

*Rādhā-Prema*  
Makes Kṛṣṇa Mad

A decorative flourish in a dark red color, featuring a large, elegant scroll that curves from the top left towards the bottom right. The scroll is adorned with several small, five-petaled flowers and leaves, creating a graceful, vine-like appearance.

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# *Rādhā-Prema* Makes Kṛṣṇa Mad



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# Maṅgalācaraṇa

## Sabarana-Gaura-Mahima *The Glories of Lord Gaurāṅga*

(Śrīla Narottama dāsa Ṭhākura)

(1)

*gaurāṅgera duṭī-pada, jāra dhana sampada,  
se jāne bhakati rasa sāra  
gaurāṅgera madhura lilā, jā'ra karṇe praveśilā,  
hṛdoya nirmala bhelo tā'ra*

“Anyone who has accepted the two lotus feet of Lord Caitanya can understand the true essence of devotional service. If one is captivated by the pleasing pastimes of Lord Caitanya, the dirty things in his heart will all become cleansed.”

(2)

*je gaurāṅgera nāma loya, tā'ra hoya premodoya,  
tāre mui jāi bolihāri  
gaurāṅga guṇete jhure, nitya-lilā tā'ra sphure,  
se jana bhakati adhikāri*

“One who simply takes the holy name of Gaurasundara, Śrī Kṛṣṇa Caitanya, will immediately develop love of God. To such a person I say, “Bravo. Very nice. Excellent.” If one appreciates the merciful pastimes of Lord Caitanya and feels ecstasy and sometimes cries, this process will immediately help him to understand the eternal pastimes of Rādhā-Kṛṣṇa.”

(3)

*gaurāṅgera saṅgī gaṇe, nitya-siddha kori māne,  
se jāya vrajendra-suta pāśa  
śrī gauḍa-maṅḍala bhūmi, jebā jāne cintāmaṇi,  
tā'ra hoya vraja-bhūme vāsa*

“Simply by understanding that the associates of Lord Gaurāṅga are eternally free from material contamination, one can immediately be promoted to the transcendental abode of Lord Kṛṣṇa. If one simply understands that the land of Navadvīpa is not different from Vṛndāvana, then he actually lives in Vṛndāvana.”

(4)

*gaura prema rasārṇave, se taraṅge jebā ḍūbe,  
se rādhā-mādhava-antaraṅga  
gṛhe vā vanete thāke, hā gaurāṅga bole ḍāke,  
narottama māge tā'ra saṅga*

“If one says, ‘Let me dive deep into the waves of the nectarean ocean of the transcendental loving movement introduced by Lord Caitanya,’ he immediately becomes one of the confidential devotees of Rādhā and Kṛṣṇa. It does not matter whether one is a householder living at home or a *vānaprastha* or *sannyāsī* living in the forest, if he chants ‘O Gaurāṅga’, and becomes a devotee of Lord Caitanya, then Narottama dāsa begs to have his association.”

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

*om ajñāna-timirāndhasya  
jñānāñjana-salākayā*



*cakṣur unmlitaṁ yena  
tasmai śrī-gurave namaḥ*

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

*śrī-caitanya-mano-‘bhīṣṭaṁ  
sthāpitaṁ yena bhū-tale  
svayaṁ rūpaḥ kadā mahyaṁ  
dadāti sva-padāntikam*

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?”

*vande ‘haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jivam  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā.”

*he kṛṣṇa karuṇā-sindho  
dīna-bandho jagat-pate  
gopeśa gopikā-kānta  
rādhā-kānta namo 'stu te*

“O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the *gopīs* and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.”

*tapta-kāñcana-gaurāṅgi  
rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi  
praṇamāmi hari-priye*

“I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.”

*vāñchā-kalpatarubhyaś ca  
kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo  
vaiṣṇavebhyo namo namaḥ*

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.”

*namo mahā-vadānyāya  
kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-  
nāmne gaura-tviṣe namaḥ*





“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.” (*Caitanya-caritāmṛta*, *Madhya-līlā* 19.53)

*yaḍ advaitam brahmoṇiṣadi tad apy asya tanu-bhā  
ya ātmāntaryāmī puruṣa iti so ‘syāṁśa-vibhavaḥ  
ṣaḍ-aiśvaryaīḥ pūrṇo ya iha bhagavān sa svayam ayaṁ  
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

“What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localised plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.” (*Caitanya-caritāmṛta*, *Ādi-līlā* 1.3)

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

“The loving affairs of Śrī Rādhā and Śrī Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. 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.” (*Caitanya-caritāmṛta*, *Ādi-līlā* 1.5)



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*cirād adattaṁ nija-guṭṭa-vittaṁ  
sva-prema-nāmāmṛtam aty-udāraḥ  
ā-pāmaraṁ yo vitatāra gauraḥ  
kṛṣṇo janebhyas tam ahaṁ praṇadye*

“The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone — even the lowest of men — His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.” (*Caitanya-caritāmṛta, Madhya-līlā 23.1*)

*gauraḥ sac-caritāmṛtāmṛta-nidhiḥ gaurāṁ sadaiva-stuve  
gaureṇa prathitaṁ rahasya-bhajanāṁ gaurāya sarvaṁ dade  
gaurādasti kṛpālu-ratra na paro gaurasya bhṛityo bhavaṁ  
gaure gauravam ācarāmi bhagavan gaura-prabho rakṣa mām*

“I pray to Śrīmān Gaurāṅga Mahāprabhu whose ecstatic transcendental pastimes are like a river of nectar. Gaura has given the path of confidential devotional service. I will completely surrender to Gaura. Is there anyone more merciful than Gaura? I will become a servant of Gaura. I shall preach the glories of Gaura. May my Lord Gaura protect me.” (*Gaurāṅga-virudāvalī* by Śrīla Raghunandana Gosvāmī)

*mādhuryaiḥ-madhubhiḥ sugambhi-bhajana śvaraṇāṁ bhujānām vanam  
kāruṇyāmṛta nirjharai-rupacitaḥ sat-prema hemacālah  
bhaktāmbodhara dharaṇī vijayanī niṣkamṣa sampāvali  
daivo na kula daivatāṁ vijayatāṁ caitanya-kṛṣṇa-hariḥ*

“I worship the golden hued Śrī Caitanya Mahāprabhu, who is absorbed in the enchanting mellows of *mādhurya-rasa*.



May the transcendental love of Kṛṣṇa that Mahāprabhu is distributing, pour down on this earth like a waterfall of nectar. All glories to that Śrī Kṛṣṇa Caitanya Mahāprabhu.”

