

# Sri Krishna Kathamrita

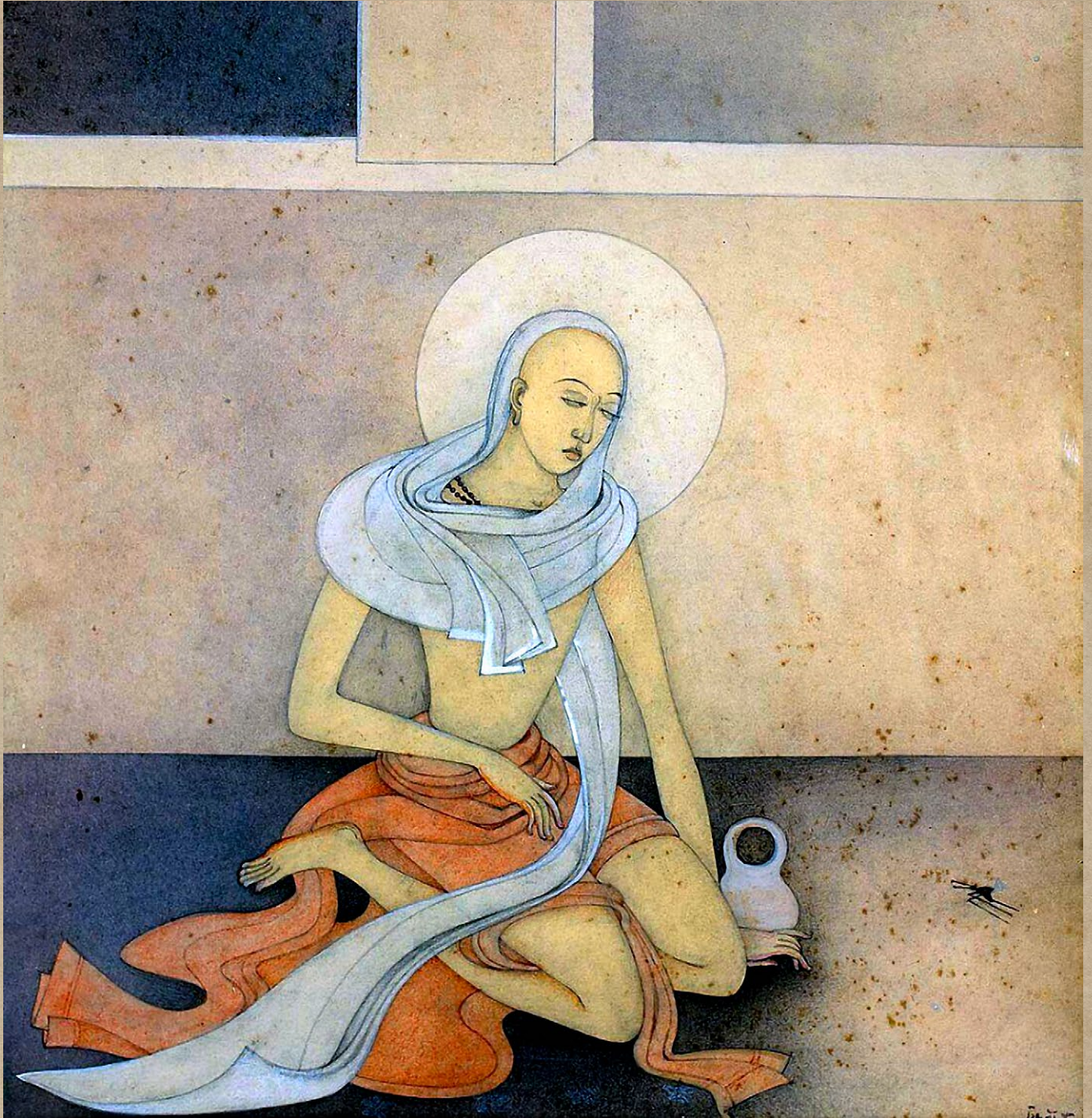


## Bindu

Issue 617

Gambhīrāya Śrī Gaurāṅga

Lord Gauranga in the Gambhira





तवकथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

# Sri Krishna Kathamrita Bindu

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His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• BROKEN ALL THE LOCKS

