

All glory to Śrī Śrī Guru-Gaurāṅga

Revealed Truth

SECTION 6

Kṛṣṇa-Prema

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by

His Divine Grace
Swāmī B. S. Govinda

The Next Edition of Rādhā-Kṛṣṇa's Pastimes

Divine love for the Supreme Personality of Godhead is the supreme wealth and goal of our lives (*premā pumartho mahān*). Śrī Chaitanya Mahāprabhu preached this conception all over India, and now it has spread all over the world. Through that divine love everyone will get entrance into the Lord's divine abode, Śvetadwīp, which has two divisions: the mādhyura-līlā of the Divine Couple Rādhā-Kṛṣṇa in Vṛndāvan and the audārya-līlā of Gaurāṅga Mahāprabhu in Nabadwīp. *Mahāprabhu Śrī Chaitanya Rādhā-Kṛṣṇa nahe anya*: Śrī Chaitanya Mahāprabhu is nondifferent from Rādhā-Kṛṣṇa. He also has His own divine realm in the transcendental world, where He lives eternally with His associates and engages in inconceivable Pastimes of divine love.

The twofold appearance of Kṛṣṇa

Śrīmad Bhāgavatam, *Śrī Brahma-saṁhitā*, and other scriptures have described for everyone in this world Kṛṣṇa's divine appearance and mādhyura-līlā in Vṛndāvan.

aṣṭāvimśa chatur-yuge dvāparera śeṣe
vrajera sahite haya kṛṣṇera prakāśe

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 3.10)

“At the end of the Dvāpar-yuga in the twenty-eighth millennium of Vaivasvata Manu, Svayam Bhagavān Śrī Kṛṣṇa appears in this world with His eternal abode, Vṛndāvan.”

**īśvaraḥ paramaḥ kṛṣṇaḥ sach-chid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam**

(Śrī Brahma-saṁhitā: 5.1)

Svayam Bhagavān Kṛṣṇa means ‘He who is the origin of everything transcendental and mundane’, ‘the cause of all causes’, the ‘Supreme Personality of Godhead’. This Svayam Bhagavān Kṛṣṇa appeared five thousand years ago and showed His mādhurya-lilā to the world. Then He withdrew with His associates, abode, paraphernalia, and so on.

When Kṛṣṇa appeared in this world, two forms actually appeared within Him.

*Svayam Bhagavān Kṛṣṇa
is different from the Kṛṣṇa who
appeared in the Yadu dynasty. He
never leaves Vṛndāvan.*

**kṛṣṇo ’nyo yadu-sambhūto yaḥ pūrṇaḥ so ’sty ataḥ paraḥ
vṛndāvanaṁ parityajya sa kvachin naiva gachchhati**

(Śrī Laghu-bhāgavatāmṛta: Pūrva-khaṇḍa, 165)

Śrīla Rūpa Goswāmī Prabhu explained that one form was the Yuga-avatār (the Avatār for the age), who came to demolish the demoniac activity going on and harmonise everything on the earth. The other form was Svayam Bhagavān Śrī Kṛṣṇa Himself, who lives eternally in Vṛndāvan Dhām as the ever-playful Reality the Beautiful. That Svayam Bhagavān Kṛṣṇa is actually Avatārī Kṛṣṇa, the original Kṛṣṇa, who is the source of all Avatārs (*sarva-kāraṇa-kāraṇam*). During His Pastimes on earth, the Yuga-avatār form of Kṛṣṇa came out of Vṛndāvan to fulfil His mission on the planet, but the original Kṛṣṇa, Svayam Bhagavān Kṛṣṇa—*īśvaraḥ Paramaḥ Kṛṣṇaḥ*—never took one step out of Vṛndāvan. He stayed in Vṛndāvan through His Pastimes of union in separation with His devotees in Vraja Dhām. Then, when His Pastimes with the residents of Vṛndāvan and the Pastimes of the Dvāpar-yuga Avatār were completed, that original Kṛṣṇa, with His Yuga-avatār form, withdrew from the universe.

Love and magnanimity

After the appearance of Kṛṣṇa the time came on the earth for the Kali-yuga-avatār, the Avatār who distributes the dharma of the Age of Kali: Hari-nām-saṅkīrtan. At that time the Lord appeared as Śrī Chaitanya Mahāprabhu.

śrī kṛṣṇa chaitanya prabhu jīve dayā kari
sva-parṣada svīya dhāma saha avatari
(*Sāraṅgati: 1.1*)

Śrī Chaitanya Mahāprabhu descended from the transcendental world with His associates and divine abode. He revealed His audārya-līlā and bestowed His mercy upon all the fortunate souls of this world. But like Kṛṣṇa, inside Mahāprabhu there are two forms: one is the Yuga-avatār, who came to distribute Hari-nām-saṅkīrtan, and the other is Rādhā-Kṛṣṇa-milita-tanu: Rādhā-Kṛṣṇa combined—Avatāri Kṛṣṇa manifest with the heart and halo of His eternal consort, Rādhārāṇī.

The Lord's audārya-līlā (Pastimes of magnanimity), give the jīva-souls entrance into His mādhyurya-līlā (Pastimes of sweetness). As Śrī Chaitanya Mahāprabhu, the Lord could show His Rādhā-Kṛṣṇa-līlā like a jewel; He could reveal all of its facets and glory. During His appearance as Kṛṣṇa, the Lord enjoyed His mādhyurya-līlā personally; He did not distribute entrance into His mādhyurya-līlā to the jīva-souls. But in His audārya-līlā as Śrī Chaitanya Mahāprabhu, the Lord actively distributes His mādhyurya-līlā everywhere. Because of this Śrī Chaitanya Mahāprabhu's audārya-līlā is honoured by the devotees as more than Kṛṣṇa's līlā.

