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From Sri Mayapur Candrodaya Mandir!

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Speaker: HH Bhakti Purusottama Swami

So all of you were enjoying HH Jayapataka Swami Maharaj giving nice Gaura Katha. I could see they were all drowning in Gaura Katha mellows, or ocean of Gaura Katha mellows.

I was remembering Lord Krishna, Lord Krishna is known as Rasaraja Krishna. Rasaraja Krishna means He is made up of mellows. The ingredients used to create Krishna's body is made up of sweetness. This is Rasaraja Krishna.

And Srimati Radharani is mahabhava svarupini, is made up of Krishna prema. Krishna is made up of sweetness mellows and Radharani is made up of Krishna prema.

So when we hear from HH Jayapataka Maharaj, you can feel he is made up of Gaura prema. (Haribol) Once HH Hridayananda Maharaja wrote that gaura prema rasarnave se tarange jeba dube, se hoi radha madhava antaranga. One acarya has written that gaura prema rasarnave se tarange jeba dube, one who drowns himself in the ocean, in the waves of mellows of Gaura prema, he becomes very dear to Radha Madhava. Yes. gaura prema rasarnave se tarange jeba dube, se hoi radha madhava antaranga.

So now I am worried after hearing from him what shall I tell now, how you will enjoy. Usually the meal is served according to Bengali tradition, the first is bitter, then fry, then spinach and at the end sweet. But Maharaj has given all the way up to sweet and everything, so what I have to serve to you. (laughter). Maybe I can give some hajamola, hajamola to you. (laughter) Digestive, enjoying.

So we will use our limited time so I was thinking to continue what HH Bhakti Caitanya Maharaj spoke yesterday very slightly he touched the verse and description our internal reasons of appearance of Krishna. Maharaj calls it

personal reason. Last year I spoke on the basis of the appearance of Gauranga Mahaprabhu, his external reason as Caitanya Caritamrita has described:

anarpita-carim cirat karunayavatirnah kalau

samarpayitum unnatojjvala-rasam sva-bhakti-sriyam (CC Adi 1.4)

That external reason, the reason for people for general that Lord has descended for, is to give nama and prema. And on that basis I was describing the magnanimity of Lord Gauranga Mahaprabhu, how it excels, surpasses, of any other forms of the Supreme Personality of Godhead.

So this year we will talk something about, that is the external reason, jagat sambandhye hetu, the reason which benefits to the people in general. But there is one more reason called personal reason, Maharaj said, that benefits Krishna Himself, why He comes here. And prior to describing this Krishnadas Kaviraja Goswami is saying that we all know why Lord He descends to this material world:

paritranaya sadhunam vinasaya ca duskrtam

dharma-samsthapanarthaya sambhavami yuge yuge (BG 4.8)

Krishna saying this. But our Gaudiya Vaisnava acaryas don't agree with Krishna. They say why He has to come for all these reasons? This could not be the main reason that Krishna has to come, to kill the demons and to reestablish dharma. These things He can do through His agents. But why Lord incarnates? The main reason why Lord incarnates, not Krishna. Lord incarnates millennium after millennium, real reason is not paritranaya

sadhunam vinasaya ca duskrtamdharma-samsthapanarthaya. That could be by-product, side effect or secondary reason.

The real reason Lord incarnates, mad bhaktah vividhartam karma vividha kriya ? I want to give pleasure to My devotees,

anugrahaya bhaktanam manusam deham asritah

bhajate tadsih krida yah srutva tat-paro bhavet (CC Adi 4.34)

I am coming to this material world to exhibit My sweet transcendental pastimes, ja sruta tat para bhavet, by hearing the sweet pastimes people will be attracted to Me.

So Lord has His whole purpose why He comes, as Kuntidevi says, O My Lord, You are coming to this world because bhakti-yoga- vidhanartham (SB 1.8.20) You want to give bhakti to everybody. So two sides, Lord has own reason.

Krishnadas Kaviraja Goswami quotes these two things.

