

GAURA TATTVA-2

Right now, you all are sitting here in Navadvīpa Dhāma, the land of the pastimes of Śrī Gaura-Sundara. From this, one can comprehend that you have been blessed with the special mercy of Lord Gaurāṅga and you have started your journey on the path, shown by Śrī Gaura-Sundara.

Śrīlā Prabodhānanda Sarasvatī describes that any person, who even tries to get free from the web of birth and death is extremely fortunate. Ācāryas tell us that even more fortunate is one, who is absorbed in Nārāyaṇa upāsana. Then, further increasing the boundaries of fortune, they tell that however, one who is absorbed in the worship of Kṛṣṇa is more fortunate, than the one who is performing worship of Lord Nārāyaṇa; then, there are different categories even amongst those who are Kṛṣṇa bhaktas. Kṛṣṇa bhakta in the mood of sakhā is more glorious than the devotee of The Lord of Vaikuṅṭha. But, those who are worshipping Kṛṣṇa in the mood of parents are more glorious than those who are worshipping Kṛṣṇa in the mood of a friend. But, those who worship Kṛṣṇa in conjugal mood, they are put in the top most bracket of the most fortunate ones. Now, the worship in the mood of a lover was practiced, even before the time of Śrīman Mahāprabhu but who is writing this verse? Śrīpāda Prabodhānanda Sarasvatī. What he is telling? He is telling that those who are worshipping Kṛṣṇa in the mood of a lover, among them also, there are top most class that is of the servants of Rādhārānī. Those, who are the personal servants of Rādhārānī-The Mañjarīs, they are considered the supremely fortunate ones....the most fortunate ones!

In scriptures, there is a saying that: if we collect all the happiness of Vaikuṅṭha, Goloka and put it on one side, and the happiness derived by the Mañjarīs, from just one activity of looking through the window of the kuñja, to have Darśana of Rādhārānī, if we put that on the other side, that...it is like an ocean and the other happiness put together are not even compare to a drop of that ocean! If we collect the happiness of all residents of Goloka, Vaikuṅṭha, even Nanda Yaśodā, Lalitā, Viśākhā, Daśaratha, everyone and we just compare it with the happiness of this one mañjarī of Rādhārānī, then it is not even compare to a drop of the ocean of happiness, which the mañjarīs experience. So, this is which, which was never bestowed before....the treasure....the *anarpita cari*....the great benediction, which Mahāprabhu has come to bestow on each and every conditioned soul, in this particular kali-yuga. This kali-yuga is very special because even the meat eating souls, if they take to the right sādhanā...the proper paramparā ~ the 500 year old....unbroken paramparā from Mahāprabhu, if they take it to that paramparā and do the right sādhanā, then they will be in very close proximity with

Rādhārānī. And hence will attain and relish the...that bliss, which even Nanda–Yaśodā cannot experience.

So, today is the appearance day of Gaura-Sundara. So, how can we bring Gaura-Sundara in our lives? And, how through the devotion of Gaura-Sundara, we can progress very quickly, on the path of becoming Rādhārānī's mañjarī? We will try to understand all this.

Now, the pastime which we will tell you, please try to feel it as if it is happening right in front of your eyes. Listen from your heart, not from the ears and after listening, just ingrain it in your heart. The proportion in which, we will attain attachment for The Lotus Feet of Gaura-Sundara, Śrīpāda Prabodhānanda Sarasvatī says: in that proportion, will attain attachment towards the designation of being mañjarī of Rādhārānī. Without obtaining the shelter of Lotus Feet of Gaura-Sundara, it is impossible to attain the designation ~ the honour of being Rādhārānī's maid servant.