Śrīmad Bhāgavatam describes how Śrī Chaitanya Mahāprabhu distributes Himself and His gift of Kṛṣṇa-prema, as well as how He gives the souls entrance into His mādhyurya-līlā.

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pāṛśadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ
(*Śrīmad Bhāgavatam: 11.5.32*)



Śrī Śrī Guru Gaurachandra,
the presiding Deity at
Śrī Chaitanya Sāraswat Mission
in Salt Lake City, Utah.

“Kṛṣṇa will take form as Lord Gaurāṅga to distribute divine love and His divine form through His Divine Name. He will distribute everything through the saṅkīrtan mahāyajñā, the great sacrifice of chanting the Lord’s Holy Names in congregation. He will be *Kṛṣṇa-varṇam tviṣākrṣṇam*: He will always chant the Holy Name ‘Kṛṣṇa’, and His form will have a golden effulgence. *Sāṅgopāṅgāstra pārśadam yajñaiḥ saṅkīrtana*: with His associates—Nityānanda Prabhu, Advaita Āchārya, Gadādhara Paṇḍit, Śrīvās Thākura, and so on—He will chant, dance, and engage everyone in the sacrifice of Hari-nāma-saṅkīrtan. *Yajanti hi sumedhasaḥ*: all the fortunate souls will practise the procedure He distributes and feel Kṛṣṇa-prema in their hearts.”

Meeting with Rāmānanda Rāy

During His Pastimes, Śrī Chaitanya Mahāprabhu first revealed His true identity as Rādhā-Kṛṣṇa combined to His dear devotee Rāmānanda Rāy on the bank of the Godāvārī River. Mahāprabhu chose to bestow His divine mercy upon all conditioned souls through Rāmānanda Rāy. Within their conversation, which you can find in *Śrī Chaitanya-charitāmṛta*, Madhyalīlā, Chapter 8, the full conception and gift that Śrī Chaitanya Mahāprabhu came to give to the world is presented. Everything is explained there. If you read it, then you will understand how people will enter Kṛṣṇa consciousness, how they will proceed in their practising life, how they will offer themselves to Kṛṣṇa, and how Kṛṣṇa will accept their service—you will understand everything.

In the final portion of their meeting, Śrī Chaitanya Mahāprabhu revealed His internal identity and hidden Pastimes to Rāmānanda Rāy. Mahāprabhu began their conversation by asking Rāmānanda, “*Paḍa śloka sādhyera nirṇaya* (Cc: 2.8.57): please recite a verse that reveals the ultimate goal of our lives.”

Rāmānanda replied with a verse, but Mahāprabhu said, “*Eho bāhya, āge kaha āra*: this is external. Go deeper.”

Rāmānanda recited another verse, but Mahāprabhu rejected it: “Oh! You are cheating Me! *Eho bāhya, āge kaha āra*: this is not the answer. Tell Me more.”

Mahāprabhu rejected one, two, three, four answers of Rāmānanda in this way: “*Eho bāhya, āge kaha āra*: this is not appropriate. You know more, so tell Me more.”

By rejecting his verses Mahāprabhu was teaching Rāmānanda, but Rāmānanda was also testing Mahāprabhu. Rāmānanda was suspicious about whether a sannyāsī would accept Rādhā-Kṛṣṇa-līlā as supreme, and did not want to mention it right away. He first glorified varṇāśram-dharma, and other elementary stages. In this way Mahāprabhu examined Rāmānanda, and Rāmānanda examined Mahāprabhu. Finally, when they found very good relations between each other, they discussed the very essence of Kṛṣṇa consciousness. Rāmānanda described and supported rāga-mārg-sevā to Rādhā-Kṛṣṇa as supreme and Mahāprabhu was very, very happy. Rāmānanda said, “*Īhāra madhye Rādhāra prema—‘sādhyā-śiromaṇi’*: real service to Kṛṣṇa is given by Rādhārāṇī, and Rādhārāṇī’s prema, which is the greatest amongst all the gopīs, is the topmost perfection.”

Mahāprabhu was so satisfied to hear this, and after Rāmānanda described many things about Rādhā-Kṛṣṇa’s madhura-rasa-līlā, He said, “Yes. What you are describing is supreme, but is there anything more?”

Rāmānanda replied, “I cannot conceive that anyone could ask about anything more than this. I cannot find any verses from the scriptures that go beyond this, but if You like, You can hear something from me that may be satisfying to You.” Then Rāmānanda began to recite one of his own compositions:

pahilehi rāga nayana-bhaṅge bhela
anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī
dūhu-mana manobhava peṣala jāni’

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.193)

[Rādhārāṇī sings:] Our attachment first arose through eye contact. It has increased daily and reached no limit. He is not man, and I am not woman. Understanding this, Cupid pressed our hearts together.

This is the most extreme expression of madhura-rasa, and Mahāprabhu finally covered Rāmānanda’s mouth with His own hand when He heard this expression. In this way, lastly, Rāmānanda surrendered to Mahāprabhu, and Mahāprabhu surrendered to Rāmānanda.

Bewildered by love

Student: Can you explain a little bit about Rāmānanda Rāy’s poem? Is it impossible for us to understand?