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By Sri Rasik Mohan Vidyabhushan



## THE METHOD OF SERVICE IN SEPARATION



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Lord Chaitanya taught people in general the method of *vipralambha-sevā*, which is the method of rendering service unto the Supreme Personality of Godhead in the feeling of separation. The Six Goswamis also taught worship of Krishna in the feeling of the *gopīs* in separation. The prayers composed by Srinivas Acharya about the Goswamis explain these matters very clearly. Srinivas Acharya said that the Goswamis were always absorbed in the ocean of transcendental feelings in the mood of the *gopīs*. When they lived in Vrindavan they were searching for Krishna, crying, “Where are you, Krishna? O *gopīs*, where are you? Where are you, Srimati Radharani?” They never said, “We have now seen Radha and Krishna, and therefore our mission is fulfilled.” Their mission remained always unfulfilled; they never met Radha and Krishna. 🍌

— From chapter 47 of *Krishna The Supreme Personality of Godhead*.  
Bhaktivedanta Book Trust. Bombay. 1996.



Unknown photographer.

Cover Painting: Sri Chaitanya in the Gambhira by Kshitindranath Majumdar. West Bengal. Circa 1950s.



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

## BROKEN ALL THE LOCKS



### Sri Srimad Gour Govinda Swami Maharaja

Krishna in the form of Sri Gauranga Mahāprabhu has manifested the *līlā* of searching for Krishna. That is the most astounding characteristic of *gaura-līlā*. He is searching for himself. And he has manifested that *līlā* in Purushottam Kshetra, Jagannath Puri Dham. In his *antya-līlā* he has manifested that *mahābhāva*. Therefore, he has become *mahā-vadānya*, the most munificent incarnation, who is giving that *kṛṣṇa-prema* which nobody gives. That *kṛṣṇa-prema* is most secret, most confidential, and Krishna stole it from the inner chambers of Radharani's heart. It was tightly locked inside so many boxes; a box inside a box, inside a box, inside another box, another box, another box. All tightly locked inside the innermost chamber. But now, the most munificent incarnation, Gaura Hari, has broken open all the locks and is freely distributing this *kṛṣṇa-prema* to one and all. 🍊

— *Embankment of Separation*, pocket edition p. 43-44. Gopal Jiu Publications. Bhubaneswar.