Then he is saying in the same way Gauranga Mahaprabhu comes, he has also two reasons, one external reason and one internal reason. So external reason is to give nama prema to the people and what is internal reason? The Lord has His internal reason. So Krishnadas Kaviraja Gowami in the Mangalacarana in Caitanya Caritamrita in fifth verse he described what is external reason and in the sixth verse he will describe what is the real internal personal

reason.

So to explain the sixth verse,

sastha slokerā artha karite prakāsa

prathamē kaḥiye sei slokerā abhasa (CC Adi 4.101)

So before Krishnadas Kaviraja Gowami describes the real verse, he is saying I have to explain, I have to explain little bit of the backgrounds, of what I am going to speak, the subject matter. The subject matter I am going to speak now, Krishnadas Kaviraja Gowami is saying, is not ordinary subject matter. In his language he is saying, he spoke different things prior to this but when he is entering to describe internal reasons of appearance of Gauranga Mahaprabhu, the subject matter is so confidential. So Krishnadas Kaviraja Gowami is very concerned to reveal this confidential subject matter. So he is saying

e saba siddhanta gudha, - kahite na yuyaya (CC Adi 4.231).

All these conclusion, siddhanta that I am going to describe to you now are unfit to disclose to people. e saba siddhanta gudha kahite na yuyaya. But what can I do, I cannot help, I have to say.

Because, na kahile, keha ihara anta nahi paya (CC Adi 4.231). If they are not disclosed no one will understand them. So this subject matter is so essential, to bring real benefit to the living entities this has to be disclosed. People must know.

That's why I will try my best to mention them revealing only their essence, ataeva kahi kichu karina nigudha (CC Adi 4.232), the essential part of the subject matter I will describe to you but one interesting thing is, bujhibe rasika bhakta, na bujhibe mudha (CC Adi 4.232).

So he is very happy that only loving devotees will understand what he will speak, but fools will not understand, na bujhibe mudha, fools will not understand. Who can understand? He is saying, I have no problem, I don't dare, I don't dare, I don't feel to speak these things, but still I have no problem in speaking, because whatever I will speak people will not understand it. (laughter).

Who can understand it? Only those people can understand it, hrdaye dharaye ye caitanya-nityananda (CC Adi 4.233) one who is carrying Gauranga Nityananda within his heart.

e-saba siddhante sei paibe ananda (CC Adi 4.233), only that person who captured Lord Caitanya Mahaprabhu and Lord Nityananda Prabhu in his heart will become blissful by hearing all these transcendental conclusions because

only loving devotees will understand this, they will enjoy.

Because these conclusions that I will describe now, haya amrera pallava (CC Adi 4.234) they are the buds, tender leaves of the mango tree. And who enjoy that? Just like the cuckoo birds, they enjoy the beautiful taste of the pallava, amrera pallava.

bhakta-gana-kokilera sarvada vallabha (CC Adi 4.234), the devotees like cuckoo birds, they can enjoy. But abhaktas, they don't enjoy, abhakta-ustrera ithe na haya pravesa (CC Adi 4.235), the non-devotees are like camels. Camels will not enjoy. They will enjoy biting thorns, they will enjoy that.

So that's why he is saying, abhakta-ustrera ithe na haya pravesa (CC Adi 4.235), the non-devotees, non-devotees means those they have not accepted the lotus feet of, they have not taken shelter of Gauranga Mahaprabhu, they

cannot understand, tabe citte haya mora ananda-visesa (CC Adi 4.235), that's why I am very very happy. Let them not understand it, so I have no fear. I can tell it, they will not understand it. So I will tell it now.

ye lagi kahite bhaya se yadi na jane

iha va-i kiba sukha ache tribhuvane (CC Adi 4.236)

For fear of them I do not wish to speak this subject matter but if they do not understand then what can be happier in all three worlds? Best happiest things!