Śrīla Govinda Mahārāj: It is not for public discussion actually. That poem is Rāmānanda Rāy’s superlative answer to Mahāprabhu’s question about the goal of life. Chaṇḍī Dās also gave us one of Rādhārāṇī’s songs:

*Who caused Me to hear Śyām’s
Name? Entering through My ears
into the core of My being, Śyām’s
Name overwhelmed My heart.
I do not know how much nectar is
present within Śyām’s Name.
My heart is unable to leave Him.
As I chant His Name, I am
overcome. O friend! How shall I
meet Him? The power of His
Name affects Me so. What will the
touch of His body do? If I see
where He lives, how shall I main-
tain my vow of chastity?
I decided to forget Him, but it was
impossible. What shall I do?
What is the solution? Dvija Chaṇḍī
Dās says, ‘A chaste girl thus
dishonours Her family and offers
Her youth.’*

kebā sunāila śyāma-nāma
kānera bhitarā diyā, maramē paśila go,
ākula karila mama prāṇa
nā jāni kateka madhu, śyāma-nāme āchhe go,
parāṇa chhāḍite nāhi pāre
japite, japite nāma, avaśa karila go,
kemanē pāiba sai, tāre
nāma-paratape yāra, aichhana karila go,
āngera paraśe kibā haya
yekhāne vasati tāra, nayane heriyā go
yuvatī dharama kaichhe raya
pāśarite kari manē, pāśarā na yāya go,
ki kāribe ki habe upāya
kahe dvija chaṇḍī-dāse, kulavatī kula-nāśe,
āpanāra yauvana yāchāya

After hearing Kṛṣṇa’s Name Rādhārāṇī is moved. Inspiration to dedicate oneself comes through Kṛṣṇa’s Name. That is the meaning of this song.

In Rāmānanda Rāy’s song Rādhārāṇī says, “When Kṛṣṇa and I first saw each other, We became attracted to each other.”

Rādhārāṇī is naturally attracted to Kṛṣṇa, and Kṛṣṇa is naturally attracted to Rādhārāṇī. The Power and Powerful cannot be differentiated, yet Kṛṣṇa is the Powerful, and Rādhārāṇī is the Power. They exist eternally in two forms, but They can become so attracted to one another that They cannot differentiate Themselves from one another. This song explains that this situation comes to Them. Rādhārāṇī wonders, “How is it that Kṛṣṇa is in Mathurā and I am here?” She tells a friend, “Today this situation has come: I cannot differentiate Myself from Kṛṣṇa. So, I am sending you as an ambassador to Kṛṣṇa to ask Him, ‘What is this? Is it real love? Real attachment?’”

Many things are inside this song of Rāmānanda Rāy. Rādhārāṇī wonders, “I do not know if I am woman and Kṛṣṇa is man, or I am man and Kṛṣṇa is woman. What is the truth? I have forgotten everything because such strong love, beauty, and charm have taken possession of Me.”

Student: Is this song saying that Rādhā and Kṛṣṇa’s identities merge?

Śrīla Govinda Mahārāj: So many things are inside this song, but they are not for public discussion. Here māyāvādīs take the opportunity to say, “That is our situation”, but it is not. Simply we can say that strong love and affection can make a person blind and unable to see anything except some positive light, just as very bright light blinds the eye.

Śrīman Mahāprabhu’s hidden identity

After hearing from Rāmānanda Rāy, Mahāprabhu was so happy that He could not hide His internal form from Rāmānanda. When their discourses were almost finished, Rāmānanda became very surprised by how Mahāprabhu’s divine form appeared to him. He knew what he was seeing, but he could not believe it. He asked Mahāprabhu:

pahile dekhilū tomāra sannyāsi-svarūpa
ebe tomā dekhi muñi śyāma-gopa-rūpa

tomāra sammukhe dekhi kāñchana-pañchālikā

tāra gaura-kāntyē tomāra sarva aṅga ḍhākā

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.268–269)

“Prabhu, what is this? What am I seeing? It is Your form, but I cannot believe it. At first I saw You as a sannyāsī, a glorious sannyāsī no doubt. But now I am not seeing You as only a sannyāsī: inside You I am seeing Kṛṣṇa Himself, and He appears to have the heart of Rādhārāṇī and to be covered by Her halo. What is this?”

Mahāprabhu first tried to hide Himself from Rāmānanda. Mahāprabhu said, “Oh! You are a great Kṛṣṇa-bhakta! You have so much love for Kṛṣṇa that you see Kṛṣṇa’s presence everywhere. Now you are looking at Me, and because you see Kṛṣṇa everywhere, you are seeing Me as Kṛṣṇa. Why would you not see Kṛṣṇa within Me?”

Rāmānanda Rāy replied very strongly:

rāya kahe,—prabhu tumi chhāḍa bhāri-bhūri

mora āge nija-rūpa nā kariha churi

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.278)

“Prabhu, why are You trying to cheat me? I understand who You are; You cannot hide Your identity from Me. I can see that You are the divine form of Rādhā-Kṛṣṇa combined, and it is not an illusion. Please do not cheat me. Tell me the truth. You have come here to see me and show me Your divine form. Why are You now hiding Yourself?”

Mahāprabhu said, “*Bhakti-bale pāra tumi brahmāñḍa śodhite*: you know everything; what can I say? The power of your devotion can purify the whole universe. You are My very exclusive devotee, and I cannot hide Myself in front of you. Really, I am what you are seeing.”

tabe hāsi’ tāre prabhu dekhāila svarūpa

‘rasa-rāja’, ‘mahābhāva’—dui eka rūpa

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.282)



Śrī Śrī Guru Gaurāṅga Gāndharvā
Govindasundar Jīu, the
presiding Deities at Śrī Chaitanya
Sāraswat Maṭh, Nabadwīp.

Śrīla Bhakti Siddhānta Saraswatī
Ṭhākur established worship of
Śrīman Mahāprabhu and Rādhā-
Kṛṣṇa on the same altar, in
accordance with Śrīla Rāmānanda
Rāy's vision.