## GAMBHIRĀYA ŚRI GAURĀNGA LORD GAURANGA IN THE GAMBHIRA



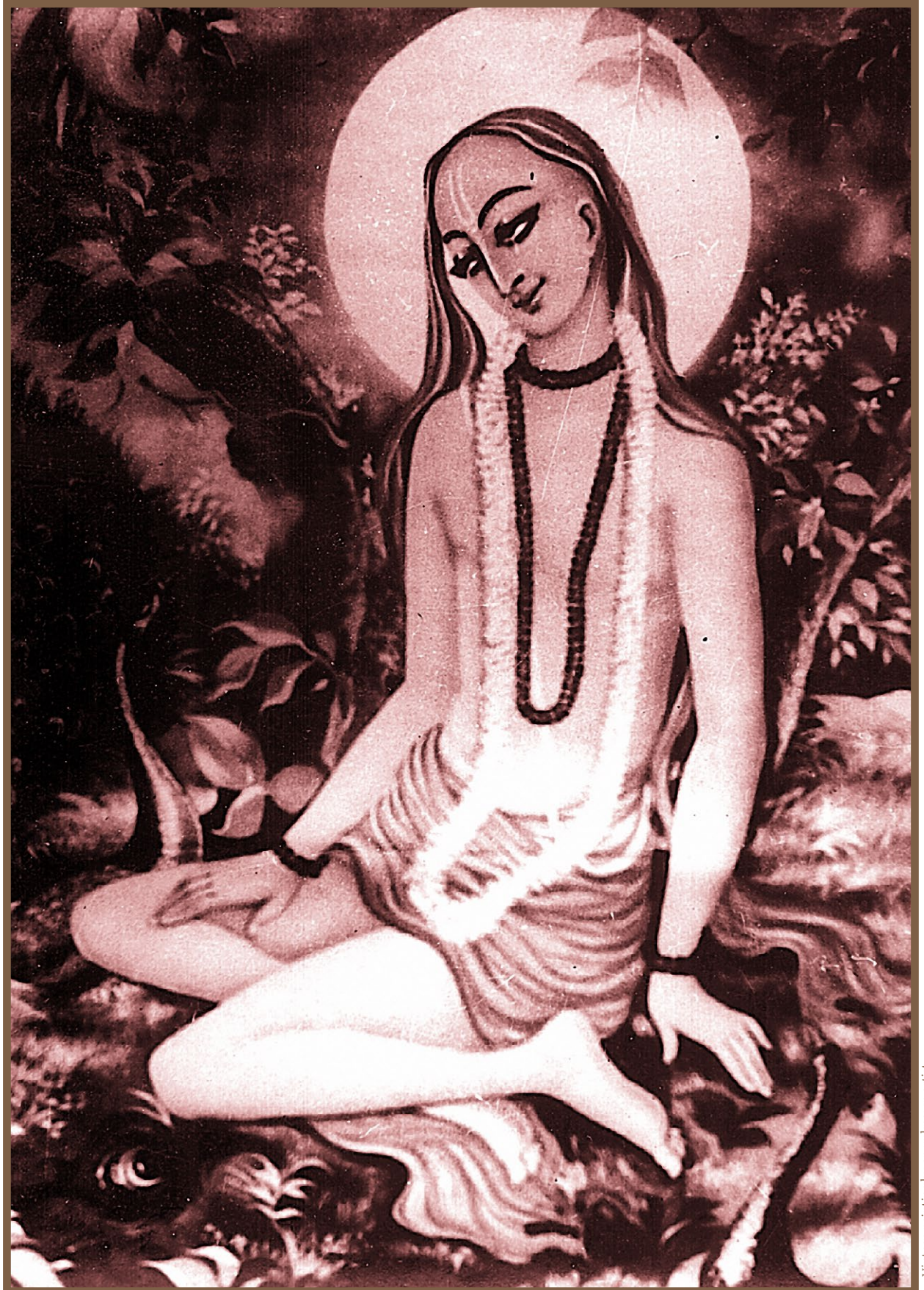
### Part Three: An Overview of Antya-lila

By Sri Rasik Mohan Vidyabhushan

For more about Rasik Mohan Vidyabhushan see Bindu issue 615.

According to the traditional scriptures, one should travel to places of pilgrimage after accepting the order of *sannyāsa*. Sri Gaurasundar strictly followed this tradition. He traveled to South India and returned to Nilachal. Immediately after that he intended to go to Vrindavan, but on the request of his devotees he spent a long interval waiting. Later, when he set out for Vrindavan, a huge crowd followed him. At that time, he recalled Sanatana Goswami's words and returned to Puri from Kanai Natashala. He took rest for a few days and then started again for Vrindavan. After returning from Vrindavan, he went nowhere. In *Caritāmṛta* (*madhya* 1.249-256):





Vintage painting by an unknown artist.

*In Jagannath Puri, Sri Chaitanya Mahaprabhu is tasting the mood of Srimati Radharani*



### Kṛṣṇa-māyā — the Enchantment of Krishna

*vṛndāvana haite yadi nilācale āilā  
āṭhāra varṣa tāhān vāsa, kāhān nāhi gelā*

When the Lord returned to Jagannath Puri from Vrindavan, he remained there and did not go anywhere else for eighteen years.

*prativarṣa āisena tāhān gauḍera bhakta-gaṇa  
cāri māsa rahe prabhura saṅge sammilana*

During those eighteen years, all the devotees of Bengal used to visit him at Jagannath Puri every year. They would remain there for four continuous months and enjoy the company of the Lord.

