



Sri Krishna Kathamrita Bindu

तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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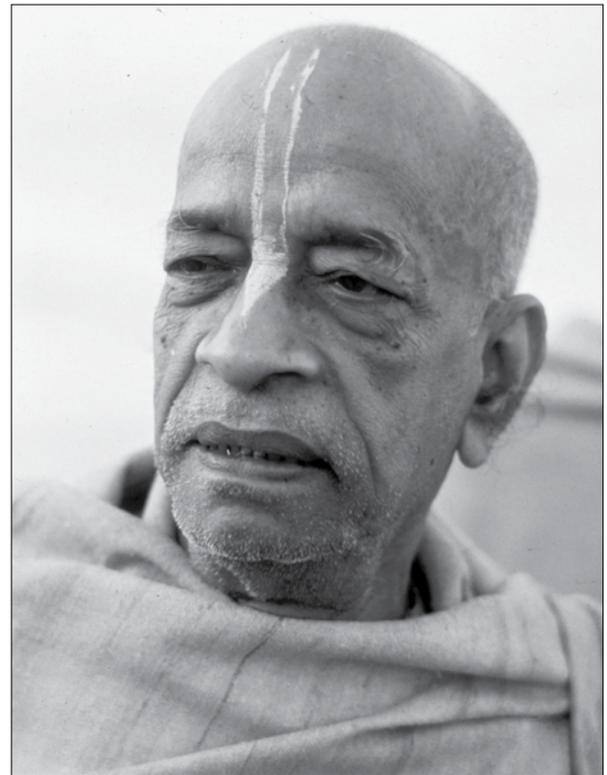


UNITED AGAIN

***His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada***

Srila Jiva Goswami has explained this *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmād ekātmānāv api* [Cc. ādi 1.5]. Radha and Krishna, they are one, but for pastimes they have become two. Again they unite as Chaitanya Mahaprabhu *caitanya-yākyam prakāṣam adhunā tad-dvayam caikyam āptam*. (Lecture, 5 October 1976.)

Krishna divided himself into his energy and himself. That original spiritual energy is Radharani. That is stated by Jiva Goswami. *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmāt*—When Krishna wants pleasure, he cannot accept the inferior energy. The same superior energy, Krishna, is divided into two. That is Radha and Krishna. And again, when they unite, that is Chaitanya Mahaprabhu. Divided they are Radha and Krishna, and united they are Chaitanya Mahaprabhu. *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*—*anya* means another. So Sri Krishna Chaitanya is the combination of Radha and Krishna. And when they are divided into two, they are Radha and Krishna. This is the purport. These are the conclusions. Sri Chaitanya Mahaprabhu is Radha and Krishna combined. Krishna is playing the part of Radharani to understand Krishna. This is Chaitanya Mahaprabhu. (Lecture, 26 June 1974.)



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

When we speak of Sri Krishna Chaitanya, we should understand immediately that he's Krishna in Radharani's attitude, *rādhā-bhāva*. Radha and Krishna are one. They are not different from one another. *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir*

asmād [Cc. ādi 1.5] — Radharāṇī is the expansion of Krishna's pleasure potency. So Śrī Krishna Chaitanya Mahāprabhu is Krishna himself, but the pleasure potency of Krishna is prominent in his activities. Krishna, in order to understand himself, took the position of Radharāṇī. Personally he could not understand his potencies, but when he appeared as Śrī Krishna Chaitanya Mahāprabhu in the attitude of Radharāṇī's love for Krishna, *kṛṣṇa-prema*, then he could fully understand himself as Krishna. These are very intricate subject matters to understand, but this is the fact. (Lecture, 3 March 1974.) ❀

GAURA-LILA AND GAURA-DHAMA

Sri Srimad Gour *Govinda Swami Maharaja*

There is no difference between Gaura and Krishna in *tattva*. Krishna is Gaura, and Gaura is Krishna. However, Gaura is Krishna combined with *mahābhāva-svarūpīnī* Srimati Radharāṇī. In *vraja-līlā* there are two forms — *rasarāja* Krishna and *madanākhyā-mahābhāvamāyī* Srimati Radharāṇī. But in *gaura-līlā*, there is one form. Radha combined with Krishna — that is Gaura. Otherwise there is no difference between Gaura and Krishna. This is the *siddhānta*, conclusion. The *ācāryas* have described this:

