



Sri Krishna Kathamrita

Vol. 1 No.2

tava kathāmrtaṁ tapta-jīvanam

The Supreme Thief





**Dedicated To His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
In Honor of His Centennial Appearance Anniversary**

*he guro jñāna-da dīna-bandho
svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatara
prasīda rādhā-praṇaya-pracāra*

"O Spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss and you are the only ocean of mercy. Although dwelling in Vṛndāvana, you have descended for the welfare of fallen souls like myself and you are preaching the divine love of Rādhā for Kṛṣṇa. Please be kind upon me."

Statement of Purposes

As stated by Śrīla Prabhupāda in his introduction to *Kṛṣṇa Book*:

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

In keeping with this desire of Śrīla Prabhupāda, the purpose of this magazine is simply to propagate *kṛṣṇa-katha*. We will consider our efforts successful if this journal is a source of inspiration for the preachers of Kṛṣṇa consciousness to continue their efforts to push on Lord Caitanya's movement. Our second desire is to establish through the medium of this magazine how everything is in Śrīla Prabhupāda's books.

Sri Krishna Kathamrita

Published by

ISKCON Bhubaneswara

Inspired by

H.H. Gour Govinda Swamī Mahārāja

Editor & Layout

Mādhavānanda dāsa

Contributing Editor

Caitanya Candra dāsa

Editorial Advisor & Proofreading

Bhaktarūpa dāsa

Gokuldās dāsa, Rāghava Pandita dāsa

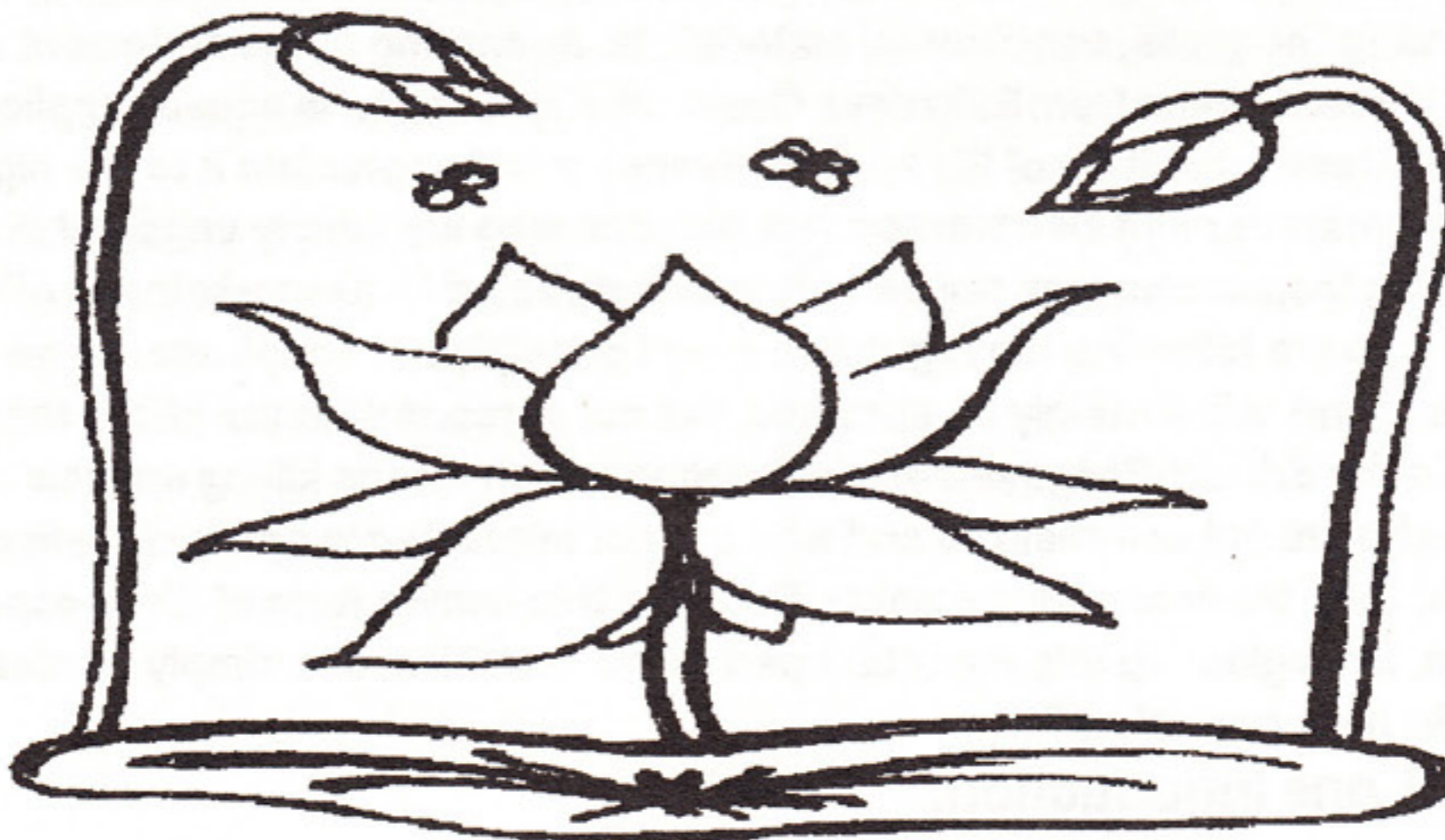
Pictures and quotes from the books of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, such as *Śrī Caitanya-caritāmṛta* and *Śrīmad-Bhāgavatam* are copyright © Bhaktivedanta Book Trust International.

All materials used in **Sri Krishna Kathamrita** are copyright © Gopāl Jiu Publications, Bhubaneswar, INDIA.

Sri Krishna Kathamrita

Contents

Bhakti-Rasāmṛta-Sindhu	4
<i>Commentary by Śrīla A. C. Bhaktivedānta Swami Prabhupāda</i>	
Rules for the Temple	10
<i>Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura</i>	
Daśa-Mūla-Śikṣa - Ten Essential Instructions	13
<i>Śrīla Bhaktivinoda Ṭhākura</i>	
Kṛṣṇa is Bound by the Love of His Devotees	18
<i>Śrī Śrīmad Gour Govinda Swami</i>	
Meditations on Gopāla	32
<i>Śrī Caitanya Candra dāsa</i>	
Śrī Dāmodarāṣṭakam	33
<i>Commentary by Śrīla Sanātana Gosvāmī</i>	
When Mathurā Meets Vṛndāvana	39
<i>Śrī Śrīmad Gour Govinda Swami</i>	
Explanation of the Mahā-Mantra	48
<i>Śrīla Gopāla Guru Gosvāmī</i>	
Mahātma-dīpika—The Life of Gopāla Guru Gosvāmī	50
<i>Compiled by Mādhavānanda dāsa</i>	
Līlā Katha - Description of the Yoghurt thief	51
Kṛṣṇa Goes Out to Herd the Cows	53
<i>From Śrīla Viśvanātha Cakravartī Ṭhākura's "Śrī Kṛṣṇa Bhavanāmṛta"</i>	
Bhajanāmṛta - Eight Prayers Glorifying the Best of Thieves with commentary of Śrī Śrīmad Gour Govinda Swami ...	55
Ślokāmṛta - Binding Vraja's thief	59
Vraja-Prema in the Gītā	60
<i>Śrī Śrīmad Gour Govinda Swami</i>	





Who is This Śrī Kṛṣṇa-Kathāmṛta For?

Note: When Śrīla Prabhupāda first printed Kṛṣṇa Book, which contains some of the most intimate and elevated pastimes of the Lord, such as Kṛṣṇa's rāsa-līlā with the gopīs, he wrote an introduction describing who the book was meant to be read by. In that introduction Śrīla Prabhupāda perfectly describes the audience that we have in mind for this Śrī Kṛṣṇa-Kathāmṛta magazine. The following are some pertinent excerpts.

“And yet the descriptions of the pastimes of Lord Kṛṣṇa are so attractive that they are relishable for all classes of men. ...Whether one is liberated or is trying to be liberated, or is even grossly materialistic, the pastimes of Lord Kṛṣṇa are worth studying.

... It is essential for persons who are actually liberated to hear about the pastimes of Kṛṣṇa. That is the supreme relishable subject matter for one in the liberated state. Also, if persons who are trying to be liberated hear such narrations as *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, then their path of liberation becomes very clear. *Bhagavad-gītā* is the preliminary study of *Śrīmad-Bhāgavatam*. By studying the *Gītā*, one becomes fully conscious of the position of Lord Kṛṣṇa; and when he is situated at the lotus feet of Kṛṣṇa, he understands the narrations of Kṛṣṇa as described in the *Śrīmad-Bhāgavatam*. Lord Caitanya has therefore advised His followers that their business is to propagate *Kṛṣṇa-katha*.

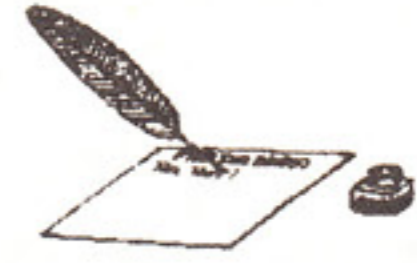
...It is the order of Lord Caitanya that *Kṛṣṇa-katha* should be spread all over the world, because if the conditioned souls, suffering under the pangs of material existence, take to *Kṛṣṇa-katha*, then their path of liberation will be open and clear.

...Kṛṣṇa will be appealing to the liberated souls and to persons who are trying to be liberated, as well as to the gross, conditioned materialists. According to the statement of Mahārāja Parīkṣit, who heard about Kṛṣṇa from Śukadeva Gosvāmī, *Kṛṣṇa-katha* is equally applicable to every human being, in whatever condition of life he is in. Everyone will appreciate it to the highest magnitude. But Mahārāja Parīkṣit also warned that persons who are simply engaged in killing animals and in killing themselves may not be very much attracted to *Kṛṣṇa-katha*. In other words, ordinary persons who are following the regulative moral principles of scriptures, no matter in what condition they are found, will certainly be attracted, but not persons who are killing themselves. The exact word used in the *Śrīmad-Bhāgavatam* is *paśughna*, which means killing animals or killing oneself. Persons who are not self-realized and who are not interested in spiritual realization are killing themselves; they are committing suicide. Because this human form of life is especially meant for self-realization, by neglecting this important part of his activities, one simply wastes his time like the animals. So he is *paśughna*.”

***Kṛṣṇa Book* vol. one Introduction.**

Editorial

Bhāgavatamṛta



I once performed an *antyeṣṭhi*, (funeral) ceremony for the recently departed father of a Hindu family. After the function I was surprised to find out that everyone, including the deceased, had been told by doctors a year before that he would die soon. I was disappointed because neither the expired man or his family ever considered coming to the temple, chanting, or hearing *kṛṣṇa-katha* until after he passed away. For them they found the temple to be an uncomfortable place as the devotees would always speak about the futility of material life.

I thought, "what a contrast to the example of Mahārāja Parīkṣit, who, finding out that he had only a week to live, gave up all other engagements and simply engaged in listening full time to *kṛṣṇa-katha*."

Hearing that Śukadeva Gosvāmī was speaking *Bhāgavatam* to Mahārāja Parīkṣit, the demigods came with a pot of heavenly nectar—*amṛta*, to trade with Śukadeva in exchange for *hari-katha*. This the devas proposed would be a good trade. As by drinking the *amṛta*, Parīkṣit would be practically deathless and would be able to survive the bite of Taraka the snake bird. But Śukadeva refused saying that it was actually only this *Bhāgavatamṛta* that would truly prevent death. Only this nectarean *kṛṣṇa-katha* can truly solve our problems, *śoka-moha-bhayāpahā*.