Mahāprabhu smiled and showed Rāmānanda His full divine form as Rasarāj-Mahābhāva—Rādhā-Kṛṣṇa—combined: as the emporium of all rasa combined with the reservoir of all divine ecstasy.

dekhi' rāmānanda hailā ānande mūrchchhite
dharite nā pāre deha, paḍilā bhūmite

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.283)

When Rāmānanda saw Mahāprabhu's form as Kṛṣṇa fully manifested with Rādhārāṇī's heart and halo, he could not stand; he fainted to the ground unconscious. Mahāprabhu touched Rāmānanda's body, and Rāmānanda returned to his normal consciousness. Rāmānanda then saw Mahāprabhu as a sannyāsī again and became puzzled. Mahāprabhu said,

āmi—eka bātula, tumi—dvitīya bātula
ataeva tomāya āmāya ha-i sama-tula

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.291)



Śrīla Rūpa Goswāmī Prabhu wrote books, established worship at the sites of Kṛṣṇa's Pastimes in Vṛndāvan, and set the example of pure devotional practice for all followers of Śrī Chaitanya Mahāprabhu.

"I am crazy, and you are also crazy. No one else has seen this divine form of Mine as Rādhā-Kṛṣṇa combined, but it is My own true form. Do not tell others that you have seen this form. Keep what you have seen hidden in your heart."

The most merciful Avatār

The hidden treasure of Śrī Chaitanya Mahāprabhu's divine identity first came out in this way through the heart of Rāmānanda Rāy. Later Śrī Chaitanya Mahāprabhu fully spread this consciousness to Śrīla Rūpa Goswāmī Prabhu. Śrī Chaitanya Mahāprabhu wanted the flow of His mercy to continue in this world after His presence here, so when Śrī Chaitanya Mahāprabhu met Śrīla Rūpa Goswāmī in Prayag, He personally taught Śrīla Rūpa Goswāmī everything He had revealed to Rāmānanda Rāy. Later, Mahāprabhu told all His devotees, "I have given everything to Rūpa Goswāmī." In this way He identified Śrīla Rūpa Goswāmī Prabhu as His successor. So there is no question whether there is a continuation of the flow of Śrī Chaitanya Mahāprabhu's mercy.

Later, by Mahāprabhu's mercy, Śrīla Rūpa Goswāmī Prabhu composed some verses which gloriously and perfectly explain Mahāprabhu's appearance and gift to the world:

namo mahāvadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-chaitanya-nāmnē gaura-tviṣe namaḥ

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 19.53)

Mahā is used as a superlative in this verse: "No one is more merciful, or has ever given more, than Śrī Chaitanya Mahāprabhu, who appeared to distribute Kṛṣṇa-prema to everyone."

Only Mahāprabhu can be known as the mahāvadānya Avatār because only He has fully distributed Kṛṣṇa-prema to the world. So many forms of the Lord have appeared in the world to bless the jīva-souls. Among them Kṛṣṇa and His Vṛndāvan-līlā are supreme, but Gaurāṅga Mahāprabhu is more merciful than Kṛṣṇa. Mahāprabhu is Kṛṣṇa Himself appearing in the form of His devotee. A devotee's nature is to distribute Kṛṣṇa, and

when Kṛṣṇa Himself is a devotee, then He distributes mercy to the conditioned souls in the most merciful mood. And there is no question whether He can bestow His own mercy!

Sometimes we see that when the government of a country changes or some very respectable persons come to a country, prisoners are released. Sometimes thousands of prisoners are released. Similarly, when Kṛṣṇa appears as a devotee, everything changes, and He freely gives the souls His full mercy. He can give Himself, and there can be no opposition to that by any law. So Mahāprabhu Śrī Chaitanyadev is the supreme giver of His own self, and by His merciful appearance all souls can receive the supreme spiritual fortune: Kṛṣṇa-prema.

Distributing pure love

The souls of this Kali-yuga are so fortunate because they are receiving the most special form of mercy in a very wide way. Without Mahāprabhu it is very rare to get a connection with Kṛṣṇa and His līlā in Vṛndāvan, where He plays with the gopīs. Kṛṣṇa has so many Avatārs: Yuga-avatārs, Līlā-avatārs, Manvantār-avatārs, Śaktyāveś-avatārs, and so on. To get a connection with Kṛṣṇa in His original form, the ever-playful Sweet Absolute, who is enjoying with the gopīs in mādhyama-līlā, is very rare. Only when Kṛṣṇa Himself wants to distribute that is it possible to enter there; only through Śrīman Mahāprabhu's audārya-līlā can we enter Kṛṣṇa's mādhyama-līlā.

In a more exclusive way we can say that Kṛṣṇa does not have full right to distribute Himself or entrance into His Pastimes. Only Kṛṣṇa's chief potency, Śrīmatī Rādhārāṇī, who has 'all rights reserved' over Kṛṣṇa, can fully distribute Kṛṣṇa and Kṛṣṇa-prema. When Kṛṣṇa appears as Śrī Chaitanya Mahāprabhu, with the heart and halo of His supreme devotee, Rādhārāṇī, He has the opportunity to distribute Himself, that is, Rādhārāṇī distributes Her own divine mood of ecstatic love for Kṛṣṇa.