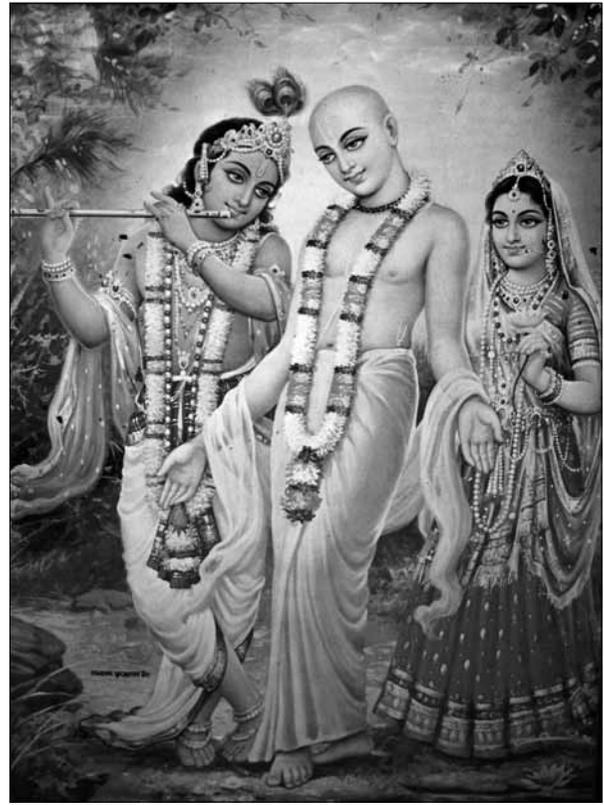
*'nanda-suta' bali' yānre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāṇī*

He whom *Śrīmad Bhāgavatam* describes as the son of Nanda Maharaja has descended to earth as Lord Chaitanya. [Cc. ādi 2.9]

In *Śrīmad Bhāgavatam* it is said that the son of Nanda Maharaja is Krishna. That same Krishna has now appeared as Chaitanya Gosai. Swarup Damodar Goswami has therefore said, *naumi kṛṣṇa-svarūpam* — I pay my obeisances to that Gaura, who is *kṛṣṇa-svarūpa*.

The special characteristic of Gaura is that he is *rādhā-bhāva-dyuti-suvalitam*. When Krishna accepts the mood and complexion of Radharāṇī, he becomes Gaura. *caitanyākhyāṇī prakāṣam adhunā tad-dvayāṇī caikyam āptam* — The two forms Krishna and Radha appear as one form combined together, *aikyam āptam*, as Chaitanya.

So Krishna is Gaura and Gaura is Krishna. *Kṛṣṇa-līlā* is *gaura-līlā*, *gaura-līlā* is *kṛṣṇa-līlā*. There is no difference between *nāmī* and *nāma*, *abhinnatvān nāma-nāminoh* — there is no difference between the



Gaura-līlā is non-different from Kṛṣṇa-līlā

name of Krishna and Krishna himself. Similarly, there is no difference between *kṛṣṇa-līlā* and *gaura-līlā*. But *pūrvasmāt parameva hanta karuṇam* — though there is no difference between *nāmī* and *nāma*, of these two the latter is more merciful than the former. The name of Krishna is more merciful than Krishna. Similarly, there is no difference between *kṛṣṇa-līlā* and *gaura-līlā*, yet the latter is more merciful than the former. That means *gaura-līlā* is more merciful and relishable than *kṛṣṇa-līlā*. *Navadvīpa-līlā*, *vraja-līlā* — both are *kṛṣṇa-līlā*. There is no difference between them. The dear associates of Gaura, the *nitya-siddha pārṣadas* Rupa Goswami and Sanatan Goswami, have disclosed this *tattva*.

Radhika-raman Krishna is always in Vrajabhumi, *vṛndāvanāṇī parityajya padam ekam na gacchati* — Krishna never goes even a single step from Vrindavan. He is always in Vrindavan. How is it then that Krishna left Vrajabhumi and went to Mathura and then to Dwarka, thus creating *mathurā-līlā* and *dvārakā-līlā*? These two *ācāryas*, Sanatan Goswami and Rupa Goswami, have disclosed this *tattva*. They have said that *mathurā-līlā* and *dvārakā-līlā* nourish *vraja-līlā*, and that these two *līlās* are inside *vraja-līlā*.