The question arises then, if these topics are so special that simply by hearing them one can derive such benefit, why don't we have more of a taste for hearing them?

Śrīla Jīva Gosvāmī in his *Sārārtha-darśinī tika* (His commentary on *Bhāgavatam* 10.1.4) describes:

*kathañcidāhanādīkakāmanayā
yadi karmī vaktā
śrotā vā syāt tadā sa virajyed
evetyāha paśughnādvina*

He says that under the influence of materialistic desires especially the desire for wealth, one will not want to stay to listen to the *Śrīmad-Bhāgavatam*. They will see it as a hindrance to their sense gratification. Such persons he says are simply *paśughna* or killers of their self. For them it is an unpalatable truth.

They find the straightforward, impartial descriptions given in the *Bhāgavatam* objectionable or controversial. Actually this is the inherent nature of these topics, they are meant to create a disturbance, meant to create a revolution—*tad-vāg-visargo janatāgha-viplavo* (*Bhāg.*1.5.11) This is a revolution that we should desire, a revolution in consciousness.

Our previous *ācāryas*, especially Śrīla Bhaktisiddhānta, were famous for preaching in this same mood. In this magazine we intend to simply pass those statements on as they are. Because of their noncompromising nature even as devotees and aspiring devotees we may sometimes find them a little strong, or controversial. But that doesn't mean that we should avoid them. As described in *Caitanya-caritāmṛta*:

*siddhānta baliyā nā kara alasa
ihā ha-ite kṛṣṇe lāge sudrāha mānasa*

"A sincere student should not neglect the discussions of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."

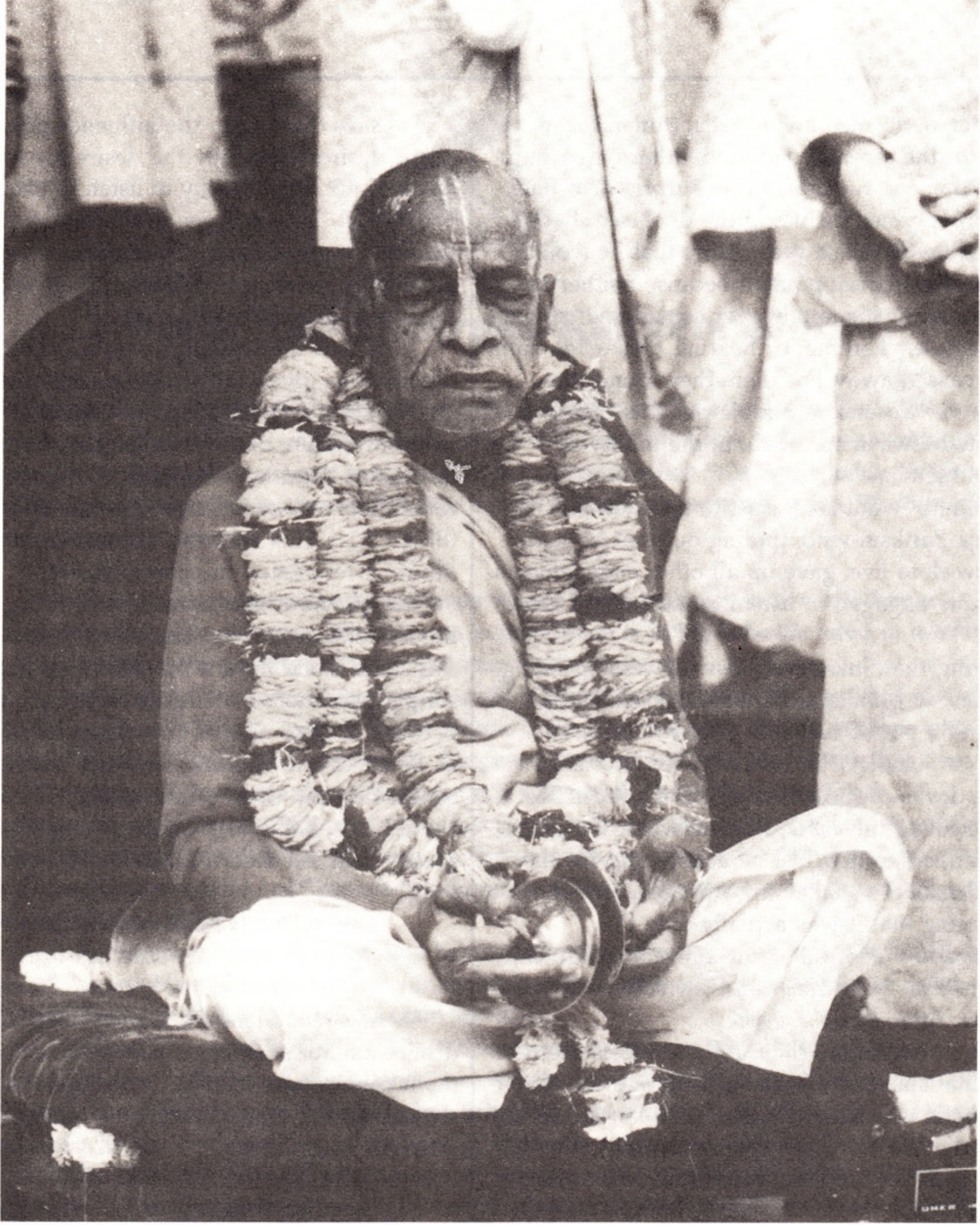
(Cc. *Ādi* 2.117)

Begging all the Vaiṣṇavas for their causeless mercy,

daśo 'smi

Mādhavānanda dāsa





" The pure devotees are the eligible candidates for enjoying swimming excursions in the ocean of the nectarean mellow of devotional service. "

Śrīla Rūpa Gosvāmī's

Bhakti Rasamrita Sindhu

Pratiṣṭācārya



Devotional Service of the Lord

1960 Translation and Purport By
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Chapter one continued from last issue.

TEXT 2

*hṛdi yasya prerāṇayā
pravartito 'ham varāka-rūpo 'pi
tasya hareḥ pada-kamalam
vande caitanya-devasya*

hṛdi—In the heart; *yasya*—whose;
prerāṇayā—by the inspiration of;
pravartitaḥ—engaged; *aham*—myself; *varāka-*
—insignificant; *rūpaḥ*—Rūpa Gosvāmī; *api-*
although; *tasya* of him; *hare*—the Lord's,
pada-kamalam—lotus feet; *vande*—do
worship; *caitanya*—Śrī Caitanya; *deva*—he
Lord.

[Note: in a few of these verses Śrīla
Prabhupāda did not fully give all the word
for word synonyms -ed.]

Let me worship the lotus feet of
Lord Śrī Caitanya Mahāprabhu, by
the inspiration of whose unbounded
mercy, I am now engaged in this task,
although I am very much insignificant.

[Note: The same verse is quoted in *Cc.*
Madhya 19.134 - ed.]

PURPORT The author, Śrīla Rūpa

Gosvāmī, shows the way of approaching the Absolute Personality of Godhead, Śrī Kṛṣṇa. He therefore offers his respectful obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, who is none other than Śrī Kṛṣṇa Himself appearing in the form of a devotee to bestow his merciful benediction upon the fallen souls of this Iron Age, called Kali Yuga. Lord Śrī Caitanya Mahāprabhu personally inspired Śrīla Rūpa Gosvāmī at Daśāśvamedha-ghāṭa, Prayag (Allahabad) continuously for ten days and authorized him to propagate the science of devotional service for everyone's benefit. As a pure Vaiṣṇava, Śrīla Rūpa Gosvāmī considers himself as the most insignificant person, although he is not so.

No one can describe the transcendental science unless he is authorized by the Lord himself, or his bonafide representative. As Arjuna was, in the Bhagavad-gītā, personally inspired by Śrī Kṛṣṇa, so Śrīla Rūpa Gosvāmī was also personally inspired by the Lord. As such, neither of them can be insignificant persons, but, on the contrary, they are the proper authorities who can deliver us the right thing. No one can understand the Bhagavad-gītā if he does

not follow in the footsteps of Arjuna. Similarly respectful obeisances unto Lord Caitanya no one can understand the mission of Lord Śrī Mahāprabhu, turns to pay respects to his

Critics of the value of devotional service to the Lord, may not find any pleasure in the subject matter of this great transcendental presentation, but in spite of all these persons, a really kind hearted friend, who knows the object of devotional service of the Lord, will find it surely a useful solace of the hankering heart.

Caitanya Mahāprabhu unless one is scrupulously inclined to follow the foot steps of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī. Śrīla Jīva Gosvāmī explains the word *varāka* as one who can explain the right concept.

It is not out of place to mention in this connection that this translation work into English is undertaken under the authority of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who is a bonafide representative of Śrīla Rūpa Gosvāmī. There is no spirit of change herein from the path of the original authority.

TEXT 3

*viśrāma-mandiratayā tasya
sanātana tano madīśasya
bhakti-rasāmṛta-sindhur-
bhavatu sadāyam pramodāya.*

viśrāma—resting place; *mandiratayā*—on account of being a temple of; *tasya*—of him; *sanātana*—eternal; *tano*—of the body; *mad*—mine; *īśasya*—of the Lord; *bhakti*—devotional service; *rasāmṛta*—nectarean mellow; *sindhur*—of the ocean; *bhavatu*—let it be; *sada*—always; *ayam*—this; *pramodāya*—for the pleasure of.

Let this ocean of nectarean mellow of devotional service, be always the source of eternal pleasure for my Lord, Who has His eternal body and Who is represented by my spiritual master known under the name of Śrī Sanātana Prabhu. This ocean is also the eternal temple of the eternal body of Lord Nārāyaṇa.

PURPORT The author, after offering his

spiritual master who is known as Sanātana Prabhu. The spiritual master is non-different from the Lord and therefore both of them are *sanātana* or eternal. The Lord is represented by the spiritual master, who is the eternal servitor God.

The author wishes most sincerely that this book, which bears within its title the word *sindhu* or ocean, may be the eternal resting place of the Lord who takes eternal rest on the *Karaṇa* ocean as the *puruṣa-avātara* or Nārāyaṇa, who is the plenary manifestation of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself, in His Nārāyaṇa feature, rests in the temple of the ocean, and in the same manner he (Śrīla Rūpa Gosvāmī) prays that the book titled as *Bhakti-rasāmṛta-sindhu* may also be the resting temple of Kṛṣṇa with his unlimited paraphernalia.

Śrī Kṛṣṇa and all His eternal plenary expansions are Viṣṇu tattvas, and therefore all of them possess non-changeable eternal bodies. His body being eternal, so the resting places of the Lord are also eternal. As such, the *Bhakti-rasāmṛta-sindhu* is the eternal truth, being the eternal science of the eternal Godhead. The Lord is Absolute and therefore His resting place is also Absolute. There is no difference between the Lord and His resting place.

TEXT 4

*bhakti-rasāmṛta-sindhu
carataḥ paribhūta kāla jāla
bhayaḥ bhakta makarānaśīlita
mukti-nadikān namasyāmi.*

bhakti—devotional service; *rasāmṛta*—nectarean mellow; *sindhu*—in the ocean; *carataḥ*—playing on; *paribhūta*—having conquered; *kāla*—influence of time and space;

Bhakti-Rasāmṛta-Sindhu

bhaya—fearfulness; *bhakta*—devotees; *makaran*—the shark fishes; *namasyami*—offering respectful obeisances.

I offer my respectful obeisances unto the devotees of the Lord who are compared with the shark fishes who neglect the rivers of liberation on account of their playing facilities in the deep ocean of nectarean mellow (*Bhakti-rasāmṛta-sindhu*).

