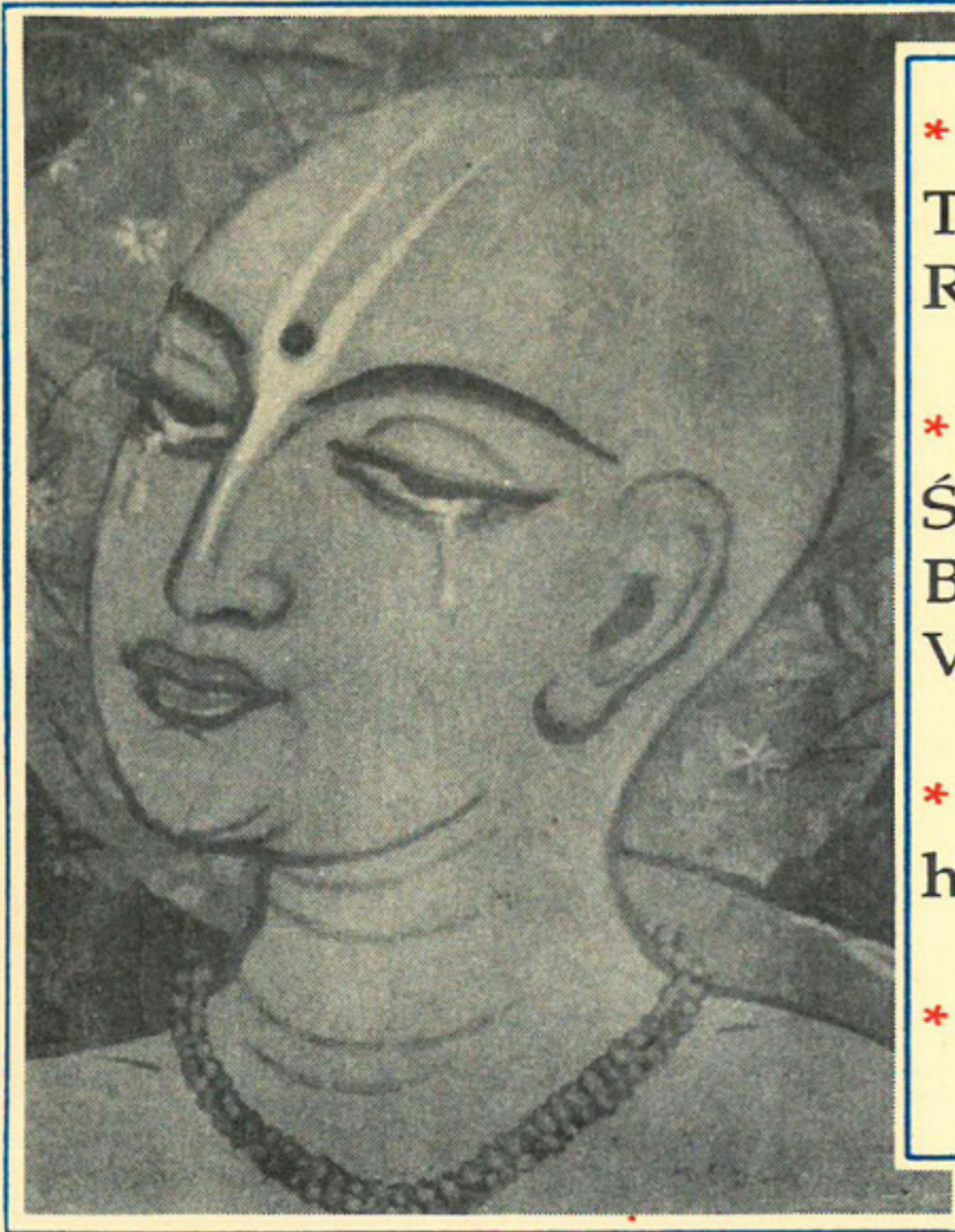




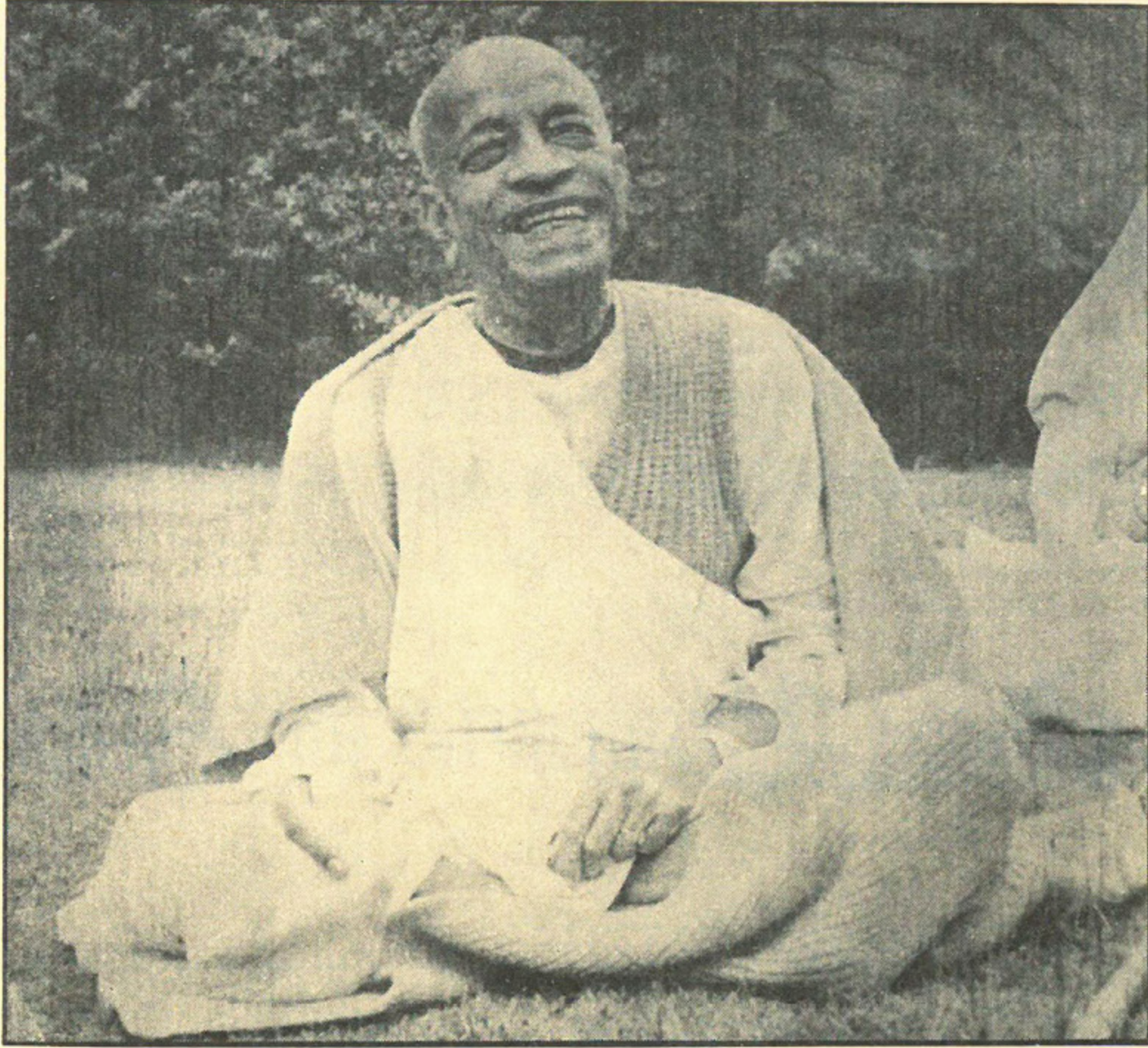
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Founder-ācārya His Divine Grace A.C. Bhaktivedanta Swamī Prabhupāda

Vol. 1 No. 1

When Kṛṣṇa cries for Himself



- * Śrīla Prabhupāda's 1960 Translation of Bhakti-Rasāmṛta-Sindhu
- * Nectar From:
Śrīla Bhaktisiddhānta
Bhaktivinoda
Viśvanātha Cakravartīpāda
- * The day Kṛṣṇa shaved His head and took sannyāsa
- * Stories and Translations



Dedicated to His Divine Grace Om Viṣṇupāda
Paramahaṁsa Śrī Śrīmad A.C. Bhaktivedanta Swami Prabhupāda in
honor of his Centennial *Vyāsa-pūjā* coming in 1996

*nama-śreṣṭham manum api śaci-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭhavāṭīm
rādhā-kunḍam giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī-gurum taṁ nato 'smi*

I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine mantra, the service of the son of Śacī-mātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Gosvāmī, and his older brother Sanātana Gosvāmī, the divine abode of Mathurā, the blissful abode of Vṛndāvana, the divine Rādhā-kunḍa and Govardhana Hill, and the desire within my heart for the loving service of Śrī Śrī Rādhikā and Mādhava in Vṛndāvana.

Acknowledgements

The mercy of the following devotees made this magazine possible: First and foremost my beloved spiritual master Śrīla Gour Govinda Swami, who out of his causeless mercy picked me up from my animal like existence and is giving me the nectar of *kṛṣṇakathā*. I pray that he may be pleased with this. The Mahant of the Haridāsa Ṭhākura Samādhi temple in Puri, His Holiness Nitāi-pāda dāsa Mahārāja who allowed us to photograph the fantastic artwork in the *samādi*. Dr. Śrī Kumaran prabhu, Candrasekhara prabhu and the wonderful devotees in ISKCON Malaysia . Guru-gaurāṅga and Govinda-pāda prabhus of ISKCON Mauritius, who gave emergency CPR to my computer. Aniel and Malti Bangoer prabhus of Holland, for their kind donation and typing. All my wonderful Godbrothers who encouraged me and sometimes mercifully chastised me in their eagerness to see this publication. Iśa Bhakta and Śacīnandana prabhus who helped get our photography in Puri. His Grace Mahākratu prabhu for his advise and layout expertise. Studio Rupashree of Bhubaneswar, who rushed our photos. And special thanks to Prataparudra prabhu of Guru Gouranga Press. Dandavats, may the Vaiṣṇavas be pleased with our humble effort.

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Kṛipā Koro Vaishnava Gosai

Begging mercy of the Vaishnava readers

The pastimes, activities and philosophy regarding Lord Śrī Kṛṣṇa are sweet like honey. The bumblebee-like devotees are always eager to taste such honey. They are distinct from those persons who like flies, are only interested in the rotting garbage and stool-like topics of this material world.

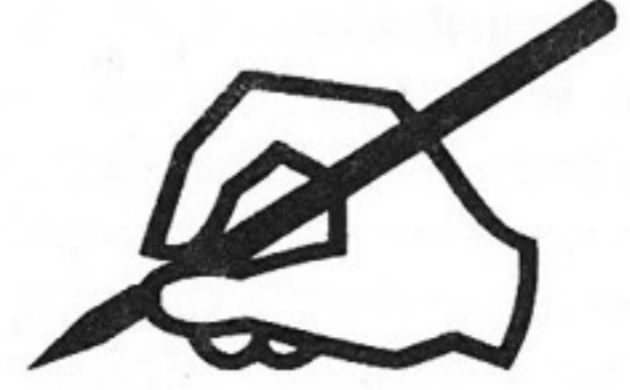
We are publishing this magazine Śrī Kṛṣṇa Kathāmṛta for the pleasure of such devotees. This material world is simply a place of unlimited anxieties and sufferings. The only panacea, or medicine that is there, is hearing and chanting about the nectarean topics of the Lord. This is beautifully expressed in Śrīmad-Bhāgavatam 10.31.9

*tava kathāmṛtam tapta-jīvanam
kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ
bhūvi gṛṇanti ye bhūridā janāḥ*

"My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

This medicine is meant to be distributed by a qualified physician, a *sādhu-vaidya*. Such a

From the Editor



personality is His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda who out of his intense compassion brought this *auśadhi* or medicine of *Kṛṣṇa Kathā* to the entire world. Being non-different from The Lord, the topics concerning Kṛṣṇa are only approachable in the same way that Kṛṣṇa is approached by pure unalloyed love. Such a devotee is called a *rasika-bhakta*. As a conditioned soul, being *vairasika* or devoid of a taste for such *kathā* I have no right to touch on such topics. Still, because we know that there are so many genuine *rasika-bhaktas* or devotees who will relish such a thing, we are producing this magazine in the hopes of pleasing them.

Especially we expect that this magazine will be appreciated by those great souls who, having imbibed the teachings of Śrīla Prabhupāda, have dedicated their lives for the propagation of *Kṛṣṇa Kathā* through the medium of Śrīla Prabhupāda's books. Such persons are truly *kavibhiḥ*, "greatly exalted" and are *bhūridā janāḥ*, "the most munificent welfare workers." We hope they may relish this magazine.

I pray to all the gentle readers to please not be angry with me for my gross lack of qualification. I hope that you will overlook my innumerable faults, and be pleased with the wonderful topics herein. This is nicely expressed in the words of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī:

*śrī rūpa-sannata-vikaśita-kṛṣṇa-līlā
lasyamṛtāpluta-dhiyam vraja vaiṣṇavānam
amhāsaprakāśa-nakavī pramadāpradavan
mandasya me bhavatu bhandatarasya yadvat*



"The *vrajavāsīs* devotees who are accustomed to relish literatures on the standard of *Vidagdha-mādhava*, which were written by great playwrights like Śrīla Rūpa Gosvāmī, may criticize or laugh upon seeing my pitiful attempt at writing on topics of the Lord. Thus exposing my real nature as a cheater and an ignorant fool."

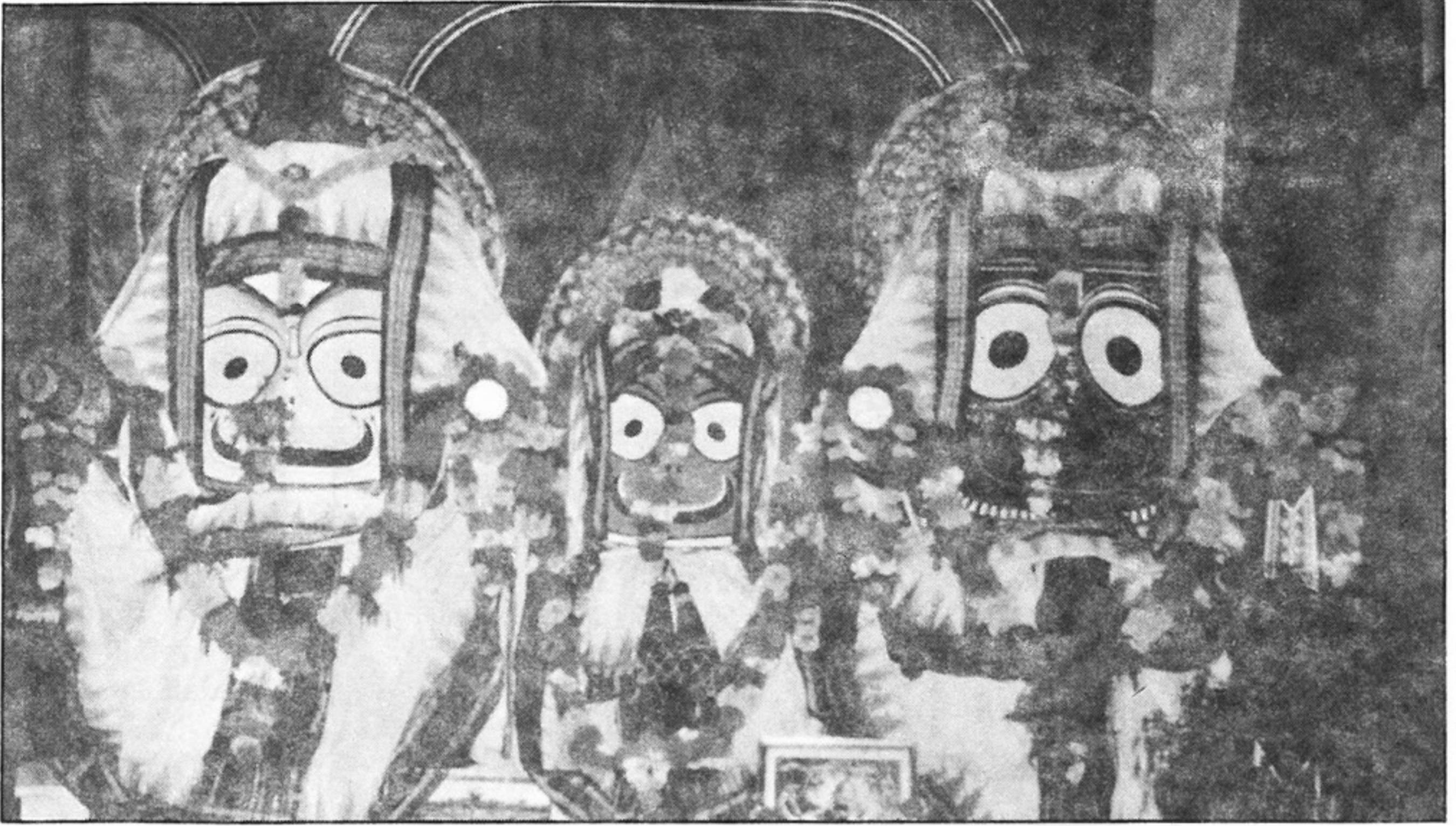
*tad-vāg visargo janatāgha-viplavo
yasmin prati" tyadi-sadukti noditah
mandohapi govinda-vilāsa-varnanai-
mandām giraṇi svam vidadhe sadāḍṛtam*

"Although I am dull minded, my words will be liked by the saintly devotees, since it is said (in *Bhāg.* 1.5.11) that every word about the Lord's activities, though imperfectly composed,

will destroy the sins accumulated by humanity. Encouraged by this statement, I will now describe the eternal nectarean pastimes of Govinda."

*madāsya marusan cara
khinnam gaṇi gokulonmukim
santaḥ pusnantvimām snigdhaḥ
karna-kasāra-sānnidhau*

"As a lake gives shelter to a cow wandering in the desert, similarly this text is like a cow trying to go to Vṛndāvana, but is suffering on the desert of my mouth. May the saintly devotees whose ears are like a lake, *karna-kāsara-sānnidhau*, give shelter to these words of mine."



*ei grantha lekhyā more vaiṣṇavācāryas
amara kihana yena śukera pāthana*

"Actually this is not my writing at all. It is simply the words of the Gauḍīya Vaiṣṇava ācāryas. My writing is but the repetition of a parrot."

Invocation

ॐ

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

*śrī guro paramānanda
premānanda phala prada
vrajānānda pradānanda
sevāyāṁ mā niyojaya*

"My dear spiritual master, who gives the bliss of the highest fruit of love of God, please engage me in the blissful service of Śrī Kṛṣṇa, who bestows bliss upon the land of Vraja."

*vāñchā-kalpatarubhyaś ca
kṛpā-sinḍhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

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

*namo vṛndāvanāṅkāya
tubhyaṁ goloka-mauline
pūrṇa-brahmātapatrāya
namo govardhanāya ca*

"I offer my respectful obeisances to Govardhana Hill. He is the crown of Goloka and on his lap grows the Vṛndāvana forest. I offer my obeisances to him, the umbrella for the Supreme Personality of Godhead."



*ānanda-līlāmaya-vigrahāya
hemābha-divya-cchavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanyacandrāya namo namas te*

"O moonlike Lord Caitanya, O Lord Who is the personification of blissful pastimes. O Lord Whose complexion is as splendid as gold. O You who give in charity the nectar of pure love for Lord Kṛṣṇa, I offer my respectful obeisances to You again and again."