The first 24 years of His life, Śrī Gaurāṅga Mahāprabhu lived in Navadvīpa and the last 24 years in Jagannātha Purī etc. We all know: Rādhā-Kṛṣṇa combined is Gaura-Sundara. Mahāprabhu fully immersed Himself in the mood of Rādhārānī in Jagannātha Purī. There, He would remain in a supreme state of supreme feelings of separation. To be able to describe and understand the state of madness, arising from feeling separation from Kṛṣṇa' *Śrī Kṛṣṇa viraha unmāda daśā*, only the power....the mercy of Gaurāṅga Mahāprabhu can help; otherwise to understand this *Kṛṣṇa viraha unmāda daśā* by the power of human mind, it is just impossible. Humans cannot understand Gaura-Sundara's condition of being fully mad, due to feeling separation from Kṛṣṇa, through their intelligence; having the power....the blessings of Gaurāṅga Mahāprabhu is an absolute necessity to understand this. This extremely astonishing pastime of Mahāprabhu, being in a state of full madness, due to feeling separation from Kṛṣṇa, was observed directly by Raghunātha Dāsa Gosvāmī and Śrī Svarūpa Dāmodara and they just *lipibadha*, pen it down, in the few verses.

Śrī Gaura-Sundara relishes every type of rasa, in the mood of a devotee; not just in the mood of a Rādhārānī but Gaurāṅga Mahāprabhu also relishes rasa in the mood of a mañjarī. He relishes rasa in the majestic form....in the form of a friend as well. Śrī Gaura-Sundara is the last limit of God...last limit of God principle. Gaura-Sundara is *para-tattva sīmā*, the final limit of God principle. Kṛṣṇa is not the last limit of God principle....Nārāyaṇa is not the last limit of God principle, Śrī

Gaura-Sundara is the last limit, *para-tattva sīmā*, of the God principle. It is still easy to understand the pastimes of Śrī Kṛṣṇa but Śrī Jagannātha Dāsa Bābājī Mahārāja says, in context to Gaura līlā, that he is still trying to understand them..., still the beginning to understand them and Bābājī is saying that, when he had already become famous in the whole world as a mañjarī bhāva siddha, that he is beginning to understand Śrī Gaurāṅga Mahāprabhu's pastime. It is beyond the scope of even *anantaśeṣa* to describe Mahāprabhu's pastimes, of even one day; That's, how deep...how secretive these pastimes are! When Gaura-Sundara felt separation from Kṛṣṇa after embracing the mood of Rādhārānī, the resultant~pitiful cries, due to feelings of separation, and distress He felt, these cries...the distress are called the Pralāpa; Pralāpa of Śrīman Mahāprabhu!

In the beginning, when Mahāprabhu was in Navadvīpa, He didn't embrace any mood-be it Kṛṣṇa's or Rādhā's! Only, during the last years of Mahāprabhu's pastimes, in Navadvīpa, did Mahāprabhu embraced the mood of Kṛṣṇa and used to cry out ~ the names of Rādhā Rādhā...Gopī Gopī. Then, some scholars of Navadvīpa told Mahāprabhu: *Are! Are You a devotee? You should chant Kṛṣṇa Kṛṣṇa only, why you chant Gopī Gopī?* So Mahāprabhu, keeping all this in mind, took renunciation, so that the ordinary souls, if they did not understand His extraordinary position, they would commit offences; He took renunciation in this context. Afterwards, He lived in Nīlācala and what was on Mahāprabhu's tongue all the time, wherever He was?

Hā Kṛṣṇa! Hā Kṛṣṇa! Hā Kṛṣṇa!
All the time,
Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Hā Kṛṣṇa!

O Kṛṣṇa, where are You? All the time, one could see the mood of Rādhārānī, in Mahāprabhu's transcendental vigraha; the body of Gaura is transcendental. Every type of mood of a devotee exists...existed in Mahāprabhu but in Nīlācala, Mahāprabhu embraced the mood of Rādhārānī in a totally complete way and always used to address His associates, who were living with Him. Who were living with Mahāprabhu? Rāya Rāmānanda and Svarūpa Dāmodara; how Mahāprabhu used to address them? Mahāprabhu said: O Sakhī! O Sakhī, what should I do? Where should I go? Where is Kṛṣṇa? Where is my praṇa-nātha, the flute enchanter? Where will my Kṛṣṇa, give me Darśana? All the time, just Hā Kṛṣṇa! Hā Kṛṣṇa! Sakhī, please make Me meet My beloved Kṛṣṇa. Mahāprabhu, just used to cry all day long like this, but not in a manner as we think, He might have. When we will discuss further, then we will know: how Mahāprabhu cried? It used

to look like as if Gaurāṅga was not a male; but a viyoginī Rādhā~ bereaved Rādhārānī, who was just crying and crying, due to feeling separation from Kṛṣṇa. Upon going to Mathurā; what did Rādhārānī used to do, when Kṛṣṇa went to Mathurā? Just, crying....crying....crying and more crying and nothing else.

