternal residence. To remind us of this, at every moment the Lord interjects problems amid our pursuit of material pleasure. Śrī Kulaśekhara has declared:

*nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyam tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyam mama bahu-matam janma-janmāntare ’pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu*



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

I do not desire to perform religious rituals or to have an earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in *bhakti* to the lotus feet of the Lord, even though I may continue to take birth here life after life.⁴

Śrī Gaurasundara also recited a similar verse:

*na dhanam na janam na sundarim kavitaṁ vā jagad-iśa kāmaye
mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi*

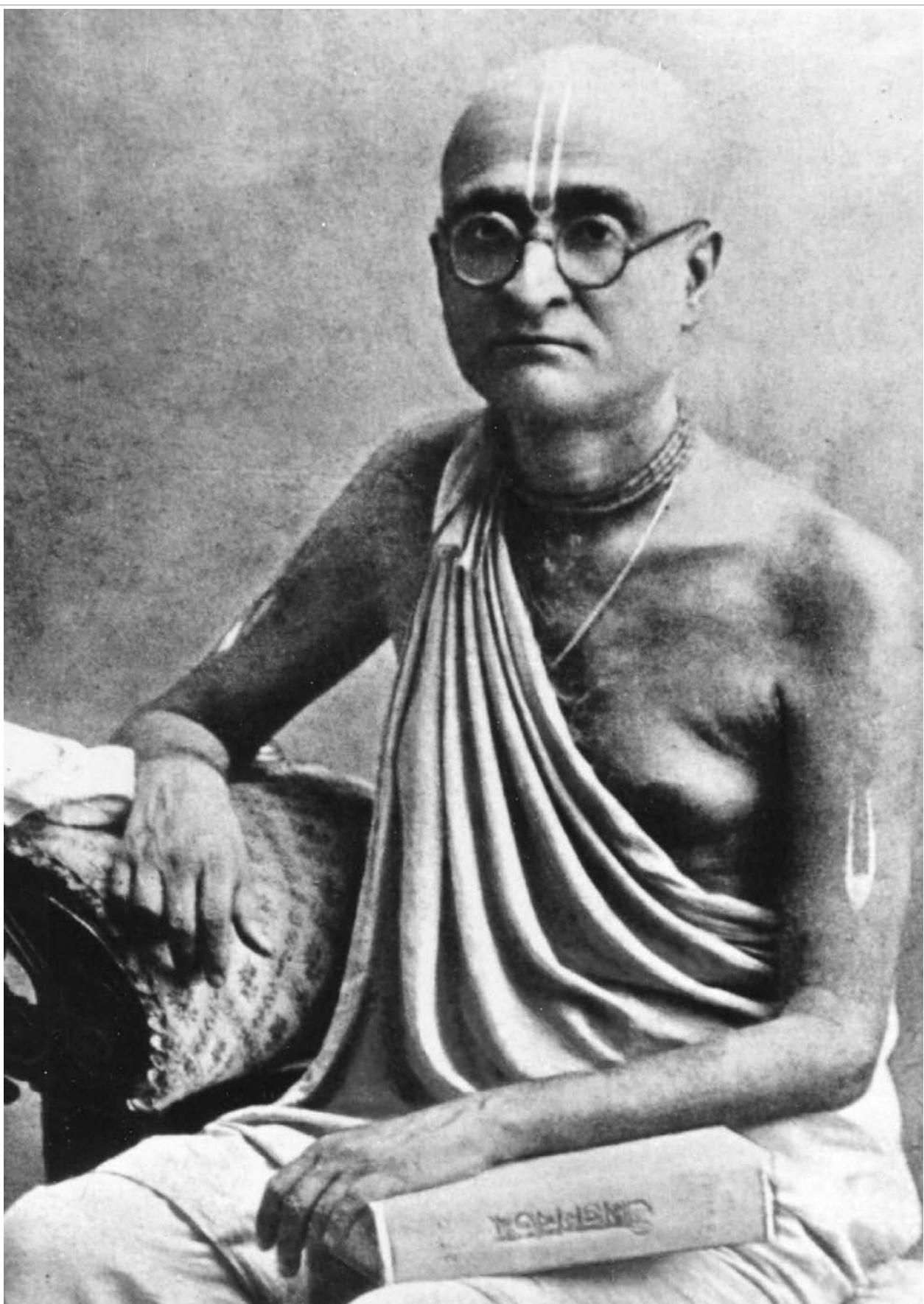
O Lord of the universe, I do not want wealth, followers, beautiful women, or learning. May I simply perform unmotivated devotional service to You, birth after birth.⁵

I will not fall into hypocrisy. Birth after birth I have done so, but I shall not continue. I will not involve you in the results of my previous actions, for I have heard the instructions of the *Bhāgavatam* from the lotus feet of my *guru*:

*dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair iśvarah
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣanāt*

Completely rejecting all religious activities that are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, understandable by devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Śrīla Vyāsadeva, is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of the *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart. (ŚB 1.1.2)

My *gurudeva* never accepted service from others. Unto anyone coming to serve him he wished for the destruction of fourteen generations of that



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

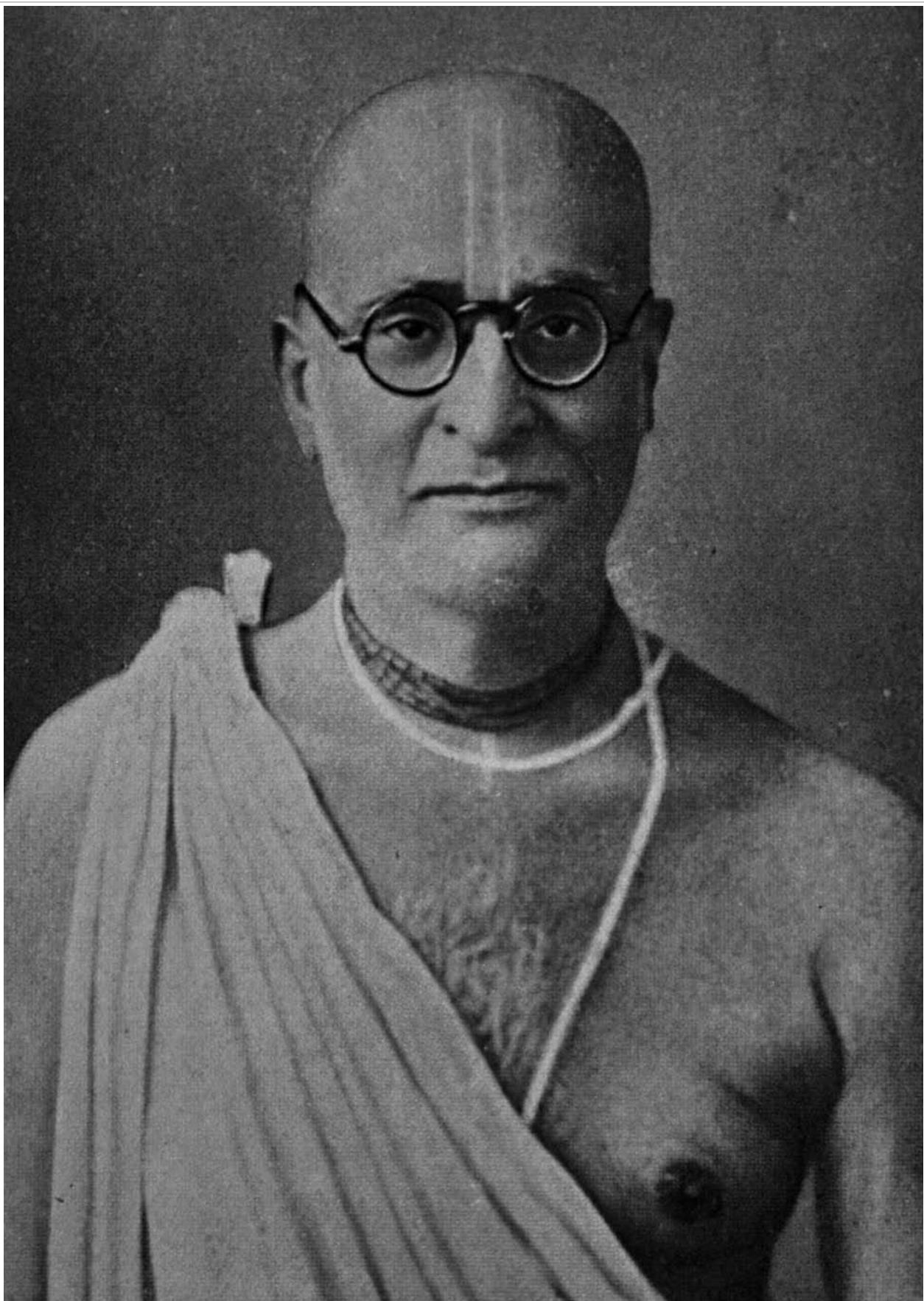
person's family, saying, "You want to make me your servant in the next life! You will force me to become your servant to repay the debt. But I will not become the servant of anyone except Kṛṣṇa's devotees. Birth after birth, I do not want to be the servant of anyone except Śrī Rādhā Ṭhākurānī, the best servant of Kṛṣṇa." He used to tell me, "Endeavor only for spiritual things. Nothing else should be done." He was neither a learned scholar, nor even literate. With tears streaming from his eyes he would shout, "I chant the names of Gaura and Nityānanda! I pray that I will not be a black spot to the holy name, that I will have no desires for the nonsense of *dharma-artha-kāma-mokṣa*!" Many times he requested, "Tell me what is written in the *Śrī Caitanya-caritāmṛta* and *Śrīmad-Bhāgavatam*. I don't know Sanskrit. I don't know reading and writing at all." I would reply, "What should I say? I am seeing it graphically in your character. What else is there in *Śrī Caitanya-caritāmṛta* and *Śrīmad-Bhāgavatam*?"

R. Babu deceptively took shelter of Mahāprabhu, as if to enrich Mahāprabhu, as if Mahāprabhu would be delivered by his mercy. He had perfect attachment to matter, not to Caitanya Mahāprabhu. Mahāprabhu revealed his duplicitous nature. R. Babu did not investigate this matter in the beginning. Not even for a moment did he see the real form of Mahāprabhu. He thought of the lotus feet of Śrī Gaurāṅga as some sort of special medicine or natural product. He thought of Mahāprabhu as a material substance for curing his daughter's illness. The lotus feet of Gaura-Nitāī remove all *anarthas* and bestow *kṛṣṇa-prema*. They can bestow love of Rādhā and Kṛṣṇa. Their names are nondifferent from themselves. Gaura-Nitāī are not some magicians or talismans for removing disease. If he had obtained instructions from the lotus mouth of a *guru* who was a genuine Gaura-*bhakta*, the name alone would have bestowed mercy on him and elevated his heart.

vaikuṇṭha-nāma-grahanam aśeṣāgha-haram viduh

Learned transcendentalists know that by chanting the holy name of the Lord, one is freed from the reactions of unlimited sins.
(ŚB 6.2.14)

But to chant the name with a materialistic attitude produces great sin. R.Babu was committing *nāmāparādha*. His misfortune was a consequence



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

of this offense. The result of *nāmāparādha* is either attainment or non-attainment of *dharma*, *artha*, and *kāma*. His desires were not fulfilled. If he sincerely accepts Gaurāṅga’s lotus feet, his offense will dissolve. Then the name of Gaura will melt his heart, and tears will flow from his eyes. Then he will be able to understand these words of *jagad-guru* Śrīdhara Svāmī: “The affix *pra* [*pra ujjhita*] indicates the rejection of even the desire for liberation.” *Śrīmad - Bhāgavatam* has uprooted all desires for liberation and material elevation. If one takes shelter of that Mahāprabhu who upheld *Śrīmad-Bhāgavatam* as the most authoritative scripture, then neither cheating nor any other desires can remain. The highest benefit tastes bitter, whereas temporary benefit tastes sweet. If a patient tells the doctor to give him sugar cakes instead of bitter medicine, then his accepting the doctor is merely a show. Similarly, there is no use to take refuge in the Lord while trying to increase one’s disease. If we ignore the teachings of Śrī Caitanya, we transmogrify Him or His devotee into Satan. When we no longer strive for material benefits, our false devotion to Gaura will vanish.