*ājānu-lambita-bhujau kanakāvadātau  
saṅkīrtanaika-pitarau kamalāyatāksau  
visvambharau dvija-varau yuga-dharma-pālau  
vande jagat priya-karau karuṇāvatārau*

“I worship Their Lordships Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, whose long arms extend down to Their knees, whose beautiful complexions are radiant yellow like molten gold and whose elongated eyes are like red lotuses. They are the topmost *brāhmaṇas*, the guardians of religious principles for this age, the most munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Kṛṣṇa.” (*Caitanya-bhāgavata*, *Ādi-khaṇḍa* 1.1)

*anarṣita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarṣayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanah*

“May that Lord, who is known as the son of Śrīmatī Śaci-devī, be transcendently 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 ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.” (*Vidagdha-mādhava* 1.2)

*śrī-kṛṣṇa-caitanya deva rati-mati bhava bhaja  
prema-kalpa-taru-vara-dātā*



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*śrī-vraja-rāja-nandana rādhikā-jīvana-dhana  
aparūpa ei saba kathā*

“O brother, always worship Śrī Kṛṣṇa Caitanya-deva who is the great philanthropist giving away the treasure of the desire tree of pure love for Kṛṣṇa. This Lord Caitanya is actually Lord Kṛṣṇa, the prince of Vraja and the life of Śrīmatī Rādhārāṇī. Descriptions of Him are spiritual sounds. They are not at all material.” (*Prema-bhakti-candrikā*, 10.12)

*navadvīpe avatari’ rādhā-bhāva aṅgikari’  
tāṅra kānti aṅgera bhūṣaṇa  
tina vāñchā abhilāśi’ śacī-garbhe parakāśi’  
saṅge lañā pariśada-gaṇa*

“Lord Kṛṣṇa desired to appear in Navadvīpa to understand the intense love Śrīmatī Rādhārāṇī felt for Him, and accept Her golden complexion as His bodily ornament. In order to fulfill these three desires, the Lord appeared in Śacī-devi’s womb. When the Lord appeared like this in the material world, all His associates followed Him, and also appeared in the world.” (*Prema-bhakti-candrikā*, 10.13)

*gaura-hari avatari’premera vādara kari’  
sādhilā manera tina kāja  
rādhikāra prāṇa-pati kivā bhāve kāñde niti  
ihā bujhe bhakata-samāja*

“The Lord appeared in the golden form of Lord Caitanya, and preached the message of pure love for Kṛṣṇa. In this way He fulfilled the three desires in His mind. Only the devotees are able to understand in what a wonderful way Kṛṣṇa, who



is the Lord of Śrīmatī Rādhārāṇī's life, continually cried in ecstatic love of God." (*Prema-bhakti-candrikā*, 10.14)

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

*uttama adhama kichu na bāchila yāciyā dilaka kola  
kahe premānanda emana gaurāṅga hṛdaye dhariyā bola  
bhaja gaurāṅga kaha gaurāṅga laha gaurāṅga nāma (re)  
ye jana gaurāṅga bhaje sei haya āmāra pṛaṇa (re)*

“Never discriminating who was a fit candidate, elevated or degraded, the son of mother Śacī magnanimously accepts one and all onto His lap in a loving embrace crying; ‘Come to My fold, come to My fold!’ The poet Premānanda Dāsa begs you all to constantly chant the sweet name of Kṛṣṇa while holding tightly to that son of mother Śacī in the innermost core of your heart. Worship Gaurāṅga! Speak about Gaurāṅga! Oh please take to *gaura-nāma*! Whoever worships Gaurāṅga is my life and soul.” (*Premānanda Dāsa*)

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

*yasyaiva pādāmbuja-bhakti-lābhyaḥ  
premābhidhānaḥ paramaḥ pum-arthaḥ  
tasmai jagan-maṅgala-maṅgalāya  
caitanya-candrāya namo namas te*

“O Lord Caitanya-candra, by devotedly serving Your lotus feet one can attain the pure love for Lord Kṛṣṇa that is the ultimate goal of all endeavours. O Lord Caitanya-candra, O great auspiciousness of the world, I offer my respectful



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obeisances unto You. I offer my respectful obeisances unto You.” (Śrīla Prabodhānanda Sarasvatī, *Śrī Caitanya-candrāmṛta*, text 9)

*ānanda-lilāmaya-vigrahāya  
hemābha-divya-cchavi-sundarāya  
tasmai mahā-prema-rasa-pradāya  
caitanya-candrāya namo namas te*

“O Lord Caitanya-candra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid as gold, O Lord who gives in charity the nectar of pure love for Lord Kṛṣṇa. I offer my respectful obeisances unto You.” (Śrī *Caitanya-candrāmṛta*, text 11)

*yan nāptam karma-niṣṭhair na ca samadhi-gatam yat tapo dhyāna-yogair  
vairāgyais tyāga-tattva-stutibhir api na yat tarkitam cāpi kaiścit  
govinda-prema-bhājām api na ca kalitam yad rahasyam svayam tan  
nāmmaiva prādūrāsīd avatarati pare yatra tam naumi gauram*

“Not attainable by the faithful performers of pious deeds, not understood by those engaged in austerity, meditation, and yoga, not guessed by those absorbed in detachment, renunciation of the fruits of work, philosophical speculation or recitation of prayers, and unknown even to the devotees full of love for Lord Govinda, the secret of pure devotional service has been revealed by the holy name during Lord Gaura’s advent. Let me glorify that Lord Gaura.” (Śrī *Caitanya-candrāmṛta*, text 3)



## Kothāya Go Prema-Mayī

*kothāya go prema-mayī rādhe rādhe  
rādhe, rādhe go, jaya rādhe rādhe*

*dekhā diye prāṇa rākho rādhe rādhe  
tomāra kāṅgāla tomāya ḍāke rādhe rādhe*

*niyama kore sadāi ḍāke, rādhe rādhe  
eka-bār ḍāke keśi-ghāte ābār ḍāke vamsī-vaṭe*

*eka-bār ḍāke nidhu-vane ābār ḍāke kuñja-vane  
eka-bār ḍāke rādhā-kuṅḍe ābār ḍāke śyāma-kuṅḍe  
eka-bār ḍāke kusuma-vane ābār ḍāke govardhane  
eka-bār ḍāke tāla-vane ābār ḍāke tamāla-vane*