In reality, a devotee's life is similar to Rādhārānī's; how? Like, when someone's husband goes out of station, then a devoted wife~ one who is fully devoted, what does she do? She will keep on crying, thinking about her husband all day long; she will not be interested in eating nor be interested in good clothes, nor be interested in jewellery or anything else; would certainly lose interest in everything. The same manner, Gaurāṅga Mahāprabhu was not conscious of eating...sleeping or the kind of clothes, He was wearing; He would simply cry out aloud- Hā Kṛṣṇa! Hā Kṛṣṇa, and the whole night would pass like this, in suffering due to separation. And the whole night, Svarūpa Dāmodara and Rāya Rāmānanda would narrate one līla after another, so that the night somehow passed and Mahāprabhu somehow survived that night; this was the depiction of just one day of Lord Gaurāṅga. It was impossible to keep in control, for even Svarūpa Dāmodara and Ramānanda Rāya. At dawn, Svarūpa Dāmodara tried very hard, in different ways, to change the Mahāprabhu's mood but of no avail.

Jagannātha Paṇḍita came in front of Mahāprabhu and paid obeisances but Mahāprabhu didn't see him, although Mahāprabhu's eyes were open. Same was condition of Mahāprabhu's ears; nothing was going inside Mahāprabhu's ears. Svarūpa Dāmodara said: O Mahāprabhu! Your's own Raghunātha dāsa Gosvāmī has come, he is paying obeisances to You, but nothing was going inside Mahāprabhu's ears nor Mahāprabhu was able to see anything; this is single minded dedication...eka-niṣṭhā. When someone really wants mercy of one's Iṣṭa-deva, he neither hears anything nor sees anything.

In fact, those who are worshippers of Mañjarī Bhāva, real worshippers! Real Gauḍīya Vaiṣṇava! They do not even like Kṛṣṇa, if He is without Rādhārānī. But ordinary Vaiṣṇavas, they lose their self-control in front of simple rasagullās and gulāba-jāmunas of this world; such a pitiful state. Without dedication towards one's Iṣṭa deva, one cannot attain one's Iṣṭa-deva; we must understand this thing. The worshippers of Mañjarī Bhāva, they will never do worship of Sītā-Rāma or of Lord Nṛsimha's Deities or of any other Demigods. Infact, the worshippers of Mahāprabhu...the Gauḍīya Vaiṣṇava, they will never get attracted towards any form of Lord Nārāyaṇa. Leave alone Nārāyaṇa; they will not even like to see

Kṛṣṇa, if He Himself appears in front of them because Mañjarīs are the embodiments of servitude towards Rādhārānī. They want to see Kṛṣṇa along with Rādhā, not separately Kṛṣṇa; such is the selflessness of Mañjarīs. This is the gift which Mahāprabhu has come here to give to all of us.

Coming back, so when Dāsa Gosvāmī came in front of Mahāprabhu and Mahāprabhu was in prayed by Svarūpa Dāmodara to give Darśana to Raghunātha. Svarūpa Dāmodara is telling Mahāprabhu: Raghunātha has come, Your Raghunātha, for Your Darśana only; but Mahāprabhu is not speaking anything, just looking down. What is Mahāprabhu doing, by looking down? What He was doing earlier? Weeping....weeping and more weeping and subsequently a pool of mud is formed below and it just increasing continuously because of non-stop crying ~ Mahāprabhu's pralāpa! Mahāprabhu's weeping was not like shedding a single drop of tear. Literally, splashes of water...streams of water, used to flow from Mahāprabhu's eyes. Splashes of water! People in front would get so much wet. It appeared that those, who get wet by Mahāprabhu's tears, they have just taken bath, so much was the quantity of tears coming out from Mahāprabhu's eyes and this was a regular feature. And at the same time, His lips would also move continuously; He was just taking the names of His beloved Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa Kṛṣṇa! Kṛṣṇa he! Repeatedly, He is saying this name; calling the name and then weeping and calling again the name and then again weeping, and all this with a deep heavy breath. Mahāprabhu's condition was such that it looked like Mahāprabhu would not survive. When Mahāprabhu used to be in a state of madness, due to feeling separation from Kṛṣṇa, it looked like Mahāprabhu would give up His life anytime now. And, Mahāprabhu's friends, who were like life and soul of Mahāprabhu like Rāya Rāmānanda....Svarūpa Dāmodara, they would plan....they would devise so many things, trying from the bottom of their heart, to make sure somehow Mahāprabhu managed to live, throughout the night. As time was passing by, it was early morning time, Mahāprabhu's feelings of separation were also increasing rapidly and breathing was getting heavier and longer; Mahāprabhu was continuously chanting Kṛṣṇa's name but was not looking at anyone else. Mahāprabhu had not performed any morning rituals...oblations ~ taking bath..., no bathing...no eating...no performance of morning rituals; He didn't do anything. Svarūpa Dāmodara is Lalitā Sakhī in Vṛndāvana; He immediately composed, read one verse of Caṇḍidāsa.