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

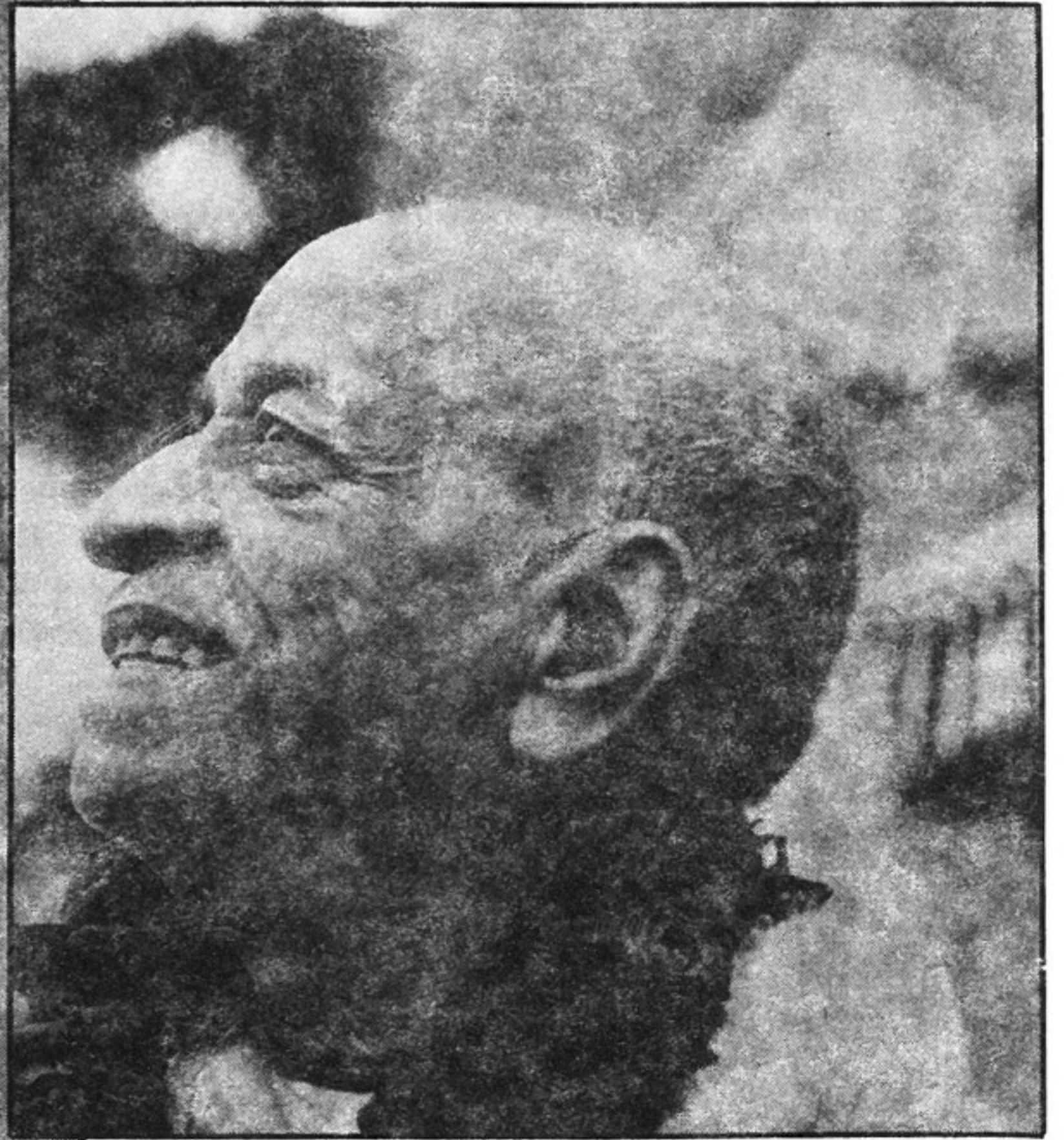
Oh my dear Kṛṣṇa, ocean of mercy; You are the friend of the distressed and the source of creation. You are the master of the cowherd men and the lover of the *gopis*, especially Rādhārāṇī. I offer my respectful obeisances unto You.

jaya śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

**HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE**



dāsa 'smi



Śrīla Rūpa Goswāmī's

Bhaktī-Rasamṛta-Sīndhu

Translation and purport by
His Divine Grace
A.C. Bhaktivedanta
Swamī Prabhupāda

As printed in BTG magazine published in
New Delhi, April 1960

[We wanted to leave this As It Is, but finding it very difficult to read we inserted a few words in brackets and corrected some spelling and punctuation. Otherwise it is the same as Śrīla Prabhupāda printed it - ed.]

CHAPTER ONE

Text One

Akhilla, Rasa, Amrita, Mūrti, Prasrmarā,
Ruci, Ruddha, Taraka Pali, Kalita, Syama, Lalita,
Radha, Preyan, Bidhu, Jayati.

Akhila=All inclusive. Rasa=Mellow,
Zest. Amrita=Nectar, Murti=Form.
Prasrmarā=Expanding, Ruchi=Attractive
feature, Rudha=Controlling, Taraka=of the
name, Pali= of the name, Kalita=Influenced by,
Shyama=of the name, Lalita=of the name,
Rādhā= Srimati Rādhārāni, Preyān=Dearest,
Bidhū=Consort, Jayati=Exists with glories

Translation

Lord Sri Kṛṣṇa Who is the dearest consort of
Srimati Rādhārāni - exists eternally with all
glories. He is [the] all inclusive Personality
Mellow, transcendental in His eternal Form. By
the expansion of His multi attractive features he
is the controlling deity of the cowherd damsels
like Taraka, [and] Pali with influence over
Syama and Lalita.

Pratiṣṭhācārya



Purport

Lord Sri Kṛṣṇa Who is the Personality of
Godhead in His eternal Form is glorified
because He has endeared Himself by His acts of
benevolence in disseminating the different
kinds of Rasa or Zests. Rasa is psychologically
described as sense perception. But the sense
perception, which we experience in our material
conception of life,— is a perverted reflection of
the reality. The reality is approached by self
realisation of understanding, the all inclusive
Personal Form of the Supreme, Who is all
attractive Sri Kṛṣṇa. The very name of Sri Kṛṣṇa
is suggestive of a conception of complete
attraction by dint of wealth, strength, influence,
beauty, knowledge and renunciation. Complete
embodiment of all these opulences combined
together in their fullness, is exhibited by the
manifested activities of the Lord when He is,
out of His causeless mercy, within our view,
although the Supreme Person is transcendental
to the speculative actions of thinking, feeling
and willing of a living being.

The eternal consort of Srimati Rādhārāni is
Lord Sri Kṛṣṇa, Who is plenarily manifested as
the speaker of the Bhagavad- gita,— [He] has
His innumerable beams of expansions and each
and every one [of] them is a complete Bidhu or
the one who vanquishes all kinds of distresses
of the devotee. Even the Asūras or the atheists

who are enemies of the Lord are benefited by His causeless mercy although superficially they appear to be slain by the Lord. Asuras who are killed by the Lord do also attain to the platform of Mukti or liberation which is the destination of the impersonalist empiric philosophers. As such He is all attractive both for the Asuras or non-devotees materialistic living being and the Suras or the devotees. He is glorified evidently by Suras and Asuras alike. In the battlefield of Kurukshetra Lord Sri Kṛṣṇa was glorified even by the opposite camp of Arjuna, when Bhishma addressed Lord Sri Kṛṣṇa to be the relative of Arjuna the victorious warrior.

And those who died in the battlefield of Kurukshetra, attained the highest stage of liberation simply by fixing up their eyes over Him while dying in the field.

By His fullness of opulences and on account of becoming the One without a Second competitor and His being the Lord of all creatures, He is worshipped even by the Supreme directors of the cosmic creations. He is attractive even by His personal decorative features. Lord Sri Kṛṣṇa is observed always decorated with multi ornaments of apt position. His earrings, His crown, His bangles, His necklace, and belt etc., bedecked with most valuable jewels and His attractive smiling face smeared with the pulp of sandalwood on the forehead and His yellowish silken garments all combined together make His full attractive Personality. The whole Bhagavatam Purānam is practically a vivid description of His fullness of attraction and in the beginning of the same the Lord Sri Kṛṣṇa is discriminated from all other plenary manifestations or incarnations with emphasis on His becoming the Original Form of Godhead and the Personality of Godhead as He is. And considering all these features of His

Personal and transcendental qualities as described in all the Vedic revealed scriptures, - Lord Sri Kṛṣṇa is undoubtedly the all attractive eternal Form of all Rasas.

In the present context of His transcendental features, He is the predominating Lord of the primary Rasas called Santa (transcendental inaction), Dasya (transcendental servitorship) Sakhya (transcendental fraternity) Vatsalya (transcendental conjugation). In His transcendental Form in relation with the denizens of the Brajabhumi, He is the embodiment of spiritual bliss. The [that]

spiritual bliss is described in the Brahma Sutras also.

So for other Rasas which are secondary and individually connected with Him. He is very properly described in the Bhagavatam on the arena of the King Kamsa of Mathura. He is described there as follows:—

Mallānām asani (thunderbolt for the wrestlers) *Narānām Narabara* (for ordinary man, He is the most perfect form of man) *Strinām smara mūrtimān* (for the woman He appeared to be

personified Cupid or the most desired of the opposite sex) *Gopnam swajana* (for the cowherdsmen He appeared to be the most beloved kinsman) *Asatām khitibhujām sāsṭā* (for the culprit minded rulers He appeared to be the most redundant governor) and *Swapitro sisu* (for the parents He appeared to be a small child) *Mrtyu Bhojapate* (He appeared to be death personified before the King of Bhoja, Kamsa) *Virāta avidusham* (He identified Himself with the all pervading universal-self for the less intelligent persons) *Tatwam param yoginām* (He



appeared to the mystics to be the Absolute Truth) *Vrishninam paradeva* (for the Vaishnavas or to the descendants of Vrisni He appeared to be the highest worshipable deity). And thus known to the respective knowers according to their respective power of knowing Him, then Lord Kṛṣṇa entered the arena of King Kamsa accompanied by His elder brother Sri Baladeva.

"With the Gopis therefore the highest transcendental quality of Rasa is reciprocated by the Lord and out of them the specifically mentioned Gopis of the name Taraka, Pali, Shyama, Lalita and Srimati Rādhārāni are significant."

In the revealed scriptures the Rasas are described to be of twelve different sets. They are as follows:—

1. *Roudra* (anger)
2. *Adbhuta* (wonderful)
3. *Sringara* (conjugal)
4. *Hasya* (comic)
5. *Vira* (chivalrous)
6. *Daya* (merciful)
7. *Dasya* (servitorship)
8. *Sakhya* (fraternity)
9. *Bhayanaka* (ghastly)
10. *Vitbhatsa* (shocking)
11. *Shanta* (neutral)
12. *Vatsalya* (parental)

Sringara and the Madhurya Rasa are one and the same. These twelve Rasas are standard Rasas and Lord Sri Kṛṣṇa is evidently the embodiment of all these Rasas. He is not only the enjoyer of the Madhurya Rasa or the Sringara Rasa with Srimati Rādhārānī but He is the enjoyer of the Vivatsya Rasa when He kills Ashuras like Kamsa and Jarasandha. In the creation of the Lord, there is nothing more than the above

mentioned standard twelve Rasas in the matter of dealing with one another. Activities of the living being are accelerated by one of the Rasas either in its original form or in a perverted form. But all the Rasas are emanations from the Transcendence. There is no existence of any sort of reciprocation of Rasa if it is not emanated from the Supreme. Everything that be, has its original source of emanation from the Supreme Being and that is the confirmation by the first sutra of the Vedanta Sutrās (janmadyasyayatah) and Sri Kṛṣṇa being the original form of Godhead, He is conclusively the reservoir Fountain Head of all the Rasas described above. And as such the Rasa in relation with Him becomes the absolute in nature. The Lord being the Absolute Truth, anyone of the above Rasas is Absolute in nature in relation of reciprocation with His service.

The Lord being the enjoyer of all the Rasas, the reciprocator is either directly or indirectly a constitutional servitor of the Lord exchanging the different Rasas. And therefore the devotees who serve the Lord directly in the primary Rasa of Dasya, Sakhya, Vatsalya and Madhurya are super servitors or eternal servitors than [compared to] those who serve Him in the secondary Rasas of Roudhra, Adbhuta, Hasya etc. which are seven in all. [The] Actual position of the living being is to serve the Lord and nothing more. The living being cannot become the Absolute Master at any stage of his existence, namely materially or spiritually. Materially he can falsely pose himself as the master, and being baffled in that attempt such servitor desires to annihilate his existence by becoming one with the Lord. This desire of becoming one with the Lord is not even within the jurisdiction of the Shanta Rasa and therefore except the five primary Rasas all other Rasas are exhibited outside the spiritual realm. But his oneness is transcendently realised in the primary five Rasas, because in the Absolute realm although there is constant reciprocation of the primary Rasas between the Lord and His eternal reciprocators or eternal servitors, qualitatively there is no difference between the Lord and the servitors: In the absolute realm

there is no difference between Rādhārānī and Kṛṣṇa or between Yasoda and Kṛṣṇa and so on. The reciprocators in the absolute Realm and in the relative world, are essentially and qualitatively one and the same but quantitatively there is [a] difference between [the] two, namely the Lord and the servitors. The Lord is the immense source of supply of all the Rasas while the living entities are recipients only in their different capacity. In other words the Lord is the Whole, while His **servitors are Constitutional Parts and Parcels only**. [Śrīla Prabhupāda's emphasis] The parts and parcels have therefore limited potency to enjoy, and as such the parts and parcels of the Lord cannot be actually said as enjoyer in the proper sense of the term. Such reciprocators of the rasas are therefore properly termed as the enjoyed or the servitor partaker of the enjoyment enjoyed by the Lord. Although the Rasa of reciprocation is equally partaken both by the Lord and the servitors, the Lord is the Predominator enjoyer while the parts and parcels are predominated enjoyed. Real enjoyment of the living entity is realised in that way, otherwise he can simply merge himself with the Lord by annihilating his constitutional position as he is emanated from the Supreme. This constitutional position of parts and parcels are predominantly existent in the Absolute Realm, whereas the secondary Rasas are manifested in the relative world. When the Lord therefore desires to enjoy the secondary Rasa with His servitors, such reciprocation is brought into existence in the relative world by the desire of the Lord. These secondary Rasas when they are actually dovetailed with the Absolute Person the result is the same as that of [the] other primary Rasas. Therefore the Vivatsa Rasa, displayed between the Lord and Kamsa also terminated in the liberation of Kamsa on account of Sri Kṛṣṇa's becoming the Absolute Person.

Therefore the servitor living being, if at all he wants to relish any one of the above Rasas, he must reciprocate the same with Sri Kṛṣṇa who is the unlimited ocean or source of all Rasas. One can derive any amount of Rasa of a particular type from that resources simply by such

reciprocation with Kṛṣṇa. "Gopal Tapani" [Upanisad] directs therefore conclusively that Kṛṣṇa is the Supreme Fountain Head of all the Rasas which are also confirmed by the Sruti or the Vedas. One should therefore always meditate upon Kṛṣṇa to derive a particular type of Rasa according to one's choice and under proper direction of the spiritual master.

Kṛṣṇa appeared to Kamsa as death personified because Kamsa choose to kill Kṛṣṇa from the beginning of His appearance. Similarly the Gopis wanted to have Kṛṣṇa as their lover and therefore Kṛṣṇa treated them as the most fascinating lover displayed by the Madhurya Rasa of a transcendental paramour.

The conclusion is that the Personality of Godhead reciprocates with His servitors in the proportion and quality of service rendered unto Him. Nobody is doing anything except this reciprocation of Rasas between Kṛṣṇa and himself and thus one is reaping the desired result in the proportion and quality of service illusioned in contamination with the material energy. Whereas such service is transcendental in the Absolute Realm where illusion is conspicuous by its absence only. The quality of service to Sri Kṛṣṇa in the highest platform is exhibited by the Gopis and such service is eulogized in the "Bhagavatam" in the following words: "What is the penance which the Gopis

"Voluntarily the Lord bifurcated Himself both as Radha and Kṛṣṇa and again joined together in the still more attractive form of Sri Chaitanya Mahaprabhu."

had performed, so that they are privileged to enjoy the drinking of the nectar of [the] Lord's beauty which is as much unfathomed as His other opulences are".

With the Gopis therefore the highest transcendental quality of Rasa is reciprocated by the Lord and out of them the specifically

mentioned Gopis of the name Taraka, Pali, Shyama, Lalita and Srimati Rādhārāni are significant. In the Puranas the names of the Gopis like Gopali, Palika, Dhanya, Vishakha, Danistha, Radha, Anuradha, Somabha, Taraka etc. are mentioned. And in the Dvaraka Mahatmya, the names of the Gopis Lalita, Shyamala, Saibya, Padma, Bhadra along with Vishaka are mentioned as the chief of the damsels of Brajabhumi. There is such mention of the names of the Gopis in "Skanda Puranam" also. Such Gopis were attracted by the beautiful and attractive features of the Form of Sri Kṛṣṇa.

They were not only attracted but also they were actually under the control of the Lord by the paramourous feeling of the lover and the beloved. Such transcendental feelings of the pure Gopis are never to be compared with the erotic principles of the mundane world. In these transactions of highest reciprocation of Rasas, Srimati Rādhārāni stands to be the supermost partaker. She is therefore actually the counterpart emblem of all the Rasas which are reciprocated between Kṛṣṇa and Radha in a specific manner unknown even to Kṛṣṇa—both being equally full and perfect. There is constantly an overflow of transcendental bliss which is the purest form of competition of the *hladini* energy or the transcendental pleasure giving element potency in the Lord but displayed by Rādhārāni.

In the *Uttarakhanda* of the *Padma purana*, such reciprocation of highest transcendental mellows is affirmed by eulogizing the place named *Rādhākunda* where the Lord Kṛṣṇa and Rādhārāni exhibited their reciprocal fullness. *Rādhākunda* is therefore as much dear to Sri Kṛṣṇa as Srimati Rādhārāni. In Dvaraka Rukmini is mentioned as the topmost queen of the Lord and similarly in Vrindaban Rādhārāni is the topmost of the Gopis. The pastimeous functions of Vrindaban represent greater degree of Rasa reciprocation than Dvarka. As such

Rādhārāni is more conspicuous than Rukmini. She is there the all attractive counterpart of the all attractive Lord and therefore She is the highest embodiment of the *hladini* potency of the Lord. Voluntarily the Lord bifurcated Himself both as Radha and Kṛṣṇa and again joined together in the still more attractive form of Sri Chaitanya Mahaprabhu. In other words the devotees of the Lord Sri Chaitanya Mahaprabhu are eligible candidates for approaching the Fountain Head of all Rasas. According to Sri Jiva Goswami the names of

both Radha and Kṛṣṇa are mentioned in the Rigveda as "RadhaMadhava". Men with [a] poor fund of knowledge and so called adherents of the Vedas indulge in pragmatic discussions concerning Radha and Kṛṣṇa without consulting the

authoritative statements of

the Goswamis headed by Sri Rupa Goswami and followed by Sri Raghunatha das Goswami. Sri Narottama das Thakur therefore recommends to the serious students of Rasa science to surrender unto the protection of the merciful Goswamis who left all material association of aristocracy and comfort and voluntarily accepted the part of a rigid mendicant to bestow upon the fallen souls like us their highest gift of benediction in the matter of love affairs of Radha and Kṛṣṇa.

The transcendental science of the love affairs of Radha and Kṛṣṇa is not a thing easily understandable even by the highest talented persons and materialistic opportunists. Those who therefore try to realize the affairs of Radha and Kṛṣṇa in [the] puffed up manner of materialistic scholarship will vanquish in the womb of oblivion if they are reluctant to consult the books left by the Goswamis. *Bhakti Rasamrita Sindhu* on which we are attempting on an English version following the foot prints of the Goswamis, is the first of a series of books in this connection. This preliminary study in

"Those who therefore try to realise the affairs of Radha and Kṛṣṇa in [the] puffed up manner of materialistic scholarship will vanquish in the womb of oblivion if they are reluctant to consult the books left by the Goswamis."

Continued on page 21

This Wicked Mind

Singha Guru



By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

"This wicked mind, which is never to be trusted, should be broomsticked every morning with such warnings as, "be not anxious to find fault with others, or to declare thyself a true sincere, bonafide *bhakta*, which certainly thou art not!" There is an adage to the effect that *para-carccakera gati nāhi kona kale*, "a man who is habituated to criticize others' conduct will never prosper!" Let others do whatever they like, I have no concern for them. I should rather find fault with my own damned mind and think like the Vaiṣṇava *mahājana* who sings:

*āmāra jībana, sadā pāpe rata,
nāhiko punyera leśa
para-sukhe duḥkhī, sadā mithyā-bhāsī.
para-duḥkha sukha-karo*

"Ever engaged in vicious activity ... and without the slightest trace of virtue in me.

A liar as I am, always sorry at others pleasures and merry at others' sorrows, troubles and cares.

We should always remember this song and engage our mind ceaselessly in *hari-bhajana*. We should not run about attacking others with dissuading policy; such conduct behooves only deceitful persons and not preachers."

From an English lecture given at the Calcutta Gauḍīya Maṭh the evening of 7/12/1936



Explanation of the Maha-mantra

by Śrīla Bhaktivinoda Ṭhākura

Sāptam Gosvāmī



"Hare Kṛishna Hare Kṛishna Kṛishna Kṛishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare"

O Hari! Having captured my mind, please free me from material bondage.

O Kṛṣṇa! Please attract my mind by pulling it to You.

O Hari! Please capture my mind by Your unsurpassed sweetness.

O Kṛṣṇa! Please purify my mind with knowledge about devotional service given to me by Your own devotee.

O Kṛṣṇa! Please make me able to relish Your transcendental name, form, qualities, pastimes etc. [The next Kṛṣṇa was missing from the translation ed.-ed]

O Hari! Please make me fit to serve you.

O Hari! Please make me able to relish Your transcendental name, form, qualities, pastimes etc.

O Hari! Please direct me to do some particular service for You.

O Rāma! Let me hear about Your most cherished pastimes in the company of Your dearest devotee.

O Hara (Rādhā)! Please reveal to me Your most cherished pastimes with Your beloved Sri Kṛṣṇa.

O Rāma! Please reveal to me Your most cherished pastimes with Your beloved Śrī Rādhā.

