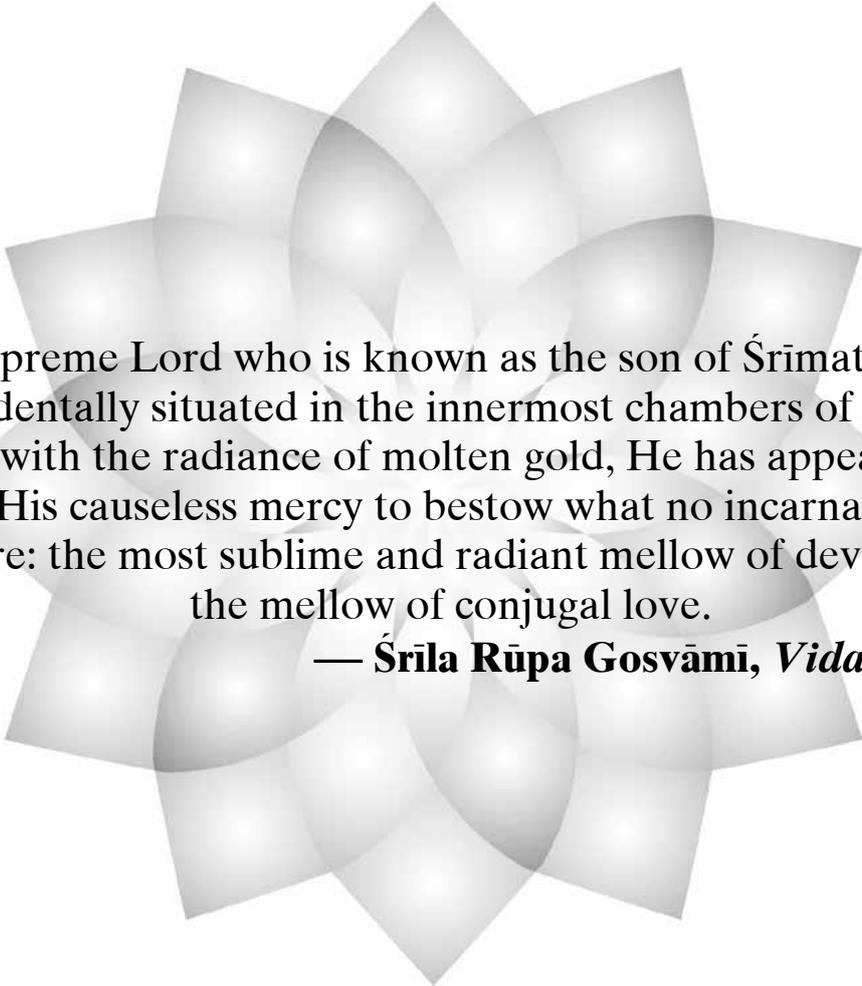




I WANT KṚṢṆA!



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

— Śrīla Rūpa Gosvāmī, *Vidagdha-mādhava*



I WANT KṚṢṆA!

**A contemplation to help us prepare our hearts for
the most merciful, most powerful and potentially most transformational day
on the Kali-yuga calendar
— the most sacred day of Gaura-pūrṇimā.**

— Presented by Śrīmatī Dāsī and team
ISKCON, Śrī Vṛndāvana Dhāma

I WANT KṚṢṆA!

“I WANT KṚṢṆA!” Yes. We’re talking transcendental greed. And that’s not a bad or improper emotion for a serious and progressive follower of Svayaṁ Bhagavān Gaura to experience. But how to best deal with such emotions?!

— A Glimpse of the Dynamics Involved —

The writings of Śrīla Prabhupāda and our *ācāryas* are replete with injunctions, advice and warnings. Today, let’s choose a verse from this limitless ocean of *amṛta* and carefully unpack it. We’ll be looking at an exquisitely beautiful and powerful transformational key given by Śrīla Bhaktivinoda Ṭhākura in the last verse of his famous *bhajana*, *Ohe! Vaiṣṇava Ṭhākura*.

*kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche*

Kṛṣṇa is yours, you are able to give Him to me, for such is your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”

Śrīla Bhaktivinoda Ṭhākura is not only telling us that Kṛṣṇa is the property of His devotee. He’s also clearly indicating that such a Vaiṣṇava has the power to give Kṛṣṇa to us.

What is the calibre of such a Vaiṣṇava?

That Śrīla Bhaktivinoda Ṭhākura succinctly explains in the first three verses of the *bhajana*, which are a paraphrase of the first four verses of Śrīla Rūpa Gosvāmī’s *Śrī Upadeśāmṛta*.

A Vaiṣṇava who can give us Kṛṣṇa

🌸 is an ocean of mercy

🌸 his shelter can purify us

🌸 he can control our six sensual urges

chaya vega - the six urges: speech, mind, anger, tongue, belly, and genitals.