*nirantara nṛtya-gīta kīrtana-vilāsa  
ācaṇḍāle prema-bhakti karilā prakāśa*

At Jagannath Puri, Sri Chaitanya Mahaprabhu performed chanting and dancing unceasingly. Thus, he enjoyed the pastime of *saṅkīrtana*. He manifested his causeless mercy, pure love of God, to everyone, including the lowest man.

The devotees who always accompanied him are mentioned in *Caitanya-caritāmṛta* (madhya 1.252-254):

*paṇḍita-gosāñi kaila nilācale vāsa  
vakreśvara, dāmodara, śaṅkara, haridāsa*

Residing with the Lord at Jagannath Puri were Pandit Gosani and other devotees, such as Vakreshwar, Damodar, Shankar and Haridas Thakur.

*jagadānanda, bhagavān, govinda, kāśīśvara  
paramānanda-purī, āra svarūpa-dāmodara*

Jagadananda, Bhagavan, Govinda, Kashiswar, Paramananda Puri and Swarup Damodar were other devotees who also lived with the Lord.

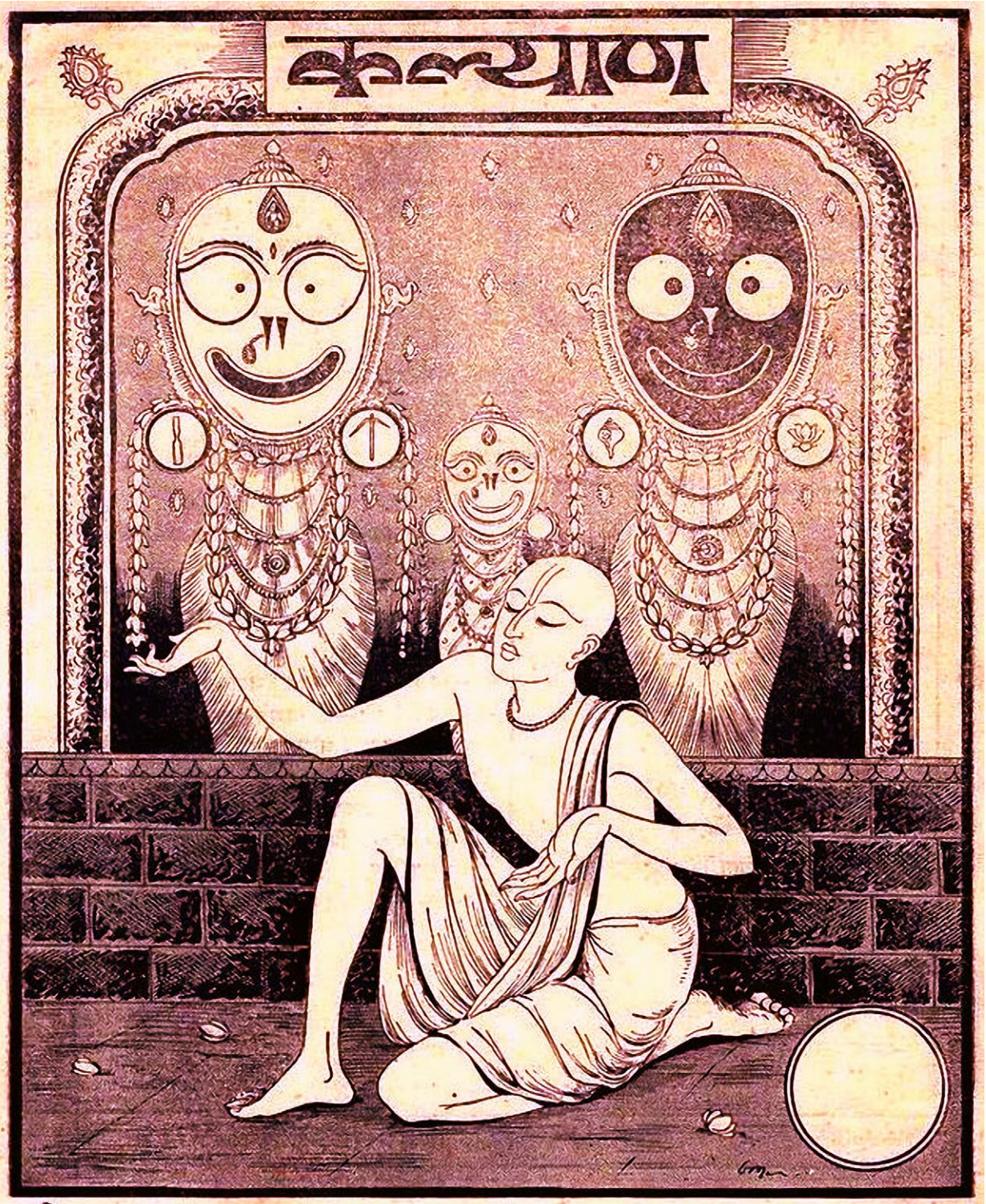
*kṣetra-vāsī rāmānanda rāya prabhṛti  
prabhu-saṅge ei saba kaila nitya-sthiti*