***“kahān bhaī antara-vyathā rādhā ke mana māhī,
baithī nirjana bhavana mein kahata sunata kuch nāhi...”***

What is the problem, which is troubling Rādhārānī's mind so much? She is sitting alone and not speaking or hearing anything...do not say anything...do not listen anything; this is the composition of Caṇḍidāsa, sung by Svarūpa Dāmodara. Mahāprabhu started glittering, the moment He heard the composition. "How to serve one's Iṣṭa deva?" One should learn from Svarūpa Dāmodara. Who is He? Lalitā Sakhī. We should learn which service is most appropriate as per time, place and circumstances, kāla ucita sevā. He sang that composition and upon hearing, Mahāprabhu just started glittering. Mahāprabhu's entire body is embodiment of divine love and Mahāprabhu's eyes are anointed with love. So, with those *prema visphārīta netra*, Mahāprabhu is seeing here and there, weeping and begging Lalitā Sakhī that is Svarūpa Dāmodara, He is saying: "O Svarūpa! Please take Me to my Prāṇa-Vallabha; I cannot live like this anymore." And, what should Svarūpa Dāmodara do? He said: "Yes Prabhu, surely! I will take You, to Your Prāṇa-Vallabha." Svarūpa Dāmodara used to say like this, all the time; otherwise Mahāprabhu would immediately become lifeless. So here Mahāprabhu, who is the last limit of God principle, He is not even able to stand properly....He is not even able to talk properly! So, when we remember the pastimes of Mahāprabhu or Kṛṣṇa, we should remember that we must not think of Them in the mood of majesty...in Bhagavān bhāva...in Bhagavat bhāva.

Our Gaura-Sundara takes support of shoulders of Lalitā Sakhī in the right and Viśākhā Sakhī on the left, that is, Svarūpa Dāmodara and Rāya Rāmānanda and somehow, managed to stand or walk. But upon seeing the flower garden ahead, Mahāprabhu got Himself free, from the support of Lalitā...Viśākhā and started running; just running fast and fast! What did Mahāprabhu thought, what is this flower garden? He thought it is Vṛndāvana! Mahāprabhu just started running. Have seeing that, His companions also started running after Him, just to try to catch hold of Him. Upon reaching the garden, Mahāprabhu said: now, I have reached Vṛndāvana, so now quickly...very quickly, please make me meet my Praṇa-allabha Kṛṣṇa.

And, what was Svarūpa Dāmodara's first problem? First was to save Mahāprabhu's life and second, now they are taking Mahāprabhu to meet Kṛṣṇa, now when Mahāprabhu is saying that He has reached Vṛndāvana, only thing missing is My union with My Praṇa-vallabha; what should they do? When Mahāprabhu said this, Svarūpa Dāmodara and Rāya Rāmānanda looked at each other, said to each other: what should we do now? What should we say to Mahāprabhu? Mahāprabhu after asking, where is Kṛṣṇa; started reciting a verse from pañca

adhyāya and giving example of many flowers, said: among all of you flowers, like paṇaka, prayāla, vasanta, jamba, arka, pika and bakula, āmra and others, O' kadamba! You have all taken birth, just to deliver the others; so have mercy on Me, please tell Me: where I can find my Praṇa-vallabha?