🌸 he can purify us from 6 faults

chaya doṣa - the six faults: overeating or collecting more funds than required, over-endeavoring for material objectives, unnecessarily talking of mundane affairs, being too attached or too neglectful of scriptural rules and regulations, associating with worldly-minded people, and lusting after mundane achievements.

🌸 he can give us six good qualities

chaya guṇa - the six good qualities: enthusiasm, patience, confidence, determination to perform activities favorable to devotional service, the resolution to abandon the association of non-devotees, and the discipline required to always follow in the footsteps of the predecessor *ācāryas*.

🌸 he can give us the six kinds of holy association

chaya sat-saṅga - the six activities of spiritual association: giving and receiving gifts, accepting and offering *prasādam*, revealing one's inner thoughts, and posing confidential questions regarding devotional service.

🌸 he can bless us with faith (*śraddhā*), and

🌸 he can give us the great treasure of Kṛṣṇa's Holy Name.

If we really want Kṛṣṇa, what will be our mood and behavior if we have the inconceivable good fortune to be in the presence of such as amazing Vaiṣṇava? How will the purity and potency of his association impact us?

— it will make us painfully aware of our very fallen and pathetic condition, but we will simultaneously feel blissful and sheltered

— it will increase our greed to attain Kṛṣṇa

— it will instil in us an overpowering eagerness to gain his mercy, to be blessed with the shelter of his Kṛṣṇa.

An amazing and uplifting experience!



Can we run after someone who is standing still?

Śrīla Bhaktivinoda Ṭhākura concludes his *bhajana* by saying

āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche

I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”

Here he is intimating a confidential seed essence of Gauḍīya Vaiṣṇavism. Let's explore it through a simple Question and Answer Format.

Q1. Can I run after someone who's standing still?

A1. No.

Q2. So what does that mean?

A2. The Vaiṣṇava I'm running and crying after is also running after Vaiṣṇava Ṭhākura and crying “Kṛṣṇa! Kṛṣṇa!”

Q3. What does that mean?

A3. He's running after a Vaiṣṇava, a Sad-guru, who's running after his Sad-guru — all the way back to Svayaṁ Bhagavān Gaura.

Q4. Is Mahāprabhu standing still?

A4. No. He's running and crying after Kṛṣṇa.

Q5. Is Kṛṣṇa standing still?

A5. No. He's running and crying after Śrī Rādhā.

Q6. Is Śrī Rādhā standing still?

A6. No. She is running and crying after Kṛṣṇa.

Q7. What does all this mean?

A7. It means Svayaṁ Bhagavān Gaura’s sampradāya is a running and crying “Kṛṣṇa! Kṛṣṇa!” sampradaya. The mind and heart of the Gauḍīya never experience a lasting sense of achievement. The overwhelming emotion is intense hankering — an insatiable greed.

*he rādhe vraja-devike ca lalite he nanda-sūno kutah
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutah
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

I offer my respectful obeisances unto **the six Gosvāmīs**, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who **were chanting very loudly everywhere in Vṛndāvana, shouting, “Queen of Vṛndāvana, Rādhārāṇī! O Lalita! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?”** These were their moods in executing Kṛṣṇa consciousness.

— Śrīnivāsa Ācārya, *Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka*, Text 8

Such intense hankering of heart is the essence of serious Gauḍīya *bhajana*. And it’s the price we need to pay to attain Kṛṣṇa and His world of loving association and service.

If I had the chance, would I try to steal, beg or purchase Kṛṣṇa?

If I had the chance, would I try to steal, beg, borrow or purchase Kṛṣṇa from His dear devotee? The answer will obviously depend on the modes and mood dominating my mind and heart.

If I’m troubled by the lower modes and an egotistic mentality — and my attempts at devotional service are whimsical and sporadic — there’s a very good chance I’ll try to grab or steal Kṛṣṇa. If this sounds like me, there’s also a good chance that my vision is not so good — I won’t be able to discriminate clearly between the spontaneous and the whimsical; between transcending and transgressing devotional rules and regulations.

If my devotional mood is more sensitive and careful — and I’m a serious practitioner and śāstrically inclined — there’s a good chance I’ll try to purchase the Vaiṣṇava’s blessings so that he’ll be inspired to give me his Kṛṣṇa. The overall mood of such a devotee is very beautifully described in Śrīla Rūpa Gosvāmī’s *Padyāvalī* (V93):

*āsvādyam pramadā-rada-cchadam iva śravyam navam jalpitam
bālāyā iva drśya uttama-vadhū-lāvanya-lakṣmī iva
prodghoṣyam cira-viprayukta-vanitā-sandēśa-vāṇīva me
naivedyam caritam ca rūpam anīsam śrī-kṛṣṇa nāmāstu te*

O Lord Kṛṣṇa, I pray that the remnants of Your food may become as palatable to me as a young woman's lips are to her beloved. I pray that the narration of Your pastimes may become as sweet to my ears as the words of a young girl are to her beloved. I pray that the sight of Your transcendental form may become as pleasing to my eyes as the beauty of a young bride is to her husband. And I pray that I may always chant Your holy name with the same eagerness that a lover reads aloud a letter from his long-separated beloved.