We worship the Mahāprabhu praised by Śrīla Rūpa Gosvāmī:

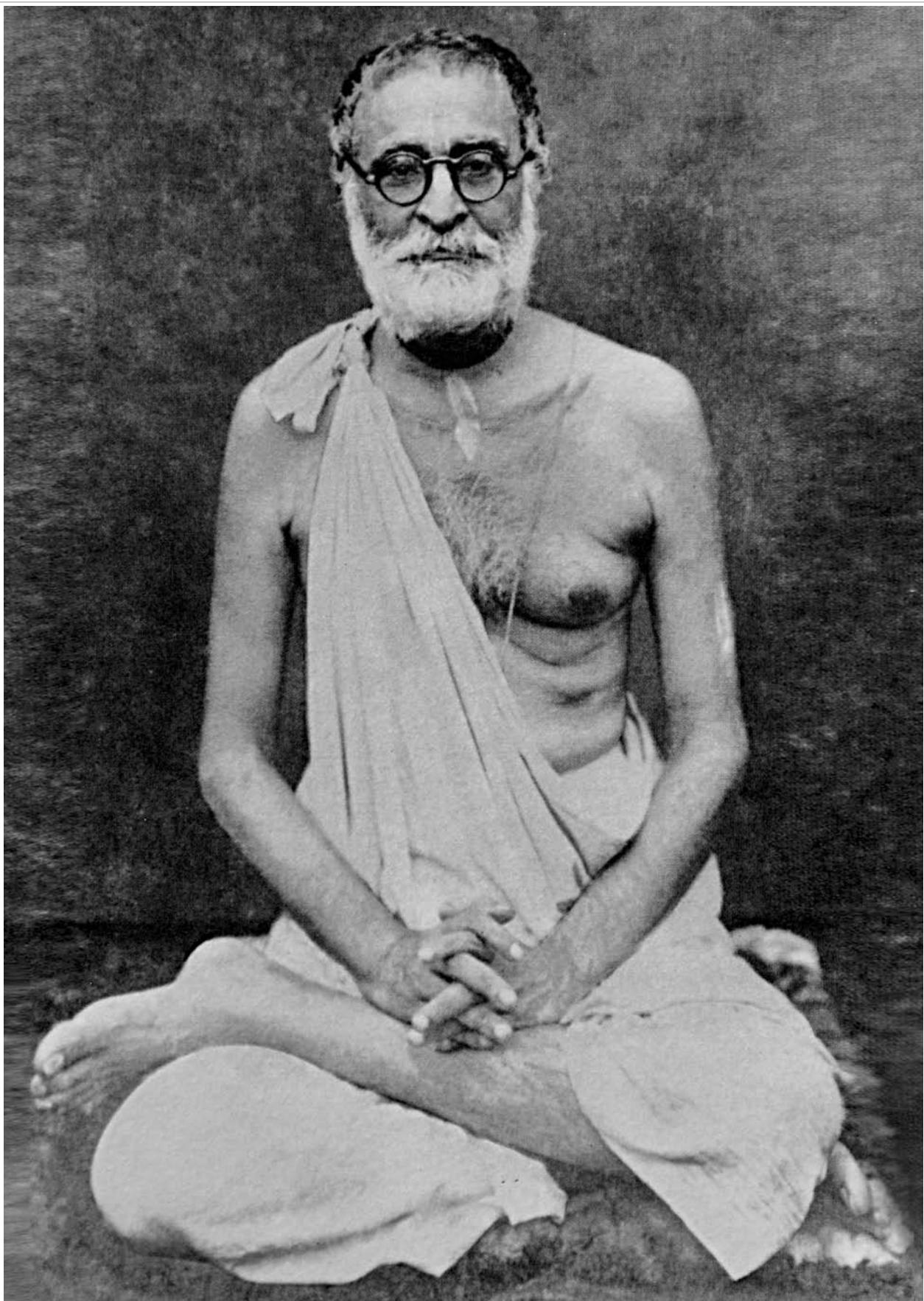
*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

Homage to the most munificent avatar, Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrimatī Rādhārāṇī and are widely distributing Kṛṣṇa-prema. (CC *Madhya-līlā* 19.53)

We worship the Mahāprabhu glorified by Śrīla Svarūpa Dāmodara:

*heloddhūnita-khedayā viśadayā pronmīlad-āmodayā
śāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā
śaśvad-bhakti-vinodayā sa-mādayā mādhurya-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā*

O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be a wakening of Your auspicious mercy, which easily drives away all kinds of lamentation by making everything pure and blissful.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Indeed, Your mercy wakens transcendental bliss and eclipses all material pleasures. By Your auspicious mercy, quarrels and disagreements arising over different *śāstras* are vanquished. Your auspicious mercy pours forth transcendental mellites and thus causes the heart to exult. Your mercy, which is full of joy, always stimulates *bhakti* and glorifies the ultimate limit of *mādhurya-rasa*. By that causeless mercy of Yours, may transcendental bliss be wakened within my heart. (CC *Madhya-līlā* 10.119)

We worship the Mahāprabhu glorified by Śrīla Prabodhānanda Sarasvatī Prabhu:

*kaivalyam narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvam pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavavatām tam gauram eva stumah*

For a devotee who has received Śrī Caitanya Mahāprabhu's merciful glance, *kaivalya* (merging into the existence of Brahman) appears hellish, the heavenly planets appear like phantasmagoria, the senses appear like serpents with broken teeth, the entire world becomes a replica of Vaikuṇṭha, and the position of demigods like Brahmā and Indra is considered equal to that of tiny insects. We pray to that Lord, Śrī Gaurasundara.⁶

Most unfortunate are they who even after hearing the teachings of Mahāprabhu do not accept them. Gaurasundara is not the object of our enjoyment. Even though a person experiences thousands of misfortunes or calamities, he should hear about Gaurasundara, chant about Him, and preach about Him. All thoughts that now exist in this universe, existed in the past, or will exist in the future are no better than a few pennies. We should think, "When will we be able to take shelter of Gaurasundara's lotus feet with complete sincerity?"

R. Babu did not understand that Gaurasundara is the Supreme Truth. He showed false *bhakti*, manifest in words alone, while taking refuge in Satan.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

*anarpita-carīm cirāt karuṇayāvatīrṇah kalau
 samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
 hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitah
 sadā hr̥daya-kandare sphuratu vah śaci-nandanah*

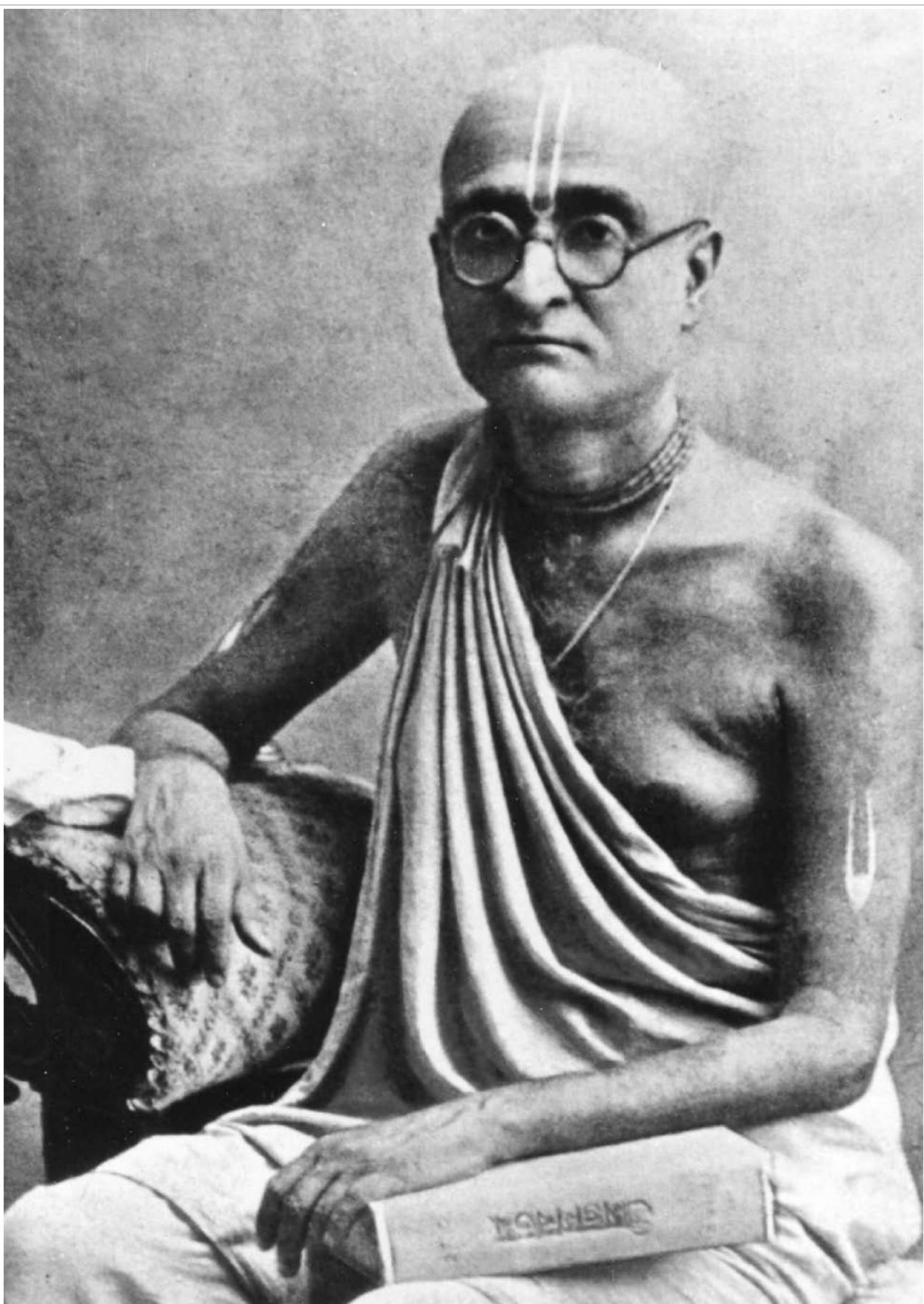
May the Supreme Lord who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in Kali-yuga by His causeless mercy to bestow what no avatar has ever offered before: the most sublime and radiant mellow of *bhakti*, that of amatory love. (CC *Ādi-līlā* 1.4)

Gaurasundara spread in this world the highest *rasa*, never given before, but I will instead pray for stool, urine, pus, flesh, and bones! Those who think Mahāprabhu is Satan pray for these things.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
 ekātmānāv api bhuvi purā deha-bhedam gatau tau
 caitanyākhyam prakaṭam adhunā tad-dvayam caikyam āptam
 rādhā-bhāva-dyuti-suvalitarām naumi kṛṣṇa-svarūpam*

The loving affairs of Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They have eternally separated. Now these two transcendental identities have reunited, in the form of Śrī Kṛṣṇa Caitanya. I bow to Him who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself. (CC *Ādi-līlā* 1.5)

The daughter of Vṛśabhānu is not just the counterwhole or counterpart of Kṛṣṇa. The outer effulgence of Rādhā has completely covered the beauty of Śyāma. It has engulfed His mind. Such is the intensity of Their embrace. They have become this combined form. Śrī Gaurasundara is not simply Rādhā or simply Kṛṣṇa, but the embodiment of Their deep embrace.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

*prasārita-mahā-prema-pīyūṣa-rasa-sāgare
caitanya-candre prakāṭe yo dīno dīna eva saḥ*

A person who does not take advantage of the great ocean of the nectar of *prema* during the presence of Śrī Caitanya Mahāprabhu is certainly the poorest of the poor.⁷

[Mr. Basu:] Please give me some practical suggestions. There are many theoretical options. How can one become free from *nāmāparādha*?