First of all; whom Mahāprabhu is asking? Mahāprabhu is asking from flowers...He is asking each and every tree ~ where is Kṛṣṇa? Where is Mahāprabhu's praṇa-vallabha? But there was no response from the trees. So when Mahāprabhu didn't receive any answer, He started thinking that all the trees belong to the male family, so how can males, comprehend the feelings of separation of females. Mahāprabhu thought: I am asking wrong people, I should ask those trees belonging to the family of females. Mahāprabhu asked trees like tulasī, mālatī, yūthi, madhava, mallikā; Mahāprabhu asked: "O Sakhī! You are My friend; you are a female too, so you are all My friends. So, You all can understand My feelings of separation. Śrī Kṛṣṇa must have given you Darśana, here. So, have mercy and please tell Me: where I can also find My prāṇa vallabha? Now, when Mahāprabhu didn't receive any answer, He thought to where did Kṛṣṇa went? May be to Tulasī Mahārānī? So He asked: O Sakhī! Hey Tulasī Mahārānī! Kṛṣṇa must be wearing the garland made up of your leaves, so please tell Me: where has Kṛṣṇa gone, wearing your garland? At least you tell Me, you are My friend; You are dear to the lotus feet of Lord Govinda, Śrī Kṛṣṇa never abandons you, so you please tell Me at least. Now Mahāprabhu didn't receive any answer even from Tulasī Mahārānī. So He started thinking: these are all servants of Kṛṣṇa and being fearful of Kṛṣṇa, why would they tell Me where Kṛṣṇa is?

First, Mahāprabhu didn't receive any answer from the trees, so He thought they were males, He went to the female trees; He didn't receive any answer, He thought they are fearful; then, what He did was? He approached Tulasī Mahārānī. Then, He started asking the bears: Kṛṣṇa must have come with you here and Kṛṣṇa must have given happiness to your eyes, giving His darśana; so, O' Bear! Please have mercy and also give Me Darśana of Kṛṣṇa...give me *nayanānanda* ~ Happiness of My eyes! Mahāprabhu is asking the bears and very attentively, He is trying to listen to their answers, He didn't receive any answer and also, when all the bears except one or two ran away, Mahāprabhu started doing Pralāpa, started crying more pitifully, even in a more forceful way. Being disappointed upon not finding anyone, whom to ask; Mahāprabhu started praying to the bees...the Bumble Bees: O' Bumble bees! You all always running after the garland of Kṛṣṇa, so one who is

the brother of Balrāmajī, please tell Me in which direction He has went, just tell Me this? Mahāprabhu didn't receive answer even this time. Now, He could not tolerate any further; what did He do right now? Near the ocean in Nīlācala; He didn't get any answer, He thought of committing suicide. He started running towards the ocean. And who is running behind Mahāprabhu? Rāya Rāmānanda and Svarūpa Dāmodara; just imagine this thing happening right in front of your eyes ~ Your praṇa-priya Mahāprabhu is just about to commit suicide. So, Mahāprabhu saw that the ocean, He thought that it is Yamunā and then He started walking towards Yamunā, thinking that Kṛṣṇa must be here. So, the moment Mahāprabhu started walking towards the ocean, He saw a kadamba tree and thought Kṛṣṇa must be standing below it; so Mahāprabhu relaxed a bit thinking that finally at last, He had Darśana of Śrī Kṛṣṇa and because of this, Mahāprabhu's eyes and mind are getting happiness. Mahāprabhu felt like this; the moment He started feeling like this, He just fainted out of ecstasy.

When Mahāprabhu is conscious, it is difficult to control Mahāprabhu but now, when Mahāprabhu has fainted, it looks like as if He has left the world. Now just think: what would be the state of Rāya Rāmānanda and Svarūpa Dāmodara? Every moment, they would think: I have to serve The Lord; He cannot survive on His own; The Lord cannot survive on His own, can you think? Mahāprabhu fainted, so both of them started kīrtana of Śrī Kṛṣṇa's name, in His ears...

*Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he!
Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he!*

The moment Mahāprabhu heard this kīrtana, slowly and slowly bound by love' premaveśa, Mahāprabhu got up and started looking here and there with astonished eyes. Mahāprabhu said: just now, I had Darśana of My Prāṇa-vallabha, now, where has He gone again? Just think, what is Mahāprabhu's condition every second? Every Second! Mahāprabhu said to Rāya Rāmānanda, who is Viśākhā Sakhī; whenever Rādhārānī had to talk about Kṛṣṇa, then whom she would confide in the most? To Viśākhā Sakhī; so Mahāprabhu told Viśākhā Sakhī that is Rāya Ramānanda: O Sakhī! The Cupid enchanter Śrī Kṛṣṇacandra, who is like the rays of stream of fresh water, He is wearing a yellow coloured dhotī which shines like lightening, the Mind enchanter...the cupid Syāma-sundara, wearing a crown and a peacock feather and the Vaijayantī garland is playing on the flute, I just had Darśana of this Syāma-sundara only and this Syāma-sundara was increasing the happiness of My eyes; now, where has He gone? Where has My Syāma-sundara gone? When Mahāprabhu was telling all this to Rāya Rāmānanda, then both Rāya

Rāmānanda and Svarūpa Dāmodara, who are the antaraṅga pāśadas of Mahāprabhu, just used to discuss as to somehow stop Mahāprabhu's intense crying...to somehow make Him sit; They, both just listened...listened...listened non-stop, for the pleasure of Mahāprabhu. In fact, what else they could have done? Otherwise, the pralāpa would just increase and increase. Mahāprabhu further said to Svarūpa Dāmodara: O Sakhī! Śrī Kṛṣṇa's form is like an astonishing blue! Blue rays emanate like blue clouds; His form is astonishing blue and My eyes are like cātaka bird, so having His Darśana as well as drinking the nectar of His Darśana, I was able to live; I was drinking the nectar of cloud like Kṛṣṇa, from my cātaka like eyes. Now, from the falling rains of the pastimes of Kṛṣṇa, the Yaśodā palace is getting beautified, but just see My misfortune that I too had Darśana of this, which was seen in all the fourteen planetary systems, but My misfortune is so great that Kṛṣṇa has disappeared again, from My sight. Doing pralāpa....crying again and again, each bodily part of Mahāprabhu became overwhelmed with ecstasy, due to love of Kṛṣṇa.

Till now, Mahāprabhu was completely immersed in the happiness, due to the Darśana of Kṛṣṇa and was not conscious of anything external~ who is beside Mahāprabhu...who is not, nothing went inside! Svarūpa Dāmodara sang Gīta Govinda, in order to somehow trying to bring Mahāprabhu back to normal state. Svarūpa Dāmodara sang the first verse of Gīta-Govindā, in which he is trying to tell that Kṛṣṇa has not gone anywhere; He is where? He is in the rāsa only.

***“rāse harim iha vihita-vilāsam
smarati mano mama kṛta-parihāsam”***

(Śrī Caitanya Caritāmṛta Antya Līlā 15.84)

After saying this verse, Svarūpa Dāmodara sang another verse. But, the moment He was about sing this verse, Mahāprabhu came in supreme ecstasy and He started dancing. Svarūpa Dāmodara is reading the Śloka and Mahāprabhu's dancing is increasing more and more; and Mahāprabhu danced in a way that feet used to touch both the hands. Just think: you are dancing in such a way that your feet are going 9 feet upwards and touching both your hands. As verse is being recited further and further, the dancing and kīrtana is also increasing more and more. Svarūpa Dāmodara sang just two verses; He thought: he will not sing further verses anymore because if he did, then when would Mahāprabhu take rest? This will be beyond imagination and so he stopped singing further verses. But, Mahāprabhu was already into the highest and supreme stage of the mood of

Rādhārānī. At that time, so Mahāprabhu ordered: sing! Sing! Whereas, everyone was quiet and nothing was happening. Mahāprabhu again said: sing more! Sing more! This went on for some more time. Then, somehow devotees surrounded Mahāprabhu, continuously chanting Hari bol! Hari bol! Hari bol! Somehow managed to make Mahāprabhu sit and sprinkled water and wiped off Mahāprabhu's sweat from His face. Then devotees somehow, managed to give bath to Mahāprabhu and bring Mahāprabhu, back to āsrama and made Mahāprabhu eat some remnants and also tried that Mahāprabhu took some rest. Leave aside the question of taking rest, Mahāprabhu immediately went to have Darśana of Lord Jagannātha; there is only one reason for this ~ supreme dedication to one's Iṣṭa-deva.