Practically speaking, my ongoing concern will be to increase my purchasing power and I'll be especially conscious and careful in my dealings with the Holy Name. Śrīla Bhaktivinoda Thākura succinctly explains the potency of doing this in his *Godruma Kalpāṭavī*. A simple chart will make very clear what he is sharing with us.

***Nāma's* Transcendental Price List**

ITEM	COST
1. <i>Nāma</i>	Śraddha (Faith, Śikṣ. 1)
2. <i>Nāma</i> which reveals Kṛṣṇa's form	Niṣṭhā (Steady faith beyond <i>anartha-nivṛtti</i> , Śikṣ. 3)
3. <i>Nāma</i> which reveals Kṛṣṇa's form & qualities	Ruci (Taste, Śikṣ. 4)
4. <i>Nāma</i> which reveals Kṛṣṇa's form, qualities & pastimes....	Āsakti (Firm attachment, Śikṣ. 5)
5. <i>Nāma</i> which reveals Kṛṣṇa's form, qualities, pastimes & which awakens transcendental emotion within the heart ...	Bhāva, Rati (Prelim. stage of love for Kṛṣṇa, Śikṣ. 6)
6. <i>Nāma</i> which reveals Kṛṣṇa in full with all His transcendental potencies and gives unrestricted entrance into the ocean of devotion.....	Prema (Pure love for Kṛṣṇa, <i>Vipralambha</i> : Śikṣ. 7 and <i>Sambhoga</i> : Śikṣ. 8)

If I've evolved to the position of understanding that I'm Kṛṣṇa's very fallen servant seeking permanent service reinstatement, I'll do everything in my power to earn the blessings of Kṛṣṇa and His devotee. But I'll be painfully aware that I'm a mercy case and the mood overwhelming my heart will be that of a destitute beggar. This may not

be externally obvious but it is my intense and ongoing internal Reality. This mood is exquisitely beautiful and it is kindly revealed by Śrīla Rūpa Gosvāmī in his *Kāraṇya-pañjikā-stotra*.

*tvam ca vṛndavanadhīsa
tvam ca vṛndavaneśvari
kakubhir vandamano 'yam
mandah prarthayate janah*

O King of Vṛndāvana, O Queen of Vṛndāvana, bowing down before You, with a choked voice this foolish person appeals to You.

*adhamo 'py uttamaṁ matva
svam ajño 'pi manīṣiṇam
śiṣṭam duṣṭo 'py ayam jantur
mantum vyadhita yady api
tathapy asmin kadacid vaṁ
adhīsau nama-jalpini
avadya-vṛnda-nistari-
namabhaso prasīdatam*

Although I am the lowest and You the highest, although I am a fool and You the greatest philosophers, although I am wicked and You the most saintly, and although I commit offenses even when I think of You, still, O King and Queen the shadow of whose holy name delivers one from a host of sins, please be kind to this person who sometimes chants Your holy name.

*yace phut-kṛtya phut-kṛtya
ha ha kakubhir akulah
prasīdatam ayogye 'pi
jane 'smin karunarnavau*

Filled with anguish and again and again calling out, “Alas! Alas!” I beg: O oceans of mercy, please be kind to this unworthy person!

*krośaty arta-svarair asye
nyasyaṅguṣṭham asau janah
kurutaṁ kurutaṁ nathau
karuna-kanikam api*

Placing his face in his hands, this person cries in anguish: O King and Queen, please, please give me just a small drop of Your mercy!

*vaceha dīnaya yace
sakrandam ati-manda-dhīḥ
kirataṁ karuna-svantau
karunormi-cchaṭam api*

Crying, I, who am a great fool, beg in a piteous voice: O merciful King and Queen, please splash me with Your waves of mercy!

*madhuraḥ santi yavanto
bhavaḥ sarvatra cetasaḥ
tebhyo 'pi madhuraṁ prema
prasādī-kurutāṁ nijam*

To they whose hearts are filled with sweet, ecstatic devotion You mercifully give sweet, pure love.

*sevam evadya vaṁ devav
īhe kiñcana naparam
prasadabhimukhau hanta
bhavantau bhavatam mayi*

O King and Queen, I wish only to serve You. I do not wish anything else. Please be kind to me.

*nathitaṁ param evedaṁ
anatha-jana-vatsalau
svaṁ sakṣad dasyam evasmin
prasādī-kurutāṁ jane*

O King and Queen who are kind to the shelterless, please be kind to this person and grant him the direct service he begs of You.