“Where is the incarnation of love, Rādhe Rādhe! All glories to Śrī Rādhā. Show Yourself to Me, Rādhā, give Me back My life. I have become a beggar for You, O Rādhā, and I am always calling You, ‘Rādhe! Rādhe!’ Sometimes at Keśi-ghāṭa, sometimes at Vamsī-vaṭa. Sometimes in Nidhuvana, sometimes in Sevā-kuñja. Sometimes at Rādhā-kuṅḍa, sometimes at Śyāma-kuṅḍa. Sometimes at Kusuma Sarovara, sometimes at Girirāja Govardhana. Sometimes at Tālvana, sometimes at Tamālvan.” (Adapted from *Kothāya Go Prema-Mayī* by Śrīla Gaura Kiśora dāsa Bābājī Mahārāja)

*dekhā diyā rādhe! rākhoha prāṇa!  
boliyā kāṅdaye kānane kāna*

*nirjana kānane, rādhāre dhoṛi,  
mīliyā parāṇa juḍāya hari*

*bole, tūhu vinā kāhāra rāsa?  
tūhu lāgi mora varaḥa-vāsa*

Calling out, “Rādhā! Please let Me see You! Please save My life!” Kṛṣṇa weeps in the forest.

Meeting in a secluded forest, Kṛṣṇa embraces Rādhā. Now His feverish life has become cool. Kṛṣṇa says, “How can there be a *rāsa* dance without You? I stay in Vraja only for Your sake.” (Śrīla Bhaktivinoda Ṭhākura, *Gītāvalī*, *Śata-Koṭi-Gopī* 4-6)

*kothāya go prema-mayī rādhe rādhe  
rādhe, rādhe go, jaya rādhe rādhe*





# Rādhā-Prema Makes Kṛṣṇa Mad



For the last two days, and this will be the third day, we have been discussing the causes for the advent of *prema-puruṣottama* Śacīnandana Gaurāṅga. There are two types of causes: one is external, and another is internal. I have already discussed what the external causes are; *yuga-dharma pravartana*, and *prema-dāna*. These external causes are meant for the living entities of Kali-yuga. The internal cause is for Himself. The external cause is the need of others, whereas the internal cause is Kṛṣṇa's own need, and those are three.

*śrī-rādhāyāḥ praṇaya-mahimā kidṛśo vānayaivā-  
svādyo yenādbhuta-madhurimā kidṛśo vā madīyaḥ  
saukhyam cāsyā mad-anubhavataḥ kidṛśam veti lobhāt  
tad-bhāvādhyāḥ samajani śaci-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 realises 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.” (*Caitanya-caritāmṛta*, Ādi-līlā 1.6)

I was speaking on the 17<sup>th</sup> in the evening about *lobha*, greed. There are three types of greed, three types of desire in Kṛṣṇa. First is *śrī-rādhāyāḥ praṇaya-mahimā kīdṛśam*, what is Rādhārāṇī’s *praṇaya*, love? Second is *svādyo yenādbhuta-madhurimā kīdṛśo vā madiyaḥ*, what is My excellent beauty that Rādhārāṇī relishes? Third, *saukhyam cāsyā mad-anubhavataḥ*, what pleasure and happiness does Rādhārāṇī derive while relishing My beauty? Kṛṣṇa developed greed for these three desires, *trividha-vāñchā*. Therefore He became Gaura. This is the internal cause.

## We Must Discuss Rādhā-Tattva

These three desires are all related to Rādhārāṇī so we must discuss *rādhā-tattva*, otherwise you cannot understand it. It is a very difficult *tattva*. Therefore Kṛṣṇa has become greedy for it. He has developed three types of greed or three types of desires. He tried His best to fulfill His greed in *kṛṣṇa-līlā*, but He could not. Therefore that greed is there in the heart and it is a very, very intense greed, which cannot be suppressed. It must be fulfilled. “What shall I do? How to fulfill these three desires, or three types of greed?” Having thought about this very deeply, at last Kṛṣṇa decided, “I must assume the mood and complexion of Rādhārāṇī, otherwise I cannot fulfill these three desires.” These desires are



not fulfilled in *kṛṣṇa-lilā*. These three desires are fulfilled in *gaura-lilā*. Therefore Kṛṣṇa has appeared as Gaura.

## There Are Two Opposites

What that love of Rādhā is and how Rādhā's love, *rādhā-prema*, is very great, greater than Kṛṣṇa, we have to discuss. Kṛṣṇa has said in *Bhagavad-gītā*, *mattaḥ parataram nānyat kiñcid asti*, "There is no one superior to Me." He is Supreme, but here Kṛṣṇa is not Supreme. So you will find that there are two opposites: on the one hand He is Supreme, and on the other hand He is not Supreme. He is requesting the lotus feet of Rādhārāṇī, *dehi pada-pallavam udāram*. These are the two opposites. This is very wonderful.

## The Three Topics in Rādhā-Prema

You will find three topics in *rādhā-prema*. First is, *rādhā-prema* makes Kṛṣṇa mad. *Rādhā-prema* is so powerful that it makes Kṛṣṇa, who is almighty and all-powerful, mad. Kṛṣṇa is all-powerful, almighty and omnipotent, yet He becomes mad for *rādhā-prema*. So *rādhā-prema* is greater than Him.

Number two is that the pleasure and happiness derived from relishing the mellow of that love, *rādhā-prema*, is unknown to Kṛṣṇa. It is unknown to Him who is all-knowing. Therefore *rādhā-prema* is greater.

The third and last point is that there is a combination of two opposites in *rādhā-prema*. One after another we will discuss these three topics.

## The Reasons Why a Person Becomes Mad

The first topic is how *rādhā-prema* makes Kṛṣṇa mad. The Supreme Personality of Godhead, who is all-powerful, omnipotent, self-sufficient, who is *pūrṇa-brahma*, completely full, and who has no deficiency, becomes mad. Wonderful! *Rādhā-prema* makes Him mad!

When the question of madness comes we should analyse what the reasons may be that a person becomes mad, and then we will analyse whether they are applicable to Kṛṣṇa or not.

What are the reasons that a person becomes mad? There are three reasons. Do you know them? Are you not mad? A madman does not know that he is mad.

Number one is when someone thinks about one topic or subject matter very deeply and excessively then he becomes mad. This is the first reason.

Number two is that each individual has a capacity to contain something. A container has a fixed capacity. For example, the capacity of a 60-watt bulb is only 60 watts. If it exceeds 60 watts, 100 watts, then it will burst, it will become mad. This is the second reason.