[Śrīla Sarasvatī Ṭhākura:] Please study *Hari-nāma-cintāmaṇi*.

[Mr. Basu:] Mahāprabhu said that we should give the name even to the lowest person.

[Śrīla Sarasvatī Ṭhākura:] A *nāmācārya*, a devotee free from *nāmāparādha* and *nāmābhāsa*, can give the name.

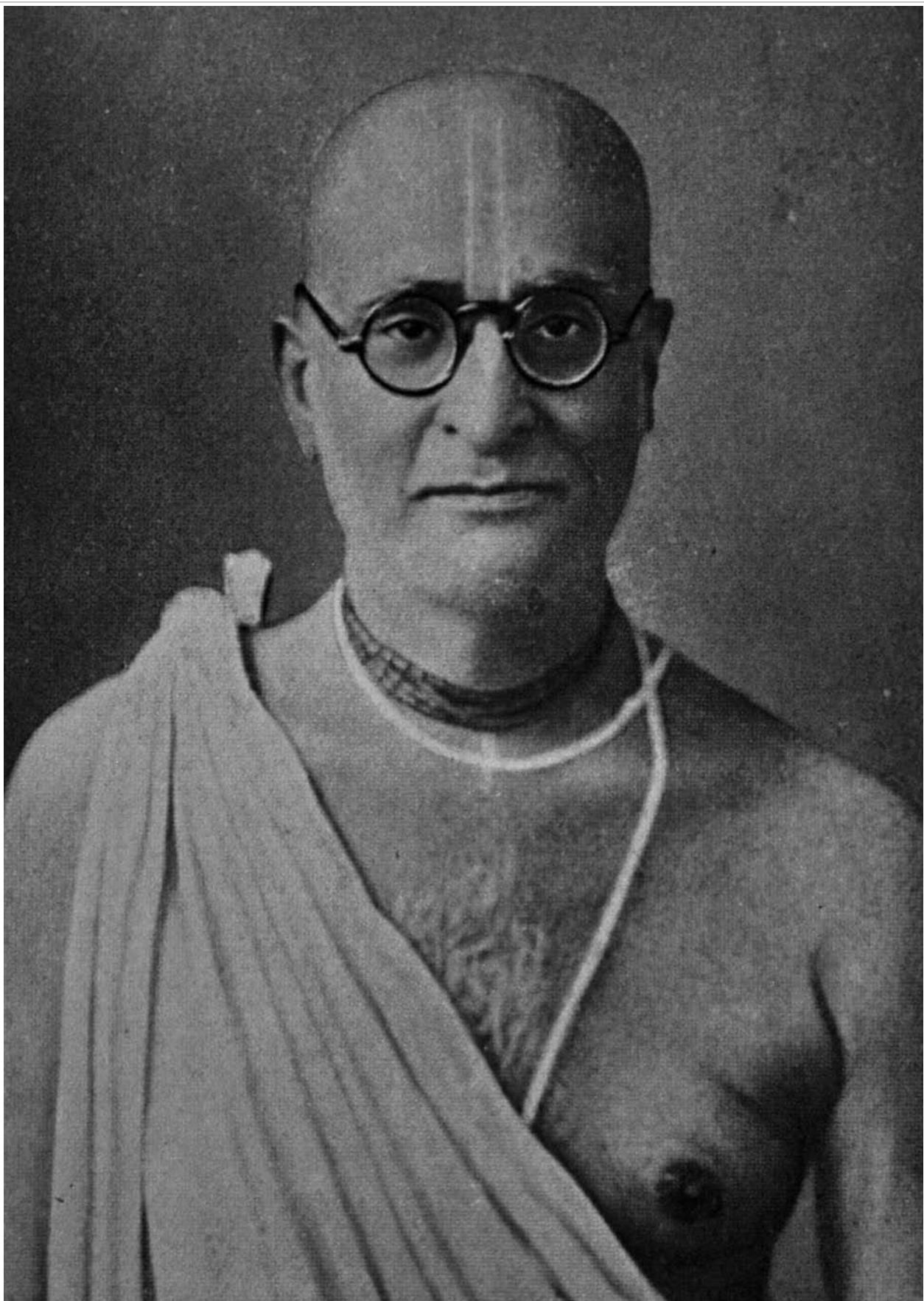
[Mr. Basu:] But then what is the meaning of *śraddhayā helayā vā*: the name can be chanted either with faith or inattention?⁸

[Śrīla Sarasvatī Ṭhākura:] It does not state to chant with *aparādha*. If one chants with offense, will it be beneficial?

[Mr. Basu:] But Mahāprabhu does not mention *nāmāparādha*.

[Śrīla Sarasvatī Ṭhākura:] You should read Śrī Caitanya-caritāmṛta and the *Sandarbhas*, wherein *nāmāparādha* is mentioned throughout. *Niraparādhe nāma laile pāya prema-dhana*: “By chanting without offense one receives the treasure of *prema*.⁹ One cannot get the name from a false *guru*, a *nāmāparādhī*, but only by taking shelter of a pure *nāmācārya*. The *guru* will produce auspiciousness for his disciple. He will not think he has become successful by lording over him. He will not chant the name of Gaura-Nitāi while pursuing the path of materialism. Those who either enjoy or hate Gaura are offenders to the name and should be avoided.

[Mr. Basu:] If one is strict in chanting, will one get the name?



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

[Śrīla Sarasvatī Ṭhākura:] False chanting will not give the name. The real name reveals Himself, bestowing His own mercy. Those who do not attempt to understand this will commit *aparādha*. But even once chanting the real name can confer the greatest benefit.

[Mr. Basu:] How can I chant the real name once?

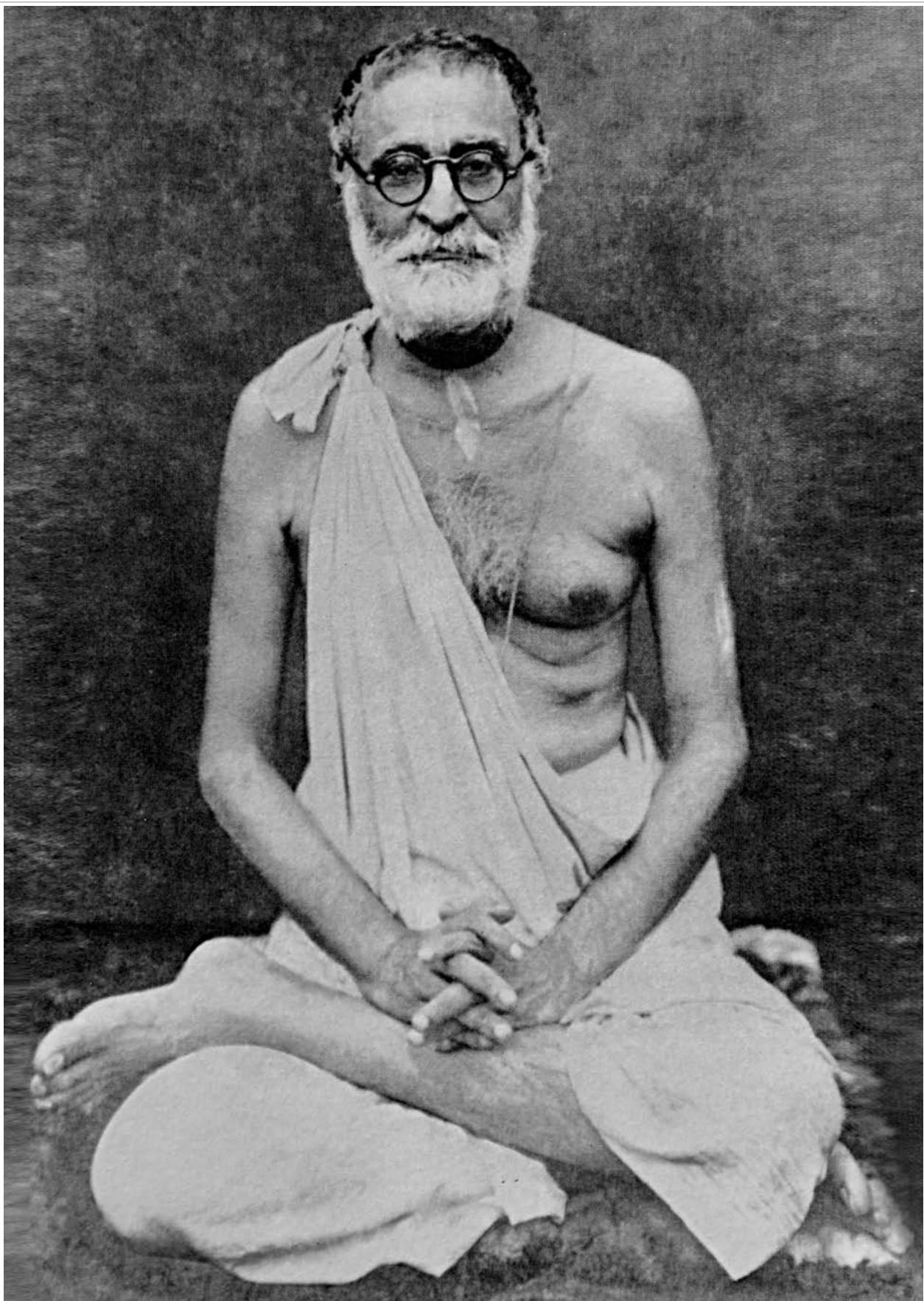
[Śrīla Sarasvatī Ṭhākura:] *Ādau guru-pādāśrayah*: “One should first surrender to a *guru*.¹⁰

[Mr. Basu:] The human *guru* is very limited. I may accept a *guru*, but who will the inhabitants of Africa, America, or New Zealand accept as *nāmācārya*?