— Śrīla Rūpa Gosvāmī's *Stavamālā, Kārpaṇya-pañjikā-stotra*,
Verses 1, 6, 11-16



Śrīla Bhaktivinoda Ṭhākura captures the same intensity of mood — but in relation to Śrī Gurudeva — in his *Bhajana-lālasā, Song 11*

*gurudev!
kṛpā-bindu diyā, koro' ei dāse,
tṛṇāpekhā ati hīna
sakala sahane, bala diyā koro',
niḥja-māne sprhā-hīna*

Gurudeva! With a drop of mercy please make this servant of yours humbler than a blade of grass. Give me the strength to bear all trials and troubles, and free me from all desire for honor.

*sakale sammāna korite śakati,
deho' nātha! jathājatha
tabe to' gāibo, hari-nāma-sukhe,
aparādha ha 'be hata*

O lord and master! Please invest me with the power to honor all living beings properly. Only then will I sing the holy name in great ecstasy, free of offenses.

*kabe heno kṛpā, labhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīna, āmi ati dīna,
koro' more ātma-sātha*

O lord and master! When will your mercy bless this weak and foolish devotee? Please make me your beloved servant.

*jogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāndiyā kāndiyā,
prāṇa nā rākhibo āra*

When I examine myself, I find nothing of value. Therefore your mercy is essential to me. If you are not merciful, I shall simply weep and weep, and I shall not maintain my life.

These emotions are not sentimental

Such intense emotions are far beyond cheap sentimentality. They are churned from a heart melted and shaped by very deep realizations...

Such a devotee is painfully aware that it's not enough to want Kṛṣṇa. The three great riches of the Gauḍīya Vaiṣṇava are Kṛṣṇa, love of Kṛṣṇa and Kṛṣṇa's service. (CC Madhya 20.143) Why is that?

Kṛṣṇa is crooked and so nothing is straight forward in His world. Yes, it's true — Kṛṣṇa is captured only by *bhakti* and such love will practically manifest as devotional service. (ŚB11.14.20-24) And when perfection in such devotional service is attained *kṛṣṇa-prema* will naturally awaken in the heart. (CC Madhya 22.106-107, Madhya 20.141)

But there's a challenge!

Such perfection in pure devotional service is attained only when one is attached to Kṛṣṇa and when He agrees to give it! (CC Madhya 24.172)

And there's another challenge!

We can't really beg, borrow or steal it. It has to be **purchased** and there's only one price — intense greed to attain it. (CC Madhya 8.70) We have to have that purchasing power.

And that's another challenge! Why?

Only when we are freed from all sinful material activities will Kṛṣṇa attract our body, mind and senses to His service. (CC Madhya 24.63)

— He's a very tricky fellow, this Kṛṣṇa! —

Given this scenario, our only real option is to very consciously and carefully continue on with our devotional service and simultaneously be crying out to Kṛṣṇa and His devotee for Their mercy. (CC Madhya 24.62)



How then will authentic greed arise in my heart?

— The General Principle —

Our *ācāryas* give many angles of vision on this. Perhaps the most helpful for a serious *sādhaka* is given in CC Madhya 22. The general principle is given in **CC Madhya 22.105-107**.

*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākāṭyam hr̥di sādhyatā*

When transcendental devotional service, by which love for Kṛṣṇa is attained, is executed by the senses, it is called *sādhana-bhakti*, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. **The awakening of this eternal devotion is the potentiality of devotional service in practice.**

*śravaṇādi-kriyā—tāra 'svarūpa'-lakṣaṇa
'tatastha'-lakṣaṇe upajāya prema-dhana*

The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.

*nitya-siddha kṛṣṇa-prema 'sādhyā' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.

— The Specifics —

The specifics are succinctly clarified in **CC Madhya 22.155** and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *ṭīkā* on **CC Madhya 22.153**.

When an advanced, realized devotee hears about the affairs of the devotees of Vṛndāvana — in the mellows of *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya* — he becomes inclined in one of these ways, and his intelligence becomes attracted. Indeed, **he begins to covet that particular type of devotion.** When such covetousness is awakened, one's intelligence no longer depends on the instructions of *śāstra* [revealed scripture] or on logic and argument. **— CC Madhya 22.155**

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is **attracted by the service of the inhabitants of Vṛndāvana** — namely the cowherd men, Mahārāja Nanda, Mother Yaśodā, Rādhārāṇī, the gopīs and the cows and calves. **An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord.** This attraction is called spontaneous attraction. Technically it is called svarūpa-upalabdhi. This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and the spiritual master. **By continuously rendering service through the process of vaidhī bhakti, one's natural inclination is gradually awakened. That is called spontaneous attraction, or rāgānugā bhakti.**

An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by śāstric evidence. **An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others.**

— CC Madhya 22.153p

— Important Practicalities —

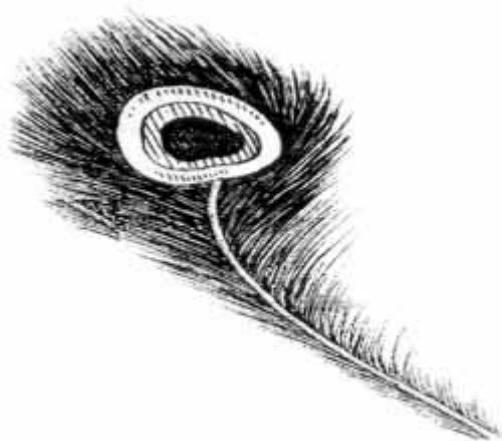
Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī also gives very important practicalities with evidence from Śrīla Rūpa Gosvāmī which we should note carefully.