PURPORT The author next turns towards the pure devotees to offer His respectful obeisances. The pure devotees are the eligible candidates for enjoying swimming excursions in the ocean of the nectarean mellow of devotional service. Pure devotees are never afraid of the scepter of time and space, and as such they are not afraid of the tribulations of birth and death because they have already conquered the stringent laws of nature. Birth and death for the non-devotees are always painful. But for the devotees they are the plain things of appearances and disappearances. A simple example will explain this idea: The cat carries her kittens and the rats in the same mouth. But there is a gulf of difference between the two carrying processes. The kittens feel pleasure while being carried in the jaws of the mother cat, but the rats feel the pain of death by the same jaws of the cat. Pure devotees come and go for the service of the Lord, and therefore they are exempt from the laws of nature. Jesus Christ was crucified but he did not feel the pain. Apparently it seems that the devotees are under the same laws of nature, but factually they are not so. In the *Śrīmad-Bhāgavam*, Yamaraja instructs clearly that the devotees are not within the jurisdiction of his influence. Therefore pure devotees do not give much importance to the process of salvation. The river fishes have no idea of the big fishes that are within the ocean. The comparison of the river and the ocean as is generally cited by the



monist philosophers, exhibits a poor fund of knowledge. The mixing of the river with the ocean is superfluous. Real life in the ocean has no comparison with life in the river. The devotees are compared with shark fishes who are within the ocean without any relation with the rivers.

The ocean is the resting place for all sorts of rivers. It is generally compared that varieties of religiosity are like different rivers, and they take rest in the ocean ultimately. This comparison is not applicable in the case of pure devotees, however, because such devotees are like the shark fishes, who do not care for the insignificant rivers. The devotees who take pleasure in the depth of water in the ocean of devotional service have nothing to do with the liberation rivers. They are useless for the devotees.

There are five different varieties of liberation, namely: (1) To become one with the Absolute. (2) To live in the same planet where God lives. (3) To develop the same feature of body like the Lord. (4) To possess the same standard of opulence like God. And, (5) to become the constant associate of God. Out of these five different varieties of liberation, the one which is called *sayujya*, or to become one with the Lord, is lowest of all. Generally, all different varieties of religiosities aim at this point of becoming one with the Absolute. The pure devotees are so much endowed with the transcendental mellow of devotional service that they do not value even the four other forms of liberation, what to speak of liberation under the clause of becoming one with the Lord. These things are very insignificant for a pure devotee, and, as such, Śrīla Rūpa Gosvāmī desires to pay his respects to these devotees, excluding all others, who are either mundaners, fruitive workers, or, at utmost, salvationists. All these groups are classified in the list of non-devotees, and the followers of Śrīla Rūpa Gosvāmī carefully avoid them .

Bhakti-Rasāmṛta-Sindhu

TEXT 5

*mīmāṃsaka vadavāgneḥ kaṭhinām
api kuṅṭhayan asau jihvām
sphurantu sanātana suciram
tava bhakti-rasāmṛtāmbodhiḥ.*

mīmāṃsaka—the logicians; *vadavāgneḥ*—of the volcanic eruption within the water; *kaṭhinām*—very hard; *api*—although; *kuṅṭhayan*—subduing; *asau*—that; *sphurantu*—let it continue to exist; *sanātana*—oh my eternal Lord; *suciram*—for all the days; *tava*—yours; *bhakti*—devotional service; *rasāmṛta*—nectarine mellow; *ambodhi*—span of water.

Oh my Lord, there are many logicians who are just like volcanoes in the water who create occasional disturbances. But as the large volume of water subdues such

Any serious student who will strictly follow the chalked out path, is sure to achieve the desired result which is ultimately to meet the Lord face to face.

disturbances, so also the ocean of devotional service, or *Bhakti-rasāmṛta-sindhu*, shall always stand over their (the logician's) disturbing arguments.

PURPORT There are two kinds of logicians who are against the devotional service of the Personality of Godhead. One of them is the fruitive worker and the other is the empiric philosopher. The fruitive worker will argue that there is no need of serving an invisible God. Let us work hard in developing industries and agriculture which alone will bring in prosperity. A little higher than them are the empiric philosophers who are very much interested in dry philosophical arguments on the subject of God's form and features, without rendering any tangible service. Both these classes of men are speculators, and as such they are disturbing

elements to the transcendentalists, who are marching progressively toward the kingdom of God. The author is therefore begging mercy from Śrī Sanātana Prabhu, his spiritual master, to save the *Bhakti-rasāmṛta-sindhu* from such disturbing arguments of the *karmis* and *jñānīs*. It is, however, certain that the mellow which is the dominating factor of the *Bhakti-rasāmṛta-sindhu*, is as immeasurable as the sea water. Therefore, as the occasional volcanic eruption within the water is subdued by the volume of vast sea water, so also the transcendental mellow of devotional service, due to her vast nature will certainly overrule such occasional disturbances. The purport is that one who has tasted the sweetness of the mellow of devotional service will never be attracted by the activities of the fruitive worker or the empiric philosophers. This is an eternal truth, and that eternal truth will always protect the peaceful existence of *Bhakti-rasāmṛta-sindhu*.

TEXT 6

*bhaktirasya prastutirakhila
jagan mangala prasaṅgasya
ajñenāpi mayāsya
kriyate suhrdām pramodāya.*

bhaktir—devotional service; *asya*—of this; *prastutiḥ*—presentation; *akhila*—all inclusive; *jagat*—universal; *mangala*—welfare; *prasaṅgasya*—of the delineation; *ajñenāpi*—even though by a neophyte; *mayāsya*—by me; *kriyate*—is being done; *suhrdām*—of the kind hearted (friends); *pramodāya*—for the pleasure of.

Presentation of an all inclusive delineation of the devotional service of the Lord, which is the universally accepted welfare work for all living beings, is being done by me, even though I am a neophyte. This is for the pleasure of kind-hearted friends.

PURPORT Devotional service by a living being, for the pleasure of the Supreme Being (the Lord), is the universally accepted welfare work for all. A living being's constitutional position is always such that he has to render

service to the superior will. When such service is rendered favorably it is called devotional service of the Lord. And when such service is rendered unfavorably to the will of the Lord, or in other words to satisfy one's own whims and pleasures, or for the matter of sense-gratifying, it is called *karma* or fruitive action. Fruitive action is the cause of bondage, while devotional service is the cause of liberation from all bondage. This distinction of bondage and liberation of all



actions can only be judged by a thoroughly learned man already situated in the devotional service of the Lord. On the other hand, such devotional service is the natural function of a living being, and therefore it is essentially the prime welfare work for all concerned. Such service is done in one's real identity. The author of the *Bhakti-rasāmṛta-sindhu*, namely Śrīla Rūpa Gosvāmī, is therefore engaged in the highest welfare work for all humanity because he is attempting to awaken all living beings to the state of consciousness of their constitutional position. But this *defacto* truth may be misunderstood by a section of people who exist with a poor fund of knowledge. Such critics of the value of devotional service to the Lord, may not find any pleasure in the subject matter of this great transcendental presentation. But in spite of all these persons, a really kind hearted friend, who knows the object of devotional service of the Lord, will find it surely a useful solace of the hankering heart.

In fact, Śrīla Rūpa Gosvāmī is himself a universally kind-hearted man, who feels for the grossly materially covered, vitiated person. And as such, the work which is being done by him is not at all for his personal gain, but it is for the universal good for all living beings. Persons who are already in the line of

such kind-hearted devotional service can realize what an immensely valuable book is this work of the name *Bhakti-rasāmṛta-sindhu*.

TEXT 7

*etasya bhagavat bhakti
rasāmṛta payonideh
catvārah khalu-vakṣyānte
bhāgāḥ pūrvādayaḥ kramāt.*

etasya - of this; *bhagavat* - the Lord, the personality of Godhead; *bhakti*-devotional service; *rasāmṛta* - nectarean mellow; *payonideh*-of the ocean; *catvārah*- four; *khalu* - as a matter of fact; *vakṣyānte* -

are being described; *bhāgāḥ* - divisions; *pūrvādayaḥ*-directions beginning from the east.

In this text of the nectarean ocean of mellows in the matter of devotional service of the Personality of Godhead, there will be four primary divisions beginning from the east and so on.

PURPORT The *Bhakti-rasāmṛta-sindhu* is not a book of some imaginary vision, in the matter of mental speculation of mundane sentiments. The subject matter is seriously meant for presenting the science of devotional service of the Lord, which promotes a practitioner to the highest stage of transcendental realization. It is clearly stated here that devotional service is meant for the Supreme Lord. He is tangible fact, and so also is His service. To put the whole thing in a systematic way, the author desires to divide the subject matter into four compartmental divisions for the gradual process of realization. Any serious student who will strictly follow the chalked out path, is sure to achieve the desired result, which is ultimately to meet the Lord face to face.



(To be continued.)

Rules For the Temple

By His Divine Grace
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Note: Famous as a powerful and innovative preacher, Śrīla Bhaktisiddhanta, according to time, place and circumstance, introduced many things for the sake of preaching, such as allowing his sannyāsa disciples to wear shoes, sewn cloth and ride in vehicles. In his own personal dealings as Guru also he would allow His disciples to serve him in various ways. However, to maintain the strict standard of purity necessary for potent preaching, and to prevent potential influences of māyā, he established the following rules for his temples in the Gaudīya Math.



Wy dear
we who have come to Śrī Caitanya Math are all surrendered to Śrī Caitanya Deva, therefore we do not have any other goal besides servicing the Supreme Lord. If we lack in our devotional service, then our mentality will become like that of a materialistic person and devour us. In order to protect the math we have to abide by some rules.

1. It should be the duty of a sannyāsī that they should never use shoes, rather they should go everywhere on foot. They should never use shoes or conveyance.

2. They should never accept service from anyone. They should never get someone to massage their body or feet with oil.

3. Eating nice food, eating separately is totally forbidden.

4. One should never go to a physician. They should never take medicine according to their own wish.¹ When a sannyāsī would need something then it should be the duty of residents of the math to take care of him nicely. It is the duty of a sannyāsī to serve the ones who are not sannyāsīs. The living entity invites difficulties by criticizing others, scandalizing others, and unnecessarily talking about others. One should always desire auspiciousness. One can control his mind and destroy his desires by serving the Holy Name.

5. The Supreme Personality of Godhead is residing in every spirit soul, therefore one should not consider himself worshipable and that others should serve him. When a sannyāsī is free from his false ego then the residents of the math should serve him, otherwise one should go back home.

6. Excessive foppery,² excessive drinking of milk, eating luxuriously like a big man, should be given up totally. We don't want the gymnasts (body builders) to stay in our math. This is the place for the devotees.

7. Strengthening the senses by taking excessive medicine and trying to spread one's domination in order to attract other's wives, should be given up totally.

8. Kṛṣṇa is the only Lord and Enjoyer of everybody and everything. One should remember that all the time. One should serve according to the degree of his devotion. There cannot be any auspiciousness unless we become free from the evil desire to use the devotees in our services. The fire of lust that burns for our sense gratification, that should be given up. But that doesn't mean that one should speak uncivilized language and dress in an uncivilized way in order to mix with the dignified society.

A brahmachārī should not desire to become a sannyāsī in order to have greater sense gratification. The desire to dominate is

¹ Śrīla Bhaktisiddhanta would sometimes say that if one is simply chanting with no offenses, ie., on the platform of *namabhasa* that one will never get sick.