So in this way he is saying so careful, he is so careful. We will get into the subject matter if there is time. But before going to subject matter I just want to bring to your notice, the greatness, the heavy subject matter, he is so careful before he is describing this. He is saying, ataeva bhakta-gane kari namaskara (CC Adi 4.237), before I describe these things to all of you, I offer my humble obeisances to all devotees.

nihsanke kahiye, tara hauk camatkara (CC Adi 4.237), so that I will speak all the subject matter without any hesitations. Oh, I am revealing this sweet most confidential subject matter to people in general. Because Mahaprabhu came for some unique purpose, for some unique purpose.

As you know I was describing why Lord incarnates, not for, paritranaya sadhunam vinasaya ca duskrtamdharma, this is not the real reason. He has a special reason. But why Krishna incarnates? What is the reason Krishna incarnates? Krishna is svayam bhagavan. Krishna is not avatara bhagavan. So Krishna has to come from Goloka Vrindavana. Why He has to come from Goloka Vrindavana? He has to come from Goloka Vrindavan for something which can be done by nobody else. No other incarnation can do. Then Krishna has to come.

So what is that special things that no other incarnation can do. Any other incarnation can do paritranaya sadhunam vinasaya ca duskrtamdharma-samsthapanarthaya (BG 4.8), but Krishna comes for a specific reason. What Krishna comes for?

To exhibit His lila, pastimes. That every incarnation has pastimes! Who does not have pastimes?

To give Krishna prema. To give Krishna prema. Gauranga Mahaprabhu came to give Krishna prema.

What Krishna came for? To feel the love of the devotees.

So Krishnadas Kaviraja Goswami has revealed, two things you remember, why Krishna came for:

prema-rasa-niryasa karite asvadana

raga-marga bhakti loka karite pracarana (CC Adi 4.15)

He came to realize the essence of love of His devotees, because these are the subject matters one has to understand before entering into this. So that's why he is saying abhasa. Before he gets into this verse to explain the real reason why Gauranga Mahaprabhu came, he has described at least one or two chapters before to bring us to that point, unless we know all this background, we will not understand.

So Krishna came prema-rasa-niryasa karite asvadana, to realize the essence of prema and raga-marga, bhakti loka karite pracarana, to preach raga bhakti. Why He came for this purpose? Because rasika sekhara krsna parama

karuna. He is rasika sekharā. He is the enjoyer of all the mellows; He is the crest jewel of all the rasas. So he has to realize the essence of the rasas.

And why He has to distribute the raga marga bhakti? Because He is parama karuna, He is most merciful. So He has to distribute, Krishna is thinking - "I have been giving this vaidhi bhakti for ages but until unless they get raganuga bhakti they will not get perfection in their life." That's why Krishna came for this purpose.

And He enjoyed a lot. After enjoying everything in Vrajabhumi, Krishna went back to spiritual world. krsnera vicara eka achaye antare (CC Adi 4.238). So there He is sitting once in rasa mandala alone and He is thinking to Himself. What He is thinking? He is thinking that, purnananda-purna-rasa-rupa kahe more (CC Adi 4.238), that everybody they say that, I am complete. I am full of bliss. I am made up of bliss.

And sruti says, raso vai sah. raso vai sah, means He is made up of bliss, made up of mellows. So Krishna is thinking that, "I am made up of mellows." Krishna is anandam brahma, He is made up of ananda, anandamayo abyasat, I am ananda. So He is thinking that, "I give pleasure to everybody. Is there anybody who can give pleasure to me? How is it possible? Because I am the person, top most, to give pleasure to everybody!"

So in this way He is thinking that nobody can give pleasure to Me. But when in bhauma Vrindavana I was doing My sweet pastimes, I could see that I was getting so much pleasure from the service of Radharani. So I enjoyed so

much, I got so much bliss. But after going back He is thinking, what is the secret behind this?

So Krishnadas Kaviraja Goswami is saying that Krishna has fulfilled all His desires, He is apta kama, He is purna kama, He is atamarama, but still His three desires were not fulfilled when He came as Krishna. So that's why He

had to come as Gauranga Mahaprabhu to fulfill His three desires.

sri-radhayah pranaya-mahima kidrso vanayaiva (CC Adi 1.6)

Just like Krishna came for two reasons, to enjoy the essence of love and to spread raga marga bhakti. And Mahaprabhu came for three reasons, internal reasons, sri-radhayah pranaya-mahima kidrso vanayaiva, to understand the

greatness, the glory of Srimati Radharani's prema, pranaya-mahima.