So *vraja-līlā* is *kṛṣṇa-līlā* and *navadvīpa-līlā* is also *kṛṣṇa-līlā*. Of these two types of *līlās*, one is manifested, *prakāṣa*, and the other is unmanifested, *aprakāṣa*.

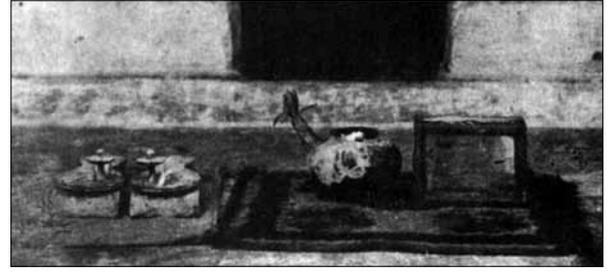
What is Nabadwip Dham? *Ācāryas* and *mahājānas* have said that it is a closed compartment in Vraja Dham. So Vraja Dham is of two types — *prakāṣa* and *aprakāṣa*, manifest and unmanifest.

In that closed compartment known as Nabadwip Dham, Krishna, who is *rasarāja*, the chief of all enjoyers of mellows, is feeling acute pangs of separation, *viraha*, from Radharani, and he cries and cries and cries. He had developed greed to understand the feelings of Radharani, to understand his own beauty, and to understand the happiness that Radharani feels by enjoying his beauty. He had developed these three desires and was thinking of how to fulfill them. He concluded that without accepting the sentiment and complexion of Radharani, his greed could not be satisfied. Therefore he entered into the core of the heart of Radharani and hid himself there, and a molten gold complexion manifested outwardly. So externally he is feeling the pangs of separation, but in the heart there is union.

In that separation, *viraha*, *vipralambha-bhāva*, he chants the name of Krishna, “*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*”. Similarly, in *Rādhā-tantra* it is described that in Vrajabhumi, when Radharani feels acute pangs of separation from Krishna, she chants the name of Krishna. Mahaprabhu accepted the same *rādhā-bhāva* and *rādhā-kānti*. So, absorbed in *vipralambha-bhāva*, Gaura chants the *hare kṛṣṇa mahā-mantra*.

That hidden Vrindavan is Nabadwip Dham, a closed compartment in Vrindavan. Where is Nabadwip and where is Vrindavan? They are so far apart, hundreds and hundreds of miles apart. That is external. But if you have an internal vision, you will see that one is inside the other, Nabadwip is inside of Vrindavan. Therefore, the *ācāryas* instruct us not to see any difference between *gaura-vana* and *vraja-vana*. We sing that song by Srila Narottam Das Thakur:

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi
tāra haya vraja-bhūme vāsa



Sri Chaitanya Mahaprabhu's original shoes and waterpot preserved in the Gambhira in Jagannath Puri

One who accepts the associates of Lord Chaitanya Mahaprabhu as *nitya-siddhas* is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauda-mandala-bhumi — those places in Bengal where Sri Chaitanya Mahaprabhu stayed — are equal to Vrajabhumi Vrindavan. There is no difference between the inhabitants of Vrindavan and those of Gauda-mandala-bhumi, Sridham Mayapur. Therefore, no one should see any difference between Gaura and Krishna. ❀

— From a *Gaura-Pūrṇimā* lecture, Bhubaneswar, 3 March 1994.

EIGHT FORMS OF GAURA'S NAME

Sri Raghunandan Goswami

The following verse gives Gaura's name in the eight cases of Sanskrit Grammar:

gauraḥ sac-caritāmṛtāmṛta-nidhir
gauram sadaiva stuve
gaureṇa prathitaṁ rahasya-bhajanam
gaurāya sarvaṁ dade
gaurād asti kṛpālur atra na paro
gaurasya bhṛtyo 'bhavam
gaure gauravam ācarāmi bhagavan
gaura prabho rakṣa mām

- (1) *Gauraḥ* — Gaura's ecstatic transcendental pastimes are like an ocean of nectar. (Gaura as the subject)
- (2) *Gauram* — It is Lord Gaura who is eternally worshipable. (Gaura as the object)
- (3) *Gaureṇa* — It is through Gaura that the confidential secrets of *kṛṣṇa-bhajana* were revealed. (Gaura as the instrument of action)
- (4) *Gaurāya* — Unto Gaura everything should be given. (Gaura as the recipient of action)
- (5) *Gaurāt* — No one is more merciful than Gaura. (Gaura in a comparative sense)
- (6) *Gaurasya* — I will become a servant of Gaura. (Gaura in a relationship)