[Śrīla Sarasvatī Ṭhākura:] They will receive a *guru* according to their qualification, just as some have received Christ. When they gain good fortune and search for a genuine *guru*, then after some births they will receive a *guru*. For the time being, you stop and lend your submissive and regardful ear. I say to everyone of this world, “Stop your other talks and listen to this message.” I am an emissary of transcendental sound, not *aparādha*. I am neither ready to commit nor make others commit *aparādha*. If I proceed with all the rubbish that I have accumulated till now on my head, I will be unable to advance one inch toward Vraja. Just for some time, suspend the words of those who are famous as giant intellects of this world and hear transcendental sound. Empiricism must never be the medium. *Bhakti* is not a suggestive hit-or-miss matter; it is positive, a crystalline delineation of reality. *Bhakti* is ascertained as obedience to the Personal Godhead:

avismṛtiḥ kṛṣṇa-padāravindayoh
kṣīṇoty abhadrāṇi ca śāṁ tanoti
sattvasya śuddhim paramātma-bhaktim
jñānam ca vijñāna-virāga-yuktam

Constant remembrance of Lord Kṛṣṇa’s lotus feet destroys everything inauspicious and awards the utmost fortune. It purifies the heart and bestows devotion to the Supreme Soul, along with knowledge enriched with realization and renunciation.
(SB 12.12.56)



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Bilvamangala Ṭhākura said:

*bhaktis tvayi sthiratarā bhagavan yadi syād
daivena nah phalati divya-kiśora-mūrtih
muktiḥ svayam mukulitāñjaliḥ sevate 'smān
dharmārtha-kāma-gatayah samaya-pratīkṣāḥ*

O Lord, if we develop unflinching *bhakti* unto You, then automatically Your transcendental youthful form is revealed to us. Thus liberation herself waits with joined palms to serve us, and dharma, *artha*, and *kāma* patiently wait to render service to us.¹¹

In the beginning there was no need for us to have a mission, but since many people were going astray, we are using this mission to engage in the Lord's service and deliver human society from the wrong course. Even if the present style of worldly enjoyment were to reach a million times more intensity, still we would reject it like stool and urine. May humanity be delivered from its wrong direction and be established at the lotus feet of Śrī Gaurasundara, the root of all auspiciousness. We are making some meager attempt for that. If anyone, be he even a demigod like Śiva, Vāyu, Varuṇa, or Brahmā, or a great leader or preacher of dharma, is one hairbreadth separate from the teachings of Śrī Caitanya-deva, he will encounter reversals.

A servant of Śrī Caitanya is the worshiper of the Supreme Absolute Truth. The servant of Caitanya neither yearns for nor fears the talks of those whom the giant intellects of this world glorify as influential preachers of dharma, because he has seen the great beauty of Śrī Gaurāṅga's lotus feet. For devotees of Gaura the poisonous fangs of material enjoyment have been broken. No type of legerdemain can fool those into whose ears the teachings of Śrī Gaurasundara have entered:

*kaivalyam narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvam pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavavatāṁ tam gauram eva stumah*



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

For a devotee who has received Śrī Caitanya Mahāprabhu's merciful glance, *kaivalya* (merging into the existence of Brahman) appears hellish, the heavenly planets appear like phantasmagoria, the senses appear like serpents with broken teeth, the entire world becomes a replica of Vaikuṇṭha, and the position of demigods like Brahmā and Indra is considered equal to that of tiny insects. We pray to that Lord, Śrī Gaurasundara.¹²

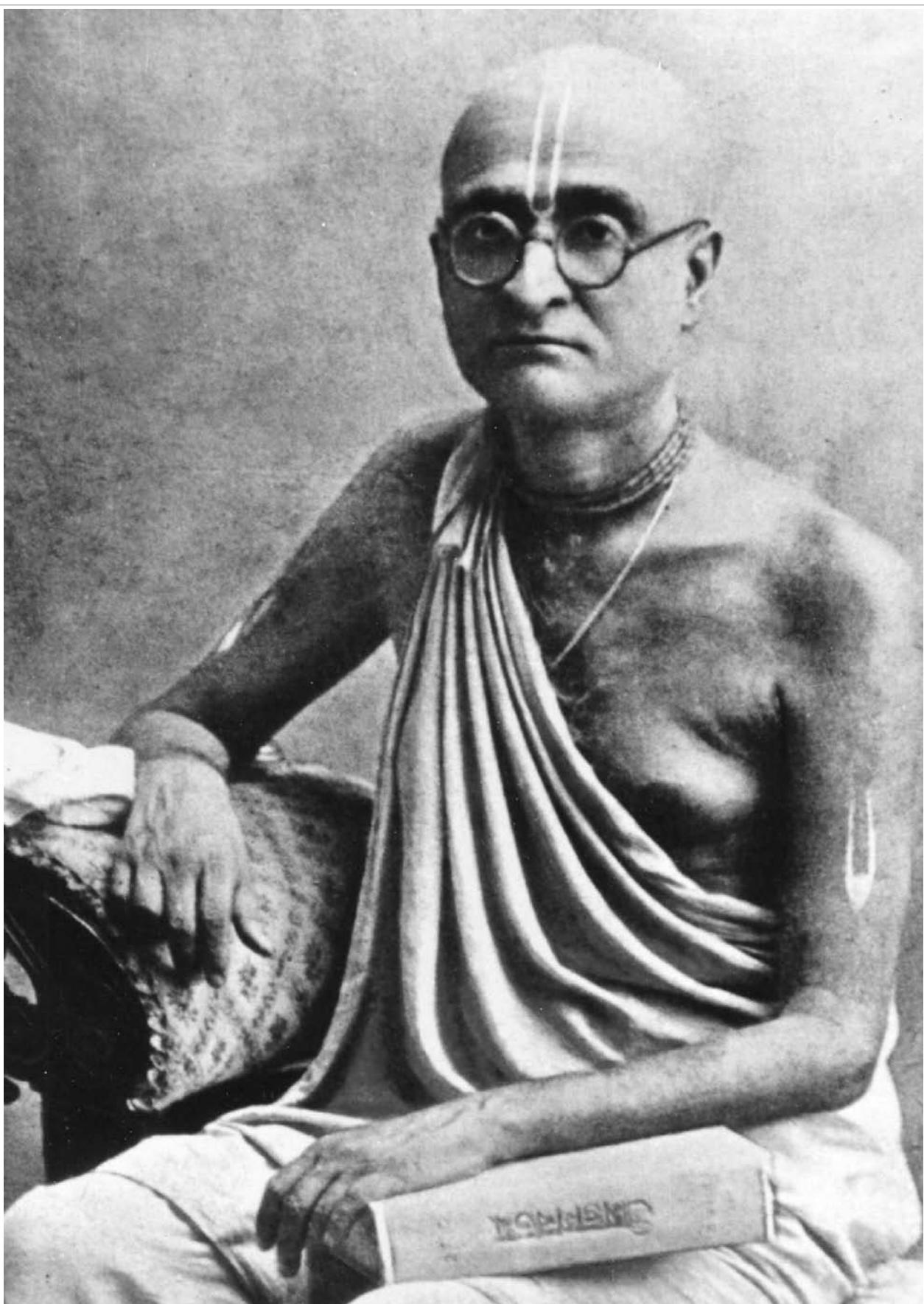
Patañjali's path of *yoga*, artificial endeavors to control the senses, or the affairs of Menakā and Urvaśī can never help one attain the position of a devotee of the Lord.¹³ Those who take a pessimistic view and think it very difficult to be freed from suffering are unable to reach the shoe-bearers of the Lord's devotees.

Vaiṣṇavas do not regard privation to be very significant; nor do they entirely shun material knowledge, like a weaver putting cotton in his ears. They do not desire their own pleasure. My own pleasure will take me to hell, for I am a sick animal. My desire is to give pleasure to the Lord. The haven of Gaurasundara's lotus feet cannot be attained by bringing worldly acquisitions. Yet if one can utilize those objects in service to His lotus feet, then that is beneficial.

*kālah kalir balina indriya-vairi-vargāḥ
śrī-bhakti-mārga iha kāntaka-koti-ruddhāḥ
hā hā kva yāmi vikalāḥ kim aham karomi
caitanya-candra yadi nādyā kṛpāṁ karosi*

It is Kali-yuga, and our enemies the senses are powerful. In this world, the path of *bhakti* is spiked with millions of thorny obstacles. O Caitanya-candra, if You do not bestow Your mercy on me today, then being confused, where will I go and what will I do?¹⁴

“I will reside alone and chant the names of Gaura-Nitāi”—this is another brand of deception, a desire for personal happiness and fame. All the senses are classed as enemies. All these enemies have sprung up as a million thorns to obstruct the path of *bhakti*, the eternal function of the soul, as taught by Lord Caitanya. People mistakenly adjudge *bhakti* as that



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

kind of sham devotion that is mixed with *karma*, *jñāna*, and *yoga*, with all varieties of other desires for enjoyment or with false renunciation. But I will serve the Lord beyond the material realm. I will not be a scavenger, openly or stealthily serving the dog of sensual indulgence. I will not be a washerman serving his donkey. I will not be an engineer serving pieces of brick. Only one who considers like this can gain Mahāprabhu's affection and take shelter of the *bhakti* path.

Śrī Gaurasundara is not some fenced-in inanimate object. Only by His mercy can one be delivered from the normal material intelligence that has opposed the Lord since time immemorial—there is no other method. One should understand that those who make a show of giving mercy to others are simply cheaters. They do not continually chant the name or pastimes of Gaura. So how can they perform service to *guru*? All those who are attached to some teeny dharma or measly material object can perform the duty of a classroom teacher but not that of a *guru* from the spiritual kingdom.