The second reason is svadyo yenadbhuta-madhurima kidrso va madiyah (CC Adi 1.6), what taste is there within the sweetness that I am retaining within Myself, He wants to understand that.

And also, saukhyam casya mad-anubhavatah kidrsam veti lobhat (CC Adit 1.6) He wanted to know what kind of taste Srimati Radharani is deriving by rendering devotional service unto Him.

So He developed greediness, lobha, that's why, tad-bhavadyah samajani saci-garbha-sindhau harinduh (CC Adi 1.6), that is the reason that Krishnacandra bhagavan He appeared from the ocean of the womb of mother Saci as Gauracandra Bhagavan.

So prior to this verse Krishnadas Kaviraja Goswami has separately made this verse more easy to understand. He has covered all these three reasons.

Now Krishnadas Kaviraja Goswami is saying, sastha-slokera ei kahila abhasa (CC Adi 4.229), I have given a hint of the sixth verse. mula slokera artha suna kariye prakasa (CC Adi 4.229), now I will tell the real meaning of this

verse.

So that's why, because we have limited time and this very interesting subject matter, I just want to go to the conclusion of this verse. Prior to this Krishnadas Kaviraja Goswami has described the first reason, the greatness of prema. You should read this chapter, very interesting chapter, greatness of prema. And the sweetness, what is that sweetness that Krishna has within Himself. And how it tastes. He has spoken all these things.

So now Krishna is comparing that who is great? I am great or Radharani is great? Hear carefully!

am receiving pleasure from Radharani, but Krishna is meditating,

ama haite yara haya sata sata guna

sei-jana ahladite pare mora mana (CC Adi 4.240)

Who can give Me pleasure? Somebody who has a hundred times more qualities than Me can give Me pleasure. But that is not possible. ama haite guni bada jagate asambhava (CC Adi 4.241), it is not possible. But I see how

this Radharani is giving Me so much pleasure. How is it possible? I am asamordhva-madhurya (CC Adi 4.242), asmordhva means no body equal to Me, nobody higher than Me.

So now He is comparing Himself with Radharani and all the vraja-gopikas.

mora rupe apyayita haya tribhuvana (CC Adi 4.243). He is saying that I am so beautiful, akarsayati iti krsna, I am so beautiful! Although My beauty defeats the ten million Cupids, unequalled, unsurpassed, that is My beauty. Everybody is enjoying My beauty, but when I see the beauty of Radharani, radhara darsane mora judaya nayana (CC Adi 4.243), I get so much pleasure by seeing Srimati Radharani.

He will compare now all five senses and five kinds of mellows.

mora vamsi-gite akarsaye tri-bhuvana (CC Adi 2.444), when I play on My flute, the sound of flute attracts everybody, I am so attractive, I attract everybody. But even if I attract everybody but when I hear Radharani's sound vibration, My ears get filled with pleasure.

radhara vacane hare amara sravana, (CC Adi 2.444), the sweet sound vibrations coming from the lotus mouth of Radharani, steals My ears.

Ok. Ear and sound. Five senses Krishna will describe.

yadyapi amara gandhe jagat sugandha (CC Adi 2.445), all this gandha, sweet smell coming from Krishna, perverted reflection of this sweet smell from Krishna lends fragrance to the entire creation but when I get the smell of

Radharani's body, the scent of Radharani's limbs captivates My mind and heart. mora citta-prana hare radha-anga-gandha (CC Adi 2.445), the sweet smell of Her body attracts My mind like anything.

Then the rasa, the taste, yadyapi amara rase jagat sarasa (CC Adi 4.246) although the entire creation is full of different tastes, because of Me, all tastes come from Me. But Krishna saying, radhara adhara-rasa ama kare vasa

(CC Adi 4.246), I am charmed by the nectarean taste of the lips of Srimati Radharani.