There are two processes by which one may execute this *rāgānugā bhakti* — external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

— CC Madhya 22.156-7

The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa's in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.

— BRS 1.2.295 (Quoted as CC Madhya 22.158)



—A Precious Glimpse of “I Want Kṛṣṇa!”—

We now have some theoretical insight into the world of “I Want Kṛṣṇa!” But most often true understanding enters the heart when we see things in action — in Real Life. And so, let’s now explore “I Want Kṛṣṇa!” by visiting a few of Śrī Caitanya Mahāprabhu’s transcendental pastimes.

Take One: Gaya

Gauracandra’s Heart Awakens to an Overwhelming Need for Kṛṣṇa

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura tells us —

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.

— CB Ādi 17.44p

Scene One: 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.”

— CB Ādi 17.30-35, 42-44, 46-55

Comments on Śrī Caitanya Mahāprabhu Glorifying Śrī Īśvara Purī by:

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

Just by seeing the spiritual master, one's unauthorized, mundane, sensual, argument-based knowledge is checked and the topmost shining glories of devotional service manifest in the heart. — CB Ādi 17.50p

There is no way of being delivered from the ocean of anarthas without fully surrendering at the lotus feet of the spiritual master. — CB Ādi 17.54p

Śrīla Bhaktivinoda Ṭhākura (as quoted by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his purport):

*tīrtha-phala sādhu-saṅga, sādhu-saṅge antaraṅga
śrī-kṛṣṇa-bhajana manohara
yathā sādhu, tathā tīrtha, sthira kari' nija citta,
sādhu-saṅga kara nirantara*

The real benefit of visiting any holy place is to achieve the association of the pure-hearted devotees of the Lord living there. Establishing intimate and friendly relations with such great souls, let your heart be captivated by performing the charming worship of Lord Kṛṣṇa in their association. Wherever the Lord's devotees are living, that place becomes a place of pilgrimage. Therefore you should become fixed by constantly remaining in the company of such devotees.

*ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi,
ki lābha hāñṭiyā dūra-deśa
yathāya vaiṣṇava-gaṇa, sei stāna vṛndāvana,
sei sthāne ānanda aśeṣa*

I never visit any so-called place of pilgrimage that is devoid of the presence of unalloyed devotees, for what benefit is gained by walking to such distant places? Wherever there are devotees, that place is actually Vṛndāvana. Only there can one find unlimited spiritual pleasure.

*kṛṣṇa-bhakti yei sthāne, mukti dāsī seikhāne,
salila tathāya mandākinī
giri tathā govardhana, bhūmi tathā vṛndāvana,
āvīrbhūta āpani hlādinī*

Liberation personified is herself the humble maidservant of places that are surcharged with devotion to Kṛṣṇa. All the water at the place is the celestial Ganges, every hill there is Govardhana, and the very earth is indeed Vṛndāvana. Only such a place can manifest the eternal spiritual joy which is revealed by the Lord's pleasure-potency.

*vinoda kahiche bhāi, bhramiyā ki phala pāi,
vaiṣṇava-sevana mora vrata*

I ask you now, dear brother, what benefit would I get by circumambulating all the holy places of pilgrimage? Personally, my vow is to serve the Vaiṣṇavas with firm resolution and untiring endeavor.

— *Kalyāṇa-kalpataru*

Scene Two: A Very Special Guest

After some time, Śrī Gaurasundara took bath at Brahma-kuṇḍa and offered oblations at Gayā-śira. 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 had taken 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 Paṇḍita. 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 hands, 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.)

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.

— CB Ādi 17.77-82, 83-94

Scene Three: 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.

— CB Ādi 17.105-111

Comments by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

By the influence of mantra-dīkṣā, a living entity attains freedom from the bondage of material existence. Then, by attaining perfection in chanting one’s mantra, knowledge of the Lord and His holy names awakens in one’s heart and one becomes qualified to serve the lotus feet of Kṛṣṇa.

— CB Ādi 17.105p

In order to instruct people, jagad-guru Gaurasundara enacted the pastime of a disciple desiring to attain love of Kṛṣṇa by completely rejecting the four cheating objectives of life — dharma, artha, kāma and mokṣa — and praying to His spiritual master, Īśvara Purīpāda, for love of Kṛṣṇa, which is the only real goal for a devotee to achieve. Personally realizing that love of Kṛṣṇa is the only goal of life, He then glorified it before Īśvara Purī.