The mood of a devotee is to always distribute, and Rādhārāṇī is always merciful. She does not want to taste the sweetness of Kṛṣṇa's Pastimes alone. *Ānuṣaṅge prema-maya kaile tribhuvana* (Cc: 2.8.280): Mahāprabhu, as Rādhā-Kṛṣṇa combined, could not hide His mood; He distributed Kṛṣṇa-prema to everyone, and for that He is truly the supremely merciful form of the Lord (the mahāvadānya Avatār). The Lord proved that He is infinitely merciful and that He attracts all souls and fills their hearts with ecstasy (Kṛṣṇa-prema) by appearing as Śrī Chaitanya Mahāprabhu.

The golden gift of the golden Lord

Mahāprabhu appeared as the Yuga-avatār to rescue the conditioned souls through Hari-nām-saṅkīrtan. This is the external cause of His appearance, but there is also some speciality within that. Mahāprabhu is the combined form of Rādhārāṇī and the Supreme Personality of Godhead, Kṛṣṇa. When He comes in that way, the power of His gift in saṅkīrtan is much more than that of a general Yuga-avatār, who comes in other Kali-yugas to spread the yuga-dharma. If normally someone would feel 10 per cent of the power of saṅkīrtan, then they will feel 50 per cent or 100 per cent of Hari-nām-saṅkīrtan's power when it is distributed by Śrī Chaitanya Mahāprabhu.

Śrīla Rūpa Goswāmī Prabhu described the gift which Śrī Chaitanya Mahāprabhu distributed with His supreme power:

anarpita-charīm chirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śachī-nandanah

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.4)

Anarpita-charīm chirāt karuṇayāvatīrṇaḥ kalau: so many forms of the Lord have appeared in this world—Matsya, Kūrma, Vāman, Balarām, Kṛṣṇa, and so on—and so many previous Yuga-avatārs have appeared to fulfil Their purposes. But in

this Kali-yuga, Śrī Chaitanya Mahāprabhu has given the world the most hidden treasure that has never been given before by anyone at any time anywhere.

Samarpayitum unnatojjvala-rasām sva-bhakti-śriyam: Mahāprabhu not only gave the greatest mercy to the souls, with the greatest power through saṅkīrtan, He also gave them the highest possible attainment: the supreme process of serving the Lord. *Unnatojjvala-rasām* means the most elevated rasa: madhura-rasa. Mahāprabhu gave souls entrance into that most elevated type of love, attachment, and service. The five rasas—*śānta*, *dāsyā*, *sakhya*, *vātsalya*, and *madhura*—are compared to types of metals: copper, silver, gold, and so on. Gold holds the highest rank, and Mahāprabhu Śrī Gaurāṅgadev, the golden Avatār, who appeared in Rādhārāṇī's golden colour, gave the highest, golden rasa of madhura-rasa.

Hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ: throughout His Pastimes the condensed brightness of Mahāprabhu's beautiful golden form appeared more exalted than freshly cut, glimmering gold.

Sadā hṛdaya-kandare sphuratu vaḥ Śachī-nandanaḥ: we pray that the golden Lord Śrī Gaurāṅgadev may reveal His full golden form and golden gift in our hearts.

It was only possible for the Lord to show the exclusive and supreme position of extreme paramour love in madhura-rasa, in His Pastimes as Śrī Chaitanya Mahāprabhu. Only when the Lord appeared with Rādhārāṇī's heart and halo, with Her *ati-gūḍha mahābhāva* (most confidential ecstatic love) could the glory of madhura-rasa be fully revealed. The other Kali-yuga-avatārs do not appear with Rādhārāṇī's heart and halo; the other Kali-yuga-avatārs distribute Hari-nām-saṅkīrtan, but they do not taste Rādhārāṇī's love for Kṛṣṇa internally. Only in Svayam Bhagavān Kṛṣṇa's special appearance as Śrī Chaitanya Mahāprabhu does the Lord engage in those Pastimes. He does that for Himself, for His own interest, but at the same time the souls in this Kali-yuga become most fortunate.



Śrī Gaurāṅgasundar presides in the Temple of Union in Separation at Śrī Chaitanya Śāraswat Maṭh in Śrī Nabadwīp Dhām, beside the embodiment of service in perfection, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

Rādhā-Kṛṣṇa's glory

We can truly understand the identity of Kṛṣṇa, the Supreme Personality of Godhead, who is ever-playful in Vṛndāvan with His flute and the gopas and gopīs, through the appearance of Śrī Chaitanya Mahāprabhu.

sarvādbhuta-chamatkāra-līlā-kallola-vāridhiḥ
atulya-madhura-prema-maṇḍita-priya-maṇḍalaḥ
tri-jagan-mānasākarṣi-muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī-vismāpita-charācharaḥ

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 23.82-83)

“Kṛṣṇa’s divine Pastimes astonish everyone, His mādhyura-līlā is supreme, His flute melts everyone’s heart, and His divine form’s beauty is incomparable.”

These are the most exalted glories of Kṛṣṇa’s Vṛndāvan-līlā. Everyone is astonished by Kṛṣṇa: Nārāyaṇ, Baladev, and even Kṛṣṇa Himself. That is why Kṛṣṇa-līlā is supreme. Kṛṣṇa Himself is enchanted by His own Pastimes, and He proved this by appearing as Śrī Chaitanya Mahāprabhu.

Śrī Chaitanya Mahāprabhu’s appearance also shows Rādhārāṇī’s supreme position. When Kṛṣṇa wanted to appear to taste Himself fully, He did so by taking Rādhārāṇī’s heart. We can understand through Kṛṣṇa’s choice that Rādhārāṇī must have the topmost devotion for Kṛṣṇa. Beyond this we can also understand that Her devotion makes Her position even higher than Kṛṣṇa’s because He desired to taste Her mood.