Then He is saying of the touch. And Krishna saying, yadyapi amara sparsa kotindu-sitala (CC Adi 4.247), if somebody will touch My body, My body is so cooling, so soothing! He will get a feeling of koti candra susitala, cooling effects of millions of moons. But when I touch Radharani, radhikara sparse ama kare susitala (CC Adi 4.247), I feel so cold when I touch Her body! (laughs)

So in this way, ei mata jagatera sukhe ami hetu (CC Adi 4.248), I am the source of the pleasure of the whole universe, whole creation. Thus although I am the source of the happiness of the entire world, radhikara rupa-guna

amara jivatu (CC Adi 4.248), the beauty and the attributes of Sri Radhika are My life and soul.

So who is great Radharani or Krishna?

Devotees: Radharani! Radhe!!

When I am glorifying Radharani the ladies are responding more. (laughter), the gents are sitting like this. But now the topic will change. (laughter)

So now what Krishna is thinking? So you are all thinking Radharani is great?

He is saying, ei mata anubhava amara pratita (CC Adi 4.249). Krishna is saying that I think in this way, that Radharani is so attractive. Krishna is so attractive, atma-paryanta-sarva-citta-hara (CC Madhya 8.143), He attracts vrajavasis by His beauty, even if, the animals and birds they get attracted to Krishna, inanimate, animate, everybody gets attracted. When Krishna plays on His flute, Yamuna River stops flowing, flows upwards, they all get attracted. The denizens of heavenly planets they get attracted to Krishna. What to speak of the denizens of heavenly planets, the most chaste lady Laxmidevi, She gets attracted to Krishna, you all know. And what to speak of Laxmidevi even Visnu gets attracted to Krishna. (laughter). Yes, Visnu desires what? When I can have darsana of Krishna. There is good example, but I will not spend time on that.

And what to speak of Visnu gets attracted by Krishna's beauty, even Krishna also gets attracted by His own beauty. (laughs). Yes, when Krishna is walking nava Vrindavana and He saw His reflection, He says ka camatkara kadi

? purusho, what a beautiful boy!, He is embracing His own beauty (laughter)

So now Krishna is saying ei mata anubhava amara pratita (CC Adi 4.249), yes, that I think like this I am attractive, I attract everybody. But I get attracted by Radharani but, if I analyze it more deeply, if I analyze it more deeply, it's not really true, it's opposite. (laughter)

In this way My affectionate feelings for Srimati Radharani may be understood. But on analysis I find them contradictory. So now Krishna will go back again one by one the reactions of Radharani. You should understand due to lack of time I am not able to describe in more detail. But one thing you understand, I must tell these things.

What is the exchange between Radharani or jiva living entity and Krishna? What Krishna has and what devotee has. By exchange they are enjoying, both are enjoying. Krishna is enjoying and jiva is enjoying. Krishna is rasa vai sah (Taittiriya Upanishad), He is made up of mellows and living entities, rasam hyevayam labdhva anandi bhavati (Taittiriya Upanishad), ayam labdhva, this living entity when gets Krishna he becomes anandi, the exchange takes place.

And what is that exchange? That exchange is Krishna has sweetness, Krishna has sweetness and devotee has, what devotee has? Devotee has love, prema. Devotee gives Krishna prema, so Krishna enjoys. Understand? And Krishna gives madhurima, sweets to devotee, so devotee enjoys.

And also Krishnadas Kaviraja Goswami has so nicely described how the devotion of vraja-gopikas is causeless, their love for Krishna is causeless, they don't want anything. What is goal of our life? Krishna prema. But Krishnadas Kaviraja Goswami is saying when the symptoms of Krishna prema manifest in the gopis. . . gopis are fanning Krishna, but when Krishna prema manifests they become stunned, they cannot fan, tears come. So vraja-gopika's are saying, O Krishna prema, you please wait for some time, we don't have time to attend to you. (laughter). You are disturbing us. We decorated our face so nicely to give pleasure to Krishna but now you are coming in the form of tears, our face will become ugly, He cannot enjoy it, we cannot fan. You please wait for some time. We don't want these symptoms. The goal of our life, we want that pleasure, prema, you please wait, so causeless, so pure!

