



Statement of Purpose

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, states in the introduction to Krishna, the Supreme Personality of Godhead:

It is essential for persons who are actually liberated to hear about the pastimes of Krishna. That is the supreme relishable subject matter for one in the liberated state. Also, if persons who are trying to be liberated hear such narrations... then their path of liberation becomes very clear. ...Lord Chaitanya has therefore advised his followers that their business is to propagate *kṛṣṇa-kathā*.

In keeping with this desire of Srila Prabhupada, the purpose of this magazine is simply to propagate *kṛṣṇa-kathā*. To that end we intend to research the history and literature of the Gaudiya Vaishnava tradition, particularly in Odisha. Through the medium of this journal we want to help establish how everything is in Srila Prabhupada's books, and we will consider our efforts successful if this publication inspires the preachers of Krishna consciousness to continue their efforts to push on Lord Chaitanya's movement.

Sri Krishna Kathamrita

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From the Editor

The Intoxicant of Affection

This issue of Sri Krishna Kathamrita magazine explores the glories of Krishna's remnants known as *prasāda*. Krishna's eating the foodstuffs offered by his devotees is not merely a religious ceremony. It is an exchange of deep love. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada has described Krishna's nature:

He wants our love only, and that makes him hungry for eating as many times as you may offer. He is absolute, so all contradictory points coincide in him. He is hungry and satisfied simultaneously. (Letter to Aniruddha. 16 June 1968.)

In the *Bhāgavatam* (10.81.4), Krishna speaks the exact same words to his devotee Sudama Brahmin that he spoke to Arjuna in *Bhagavad-gītā* (9.26):

*patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ*

If one offers me with love and devotion a leaf, a flower, fruit or water, I will accept it.

In his *Sārārtha-darśini* commentary on this verse, Srila Vishwanath Chakravarti Thakur explains that the word *aśnāmi*, "I eat", implies that Krishna is so bewildered by love that he will even eat a flower if it's been offered by his loving devotee.

Krishna not only becomes bewildered by the loving offerings of his devotees, he also becomes intoxicated. Chapter thirteen of the tenth canto of *Śrīmad Bhāgavatam* recounts what happened when Lord Brahma stole the calves and boys in Vraja and tucked them away in a cave. For one full year while the boys and calves were gone, Krishna manifested himself in their forms. During that time, Krishna, in the guise of their young boys and calves, drank milk from their mothers' breasts. Srila Vishwanath Thakur comments on this pastime:

Krishna, the Parabrahman, drank the milk from his respective mothers as if it were the sweetest nectar, because that milk was filled with their intense motherly affection. The word *sudhāsavam* indicates that to Krishna their breast milk tasted like nectar (*sudhā*), and since it was saturated with their *prema* it had the intoxicating effect of wine (*āsavam*), so it filled Krishna with joy. (Commentary on 10.13.22)

We hope that our readers also become intoxicated by drinking the ambrosial topics of Krishna and his beloved devotees in this issue.

Vaiṣṇava kṛpā-prārthī,
Madhavananda Das

Letters

I began reading *Krishna Kathamrita* No. 12, “The Hidden Identity of Lord Jagannath”, during the sacred Purushottam month, and I could not put the magazine down. As I read it day after day until late at night, I felt my love and attraction for Purushottam Jagannath, who is ultimately Radha-Shyam, grow deeper and deeper. Every article, from beginning to end, was wonderful, and “The Ten Stages of Viraha” by Sripada Gour Govinda Swami gave the most beautiful description of meeting in separation — and separation in meeting — that I have ever read. We are deeply indebted to you.

— Giriraj Swami

We sincerely value and respect the mood in which you keep publishing these wonderful magazines, one after another. We humbly request you to never stop what you are doing with the *Krishna Kathamrita* series.

— Priti and Hemanta, Edison, New Jersey

It has taken me a long time to read completely the No. 12 issue of *Sri Krishna Kathamrita*, only because I have relished each page so much that I have wanted to take plenty of time to do so. As with all issues thus far, your careful, meticulously researched (all thoroughly referenced, making your work quotable in others’ writing!) presentation of the theme (here: Lord Jagannath’s hidden identity) is greatly satisfying to the mind, heart, and soul. From the feature article in particular I appreciate the opportunity to reflect on the “inclusivist” dimension of our *vaiṣṇava* tradition, in the fact that Lord Jagannath is worshiped and conceived in such a variety of ways by such a variety of people. To me this inclusive aspect of Jagannath underscores the wisdom of Srila Prabhupada in bringing the Lord in this particular form to the wider world, and also it underscores the appropriateness of having Jagannath *Rathayātrā* throughout the world. Yet your article nicely moves from the inclusive character of Jagannath to his “hidden identity”, helped me not only to better appreciate who is Lord Jagannath but also to appreciate better the depth of Krishnadas Kaviraja’s account of Chaitanya Mahaprabhu’s interactions with Lord Jagannath in Puri in his *Caitanya-caritāmṛta*. Thank you, indeed, and please keep the *Sri Krishna Kathamrita* coming to the *vaiṣṇava* community!”

— Krishna Kshetra Das, Oxford, U.K.

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