Before Mahāprabhu went to have Darśana of Lord Jagannātha, which verse Mahāprabhu had heard? The verse related to Rāsa Līlā, that Mahāprabhu is present in Rāsa Maṇḍala; so when Mahāprabhu is having Darśana of Jagannāthajī, He is actually seeing Rāsa Līlā. Neither Mahāprabhu was able to listen to anything nor was He able to see anything' *nirnimeṣa netra*, continuously having Darśana of Rāsa Līlā...continuously doing it and He was being overcome by supreme ecstasy; then what did Svarūpa Dāmodara do? He went and stood exactly behind Śrīman Mahāprabhu and gestured Rāmānanda Rāya to stand alongside him. He further told Jagannātha Miśra and other devotees to surround Mahāprabhu because Mahāprabhu could faint anytime out of love, they had to catch hold of Him; this is called appropriate service as per time, place and circumstances, knowing one's Iṣṭa's mind, that in which state He is in and accordingly arranging and performing service. So, all the devotees stood near Mahāprabhu and as expected Mahāprabhu while crying Hā Kṛṣṇa! Hā Kṛṣṇa! Fainted in love and fell down. Svarūpa Dāmodara again woke up Mahāprabhu and put Him in his lap. Rāya Rāmānanda and other devotees sprinkled water on Mahāprabhu's face, from their own *kamaṇḍala* and somehow, managed to wake up Mahāprabhu. And, when Mahāprabhu became conscious, what did He said to Svarūpa Dāmodara? ...Where did we stop last time? Depiction of Rāsa Maṇḍal! Mahāprabhu said: right now, I was having Darśana of my Prāṇa-vallabha in Rāsa Maṇḍal, Svarūpa! What just happened? Where did, Kṛṣṇa went away? Same situation again! Where did Kṛṣṇa go away? Where did My Prāṇa-vallabha go? Mahāprabhu is begging and getting restless, while uttering these words. O Svarūpa! Please take Me to my Prāṇa-vallabha, I just saw Him...just now, I saw Him. And, what Svarūpa Dāmodara told Mahāprabhu? Sure! Sure! Mahāprabhu, I will take You for Darśana of Kṛṣṇa; He again said the same thing, in temple too. Mahāprabhu, very quickly got up and

then slowly and slowly somehow, devotees brought back Mahāprabhu to His Abode once again.

In night, in Gambhīrā, sitting near the entrance of His house, Mahāprabhu is weeping loudly and continuously uttering Ha Kṛṣṇa! Ha Kṛṣṇa, asking Svarūpa Dāmodara: where is He, who is more dear to Me than my life? And, how will I be able to have Darśana of Him? Both Svarūpa Dāmodara and Rāya Rāmānanda are quiet and while looking at each other, they tell Mahāprabhu that: Kṛṣṇa is just inside that Nikuñja, please come with us, let us take You there; so, where is Nikuñja there? They are taking Mahāprabhu to His cave, which is inside His house in Gambhīrā. They thought: there was no better solution than this; they then took Mahāprabhu inside His room in a secluded cave. Now, they are all sitting. Several hours have passed, total silence *niḥśabda*; Mahāprabhu is not saying anything, just remembering Kṛṣṇa, in feelings of separation. After a while, Mahāprabhu said: O Prabhu! I am stone hearted! Kṛṣṇa is not giving Darśana to Me, yet these life airs are still inside my body. I am stone hearted...I cannot live any more; giving up life is most appropriate now. Just think! So much is happening, in just one day, with Svarūpa Dāmodara and Rāya Rāmānanda. What the state of Mahāprabhu? Instead of tolerating it further, I rather give up My life now. Then Svarūpa Dāmodara presents, yet another wonderful example of appropriate service as per time and place. Svarūpa Dāmodara says: O Mahāprabhu! Kṛṣṇa never leaves Vṛndāvana.