You must read this chapter then you understand the greatness, purity of the love of Srimati Radharani to Krishna. OK, let me go on, otherwise my time is up. I have to finish this.

So Krishna is now comparing. Krishna is saying - yes, when everybody is attracted by Me, when I see Srimati Radharani, My eyes are fully satisfied, there is no problem. But when She looks at Me, what happens to Her? That you should check now. But when I look at Srimati Radharani I feel very satisfied. But by looking upon Me, She becomes even more advanced, amara darsane radha sukhe ageyana (CC Adi 2.450), but when She looks at Me, not only becomes happy, She faints by seeing Me. I never faint by seeing Her! So who has great pleasure, tell Me!

Krishna is comparing, within Her or within Me? I get attracted to see Her, I enjoy seeing Her, but I don't faint. But when She sees Me, She is fainting. That means something within Me not within Her. (laughter). So Krishna is thinking twice. So that is the reason Krishna is thinking they are serving Me and I am enjoying by getting service, but what enjoyment they are deriving by serving Me?

At the end of the pastime, Krishna sees the very beautiful, very jubilant faces of the gopis and Krishna can imagine by seeing the face. You know if you give somebody rasagulla, your face will be different and if you give neem leaves you will become like this. By seeing the faces of gopis, Krishna can see, what is happening? I am supposed to be the topmost enjoyer but they are enjoying millions of times over Me! What is wrong here?

That is what Krishna is trying to find out in Goloka Vrindavana. That is why He is saying, amara darsane radha sukhe ageyana (CC Adi 2.450), She gets so much pleasure, She faints. But I never faint like that. This is by eyes,

by the form.

So next is hearing. Krishna says by My venu, everybody gets attracted but when I hear from Radharani I get attracted towards Her. Krishna says, listen to Me, what happens to Radharani when She hears My flute? What happens to Her? And Krishna is saying, forget hearing My flute, forget about that, sometimes two bamboos they are scratching in the forest and they make a sound close to the sound of My flute. paraspara venu-gite (CC Adi4.251), paraspara venu means two bamboos they scratch and make a sound vibration which is close to My flute. Forget about hearing My flute, when this sound vibration comes close to My flute, paraspara venu-gite haraye cetana (CC Adi 4.251), Radharani hearing that she faints also. So who has more beauty? I have more beauty not She! (laughter)

Then about the touch. I feel very happy, everybody feels very happy to touch Me, I feel very happy by touching Radharani. But what happens to Her when he embraces Me? He is saying that forget about embracing Me, She will see

some tamala tree, by seeing a tamala tree, by mistake She will embrace it and She goes to sleep by embracing, thinking I am embracing Krishna. So that is My attraction. mora bhrame tamalere kare alingana (CC Adi 4.251), so She embraces a tamala tree, mistaking it for Me.

krsna-alingana painu, janama saphale (CC Adi 4.252), She thinks, Oh I am embracing Krishna, My life is successful! krsna-sukhe magna rahe vrksa kari' kole (CC Adi 4.252), She is completely in trance by embracing a tree thinking it to be Me. I never embrace somebody thinking it to be Radharani. She is so so bewildered, She is so bewildered that She thinks a tree like Me. So that is My greatness, greatness is with Me not with Her! Sweetness!

Then He is going to gandha, the smell. He is saying everybody gets smell from Me. But when I get the smell of Radharani I get very attracted, that is understood out of affection for Her. I consider like this but now I have to understand, when She gets smell of My body, what happens to Radharani. And Krishna saying,

anukula-vate yadi paya mora gandha

udiyā padite cahe preme haya andha (CC Adi 4.253)

If I am staying somewhere and some wind will blow touching My body carrying the aroma of My body, anukula-vate yadi paya mora gandha and that will enter the nostril of Srimati Radharani, udiya padite cahe preme haya andha, She would like to fly to that direction and She will become blind preme haya andha, in the love, that is the attraction of the sweet smell of My body. That is how She is attracted.