— CB Ādi 17.109p

Scene Four: Gauracandra’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.

— CB Ādi 17.114-115+p, 116-119

Comment by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

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. And so shedding tears became His main 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, the supreme goal, taught that the mood of separation is the means of achieving the goal of life. — CB Ādi 17.115p

Take Two: Vārāṇasī

Śrī Kṛṣṇa Caitanya, Why are You Singing and Dancing Like a Madman?

Prakāśānanda Sarasvatī said, “I understand that Your name is Śrī Kṛṣṇa Caitanya. You are a disciple of Śrī Keśava Bhāratī, and therefore You are glorious. You belong to our *Śaṅkara-sampradāya* and live in our village, Vārāṇasī. Why then do You not associate with us? Why is it that You avoid even seeing us? You are a *sannyāsī*. Why then do You indulge in chanting and dancing, engaging in Your *saṅkīrtana* movement in the company of fanatics? Meditation and the study of *Vedānta* are the sole duties of a *sannyāsī*. Why do You abandon these to dance with fanatics? You look as brilliant as if You were Nārāyaṇa Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?”

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, “My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me. You are a fool,’ he said. ‘You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all *mantras*, or Vedic hymns. Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord. In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.

After describing the potency of the Hare Kṛṣṇa *mahā-mantra*, My spiritual master taught Me another verse, advising Me to always keep it within My throat. *For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.* Since I received this order from My spiritual master, I always chant the holy name, but I thought that by chanting and chanting the holy name I had been bewildered. While chanting the holy name of the Lord in pure ecstasy, I lose Myself, and thus I laugh, cry, dance and sing just like a madman. Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge. I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

“My dear lord, what kind of *mantra* have you given Me? I have become mad simply by chanting this *mahā-mantra*! Chanting the holy name in ecstasy causes Me to dance, laugh and cry.”

When My spiritual master heard all this, he smiled and then began to speak, “It is the nature of the Hare Kṛṣṇa *mahā-mantra* that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa. Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street. For a devotee who has actually developed *bhāva*, the pleasure derived from *dharma*, *artha*, *kāma* and *mokṣa* appears like a drop in the presence of the sea.

“The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so. It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one’s body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord. When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman. Perspiration, trembling, standing on end of one’s bodily hairs, tears, faltering voice, fading complexion, madness, melancholy, patience, pride, joy and humility — these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa *mantra*.

“It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You. My dear child, continue dancing, chanting and performing *saṅkīrtana* in association with devotees. Furthermore, go out and preach the value of chanting *kṛṣṇa-nāma*, for by this process You will be able to deliver all fallen souls.”

Saying this, My spiritual master taught Me a verse from *Śrīmad-Bhāgavatam*. It is the essence of all the *Bhāgavatam*’s instructions; therefore he recited this verse again and again, “*When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.*”

I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically. Compared to the ocean of transcendental bliss that one tastes by chanting the Hare Kṛṣṇa *mantra*, the pleasure derived from impersonal Brahman realization [*brahmānanda*] is like the shallow water in a canal. *My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.*

After hearing Lord Śrī Caitanya Mahāprabhu, all the Māyāvādi *sannyāsīs* were moved. Their minds changed, and thus they spoke with pleasing words, “Dear Śrī Caitanya Mahāprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.”

— CC Ādi 7.66-100

Comments by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja comments in this connection, “One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master.” This acceptance of the words of the spiritual master is called śrauta-vākya, which indicates that the disciple must carry out the spiritual master’s instructions without deviation. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Kṛṣṇa, He always chanted the Hare Kṛṣṇa mahā-mantra according to this direction (‘kṛṣṇa-mantra’ japa sadā,—ei mantra-sāra).



Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahāprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every disciple must consider himself completely unaware of the science of Kṛṣṇa and must always be ready to carry out the orders of the spiritual master to become competent in Kṛṣṇa consciousness. A disciple should always remain a fool before his spiritual master.

— CC Ādi 7.72p

When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.....A person who is addicted to the chanting of the Hare Kṛṣṇa mantra very easily gets the opportunity to serve the Supreme Personality of Godhead directly.....Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Kṛṣṇa very soon situates the Lord within the heart of the devotee. By thus addressing Rādhā and Kṛṣṇa, one directly engages in His Lordship’s service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Kṛṣṇa mantra, for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.....One can overcome all misconceptions and entanglement in the material world by practicing bhakti-yoga, and therefore Vyāsadeva, acting on the instruction of Śrī Nārada, has very kindly introduced Śrīmad-Bhāgavatam to relieve the conditioned souls from the clutches of māyā. Lord Caitanya’s spiritual master instructed Him, therefore, that **one must read Śrīmad-Bhāgavatam regularly and with scrutiny to gradually become attached to the chanting of the Hare Kṛṣṇa mahā-mantra.**.....The holy name and the Lord are identical. One who is completely free from the clutches of māyā can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Śrī Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Śrī Caitanya Mahāprabhu’s chanting of the Hare Kṛṣṇa mantra must be understood to be devoid of all offenses.