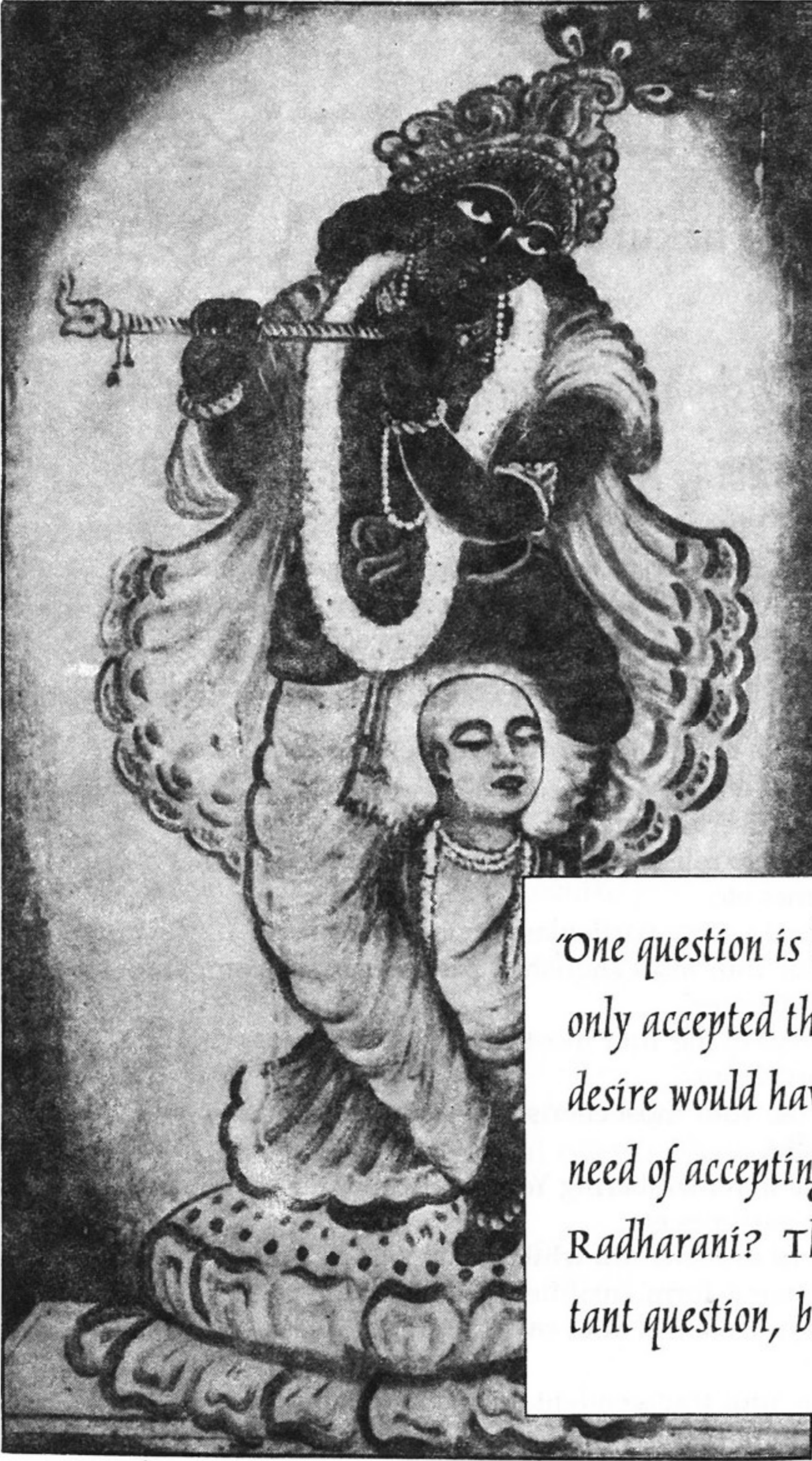
O Rāma! Please engage me in remembering Your transcendental name, form, qualities, pastimes etc.

O Rāma! Please make me fit to serve You while remembering Your transcendental name, form, qualities, pastimes etc.

O Hari! Having accepted me as one of Your own servitors, please enjoy me as You please.

O Hari! Please enjoy me in Your transcendental way. This is my humble request at Your lotus feet.

Translated by His Holiness Śrī Śrīmad Bhakti-vaidurya Mādhava Mahārāja
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“One question is here, ‘dyuti’; if He would have only accepted the mood of Radharani... His desire would have been fulfilled. What is the need of accepting the complexion of Radharani? This is the question, very important question, but very few understand it.”

When Shyamasundara

Becomes

Gaurasundara



A lecture delivered by His Holiness Śrī Śrīmad Gour Govinda Swami

Śrī Caitanya-caritāmṛta Ādi-līlā 13.104-107 ISKCON
Bhubaneswar, INDIA
March 25th 1994

This is a description given of the festive occasion of the appearance of Gaurāṅga Mahāprabhu, Who is the Supreme Lord Himself. The Supreme Lord appeared, so there were festive occasions both in this material world, in this *martya-pura* and also in *svarga-pura* the heavenly planets. *Jagat-ānanda-mayā*, the whole world was jubilant. The *bhaktas*, the devotees, they could understand it and they also took part in those festive occasions. All the devotees wherever they were situated in every city and in every country danced, performed *saṅkīrtana* and gave charity on mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

*brāhmaṇa-sajjana-nārī, nānā-drave thālī
bhari'āilā sabe yautuka la-iyā yena
kāñcā-sonā-dyuti, dekhi' bālakera mūrti,
āśīrvāda kare sukha pāñā*

"All sorts of respectful brāhmaṇa gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the



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newborn child, whose form resembled natural glaring gold, all of them with happiness offered their blessings." (Cc. Ādi 13.104)

So this description is going on, all celestial ladies including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsimhadeva, King Indra, Vaśiṣṭha Ṛṣi and Rambhā the dancing girl of heaven, all came as the wives of brahmanas, with varieties of gifts to

see the Lord. So there were festivities on this earth planet as well as in the heavenly planets. Because the Lord has appeared, therefore all unhappiness, lamentation, *kaṇḍileka duḥkha-śoka*, *pramoda-pūrita loka miśra hailā ānande vihvala* (Cc. Ādi 13.107) were immediately dissipated, and people became all-jubilant. There was such a grand unexpected festival at Jagannātha Miśra's house. Jagannātha Miśra was also

overwhelmed with joy. "No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand each others language."
(Cc. Ādi 13.107)

So wonderful the Lord has appeared, Gaura is Kṛṣṇa, non-different from Kṛṣṇa. But His complexion is different, that is *kāñcā-sonā-dyuti*. It says here "Whose complexion resembled natural glaring gold." That is the point here. I'm speaking on this topic only [regarding the Lord's golden complexion]. This is very deep philosophy. Kṛṣṇa accepted the complexion of Rādhārāṇī. Molten gold, that is the complexion of Rādhārāṇī, *Rādhīkāra bhāva dyuti aṅgīkāra vine sei tina sukha kabu nahe āsvādana*. (Cc. Ādi 4.267, paraphrased)

When we discuss the appearance of Gaura we'll find there are two types of causes; one is *bahiraṅga-karaṇa*, - external cause, the other is *antaraṅga-karaṇa* - the internal cause. *Bahiraṅga*, that we discussed, and we'll discuss on the appearance day of Gaura. This is the internal cause, internal cause is for Himself. External cause is for others, for the people.

Kṛṣṇa developed three desires, that remained unfulfilled in Kṛṣṇa *līlā*. What are these three desires?

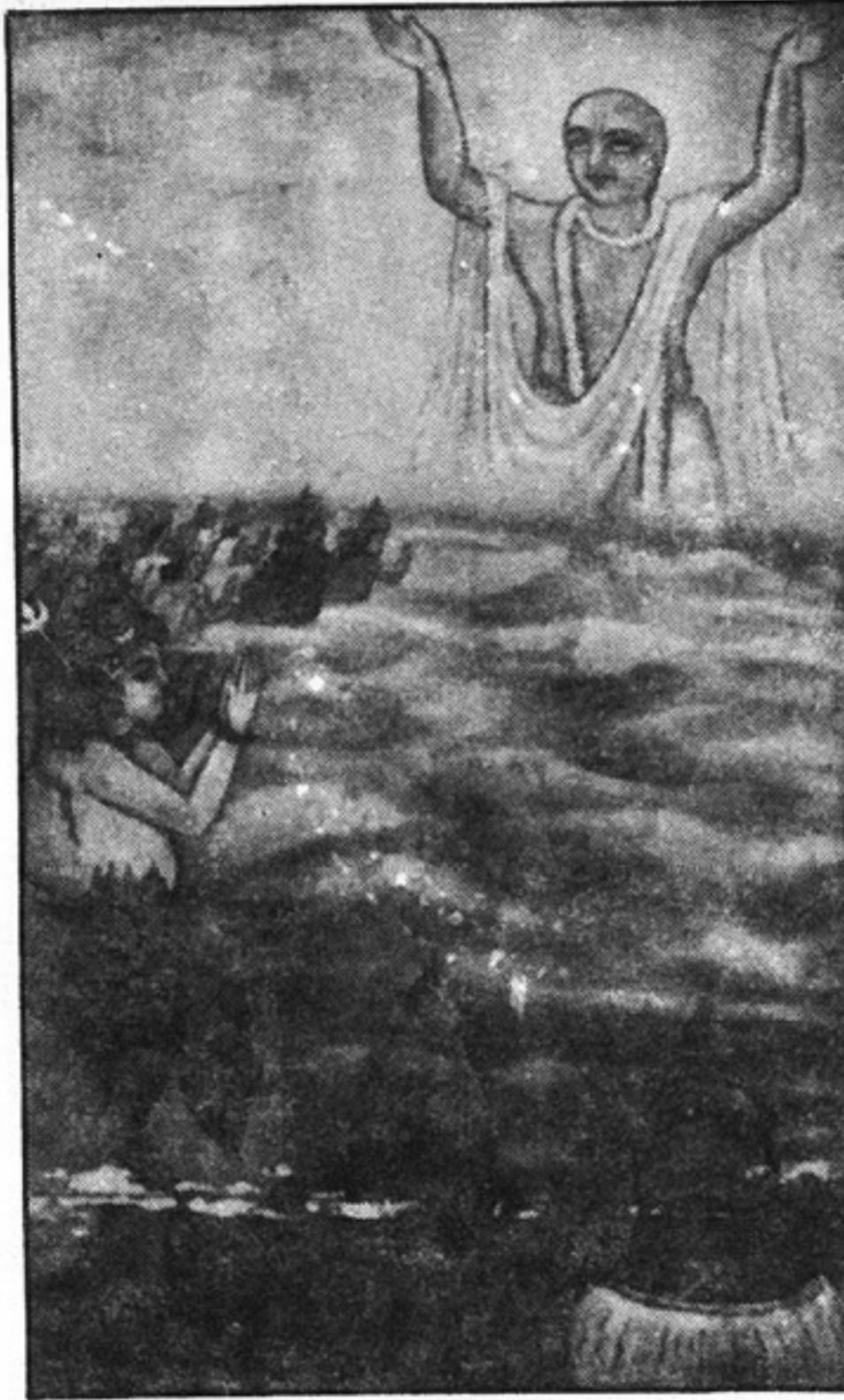
*śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā
svādyo yenādbhuta-madhurimā kīḍṛśo vā
madīyaḥ
saukhyam cāsyā mad-aṅubhavataḥ kīḍṛśam veti
lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindau-
harīnduh*

(Cc. Ādi 1.6)

These are the three desires, three types of greed Kṛṣṇa developed: *rādhāyāḥ praṇaya-mahimā kīḍṛśam*, "what is the glory of Rādhārāṇī's love?" Number two: *svādyo yenādbhuta-madhurimā kīḍṛśam*, My own beauty, Kṛṣṇa's beauty, excellent beauty. No such beauty is available anywhere, *kandarpa-kotikamanīya*, whose beauty far excels crores of cupids. Even Kṛṣṇa became amazed to see His own beauty reflected in the mirrorlike pillar.

"Who is this? Such a beautiful, handsome person."

*aparikalita-pūrvāḥ kaś
camatkāra-kārī sphurati
mama garīyan eṣa mādhyā-
pūrah
(Lalita-mādhava 8.34)*



As the moon appears from the ocean, Gauracandra appears from the womb of Saci mata that is like an ocean

Rūpa Gosvāmī has mentioned this thing in *Lalita-mādhava*. When Kṛṣṇa saw His own beauty reflected in a mirrorlike pillar he became amazed. "Who is this? Such a wonderfully beautiful, handsome person. Seeing Him such desire arises in Me, what is

that? *Upabhoktum kāmaye rādhikeva* (To enjoy like Rādhārāṇī. *ibid*). Such desire cannot stop in My heart to embrace Him like Rādhārāṇī. This desire is Rādhārāṇī's

desire, that desire to embrace such a beautiful wonderfully excellent handsome person.

So three desires, *śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśam vānayaivā*. What is Rādhārāṇī's love, how can I understand it? Kṛṣṇa cannot understand it and Kṛṣṇa is *prītira-viṣaya*, Rādhārāṇī is *prītira-āśraya*. How *viṣaya* can understand the desire of the *āśraya*? Unless He accepts the mood of the *āśraya* He cannot understand it, it is impossible.

The second desire:
svādhyo yenādbhuta-madhurimā kīḍṛśo vā madīyaḥ: My beauty is excellent beauty, what glory is

there, what mellow emanates from it? How can I understand? He cannot, can you see your own beauty? No, isn't it. So how can I understand it? This is His second desire.

Third desire:

saukhyam cāsya mad-anubhavataḥ kidṛṣam veti lobhāt. Ekali rādhikā āsrādhe sakali, only Rādhārāṇī relishes this beauty completely. What happiness, relishment, Rādhārāṇī gets out of it, how can I understand that.

Three desires, this is the internal cause of the appearance of Kṛṣṇa's Gaura. That was not fulfilled in Kṛṣṇa *līla*, therefore He appeared as Gaura in the womb of Śacī-mātā. The womb of Śacī-mātā is like *garbha-sindhau*, like an ocean. As the moon appears from the ocean similarly Gauracandra appears in the womb of Śacī-mātā that is like an ocean.

So to fulfill these three desires He appeared. He relishes it and he teaches this *rāga-marga bhakti*. To fulfill these three desires, to relish it and to distribute it. To teach *rāga-marga-bhakti* to the devotees He appeared. So *rāgānuga-bhakti* is there in Caitanya's *līlā*, Mahāprabhu teaches us. It's not available here, but it is in *Caitanya-caritāmṛta*.

So Kṛṣṇa thought very deeply how these three desires could be fulfilled. Then at last he decided:

*rādhikāra bhāva-dyuti aṅgikara vine
sei tina sukha kabhu āsvādane*

(Cc. Ādi 4.267)

"Unless I accept the mood and the complexion of Rādhārāṇī these three desires will never be fulfilled. This is *anheta-bak*, this should be done.

One question is here, "*dyuti*" if he would have only accepted the mood of Rādhārāṇī His desire would have been fulfilled. What is the need of accepting the complexion of Rādhārāṇī? This is the question, very important question, but very few understand it. *Svarūpa*

Dāmodara Gosvāmī has said *tad bhāragyā*: That *bhāva*, mood, if Kṛṣṇa would have accepted only the mood of Rādhārāṇī then He would have fulfilled His three desires, so what is the need of accepting the complexion of Rādhārāṇī?

The answer is there, "*vastu*", every *vastu* has it's natural complexion. So that complexion is not different from the *svarūpa* [nature] of the *vastu*. As for example, whatever mood will arise in the heart internally, externally the

complexion will be like that. If you become angry your eyes will turn red. It is automatic. So this *dyuti*, the complexion is not different from the *svarūpa*. Kṛṣṇa is *śṛṅgāra-rasa-rāja*- he is the king of the conjugal mellow—*śṛṅgāra-rasa*. The complexion or color of *śṛṅgāra-rasa* is *śyāma*. Therefore when He's *śṛṅgāra-rasa-rāja* his natural color is *śyāma*, *Śyāmasundara*, it is natural.

The desire, that has arisen in Him, He has developed these three desires, *rādhā praṇaya mahimā kidṛṣam svadhya yenadbhuta-madhurimā kidṛṣo saukhyam*, that desire, if we explain we'll find that without accepting the mood and complexion of Rādhārāṇī these

three desires cannot be fulfilled.

Rādhārāṇī's mood is what? Rādhārāṇī is *mādanākhyā-mahābhāva-mayī*. When we speak about this *rati* or *prema* it has a gradual development. The first rise of *prema* is called *rati*. Then as gradual development it becomes more condensed, more condensed, more condensed, the last thing is *mahābhāva*. It becomes *snehā*, *māna*, *praṇaya*, *rāga*, *anurāga*, and *bhāva*, then comes *mahābhāva*: *rudhā mahābhāva*, *adhirudhā mahābhāva*, *modanākhyā mahābhāva*, and then *mādanākhyā mahābhāva*—the topmost. Rādhārāṇī is *mādanākhyā-mahābhāva-mayī*. *Snehā*, *māna*, *praṇaya*, *rāga*, *anurāga*, there is *rāga* then *anurāga*, when it comes to that stage, the complexion of *anurāga*



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is *aruṇa*. *Aruṇa* means the rising sun, the color of the rising sun is *aruṇa-varṇa*. When it becomes more condensed, more condensed, more condensed - *snehā, māna, praṇaya, rāga,*



Like Radharani, Mahāprabhu is always crying

anurāga, then comes *bhāva*, then *mahābhāva*. When this *mahābhāva* comes, the color of *mahābhāva* is *gaura, gaura-varṇa*.

Mahābhāva has divisions: *ruḍha-mahābhāva, adhiruḍha mahābhāva, modanākhyā, madanākhyā-mahābhāva*.

So Vṛsabhanu-nandini, daughter of Vṛsabhanu-rāja that means Rādhārāṇī, She is *madanākhyā-mahābhāva-mayī*. The color of that *madanākhyā-mahābhāva* is molten gold. Therefore Rādhārāṇī is *tapta-kāñcana gaurāṅgi* the color of molten-gold.

Similarly Mahāprabhu accepted that mood, the mood of Rādhārāṇī. Therefore His complexion, His color changed, it is automatic, it is natural. So *tapta-kāñcana-gaurāṅgi* — *tapta-kāñcana-gaurāṅga, kanca-svanara*. Therefore it is said *kāñcā-sonā aṅga, yena kāñcā-sonā-dyuti*, "A child was born whose form, complexion,

resembled natural glaring gold." Because He had accepted that mood of Rādhārāṇī automatically that complexion changed.

The *ācārya*'s give the example of a green mango and a ripe mango. When the mango is unripe its color is green. When it becomes ripened the color changes, when it becomes completely ripened it becomes yellow. So Śyāmasundara became Gaurasundara. When He's Śyāmasundara the mellow is unripe, but when the mellow completely ripens then the complexion changes, becomes Gaurasundara. Why Śyāmasundara became Gaurasundara? Because in Śyāmasundara the mellow is unripe, but in Gaurasundara, the mellow is completely ripened. This is *unnata ujvala śṛṅgāra rasa*, in the unripe state it is Śyāma, the ripened state is Gaura.

Therefore we say; Śyāmasundara may be there but if there is no Gaurasundara we won't go there, because the mellow is unripe. So in Gauḍīya Vaiṣṇava temples this is specific, in all Gauḍīya Vaiṣṇava temples Rādhā-Śyāmasundara are there, but with them Gaura must be there, otherwise we won't go there. Because the mellow is unripe, we want ripened mellow, which is nectarean sweet, that is Gaura. So in all Gauḍīya Vaiṣṇava temples with Rādhā-Śyāmasundara, Gaura must be there, that is Gauḍīya Vaiṣṇava *siddhānta*.

Kṛṣṇa is the Supreme Thief. He stole that mood, entering into the heart of Rādhārāṇī. He stole that mood otherwise how can He have it? He entered into the core of the heart of *mahābhāva-mayī* Rādhārāṇī. Do you understand? I try my best to explain but my language is faulty language, [referring to his English].

So here another question is raised: If Kṛṣṇa only would have assumed the mood of Rādhārāṇī and externally would have stayed in the form of *śyāma-rūpa*, what harm is there, what objection is there? Kṛṣṇa can do and undo things, He could have done so, but why didn't He?

Yes, objection is there, harm is there. What is that? Because if He would have stayed in *śyāma-varṇa* [the color of *śyāma*, black] only

accepting the mood of Rādhārāṇī, His three desires would not have been fulfilled. No, no, because He's in *rādhā-bhāva*. *Rādhā-bhāva* is predominating in Gaura.

He's always crying, *kāhān gelā kāhān paun muralī-vādana ke mora milaya jīvera śrī nandanandana* like Rādhārāṇī, Mahāprabhu is always crying. *Kāhān gele kāhān paun muralī vādana ke mora milaya jīvera śrī nandanandana*: "Where shall I go, where shall I find that Murali-vādana, that Kṛṣṇa with the flute to His lips? Is there anybody there to help Me? Is there anybody there to help Me? To take me to Nanda-nandana son of Nanda Mahārāja, saying this and crying. So if He would have remained in *śyāma-varṇa*, He could not have cried like that, His mood would have been disturbed. When looking at Himself [He would think]: "Oh I'm Kṛṣṇa, I'm Śyāma, why shall I go, why shall I find out here?" [Why shall I look for Kṛṣṇa, since I am Kṛṣṇa]

So yes harm is there and also objection is there. This is philosophy very, very confidential deep philosophy. Why put a peacock feather on the head of Gaura? You [should] understand what is the mood of Gaura, *Rādhābhāva* is predominating, [Lord Caitanya is] crying for Kṛṣṇa. If you put peacock feather [on His head, Gaura will say] "Oh I am Kṛṣṇa, I am Śyāma.

kva nanda-kula-candramāḥ kva śikhi-candrakālaṅkṛtiḥ kva mānda-muralī-ravaḥ

He [Lord Caitanya] is saying: "Where is that Kṛṣṇa on whose crest a peacock feather is there? "Oh on your crest is a peacock feather, you are Kṛṣṇa [addressing Mahāprabhu]. How can He say like that? It's a simple thing you can't understand. What is the mood of Gaura? This is the mood of Rādhārāṇī, Rādhārāṇī is crying, *kva kṛṣṇa nanda-kula-candramāḥ*: "Where is that Kṛṣṇa the moon of the Nanda dynasty? Murali-vādana—where is that Kṛṣṇa on whose lips the flute is there. *Śikhi candrakālaṅkṛtiḥ*—that Kṛṣṇa on whose crest a peacock is there." So only Kṛṣṇa puts on a peacock feather, nobody else puts on. He is *śikhi kālaṅkṛtiḥ*.