² Collins Cobuild English Dictionary describes *foppish*: "If you describe a man as foppish, you disapprove of the fact that he is vain and dresses in fancy, extravagant clothes, an old-fashioned word."

detrimental to devotional service. To consider a sense enjoyer to be a sannyāsī, and wanting to become a sannyāsī with that ideal should be totally rejected. When one starts to enjoy his senses and becomes deceptive, he cannot serve the Lord or His devotees.

One should be very careful that no mood of foppery enters into Caitanya Math in order to ruin the sannyāsīs and brahmacārīs. The examples that we are getting should not be tolerated. The householders also, like a sannyāsī, should overcome the urges of lust and anger. Everyone should consider himself to be very low and serve the residents of the math and other Vaiṣṇavas.

Those who are not residents of the math, but are staying in the math, for some business, or

behave that way staying at home. Instead of saffron cloth they can be clad in white cloth with a tail and send back home. The ones who want foppery, luxurious food, and medicine they can go back to their homes and take care of their families, then they won't have to identify themselves with the math.

Everybody should be reminded very nicely that cars, horses, launch, and men, are all meant for the use of the math, not for any individual's display of foppery. Luxurious eating should be totally stopped. The sannyāsīs who will not indulge in foppery, they should be recognized as the Gauḍīya Math sannyāsīs. The rest should be sent back to their respective homes. If our man power decreases due to that, that is still better.

The residents should reject the mentality that the math is their property, and that the guests are objects of their mercy. A guest should be treated with highest honor - everybody in this world should be respected.

wanting some favor from the math, should always be willing to serve the residents of the math, and the math. The residents of the math should never behave indecently with a guest in the math.

The residents should reject the mentality that the math is their property, and that the guests are objects of their mercy. A guest should be treated with highest honor - everybody in this world should be respected. Otherwise we may land up in the same distress that the materialists are suffering. A resident of the math should remember all these things very carefully. One should always serve Kṛṣṇa, there shouldn't be any mistake in that, and more indispensable is the service to a Vaiṣṇava.

If a sannyāsī has to go to the shop or the dispensary for a reason other than service to the math, then he should go on foot. Let the car be sitting but still they will not get it. They will not get any conveyance. What everybody else gets, they should get only that.

Never have they used any conveyance, but with the excuse of going to the doctor, they take the car. They buy medicine and eat luxurious food. If they behave properly for one year, then their eligibility can be considered. The math is not the place for foppery or staying in a hospital. One should not display his foppery. They can better

The ones, who have taken shelter of the math but are motivated by their bellies and genitals, if they are driven away, then the expenses of the math will be reduced. The pleasure-loving, sense-gratifying managers should not be allowed to waste money. Everyone should earn for the math. It is important to make a list about how much one earns. It is not necessary to eat, buy medicine and display foppery more than one earns.

The ones who come to render devotional service are brahmacārīs, gr̥hasthas, vānaprasthas and sannyāsīs. The ones who do not render devotional service, the math will not give them shelter, because they do not deserve it. One should never think: "I have rendered a lot of service to the math, so I will use the car." This is the mentality of a materialist. One who is serving the math, should do that without any expectation of a return. Because everyone has come to serve the math. If anyone takes anything in return of his service to the math, or serves himself, he will become a sense gratifier. When one is a guest, then he cannot demand, he should eat according to the wish of the host. One who is busy having his sense gratification should be asked to leave.

Your ever well wisher,

Śrī Siddhānta Sarasvatī





Vaiṣṇavism Means Simplicity

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that saralatā, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

(Cc. Antya 2.117, purport)

A devotee should not live very gorgeously and imitate a materialistic person. Plain living and high thinking are recommended for a devotee. ...Simply eating for living and not living for eating, and sleeping six to seven hours a day are principles to be followed by devotees.

(Bhāg. 4.22.24, purport)

Temples For Serious Minded Devotees

Temples and monasteries should be constructed for the preaching of spiritual consciousness or Kṛṣṇa consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off limits to worthless clubs of crazy men. In the Kṛṣṇa consciousness movement we welcome everyone who agrees at least to follow the movement's regulative principles - no illicit sex, no intoxication, no meat-eating and no gambling. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed. The temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Kṛṣṇa consciousness.

(Bhāg. 7.13.8 purport)

Devotees Must follow the Rules of Śāstra

The scripture known as Brahma-yāmala states as follows: If someone wants to pose himself as a great devotee without following the authorities of the revealed scriptures, then his activities will never help him to make progress in devotional service. Instead he will simply create disturbances for the sincere students of devotional service.

(Nectar of Devotion pages 60-61)

Ten Essential Instructions

Śrī Dasa-Mula-Śikṣā


By
Śrīla Bhaktivinoda Ṭhākura

Sāptam Gosvāmī



Text 1

*āmnāyaḥ prāha tattvaṁ harim iha
paramaṁ sarva-śaktiṁ rasābdhim
tad-bhinnāśams-ca jīvaṁ prakṛti-
kavalitān tad vimuktānś ca bhāvāt
bhedābheda-prakāśaṁ sakalam api
hareḥ sādhanam śuddha-bhaktiṁ
sādhyam tat prītim evety upadiśati
janān gauracandraḥ svayam saḥ*

 The self-revealed Vedic truths descending from the Absolute Person through the line of disciplic succession are known as *āmnāya*. They declare that:

2. Lord Hari (the Almighty) is one without a second.
3. He is always vested with infinite powers.
4. He is the nectarean ocean of all *rasa*.
5. The *jīva*-souls are His separated parts.
6. Certain *jīva*-souls are enthralled by *prakṛti* or *māyā*, the illusory energy of the Lord.
7. Some *jīva*-souls are released from the grip of *prakṛti*.
8. God is distinct from the *jīva* and the world and again identical at all times. This is known as the *bhedābheda prakāśa* aspect of the Lord. It is *acintya* or inconceivable, inasmuch

as the Divinity is *adhoksaja*, or beyond the understanding of mundane senses.

9. *Bhakti*, or unalloyed devotion, is the only means of attaining divine love.

10. *Prema*, or love for Kṛṣṇa, is alone the final object of spiritual existence.

Lord Gauracandra Himself gave these lessons to the people of the world.

Caitanya Mahāprabhu teaches us, in the first place, that the rational attributes of man are not capable of approaching the divine sphere of spirit. *Yukti*, or reason, is quite incompetent in such a matter. *Ruci* or the religious sentiment in man, even in a very small degree, has the power to comprehend it. It is inspiration alone which can give light to spiritual matters. Inspiration coming down from the Divine abode, through purified and blessed souls, has exhibited itself in the form of the Vedas. The Vedas, together with their explanatory notes, the *Purāṇas*, are, therefore, the only evidence in matters of spirit, and are eternal in nature. Vedic truths should, therefore, be accepted as the only truth in higher matters. Logic and reason, if it sincerely helps one understand the inspired truth, may then be accepted as auxiliary evidence.

Text 2

*svataḥ siddho vedo hari-dayita-vedhaḥ prabhṛtitaḥ
pramānam sat prāptaḥ pramiti-viśayāms tan-naḥ-vidhān
tathā-pratyākṣādi-pramiti-sahitam sādhayati no*

Śrī Dasa-Mula-Śikṣā

na yuktis tarkākhyā praviśati tathā-śakti-rahitā

Point one, the Vedic revelation.

The self-accomplished axiomatic truth, *i.e.* the Vedas, that is obtainable along the line of disciplic succession through Hari's favorites, *i.e.* Lord Brahmā, etc., establishes the nine objects of proof with the help of sense perception that follows it. Reason which amounts to dry speculation only is not competent to help one understand inscrutable affairs, and as such, it cannot penetrate into them.

Text 3

*haris-to-ekam tattoam vidhi-śiva-sureśa-praṇamito
yad-avedam brahma prakṛti-rahitam tat-tanu-mahah
parātmā tasyāṁso jagad-anugato viśva-janakah
sa vai rādhā-kānto nava-jajada-kāntiś-cid-udayah*

Point two, Lord Hari is the Supreme.

The one topmost tattva (or highest entity), is Śrī Hari, Who is bowed down to by Brahma, Śiva, Indra, etc. The attributeless non-distinct *Brahman* is the glow of His body. Paramatma, the master of the universe, who entered into that universe, is His partial part. He is Rādhā's divine lover. His transcendental form which is composed of all sentient bliss is the color of a fresh rain cloud.

Text 4

*parākhyāyāḥ śakter-apṛthag-api sa sve mahimaṇi
sthito jīvākhyām soām acid-abhūhitam tam tri-padikam
svatantrecchah śaktim sakala-viśaye prerana-paro
vikārādyaiḥ śūnyah parama-puruṣo 'yam vijayate*

Point three, He is always vested with infinite power.

Being non-different from His inscrutable superior energy (*svarūpa śakti*), He remains ever independent. That Supreme, being eternal, stays in His own glory, which is His nature. He is ever dispatching His main *śakti*, which is of a three-fold aspect, *i.e.* *jīva-śakti*, *cit-śakti*, and *māyā-śakti*, to their respective proper concerns. Simultaneously He is ever keeping Himself intact and uniform as the Supreme Lord without any transformation.

Text 5

*sa vai hlādinyās-ca praṇaya-vikṛter-hlādana-ratas-
tathā samvic-chakti-prakatita-raho-bhāva-rasitah
tayā śrī-sandhinyā kṛta-viśada-tad-dhāma-nicaye
rasāmbhodhau magno vraja-rasa-vilāsi vijayate*

Point four, He is the ocean of rasa.

May Śrī Kṛṣṇa, who is ever immersed in the ocean of rasa, and is the spiritual Eros of all amorous games in Vraja be triumphant. He exhilarates Himself and His devotees through His *hlādinī śakti* pleasure potency. He sports as the chief center of all divine expressions of love through His pure self-conscious '*samvit*' energy (energy of cognition). He manifests His own form, His spiritual abode and all spiritual entities for His eternal sports through His energy of '*sandhini*' (eternal expansion of existence).

Text 6

*sphulinga rddhāgner-iva cid-anayo jīva-nicayā
hareḥ sūryasyevāpṛthag-api tad-bheda-viśayāḥ
vaśe māyā yasya prakṛti-patir-veśvara-iha
sa jīvo mukto'pi prakṛti-vaśa-yogyah sva-guṇataḥ*

Point five, The jīvas are His separated parts.

Just as sparks are to a great fire, and just as particles of sunlight are to the sun, likewise, the *jīva*-souls are simultaneously one with and different from Śrī Hari. Lord Hari is always the master of His energies, whereas the *jīva*-souls, even when in the state of liberation, are subject to the influence of His energies because of their infinitesimal nature.

Text 7

*svarūpārthair-hinān nija-sukha-parān kṛṣṇa-vimukhān
harer-māyā dandyan guṇa-nigada-jālah kalayati
tathā sthūlair-liṅgair-dvividha-varaṇaiḥ kleśa-nikarair-
mahākarmālānair-nayati patitān svarga-nirayau*

Point six, Some jīva-souls are under the influence of the deluding potency.

Those who have forgotten their real nature through hankering after selfish enjoyment and have turned their backs on the Supreme

Śrī Dasa-Mula-Śikṣā

Personality of Godhead Śrī Kṛṣṇa, are punished by the three fold noose of ignorance of His deluding potency. Covered over by the double garments of gross and subtle bodies, they are hurled down to the enigmatic labyrinth of *karma*, enjoying for a while the pleasures of heaven and suffering by turns the terrible miseries of hell.

Text 8

*yadā bhrāmam bhrāmam hari-rasa-galad-vaiṣṇava-janam
kadācit sampāśyams-tad-anugamane syād-ruci-yutaḥ
tadā kṛṣṇāvṛtyā tyajati śanakair-māyika-dāśām
soarūpam bibhrāṇo vimāla-rasa-bhogam sa kurute*

Point seven, Some jīvas are released from māyā.