— CC Ādi 7.73p

Comments by Śrīla Prabhupāda

Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name. — CC Ādi 7.74p

Śrī Caitanya Mahāprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Śrī Caitanya Mahāprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. **Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.** — CC Ādi 7.80p

A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. **When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name....** While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called bhāva, he always thinks of Kṛṣṇa in many different ways. One who has attained this bhāva stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration and tears, are added to this bhāva stage, the devotee gradually attains love of Kṛṣṇa. — CC Ādi 7.83p

When a devotee revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. **At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.** — CC Ādi 7.84p

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord.... Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name.... Śrī Caitanya Mahāprabhu presented himself in this way: “I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of the Vedānta-sūtra, I never followed the explanation of the Śāṅkara-sampradāya or Māyāvādī sannyāsīs. I’m very much afraid of the illogical arguments of the Māyāvādī philosophers. Therefore I think I have no authority regarding their explanations of the Vedānta-sūtra. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord.” — CC Ādi 7.95-96p

Śrī Guru-Bhakti

Insights by Śrīla Bhaktivinoda Ṭhākura

It is appropriate for the disciple to follow with determined faith whatever instruction is given to him by Śrī Gurudeva. If the disciple fails to do so, and hears different instructions from various people, due to the fault of unnecessary hankerings, he will be unable to do *bhajana*. If it appears that Śrī Guru has given an order contrary to *śāstra*, then, with a simple heart, the disciple should express himself at his feet and then reconcile it with the words of *śāstra*. However, if one does not carry out Śrī Gurudeva's directions with special care and firmness, the disciple by no means can attain His mercy.

Simply by his desire, that Gurudeva who is the topmost of *bhagavatas* can transmit potency within the heart of the disciple and thus make him a *parama-bhagavat*. Naturally, however, such inclination does not arise in Śrī Gurudeva to instill that potency in an unfit disciple. **That disciple who carries out the instructions of Śrī Guru with great vigilance soon becomes qualified to receive the wealth of Guru's mercy. Only then can he realize the real meaning of *guru-krpā*.**

As long as *anarthas* remain in the process of *bhajana*, the disciple should continue to move forward on the path of *bhajana* as instructed by Śrī Gurudeva, prudently following the laws and prohibitions of *śāstra*. **When, by the mercy of Śrī Gurudeva, one crosses over the ocean of *anarthas* and arrives in the realm of *niṣṭhā* and *ruci*, Śrī Guru's mercy flows very forcefully. At that time Śrī Gurudeva becomes the very wealth of his life. *Mamatā*, possessiveness, appears in the heart of the disciple towards his Gurudeva, and gradually attachment towards *bhajana* increases. As the attachment for *bhajana* increases, *mamatā* ripens and expands, and an unprecedented *dāsyā-rasa*, service mood towards Gurudeva, unfolds. At that time, with great attention the disciple fully offers his life at the feet of his Gurudeva.**

— Translated from *Śrī Gauḍīya-patrikā*

Take Three: Gambhīra, Jagannātha Purī

A Glimpse of Śrī Caitanya Mahāprabhu's *Vipralambha Ecstasies*

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.

— CC Antya 14. 17-21, 36-37, 38

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 Lord Kṛṣṇa. Thus the Lord became unconscious. Just then, the *upala-bhoga* 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.

— CC Antya 15. 7-11, 15-18, 24-25

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?"

— CC Antya 17. 49-52

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.”

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.

— CC Antya 17. 54-64

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.”

— CC Madhya 2.40, 42, 44-47

— A Few Words from Śrīla Prabhupāda —

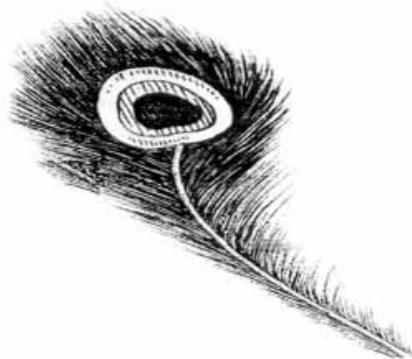
Although devotees who worship Kṛṣṇa in opulence (His Vaikunṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the gopīs want to see Kṛṣṇa in Vṛndāvana, performing the rāsa dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can 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.

The author of Śrī Caitanya-caritāmṛta, however, has tried to explain this divyonmāda 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.”