(7) *Gaure* — I shall always act by investing all my pride in Gaura. (Gaura as the reservoir of a quality)

(8) *Gaura* — O Gaura! My Lord! Please protect me! (Gaura being addressed directly). ❀

— *Śrī Gaurāṅga Virudāvalī* 110. Mrinalakanti Ghosh (editor). *Śrī Gaura-pada-taraṅgiṇī*. Sri Gauranga Press. Calcutta. 1903. Bengali. Page 15.

THE MOON KNOWN AS GAURACHANDRA

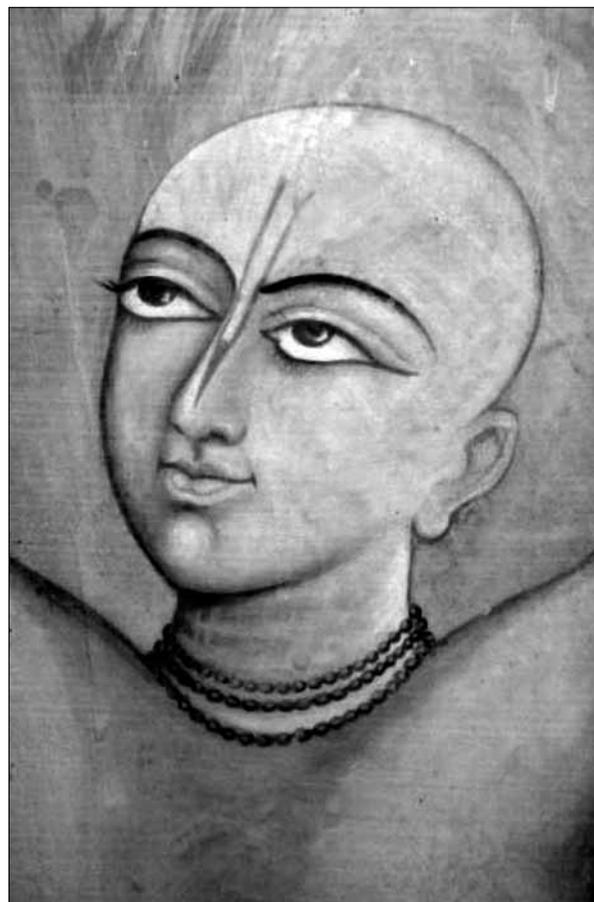
Vrindavan Das

*jaya jaya rava bhela nadiyā nagare
janmilena śrī-gaurāṅga jagannātha ghare
jagan-mātā śaci-devī misra jagannātha
mahānande gagana pāola jamu hāta*

The town of Nadia reverberated with the sounds of 'Jaya! Jaya!' It was the occasion of the birth of Sri Gauranga, who appeared at the home of Jagannath Misra. Mother Sachi, who was like the mother of the entire world, and Jagannath Misra raised their hands in the sky in their great ecstasy.

*grahaṇa samaye pahuṁ āilā avanī
śaṅkha-nāda hari-dhvani cāri bhūte śuni
nadiyā nāgarī-gaṇa deya jaya-kāra
ulu-dhvani hari-dhvani ānanda apāra*

As the time for the lunar eclipse approached, loud sounds of conch shells and the chanting of the holy names of Lord Hari could be heard in all four directions. The residents of Nadia loudly chanted, "Jaya!



The moonlike Gaurachandra

Jaya!" along with making the traditional *ulu* sound accompanied by the names of Lord Hari. In this way, great joy was spread everywhere.

*pāpa rāhu avanī kariyāchila grāsa
pūṁṇa-śaśi gaura pahuṁ te bhela prakāśa
gauracanda-candra prema-amṛta siṅcibe
vr̥ndāvana-dāsa kahe pāpatama yābe*

When the sinful Rahu planet covered the moon in the sky, the full moon known as Gaurachandra became manifest in this world. The moon known as Lord Gaurachandra nourished the great nectar of love of Godhead in this world. Vrindavan Das says that this love of God has driven away all the sins of this world. ❀

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