If, in course of his erratic sojourn, the *jīva* comes in contact with a Vaiṣṇava whose heart has melted with the relishable ecstatic sentiment of love for Hari, by that association there grows in him a tasty liking for following the ways of the Vaiṣṇavas. Thereby he takes up constant study of Kṛṣṇa *bhakti* and repetition of Kṛṣṇa's name etc. His conditioned nature under the clutches of *māyā* is removed little by little and, gradually getting back his own pure intrinsic nature, he becomes competent for enjoying the pure tastiness of the service of Lord Kṛṣṇa.

Text 9

*hareḥ śakteḥ sarvaṁ cid-acid-akhilam syāt pariṇatir-
vivartam no satyam śruti-mata-oiruddham kali-malam
harer-bhedābhedaḥ śruti-vihita-tattvaṁ-suvimalam
tataḥ premṇaḥ siddhir-bhavati nitarām nitya-viśaye*

Point eight, Simultaneous oneness and difference.

Everything that exists, *i.e.* both spiritual and mundane, is the transformation of the energies of Lord Hari. *Vivartavada* (the doctrine of illusion) is not true. It is the filth of *Kali-yuga*, the age of hypocrisy and controversy, and it does not conform with the teachings of the scriptures. It is the understanding of *acintya-bhedābheda-tattva* (the truism of simultaneous oneness and difference) that is the immaculate truth taught

in the Vedas. Thus divine love is established as an eternal fact.

Text 10

*śrutiḥ kṛṣṇākhyānam smarana-nati-pūjāvidha-gaṇās-
tathā dāśyam sakhyam paricaraṇam-apy-ātma dadanam
navāṅgany-etāniha vidhi-gata-bhakter-anudinam
bhajan śraddhā-yuktaḥ suvimāla-ratim vai sa labhate*

Point nine, bhakti as the means.

The nine-fold processes of devotional service to Lord Hari are: 1) Hearing of the spiritual name, form, attributes and sports of Kṛṣṇa; 2) To utter and sing all those; 3) To meditate on and reiterate all those; 4) Service of His holy feet; 5) Worship of the Lord; 6) Bowing down before the Lord; 7) Doing all that pleases Him; 8) Friendship with Lord; 9) Surrendering everything to the Lord. One who has great faith in these nine principles of devotion, and who follows them every day, will surely be blessed with pure love for Kṛṣṇa.

Text 11

*soarūpāvasthāne madhura-rasa-bhāvodaya iha
vraje rādhā-kṛṣṇa-svajana-jana-bhāvam hṛdi vahan
parānande prītim jagad-atula-sampat-sukham-atho
vilāsakhye tattve parama-paricaryām sa labhate*

Point ten, Divine love, the topmost goal.

When a devotee attains maturity in his devotional practices, he then realizes his eternal nature (*svarūpa*), which enkindles in him a desire to render confidential services to the divine youthful couple in Vraja under the guidance of his divine spiritual master, who is also a confidante of the divine consort of Śrī Kṛṣṇa. The ultimate perfection of his life in this world is attained when he is blessed with the eternal loving service in the amorous games of the divine couple in the groves of Vraja - a blessing which brings upon him the unparalleled treasure of divine bliss.

Text 12

*prabhuḥ kaḥ ko jīvaḥ katham-idam-acid viśvaṁ-iti vā
vicāryaitan arthan hari-bhajana-kṛc-cāstra-caturāḥ*

Śrī Dasa-Mūla-Śikṣā

*abhedāsām dharmān sakalam-aparādham pariharan
harer-nāmānandam pibati hari-dāso hari-janaih*

Text 13

*saṁsevya daśa-mūlam vai
hitvāvidyā-mayam janah
bhāva-puṣṭim tathā tuṣṭim
labhate sādhu-saṅgataḥ*

Considering these points "Who is the Lord, what is the real nature of the *jīva*-souls, and what is this universe?" One who is adept in the truths of the scriptures that deal with *Hari-bhajan* must shun without reserve the desire for liberation by merging with the Lord. He must abandon the materialistic virtue and vice of the fruitive workers, and be freed of all *aparādhas*, or offenses to the Lord, and thus drink deep the nectarean bliss of Hari's name in the company of Hari's own i.e., His devotees.

By taking recourse to these ten basic principles, a *jīva* can shake off his malady of *avidyā*, or ignorance. His loving sentiment is thus nourished, and he becomes fully satisfied, attaining the company of *sādhus*.

Thus ends *Śrī Dasa-mūla-śikṣā* of Śrīla Ṭhākura Bhaktivinode.



Śrīla Prabhupāda Vāṇī

Personal Instructions

On Hearing From Bhaktivinoda Ṭhākura

If we are at all interested in spiritual science, we must follow the Vedic instruction as given through the disciplic succession. By worshipping the Lord and the *ācārya* one can gain spiritual knowledge. So on this day we should adore and worship Bhaktivinoda Ṭhākura, because in the modern age he reintroduced the disciplic succession from Lord Caitanya. Two hundred years after Lord Caitanya's disappearance, the disciplic succession had deteriorated, and Bhaktivinoda reestablished the purity of this movement. So our adoration, worship of Bhaktivinoda Ṭhākura should be so that he may bless us to make peaceful progress in Kṛṣṇa consciousness; for simply by the blessings of the *ācāryas* we can make rapid advancement.

(Lecture London 9-23-69)

Ṭhākura Bhaktivinoda's book *Śrī Caitanya Mahaprabhu* may be printed in thousands and distributed.

(Letter 67-11-1)

...I have just now got a letter from Achyutananda Maharāja from Mayapur, and his plan is to photograph all the original manuscripts of Bhaktivinoda Ṭhākura which are held by his son, Lalita Prasad Ṭhākura, in Birnagar. This is very, very important work, so I think you are just the right man for going there with Achyutananda to make photos of each and every page of the old manuscripts as they are in very bad condition.

(Letter 72-6-27)

Regarding Bhaktivinoda Ṭhākura's manuscripts, immediately we do not have any program for printing them. You keep them carefully and when I return I shall consider the matter. The translating work can be done both by Ramānanda and Niranjana in Benares.

(Letter 72-8-3)

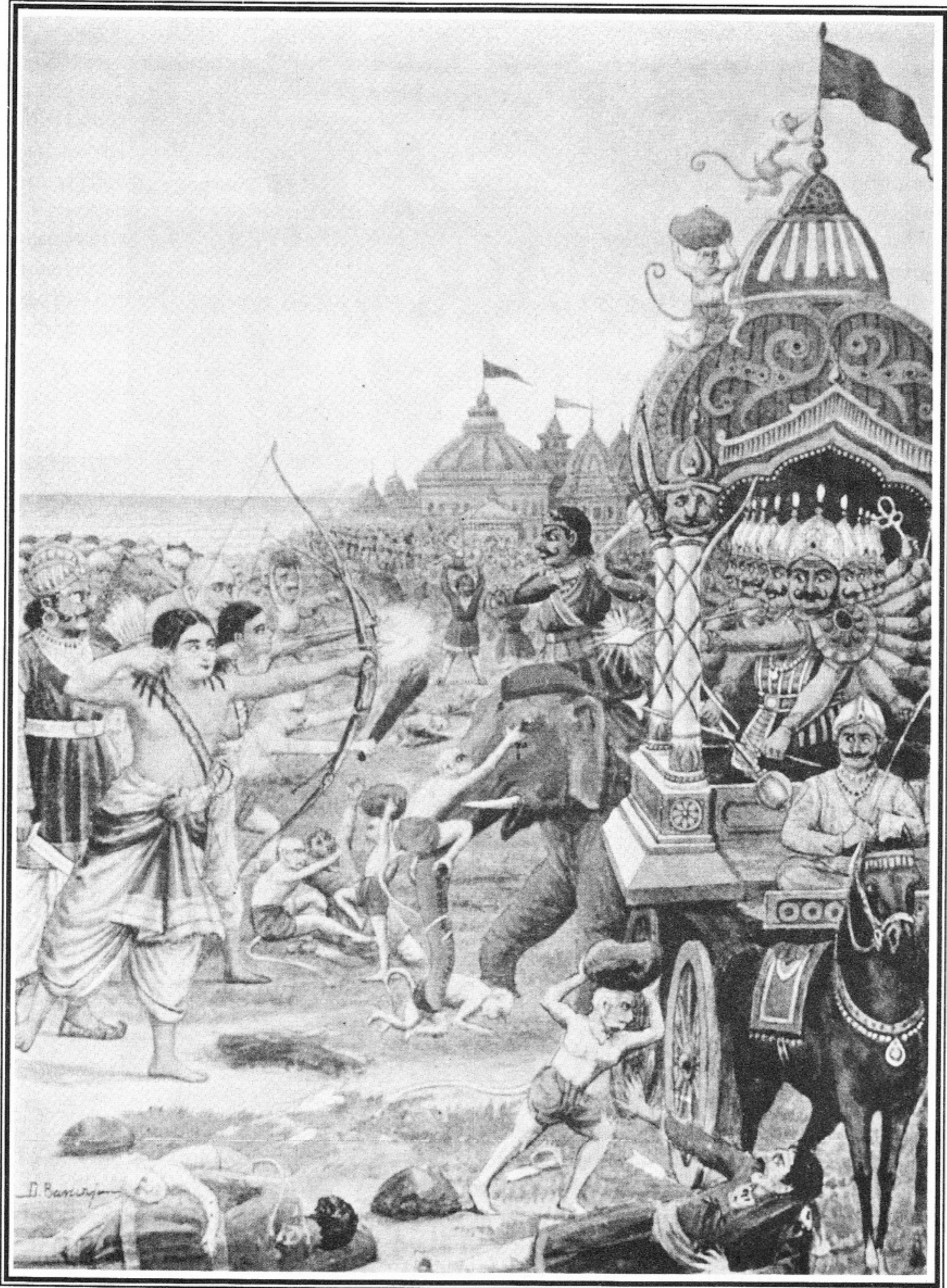
श्री कृष्ण कथामृत



**"Kṛṣṇa-prema rasa should be our
desired end. We should be *rasikas* and
bhāvukas and never become devoid of *rasa*."**

— Śrīla Bhaktisiddhanta Sarasvati Ṭhākura
Śrī Caitanya's Teachings page 115

Kṛṣṇa is Bound by the Love of His Devotees



*Lord Rāmacandra fighting Ravana with the help of His
monkey soldiers*

श्री कृष्ण कथा



A Lecture on
 Śrīmad-Bhāgavatam 9.11.20 By
 His Holiness Gour Govinda Swami
 May 21st 1994 in Bhubaneswar Orissa

Why Did Lord Rama Take Help of the Monkeys?

Why did Lord Rāmacandra take help from the monkeys to gain victory over Rāvaṇa? He had no need, because He is supreme, nobody is equal to Him, nobody is superior to Him. Then why did He take help from the monkeys? To give pleasure to his devotees, no other reason is there. In the purport Srila Prabhupada says:

*na tasya kāryam karaṇam ca vidyate
 na tat-samaś cābhyadhikaś ca dṛśyate
 parāsyā śaktir vividhaiva śrūyate
 svābhāvikī jñāna-bala-kriyā ca*

"The Supreme Lord has nothing to do, no one is to be found who is equal to or greater than Him, for everything is done naturally, systematically, by His multifarious energies."