The third reason is if a person does not have sufficient knowledge about some subject matter or some topic or when his knowledge is covered with ignorance, then he becomes mad. These are the three reasons why one will go mad.

We will analyse, one after another, whether these reasons are applicable to Kṛṣṇa or not, but when we analyse them you will find that these three reasons are not at all applicable to Him.



Kṛṣṇa is the Supreme Personality of Godhead. He is completely full, *pūrṇa-brahma*. Everyone meditates on Him and glorifies Him. All analyse *kṛṣṇa-tattva*. All inquire increasingly about Him to understand Him completely. Still it is very difficult. All are absorbed in the thought of Kṛṣṇa, Jagannātha, because He is the Absolute Truth; *advaya-jñāna tattva*, *pūrṇa-brahma*, completely full, *āptakāma*, self-satisfied, *ātmārāma*, He who enjoys in His self. He is the source and reservoir of all mellows. He is *paramānanda-svarūpa*, supremely *ānanda-maya*. So how will it be that He will think of some subject matter or topic very deeply and become mad? It is impossible.

### Is There Anyone Who Can Give Me Pleasure?

Kavirāja Gosvāmī has described the thoughts of Kṛṣṇa in *Caitanya-caritāmṛta*:

*kṛṣṇera vicara eka āchaye antare  
pūrṇānanda-pūrṇa-rasa-rūpa kahe more*

“Once Lord Kṛṣṇa considered within His heart, ‘everyone says that I am complete bliss, full of all rasas.’”

*āmā ha-ite ānandita haya tribhuvana  
āmāke ānanda dibe—aiche kon jana*

“All the world derives pleasure from Me. Is there anyone who can give Me pleasure?”

*āmā haite yāra haya śata śata guṇa  
sei-jana āhlādite pāre mora mana*

“One who has a hundred times more qualities than Me could give pleasure to My mind.” (*Caitanya-caritāmṛta*, *Ādi-līlā* 4.238-240)

These are Kṛṣṇa’s thoughts. Kṛṣṇa thinks, *pūrṇānanda-pūrṇa-rasa-rūpa kahe more* “All say that I am supremely complete and a reservoir of all mellows. There is no incompleteness or deficiency in Me. I am supremely *ānanda*, *paramānanda*, supremely *ānanda-maya*. The *tribhuvana*, three planetary systems become *ānanda-maya*, blissful, on account of Me. Is there anyone who can give Me pleasure? I give pleasure to one and all throughout the three planetary systems. I am *paramānanda*, supreme *ānanda*. Is there anyone who can give Me pleasure, *ānanda*?”

### Are Those Reasons Applicable to Kṛṣṇa?

Kṛṣṇa is the complete reservoir of all *rasas*, mellows. Not partially. The whole devotee society relishes that mellow. They are always eager to relish more and more that mellow of which Kṛṣṇa is the unlimited reservoir. All the *mukhya* and *gauṇa*, chief and secondary mellows exist within Kṛṣṇa. Kṛṣṇa is the only object of meditation and love. There is no other object. Therefore, to relish that mellow, the devotees become mad after Kṛṣṇa. He is *Rasa-rāja*, the King of all transcendental mellows. So how will it be possible on the part of *Rasa-rāja* to think very deeply on some topic or subject matter other than Himself? All are thinking of Kṛṣṇa and becoming mad because He is *Rasa-rāja*. He is completely full, and has no deficiency at all. If there was some deficiency then He would be thinking of that. So what will He think of? What subject matter? What topic? Thus the first reason why a person becomes mad is not applicable to Him.



The second reason is the capacity. If a person's capacity is exceeded then he becomes mad. When He is supreme and unlimited, *ananta*, then how will it be possible that something is greater than He is? So how can the second reason be applicable to Him? It is not possible at all.

Then the third reason is ignorance. There is no question of ignorance at all. *Māyā* creates ignorance. He is *māyādhīsa*, the master of *māyā*. He cannot be affected by *māyā*. How will He be put into ignorance? He is the source of all knowledge, *sat-cit-ānanda-maya*. *Cit* means *jñāna-maya*, unlimitedly, supremely. How will He be covered with ignorance so much that He becomes mad? It is not possible. He is *māyādhīsa*, not *māyā-vaśa*. The *jīva* is *māyā-vaśa* because the *jīva* is *anu*, minute. Kṛṣṇa is *vibhu*. It is possible on the part of a *jīva* to be covered over with ignorance, and to come under the grip of *māyā*, but Kṛṣṇa will never come under the grip of the illusory energy. So how will He become covered over with ignorance? It is not possible at all.

## Rādhā-Prema Is My Guru

Thus the three reasons for becoming mad are not applicable to Kṛṣṇa. Still He becomes mad. This is very wonderful. So what is it that makes Kṛṣṇa mad? It is *rādhā-prema* that makes Kṛṣṇa mad. That *rādhā-prema* is incomparable. It cannot be compared to any *prema*.

Śrīla Kavirāja Gosvāmī has written Kṛṣṇa's own statement in *Caitanya-caritāmṛta*:

*kṛṣṇa kahe,—'āmi ha-i rasera nidāna*



“Kṛṣṇa says, “I am the primary cause of all *rasas*.”

*pūṛṇānanda-maya āmi cin-maya pūrṇa-tattva  
rādhikāra preme āmā karāya unmatta*

“I am the full Spiritual Truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad.”

*nā jāni rādhāra preme āche kata bala  
ye bale āmāre kare sarvadā vihvala*

“I do not know the strength of Rādhā’s love, with which She always overwhelms Me.”

*rādhikāra prema—guru, āmi—śiṣya naṭa  
sadā āmā nānā ṅṅṅṅ nācāya udbhaṭa*

“The love of Rādhikā is My teacher, and I am Her dancing pupil. Her *prema* makes Me dance various novel dances.”(Caitanya-caritāmṛta, Ādi-līlā 4.121-124)

“I am *pūṛṇānanda-maya*, supreme *ānanda-maya*, *pūrṇa-tattva*, Supreme Truth, *cinmaya*, transcendental. I am the reservoir of all mellows, *rasera*, but *rādhā-prema* makes Me mad. I don’t know what strength there is in *rādhā-prema*. Although I am all-knowing, this I don’t know.” Kṛṣṇa says, “I don’t know” because He is mad! A mad fellow does not know what he is doing. He is all knowing but He says, “I don’t know what power there is in *rādhā-prema* that it makes Me mad.” *Ye bale āmāre kare sarvadā vihvala, rādhikāra prema guru, āmi śiṣya naṭa*, so *rādhā-prema* is My *guru*. I am its disciple. The one, who is Supreme, is a disciple. He is subordinate: surrendered to a *guru*. All surrender unto Kṛṣṇa. Kṛṣṇa has said, “Surrender unto Me.” He is *śaraṇa vatsala*. All





take shelter at His lotus feet. That Kṛṣṇa begs the lotus feet of Rādhārāṇī, *dehi-pāda-pallavam udāram*, “Rādhārāṇī, please give Me Your lotus feet.” Rādhā-prema becomes the *guru* and Kṛṣṇa becomes the disciple. *Sadā āmā nānā nṛtye nācāya udbhaṭa*, “As *guru* can make his disciple go up and down, and up and down, in the same way *rādhā-prema* makes Me go up and down, up and down. I am dancing.”