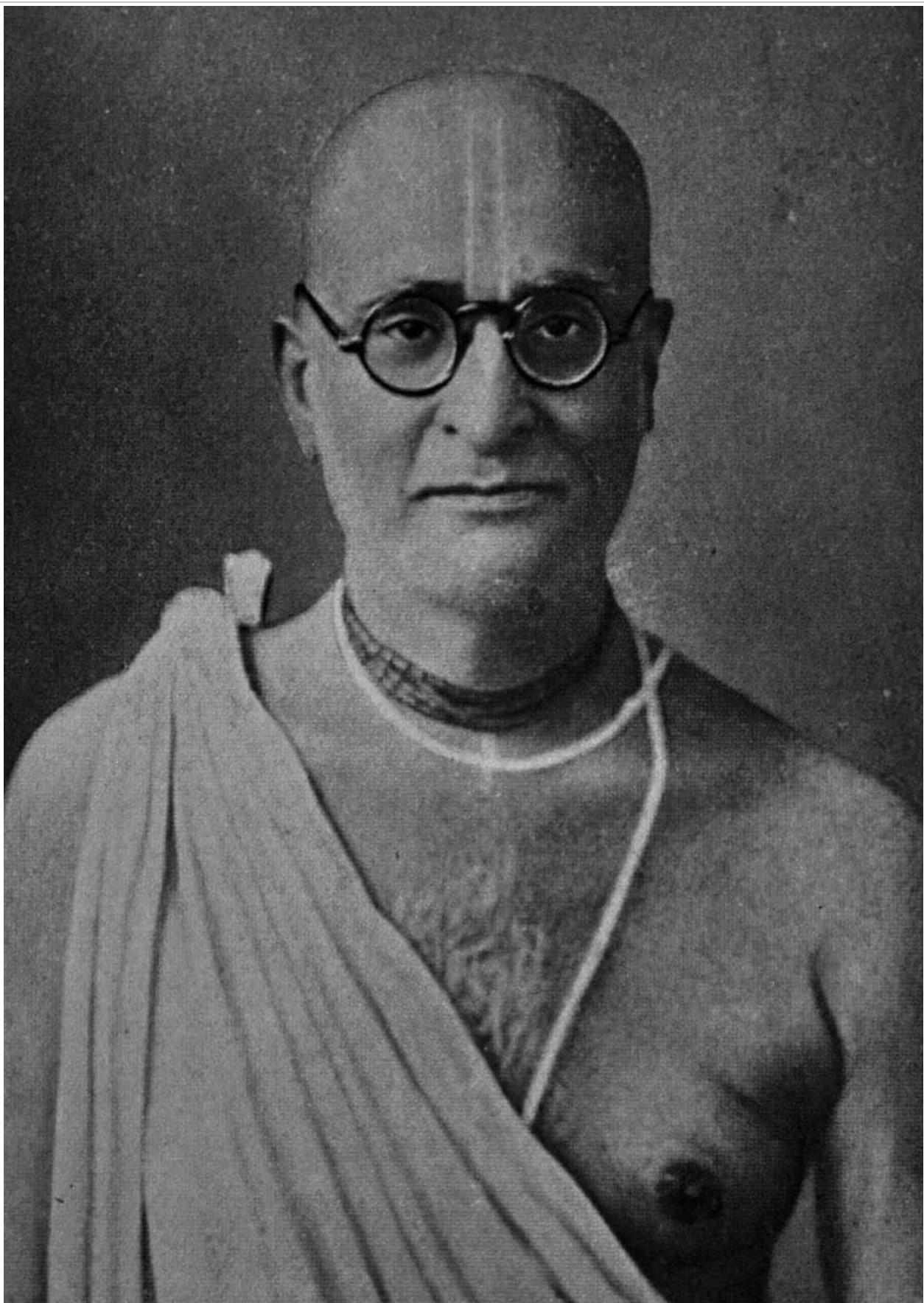
*kibā vipra kibā nyāsī śūdra kene naya
yei kṛṣṇa tattva vettā sei guru haya*

Whether one is a *brāhmaṇa*, *sannyāsī*, or *śūdra*—regardless of what he is—he can become a *guru* if he knows the science of Kṛṣṇa.
(CC Madhya-līlā 8.128).

Worldy actions arising from the three *guṇas* have thrown me into difficulty. The *guru* is he who, by giving a blow to the sensitive spot, can cut the knot in the heart, he who is capable of guileless compassion, and who is not preoccupied with flattering me. He can give mercy to me directly, without deceit. Śrīmad-Bhāgavatam states:

*labdhvā sudurlabham idam bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīrah
tūrṇam yateta na pated anu-mṛtyu yāvan
nihśreyasāya viṣayāḥ khalu sarvataḥ syāt*

After many, many births and deaths, one achieves this rare human form of life, which although temporary affords an opportunity



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

to attain the highest perfection. Thus as long as his body, which is always subject to death, has not fallen and died, a sober human being should quickly endeavor for the ultimate perfection of life. Sense gratification is available in all species of life, whereas Kṛṣṇa consciousness is possible only for a human being. (ŚB 11.9.29)

I do not want to become a demigod. Humans, being familiar with particular sorrows, are superior to demigods. The demigods are so bloated with happiness that they are unaware of suffering and are preparing for a long ride on the merry-go-round of karma. To deliver the humans, the Lord sends great personalities in human form. They rescue mankind afflicted by the three miseries and send them to the kingdom of God. The mailman who bears the Lord's message, His personal messenger, can perform the function of *guru*.

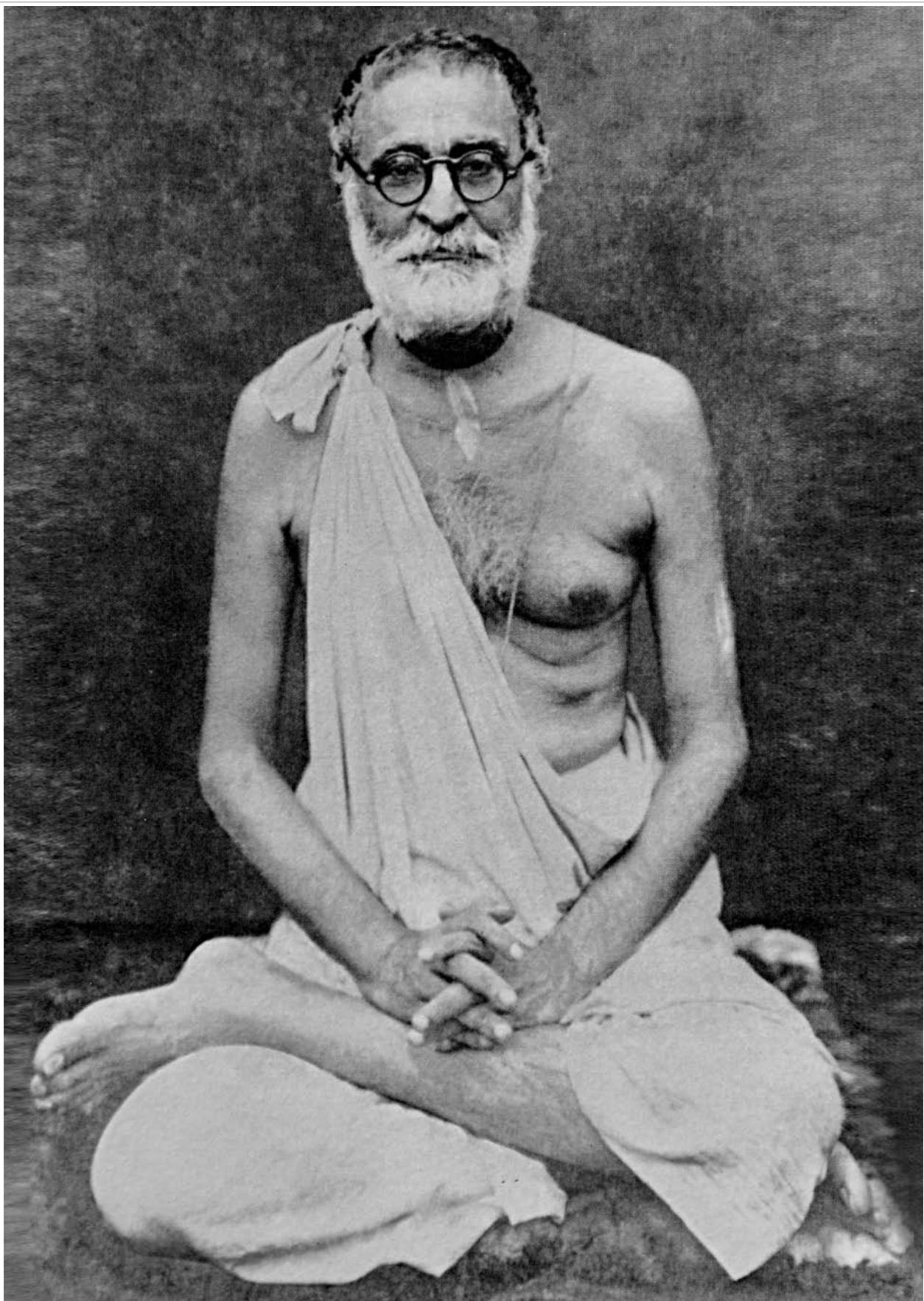
A person's madness will certainly increase if he enters the chamber of aristocracy, power, learning, and beauty. Until one gives up all these types of pride, the names of Gaura and Nityānanda will not issue from his mouth. From whose mouth do the names of Harā and Kṛṣṇa come?¹⁵ In this regard *Śrīmad-Bhāgavatam* (1.8.26 and 2.1.11) states:

*janmaiśvarya-śruta-śrībhīr edhamāna-madah pumān
naivārhaty abhidhātum vai tvām akiñcana-gocaram*

My Lord, You can be approached only by those who are materially exhausted. One on the path of material progress, trying to improve himself with respectable parentage, opulence, high education, and bodily beauty, cannot approach You with sincere feeling.

*etan nirvidyamānānām icchatām akuto-bhayam
yoginām nṛpa nirṇītam harer nāmānukīrtanam*

O King, constant chanting of the holy name of the Lord in the manner of great authorities is the doubtless and fearless way of success for all, including those who are free from material desires, those who desire all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge.



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Śrī Rūpa Gosvāmī Prabhu has stated that only *nāma-prabhu* is fit to be taken shelter of, since that name is the sole object of worship for liberated souls. The name is worshiped both by those who are not liberated—those aspiring for *dharma*, *artha*, and *kāma*—and by liberated souls who possess love for the name. Only those chanters of the name who are focused solely on Gaura's lotus feet can say that they are ready to reject like stool and urine all methods created by men and accept only the name:

O Harināma Prabhu, you are not featureless. You have lotus feet, lotus face, name, form, qualities, associates, and pastimes. The *Upaniṣads*, the supreme section of the Vedas, constantly perform *ārati* to the tips of your lotus feet.¹⁶

If you think you can remain an enjoyer and simultaneously chant the name of Gaura, you will not be chanting the names of Gaura-Nityānanda. Those who fix limits have been tempted by finite things. They have been bewitched by an apparition. The holy name will not come from their mouths, but only from the mouths of liberated souls. At present our souls are sleeping. If I am awakened I will hear only talks of Kṛṣṇa and then I will chant. I will associate only with those who chant the glories of Kṛṣṇa:

*satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter is freed and his attachment becomes fixed. Then *bhakti* begins. (SB 3.25.25)

*tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān
santa evāsy a chindanti mano-vyāsaṅgam uktibhiḥ*



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

An intelligent person should reject all bad association and instead associate with saintly devotees, whose words cut off the excessive attachment within one's mind. (ŚB 11.26.26)

He is the genuine *sadhu* whose sword in the form of instructions remains always whetted for ritually butchering, as if at a sacrificial post, the tendencies for enjoyment and renunciation.

tad-vijñānārtham sa gurum evābhigacchet

To understand the living entities' constitutional position, one must approach a *guru*. (*Muṇḍaka Upaniṣad* 1.2.12)