This is the answer here; if He would have only accepted the mood of Rādhārāṇī and

remained in *śyāma-varṇa*, His three desires would not have been fulfilled, because when he would look at Himself [He would say] "Oh I am Kṛṣṇa." He cannot cry for Kṛṣṇa, His mood is disturbed. It is very painful for Gaura to disturb His mood. Prabhupāda has said, "Don't disturb the mood of Gaura." [see *Cc. Ādi 4.41*] Because that is very painful, very painful. He is relishing a mellow. He is fulfilling His three desires—*virahābhāva*—feeling the pain of separation from Kṛṣṇa like that of Rādhārāṇī—*rādhābhāva*. So if you make Him Kṛṣṇa then His mood is completely disturbed. It is so painful to Him.

So this is what you can understand, when inside that mood of Rādhārāṇī is there, so outside it is quite natural that *gaura-kanti* will be there. It is a natural manifestation. The complexion or color of *mahābhāva* is *gaura* or *tapta-kāñcana*—molten-gold, natural color. *Śyāma-rūpa* is His *virudha-bhāva*, it is a completely different mood. Because Śyāma means the *śṛṅgara-rasa* is unripened, Gaura means *śṛṅgara-rasa* is ripened. So when the unripened mango becomes ripened the color changes. The green mango changes to yellow. Similarly when the mood is there, *mādanākhyā-mahā-bhāva*—the mood of Rādhārāṇī, automatically the complexion will change to molten gold, *tapta-kāñcana-gaurāṅgi*—*tapta-kāñcana-gaurāṅga*.

Mahāvīrahā bandini lalita—*virahā* is separation, acute separation, that is intense heat, *virah-agni*, that is like fire. So when the goldsmith wants to melt the gold what does he do? He puts the gold into fire, intense heat, then it becomes melted. In the heart, as Rādhārāṇī feels the acute pang of separation from Kṛṣṇa, Mahāprabhu's feeling is the same. That pang of separation produces intense heat, then gold becomes molten, therefore His complexion is molten gold. This is *vipralambha-bhāva* therefore *vipralambha-rasa arthura vihorla anumatha*, Gaurāṅga is always crying feeling acute pang of separation from Kṛṣṇa, He is mad after this, this is Rādhārāṇī's mood. So don't disturb the mood of Gaura, that is very painful to Him. This is why it is said here, *tomara yena*

kāñcā-sonā-dyuti dekhi' bālakera mūrti: "Seeing the newborn child whose complexion resembled natural glaring gold." Because Kṛṣṇa has come in the mood of Rādhārāṇī to fulfill these three unfulfilled desires. Those desires were not fulfilled in *Vraja-līlā*, *Kṛṣṇa-līlā*. Therefore to fulfill these three desires He came as Gaura assuming the mood of Rādhārāṇī and the complexion of Rādhārāṇī. He's fulfilling that thing—relishing mellows—that is why the complexion is such. Otherwise Kṛṣṇa can do and undo things. Only by assuming the mood, accepting the mood, He could have remained in *Śyāmasundara-varṇa*, but His desires would not have been fulfilled. So this objection is there and this harm is there.

This is very confidential, very deep *tattva*, it is not an easy thing to understand. Who understands it?

*gaurāṅgera duṭi pada, jār dhana sampada,
se jāne bhakati-rasa-sār
gaurāṅgera madhura-līlā, jār karṇe praveśilā,
hṛdoya nirmala bhelo tār*

*gaura-prema-rasārṇave, se taraṅge jebā ḍube,
se rādhā-mādhava-antarāṅga
gṛhe bā vante thāke, 'hā gaurāṅga' bo'le ḍāke,
narottama māge tāra saṅga*

(Narottama dāsa Ṭhākura's *Sāvaraṇa-śrī-gaura-mahimā*, from *Prārthanā*, see Śrīla Prabhupāda's purport below.)

Those whose *dhana* and *sampada*, their asset and wealth, is the two lotus feet of Gaurāṅga, they have no other asset, they know it, others don't know it. He knows and such devotees know. *Gaura-gata-prāṇa*, those who are very dear devotees of Gaura, those who understand the heart of Gaura, who know what mood is there. Such devotee or devotees know this thing otherwise it is not an easy thing to understand.

PURPORT

By His Divine Grace
A.C. Bhaktivedanta Swami
Prabhupāda
to *Sāvaraṇa-gaura-mahimā*.

This is a song by Narottama dāsa Ṭhākura in praise of the glories of Lord Caitanya. Gaurāṅga refers to Lord Caitanya, who has a fair complexion. One who has a fair complexion is called *gaura*, and since Lord Caitanya was very fair, just like molten gold, He was also named Gaurasundara. Narottama dāsa Ṭhākura says, *gaurāṅgera duṭi pada, jār dhana sampada, se jāne bhakati-rasa-sār*. Anyone who has accepted the two lotus feet of Lord Caitanya can understand the true essence of devotional service.

Devotional service is very difficult. It cannot be understood by any ordinary man. As it is stated in the *Bhagavad-gītā*, out of many thousands of persons who are trying to achieve the perfection of human life, only some actually become perfect and realize the self. And out of many thousands of such self-realized persons, only one can understand Kṛṣṇa. Without understanding Kṛṣṇa, how can one engage himself in the service of Kṛṣṇa? Therefore, the devotional service of Kṛṣṇa is not an ordinary thing.

Lord Caitanya's distribution of this love of God is compared with an ocean (*rasa-arṇava*). What kind of ocean? Not the salty ocean that one cannot taste. The water of this ocean is so nice that if one drinks even one drop, he will like it more and more. It is not ordinary ocean water, of which one cannot taste even a drop. Therefore it is called *rasārṇava*. In this ocean there are different waves; an ocean does not stand still, for it is not impersonal or void. And as the ocean is always dancing with waves, similarly the ocean of transcendental love of Kṛṣṇa as introduced by Lord Caitanya has constant waves, constant sound. One has to dive deep into that ocean. If one knows the secret and says, let me dive deep into the ocean of the transcendental loving movement introduced by Lord Caitanya," he immediately becomes one of the confidential devotees of Rādhā and Kṛṣṇa.

[For the sake of space we have put only this small excerpt of the very wonderful purport Śrīla Prabhupāda has given for this song. Interested readers are encouraged to read the whole purport as found in the BBT publication "Songs of the Vaiṣṇava Ācāryas." ed-]

continued from page 11

the science of Devotional service is therefore cautiously done by boring the transcendental subject within the purview of a serious student.

Metaphorically Bidhu means the moon. As such the Lord is compared with the moon, although He is sometimes compared with the most powerful sun. He is compared with the moon per excellence not in the sense that the moon is less powerful than the sun. On the other hand, He is not compared with the sun on account of the sun's inability to counteract the fatigue of a tiresome man. It is the light of the moon only which is soothing to such [a] tiresome person. We want to drink Rasa for getting ourselves relief from the tiresome effect of dry material life. Tiresome people in order to mitigate the fatigue of [a] day's labour try to eschew a particular type of Rasa from the more tiresome sounds of radio and other materialistic instruments of relaxation but the foolish people do not know that real rasa is flowing under the lotus feet of Lord Sri Kṛṣṇa. He is constantly disseminating the flow of transcendental Rasas in the soothing ray of the moonlight. Therefore He is compared with the moon which has a specific cooling effect on the fatigued person. In the spring the moonlight is

still more soothing. The spring moon is the sum total of all the Rasas of other seasons and thus Sri Krishna is compared with the moon delightfully displayed along with the twinkling stars of the name Taraka etc. In that metaphorical explanation the word Ruddha means covered and Pali means the range. In other words the rays of the moon has covered the twinkling light of the range of stars. This beautiful feature of the moon is exhibited at night which is compared with the name of dark Shyama. In this metaphorical combination of words Lalita means pastime and Amrita is the moonlight itself.

As the moonlight, stars and their reciprocal pastime [are] all concerned [possible] in the night alone, so also Lord Sri Kṛṣṇa's pastime in the highest zest [of] transcendental Rasa is possible at night alone, along with Srimati Radharani and her eternal associates. In that night illuminated by the moon [and] the stars known as *Anuradha* or *Radha* is [are] more intimately connected with the star known by the name *Vishaka*. As the moon is more beautiful on the full moon night of spring, similarly the attraction of Kṛṣṇa is fully displayed in the matter [of] exchanging Rasa.



Amṛita-bīndu

Śrīla Prabhupāda on Purity and Preachers

"Now we have got so many students and so many temples but I am fearful that if we expand too much in this way we shall become weakened and gradually the whole thing will be lost. Just like milk, we may thin it more and more with water for cheating the customer, but in the end it will cease to be any longer milk. Better to boil the milk now very vigorously and make it thick and sweet, that is the best process. So now let us concentrate on training our devotees very thoroughly in the knowledge of Kṛṣṇa consciousness."

(Letter 72-06-22)

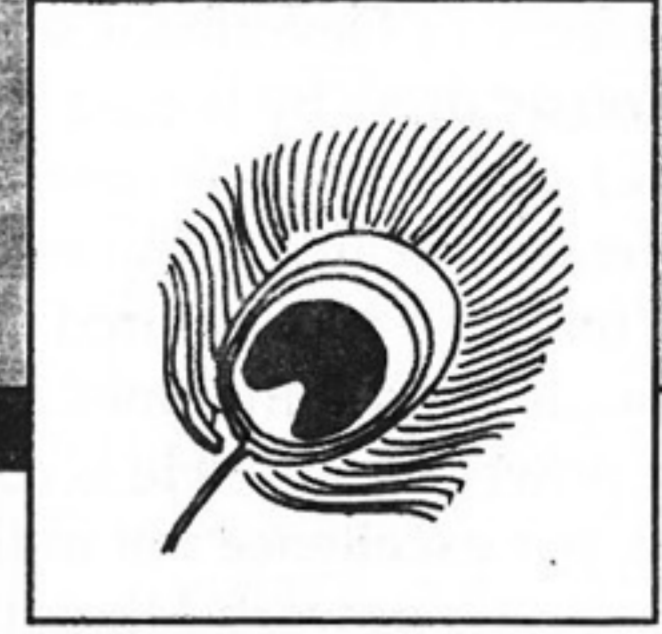
"Now I want that we shall concentrate on making our devotees Kṛṣṇa conscious and ourselves becoming Kṛṣṇa conscious, and not be so much concerned with expanding ourselves widely but without spiritual content. Just like boiling the milk, it becomes thicker and sweeter. Now do like that, boil the milk."

(Letter 72-05-09)

"I am very much concerned that the devotees should be given all good instruction and knowledge of Kṛṣṇa consciousness, that is the duty of the GBC man. GBC should not be so much concerned for preaching to nondevotees. Better to utilize time and train the devotees. If they do not have any knowledge, how can they go out and preach?" (Letter 72-06-16)

Why We Don't Put a Peacock Feather on Gaura

compiled by Mādhavānanda dāsa



At the Māyāpura festival of 1994 a much awaited book was presented; "Pañcarātra Pradīpa." This book is a *pūja-paddhati*, providing the official standards and philosophy of Deity worship in ISKCON. Compiled and authorized by the GBC it was many years in the making and represents a huge amount of research by a team of dedicated devotees. Therein the GBC makes a recommendation concerning the worship of Lord Caitanya:

"There is some controversy over whether Lord Caitanya should wear a peacock feather, since He is non-different from Kṛṣṇa, as He revealed in some of His private *līlās*. He is certainly non-different from Kṛṣṇa, and therefore we desire to indicate this by decorating Him with peacock feather. Śrīla Prabhupāda also agreed on this basis that one could do so. However, he did not make it a rule. In Lord Caitanya's role as an avatāra on this planet and even in the spiritual world He is usually in the mood of Kṛṣṇa's devotee. The peacock feather would be a contradiction to His *līlā*. We would suggest that the peacock feather not be used on Lord Caitanya, because we wish to present a standard form of Lord Caitanya, as He is described in our literature."

(Pañcarātra Pradīpa p.94. Mayapura ISKCON GBC Press) This suggestion by the GBC body is certainly in keeping with the *siddhānta* as well as the practical history of our Gauḍīya Vaiṣṇava movement. Our worship of the transcendental *arca-vigraha*, the Deity form of

the Lord, is done for the purpose of His pleasure. We reject any devotional service that is mixed with material motivation. Our only desire is to please the Lord. To do this, naturally we have to understand what the mood of the Lord is. To understand the mood of Gaurāṅga Mahāprabhu is not an easy thing. Actually it is the pinnacle of our Gauḍīya philosophy. It is very deep and very confidential. Mahāprabhu is Kṛṣṇa coming to taste the mood of Śrīmatī Rādhārāṇī, *rādhā-bhāva-dyuti-suvalitam*. Therefore as devotees of the Lord we want to please the Lord and facilitate that mood. We certainly don't want to disturb it. Śrīla Prabhupāda describes this very nicely:

"Śvarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī, or a combination of Rādhā and Kṛṣṇa. His intention is to taste Kṛṣṇa's sweetness in transcendental love. Lord Caitanya does not care to think of Himself as Kṛṣṇa, because He wants the position of Rādhārāṇī. We should remember this. A class of so-called devotees called the *nadīya-nāgarī* or *gaura-nāgarī* pretend that they have the sentiment

of *gopīs* toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Kṛṣṇa, but as the enjoyed, the devotee of Kṛṣṇa. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations

"In Lord Caitanya's role as an avatāra on this planet and even in the spiritual world He is usually in the mood of Kṛṣṇa's devotee. The peacock feather would be a contradiction to His līlā. We would suggest that the peacock feather not be used on Lord Caitanya." —GBC

such as those of the *gaura-nāgarī* are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Kṛṣṇa Himself and He is always nondifferent from Śrīmatī Rādhārāṇī. But the emotion technically called *vipralambha-bhāva*, which the Lord adopted for confidential reasons should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Kṛṣṇa. As Śrīla Rūpa Gosvāmī has explained, devotional service is *anukūlyena*, or favorable to Kṛṣṇa. Acting unfavorable to Kṛṣṇa is not devotion. Kāmsa was the enemy of Kṛṣṇa. He always thought of Kṛṣṇa, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Rādhārāṇī, and we should support that position, as Svarūpa Dāmodara did in the Gambhīrā (the house of Lord Caitanya Mahāprabhu at Puri). He always reminded Lord Caitanya of Rādhā's feelings of separation as they are described in the *Śrīmad-Bhāgavatam*, and Lord Caitanya appreciated his assistance. But the *gaura-nāgarīs*, who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Śrī Caitanya Mahāprabhu. The doctrine of transcendental enjoyment by Kṛṣṇa cannot be mixed up with the doctrine of transcendental feeling of separation from Kṛṣṇa in the role of

Rādhārāṇī." (Cc. Ādi 4.41)

Again in the *Āntya-līla* this point is nicely brought out by Śrīla Kavirāja Gosvāmī. Note how in his purport Śrīla Prabhupāda describes



Deities installed by Srila Bhaktisiddhanta at Mahāprabhu's birth site

something of the significance of how Kṛṣṇa not only took the mood of Rādhā but also assumed Her complexion as well:

*rādhikāra bhāve prabhura sadā 'abhimāna'
sei bhāve āpanāke haya 'rādhā'-jñāna*

"Śrīmatī Rādhārāṇī's emotions after seeing Uddhava exactly correspond to those of Śrī Caitanya Mahāprabhu. He always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word *abhimāna*, or "self-conception," is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or status of Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu's conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood in separation from Kṛṣṇa." (C.c Antya 14.14) Śrīla Prabhupāda is giving a very clear description here of the mood of Lord Caitanya, and how we should not disturb that mood "in the name of service."

In the following letter Śrīla Prabhupāda is equally clear:

"These comparative studies on the life of Kṛṣṇa and Rāmacandra are very intricate, but the basic principle is that Rāmacandra appeared as an ideal king and Kṛṣṇa appeared as the Supreme Personality of Godhead. Although there is no difference between the two. A similar

example is Lord Caitanya. He appeared as a devotee and not as the Supreme Personality of Godhead, although He is Kṛṣṇa Himself.

So we should accept the Lord's mood in particular appearances and we should worship Him in that mood. Sometimes Lord Caitanya, because He is Kṛṣṇa Himself, somebody worships Him is the same mood as Kṛṣṇa. But Kṛṣṇa was in the role of enjoyer and Lord Caitanya is in the role of being enjoyed. So the party known as *gaurāṅga-nāgarī* are considered to be deviated from pure devotional service, on account of Lord Caitanya [being] given the same facility as Kṛṣṇa, which He did not like. Our service mood should be compatible to the attitude of

the Lord. Not that we should overlap the attitude of Kṛṣṇa to Lord Caitanya, or Lord Caitanya to Kṛṣṇa, or Kṛṣṇa to Rāmacandra, or Rāmacandra to Kṛṣṇa. (Śrīla Prabhupāda letter to Satsvarūpa Mahārāja 16th June 1968)

The same idea is given again By Śrīla Prabhupāda in the following room conversation:

Devotee: On Ekādaśī, we can offer the Deity grains?

Śrīla Prabhupāda: Oh yes. But not *guru*. Ekādaśī observed by *jīva-tattva*, not by Viṣṇu. We are fasting for clearing our material disease, but Rādhā-Kṛṣṇa, Caitanya Mahāprabhu... Caitanya Mahāprabhu also may not be offered grains because He is playing the part of a devotee. Only Rādhā-Kṛṣṇa, Jagannātha can be offered grains. Otherwise, Guru-Gauranga, no.

Śrīla Prabhupāda room conversation, Tokyo, April 22, 1972)

We don't offer grains to Mahāprabhu on Ekādaśī, because we don't want to disturb His mood, Prabhupāda says, "We are fasting for clearing our material disease..." So there is no question that Mahāprabhu has to fast for that reason, He certainly doesn't have to fast. But since He is in the mood of a devotee, we don't offer Him grains since we don't want to disturb that mood. As Prabhupāda says in the previous letter, "Our service mood should be compatible to the attitude of the Lord. Not that we should overlap the attitude of Kṛṣṇa to Lord Caitanya.."

It is a fact that Śrīla Prabhupāda allowed his young disciples to put a peacock feather on Mahāprabhu. This undoubtedly helped some persons to understand that Mahāprabhu is Kṛṣṇa, but we don't find anywhere that Śrīla Prabhupāda actually gave us an instruction to put a peacock feather on Mahāprabhu. Rather, he gave instructions like we have cited, in his books, letters and conversations.



Dhāmeśvara Mahāprabhu

When we say that Gauḍīya Vaiṣṇavas, or the followers of Lord Caitanya don't put a peacock feather on His head, it is not an entirely accurate statement. There is one group of devotees who do, they are called the *gaurā-nāgarīs*. Which, very significantly, Śrīla Prabhupāda refers to as a deviant sect *precisely* for the reason that they worship Mahāprabhu in the mood of Kṛṣṇa, which creates a disturbance for the Lord. Other than the *gaurā-nāgarīs*, you will not find Gauḍīya Vaiṣṇava temples doing this thing. One may go to the yoga-pitha where Mahāprabhu appeared or he may go to see Dhāmeśvara Mahāprabhu [the presiding Deity of Navadvīpa-dhāma, the first Deity of Gaurāṅga ever worshipped, which was personally given to Viṣṇupriyā devī, Lord Caitanya's wife, by the Lord Himself], in none of these places will you see Mahāprabhu decorated with a peacock feather.