*“vṛndāvana parityajyam, pādāṁ ekam nā gacchati
paśyāmi yadā yadā yadā vrajabhāvam nā vismarāmi”*

(Prabhāte Saṁgītā)

Kṛṣṇa is in Vṛndāvana only, why You are thinking like this? Come, I will take You to Vṛndāvana. Then, Mahāprabhu replied: Yes...Yes...Yes! Yes, Kṛṣṇa is in Vṛndāvana only, how could I forget this? Ya, quickly dress Me up. Now one issue got solved another issue came up; who will dress Mahāprabhu in the form of a Gopī? Now, both are looking at each other but then Mahāprabhu thought: where is the need for Me to dress up? My lover accepts Me as I am! Just forget it, we will go like this only, do not waste further time...very quickly just take Me to My Prāṇa Priyatama. Now, what will Svarūpa Dāmodara and Rāya Rāmānanda do? They again are looking at each other. Mahāprabhu asks: now, will you not take Me there? If not, then I will just go on my own and now; Mahāprabhu started running....He is running and running and both of them are thinking: what to

do...How to stop Mahāprabhu as it was already very late, at night. Then, Svarūpa Dāmodara presented another supreme example of appropriate service as per time and place and circumstances; He said: O' our beloved Sakhī! O Rādhe! Right now, this old lady Jaṭilā is still awake, so quietly go to Your room and sleep now; as soon as she falls asleep, we will immediately go to meet Syāma-sundara. So, by saying this, they somehow managed to make Mahāprabhu take some rest and hence, passed off the night somehow.

Śrīman Gaurāṅga Mahāprabhu kī Jaya!! All glories to Śrī Gaurāṅga Mahāprabhu All glories to Śrī Svarūpa Dāmodara. All glories to Śrī Rāya Rāmānanda. All of us, the followers of Mahāprabhu should similarly become dedicated... steadfast in our devotion!!

Without Gaurāṅga Mahāprabhu, it would have been impossible to understand the glories of Rādhārānī. We could understand the greatness of Rādhārānī's love, through the mercy of Lord Gaurāṅga and how to perform service of Rādhārānī... of Yugala, this we could understand from Svarūpa Dāmodara and Rāya Rāmānanda. So, the way Mahāprabhu used to cry out for His Iṣṭa, we should too try to cry for our Iṣṭa day and night; O' Rādhe! O' Braja Lalite! In this way. If there had been no example of this, then probably we would have never learnt but the example is present before us; through the scriptures...through the discourses....Hari-kathā, we can know: what was the state of Mahāprabhu ie Rādhārānī in such situations, What kind of state our Prāṇeśvarī....Śrīmatī Rādhārānī is in and accordingly provides appropriate service as per the time and place....as per the feelings of Rādhārānī. So what would be the state of Rādhārānī in Kṛṣṇa's absence? This, we come to know from the pralāpa of...from crying of Mahāprabhu. So this was the just the story of one day; every day! Day and night, the same thing happened without break! And, how did Svarūpa Dāmodara and Rāya Rāmānanda used to live every day? Just on their toes, to perform service...to provide support all the time, otherwise Śrīman Mahāprabhu will not survive.

We hope through today's discourse, you all will get inspiration in your sādhanā and make progress in your sādhanā, in the right way and will eventually achieve perfection~ attain the goal of your practice. We talked about Gaura līlā but reality is that we all have to come onto this path to achieve perfection. We must have strong...infallible faith on our Guru and we must perform service to Him, in the manner as Mañjarīs perform service to Rādhārānī, with their life and soul. Only if, we have full faith on our Guru, that we will be able to serve Guru and then..., when we will be able to serve Guru, then we will receive mercy of Guru. And,

once we receive mercy of Guru, then our faith in Gaura will become strong and then, we will receive mercy of Gaura. And, when we receive the mercy of Gaura then through it, we can have practical realization of our own Mañjarī Svarūpa and that of Rādhārānī and we will get the opportunity of direct service to Rādhārānī; so this is the process.

Mercy of Guru ~ faith in Gaura; mercy of Gaura ~ faith in Rādhārānī and hence, Rādhārānī's direct service. Guru Kṛpā...Gaura Kṛpā, by this we will have Rādhārānī's service...eternal service to Rādhārānī.

Hare Kṛṣṇa!