## Is It True That Kṛṣṇa Becomes Mad?

So is it true that Kṛṣṇa becomes mad? Is it a true fact, or is it some allegory or some concoction? It is true. It is true that He is mad.

Śrīla Viśvanātha Cakravartī Ṭhākura, an *ācārya* in our line, has written:

*sarva-śakti sarva-sukha pari-pūrṇam  
satya-svarūpa nitya jñānādi-māyo 'py aham  
kadācit jarati vayā rādhā prāṅgana dvitīya  
tiṣṭhāmi kadācit rādhā-saṅga-sukhāśayā  
sadā gamana panthānupaśyāmi  
kadācit tad artham satyāveśi bhavāmi  
kadācit latāyām tad bhrānte bhavāmi  
ityādikaṁ tat premeva kārav iti hi*

These are Kṛṣṇa's statements. Kṛṣṇa thinks, and Kṛṣṇa says, “I am omnipotent.” He is *sarva-śaktimān*. He is completely full of all pleasure and happiness. There is nothing lacking, there is no deficiency. He is completely *jñāna-maya*, full of knowledge. Still, “I become mad after *rādhā-prema*. Becoming mad after *rādhā-*

*prema* I don't know what I do." Because a madman does not know what he is doing.

## Is This Not Madness?

Sometimes Kṛṣṇa spends the whole night behind a berry tree in the courtyard of Rādhārāṇī's mother-in-law and father-in-law's residence. Kṛṣṇa is always afraid of Jaṭilā, Rādhārāṇī's mother-in-law, therefore He spends the whole night behind that berry tree. He does not come out in fear of Jaṭilā. So is this not madness?

Sometimes He sits on the path where Rādhārāṇī comes and goes. Waiting for a long time hoping, "Rādhārāṇī will come, Rādhārāṇī will come." So is that not madness?

Sometimes, to get a touch of Rādhārāṇī's body, He disguises Himself as the wife of a barber, *nāpitiṇī*. Yogeśvara, Kṛṣṇa disguises Himself, puts on a *sāri*, and pretends to be the wife of a barber. He goes there and says, "Rādhārāṇī, I have brought very nice *altā*." (the red colour that women put on the soles of their feet.) "I have brought first class *altā* specially for You, Rādhārāṇī. Please come, give Me Your feet. I'll put it on them and it will look so nice." So is it not madness?

Then sometimes He also goes to Rādhārāṇī's doorstep disguised as a beggar woman, begging alms. "Please Rādhārāṇī, come out and give Me some alms." Is it not madness?

Sometimes He disguises Himself as the wife of a gardener who makes garlands. "Rādhārāṇī, I have brought very nice garlands with varieties of scented flowers for You. Please come. I'll put some garlands around Your neck." Is it not madness?

Sometimes He disguises Himself as the wife of a washer-man, goes to Rādhārāṇī's doorstep and says, "Rādhārāṇī, please give



Me Your garments. I'll wash them so nicely that they will be more blazing than sunlight. Please give Me Your garments. I'll wash them very nicely." Is it not madness?

Sometimes He disguises Himself as the wife of someone who makes sandalwood paste, *gandhiṇī*. Taking some very nicely scented sandalwood paste He says, "Rādhārāṇī, I have brought this nice scented sandalwood. Please come. I'll decorate Your forehead with some nice scented sandalwood paste. Please come." So is it not madness?

Because Rādhārāṇī's bodily hue is like molten gold, He Sometimes embraces a golden creeper thinking that it is Rādhārāṇī, and cries. Is it not madness?

These are all the symptoms of madness. It is *rādhā-prema* that has made Him mad.

Sometimes He takes some dust from the path that Rādhārāṇī has trodden upon, and smears it all over His body. Is it not madness?

## Is He Not a Madman?

Sometimes, when Rādhārāṇī is taking bath upstream in the Yamunā, at the same time He takes bath downstream because the *kumkum* and flowers from Rādhārāṇī's braid will float downstream and touch Kṛṣṇa's body. Is it not madness?

A madman is always fickle, running hither and thither. Sometimes, becoming so mad, Kṛṣṇa runs hither and thither crying for Rādhā.

*kothāya go prema-mayī rādhe rādhe  
rādhe, rādhe go, jaya rādhe, rādhe*



*dekhā diye prāṇa rākho rādhe rādhe  
tomāra kāṅgāla tomāya ḍāke rādhe rādhe*

Running hither and thither and calling, “O Rādhe! O Rādhe! O Rādhe! Please give Me *darśana*, otherwise My life will leave Me. I’ll die.” *Dekhā diye prāṇa rākho rādhe rādhe, tomāra kāṅgāla tomāya ḍāke rādhe rādhe*, I am *kāṅgāla*, a beggar begging for You, Rādhe, Rādhe, My life will leave Me. Please come, give Me Your *darśana*, Rādhe, Rādhe!

*eka-bāra ḍāke keśi-ghāte ābār ḍāke vamsī-vaṭe  
rādhe, rādhe go, jaya rādhe, rādhe  
kothāya go prema-mayī rādhe rādhe*

Sometimes He calls Her at *Keśi-ghāta*, “Rādhe! Rādhe! Where are You?” Then immediately He runs to *Vamsī-vaṭa* and calls, “Rādhe! Rādhe! Are You here?”

*eka-bār ḍāke nidhu-vane ābār ḍāke kuñja-vane  
rādhe, rādhe go, jaya rādhe, rādhe*

*kothāya go prema-mayī rādhe rādhe  
rādhe, rādhe go, jaya rādhe, rādhe*

Then that mad Kṛṣṇa runs to *Nidhuvana* and calls there, “Radhe! Radhe! Where are You? Are You here?” No. Then He swiftly runs to *Kuñjavana* and there calls, “Radhe! Radhe! *Kothāya*, where are You, O *Rādhārāṇī*? Please give Me *darśana*, otherwise My life will leave Me.” Is He not a madman?