Srila Ramananda Raya and other devotees who were residents of Jagannath Puri also remained permanently with the Lord.

Every year during *Ratha-yātrā* festival, the Bengali devotees used to visit Nilachal and meet Mahaprabhu. The entire Nilachal seemed to drown in the nectarean flow of *bhakti*. The author of *Caitanya-caritāmṛta* has written (in madhya 1.255-256):

*advaita, nityānanda, mukunda, śrīvāsa  
vidyānidhi, vāsudeva, murāri,—yata dāsa*

*prativarṣe āise saṅge rahe cāri-māsa  
tān-sabā lañā prabhura vividha vilāsa*



Painting by an unknown artist. Gita Press, Gorakhpur. Cover of an old issue of Kalyana magazine, circa 1950s.

Mahaprabhu saw Lord Jagannath as Krishna





### Pilgrims entering the Gambhira

Other devotees of the Lord — headed by Adwaita Acharya, Nityananda Prabhu, Mukunda, Srivas, Vidyanidhi, Vasudev and Murari — used to visit Jagannath Puri and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

Some important pastimes during the first six years of *antya-līlā* are: The disappearance of Thakur Haridas, the punishment of junior Haridas, Damodara Pandita's chastising Mahaprabhu, the return of Sripad Sanatan, the transfer of Nityananda from Nilachal to Bengal, the meeting with Vallabha Bhatta, Pradyumna Mishra approaching Ramananda Raya and spreading Ramananda's reputation, the deliverance of Gopinath Pattanayak from the wrath of the king, the glorification of Mahaprabhu as the Supreme Lord, the handing over of Srimad Das Goswami to Swarup Damodara, and the appeasement of Jagadananda.

Mahaprabhu's confidential, unprecedented and mysterious pastimes in the last 12 years melt the hearts of the devotees. The honorable author of *Caitanya-caritāmṛta* wrote (in *madhya* 2.3-7):

*śeṣa ye rahila prabhura dvādaśa vatsara  
kṛṣṇera viyoga-sphūrti haya nirantara*

During his last twelve years, Sri Chaitanya Mahaprabhu always manifested all the symptoms of ecstasy in separation from Krishna.

*śrī-rādhikāra ceṣṭā yena uddhava-darśane  
ei-mata daśā prabhura haya rātri-dine*

Sri Chaitanya Mahaprabhu's state of mind, day and night, was practically identical to Radharani's state of mind when Uddhava came to Vrindavan to see the *gopīs*.

*nirantara haya prabhura viraha-unmāda  
bhrama-maya ceṣṭā sadā, pralāpa-maya vāda*

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.

*roma-kūpe raktodgama, danta saba hale  
kṣaṇe aṅga kṣiṇa haya, kṣaṇe aṅga phule*

Blood flowed from all the pores of his body, and all his teeth were loosened. At one moment his whole body became slender, and at another moment his whole body became fat.