Śrīla Svarūp Dāmodar has described these confidential aspects of Mahāprabhu’s appearance:

śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīḍṛśo vā madīyaḥ
saukhyam chāsyā mad-anubhavataḥ kīḍṛsam veti lobhāt
tad-bhāvāḍhyaḥ samajani śachī-garbha-sindhau harīnduḥ

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.6)

“When Kṛṣṇa wanted to know how deeply Kṛṣṇa-prema is present within Rādhārāṇī’s heart, how much She tastes Him, how

She serves Him, how She feels separation from Him—when Kṛṣṇa wanted to know everything in this way—He appeared from the ocean of Mother Śachī Devī’s womb as *Harīndu*: the golden moon Śrī Gaurāṅga. With the stolen heart and halo of Rādhārāṇī Kṛṣṇa engaged in tasting Rādhārāṇī’s ecstasy (mahābhāva).”

When the Sweet Absolute wanted to taste His own super-sweetness, His own loving mood, and the supreme love expanded from Goloka Vṛndāvan, He manifested in the form of Śrī Chaitanya Mahāprabhu. This is the only way Kṛṣṇa could taste Himself fully. Rādhārāṇī has the highest mood of devotion, and without Her mood He could not taste Himself fully.

Loving affairs

If we want to try to understand the supreme position of Rādhārāṇī’s devotional mood, which Mahāprabhu appeared to taste, then we must understand something about the loving affairs of Rādhārāṇī and Kṛṣṇa. Rādhārāṇī and Kṛṣṇa lived together in Their youth in Vṛndāvan, enjoying the play of Their intimate love. Eventually Kṛṣṇa, externally, left to protect Vṛndāvan and fulfil His mission as the Yuga-avatār. For Rādhārāṇī, both Kṛṣṇa’s Vṛndāvan-līlā and His Mathurā-līlā—His līlā outside of Vṛndāvan—are filled with mahābhāva, supreme ecstasy.

After Kṛṣṇa left Vṛndāvan, Rādhārāṇī felt unlimited separation from Him. During Her separation from Kṛṣṇa the depths of Her ecstatic love were revealed. And Kṛṣṇa, wanting to know the depth of the love for Him which She felt in separation, appeared as Śrī Chaitanya Mahāprabhu.

Rādhārāṇī felt many different types of separation from Kṛṣṇa, and those moods have been expressed by different Vaiṣṇava poets. Śrīla Bilvamaṅgal Ṭhākura wrote,

tvach-chhaisavarṇaṁ tri-bhuvanādbhutam ity avehi
mach-chāpalam cha tava vā mama vādhigamyam

O Flute Player, You know that
Your youth astonishes the three
worlds, and both You and
I know of My anxiousness
(because of it). What can I do,
O Flute Player, to fully
behold Your beautiful lotus face
again in solitude?

tat kiṁ karomi viralaṁ muralī-vilāsi
mugdhaṁ mukhāmbujam udikṣitum ikṣaṇābhyāṁ
(Śrī Kṛṣṇa-karṇāmṛta: 32)

Śrīla Kṛṣṇadāsa Kavirāj Goswāmī translated into Bengali
this verse from *Kṛṣṇa-karṇāmṛta* which expresses Rādhārāṇī's
feelings of separation from Kṛṣṇa:

tomāra mādhurī-bala, tāte mora chāpala,
ei dui, tumi āmi jāni
kāhā karō kāhā yāñ, kāhā gele tomā pāñ,
tāhā more kaha ta' āpani

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 2.62)

“The attractive power of Your sweetness, the wonder of Your Pastimes, and Your flute-playing in Your youth are impossible to imagine. How much My activity mixed with Your activity in Our youth is known only to You and somewhat to Me. Only You and I know how We played together during Our youth. No one else can understand this. What right or wrong We have done, what good or bad We have done in Our youth, that even We cannot understand. But it has happened. We did not know then how I became attracted to You and how You became attracted to Me. Now those days have passed, and with the property of Our relationship in My heart, I am feeling separation from You which is too painful for Me. What shall I do now?”

Rādhārāṇī's deepest mood of separation from Kṛṣṇa is called *vipralambha*: union in separation. We cannot express this type of separation. We do not know how to express this type of separation, and our language will never be sufficient to express it. But we can express something that we have heard from Śrīla Guru Mahārāj.

Within the deepest friendship, the deepest relationship in madhura-rasa with Kṛṣṇa, Rādhārāṇī felt separation from Kṛṣṇa to be like a fire-bed. *Vipralambha* means the most extreme mood of separation. After Kṛṣṇa left Vṛndāvan Dhām, Rādhārāṇī tasted that most extreme sentiment: union in separation.

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya t̄ara iṣṭa-deva-sphūr̄ti

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.274)

In the mood of vipralambha, when Rādhārāṇī was separate from Kṛṣṇa, She would see Kṛṣṇa in front of Her, all around Her—everywhere—and try to embrace Him.

kṛṣṇa-mayī—kṛṣṇa yāra bhitare bāhire
yāhā yāhā netra paḍe tāhā kṛṣṇa sphure

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 4.85)

Everywhere Rādhārāṇī would see Kṛṣṇa with Her. When She would go for a walk She would see Kṛṣṇa all around Her, and everywhere She would try to embrace Him. She would be separate from Kṛṣṇa but feel filled with Kṛṣṇa’s presence. From moment to moment She would feel Kṛṣṇa’s presence and then feel separate from Him. Every day, all the time, union with Kṛṣṇa would come to Her and then leave Her. Lastly, She would think Kṛṣṇa was only a dream, feel hopeless, and show Herself in the most helpless way. Rādhārāṇī’s love for Kṛṣṇa is most rare and exists only in Goloka Vṛndāvan. Her prema is known as *ati-gūḍha mahābhāva*, the most confidential form of ecstatic love.