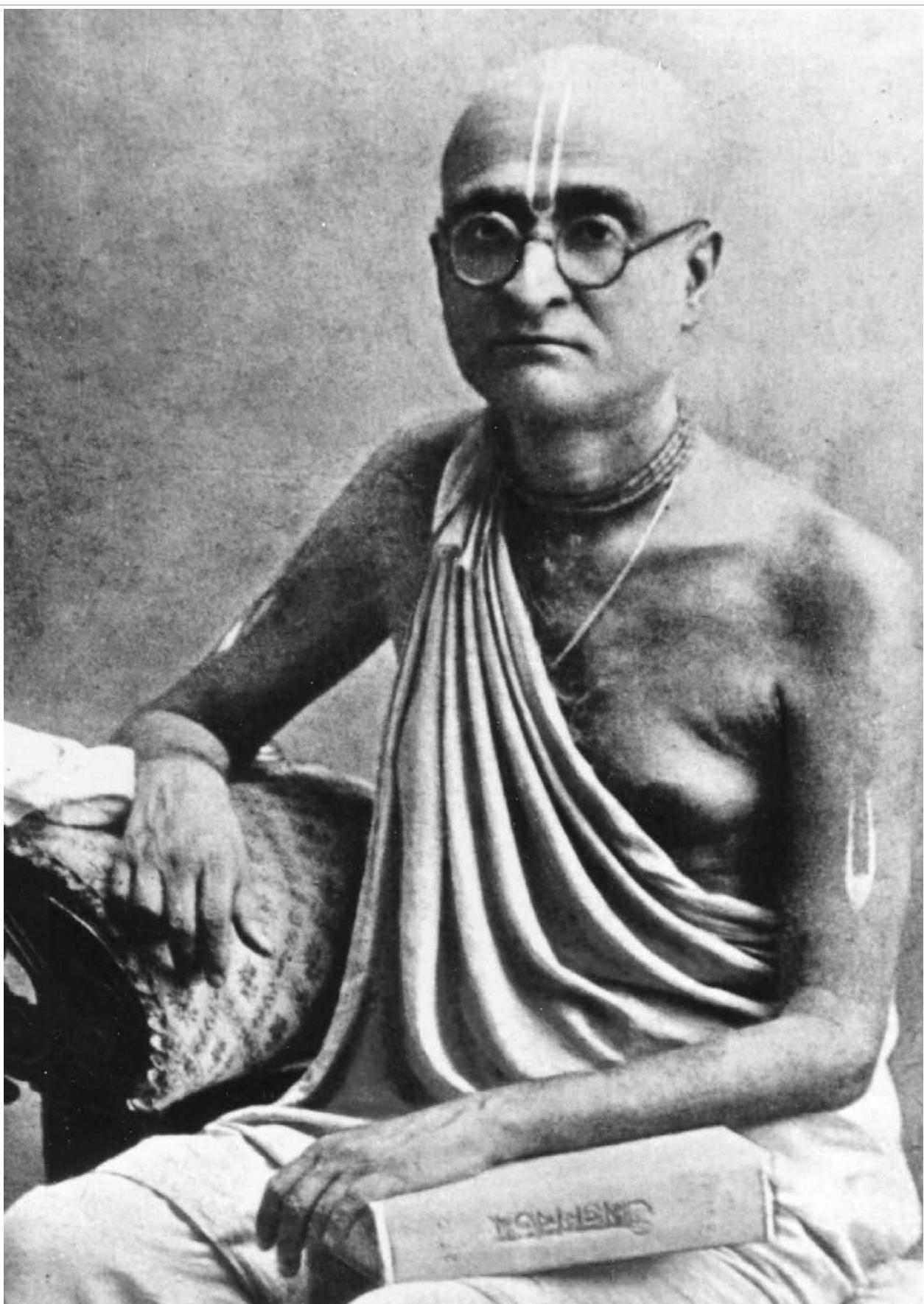
*tad viddhi pranipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninās tattva-darśināḥ*

Try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service to him. Self-realized souls can impart knowledge unto you because they have seen the truth. (Bg 4.34)

He is my *guru* who has no *dharma* other than serving the lotus feet of his *guru*, who has no other consciousness or philosophy than this. He is preoccupied neither with hearing about enjoyment nor cramming his esophagus with delectable food. He never hears anything except *hari-kathā*. He does not give advice other than to serve Hari. He does not perform any other activity, not even for one second out of twenty-four hours. Such a person is qualified as *guru*.

One day Mr. P. and Mr. S. of Kalighat implored me to take them for *darśana* of my *guru*, which I did. One of them entreated him, "Please give me mercy."

My *gurudeva* responded, "Stay here." Mr. P. said, "But I have a return ticket." *Gurudeva* asked, "If you cannot give up a return ticket to the material world, how can you strive for the object worshiped by exalted persons such as Brahmā and Śiva?" From these words of my *gurudeva* I could comprehend the meaning of the Vedic word *abhigacchet* (approach).¹⁷ One action, one statement, of my *gurudeva* captured the meaning of the Vedas,



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

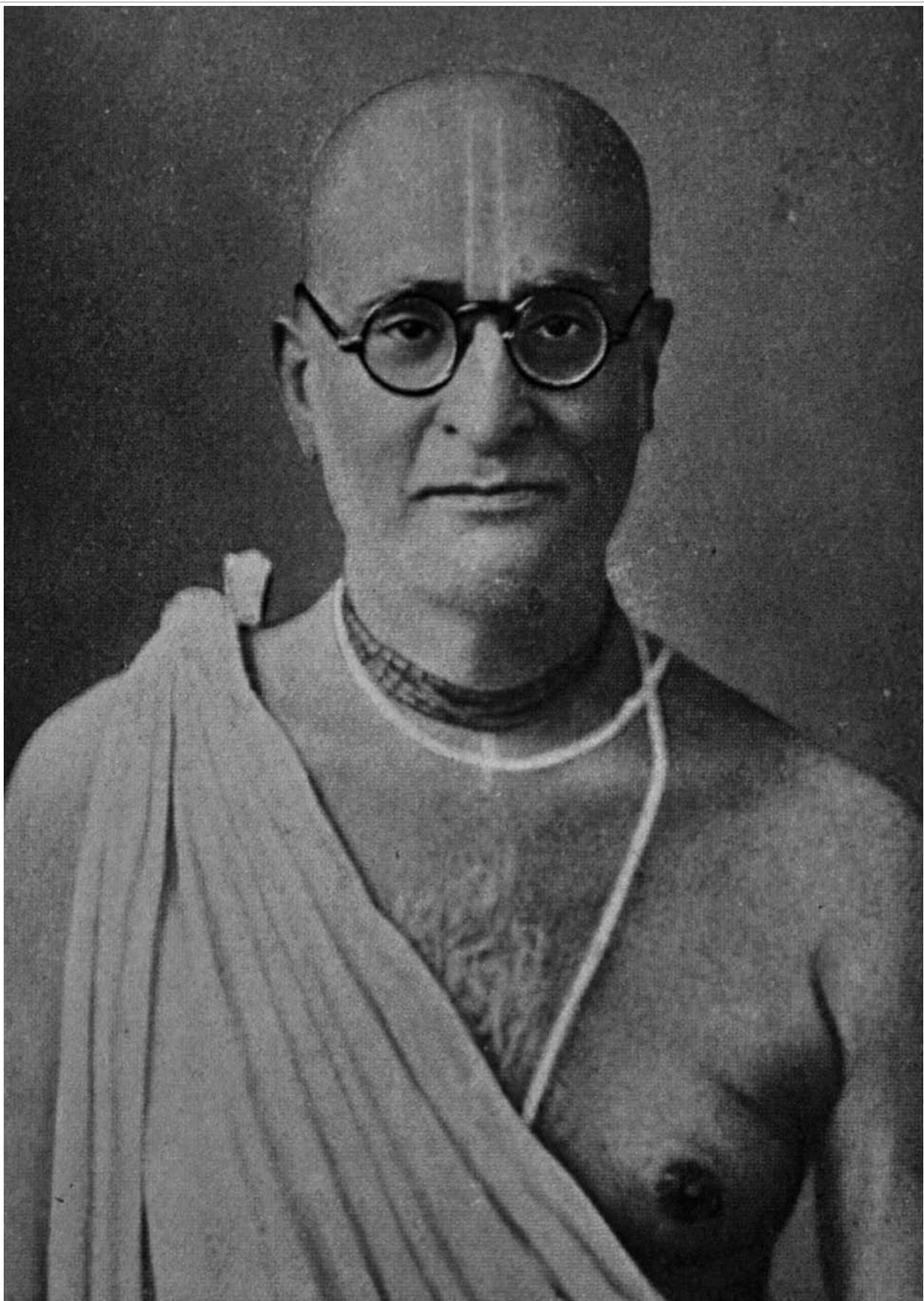
the *Bhāgavatam*, and the *Gītā*. I understood from my *gurudeva* that just as when one is lighting a fire he should not be distracted by other activities and allow it to go out, one should perform no activity save hearing and chanting about the Lord. One must associate with devotees in that way. Association does not mean to hear chitchat about material things. Going to a devotee to get praise or material assets is not the way to attain his guileless mercy, although one may be thus cheated by him if one wishes to be so cheated. On one hand a Vaiṣṇava is most merciful, and on the other is a cheater. I saw that in my *guru*. To persons whom he intuited might create considerable obstacles to his *bhajana*, he gave in profuse quantity various articles and money that had been presented by others and gave opportunities for them to be honored.

By intimate association with devotees, the concepts of anthropomorphism and apotheosis are destroyed. Apotheosis is the attempt to make a minion of *māyā* into a *guru*. Gaurasundara's lotus feet can never be approached by one with an enjoying mentality. Though He is not present on this earth in manifest pastimes, if with complete sincerity I continue to associate with the real *guru*, I can dovetail my consciousness with Gaurasundara's. By such excellent association I will gain great benefit.

An insincere hypocrite cannot be a *guru*. A person whose aspiration is for mundane activity can never be a *guru*. The pseudo-*guru* should be turned out and exposed. If in the name of teaching surrender to the Lord, the so-called *guru* harnesses his disciple to facilitate getting his daughter married, or for constructing his house, or for boosting his wealth, prestige, or opportunity for associating with women, then one should consider him a thug to be wholly rejected. One should hear nothing from such rascals. Whoever usurps objects meant for serving the supreme enjoyer is never fit to be called a *guru*.

*īhā yasya harer dāsyे karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvan-muktah sa ucyate*

A person who serves Kṛṣṇa with body, mind, intelligence, and words is a liberated person even within the material world, although he apparently performs many material activities. (Brs 1.2.187)



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Even if an atheist is eager to perform social service, still one should not associate with him. Such persons can never attain realization of God or the soul. By rendering social service one will plummet into the pothole of his own *māyā* and lead others into disastrous circumstances.

First comes *śraddhā*, then *rati*, then *bhakti*. When *sādhana* has not begun, there first appears faith. When *sādhana* is completed there is *rati*. After being situated in *sādhyā* there is *bhakti*, or *prema*. Ṭhākura Bhaktivinoda has sung:

*kṛpā koro vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite,
abhimāna hau dūra*