— CC Antya 14. 37p



— Concluding Words —

One of Śrī Caitanya Mahāprabhu’s closest servants in Jagannātha Purī was Śrīla Raghunātha dāsa Gosvāmī who acted as an assistant to Śrīla Svarūpa Dāmodara Gosvāmī. He survived Śrī Caitanya Mahāprabhu and many of His other confidential associates by many, many years. And he spent most of those years at Śrī Rādhā-kuṇḍa in service to Śrī Caitanya Mahāprabhu and in separation from Śrīmatī Rādhārāṇī. At times his pain of separation became unbearable and he simply wept uncontrollably, constantly repeating.

*tavaivāsmi tavaivāsmi / na jīvāmi tvayā vinā
iti vijñāya devi tvaṁ / naya mām caraṇāntikam*

“I am Yours! I am Yours! I cannot live without You! O Goddess! Knowing this, please take me to Your lotus feet”

—Śrī Vilāpa-kusumāñjalī, Verse 96

His heart and later life were like a replica of Śrī Caitanya Mahāprabhu’s last days in Jagannātha Purī, which were spent in intense separation from Kṛṣṇa. Those days spoke only of transcendental madness.

Śrīla Raghunātha dāsa Gosvāmī experienced a similar intensity of separation but it was separation from Śrī Rādhā, Kṛṣṇa’s most confidential and most qualified servant. His exemplary life shows serious and progressive *sādhakas* the mature fruit and culmination of a life dedicated to the mood and mission of Svayaṁ Bhagavān Gaura, Śrī Caitanya Mahāprabhu.

Śrīla Prabhupāda speaks briefly of this in his commentary on Śrīla Narottama dāsa Ṭhākura’s *Sāvaraṇa-śrī-gaura-mahimā*. There he says, *The ocean is always dancing with waves, similarly the ocean of transcendental love of Kṛṣṇa as introduced by Lord Caitanya has constant waves, constant sound. One has to dive deep into that ocean. If one knows the secret and says, “Let me dive deep into the ocean of the transcendental loving movement introduced by Lord Caitanya,” he immediately becomes one of the confidential devotees of Rādhā and Kṛṣṇa.*

This is very beautifully and more explicitly explained by Śrīla Prabhodānanda Sarasvatī Ṭhākura in his *Caitanya-candrāmṛta*, Verse 88.

*yathā yathā gaura-padāravinde
vindeta bhaktim kṛta-puṇya-rāśiḥ
tathā tathot-sarpati hr̥dya-kasmād
rādhā-padāmbhoja-sudhāmbu-rāśiḥ*

As much as one devotes his full attention to the lotus feet of Lord Caitanya, to that extent he will be able to taste the nectarean service of the lotus feet of Śrīmatī Rādhārāṇī in Vṛndāvana. The more one engages in the service of Śrī Caitanya, the more one finds oneself in Vṛndāvana, tasting the nectar of the service of Śrī Rādhā.

(Translation by H.H. Śivarāma Swami Mahārāja.)

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī shares with us a glimpse of the heart and behavior of a true *sādhaka* and servant of that Vṛndāvana in his *Śrī Caitanya-caritāmṛta*.

*vr̥ndāvane vaise yata vaiṣṇava-maṇḍala
kṛṣṇa-nāma-parāyaṇa, parama-maṅgala*

All the groups of Vaiṣṇavas who live in Vṛndāvana are absorbed in chanting the all-auspicious name of Kṛṣṇa.

*yānra prāṇa-dhana—nityānanda-śrī-caitanya
rādhā-kṛṣṇa-bhakti vine nāhi jāne anya*

Lord Caitanya and Lord Nityānanda are the life and soul of those Vaiṣṇavas, who do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

— CC Ādi 5.228-229

All very humbling, isn't it?

But it's also very enlivening and instructive — and the main message is very clear.

*If I really want Kṛṣṇa
I need two essential keys
— Guru-niṣṭhā and
— Nāma-niṣṭhā*

Śrīla Prabhupāda is the personification of these two precious Goloka treasures — they are the heartbeat of his every breath, word and step.

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, who is very dear to Lord Gaurāṅga, the son of Mother Śacī, is unparalleled in his service to the Supreme Lord Śrī Kṛṣṇa. He is that great saintly spiritual master who bestows intense devotion to Kṛṣṇa at different places throughout the world. **By his strong desire, the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa.** As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas' desire is then fulfilled. **Although my Guru Mahārāja ordered me to accomplish this mission, I am not worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging for Your mercy so that I may become worthy, for You are the wisest and most experienced of all.**



I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedānta, and now, if You like, You can fulfill the real purport of Bhaktivedānta.

Signed—the most unfortunate, insignificant beggar
A.C. Bhaktivedanta Swami, 1965

— Prayer unto the Lotus Feet of Kṛṣṇa, *Mārkinē Bhāgavata-dharma*

*Do I have these two cintāmaṇi gems?
Are they touching and transforming my heart and life?*