The extremes of separation

Śrīmatī Rādhārāṇī’s most extreme mood of vipralambha is expressed in this verse,

ayi dīna-dayār̄dra-nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kiṁ karomy aham

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.197)

Her mood here is like someone who was extremely wealthy but has lost all of Her wealth and now has no property at all. *Ayi Dīna-dayār̄dra-nātha he*: She cannot feel Her own property and calls out to Kṛṣṇa as though She is very, very poor.

*O Lord whose heart is melted
with mercy for the poor! O Lord
of Mathurā! When shall I see
You again? In separation from You,
My broken heart trembles.
O Beloved! What shall I do now?*

devī kṛṣṇa-mayī proktā rādhikā para-devatā
sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā

(Bṛhad-Gautamīya-tantra)

Rādhārāṇī is the supreme proprietor of everything—love, beauty, charm, attachment, wealth, and so on—but in separation from Kṛṣṇa She feels She has nothing. She cannot feel Her own wealth because of the intensity of Her feelings of separation from Kṛṣṇa. She gives up everything and expresses Her feelings to Kṛṣṇa: “You are My dearmost, and I cannot tolerate Your separation. But I cannot say that fully because I am not getting any hope from You. My dear friend, You have not given Me the wealth of any hope. *Ayi Dīna-dayārdra-nātha*: You are merciful to those who are very poor. Can’t You see Me in front of You? I am very, very poor!

“O Mathurānāth, before You were Vṛndāvaneśvar [the Lord of Vṛndāvan]. You were Rāseśvar [the enjoyer of the rāsa dance]. You were Rādhā Ramaṇ [He who pleases Rādhā]. You filled My heart with joy in Our intimate relationship. You were fully present in Your Vṛndāvan-lilā with Myself and all the Vraja-gopīs. But now You have left and become the king of Mathurā Maṇḍal. Now You are Mathurānāth, the Lord of Mathurā. You are no longer Vṛndāvannāth, the Lord of Vṛndāvan. What can I say? *Kadāvalokyase*: I want to see You. At least I want to see You. *Hṛdayam Tvad-aloka-kātaram*: not seeing You has given so much pain to Me, to My heart. *Dayita bhrāmyati kim karomy Aham*: what shall I do now? I do not know. I feel there is nothing I can do, but I also cannot tolerate Your separation. Feeling such extreme separation from You, I cannot leave My body, but I also cannot stay within My body.” This verse is the heart-expression of Rādhārāṇī.

mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

(Śrī Chaitanya-charitāmṛta, Ādi-līlā, 4.69)

“Rādhārāṇī is Mahābhāva Herself, the supreme servitor of Kṛṣṇa.”

Who can express what is in Her heart? Who can feel and express Rādhārāṇī's deepest, hopeless mood of separation?

ei śloka kahiyaḥhena rādhā-ṭhākuraṇī
tāra kṛpāya sphuriyaḥhhe mādhavendra-vāṇī

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.194)

Only She Herself could reveal the full depth of Her separation from Kṛṣṇa. By Her grace only, Her feelings manifested in this world through the heart of Mādhavendra Purī. Mādhavendra Purī tasted Rādhārāṇī's ecstatic mood of separation through this verse, *ayi Dīna-dayārdra-nātha he*, as he departed from this world.

śeṣa-kāle ei śloka paṭhite paṭhite
siddhi-prāpti haila purīra ślokera sahite

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.196)

When Mādhavendra Purī was leaving his body he constantly recited this verse and expressed its meaning. Later, Mahāprabhu Śrī Chaitanyadev tasted Rādhārāṇī's mood of devotion through this verse of Mādhavendra Purī. In *Śrī Chaitanya-charitāmṛta* it is described that when Mahāprabhu visited the Temple of Gopināth in Remuna He was overcome with the mood of vipralambha expressed in this verse. He recited this verse only once or twice and then was unable to speak any further.

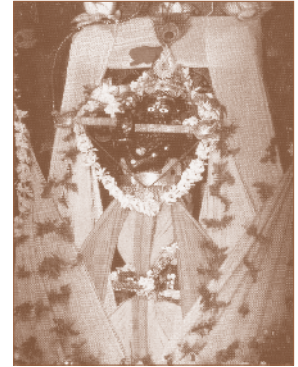
'ayi dīna, ayi dīna' bale bāra-bāra
kaṇṭhe nā nihsare vāṇī, netre aśru-dhāra

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.201)

He could only say, "Ayi dīna! Ayi dīna! I am so poor! I have nothing!" Over and over again this was all He could say. Crying in this mood of vipralambha, He fainted and fell to the floor of Gopināth's Temple.

kibā gaurachandra ihā kare āsvādana
ihā āsvādite āra nāhi chauṭha-jana

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.195)



Kṣīra-chora Gopināth, at whose lotus feet Mādhavendra Purī tasted Rādhārāṇī's feelings of separation from Kṛṣṇa.

“Mahāprabhu tasted the meaning of this verse and in that way opened the door of Kṛṣṇa-prema. No fourth man in this mundane world has tasted this verse like that. Only Rādhārāṇī, Mādhavendra Purī, and Mahāprabhu Śrī Chaitanyadev have tasted the meaning.”