*eka-bāra ḍāke rādhā-kuṇḍe  
ābār ḍāke syāma-kuṇḍe*



*kothāya go prema-mayī rādhe rādhe  
rādhe, rādhe go, jaya rādhe, rādhe*

Then He runs to Rādhā-kuṇḍa and there calls, “Raaadhhhe! Raaadhhhe! Where are You?” No Rādhe. Then He quickly runs to Śyāma-kuṇḍa and calls, “Raaadhhhe! Raaadhhhe! *Kothāya*, where are You?” No Rādhe.

*eka-bār ḍāke kusuma-vane  
ābār ḍāke govardhane  
rādhe, rādhe go, jaya rādhe rādhe*

*kothāya go prema-mayī rādhe rādhe  
tomāra kāṅgāla tomāya ḍāke rādhe rādhe*

*dekhā diye prāṇa rākho rādhe rādhe  
rādhe, rādhe go, jaya rādhe rādhe*

Then swiftly He runs to Kusumavana and calls there, “Raaadhhhe! Raaadhhhe! Where are You?” Then runs to Govardhana and calls, “Raaadhhhe! Raaadhhhe! Where are You?” No Rādhā.

*eka-bāra ḍāke tāla-vane ābāra ḍāke tamāla-vane  
rādhe, rādhe go, jaya rādhe rādhe  
kothāya go prema-mayī rādhe rādhe*

Then He runs to Tālavan and calls, “Raaadhhhe! Raaadhhhe! *Kothāya*, where are You?” No Rādhe. Then He runs to Tamālvan and calls there, “Raaadhhhe! Raaadhhhe! *Kothāya*, where are You?” *Tomāra kāṅgāla tomāya ḍāke*, Your beggar calls You, please give Me *darśana* and let Me live or My life will leave Me.” Is He not a madman?

## Rādhā-Prema Makes Kṛṣṇa Mad



*malina vasana diye gāya, vrajera dhulāya gaḍagaḍi jaya  
rādhe, rādhe go, jaya rādhe rādhe*

Calling “Rādhe, Rādhe” and becoming mad, He rolls in the dust of Vrajabhūmi. For Rādhārāṇī He rolls; His whole body is dusty, all His garments are dusty. Isn’t He a madman?

*mukhe rādhā rādhā bole, bhāse nayanera jale  
rādhe, rādhe go, jaya rādhe rādhe*

Uttering the name of Rādhā, He sheds tears like torrential rain. Is He not a madman?

*vṛndāvane kuli kuli kende veḍāya rādhā boli,  
rādhe, rādhe go, jaya rādhe rādhe  
(Adapted from Kothāya Go Prema-Mayī  
by Śrīla Gaura Kīśora dāsa Bābāji Mahārāja)*

Wandering throughout the jungle of Vṛndāvana, crying and crying and uttering the names “Rādhe, Rādhe, Rādhe”.

*dekhā diyā rādhe! rākhoha prāṇa!  
boliyā kāṇḍaye kānane kāna  
(Śrīla Bhaktivinoda Ṭhākura, Gītāvalī, Śata-Koṭi-Gopī 4)*

“O Rādhārāṇī, please give Me Your *darśana* and give Me life, otherwise I will die. My life will leave Me.” In this way, Kṛṣṇa wanders throughout the whole jungle of Vṛndāvana crying “Rādhe, Rādhe, Rādhe!”

*bole, tūhu vinā kāhāra rāsa?  
tūhu lāgi mora varaja-vāsa  
(Śrīla Bhaktivinoda Ṭhākura, Gītāvalī, Śata-Koṭi-Gopī 6)*

“O Rādhārāṇī, only for You I am residing here in Vrajabhūmi. Otherwise why shall I reside here? *Tūhu vinā kāhāra rāsa*, without You how can I dance the *rāsa* dance? It is only for You, Rādhārāṇī. All this will be useless if You do not give Me Your *darśana*.” So, He is a madman. *Rādhā-prema* is such *prema* that it makes Kṛṣṇa mad. Thus *rādhā-prema* is *guru*. Kṛṣṇa is the disciple, and it makes Kṛṣṇa dance. According to the tune of Rādhārāṇī, Kṛṣṇa dances.

## The Greed to Relish Āśraya-Rasa

Then the second topic is that by relishing *rādhā-prema*, He who is *paramānanda*, supreme *ānanda*, gets more *ānanda*, a hundred times, a thousand times more. *Rādhā-prema* gives so much pleasure, *ānanda-prada*.

*nija-premāsvāde mora haya ye āhlāda  
tāhā ha'te koṭi-guṇa rādhā-premāsvāda  
(Caitanya-caritāmṛta, Ādi-līlā 4.126)*

Because Kṛṣṇa is *Rasa-rāja*, the reservoir of all mellows, all are relishing that mellow and getting pleasure and happiness, but now Kṛṣṇa wants to relish *rādhā-prema*. He, who is *paramānanda*, supreme *ānanda*, is saying, “The relishment of *rādhā-prema* is crores of times greater than the relishment of My mellow”.

*viṣaya-jāṭiya sukha āmāra āsvāda  
āmā haite koṭi-guṇa āśrayera āhlāda*

“I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater. (Caitanya-caritāmṛta, Ādi-līlā 4.133)





Kṛṣṇa is *viṣaya-jātīya*, *viṣaya-vigraha*, *rasera-viṣaya* and Rādhā is *rasera-āśraya*. So being *viṣaya-jātīya* Kṛṣṇa relishes *viṣaya-rasa*. He cannot relish *āśraya-rasa*. How can He get the relishment of *āśraya-rasa*? He is not *āśraya*. Therefore this greed is there; how will I become *āśraya*? *Viṣaya* becomes *āśraya*. That means *bhakta*. He is Gaura; *bhakta-bhāva aṅgikari* [accepting the concept of being a devotee].

*āpani karimu bhakta-bhāva aṅgikāre  
āpani ācari' bhakti sikhāimu sabāre  
(Caitanya-caritāmṛta, Ādi-lilā 3.20)*

He thought, “I Myself will go as a *bhakta*; act like a *bhakta* and teach *bhakti*. Therefore He came as Gaurāṅga, and His mood is the mood of a *bhakta*.”