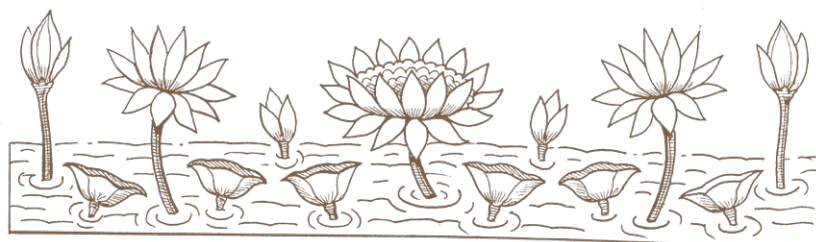
*gambhīrā-bhitare rātre nāhi nidrā-lava  
bhitte mukha-śira ghaṣe, kṣata haya saba*

The small room beyond the corridor is called the Gambhira. Sri Chaitanya Mahaprabhu 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.



Painting by Bengali artist Sital Chandra Bandyopadhyaya, Calcutta, 1930s.

*In the Gambhira, Krishna as Mahaprabhu is feeling the mood of Radha's separation from himself*





In Puri, Sri Chaitanya Mahaprabhu would stand next to the Garuda Stambha to have darshan of Lord Jagannath

*ei mata adbhuta-bhāva śarīre prakāśa  
manete śūnyatā, vākye hā-hā-hutāśa*

In this way Sri Chaitanya Mahaprabhu used to manifest wonderful ecstatic symptoms. his mind appeared vacant, and there were only hopelessness and disappointment in his words. (Cc. madhya 2.14)

*kāhān mora prāṇa-nātha muralī-vadana  
kāhān karoṅ kāhān pān vrajendra-nandana*

Sri Chaitanya Mahaprabhu 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 Maharaja Nanda? (Cc. madhya 2.15)

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

To whom should I speak? Who can understand my disappointment? Without the son of Nanda Maharaja, my heart is broken. (Cc. madhya 2.16)

Here is a hint of how important the services rendered by Swarup Damodara and Ramananda Raya were during Mahaprabhu’s final days. Both close associates relished the nectarine waves of *prema-bhakti*, manifested by Mahaprabhu in Gambhira. The aim of this brief essay is to depict how sweetly they both were attached to the lotus feet of Mahaprabhu. *Śrī Caitanya-caritāmṛta* mentions this:

*ei-mata mahāprabhu bhakta-gaṇa-saṅge  
nīlācale vāsa karena kṛṣṇa-prema-raṅge*

Thus, Sri Chaitanya Mahaprabhu lived at Nilachal [Jagannath Puri] with his personal devotees, always merged in ecstatic love for Krishna. (Cc. antya 9.4)

*antare-bāhire kṛṣṇa-viraha-taraṅga  
nānā-bhāve vyākula prabhura mana āra aṅga*

Sri Chaitanya Mahaprabhu always felt waves of separation from Krishna, externally and internally. His mind and body were agitated by various spiritual transformations. (Cc. antya 9.5)

The readers whose heart is full of loving devotion, are requested to pay attention to the last two lines. The ecstasy of *kṛṣṇa-prema* makes Mahaprabhu excited internally and externally. His divine body and mind are agitated by various spiritual moods. This magnificent and exalted kind of *prema* is unavailable even in Vrindavan. *Śrī Caritāmṛta* further says:

*dine nṛtya-kīrtana, jagannātha-daraśana  
rātrye rāya-svarūpa-sane rasa-āśvādana*

In the daytime Sri Chaitanya Mahaprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannath. At night, in the company of his most confidential devotees, such as Ramananda Raya and



Contemporary painting by Pradip Pradhan.

*Gaura kirtana*

Unknown artist, Jaipur. Early 19th century.



Top: Sri Chaitanya Mahaprabhu in his Nabadwip pastimes with Nityananda Prabhu and Adwaita Acharya.  
Bottom: Mahaprabhu does kirtana after taking sannyāsa.



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Swarup Damodar Goswami, he tasted the nectar of the  
transcendental mellows of Lord Sri Krishna's pastimes.  
(Cc. antya 9.5)

These two lines confirm that Sripada Swarup  
Damodara and Srila Ramananda Raya witnessed  
these unprecedented magnanimous pastimes of  
Mahaprabhu. 🍊 (To be continued in the next issue.)

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