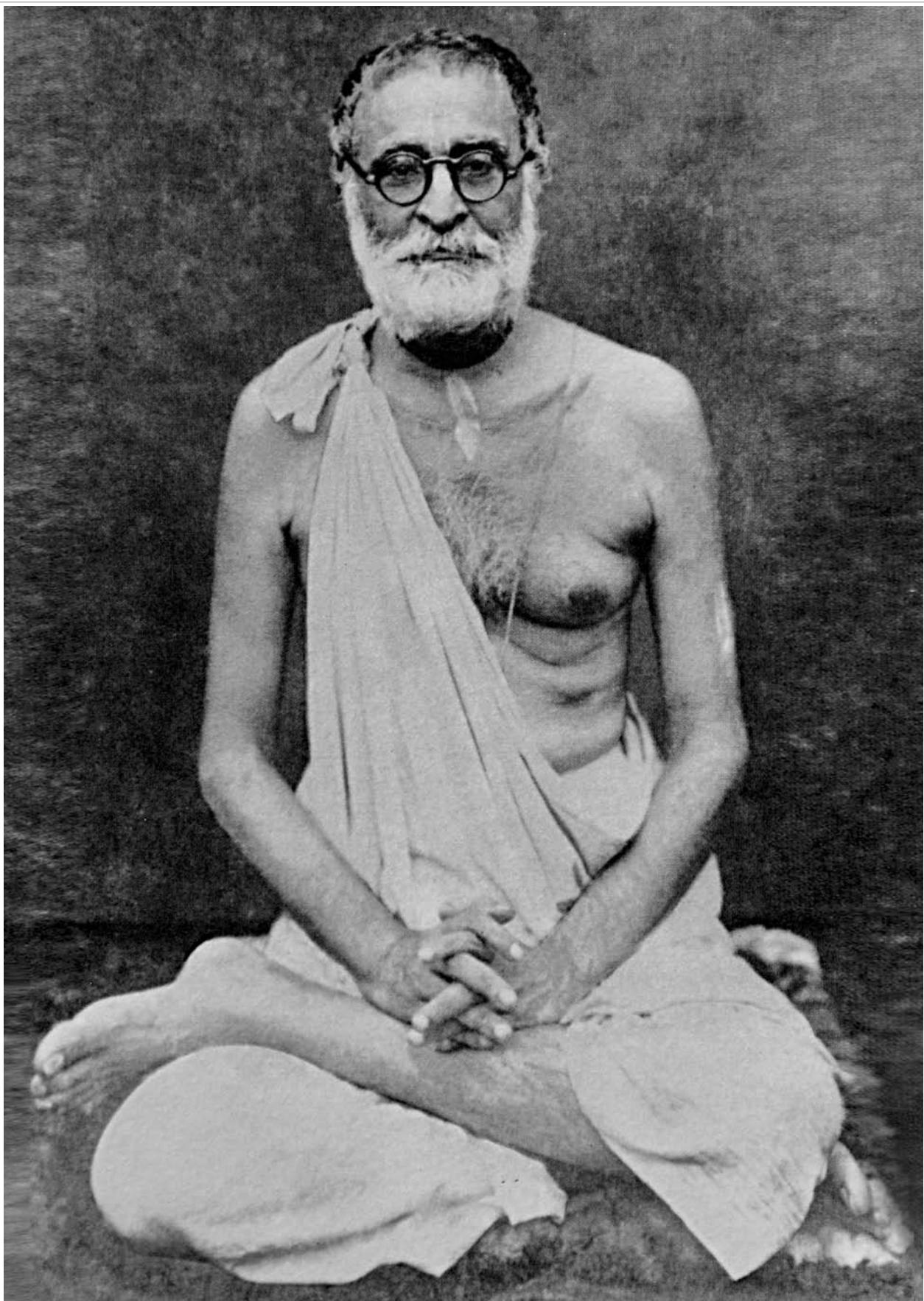
Please be merciful, O revered devotee. Then only will my false ego go far away, by constant worship in full knowledge of my real eternal position. (*Kalyāṇa- kalpataru*)

For him who performs genuine Viṣṇu-sevā, nothing is ever auspicious except such sevā. Presently we have developed a tie of love with finite things. We take to be necessary things that are not:

*yasyātma-buddhiḥ kūnape tri-dhātu ke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣ abhijñeṣu sa eva go-kharah*

One who identifies with the inert body composed of mucus, bile, and air, who assumes that his wife and family are permanently his own, who thinks that an earthen image or the land of his birth is worshipable, who sees a place of pilgrimage as merely the water there, and who never identifies with, feels kinship with, worships, or even visits those who are wise in spiritual truth—such a person is no better than a cow or an ass [or: is like an ass that carries grass and other food for cows]. (ŚB 10.84.13)

We do not associate with any person who does not directly see Gaurasundara or Kṛṣṇa with each utterance of those names, who makes a big noise while pulling on his beads as if pulling the reins of a horse as he goes searching for God. Relationship with Kṛṣṇa is the ultimate limit of scholarship.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

varam huta-vaha-jvālā-pañjarāntar-vyavasthitih
 na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam

It is better to accept the miseries of being encaged within bars and surrounded by flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very trying hardship.¹⁸

If I have genuine inclination to serve the Lord, I will see the whole world as ingredients for His service. Then a painting by Raphael cannot captivate me. I will understand that the songs of Vidyāpati and Caṇḍīdāsa are incomprehensible to persons possessed of *anarthas*. In Navadvīpa, some people try to enjoy the melodies and poetry of Caṇḍīdāsa and Vidyāpati as mundane romantic tales. Śrīnivāsa Ācārya Prabhu began a tradition of singing, but not for the sense satisfaction of materialistic types or for belly-maintenance. Those who do not realize this become pierced with the arrow of lust, like a deer enchanted by the hunter's song. Such persons become animals and ghosts and go to hell. They will ornament hell. With this attitude, crazed for satisfying their senses, they do not hear the devotees' words. Śrīnivāsa Ācārya Prabhu and Śrī Vakreśvara Paṇḍita introduced this tradition of singing for the purpose of cheating these animals in human form.

Persons who ultimately confirm themselves as impersonalists possess counterfeit coins of *bhakti*; their *bhakti* is fake. Members of *sampradāyas* that promote mundane desires idolize such trifling persons. This is called apotheosis. Devotees of Gaura do not subscribe to apotheosis. They are not flatterers. They are eternal servants of the *viṣaya-vigraha*, who is embraced by the *āśraya-vigraha*. This is the unique aspect of the teachings regarding *Gaura-bhajana*.

Footnotes:

¹ These two verses relate to the incident wherein Śrīvāsa Paṇḍita's son died while Śrī Caitanya Mahāprabhu was dancing in his house.

² Rūpa Gosvāmī, *Stava-mālā*.

³ Śikṣāṣṭaka 8.

⁴ *Mukunda-mālā-stotra* 5.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

⁵ Śiksāṣṭaka 4.

⁶ Prabodhānanda Sarasvatī, *Caitanya-candrāmṛta* 5.

⁷ Prabodhānanda Sarasvatī, *Caitanya-candrāmṛta* 36.

⁸ From *Hari-bhakti-vilāsa* (11.451):

madhura-madhuram etan maṅgalam maṅgalānāṁ
sakala-nigama-vallī-sat-phalam cit-svarūpam
sakṛd api parīgitam śraddhayā helayā vā
bhṛgu-vara nara-mātram tārayet kṛṣṇa-nāma

The chanting of *harināma* is the most beneficial of all spiritual and pious activities and is more relishable than the sweetest honey. It is the transcendental fruit of the śruti. O best of the Bhārgavas, if any person even once chants *harināma* offenselessly, be it with *śraddhā* or derisive indifference, *harināma* immediately offers him liberation.

⁹ CC *Antya-lila* 4.71.

¹⁰ Brs 1.2.74.

¹¹ Bilvamaṅgala Ṭhākura, *Kṛṣṇa-karṇāmṛta* 107.

¹² Prabodhānanda Sarasvatī, *Caitanya-candrāmṛta* 5.

¹³ Menakā and Urvaśī—belles whose romances are recounted in *Mahābhārata* and other scriptures.

¹⁴ Prabodhānanda Sarasvatī, *Caitanya-candrāmṛta* 49.

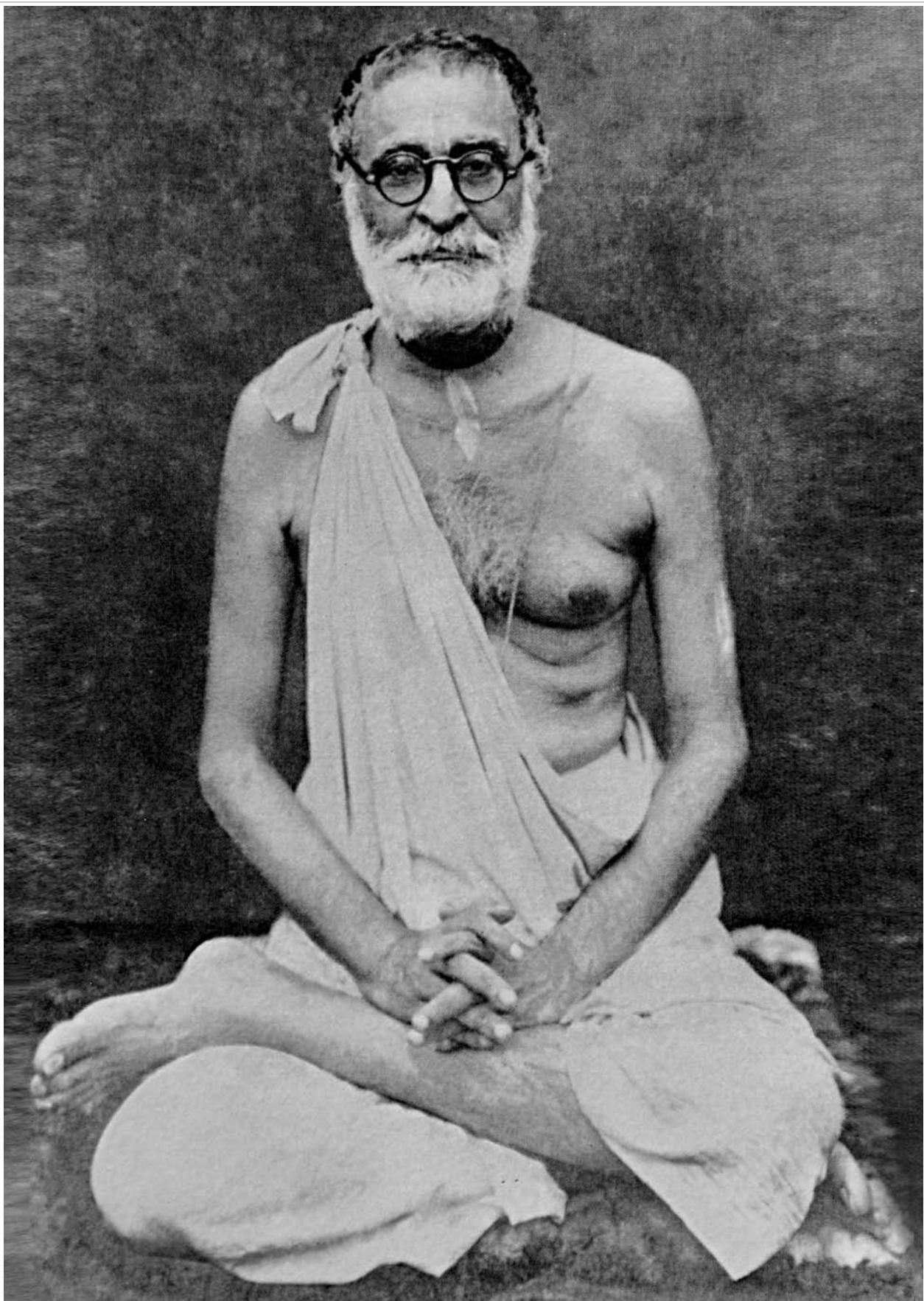
¹⁵ Harā—Rādhā.

¹⁶ A paraphrased translation of part of Rūpa Gosvāmī's *Nāmāṣṭaka* 1.

¹⁷ *Abhigacchet*—See the stanza quoted from *Muṇḍaka Upaniṣad*, on the same page.

¹⁸ “*Kātyāyana-saṃhitā*,” quoted as Cc 2.22.91.

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Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Gems of Wisdom from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

(*Amṛta Vāṇī* — Śrī Caitanyadeva)

As the Supersoul, Śrī Gaurahari mercifully reveals eternal truth to sincere persons. Those who take full shelter at Hari's lotus feet and the feet of *guru* and the Vaiṣṇavas never repose their faith in the illusory words of misguided people. Only unfortunate people are cheated by deceitful words. Our only hope of avoiding such misfortune is to remain firmly fixed at the lotus feet of Śrīman Mahāprabhu.