## The Mood and Complexion of Rādhārāṇī The Crest-Jewel of the Āśraya Category

All devotees are *āśraya-jātīya*, in the category of *āśraya* [always subordinate]. Only Kṛṣṇa is in the category of *viṣaya* [the Supreme Objective]. So that greed develops in Kṛṣṇa. “I am *viṣaya*. How can I become *āśraya-jātīya*, how can I relish it? Impossible. That greed is there; therefore He accepted the mood and complexion of Rādhārāṇī because Rādhārāṇī is the crest-jewel of the *āśraya* category.”

*āśraya-jātīya sukha pāite mana dhāya  
yatne āsvādite nāri, ki kari upāya*

“My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?

*kabhu yadi ei premāra ha-iyē āśraya  
tabe ei premānandera anubhava haya*

“If sometime I can be the abode of that love, only then may I taste its joy.”

*eta cinti’ rahe kṛṣṇa parama-kautuki  
hṛdaye bāḍaye prema-lobha dhakdhaki*

“Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.” (*Caitanya-caritāmṛta*, *Ādi-līlā* 4.134-136)

The use of these words is very, very appropriate. I do not know if you can relish it unless you know this language. My Guru Mahārāja said, “In order to understand this and relish this *amṛta*, *Caitanya-caritāmṛta*, this nectar of *caitanya-carita*, all should learn Bengali.” Otherwise there is no relishment in the way it is written.

### Kṛṣṇa Becomes Āśraya

*tabe ei premānandera anubhava haya  
kabhu yadi ei premāra ha-iyē āśraya*

Kṛṣṇa thinks, “If I become *āśraya* of this *rādhā-prema* then I can relish it, otherwise there is no possibility.” *Eta cinti’ rahe kṛṣṇa parama-kautuki*, with such a very deep, intense thought Kṛṣṇa was



thinking. *Hṛdaye bāḍaye prema-lobha dhakadhaki*, the word *lobha* here, is greed for *rādhā-prema*; very intense greed, which cannot be suppressed. In the heart there is a throbbing, *dhak-dhak-dhak-dhak-dhak-dhak*. While preparing sweet rice, you will notice when it becomes very thick how it makes the sound, “*dhak-dhak-dhak-dhak-dhak-dhak*”, *prema-lobha dhakadhaki*. It is very intense greed, *dhak-dhak-dhak-dhak*. This word is used here, but you cannot relish it unless you learn Bengali. Kavirāj Gosvāmī has written it like that. Then Kṛṣṇa becomes Gaura to relish that *āśraya-jātiya sukha, ānanda*.

### Rādhā-Prema The Combination of Two Opposites

Then the third topic is that there is simultaneously a combination of two opposites in *rādhā-prema*. How is it? Then you have to read *Ujjvala-nīlamanī* where Śrīla Rūpa Gosvāmī has mentioned this. In *Ujjvala-nīlamanī* it is stated that Kṛṣṇa is *ananta, asīmā*, unlimited. Kṛṣṇa said, “*rādhā-prema* is *guru*”. Kṛṣṇa is disciple. *Guru* means being greater than the disciple. So when *rādhā-prema* becomes *guru* then it is also *ananta*, unlimited. Is there any limit to it? No. It is *ananta, asīmā*, unlimited. That which is unlimited, can it expand? Can it increase? If there is no limit how will it increase? If there is some limit, then it will increase to that limit. If something is unlimited, where is the question of increase? However, *rādhā-prema* increases at every moment. So does it not have simultaneously two opposites? *Nitya vardhana-sīla*, every moment it increases; newer, newer, newer, newer. Śrī Rūpa-pāda has mentioned this in *Ujjvala-nīlamanī*.

## The Two Embankments *Union and Separation*

When there is a flow of pastimes, *līlā-pravāha*, it is like a river's flow. The river has two embankments; a right embankment and a left embankment. Rādhā and Kṛṣṇa's conjugal transcendental pastimes are like the flow of a river, *līlā-pravāha*, with two embankments. One embankment is *milana*, union and the other embankment is *viraha*, separation. The *viraha*, separation, nourishes the pleasure of combination. It is a question of nourishment. Therefore these two are both required, otherwise there is no relishment, or nourishment. One gets pleasure in union, and at the same time intense pain in separation. So pleasure and pain are simultaneously present; two opposites. It is going on from time immemorial.

### Jagad-Guru Kṛṣṇa Worships Rādhā-Pāda

Śrī Rūpa-pāda mentions in *Ujjvala-nīlamaṇi*:

*vibhur api kalayan sadābhivṛddhim  
gurur api gaurava-caryayā vihīnaḥ  
muhur upacita-vakrimāpi śuddho  
jayati mura-dviṣi rādhikānurāgaḥ*

“All glories to Rādhā's love for Kṛṣṇa, the enemy of the demon Mura! Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride, and although it is pure, it is always beset with duplicity.”  
[*Dāna-keli-kaumudī* (2) of Śrīla Rūpa Gosvāmī refer Cc. Ādi 4.132]



*Vibhur aṅgi kalayan sadābhivṛddhim, rādhā-prema is vibhu. Vibhu means great, Lord, because it is guru. At every moment it is increasing, vardhana-sila, guru. Although it is guru, still it is without gaurava, without gurutā. You should learn the language. Sweet – sweetness, adjective then noun. I will teach you grammar and language. Guru – gurutā: guru is the adjective, and gurutā is a noun. In the English language it is guruship. Although guru, it is without guruship; so it has two opposites. It is unlimited, but it is still increasing. Two opposites. Rādhā-prema is completely pure, viśuddha sunirmala, but it is never straight. It is always crooked. It is very, very crystal clear, pure, and straight. There is no duplicity, no crookedness. Rādhā-prema is very clear, viśuddha, completely clear, without contamination. Still its movement is crooked. Vakra-gati, not straight. It is two opposites. We say kṛṣṇaṁ vande jagad-guru, Kṛṣṇa is the spiritual master of the whole universe. We all worship His lotus feet because He is the guru of the whole universe, but that jagad-guru kṛṣṇa worships rādhā-pāda, the lotus feet of Rādhārāṇī. So there are two opposites, rādhikāra prema guru, āmi śiṣya ṇata.*

So if you go up in this line of guruship then the topmost is rādhā-prema, not Kṛṣṇa. That is said, yāhā va-i guru vastu nāhi suniścita [Cc. Ādi 4.129], that rādhā-prema makes Kṛṣṇa a disciple and makes Him dance; makes Him mad.