Finally we may note that even Lord Kṛṣṇa doesn't wear a peacock feather outside of Vṛndāvana. (Actually *svayam-rūpa govinda*—Kṛṣṇa never leaves Vṛndāvana. When He

seems to, in actuality it is one of His Viṣṇu expansions such as Vāsudeva-Kṛṣṇa.) This is substantiated in Śrīla Sanātana Gosvāmī's *Bṛhad-Bhāgavatāmṛta*. Therein we find a description of the feelings of separation Lord Kṛṣṇa was experiencing being away from the residents of Vraja while He was in Dvārakā. His feelings were so intense that at one point He [as well as Balarāma] fainted, at that time, Lord Brahmā had Viśvakarmā construct an imitation Vṛndāvana, Garuḍa took Kṛṣṇa there (still unconscious). At that time it is described that in order to facilitate the Lord's mood and to convince Him that He was indeed in Vṛndāvana, Balarāma dressed Kṛṣṇa in the same way the Lord dresses in Vṛndāvana. *Bṛhad-Bhāgavatāmṛta* describes:

*athakṛṣṇāgrajahprāptah
kṣaṇenasvasthatam iva
tām sarvārtham abhipretya
vicakṣaṇa-śiromaṇiḥ*

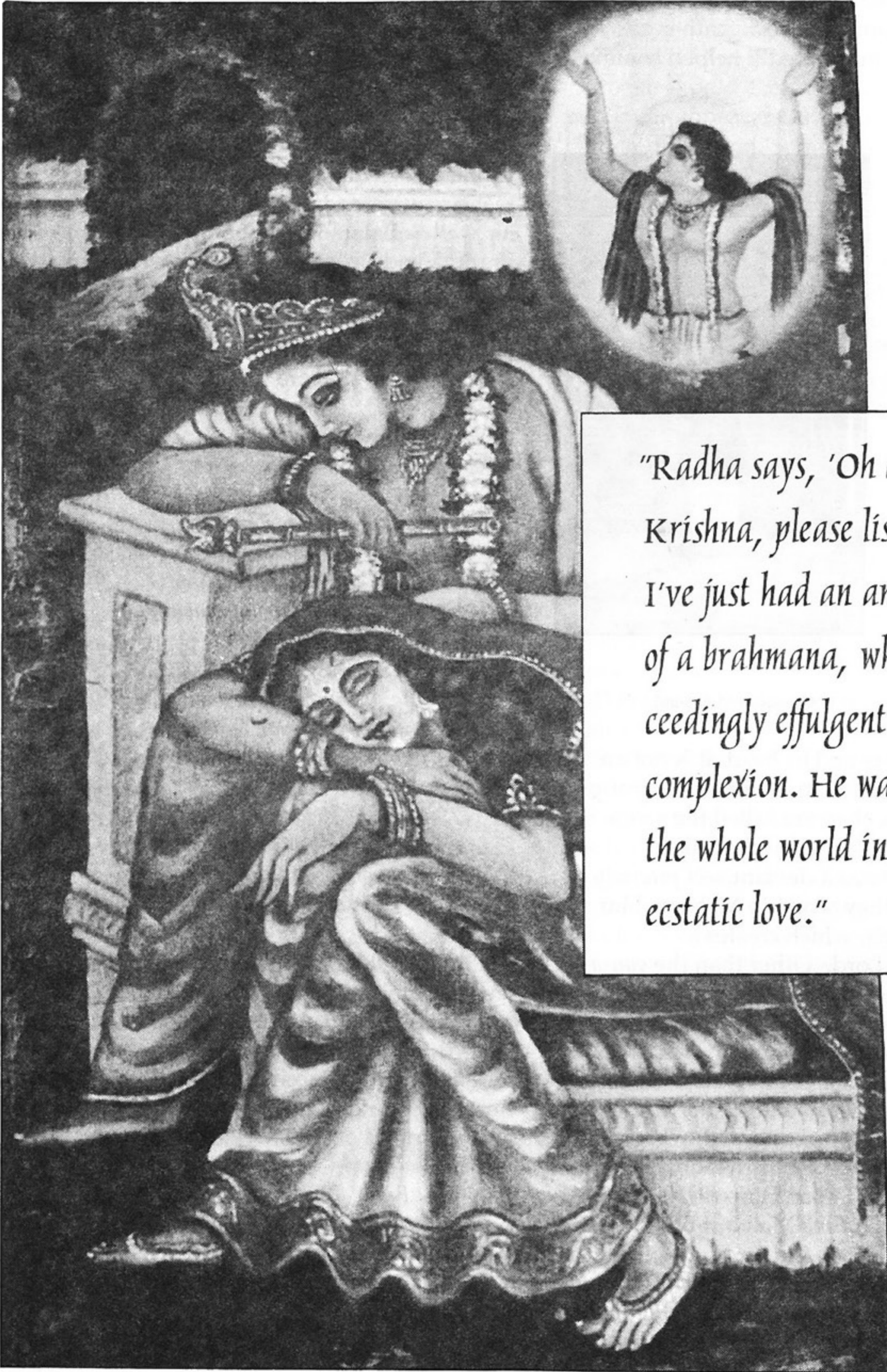
*kṣipram svasyānu jasyāpi
sammarjya vadanāmbujam
vastrodarāntare vaiṁsī
śṛṅga-vetre ca kakṣayohi*

*kaṇṭhe kadamba-mālām ca
barhāpīḍam ca mūrdhani
navam guñjāvataṁsām ca
karṇayor nidadhe śanaiḥ*

"Kṛṣṇa's elder brother, Balarāma, the crest jewel of philosophers, quickly attained His original consciousness and understood everything. At once He covered Kṛṣṇa's lotus face and gently placed a flute in His belt, a horn-bugle and stick under His arms, a kadamba garland on His neck, a peacock feather on His head, and new *guñjā* earrings on His ears." (Śrī *Bṛhad-Bhāgavatāmṛta* 1.7.15)

Balarāma put these things on the Lord because Kṛṣṇa did not have them on, and they were necessary for His mood in *vraja-bhāva*, in Vṛndāvana. This is because outside of Vṛndāvana the Lord does not have these items,

continued on page 44

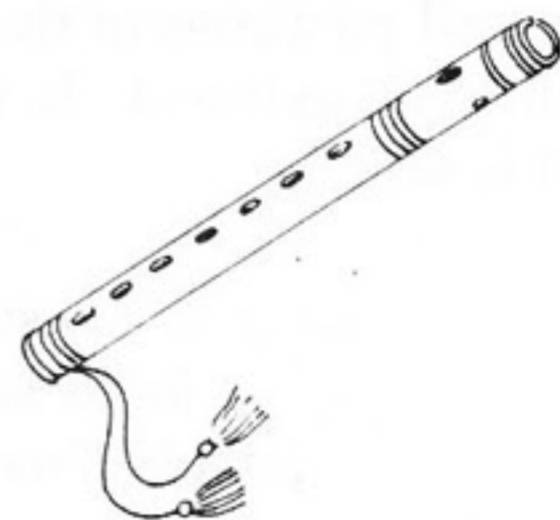


"Radha says, 'Oh dear Krishna, please listen to Me. I've just had an amazing dream of a brahmana, who was exceedingly effulgent with a golden complexion. He was submerging the whole world in an ocean of ecstatic love.'"

Svapna-vilāsāmṛta

The Nectarean Pastime Dream

Rasamaya Kathā



By Śrīla Viśvanātha Cakravartī Ṭhākura

TEXT 1

*priya svapne dṛṣṭā saridina sutevātra
pulinam
yathā vṛndāraṇye naṭana-ṣaṭavas tatra
bahavaḥ
mṛdaṅgādyaṁ vādyaṁ vividham iha kaścid
dvija-maṇiḥ
sa vidyud gaurāṅgaḥ kṣipati jagatīm
prema-jaladhau*

Rādhā says: Oh dear Kṛṣṇa, please listen to Me. I've just had an amazing dream. I saw a river flowing with sparkling waters and sandy banks just like our Yamunā. There were many people who were expertly dancing just as in Vṛndāvana. The air was filled with the sound of drums and cymbals, just as it is here. And there was a brāhmaṇa, the jewel of the twice-born, who was exceedingly effulgent with a golden complexion. He was submerging the whole world in an ocean of ecstatic love.

PURPORT

Among so many verses based on the mode of goodness, these nine stanzas entitled Svapna-vilāsāmṛta indicate the transcendental conclusion regarding Śrī Caitanya Mahāprabhu's pastime of descending into this world. Śrīla Rūpa Gosvāmī has written one verse in his notes:

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

"Śrī Rādhā is Kṛṣṇa transformed by intimate love, as well as the pleasure potency of the Lord. They are therefore both of one body, but in the past They accepted separate bodies. Manifested as Śrī Caitanya, those two have now united as one. I offer my humble obeisances to Lord Caitanya, who is that very same Kṛṣṇa endowed with the mood and luster of Śrī Rādhā."

This verse raises many doubts. If it is said that being one, Rādhā and Kṛṣṇa attained two separate bodies, before that, what was in the one body? If it was Kṛṣṇa's essence, Rādhā's essence could not have been present. The answer is that They are both one Self, but in a transcendental manner. They are manifested as two bodies for performing Their pastimes. This statement establishes the nature of the identity of Rādhā and Kṛṣṇa. Of course, someone might say that if Rādhā and Kṛṣṇa are presently manifested as Śrī Caitanya, before that, Śrī Caitanya did not exist. And if it is explained that sometimes Lord Caitanya is in the form of

Rādhā-Kṛṣṇa and sometimes Rādhā-Kṛṣṇa are in the form of Lord Caitanya, all such explanations are doubtful. This only destroys the eternality of the form and pastimes of the Supreme Personality of Godhead. In the *Mahā-Varāha Purāna* it is written:

*sarve nityāḥ śāsvatās ca
dehās tasya parātmanaḥ
hānopadāna-rahitā
naiva prakṛtijāḥ kvacit
paramānanda-sandohā
jñāna-mātrās ca sarvasaḥ*

"All the bodies of the Supreme Lord are eternal and everlasting. They are never subject to material destruction nor born of matter. They are the embodiment of supreme bliss and are completely transcendental."

On the basis of this scriptural evidence the eternal nature of the Supreme Personality of Godhead's form is firmly established and the bad logic of the Māyāvādīs is defeated.

TEXT 2

*kadācit kṛṣṇeti pralapati rudan karhicid asau
kva rādhe hā hetī śvasiti patati projjhati dhṛtim
naṭaty ullāsenā kvacid api gaṇaiḥ svaiḥ
pranayibhis
tṛṇādi-brahmāntam jagad-atitarām rodhayati saḥ*

Sometimes He would call out "Kṛṣṇa! Kṛṣṇa!" At other times He would cry out, "Oh Rādhā, where are You?" Sighing deeply and falling on the ground, He would lose all composure. Sometimes He would also dance ecstatically with His affectionate associates and thereby cause the whole world, from the lowest blade of grass up to the creator Brahmā, to cry.

TEXT 3

*tato buddhir bhrāntā mama samajani prekṣya kim
aho
bhavet so 'yam kāntaḥ kim ayam evāsmi na paraḥ*

*aha cet kva preyān mama sa kila cet kvāham iti me
bhramo bhūyo bhūyān abhavad atha nidrām
gatavā*

Upon seeing this wonder, oh how My intelligence became bewildered! I thought, "Could He be My lover Kṛṣṇa? Or is He my own Self? If He is Me, then where is My dearest Kṛṣṇa? If He is Kṛṣṇa, where am I?" In this way, I was becoming more and more bewildered until I fell into deep slumber.

TEXT 4

*priye dṛṣṭvā tās tāḥ kutukini mayā darśita-carī
rameśādyā mūrtir na khalu bhavati vismayam
agāt
katham vipro vismāpayatum aśakat tvām tava
katham
tathā bhrāntim dhatte sa hi bhavati ko hanta kim
idam*

Kṛṣṇa says: "Dear Rādhā, struck with wonder, previously I showed you My form as Nārāyaṇa as Rāmacandra and other incarnations, but that did not astonish You. How has that brāhmaṇa managed to bewilder You, and what is the nature of that bewilderment? O, who is He and what is this all about?"

PURPORT

Once while enjoying some intimate moments, Rādhā said to Kṛṣṇa, "Because of their unsteadiness, men cannot understand the happiness and other experiences of loving pastimes the way women can, and men cannot understand the inner feelings of women." Then Kṛṣṇa said, "I will always be able to understand Your inner feelings by one special form of Mine." To this Rādhā said, "Your talking lies!" Again Kṛṣṇa said, "No I am speaking the truth." Rādhā said, "Then show Me that form." That is why Mahāprabhu appeared to Her in a dream.

TEXT 5

*iti procya preṣṭhām kṣaṇam atha parāmrṣya
ramano
hasann ākūta-jūam vyanudad atha tam
kaustubha-maṇim*

*tathā dīptim tene sapadi sa yathā drṣṭim iti tad
vilāsānām lakṣmanī sthira-cara-gaṇaiḥ sarvam
abhavat*

Having spoken to His beloved Rādhā, Kṛṣṇa thought for a while and chuckled. At that moment, the Kaustubha gem, knowing the meaning behind all this, began to shine. As soon as it did so, all the details of the dream, as well as all the features of that pastime, were completely revealed.

PURPORT

In the *Śrīmad Bhāgavatam* it is stated:

*kaustubha-vyapadeśena
svātma-jyotir bibharty ajaḥ*

Śrīdhara Gosvāmī explains this verse as follows. "The Kaustubha gem's real identity is the pure consciousness of the living entity. That is the particular opulence of the Kaustubha gem which the Lord wears."

As soon as Rādhā saw the dream vision exposed, She said, "Aha! As I am outstanding in the dealings of intimate love, so is Kṛṣṇa's cleverness immeasurable!" She thought about all this for a moment and then spoke.

TEXT 6

*vibhāvyaṭha proce priyatama mayā jñātam
akhilam
tavākūtam yat tvam smitam atanuthās tattvam
asi mām
sphuṭam yan nāvādīr yad abhimatir atrāpy aham
iti
sphuranti me tasmād aham api sa evety
anumime*

Perceiving everything clearly, Rādhā said, "Oh dearest Kṛṣṇa, I am completely aware of why You were just laughing. You are that golden brāhmaṇa. I also know why You didn't explain anything to Me. I am also that brāhmaṇa. These things were revealed to Me by the glimmer of Your Kaustubha gem and therefore I believe them.

TEXT 7

*yad apy asmākīnām rati-padam idam kaustubha-
maṇim
pradīpyātraivādīdṛśad akhila-jīvān api bhavān
sva-śaktyāvīrbhūya svam akhila-vilāsam
pratijānam
nigadya premābdhau punar api tadādhāsya
jagat*

By lighting up Your Kaustubha jewel, which is the medium for all souls sharing affection with You, You thereby show many projected visions to all souls again and again. This is how it seems that You have manifested Your incarnations along with all Your energies, thus presenting an exhibition of Yourself and all Your pastimes before each and every soul. In this way, You drown the entire universe in the ocean of ecstatic love.

TEXT 8

*yad uktaṁ gargena vraja-pati-samakṣam śruti
vidā
bhavet pīto varṇaḥ kvacid api tavaitan na hi
mṛṣā
ataḥ svapnaḥ satyo mama ca na tadā bhrāntir
abhavat
tvam evāsau sāksad iha yad anubhūto 'si tad
ṛtam*

At the time of Your name-giving ceremony, Gargamuni, who is learned in the Vedas, said in the presence of Your father Nanda Mahārāja: "At some time your son will appear with a yellowish complexion. There is no doubt about it." Therefore My dream is true, and not a delusion. You are that very same person. The vision I had is real.

TEXT 9

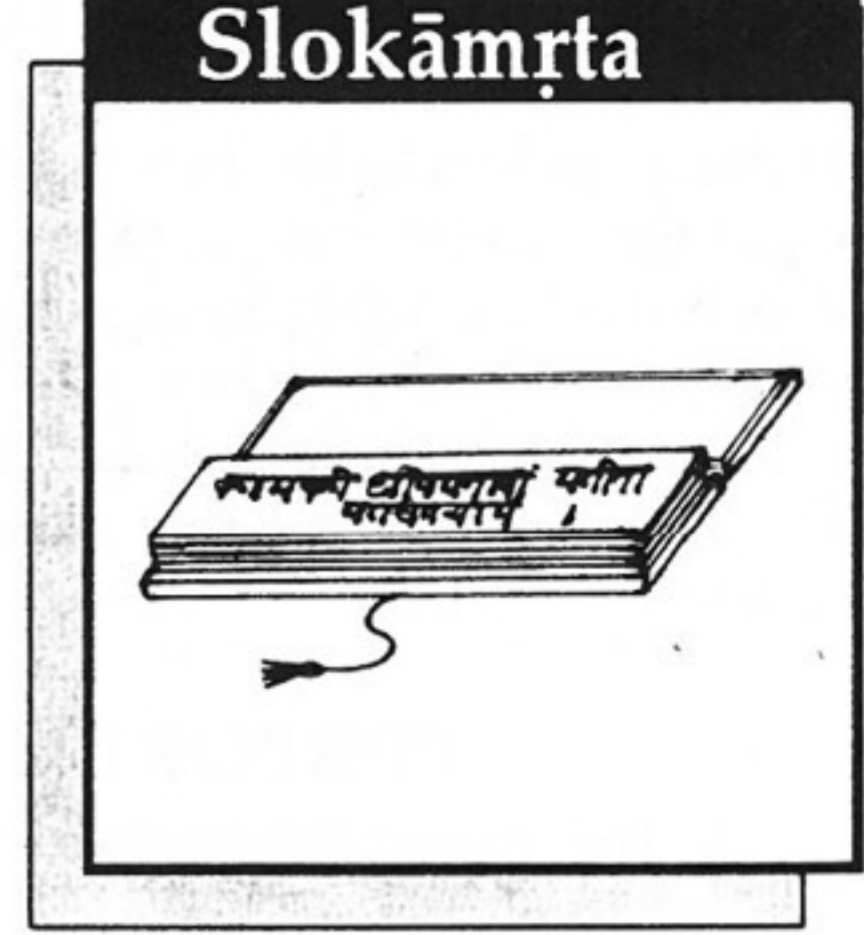
*pibet yasya svapnāmṛtam idam aho citta-
madhupaḥ
sa sandeha-svapnāt tvaritam iha jāgarti su-matiḥ
avāptaś caitanyam praṇaya-jaladhau khelati yato
bhṛśam dhatte tasminn atula-karuṇām kuñja-
nṛpatau*

continued on page 44

Nectarean Verses

Gaura Tattva Gaura Pracara

Slokāmṛta



Spoken by Lord Caitanya:

*kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa prāṇa-dhana
carane dhorija' boli kṛṣṇa deho mana*

"Kṛṣṇa is your mother, Kṛṣṇa is your father and Kṛṣṇa is the treasure of your life-breath. Holding on to your feet I implore you to offer your mind totally to Kṛṣṇa" (*Caitanya Bhāgavat Madhya 1.343*)

Lord Caitanya's order to preach:

*śuno śuno nityānanda, śuno
haridāsa
sarvatra āmāra ājñā koroho prakāśa*

*prati ghare ghae giyā koro ei bhikṣā
'bolo kṛṣṇa bhaja kṛṣṇa koro kṛṣṇa śikṣā*

Listen, listen Nityānanda, listen Haridāsa! Make My order known everywhere! Go from house to house and beg from all the residents, 'just chant Kṛṣṇa's name, worship Kṛṣṇa and follow Kṛṣṇa's instructions.'"

(*Caitanya Bhāgavat Madhya 13.8-9*)

*ārādhyo bhagavān vrajeśa-tanayas tad dhāma
vṛndāvanam
ramyā kācid upāsanā vraja-vadhū vargena yā
kalpitā
śrīmad-bhāgavatam pramāṇam amalām premā
pumartho mahān*

*śrī caitanaya mahāprabhor matam idam tatrādaro
naḥ paraḥ*

"He who appears as the son of the King of Vraja, is most worshipable and His abode is Śrī Vṛndāvana. The most charming form of worshiping Him is the mood exhibited by the damsels of Vraja. *Śrīmad Bhāgavatam* is the purest form of authoritative evidence, and the tasting of divine ecstatic love is the greatest goal of life. This is the opinion of Śrī Caitanya Mahāprabhu, for which we have topmost respect; indeed, we do not honor any other opinion."

(*Śrīnātha Chakravartī Thākura, Caitanya-mata-mañjuṣā*)

[The above verses were translated by His Grace Dasaratha-suta prabhu and are found in his book Radha-Krishna Nectar]

Mahāprabhu's prayer:

*"prema-dhana vinā vyartha daridra jivana
'dāsa' kari' vetana more deha prema-dhana"*

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

(*Caitanya-caritamṛta Antya 20.37*)

VAIṢṆAVA SONGS

The Son of
Mother Śacī

By Vaiṣṇava Kavi Premānanda Dāsa

Bhajanāmṛta



(1)

*e mana śacīra nandana bine,
prema boli nāma ati adabhuta
śrātū haita kāra kāne ?*

(2)

*śrī kṛṣṇa nāmera svaguna mahimā
kebā jānai ta āra ?
brindā bipinera mahā madhurimā
prabeśa haita kāra ?*

(3)

*kebā jānāita rādhāra mādhyura
rasa jaśa camatkāra
tāra anubhava sātāvika bikāra
gocara ḥilabā kāra ?*

(4)

*braje je bilāsa rāsa mahārāsa
prema parakīyā tattva
gopīra mahimā 'byabhicārī simā
kebā jāni ḥila eta*

(5)

*dhanya bali dhanya nitāi caitanya
parama karunā kari
bidhi agocara je prema bikāra
prakaśe jagata bhari*

(6)

*uttama adhama kichunā bāḥila
jāciā dileka kola
kahe premānande ehena gaurange
antare dhariā bolā*

TRANSLATION

(1)

"It was He who first made others understand the wonderful ecstatic Kṛṣṇa prema that was there in the name of the Lord. That name was there, but without the causeless mercy of the Son of mother Śacī, who could taste and understand the real sweetness of that name?"

(2)

"And it was He who first made others understand the nature of the transcendental qualities and greatness of that name of Śrī Kṛṣṇa. Whose ears could the nectarean pastimes of that name have entered, till it was mercifully distributed by the Son of mother Śacī?"

(3)

"He has tasted, and can thereby make others understand, the transcendental nectarean sweet mellows of Śrīmatī Rādhārāṇī. The realization of that sweet mellow, and Her confidential ecstatic feelings, who knows this except the Son of mother Śacī?"

(4)

"He has come to personally taste and then to give the taste to others, of the sweet transcendental conjugal loving affairs of the gopīs and Kṛṣṇa. Who could understand these confidential affairs but the Son of mother Śacī?"

(5)

"By giving their supreme mercy Śrī Śrī Nitai Caitanya inundated the whole universe with loving ecstasy. These mellows were unknown

even to Lord Brahmā, the first created being. All glories to the magnanimous Nitai and Lord Caitanya the Son of mother Śacī."

(6)

"Never discriminating who was a fit candidate or an unfit candidate, elevated or degraded, the Son of mother Śacī magnanimously accepts one and all on to his lap in a loving embrace crying "come to my fold, come to my fold!" The poet Premānanda dāsa begs you all to constantly chant the sweet name of Kṛṣṇa while holding tightly to that Son of mother Śacī in the innermost core of your heart."