This verse and the description of its manifestation in this world is explained by Śrīla Kṛṣṇadās Kavirāj Goswāmī in his *Śrī Chaitanya-charitāmṛta*, so we can also say that Kṛṣṇadās Kavirāj Goswāmī has given us this verse. He tells us that no one else can understand this verse’s meaning. He means that the deepest meanings of this verse cannot be opened by anyone. But Kavirāj Goswāmī himself opened a door to this verse for us through his *Śrī Chaitanya-charitāmṛta*. He did not open every door; He opened one door. Through that he gave some nourishment to others. There are many other doors to this verse, and he said, “Now I will not say anything more. What will be will be.” So we can say that he knows the meaning of the verse perfectly and that he is the fourth man who can taste it because he knows and is telling us that no one else can taste its meaning.

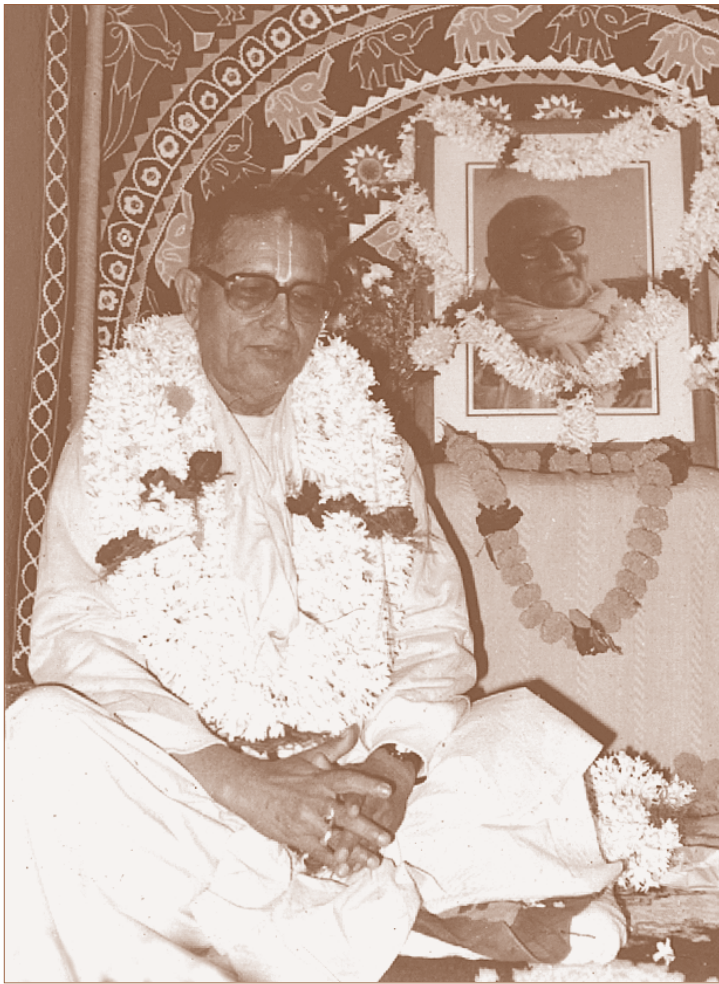
We will also say though that by the grace of Rādhārāṇī, Mādhavendra Purī, Kavirāj Goswāmī, and our Guru Mahārāj, we can feel something of this verse’s meaning. Śrīla Guru Mahārāj was very much intoxicated with this verse and many times we heard from him his heart’s expression of this verse. By the grace of Śrīla Guru Mahārāj we know something of what is inside this verse. But what I have explained here about this verse is, no doubt, external. It only follows the language of the verse and is an explanation of this verse’s external meaning.

kṛṣṇa-lilā amṛta-sāra,
tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se chaitanya-lilā haya,
sarovara akṣaya,
mano-haṁsa charāha’ tāhāte
(Cc: 2.25.271)

“May the swan of your heart
play in the inexhaustible
reservoir of Śrī Chaitanya’s
Pastimes, from which
hundreds of streams of the
ultimate nectar of
Kṛṣṇa’s Pastimes flow in all
directions.”

Rādhārāṇī’s love and Kṛṣṇa’s desire

We can understand that Śrī Chaitanya Mahāprabhu’s Pastimes come as the next edition of Rādhā-Kṛṣṇa’s eternal Pastimes. Kṛṣṇa wanted to taste the depth of Rādhārāṇī’s love and feelings of separation from Him; He wanted to taste His own beauty and love through Rādhārāṇī’s supreme devotional



mood. He Himself took Rādhārāṇī's heart and halo to appear in the form of Mahāprabhu, merged into His Kali-yuga-avatār form, and descended to the material world with His associates, abode, and so on. Śrīla Svarūp Dāmodar has explained this clearly for us:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
 ekātmānāv api bhuvi purā deha-bhedam̐ gatau tau
 chaitanyākhyam̐ prakāṣam̐ adhunā tad-dvayam̐ chaikyam̐ āptaṁ
 rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam̐

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.5)

Śrī Chaitanya Mahāprabhu is Kṛṣṇa Himself, but He has now become the divine form of Rādhā and Kṛṣṇa combined to taste Rādhārāṇī's Kṛṣṇa-prema. Rādhārāṇī and Śrī Chaitanya Mahāprabhu are actually nondifferent. Mahāprabhu appeared to taste the divine ecstasy of Kṛṣṇa-prema in the way that Rādhārāṇī tastes it and to see the way She gives Kṛṣṇa super joy and ecstasy through Her love, affection, charm, beauty, and so on. That is the hidden purpose of Kṛṣṇa's appearance as Śrī Chaitanya Mahāprabhu.

निगमकल्पतरुर्गलितं फलं
शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं
मुहरहो रसिका भुवि भावुकाः ॥

“O devotees! O relishers of rasa! Until your death in this world constantly drink the rasa of *Śrīmad Bhāgavatam*, the ripened fruit of the wish-fulfilling tree of the Vedas enriched with nectar from the mouth of Śukadev Goswāmī.”