The Lord Relishes Fighting

The Supreme Lord does not do anything, but by His mere willing His multifarious energies act. The Lord has nothing to do, *na tasya kāryam karaṇam ca vidyate*. Whatever He does is His pastime. The Lord has no duty to perform to oblige anyone. Nonetheless He appears to act to protect His devotees and kill His enemies. Of course no one can be the Lord's enemy. He has said in Bhagavad-Gita (9.29):

*samo 'haṁ sarva-bhūteṣu
 na me dveṣyo 'sti na priyaḥ
 ye bhajanti tu mām bhaktyā
 mayi te teṣu cāpy aham*

Kṛṣṇa is Bound by the Love of His Devotees

"I am equal to everybody, nobody is dear to me, nobody is inimical to me." No one can be the Lord's enemy because no one is equal to Him, since who could be more powerful than the Lord? There is no question of anybody being His enemy, but when the Lord wants to take pleasure in pastimes, He comes down to this material world and acts like a human being and thus shows His wonderful glorious activities to please the devotees." To relish His pastimes, He displays His wonderful will. "I will fight, I want to enjoy *raudra rasa*, the mellow of anger. The Lord wants to

Kṛṣṇa is *rasika śekara*, the supreme relisher of *rasa*, to relish the pure *prema rasa*, the loving mellow of His *premi bhakta*. He becomes bound up with the rope of love.

enjoy fighting but who will fight with Him? Nobody is superior to Him. If the opponent is not equally powerful, there will be no happiness in fighting. The Lord wants to relish *raudra rasa* by fighting, so by His wonderful will His own devotees come down here as *rakṣasas*, demons, and act as enemies to the Lord and fight with Him. This Hiranyakṣa, Hiranyakaśipū, their second incarnation is Rāvaṇa and Kumbhakarna. They were the two brothers Jaya and Vijaya. They fell down here, and acted as demons for three lives. They fought with the Lord, thereby the Lord got pleasure, relishing the mellow of *raudra rasa*, simultaneously the devotees are also pleased - it is reciprocal. There is no question of ones being His enemy. But when the Lord wants to take pleasure in pastimes He comes down to this material world and acts like a human being, thus showing His wonderful glorious activities to please the devotees. His devotees always want to see the Lord victorious in various activities, and therefore to please Himself and then the Lord sometimes agrees to act as a human being and perform

wonderful, uncommon pastimes. Otherwise He has nothing to do here, no need of coming down here.

The Unconquerable Lord Becomes Bound Up

This is most important: *bhakta vātsala bhagavān*, the Lord is affectionate to His devotees. Who can make the Lord submit unto him, He is Superior, *asamordhva tattva*, nobody is equal to Him or superior to Him. How can one make the Lord submit to him? No, but, *bhakta vātsala bhagavān*, He is very dear to His devotees, His devotees are very dear to Him. He has said:

*sada mukto 'pi baddho 'smi
bhaktena sneha rajubhiḥ
ajito 'pi jito aham
tairavasyo 'pi vaśi kṛtām
(Hari-bhakti-sudhodaya)*

"Though I am eternally free, independent, still I become bound up with the rope of love of my devotees." He Who is eternally free, unbound, independent, where is the question of bondage for Him? No question, but *sada mukto 'pi baddho 'smi bhaktena sneha rajubhiḥ*. I sometimes become bound up with the rope of love of my devotee, that is *bhakta vātsala*. *Ajito 'pi jito aham tairavasyo 'pi vaśi kṛtām*, He is unconquerable, *ajita*, nobody can conquer Him, but sometimes He becomes conquered by His devotee because He is *bhakta vātsala*. Conquer Him! This is a question of love, *prema rasa*. Bhagavān Kṛṣṇa accepted *bhakta bhava*, the mood of a devotee. He came as Caitanya Mahāprabhu, and He gave love of God. He is *prema Puruṣottama*, the topmost person who gives Kṛṣṇa *prema*. He gives *prema*, love, freely, indiscriminately, to one and all. With that same *prema* He becomes bound up. That *prema* he gives, and with that love, the *premi bhakta*, binds Lord Hari in his heart. Therefore such a *premi bhakta* always sees Lord Hari, Kṛṣṇa, in his heart, within and without. He never even for a moment forgets Kṛṣṇa, and never for a moment is he out of sight of Kṛṣṇa.

Kṛṣṇa is Bound by the Love of His Devotees

yo mām paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi
sa ca me na praṇaśyati

"For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me."

(Bg. 6.30)

In *Bhagavad-gītā* Kṛṣṇa says this. This is complete Kṛṣṇa consciousness. One who sees me everywhere and sees everything in Me, he is not out of My sight, I am not out of His sight. Such a *premi bhakta*, who has developed *prema*, he sees Kṛṣṇa everywhere, he sees Kṛṣṇa within, in his heart, and outside.

bhakta āmā preme bāndīyāche hṛdaya-bhitare
yāhān netra paḍe tāhān dekhaye āmāre

"A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else."

(Cc. *Madhya* 25.127)

This is *prema*, so such a *premi bhakta* is always with Kṛṣṇa, he is never out of sight of Kṛṣṇa and Kṛṣṇa is never out of his sight. Although Kṛṣṇa is the Supreme *svarāṭ puruṣa*, supremely independent, still He is bound up with the love of Kṛṣṇa, from the *bhakta* devotee. Although supremely independent, He is dependent on His devotee. He says "I have no independence." In the 9th Canto He says to Durvāsā Muni:

ahaṁ bhakta-parādhīno
hy asvatāntra iva dvīja
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ
(Bhāg. 9.4.63)

"O *brāhmana dvīja*, Durvāsā, I have no independence, I am dependent on my devotee." Yes, *sādhubhir grasta-hṛdayo bhaktair*, "That *sādhu bhakta* has occupied my heart." Kṛṣṇa is *raśika śekara*, the supreme relisher of *rasa*, to relish the pure *prema rasa*, the loving mellow of His *premi bhakta*, He becomes bound up with the rope of love. That is His nature, He is

very greedy for that relishment of loving mellow, that is His nature. Simultaneously He becomes bound up in the heart of each and every *premi bhakta*, that is *bhakta vātsala*. This is the activity or play of *hlādinī śakti*, the Lord's pleasure potency. The activity and play of *hlādinī śakti* is *prema*. With that *prema* the Supreme Lord Kṛṣṇa becomes bound up, this is the *dharma* or nature of *prema*, and this *dharma* of *prema* is very wonderful, very excellent.

kṛṣṇere nācāya premā, bhaktere nācāya
āpane nācaye,—tine nāce eka-ṭhāñi

"Ecstatic love of Kṛṣṇa makes Kṛṣṇa and His devotees dance, it also dances personally. In this way all three dance together in one place."

(Cc. *Antya* 18.18)

Kṛṣṇa Relishes Being Defeated by His Devotees

Prema itself dances and makes the devotee dance, makes Kṛṣṇa dance. Simultaneously, all three dance, *prema*, the *bhakta*, and Kṛṣṇa. The heart of such a *premi bhakta* is *Vṛndavāna*. That is the place where Kṛṣṇa always blissfully remains. He never leaves the heart. That *Vṛndavāna* is the heart of a *premi bhakta*. The Lord is always eager to give happiness to His devotees, His *premi bhaktas*. Not only that, Kṛṣṇa even takes the remnants of His *premi bhaktas*. He snatches away the morsel of food from the cowherd boys, this is *bhakta vātsala*, therefore He becomes submitted to the *premi bhaktas*. Both *bhakta* and *Bhagavān* dance together with love, and Kṛṣṇa becomes bound up with the rope of love. Though all powerful, almighty, He cannot break that bondage. He says *na pārāye*, "I cannot repay the love of My pure devotees, it is beyond my capacity." This is *bhakta vātsala*. In *Caitanya Bhagavat*, *akincana bhakta*, *Kolavecha Śrīdhara* offers prayers:

bhaktiyoge bhīṣma toma jinila samare
bhaktiyoge yaśodāya bāndila tomāre

bhaktiyoge tomare becila satyabhāmā

Kṛṣṇa is Bound by the Love of His Devotees

bhaktibaṣe tumi kāndhe kailā goparāmū

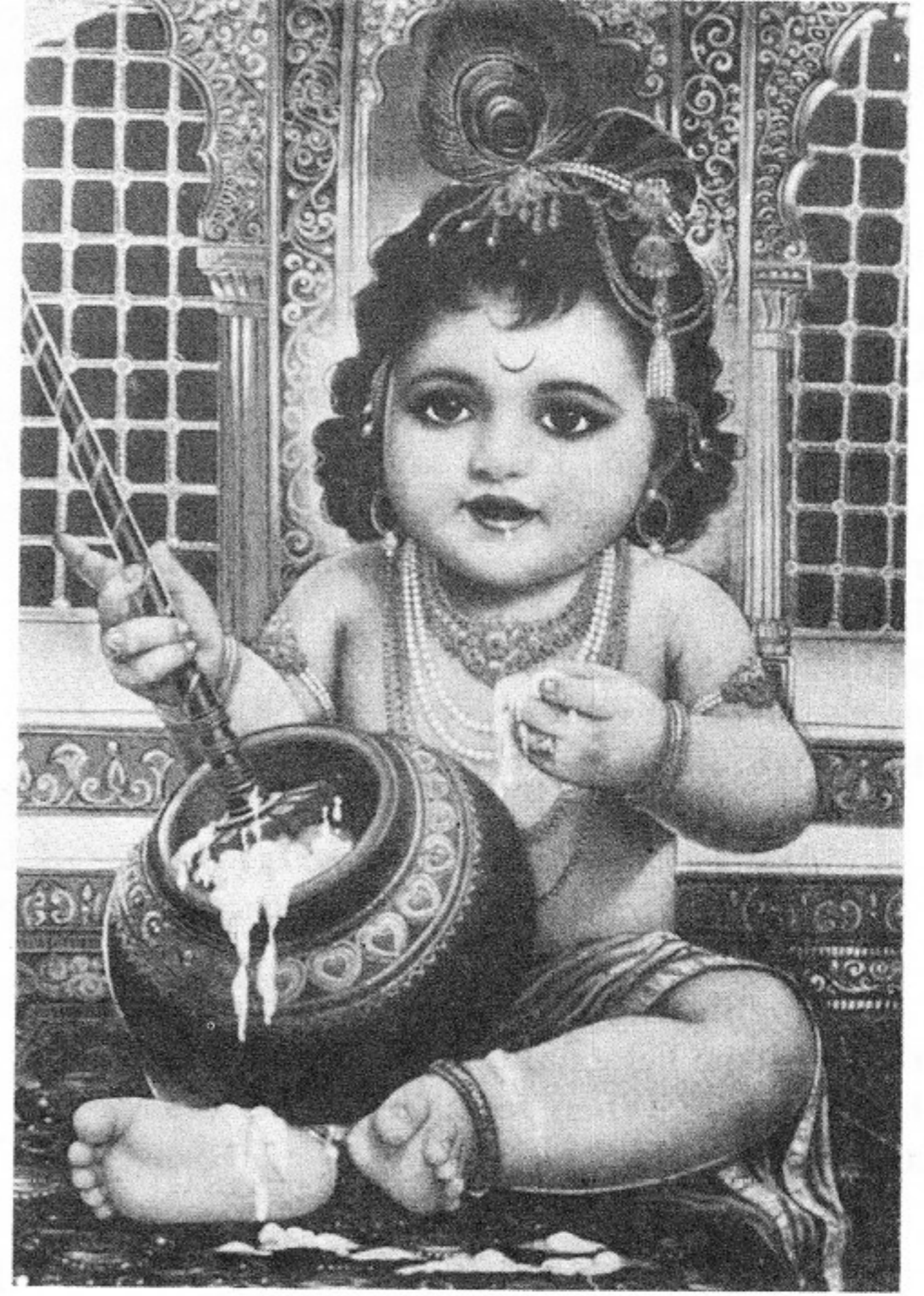
*ananta bramāṇḍa-koti bahe yāre mane
sei tumi śrīdāma-gopa bahilā āpane
(Caitanya Bhāgavat Madhya 9. 212 - 214)*

In pure *bhakti yoga* Bhīṣma conquered Kṛṣṇa on the battlefield of Kurukṣetra. Although Kṛṣṇa is unconquerable, still such a *premi bhakta* conquers Him. Kṛṣṇa accepts defeat, that is His pleasure, that His *bhakta* defeats Him, conquers Him. This is pure *bhakti*, *bhaktiyoge yaśodāya bāndila tomāre*. Mother Yaśodā bound up Kṛṣṇa with pure *bhakti*. Who can bind up Kṛṣṇa, the Supreme Lord? Nobody can bind him, isn't it? To relish that *bhakti*, the loving mellow, especially Yaśodā's *vātsalya rasa*, Her parental mellow, that is His pastime. He manifests such pastimes just to give pleasure to His devotee and He Himself gets pleasure out of it, He relishes that mellow.