Always study *Caitanya-caritāmṛta* and hear it explained by persons conversant with its actual purport. Chant Kṛṣṇa's holy names offenselessly in the association of devotees. And continue to read *Caitanya-caritāmṛta*, *Prārthanā*, and *Śaranāgati* especially and you will find fortune. If you chant in the association of devotees, Gaurahari will bestow His mercy on you.

—Text 2

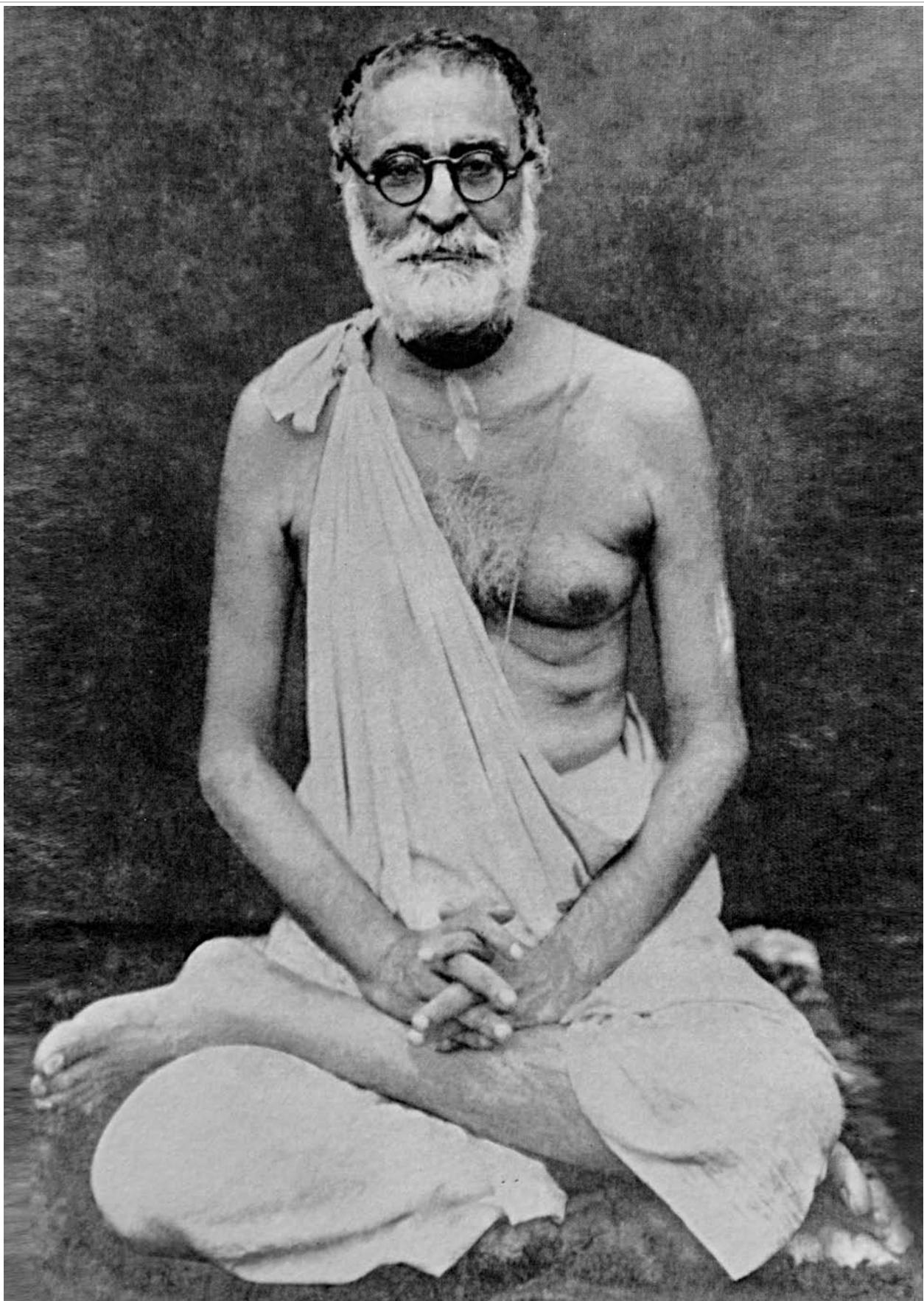


Since Śrī Gaurasundara is nondifferent from Kṛṣṇa, He is the sole object of the twelve *rasas*. The only difference between Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa is that Kṛṣṇa is the personification of enjoyment and Śrī Gaurasundara is in the mood of separation. Lord Kṛṣṇa personifies the *viṣaya* and Śrī Gaurāṅgadeva plays the role of Kṛṣṇa's servant. The most magnanimous son of Nanda Mahārāja when combined with Śrī Rādhā is none other than Śrī Kṛṣṇa Caitanya.

—Text 7



We are servants of the Supreme Lord and serving Him is our eternal duty. Lord Śrī Kṛṣṇa appeared as Lord Gaurāṅga in Kali-yuga. Therefore Lord Gaurāṅga is the eternal worshipable Lord of persons like us who live in Kali-yuga. Anyone who does not worship Caitanyacandra is unconscious.



Hare Krsna Hare Krsna, Krsna Krsna Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Those who do not worship the most merciful Śrī Caitanyacandra are unable even to become conscious.

Śrī Caitanyacandra is the supreme Absolute Truth, full of sixteen transcendental characteristics. Therefore if His enlivening *kathā* enters our hearts, it will certainly attract us to His lotus feet. Those who hear about Him partially will surrender to Him partially. Until the living entities become constantly intoxicated by serving Śrī Caitanyacandra, offering body, mind, and words, house, children, and wife at His lotus feet, it is to be understood that they have not heard about Śrī Caitanyacandra completely.

Śrī Gaurasundara is the eternal Absolute Truth. He existed in the past, exists at present, and will continue to exist in future. Śrī Gaurāṅgadeva is the combined form of Śrī Rādhā-Govinda. Although He is directly Kṛṣṇa Himself, He performs pastimes as Kṛṣṇa's servant to benefit the *jīvas*. He is fully absorbed in Śrī Rādhā's mood.

—Text 10



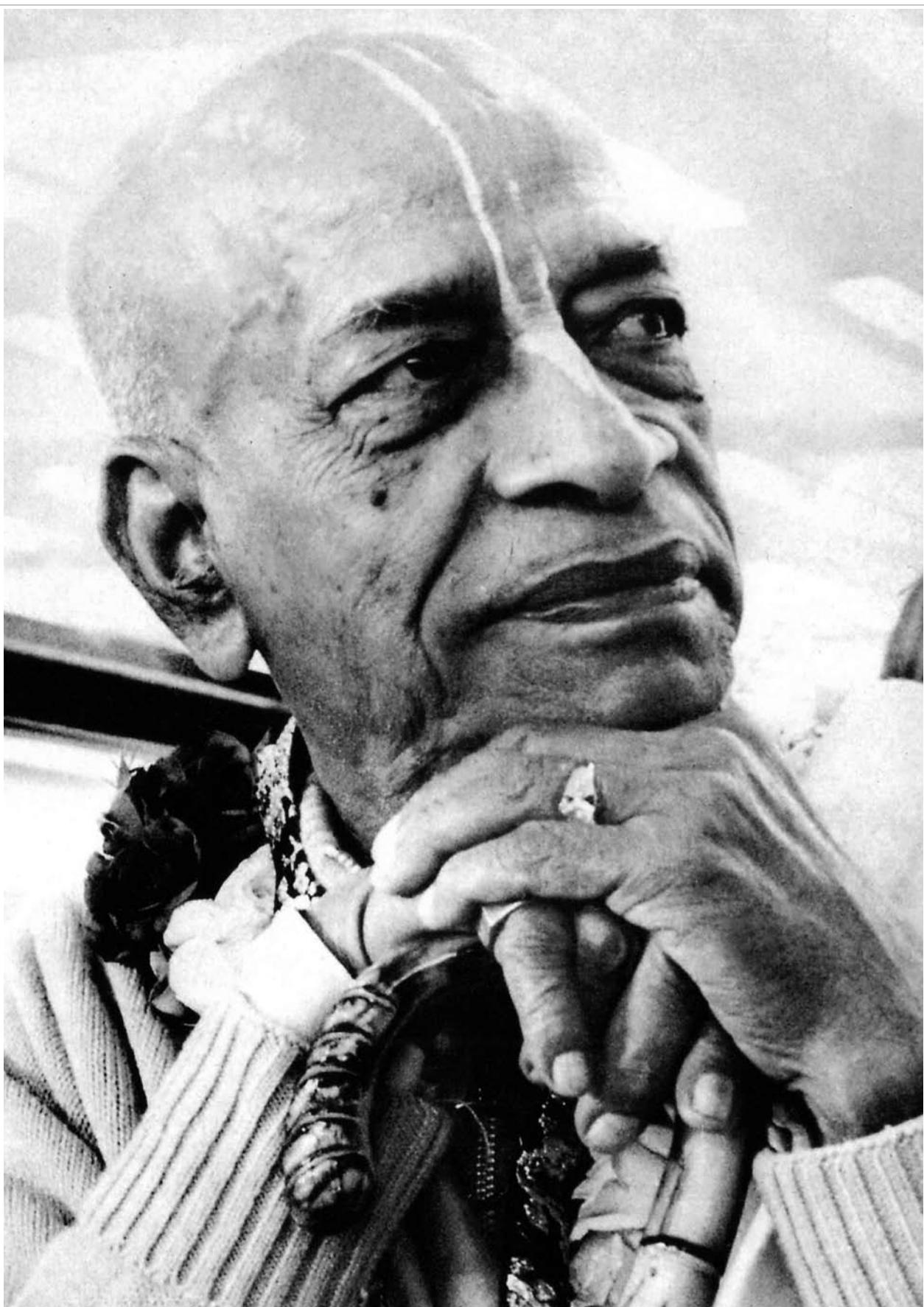
Although Śrī Gaurasundara is nondifferent from the son of Nanda Mahārāja, He is an incarnation of the mood of separation. Lord Kṛṣṇa is the personification of enjoyment, and Lord Gaurāṅga is the personification of the mellow of separation.

—Text 13



Śrī Caitanyadeva is the ocean of mercy. No one else can bestow as much mercy as He can. No other incarnation of the Lord has ever distributed so much causeless mercy. His mercy is distributed to worthless persons to make them qualified. His mercy is eternal. He is so merciful that He gives Himself to His devotees. Such compassion has never before been seen.

—Text 4



Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare

Śrīla Rūpa Gosvāmī's Desire

There were many previous incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrīmatī Rādhārāṇī and Kṛṣṇa.

— Śrīla Prabhupāda, CC *Ādi-līlā* 9.37p



Mahāprabhu Meditations was completed on
Śrī Gaura Pūrṇimā, 5th March 2015,
in Śrī Vṛndāvana-dhāma
by the mercy and potency of Śrīla Prabhupāda and for
his divine pleasure and purpose.

(jaya) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvasādi-gaura-bhakta-vṛnda

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

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Hare Kṛṣṇa Hare Kṛṣṇa
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— Śrīla Rūpa Gosvāmī, Vidagdha-Mādhava