And taste, tongue, tambula-carvita yabe kare asvadane (CC Adi 4.254), when Radharani-Krsna told before-everybody gets taste from Me, but when I get the taste of the lips of Srimati Radharani, I enjoy so much. Now He is saying,

tambula-carvita yabe kare asvadane

ananda-samudre dube, kichui na jane (CC Adi 4.254)

When She gets the tambula, betel nut chewed by Me, She completely drowns in the ocean of bliss.

So in this way Krishna saying that She gets so much pleasure, amara sangame radha paya ye ananda (CC Adi 4.255), the pleasure She derives by getting My association, Krishna's association, if I will describe hundreds of mouths, sata-mukhe bali, tabu na pai tara anta (CC Adi 4.255), I cannot finish it, I don't get the end, limitless bliss.

So now Krishna is thinking, now Krishna is thinking that who is the gainer, they are the gainer, I am Bhagavan, but I am missing. So in this way now I understand, tate jani, more ache kona eka rasa (CC Adi 4.261) now Krishna

realizing after analyzing all these things that definitely there is something, considering this I can understand that some unknown mellow in Me controls the entire existence of My captivators, Srimati Radharani. There is something within Me which Srimati Radharani is captivated by.

So how can I enjoy? How can I enjoy as Radharani is enjoying, otherwise I am not complete! I am Parambrahma, Parambrahma means I have to enjoy everything. But I am enjoying, the devotees are serving Me, but I don't enjoy what pleasure devotees derive by serving Me. So how Krishna can enjoy that? Why He has to become a devotee? What a devotee has? This prema. Briefly I will describe to you.

The prema, prior to this Krishnadas Kaviraja has given the whole science. Krishna is the object of prema and Radharani or devotee they are abode of prema, premera asraya and premera visaya. So Krishna is thinking like this that how can I understand?

ama haite radha paya ye jatiya sukha

taha asvadite ami sadai unmukha (CC Adi 4.262)

I have to get that kind of taste that Srimati Radharani is enjoying by serving Me and so many different ways He is trying but He cannot do. So finally He has understood what should I do. That is the asraya prema and visaya prema. Visaya jatiya prema, Krishna is object of love and Radharani is abode of love. So He is saying visaya jatiya prema, I am enjoying visaya jatiya as object of prema, but Radharani is enjoying as abode of prema, asraya jatiya prema. So I have to have that asraya jatiya prema.

So somewhere I read, an example is given to make you understand. Asraya means one is holding prema. In winter season in village what they do is take a clay pot and put in some hot charcoal. The clay pot is holding the hot

charcoal. So I go and enjoy the warmth. So I am the object and clay pot is the abode holding. So who is getting more hot? I am getting more hot or clay pot is getting more hot? Clay pot, yes.

So Krishna now understands, as the object of love I am not getting everything. She is getting all the heat of the love She is carrying. So I have to do that, I have to do that. How can I do that?

ei tina trsna mora nahila purana

vijatiya-bhave nahe taha asvadana (CC Adi 4.266)

So in this way I cannot understand if I remain as I am. I have to do something.

radha krsna-pranaya-vikrtir hladini saktir asmad

ekatmanav api bhuvī pura deha-bhedam gatau tau

caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam

radha-bhava-dyuti-suvalitam naumi krsna-svarupam (CC Adi 1.5)

So He came to conclusion that unless I accept the luster, radha-bhava-dyuti, luster of, the ecstatic love of Srimati Radhika, these three desires cannot be fulfilled.

radhikara bhava-kanti angikara vine

sei tina sukha kabhu nahe asvadane (CC Adi 4.267)

I can't enjoy. So therefore assuming Radharani's sentiment and bodily complexion

radha-bhava angikari' dhari' tara varna

tina-sukha asvadite haba avatirna (CC Adi 4.268)

I shall descend to fulfill these three desires which are not fulfilled in My vraja lila.