## I Am Devoid of the Invaluable Asset

This is rādhā-prema. Rādhā has such prema, but still, what does Rādhārāṇī say? Rādhārāṇī thinks Herself hata bhagiṇī dina.

*dūre suddha-prema-gandha, kaṇṭha premera bandha,  
seha mora nāhi kṛṣṇa-pāya  
(Caitanya-caritāmṛta, Madhya-līlā 2.46)*

Rādhārāṇī has said, “I have no love for Kṛṣṇa. I am far, far away from it.”

*nāhi kṛṣṇa-prema-dhana, daridra mora jivana  
dehendriya vṛthā mora saba  
(Caitanya-caritāmṛta, Madhya-līlā 2.40)*

Rādhārāṇī said, “I do not have that *kṛṣṇa-prema dhana*, the invaluable asset of *kṛṣṇa-prema*. I am devoid of that asset; therefore I am poor. It is useless for My body to survive, because I have no *kṛṣṇa-prema*.” She talks like that. Is it not two opposites?

## A Mixture of Poison and Nectar

Then in *rādhā-prema* you will find the mixture of poison and nectar, *viṣāṃṛte ekatra milana*, at the same time poison and nectar are present. This is wonderful. How can it be at the same time that nectar and poison are mixed together? We cannot conceive of it, because nectar is very sweet, the sweetest, and poison is most bitter. So at the same time two things are there both sweet and bitter. In union it is sweet, and in separation it is bitter. So two opposites are there in *rādhā-prema*. Try to understand me. It is very deep philosophy, not an easy affair. That separation is very painful, *tīvra bhedana*. Therefore we say that there is a mixture of two things, nectar and poison, in *rādhā-prema*.

*bāhye viṣa-jvālā haya, bhitare ānanda-maya,  
kṛṣṇa-premāra adbhuta carita*

“Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was



experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa. (*Caitanya-caritāmṛta*, *Madhya-lilā* 2.50)

Externally, when there is separation, the whole body is burning. When a poisonous snake bites you, you will notice how your body will burn. Similar burning is externally present because of separation, but inside there is extreme pleasure. This is two opposites.

*ei premā-āsvādana, taṭṭa-ikṣu-carvaṇa,*  
*mukha jvale, nā yāya tyajana*  
*sei premā yānra mane, tāra vikrama sei jāne,*  
*viṣāmrte ekatra milana*  
(*Caitanya-caritāmṛta*, *Madhya-lilā* 2.51)

Relishing this *prema* is like chewing very hot sugarcane. It is very sweet. The mouth is burning, but still you are chewing and do not want to take it out. This is two opposites. *Ṭaṭṭa-ikṣu-carvaṇa*, chewing hot sugarcane this is *rādhā-prema*, *kṛṣṇa-prema* *rādhā-prema*.

One who knows this, understands what it is; he knows. Otherwise you cannot know what it is. One who has tasted sugar candy; he knows how sweet it is. If you have not tasted it, then how can you know it? If I say, “Oh sugar candy is very sweet.” You will say, “How sweet?” What shall I say? You have to taste it, and then you can realise how sweet it is. Similarly one who has tasted, relished this *prema*, only he knows what it is. Otherwise how can you know? Can you? No, *vikrama sei jāne*.

Then in *Vidagdha-mādhava* (2.18) Śrīla Rūpa Gosvāmī mentions in *paurnamāsī vakya*, the statement of Paurṇamāsī:

*piḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano  
nisyandena mudām sudhā-madhurimāhaṅkāra-saṅkocanaḥ  
prema sundari nanda-nandana-ṅaro jāgarti yasyāntare  
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayah*

Paurṇamāsī says to Rādhārāṇī, “*Re sundarī*, O lotus-faced, extremely beautiful Rādhārāṇī, that *prema*, love, that You have developed for that *nanda-nandana kṛṣṇa*, is not straight. Kṛṣṇa is crooked in three places. He is not a straight person. He is a very crooked person. Why have you developed love for Him, Rādhārāṇī?” That *prema* works in two ways. Have you seen a saw? It cuts both ways. Paurṇamāsī says, “It works in two ways.” What are those two ways? Those two ways are *vipralambha* and *sambhoga*, union and separation; two types of activity. When it is *vipralambha*, separation, then its poison is more dreadful than the most dreadful poison of a poisonous snake. How is there union of nectar and poison? In *Vidagdha-mādhava* Rūpa Gosvāmī states that if you would taste poison, you cannot taste it because it is so bitter, but this *prema* is even more bitter than that. It gives so much pain in the heart; the most acute, intolerable pain. In *vipralambha-bhāva*, *virāha-daśā*, in separation it acts like poison, but in *sambhoga-daśā* it is much sweeter than nectar. So it is a combination of nectar and poison.

Then Paurṇamāsī says, “O Rādhārāṇī, why have You developed love for that crooked person, Kṛṣṇa, who is crooked in three places?” This *prema* is much more bitter than dreadful liquid poison, but at the same time it is much sweeter than nectar. Two opposites.





The mystery is here: It is not an intoxicant but it makes one become intoxicated. When someone becomes intoxicated he becomes mad. Marijuana, or LSD, a very dreadful poison that made the hippies go mad; they were rolling around naked. Mad.

How there are two opposites is described in *Vidaḡdha-mādhava*. “This *prema* You have developed is not fire, but it burns.” Is it not an opposite? It is not a weapon, but it pierces the heart. It is not water, but it inundates everything. When there is heavy downpour, a high flood has come and the whole land has been inundated, then you will not be able to find the way. So when there is such *prema*, which is not water, still it inundates everything. The *gopīs* and Rādhārāṇī become mad and kick all Vedic etiquette. It is like an inundation; it washes away everything. It is not poison, but it acts like poison. This is *prema*.





# *Rādhā-Prema* Makes Kṛṣṇa Mad

You will find three topics in *rādhā-prema*. First is, *rādhā-prema* makes Kṛṣṇa mad. *Rādhā-prema* is so powerful that it makes Kṛṣṇa, who is almighty and all-powerful, mad. Kṛṣṇa is all-powerful, almighty and omnipotent, yet He becomes mad for *rādhā-prema*. So *rādhā-prema* is greater than Him.

Number two is that the pleasure and happiness derived from relishing the mellow of that love, *rādhā-prema*, is unknown to Kṛṣṇa. It is unknown to Him who is all-knowing. Therefore *rādhā-prema* is greater.

The third and last point is that there is a combination of two opposites in *rādhā-prema*. One after another we will discuss these three topics.

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