Amṛita Bindu

Śrīla Bhaktisiddhanta on Sadhu Sanga

"There is no doubt that the words of the sādhus possess the power of destroying the evil propensities of one's mind. The sādhus in this way benefit every one who associates with them. There are many things which we do not disclose to the sādhu. The real sādhu makes us speak out what we keep concealed in our hearts. He then applies the knife. The very word sādhu has no other meaning than this. He stands in front of the block with the uplifted sacrificial knife in his hand. The sensuous desires of men are like the goats. The sādhu stands there to kill those desires by the merciful stroke of the keen edge of the sacrificial knife in the form of unpleasant language. If the sādhu turns into my flatterer then he does me harm, he becomes my enemy. If he gives us flattery then we are led to the road that brings enjoyment but no real well-being.

It is not proper to hear the exposition of the

Bhagavat by one who does not live the life enjoined by the *Bhagavat*. It is our duty to associate with a sādhu who is better than ourselves. Association with those who are better than oneself is association with sādhus. But one who really possesses the life of the *Bhagavat*. He is called free in this life whose only endeavor is for the service of Hari in every activity of mind and speech and in all circumstances. 'May the mind be directed to Kṛṣṇa,' this is the only form of benediction that is uttered by the sādhus. The contrary form, 'May the inclination towards Kṛṣṇa be destroyed, giving rise to lord it over things other than Kṛṣṇa,' is never the benediction of the sādhus."





The Day Krishna Shaved His Head and Took Sannyasa

By His Holiness Śrī
Śrīmad Gour Govinda
Swami Mahārāja

Līlā Kathā



"Two *māyās* are there. One is *Mahāmāyā*, that is to say, the illusory energy, and the other is *Yoga-māyā*, understand my language? *Yoga* means that which gives you an opportunity to go to Kṛṣṇa. That is *Yoga-māyā*. That which prevents, that is

vīyogamāyā or *Mahāmāyā*. *Yoga* means union. *Vīyoga* means separation. So two *māyās*. *Vīyoga-māyā* or *Mahāmāyā* is working in the material world. Her activities are so wonderful. Śrīla Prabhupāda has said, the froggish philosophers, mundane wranglers, what can they understand. What to speak of *Yoga-māyā*, the internal energy of the Lord! Her activities are so amazing and wonderful. Even

sometimes it becomes very difficult on the part of Kṛṣṇa to understand them! What to speak of us, even Kṛṣṇa becomes amazed! So I shall speak that thing.

Rādhārāṇī is *Hlādhinī śakti*. She is Madana-mohana-mohini, Who attracts the senses of Madan-mohan, Kṛṣṇa. Kṛṣṇa always thinks of Rādhārāṇī. He gets so much pleasure when He unites with Rādhā, that — He cannot get elsewhere. Rādhārāṇī is leftist, '*vamangi*'. Her mood is leftist mood. Candrāvali is the

opposing party, '*dakṣinangi*' rightist. Kṛṣṇa does not get so much pleasure when He unites with Candrāvali, at that time He also thinks of Rādhā. Thus sometimes Kṛṣṇa goes to Candrāvali's camp in order to raise the leftist

mood of Rādhārāṇī to the highest point. Only for that purpose, nothing else.

Once Rādhārāṇī decorated Her *kunja* very nicely. Her *sakhīs*, *asta-sakhīs*, eight intimate *sakhīs* are there. Lalitā, Viśakhā, Tuṅga-vidyā, etc., they have very nicely decorated Rādhārāṇī's *kunja*. Varieties of flowers, scented flowers, so many decorations.

Kṛṣṇa will come. They are all waiting. Rādhārāṇī's waiting, waiting eagerly for Kṛṣṇa to come. Some wind is blowing; some sound is produced. "Oh, Kṛṣṇa's coming!" So She's in anxiety at every moment. But Kṛṣṇa has not come.

They sent one *dyuti*, messenger. "You go and see where is this Kṛṣṇa!" So that *dyuti* went out and on the way met Saibya, Candrāvali's companion, *sakhī*. Saibya told her that Kṛṣṇa is



H.H. Gour Govinda Swami

in Candrāvali's *kunja*. So that *dyuti* came back and reported it to Lalitā and Viśakhā. "Kṛṣṇa is in Candrāvali's *kunja*." So Viśakhā became very angry. Lalitā is a bit softer. Viśakhā is very hard. They reported this to Rādhārāṇī. Rādhārāṇī became sulky. Her leftist mood became heightened and reached the topmost point.

What does Śrīmatī Rādhārāṇī say? "Why should Kṛṣṇa come to me? I am most ill-fated! So many Gopīs are there. Candrāvali and so many others are there." That is leftist mood. So Rādhārāṇī says "I don't want Kṛṣṇa to come. Don't allow Him to come to My *kunja*. Entrance is forbidden!" This Rādhā said out of sulkiness.

Meanwhile, Kṛṣṇa came, But at the gate Viśakhā and Lalitā stopped Him. "Not allowed!" Get out from here, unreliable person! Our *prana sakhī*, our dearest *sakhī* has decorated this *kunja* so nicely, waiting for You. Where were You?! Why are You coming now? Get out from here! Viśakhā was very hard.

Kṛṣṇa is now in a very humble mood. He said, "I am a great offender. Please allow me to go and beg excuse at the lotus feet of your *prana-sakhī*." "No! No! Get out from here! Not allowed. Admission forbidden."

Kṛṣṇa became disappointed. He could not understand what to do. He went to the banks of the Yamunā. He gave up His garments and rolled on the sand; morose, disappointed, crying. Then Paurṇamāsī devī, Yogamāyā, came. She knows everything and arranges all the activities there, the lilas there. All the activities of Paurṇamāsī, Yogamāyā are so wonderful that sometimes even Kṛṣṇa cannot understand.

So Paurṇamāsī devī said, "Oh my dear boy, why are you in such a condition? I know everything. Alright! Alright! I have made arrangement. I have already sent Vṛndā-devī to make arrangements for your union with Rādhārāṇī."

Then Vṛndā came. Kṛṣṇa was very morose, crying, sitting there. Rolling in the sand of the Yamunā. Vṛndā devī thought: "Oh! I am an instrument in the hand of Paurṇamāsī, Yogamāyā. Kṛṣṇa is *līlāmāyā*, what a very wonderful *līlā* He has manifested. So now Kṛṣṇa is feeling so much acute pangs of separation from Rādhārāṇī, and Rādhārāṇī has developed a sulkiness that Kṛṣṇa doesn't know how to break. So Paurṇamāsī is using me as an instrument. If I can be an instrument in uniting Rādhā and Kṛṣṇa, then I think my life will be successful." She thought to herself like that, and then she approached Kṛṣṇa and said, "I am Vṛndā. I have come here under the direction of Paurṇamāsī. I understand that there is no

means how You will be able to meet Rādhārāṇī and console Her, to break Her sulkiness. No other means is there, but one thing is there. If you do what I say, then there's hope."

Kṛṣṇa says, "alright. I must do whatever you say. I cannot understand what to do. I am bewildered, I can't think of what to do."

Vṛndā said, "Alright. You should give up this *gopa-veṣa* [dress of a cowherd boy]. You have to give up this thing. Such nice curling hair on Your head, but you have to shave Your head. Yes. And give up the flute. Give up your peacock feather. And don't be in these three places bent, *tri-bhanga*. Give up all these things. And this blackish body. No! These are all things You have to give up. You have to shave Your head and You have to become a sannyasi and give up all these things. I will teach you one song. You have to sing that song. And take one *Khanjani*, a musical instrument. You have to play and sing that song in that sannyasi form, then there's hope."

When Vṛndā said this, immediately that form appeared there. Kṛṣṇa became that sannyasi form. Shaved head, and His complexion is of molten-gold. No peacock

Vṛndā said, "Alright. You should give up this gopa-veṣa [dress of a cowherd boy]. You have to give up this thing. Such nice curling hair on Your head, but you have to shave Your head. Yes. And give up the flute. Give up your peacock feather.

feather, no flute, no three places curved form. In yogi, *sannyāsi* form He immediately appeared there.

Then Vṛndā-devī sang a song. That is a glorification of Rādhā:

*śrīmate rādhe bada abhimani
bamyā bhavē siromani—śyāma sari aṅge
acchadana tava tapta—kancana varana
eto dina chile pagalani raye
kanu preme prana sampi
sarve rupe guṇe ogo gandharvike
kanu mana kari curi aji rādhā prema
bhika mage kanu phere dware dware hai*

"Oh Śrīmatī Rādhārāṇī, You have developed a sulky mood. You are the crest jewel of that leftist mood. Your whole body is covered with a bluish sari. The complexion of Your body is that of molten gold. Up to now Rādhārāṇī was mad for Kanu [Kṛṣṇa] prema. She was stealing the mind of Kṛṣṇa. Oh Gandharvike You were stealing the mind of Kānu - Kṛṣṇa. Enchanting Him with Your beautiful form and qualities. But today Kanu - Kṛṣṇa is moving from door to door begging Rādhā prema."

So, Kṛṣṇa sang that song. Then He went to Rādhārāṇī's *kunja*. At the gate are Lalitā and Viśākhā. Kṛṣṇa started singing this nice song glorifying Rādhārāṇī. Singing "Kanu is a beggar today, moving door to door begging Rādhā prema, Rādhā prema, Rādhā prema." Seeing a *sannyāsi* singing this nice song, Lalitā and Viśākhā became very happy.

Viśākhā: "*sannyāsi thākura*, this song You are singing is very nice. Who has taught You this song?"

Kṛṣṇa: "My Guru is Gandharvika (Rādhārāṇī)."

"Oh Your Guru is Gandharvika?"

"Oh yes. My Guru has taught me this very nice song."

"Why have you come here, what do you want?"

The *sannyāsi* said, "I have nothing, I am a beggar. I've come here to get Rādhā prema, Rādhā prema. I am a *prema bhikhari*. I am a beggar of *prema*."

"Alright, O *sannyāsi thākura*, my *Prana-sakhī* is very, very distressed. She is always crying, in a dying condition. Her fate is very bad, ill-fated. Do you know the calculation of fate, *sannyāsi*? Can you calculate seeing the lines on the hand of my *Sakhī*?"

"Oh yes I know it."

"You know, who has taught You?"

"Oh my Guru has taught Me all these things; Gandharvika."

"Will you come into the *kunja* to calculate the fate of our *Prana-sakhī*? She's very much distressed."

"Oh yes, I can do." He [Kṛṣṇa] wants that thing [that meeting]. Yes I can come."

So in the meantime, Lalitā has gone to

Rādhārāṇī and said that a *sannyāsi thākura* has come. "He is singing a very nice song. He knows how to calculate Your fate."

Then Viśākhā takes the *sannyāsi* into the *kunja*. She requested Kṛṣṇa, "will you please again sing that nice song You were singing before."

Then Kṛṣṇa sang that song in glorification of Rādhā. "Today Kanu is a *bhikari*, He is a beggar, moving from door to door begging Rādhā prema, Rādhā prema. When Rādhārāṇī heard that last line, She said:

*āśliṣya vā pāda-ratām pinastu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-naṭhas tu sa eva nāparaḥ*

Rādhārāṇī said the last verse of *Śikṣāṣṭakam*. "That debauchee, *lampaṭaḥ*, whatever He likes He may do. He may embrace Me or kick Me,

or crush Me with His feet or put Me in this condition of acute pangs of separation. Such painful condition. Not giving me *darśana*. Whatever He likes He may do, that debauchee. But He is the Lord of My heart, no one else."

Then Lalitā said, "have patience, O *Sakhī*. One *sannyāsi* *ṭhākura* has come who will calculate Your fortune. Don't be impatient."

So Lalitā let the *sannyāsi* into the *kunja* and arranged a seat on the veranda of Rādhārāṇī's bedroom. Then Lalitā brought Rādhārāṇī on to the veranda. So Rādhārāṇī came putting a veil on Her head. Why? Because Rādhārāṇī only sees Kṛṣṇa. She never sees any other male. Putting on the veil, Rādhārāṇī came and sat near the *sannyāsi* *ṭhākura*.

Lalitā brought Her left hand to the *sannyāsi* *ṭhākura*. "Please calculate the fortune of our *Prana-sakhī*.

"Kṛṣṇa said: "I am a *sannyāsi*, I cannot touch any lady. I cannot touch the hand of your *sakhī*."

"How can You calculate then?" "No, I can calculate seeing the lines on Her forehead. I know how to do it." "But my *sakhī* does not look at any male, only Kṛṣṇa. No, She's very strict in that matter. She never looks at any male but Kṛṣṇa."

"*Ore-baba!* I am a *dandi-sannyāsi*. There's no harm. I have no desires. I've given up everything. I am a *sannyāsi*. I am only a beggar. Begging love, I am *prema-bhikari*. I have given up everything. I have no desires. If your *Sakhī* lifts the veil, there is no harm at all. Then I can calculate. I am a *sannyāsi* I am not an ordinary male."

Lalitā devī removed the veil. Then immediately — Kṛṣṇa form came, *tri-bhanga-lalita*. That *sannyāsi* form disappeared. Now *tri-bhanga*, three places curved, peacock feather, flute. Then the eyes of Kṛṣṇa and the eyes of Rādhā united. Her sulkiness gone. Then Viśākhā said, "so amazing, what is this?"

*pahile dekhilun tomāra sannyāsi-svarūpa ebe
tomā dekhi muṇi śyāma-gopa-rūpa*

*tomāra sammukhe dekhi kāñcana-pañcalika
tānra gaura-kāntyē tomāra sarva aṅga dhākā*

*tāhāte prakāṭa dekhoṅ sa-vaiṅśī vadana
nānā bhāve cañcala tahe kamala-nayana*

"At first I saw You appear like a *sannyāsi* but now I am seeing You as Śyāmasundara the cowherd boy. I saw You appearing like a golden doll, and Your entire body appeared covered by a golden luster. I now see You holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies."

(C.c. *Madhya* 8.268-270)

That is what Rāmānanda Rāya saw. Rāmānanda Rāya is Viśākhā *sakhī* in Mahāprabhu's lila. Mahāprabhu showed that form to Rāmānanda. So amazing! So this is how Kṛṣṇa has to cry, and has to become a *sannyāsi* begging for Radha *prema*. Rādhārāṇī was crying and Viśākhā stated, "one day You'll have to cry like that!" And so He's crying in the form of Mahāprabhu.

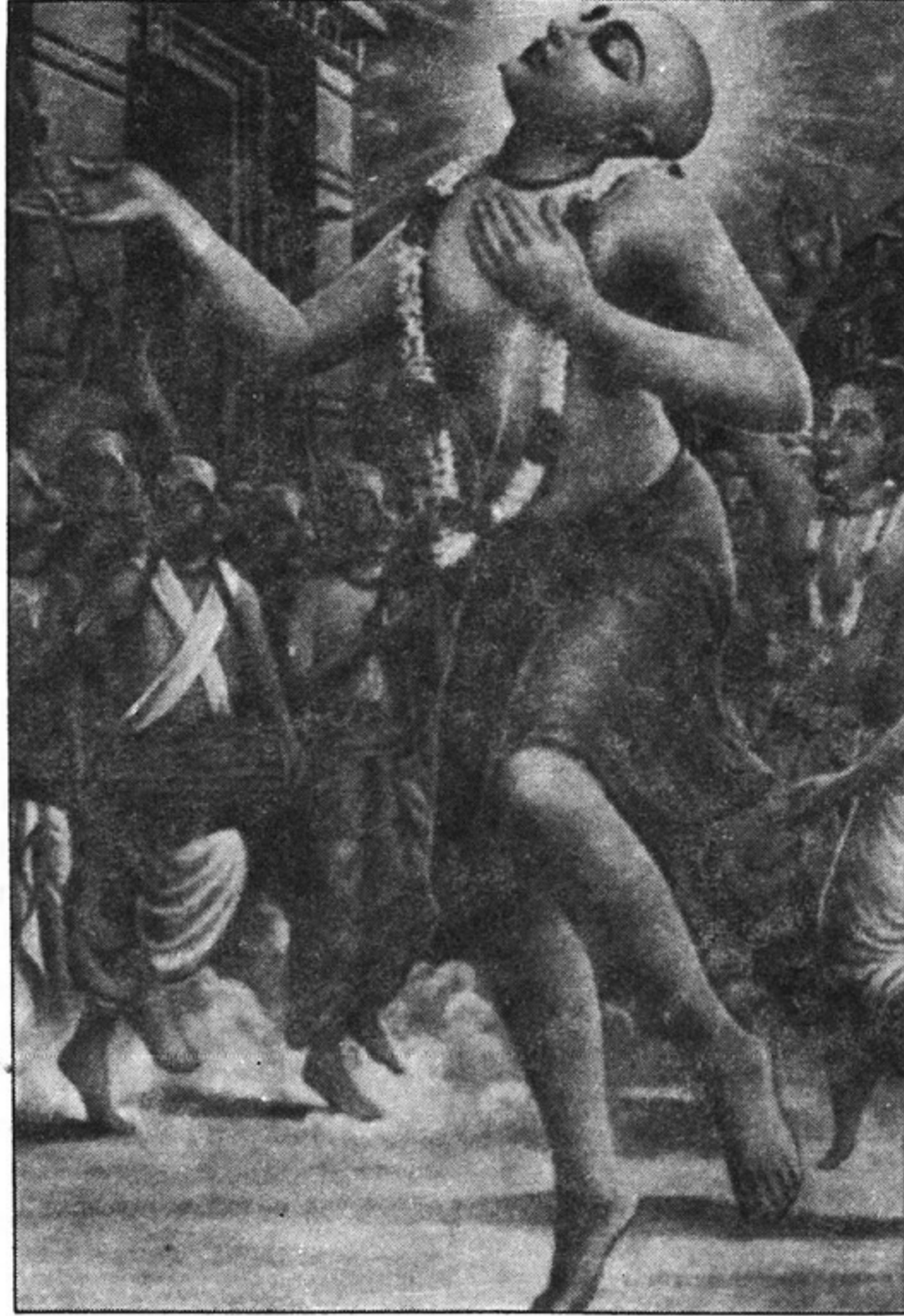
*śrī-rādhāyāḥ praṇaya-mahimā kīdrśo vānayaiivā
svādya yenādbhuta-madhurimā kīdrśo vā
madīyah
saukhyam cāsya mad-anubhavataḥ kīdrśam veti
lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindau
harīnduh*

(Cc *Ādi* 1.6)

What is Rādhārāṇī's love, now Kṛṣṇa is a beggar of that. Rādhā *prema bhikari*. He came in a *sannyāsi* form as a beggar, begging Rādhā *prema*. In a completely different form; no three places curved, no curling hair- shaved head. Now His yellow garment is saffron colour and He's begging for Rādhā *prema*. That is Rādhā *bhava*. He came in this *sannyāsi* form, otherwise He cannot pay back the debt. Kṛṣṇa has become indebted. In this way, Kṛṣṇa paid back the debt. So Rādhārāṇī's sulkiness vanished. That is why Kṛṣṇa became *sannyāsi* became Mahāprabhu.

He came to understand these three things: "What is Rādhārāṇī's love?; what is My beauty that Rādhārāṇī relishes? What happiness and

continued on the bottom of page 38



Continued from bottom of page 37

pleasure does Rādhārāṇī get relishing My beauty? How can I know? In order to fulfill these three types of greed and desire Kṛṣṇa appeared as Mahāprabhu, from the womb of Śacīmātā, śacī garbha-sindau harīnduḥ.

In order to understand these three things, that is why He became a *sannyāsi*. This is so wonderful. Kṛṣṇa became amazed. This is the activity of Yogamāyā, Paurṇamāsī. Oh so wonderful that even Kṛṣṇa cannot understand. Then how can others understand?



Amṛita Bindu

The devotees lamentation

*vañcito 'smi vañcito 'smi
vañcito 'smi na saṁśayaḥ
viśvaṁ gaura-rase magnaṁ
sparśo 'pi mama nābhavat*

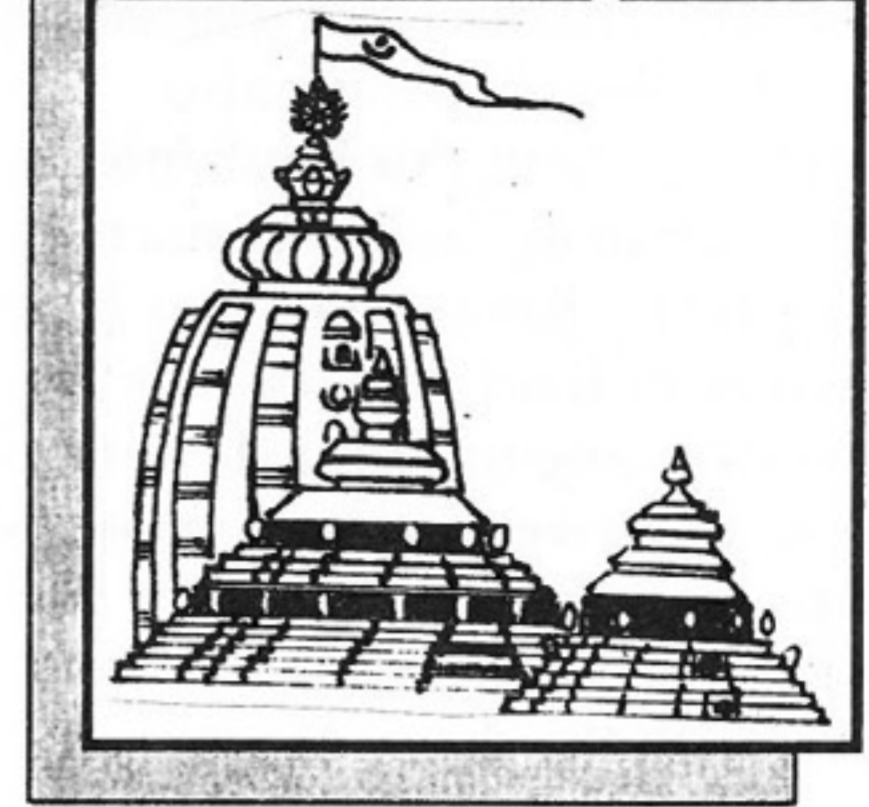
"I am cheated! I am cheated! I am cheated! Of this there is no doubt. Although Lord Gaura has plunged the entire world in a flood of love of Kṛṣṇa, I have not been touched by a single drop!" (Prabodhānanda Sarasvatī Ṭhākura's *Caitanya-candrāmṛta*, text 46, translated by His Grace Kuśakratha Prabhu)

Vaiṣṇava-kṣetra

Bhubaneswar-dhama

Taken From Lectures by His Holiness
Śrī Śrīmad Gour Govinda Swami

Tīrthā Dīpika



We should not disrespect the demigods, they may not be the Supreme Lord, but still they are the servants of Kṛṣṇa. Mahāprabhu has taught us this thing, and especially about Lord Śiva; *vaiṣṇavanām yātha śambhu*— “Śiva is a great Vaiṣṇava.” Therefore Mahāprabhu visited and paid respect to Śivajī who is known as ‘Kṣetrapāla’— ‘He who guards the *kṣetra*.’