The Butter Thief

Kṛṣṇa in His childhood pastimes, two years old, three years old, He goes to the houses of the gopīs and steals *mākhana*, butter. He's the Supreme Thief. The gopīs also get delight, feeding and giving *mākhana* to Gopāla. They come to Yaśodā and make complaints against Gopāla: "Yaśodā, your son Gopāla is coming to our house and stealing all our *mākhana*," This is wonderful, they get delight in feeding Gopāla *mākhana*, and then, coming to Yaśodā, they lodge complaints against Him. Yaśodā becomes angry, such a wonderful pastime.

She says, "Gopāla! Have You been eating *mākhana*?" Kṛṣṇa says, "O ma, *mayā maine hi mākhan kaya*. Mother I have not eaten *mākhana*." Two year old boy in broken language says, "*Mayā maine hi mākhan kaya*. Mother I have not eaten *mākhan*." Mother becomes more angry; "Yes, *mākhana* is there on Your mouth. Are You telling lies? *Mākhana* is there, why are you telling lies?!" Then Gopāla says, "Mother, they have smeared *mākhana* on my mouth."



The Supreme Thief

Why the Lord Steals

Do you think Gopāla is telling a lie? No, He never tells lies, He speaks the truth, but His trick is, how He speaks, *mayā maine hi mākhan kaya*, "Mother I have eaten *mākhan*." He speaks in such a way that it reflects in two ways, positive, and negative. He is very, very tricky fellow, Gopāla. He knows how to speak in such a way. We cannot understand it, we will commit a mistake. There is no fault with Gopāla. He is Viśvambhara, who maintains the whole universe, who supplies food to all living entities in the whole universe. He is not attached to anything. Everything is His property. He is the only proprietor. *Īśāvāsyam idaṁ sarvaṁ*, everything belongs to *īśa*, the Supreme Lord. Everything is His property. So why would He go to some other house and steal? Because this is such a pleasurable *līlā* for His dear devotees. He gains pleasure and

Kṛṣṇa is Bound by the Love of His Devotees

the devotees get pleasure out of it, it is so wonderful. When Gopāla goes to the house of some *gopī*, they like Gopāla very much and they feed Him, "Take this *mākhana*." So it is not amazing that *mākhana* is smeared over His mouth. Gopāla's face, a black face, with white *mākhana* on it, looks so nice. When the *gopīs* see such wonderful beauty, a black face with white *mākhana*, they become very much delighted. And whenever Gopāla gets the opportunity he steals. He is a child, two year, three year old child. His nature is naturally fickle. He has some wickedness in Him. When mother rebukes, scolds Gopāla, some days then He doesn't go to the houses of the *gopīs*. When Gopāla doesn't come, when the *gopīs* can't have the *darśana* of Gopāla, they feel very distressed, "O why is Gopāla is not coming, why He is not coming." They go to the house of mother Yaśodā and inquire: "Why isn't Gopāla coming to our house, is He okay? Is He okay?"

Why Kṛṣṇa Fed the Monkeys

Mother Yaśodā says to Gopāla, "Your intelligence, your play, your activities, all these are like that of the monkeys. And You are with so many monkeys. Gopāla, are You not afraid, surrounded by so many monkeys?" He took help from the monkeys when He was Lord Rāma.

Gopāla says: "Ma, mother, these monkeys had helped Lord Rāma. Rāma was going to conquer Laṅkā, and kill Rāvaṇa. At that time these monkeys had undergone severe tribulations, suffering, suffering, suffering. Lord Rāma was wandering in the forest. He had no good food to give them. He had nothing. He was wandering in the forest, what good food could He give them? These monkeys had undergone much suffering at that time. Sometimes they couldn't get anything at all to eat. They may be jumping from one branch to another to get some fruit, or they may not get anything at all that day, so they had to fast. Now see, mother, how they are stretching out their hands, begging for *mākhana*, 'Give us, give us, give us, *mākhana*,' with so much

delight they are eating." This is such wonderful *līlā*, sweet *līlā*. Thereby the Supreme Lord makes His *bhaktas*, devotees drown in this ocean of happiness, joyfulness and pleasure.

Yaśodāmātā, due to her parental love, *vātsalya rasa*, she has forgotten that Kṛṣṇa is Bhagavān. She thinks, "My son, my son." Always thinking how everything will be auspicious for her son, how her son will be happy, only these thoughts. Yaśodāmātā, by the activity of *yoga-māyā*, has forgotten all these things and thinks: "My son, my son."

*trayyā copaniṣadbhis ca
sāṅkhya-yogaiś ca sātvaṭaiḥ
upagīyamāna mātmyam
hariṁ sāmānyatātmajam
(Bhāg. 10.8.45)*

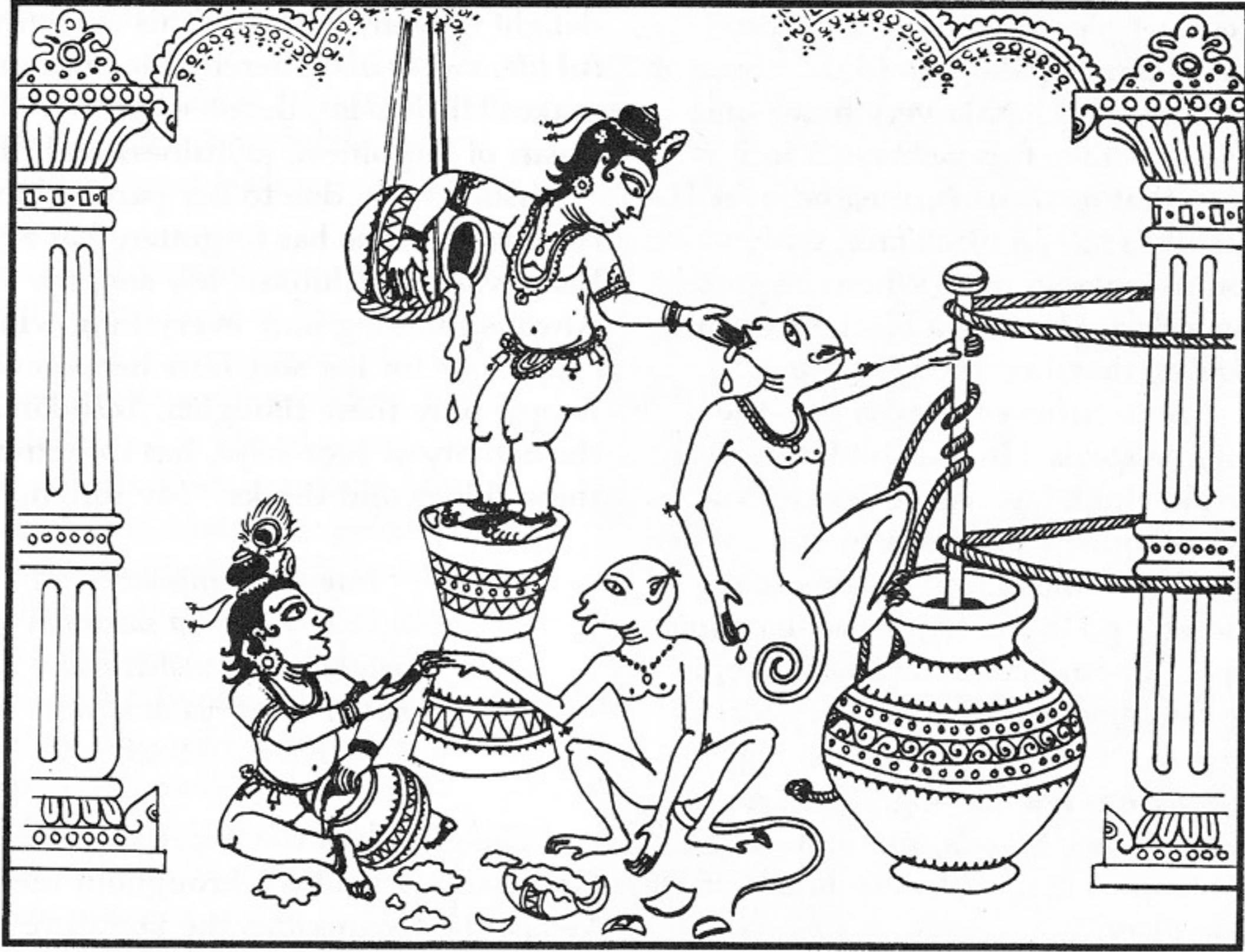
"The glories of the Supreme Personality of Godhead are studied throughout the three Vedas, the Upaniṣadas the literature of *sāṅkhya yoga*, and other Vaiṣṇava literature. Yet mother Yaśodā considered that Supreme Person her ordinary child."

Sāmānyatātmajam, in the three Vedas whose glories are sung. *Copaniṣadbhis*, who is glorified in all the Upaniṣadas. *Trayyā copaniṣadbhis ca sāṅkhya-yogaiś ca sātvaṭaiḥ*. Those who are *sāṅkhya yogis*, they engage in analytical discussion on Him. Those who are devotees offer prayers to the Supreme Lord Kṛṣṇa. But Mother Yaśodā says, "He is my son, He is my son." *Sāmānyatātmajam*. This is pure *vātsalya rasa*.

The Great Thief

It is natural that children have this nature of stealing, so in His childhood days Kṛṣṇa has stolen *mākhana*. When He grows up, in His *pauganda līlā*, between ten and twelve years of old, He steals the garments of the damsels of Vraja. He is the Supreme thief, *caura-graganya*. (See the translation of the song *Cauragraganya Puruṣaṣṭakam* in the *Bhajanāmṛta* section of this issue). He may steal you, only you are not worthy of stealing. If you develop *prema bhakti*, he'll steal you,

Kṛṣṇa is Bound by the Love of His Devotees



then you'll be worthy of stealing. If you prepare yourself, develop pure *prema bhakti*, then Kṛṣṇa will steal your heart. So during His childhood days He stole the *mākhana* from the houses of the gopīs. In His *pauganda* age he stole the garments of the damsels of Vrajabhūmi. And when He grows up a little bit, *kaiśorakāl*, His boyhood days, from eleven to thirteen, he steals the hearts of the gopīs. As Īśvara, as the Supreme Lord, He also steals the *pāpa tāpa*, the sin and afflictions of the *bhaktas*. He is such a thief, the supreme thief.