In this way Mahaprabhu, Lord Krishna, sitting in Goloka Vrindavana, is deciding that accepting the mood of Srimati Radharani, He will come. Because Radharani is radha krsna-pranaya, She is personification, transformation of prema as you must have heard from Caitanya-caritamrita.

Who is Radharani? Is She a lady, a special lady? She is svarupa-sakti, hladini-svarupa sakti, transformation of prema. Prema, sneha, mana, pranaya, raga, anuraga, bhava, mahabhava, Rupa Goswami is explaining in Caitanya-caritamrita. Sri Caitanya Mahaprabhu gave these teachings to Rupa Goswami, there He has mentioned the vareigatedness of prema, sneha, mana, pranaya, raga, anuraga, bhava, mahabhava, and what are all these things, that is also described here. And mahabhava svarupini, radha thakurani.

Srimati Radharani Thakurani is the personification, transformation of prema. radha krsna-pranaya-vikrtir hladini saktir asmad

ekatmana, one soul, ekatmanav api bhuvī pura deha-bhedam gatau tau, from time immemorial they have accepted two different bodies to enjoy līla rasa,

ekatmanav api bhuvī pura deha-bhedam gatau tau

caitanyakhyam prakatam adhuna, vartanman

adhuna means now. Radha and Krishna has appeared as Caitanya Mahāprabhu, caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam, two personalities Radha and Krishna they become together.

radha-bhava-dyuti-suvalitam naumi kṛṣṇa-svarupam, so accepting the mood of Srimatī Rādhārānī and bodily complexion, that Kṛṣṇacandra appeared as Gaurāchandra, antah Kṛṣṇa bahir Gaura, inside He is Krishna, but outside He

is Gaura, Gaurāṅga.

In this regard there are also a few pastimes where He has already showed how He will come as Gaurāṅga Mahāprabhu. In this way this Gaurāṅga incarnation is very very special and our ācāryas, our Goswāmīs, they have revealed the greatness of the love of Srimatī Rādhārānī, Lord Krishna, that's why it has been stated that

sri-kṛṣṇa-caitanya-daya karaha vicāra

vicāra karite citte pabe camatkara (CC Ādi 8.15)

HH Jayapātaka Mahārāj is telling people are thinking the success of life is to make some money, to do this, to do that, but who knows all these things? But Mahāprabhu is so merciful, He gave the highest benediction to the people

in general. Just analyse the magnanimity of Caitanya Mahāprabhu:

caitanya-candrera-daya karaha vicara

vicara karite citte pabe camatkara

One will find wonders.

In the same way if you analyze the magnanimity of Srila Prabhupada. Sometimes I meditate, Srila Rupa Goswami, Sanatna Goswami, five hundred years ago, they are sitting in Vrindavana alone, writing all these books under the tree, whole day writing books. Who knows at that time that the books written in Vrindavana under a tree will go to America, German, Japan, Africa and thousands of people will read it. (haribol).

And understand this, the munis, rishis, great devatas they do not understand, they do not know the subject matter. This is veda gopya, Veda does not know this subject matter. Deva, demigods they do not understand. Really cannot imagine these things, did they think these things, these books will go, Bhakti Rasamrta Sindhu, Caitanya-caritamrita, millions of books of Caitanya-caritamrita going all over the world, house to house, people are reading and understanding these things? Even in Africa people understand these things.

In China they eat all kinds of things, all meat, duck meat also they eat. They say Chinese people eat anything that flies in the sky, except aeroplane (laughter). All kinds of people, Jagai, Madhai, what to speak of Jagai-Madhai, they are so degraded. How these subject matters has reached to all of us? It's only because of Srila Prabhupada. We must realize, we must realize the magnanimity.

srila prabhupadera daya karaha vicara

vicara karila citte pabe camatkara

We will find wonders.

Jaya Srila Prabhupada ki jaya!

Gauranga Mahaprabhu ki jaya!

Mahaprabhu appearance day celebration ki jaya!

Gaurpremanande hari hari bol!