In Vraja-maṇḍala you will also find that nine Kṣetrapāla Mahādeva *mūrtis* are there. In Vṛndāvana you will find Gopeśwar Mahādeva, in Kāmyavana you will find Kāmeśwar Mahādeva, and in Govardhana there is Cakreśwar Mahādeva. In Nandagrāma you will find Nandeśwar Mahādeva, and in Mathurā you will find Bhuteśwar Mahādeva, Gokarneśwar, Cakleśwar, Bṛdhyeśwar and Raṅgeśwar. Besides these, there are many, many Śiva temples in Mathurā.

In the *Adi Varāha Purāṇa* it is mentioned how Lord Viṣṇu ordered Śivajī: “In Mathurā you shall become Kṣetrapāla to guard My *kṣetra*. If someone pays respect to you and has your *darśana* then he will actually get the result of circumambulating My *kṣetra*.” Those who circumambulate Vṛndāvana, at the beginning

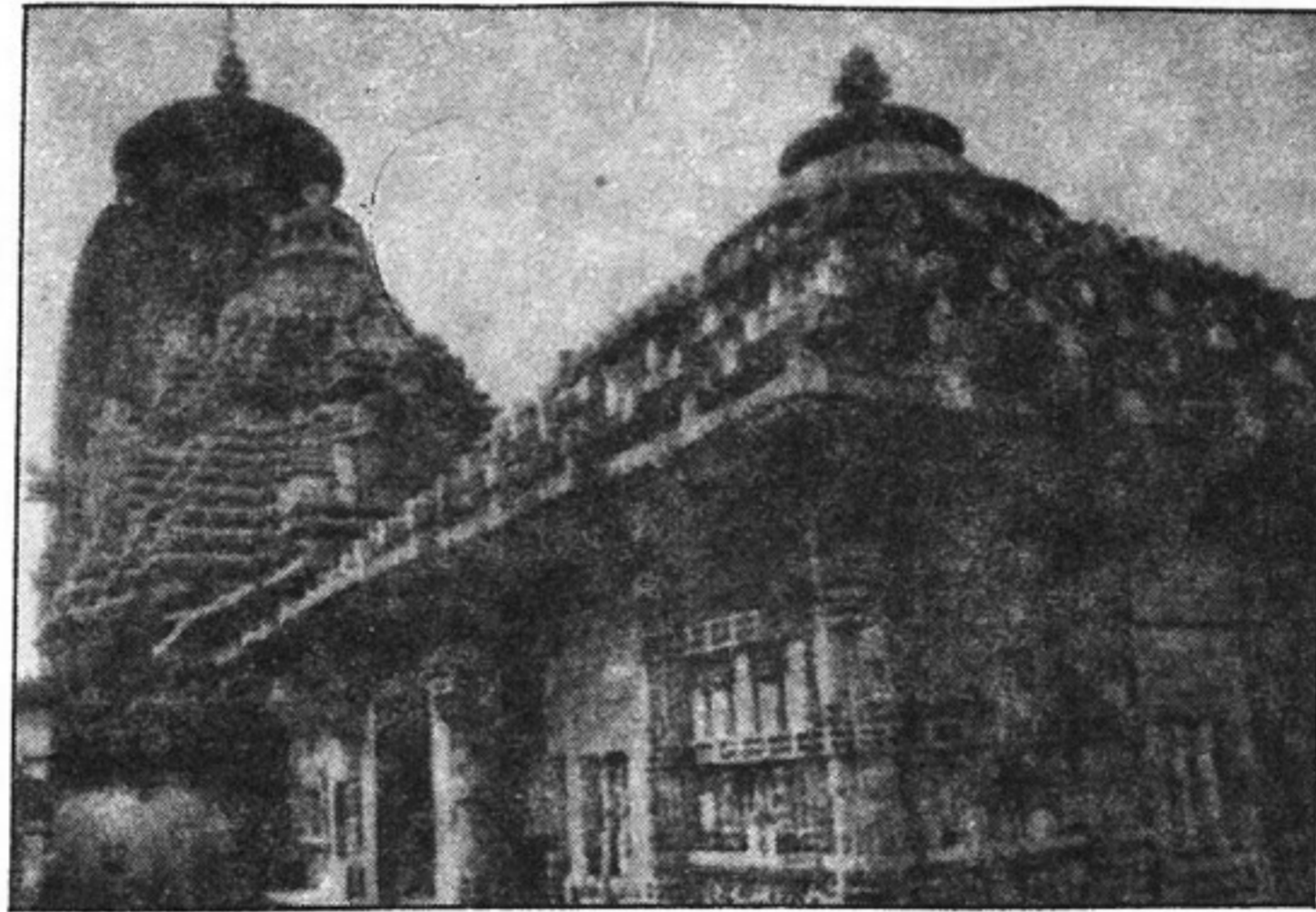
and at the end of the Vṛndāvana *parikramā*, they visit Bhuteswar Siva in Mathurā because; *vaiṣṇavanām yātha śambhu*— ‘Śiva is a great Vaiṣṇava.’

Caitanya-bhāgavata

So this Bhubaneswar *kṣetra* is also Śiva’s *dhāma*. That is mentioned in the *Caitanya-bhāgavata*. Śrī Vṛndāvana dās Ṭhākura has

mentioned about Bhubaneswar.

When Śrīman Mahāprabhu came here, He was on His way to Jagannātha Purī, so He passed through this Bhubaneswar. He visited that Lingarāj temple because that Bhubaneswar Lingarāj is a



Temple of Ananta Vasudeva in Bhubaneswar

very dear servant of Anantadeva and therefore Mahāprabhu came here. *Caitanya-bhagavat* mentions: “Śrīman Mahāprabhu came to Bhubaneswar and chanted and danced before Lord Śiva in the Bhubaneswar temple.” So following in the footsteps of Śrīman Mahāprabhu all Vaiṣṇavas came here and

visited Bhubaneswar to see Lord Śiva, and chanted and danced here. And the *Skanda Purāṇa* also mentions about this Bhubaneswar *kṣetra*. Once in Kasi—Varanasi—there was a King who was a great devotee of Lord Śiva, but his desires were unfulfilled. That King underwent severe penances in order to conquer Lord Kṛṣṇa. He was doing *tapasya* to satisfy Lord Śiva, with the desire to conquer Kṛṣṇa.

Who can understand the behaviour of a Vaiṣṇava? Even the demigods cannot understand it then what to speak of the human beings? So Śivajī became pleased with the King's *tapasya* and told him: "Alright, go and fight against Kṛṣṇa. I will follow you to support and help you." So that King started for the battle followed by Lord Siva and all his followers. Then Kṛṣṇa, who is known as Vasudeva, Devakīnandana, He could understand all this and thus released His Sudarśana *cakra*. That Sudarśana first cut off the head of the King and after that the Sudarśana *cakra* cut off the heads of all the Śiva *bhaktas* of Kasi. And so this Varanasi turned into a crematorium ground with all dead. Then Lord Siva became very angry and released his *pāśupata-śastra*. But what will that do? The *pāśupata-śastra* in front of the Sudarśana *cakra* of Kṛṣṇa. It could not do anything and at last also Śiva became very frightened. He tried to run away but where could he go? Then Śiva understood, "Except for Kṛṣṇa, nobody can save me now." So he surrendered to the lotus feet of Kṛṣṇa—Govinda, and offered many prayers. Śiva said: "O Lord of my heart, I have only one prayer. I am always very puffed up and I have this great false ego but now I have understood that I cannot leave You. I cannot stay anywhere else so please tell me where shall I stay now?"

This is all in the *Skanda Purāṇa* and Śrī Vṛndāvana dās Ṭhākura has written that in the *Caitanya-bhāgavata*.



H.H. Gour Govinda Swami

Ekamra-kānana

Then Lord Vasudeva says: "My *kṣetra* is there at Puruṣottama *Kṣetra*, and in the north of that *kṣetra* is a place called 'Ekamra-kānana.' And that place—Ekamra-kānana, is a very auspicious place which can give one *bhukti* and *mukti*. It is a very nice and beautiful place. So you will stay and you will be known as 'Bhubaneswar.' I shall give you this Ekamra-kānana, so go and stay there and become the guard of that *kṣetra*—*Kṣetrapāla*."

So this Bhubaneswar is known as 'Hemacala', or also 'Svarṇādi *Kṣetra*.' And in this *kṣetra*, crores and crores—*koṭi liṅgam*—of Sivajīs are there. The eight famous *tirthas* are also there. It is superior to Varanasi and more dear to Lord Siva. In the *Svarṇādi Mahādeva grantha* it is described that once Vyāsadeva came here. This is a Vaiṣṇava *kṣetra*—this Ekamra-kānana—and so Vyāsadeva has described its glories.

There it is mentioned that once Devī Bhagavati—that means Goddess Parvatī—was hearing the glories of this Ekamra-kānana from the lips of Lord Śiva—Śambhu. So we know that also Bhagavati-devī came to see this *kṣetra*. She saw the Mahā-liṅga, the form in which Śiva is worshiped. That Liṅga has the complexion of half white and half black—*sitāsita varṇa*. So Devī also offered *pūjā* to that Mahā-liṅga.

One day Devī saw that from a lake hundreds of cows were coming out and they were pouring milk from their udders onto that Mahā-liṅga, they circumambulated the Mahā-liṅga and then went away. Another day when she saw the same thing again, she assumed the form of a *gopālinī*—a cowherd girl and followed the cows. At that time, two demon brothers appeared, named Kriti and Vasa. They were very much enchanted by the beauty of Parvatī-devī and so they approached her and expressed

their desire that they wanted to have her as their wife. Bhagavatī-devī disappeared from that place and went to Lord Śiva where she narrated everything before her Lord. Lord Śiva then assumed the form of a *gopa*—a cowherd boy—and went there. Lord Śiva could then understand the history of these two demons. Lord Śiva revealed that these two demons Kriti and Vasa were the sons of Drumilla *rakṣasa*. That Drumilla had worshiped many demigods who became very pleased and gave him a boon that his two sons could not be killed by any weapon. Then Śivajī said: “Now they will be killed by you, O Devī. They will not be killed by any weapons so I cannot kill them, but You will kill them.” Thus getting the instruction from Śivajī, Devī in the form of a cowherd girl—*gopālinī*—came before those two demons and said: “Allright, I shall fulfill your desires, but I have one condition; he who can carry me on his shoulder or

head, I shall become his wife.” Then Bhagavatī-devī manifested her potency, placing one foot on the shoulder of one demon and the other on the shoulder of the other demon and crushed both demons. They were killed as Bhagavatī assumed the form of Viśvambarī—*Viśvambarī rūpa*. Viśva means universe. So she expanded herself as Viśvambarī and crushed the two demons and from that day this *vaiṣṇava pravara*

Sambhu and Devī Bhagavatī stay in this *kṣetra* known as Ekamra-kānana.

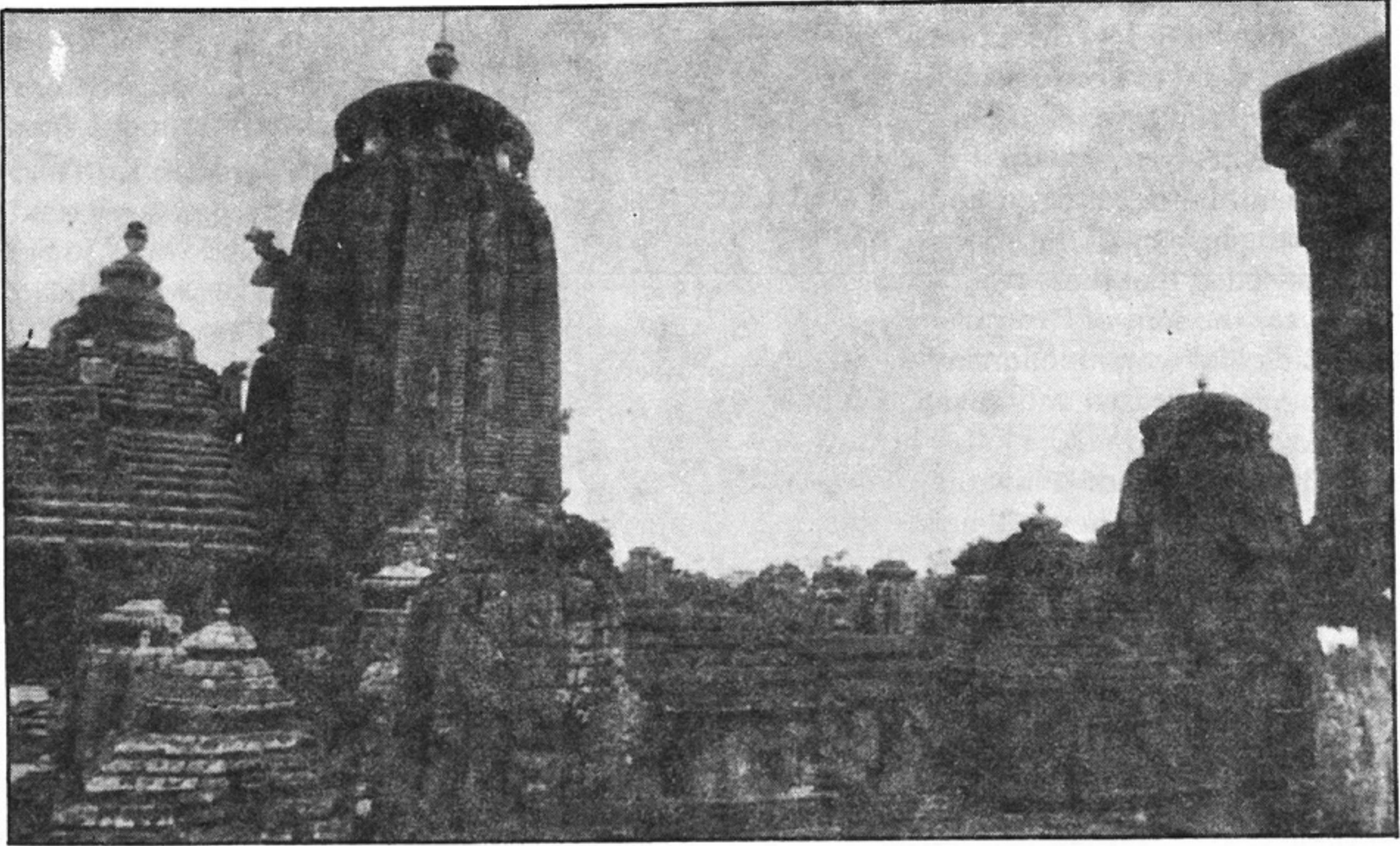
Bindu Sarovara

After killing these two demons, Kriti and Vasa, Bhagavatī-devī had become very tired and thirsty as well. She wanted water so Śiva with his trident called *trishula*, pierced the top of a hill and thus created a deep well that became known as ‘Śaṅkara Vampi.’ But then Devī said: “I want water from a great *sarovara*—a pond—that shall eternally be there.” Then Śivajī ordered his bull carrier Nandī, to install that *sarovara*. All the *tirthas* appeared there as well as all the holy rivers like Kaveri, Gomati, Krishna, Yamunā, Sarasvati, Gandaki, Rishikulya, Mahānādi. From the heavenly planets and Patalaloka came the Mandakini and Kṣīrodaka. All these holy rivers appeared there and when Lord Śiva saw that, he pierced

the top of the hill with his trident and asked all the holy rivers and *tirthas* to pour water there drop by drop. ‘Bindu’ means drop. So they did that and Lord Brahmā installed that *sarovara* which is now known as Bindu Sarovara. Mahāprabhu took bath in this Bindu Sarovara as well as Bhagavān Janārdana and all the demigods headed by Brahmā. So in this way Bindu Sarovara was installed. Then Śambhu paid his obeisances to



Mahāprabhu visits Lingarāja



Courtyard of the Lingarāja Temple

Lord Janārdana and the Lord placed Anantadeva on the eastern side of Bindu Sarovara. So on the eastern side you will find Ananta Vasudeva there. Śiva became the Kṣetrapāla and Anantadeva became the controller of that *kṣetra* and He stays there with His sister Subhadra-devī. By staying on the eastern side of Bindu Sarovara, Ananta Vasudeva fulfilled Lord Śiva's desire. In the front wall of that temple you will find Lakṣmīdevī there and also the Sudarśana *cakra*. Ananta Vasudeva and Madan-mohan are the Lords of Liṅgarāj Śiva. The Madan-mohan here in Bhubaneswar is a four-handed form. At the time of *Caṇḍan-yatrā*, Śivajī along with Ananta Vasudeva and Madan-mohan ride a swing and go to the *Caṇḍan-yatrā*. The *Caṇḍan-yatrā* at Bindu Sarovara begins at the same time as the *Caṇḍan-yatrā* at the Purī temple.

In Purī there are three famous Śivas and they also come along with Madan-mohan to have *Caṇḍan-yatrā*. In the Ananta Vasudeva Mandir, Vaiṣṇavī Bhagavatī herself cooks *bhoga*

to serve Ananta Vasudeva. First Ananta Vasudeva is worshiped with *bhoga-ārati* and then that *prasāda* will go to the Śiva temple where Śiva, who is always in need of Ananta Vasudeva's *prasāda*, becomes very pleased. This is the Vaiṣṇava process. The Vaiṣṇavas will first worship Lord Viṣṇu and then they will offer that *prasāda* to Śiva. In this way a Vaiṣṇava worships Lord Śiva. But one who is not a Vaiṣṇava, he directly worships Śiva. Therefore a Vaiṣṇava never accepts such *prasāda*. The Vaiṣṇava will first worship Lord Vasudeva Viṣṇu, offer *bhoga* and then that *prasāda* will be offered to Lord Śiva. This system is still going on in the Jagannātha temple. In the campus of the Jagannātha temple you will find the goddess Dūrga there, Śiva is there as well as Lakṣmījī. And so the Jagannātha *prasāda* goes there, no Śiva *prasāda*. This is the Vaiṣṇava process and so we accept it.

If someone takes bath in this Bindu Sarovara, then he will get the result of taking bath in all the *tirthas*, because all the *tirthas* are

there. And if someone goes to the temple of Ananta Vasudeva and has *darśana* of Ananta Vasudeva then he gets the result of seeing the Supreme Lord.

So Lord Śiva—by the order and mercy of Janārdana, Kṛṣṇa has

become Kṣetrapāla and at the same time Śiva is *bhakti pradatah*. He is a great Vaiṣṇava, so he can give us *bhakti* if he is pleased. Lord Śiva also gives the *adhikāra* the right or qualification—to serve the *dhāma* of the Lord. *Dhāma-seva adhikāra* and *bhakti pradatah*, that is what Lord Śiva can give us. Therefore the Vaiṣṇavas go to the temple of Śivajī. Because Mahāprabhu has also gone there, we follow in His footsteps. The Vaiṣṇavas—*gaura-priya-janas* or dear devotees of Gaurāṅga Mahāprabhu—also visit the Śiva temples, pay respect to Śiva and pray for the mercy of Lord Śiva to let us get Kṛṣṇa *bhakti*.

So much information is there in the *Caitanya-bhagavat*. One chapter is there about Bhubaneswar but that is just a summary, much more is there.

Also the *Śrīmad-Bhāgavatam* was first spoken in Bhubaneswar, in that Ekamra-kānana. Śivajī was speaking it to Parvatī-devī. Śivajī said: *aham vedmi śuko vetti vyāso vetti na vetti va bhaktyā bhāgavatam grāhyam na buddhyā na ca tīkayā*. “I know *Bhāgavata*,



Śrīmad-Bhāgavatam was first spoken in Bhubaneswar by Śiva to Parvatī

Śukadeva knows it, but I do not know if Vyāsadeva knows it or not. The *Bhāgavata* can only be understood by *bhakti*.” (Cc.Madhya 24.313)

Thus Lord Śiva spoke the *Bhāgavata* to the goddess Parvatī here in this Ekamra-kānana. And at that time a parrot was also listening. ‘Śuka’ literally means ‘parrot.’ First Parvatī-devī was

listening and saying; ‘Hmm, hmm, hmm.’ But when Parvatī fell asleep and only that parrot—*śuka*—was listening, it was then saying; ‘hmm, hmm, hmm.’ So at first Śivajī could not understand this but when Śivajī finally noticed that Parvatī had fallen asleep he thought: “Who is saying ‘hmm, hmm, hmm?’” Then he saw the parrot and Śivajī ran after it but the parrot flew away. That *śuka* then entered into the womb of Vyāsadeva’s wife and later came out as Śukadeva Gosvāmī. And therefore Śukadeva knows the *Bhāgavatam*. This Bhubaneswar *dhāma* or *kṣetra* is such a famous place, it is a Vaiṣṇava *kṣetra*.





Rādhā saw Her dream in Kṛṣṇa's Kaustubha gem

Whosoever's honeybee-mind drinks the nectar of this pastime dream, oh! That wise person will awaken from the dream of doubt in this regards (concerning the actual identity of Lord Caitanya). After attaining Lord Caitanya, he will sport in the ocean of confidential love. Thereafter he will become the lucky recipient of the unequalled mercy of Lord Śrī Kṛṣṇa, the king of the bowers of Vṛndāvana.

PURPORT

In the ninth chapter of the Kapila-tantra it is stated: Once Rādhā said to Kṛṣṇa, 'My dear, listen to what I say. I wish to have oneness of essence with You, My dear Lord. Please manifest a form united with My mood, a supreme form giving joy to the heart, situated within both of Us, revelling in auspicious

pastimes and endowed with the mellow of ecstatic love." Hearing these words of His beloved, which were indicative of the topmost love, Lord Kṛṣṇa the *guru* of the world, by His own will eagerly manifested that form as described by Rādhā. By means of *prema* (pure love) and *acintya-śakti* (inconceivable energy), Śrī Kṛṣṇa manifested a form endowed with the effulgent mood of Rādhā. Thus the unborn Lord Kṛṣṇa's essence achieved a twofold condition: inside—Kṛṣṇa, outside—Gaura. Of the two, Lord Gaurāṅga is absorbed in devotional service. He has achieved the ecstasy of pure love of god, is without any limiting material adjuncts and is Lord Śrī Kṛṣṇa Himself.

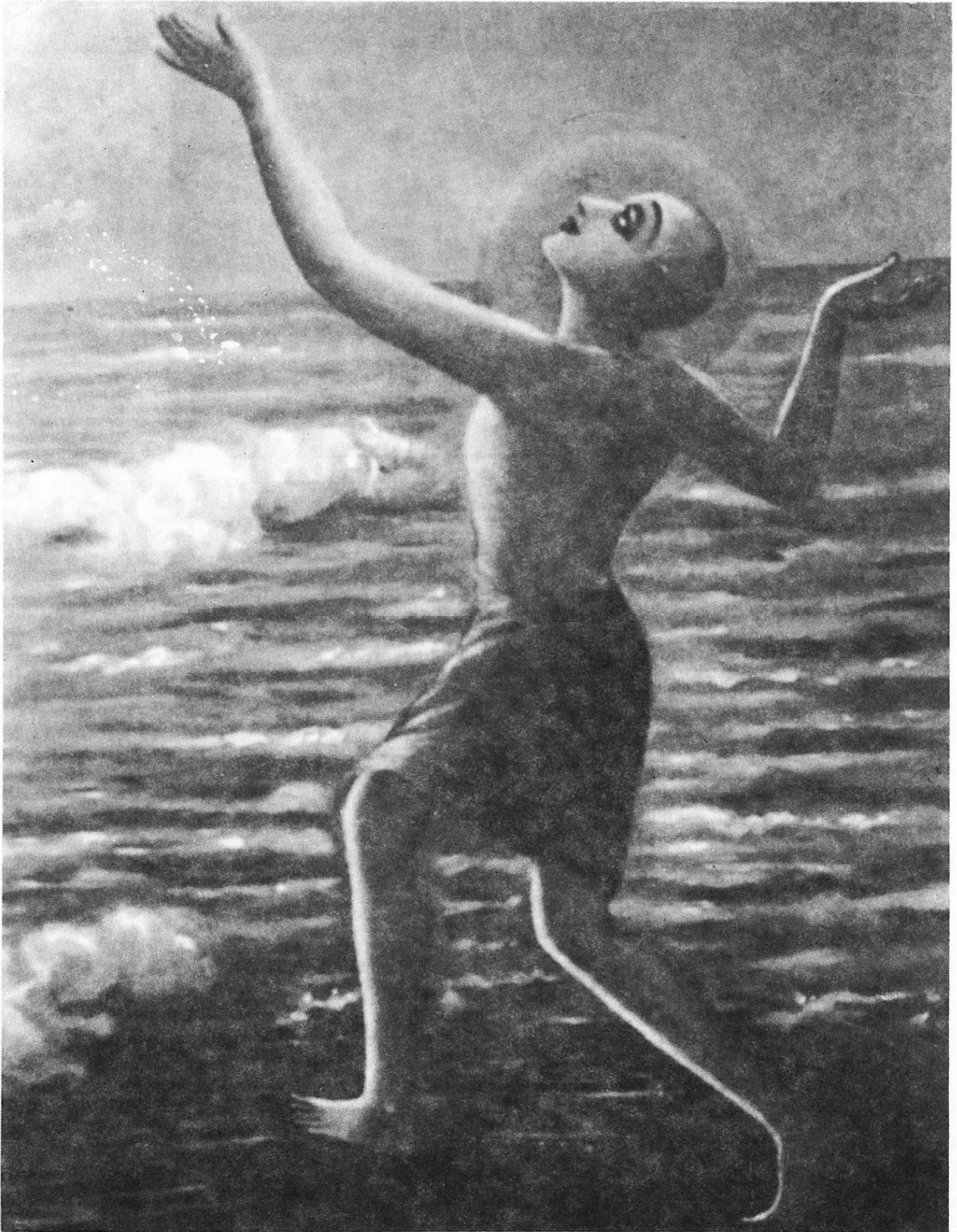
**Translated by His Holiness Śrī Śrīmad
Bhakti-vaidurya Mādhava Mahārāja.**

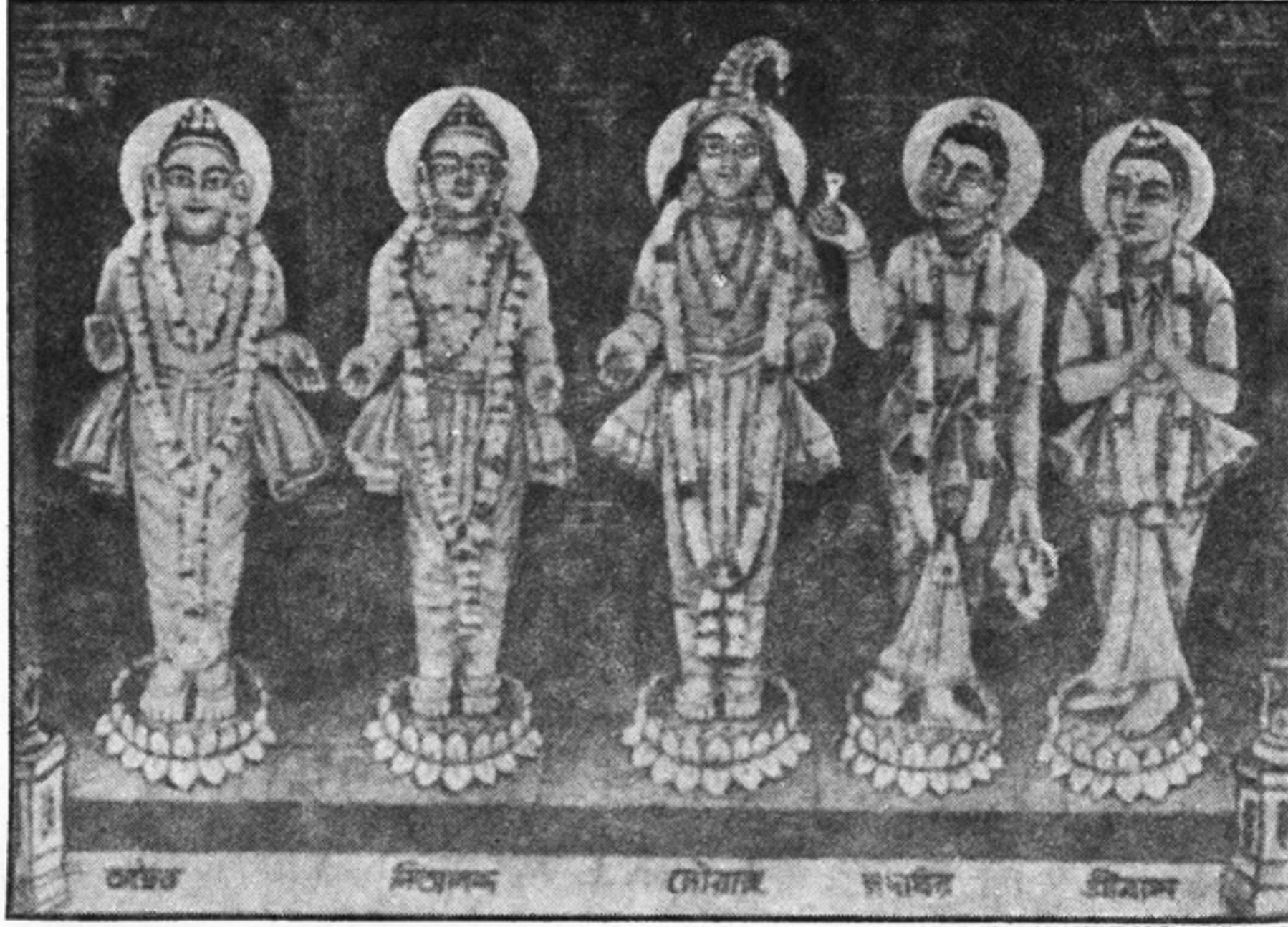
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Peacock feather

just as we never picture Lord Viṣṇu with a flute in His hands. So these are a few reasons why the suggestion made by the GBC is very authorized. It may also help us to understand why we don't see a peacock feather on the Deities of Mahāprabhu in other Gauḍīya temples... except for the temples of the *gaura-nāgarīs*.





Amṛita Bindu

Swa-niṣṭhā "My Faith"

(1)

By Śrīla Narottama dāsa Ṭhākura
From *Prarthana*

Lord Nityānanda is my wealth. Lord Gaurācandra is my master. The youthful Divine Couple is my life. Advaita Acarya is my strength. Gadādhara is my family. Narahari Śarakāra is my glory.

(1)

*dhana mora nityānanda pati mora gaurācandra
prāṇa mora jugala-kīśora
advaita ācārya bala gadādhara mora kula
narahari bilāsaī mora*

(2)

The dust of the devotees lotus feet is my bathing water. The mantra for my oblations (tarpana) is chanting the names of the pure Vaiṣṇavas. Considering the merits of all Vedic literatures in the light of devotional service, I have concluded that Śrīmad Bhāgavatam is the best of all scriptures.

(2)

*baiṣṇavera pada-dhūli tāhe mora snāna-keli
tarpana mora baiṣṇavera nāma
bicāra kariyā mane bhakti-rasa astvādane
madhyastha śrī-bhagabata purāṇa*

(3)

My mind is firmly convinced of the spiritual benefit obtained by eating the remnants of foodstuff left by the Vaiṣṇavas. The names of the Vaiṣṇavas are my happiness. The land of Vṛndāvana is the enclosure within which I keep my mind. Bereft of Kṛṣṇa prema Narottama dasa considers himself most poor and fallen.

(3)

*baiṣṇavera ucchista tāhe mora mano-niṣṭhā
baiṣṇavera nāmete ullāsa
bṛndābane cautara tāhe mora mano-ghera
kahe dīne narottama dāsa*

Translated By His Grace Kuśakratha Prabhu

The Flow of Nectar

By His Holiness

Śrī Śrīmad Gour Govinda Swami

Surrender to the Holy Name

So, the chief result of *nāma* is *kṛṣṇa-prema* by which we get Kṛṣṇa. Although we have come to this path of chanting Hare Kṛṣṇa with so many material desires, ultimately all our material desires will be destroyed when the pure name arises. These material desires will automatically go and at that time we will cry for Kṛṣṇa, "O Kṛṣṇa, I don't want anything, only You."

*ataeva nāma-matra vaiṣṇavera-dharma
nāme prasphuṭita haya, rūpa guṇa karma*

*kṛṣṇera samagra-līlā, nāme vidya-māna
nāma sei parama-tattva, tomāra vidhāna*

Bhaktivinoda Ṭhākura has said in his *Harināma-cintāmaṇi* that a pure Vaiṣṇava's only *dharma* is to completely surrender unto the holy name. Especially in Kali *yuga* when Kṛṣṇa has incarnated in the form of His name.

*kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra*

(Cc. Ādi 17.22)

There is no difference between the name of Kṛṣṇa and Kṛṣṇa Himself—*abhinnatvān nāma-nāminoḥ*. Therefore pure Vaiṣṇavas—*sādhus*—are completely dependent and surrendered unto the holy name. If one chants the pure name then immediately he will see the all-beautiful form of Śyāmasundara. That beautiful form will manifest before him. *Śyāmaṁ tri-bhaṅga-lalitāṁ*. That form is so beautiful and all-attractive that if someone sees it he will never look at *māyā* again. Such an ugly witch she is. What beauty is there? Automatically such distaste will develop. Spit at it! *Nāme prasphuṭita haya rūpa guṇa karma*—all Kṛṣṇa's forms, qualities and transcendental *līlās* are there in the name. If you make further advancement you will see all Kṛṣṇa's *līlās* because all *līlās* are there in the name. And the name is nondifferent from Kṛṣṇa, the Supreme Truth—*parama tattva*. Seeing His beautiful form and all His transcendental *līlās* you will always be with Kṛṣṇa in Vṛndāvana. Then why shall you look at *māyā*?

Books & Tapes

by Śrī Śrīmad Gour Govinda Swami.

Bhakti-naipuṇya

(The Last Limit of Bhakti)

The author describes topics such as; Living in the *Dhāma*, *Sādhu-saṅga*, Kṛṣṇa is Eternally a *Brahmacarī*, The Source of All Loving Services, Kṛṣṇa's Madness, Śrī Caitanya Mahāprabhu—the Giver of *Prema*, and other topics.

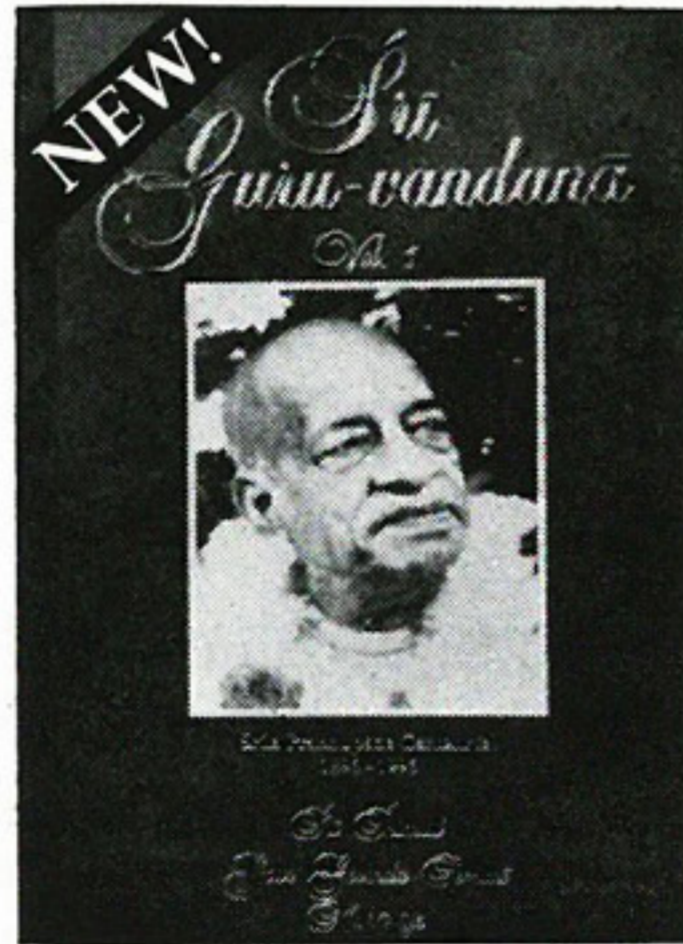
Amruterā Tarāṅgiṇī

(The Flow of Nectar)

"Kṛṣṇa's flute singing is so sweet, that is like a flow of nectar. It enchants everybody within the three planetary systems, including Kṛṣṇa Himself. If someone can hear such sweet singing, then that will be the success of his life."

Gour Govinda Mahārāja shares his deep realizations on the *Bhāgavatam*, preaching as a function of the purest love for Kṛṣṇa, and how does a preacher experience Kṛṣṇa?

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"*muhur aho rasika
bhuvi bhavukah*"

We invite all *rasika-bhaktas* to please come and taste the sweet nectar of pure *bhagavata-kathā*!

Śrīla Gour Govinda Swami, was born in a pure Vaiṣṇava family in the land of Lord Jagannātha and raised from the very beginning of his life chanting Hare Kṛṣṇa and deeply studying *Śrī Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. After giving him sannyāsa initiation Śrīla Prabhupāda instructed him to preach and construct a temple in Bhubaneswar.

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The Nectar of Krishna Katha

*caitanya-līlā-amṛta-pūra, kṛṣṇa-līlā sukarpūra
duhe milihaya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhyura-prācurya*

"The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness."

*ye līlā-amṛta vine, khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana*

"Men become strong and stout by eating sufficient grains but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance."

*e amṛta kara pāna, yāra sama nāhi āna,
citte kari, sudṛḍha viśvāsa
nā paḍa' kutarka-parte, amedhya karkaśa āvarte
yāte paḍile haya sarva-nāśa*

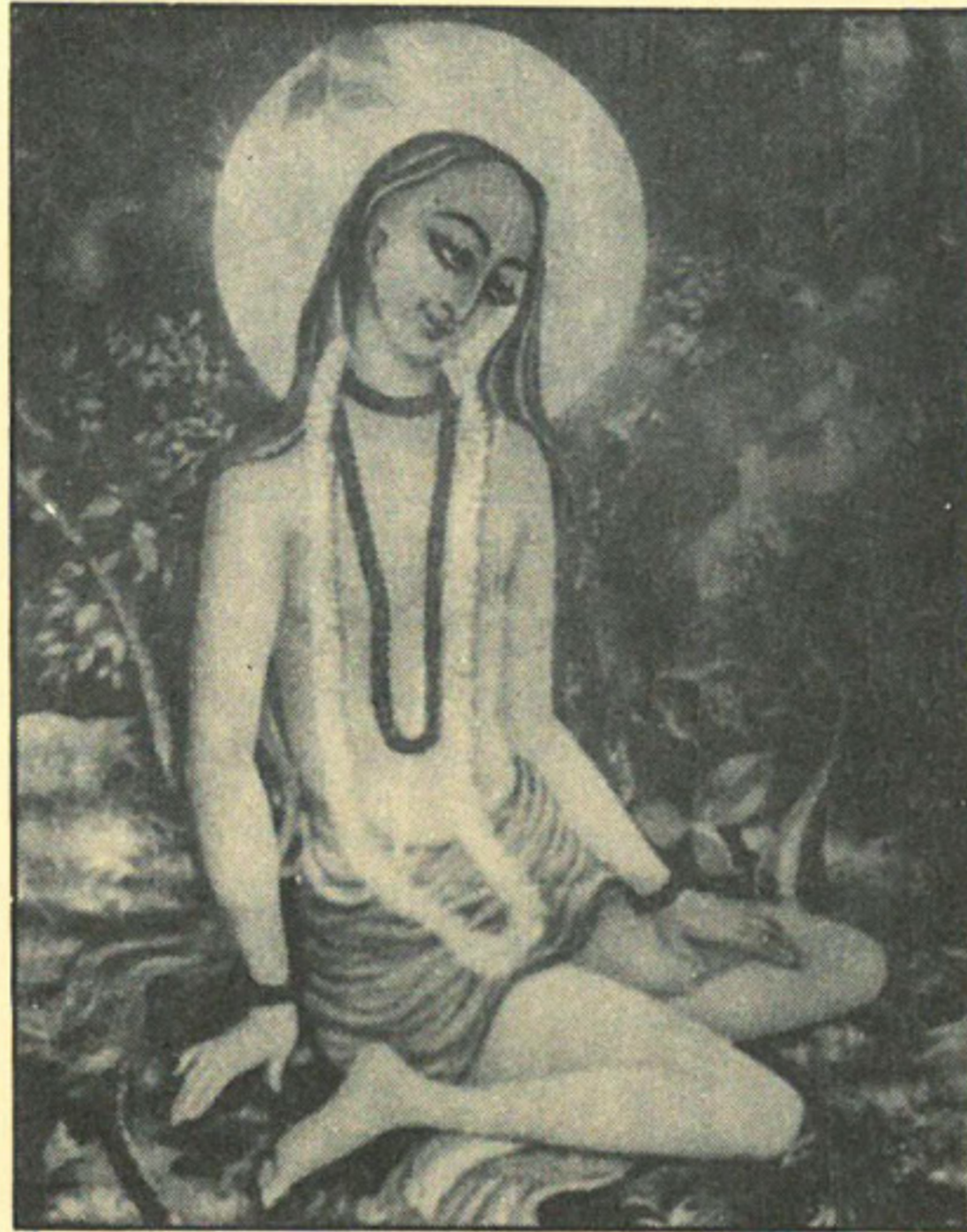
"The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished."

(Cc. Madhya 25.277-279)

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