As Gopāla grows up, His wickedness also increases, and every day mother Yaśodā is getting complaints, "Your son Gopāla steals, steals, steals." So mother Yaśodā is angry now, she is completely disgusted. Mother Yaśodā thought very deeply, "Why is my son stealing? I have enough *mākhana* in my house, why is He stealing from other's houses? There is no scarcity in our house. We have plenty." She thought, "O, I have engaged the maid-servants to churn the yoghurt to make *mākhana*. I have not done it with my own hands therefore, Gopāla doesn't like it. So He goes to others houses and steals. From today I'll do it with my own hands." So with her own hands she milked the best cows available, and she

churned the yoghurt with her own hands and prepared *mākhana*. Very early in the morning, she woke up and engaged in churning *mākhana* for Gopāla. With her mouth she is singing the glories of Gopāla. While her hands are churning yoghurt, the bangles on her hand are producing a tinkling sound "roonjoon, roonjoon, roonjoon, roonjoon." Gopāla was sleeping, he woke up and found mother is not there, and cried, "Ma, ma, ma, ma, ma."

Yaśodā said, "Gopāla, I'm here. I'm churning yoghurt, preparing *mākhana* for you. Come here;" Gopāla went there and got up onto the lap of mother Yaśodā and started sucking her breast. At this time, at a distance, mother had put a big pot of milk on the stove and the milk was boiling, it began to swell up and pour out onto the ground. Mother Yaśodā noticed it, so immediately she stood up, put Gopāla on the ground, and ran to take the pot off the stove. Gopāla was sucking her breast, he was not satisfied. So he took a piece of stone and threw it at the pot of yoghurt. The pot was broken to pieces, all the yoghurt poured out onto the ground. Gopāla was angry, crying and crying. He went to another house and started stealing *mākhana*. Standing

Kṛṣṇa is Bound by the Love of His Devotees

up on a grinding mortar, stealing the butter that was hanging on a swing.

Mother Yaśodā, the Last Limit of Parental Rasa

Mother Yaśodā with her body, mind and speech, day and night twenty-four hours is engaged in the loving service of Kṛṣṇa. No other thought is there in her. She is engaged in churning yoghurt, her mouth singing the



glories of Kṛṣṇa, and in her mind she is thinking of Kṛṣṇa. This is the last limit of *vātsalya rasa*, parental love. She is the mother of whole universe, *nikhila viśvara mātā svarūpa*. Mother Yaśodā, whose son is Lord Kṛṣṇa, she possesses such pure *vātsalya rasa*, parental love, mother's love, in order to save the pot of milk from pouring over, she went there, putting the child Kṛṣṇa on the ground. Is it cruel on her part? It's not cruelty. No, no. Kṛṣṇa is *sevyā*. Yaśodā is *sevaka*. Mother Yaśodā is the servant, Kṛṣṇa is to be served. *Bhakta* and *Bhagavān*, such a *premi bhakta*, day and night, twenty four hours engaged in loving service in varieties of ways. He wants to serve Kṛṣṇa and give Him all pleasure. *Kṛṣṇa arthe akhila cesthitam*, mother Yaśodā's heart is completely filled with *putra sneha*, a loving attitude towards her son. Always thinking how to obtain all auspiciousness,

pleasure, and happiness for Kṛṣṇa, Gopāla. Where is the cruelty? It is not cruelty, sometimes such a thing happens, but it is for the service of Kṛṣṇa that it is rendered. This is such a loving attitude, there is no cruelty.

In this *līlā* you'll find there is *līlānanda*, the Lord relishing the mellow of His sweet *līlā*. And the *bhaktas*, are experiencing *premananda* getting pleasure rendering such loving service unto Kṛṣṇa. Two types of *ānanda* - the Lord's *līlānanda* and the *bhakta's premananda*, combined together, create *apurva paramānanda*, unprecedented, supreme *ānanda*. Both the Lord and the devotee, *Bhagavān* and *bhakta*, they both become merged, drowned, in such an ocean of *ānanda*, no one can describe it with language, for it is indescribable. *Raso vai saḥ*, He is the reservoir of all *rasa*, mellow. He is *rasa* Himself. He is *rasikā*, He relishes. He is the relisher and He is also to be relished, *asvādya*. He gives opportunity to His *premi bhaktas* to relish such mellow.

When she took off that pot of milk from the stove, Mother Yaśodā returned and saw the big pot of yoghurt completely broken to pieces. All the yoghurt is poured out on the ground. Gopāla is not there. Where is Gopāla? Gopāla has gone out to another house. On the floor the footprints are there, Mother Yaśodā tracing the footprints went there and saw, "Ah, Gopāla is now standing on a grinding mortar and stealing *mākhana* from the swing." And in the house many, many monkeys are there. The house is filled with monkeys, and they are all eating *mākhana*. Gopāla is giving *mākhana* to them, the monkeys are stretching out their hands and eating. So much *mākhana* has fallen onto the floor that the whole floor is looking white.

Mother Yaśodā is very angry. She has taken up a cane in her hand. Stealthily, stealthily, she went into the room, and just stood behind Gopāla. The monkeys see Mother Yaśodā with cane in hand, and immediately they jump down and run out the door. Gopāla looks back, "O, mother is there with cane in hand and it looks like she is in a very grave, angry mood!" The monkeys ran away and Gopāla was left standing on the grinding mortar. He also jumped down, and tried to get out of the room, but mother is very angry.

Kṛṣṇa is Bound by the Love of His Devotees

Mother will not spare Him today.

Mother is thinking, "I must bind Him today, I must bind Him. I won't spare Him today." The Supreme Lord He is *antaryāmi*, the Supersoul. He knows what will happen. Mother decided, "I'll bind Him today, I'll not spare Him." Thinking this, Mother Yaśodā ran after Gopāla with a rope to tie Him up. At this time Gopāla manifested some *aiśvarya*, opulence. He decided, I'll not be caught by mother. She will run behind me and I will run, but I'll not be caught. That is *aiśvarya*. So Gopāla is running, not running straight, moving like a snake, running in a zigzag way. Mother Yaśodā is a bit of a fat lady, a bit fatty. Mother Yaśodā is running behind Gopāla, but can't catch Him. Now mother is tired, breathing heavily, and the flower garland of *karabhira* flowers, which was there on her braid has fallen down on the ground. Her hair is now all scattered, she is very tired. Gopāla is moving in a zigzag way like a snake. Mother is running behind Him, but can't catch Him. At last, mother's eye fell on the reddish lotus feet of Gopāla. That is the object of meditation of the devotees, the reddish lotus feet of the Lord. "O, such soft feet. If some thorn will be pricked into such soft feet, Gopāla will get so much pain."

Mother Yaśodā is thinking like this. With this thought, mother became morose. When the devotees vision is fixed at the reddish lotus feet of the Lord, the Lord becomes captured. Then Gopāla thought, "Now I'll be caught. Mother is very tired, so I'll allow her to catch Me." In this way, Mother Yaśodā caught Him.

She's very angry today. Gopāla has put her into so much anxiety, "Every day so many complaints of stealing, and He has broken this big pot of yoghurt, then giving all the *mākhana* to the monkeys, and making me so tired. He has vexed me in so many ways, this little baby." Mother is very angry now, with her

right hand she's holding a cane, and with her left hand she has caught Gopāla.

The Wonderful Form of the Lord

In *Dāmodarāṣṭaka* Satyavrata Muni has written of this līlā, describing that form of Dāmodara:

*namāmīśvaram sad-cid-ānanda-rūpam
lasat-kunḍalam gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānam
parāmṛṣṭam atyantato drutya gopyā*

Such a nice pastime in Gokula, at the time of stealing *mākhana*. Mother Yaśodā is trying to catch Him, Gopāla is running, and Mother Yaśodā is running behind Him. Gopāla is running very swiftly in a zigzag way. Mother Yaśodā is running behind Him, *drutya gopyā*, and at last caught Him. Such a form, such a picture. One whose *rasa* is *vātsalya rasa*, parental, such a *bhakta* may think "O, I want to see this form. Gopāla is running, Mother Yaśodā is running behind Him. At last she catches Him and Gopāla is crying. Such a picture!

Mother is very angry. Seeing her in this mood, Gopāla starts crying. The

earrings on His two ears are shaking because of His heavy breathing. His chest is moving up and down, and with two palms He's rubbing his eyes. There is this black ointment mother has put on His eyes. This black ointment and His black face smeared over the palms of His hands, red palms, and a black face, such a form! Such a wonderful form has appeared now. Satyavrata Muni in *Dāmodarāṣṭaka* has written:

*rudantam muhur netra-yugmam mrjantam
karāmbhoja-yugmena sātaṅka-netram
muhuṣvāsa-kampa-trirekhāṅka-kaṅṭha-
sthita-graivam dāmodaram bhakti-baddham*



H. H. Gour Govinda Swami

Kṛṣṇa is Bound by the Love of His Devotees

Crying, with his two lotus palms rubbing his eyes. *Sātaṅka-netram* with fearful eyes. *Muhuṣvāsa-kampa*, breathing heavily. *Trirekhā*, three lines on the neck. And the chest moving up and down. This is His form, a wonderful form, this is *vātsalya-rasa*.

Mother Yaśodā is standing there angry with a cane in her hand. Gopāla is crying and says, "Mother, why are you taking that cane? Throw it out." Mother laughed and said, "Yes, no need of cane now, I have bound Him up." So Mother Yaśodā threw out the cane *bhāyanam bhāyankara*, the Supreme Lord, who is fearful to all demons, now out of fear He's crying, seeing the cane in His mother's hand. When Mother Yaśodā dropped the cane Gopāla looks at His friends and laughs. Then Mother Yaśodā says, "O Gopāla You are very much frightened, You are crying. Gopāla, looking at His friends laughs, then looking at Mother Yaśodā He cries. Gopāla suppressed His laughing, because if mother Yaśodā see's His laugh the *līlā* would be spoiled.

While this is taking place, Gopāla crying, mother angry, Gopāla is caught up and bound, some cowherd men and women, *gopīs*, and some cowherd boys came. The young girls, seeing the pitiable condition of Mother Yaśodā, how she looks fatigued, they look at each other and smile. The grown up women, they are saying, "O Yaśodā, why are you so angry? Gopāla is just a young child, release Him, release Him. Don't bind Him."

Sakhya Rasa

The friends of Gopāla, Śrīdāmā, Madhumaṅgala, Subāla and others, they're standing at a distance. They cannot come near because mother is very angry. They get so much pain in their heart, "O, our friend is in

bondage. How can we release Him?" This is *sakhya-rasa*. Their dear friend is in bondage. Mother has bound Him up to the wooden grinding mortar. They dare not come near because mother is very angry today. But they are always thinking how to release their friend. Standing at a distance, when Gopāla looks at His friends, they give a sign, and whisper, "Kānu, [another name for Kṛṣṇa] Kānu, crawl down, crawl down, crawl down,". This is *sakhya-rasa*, they feel such compassion for their friend, they think, "How will our friend be released?!" Such a wonderful, wonderful mellow. The Supreme Lord, who cuts the material bondage of everybody, He's in bondage! His friends, feeling such pain in their hearts think, "How will our Kānu be released? He is our friend, *bandhu-jana*." They never think He is Bhagavān. This is such pure *rasa*, pure mellow. Looking at His friends Gopāla smiles, looking at mother He cries.

Then Gopāla crawled down to the court-

yard. He went between the two Arjuna trees. The grinding mortar was rolling and it got stuck there sideways. Then the two Arjuna trees were uprooted with a great sound. They fell down with a great crash. Hearing this everyone came running. Mother Yaśodā,

Nanda Mahārāja, many cowherd men, the *gopīs*, ladies, they all came running. Everyone came, saying, "What happened, what happened?" The cowherd boys spoke up, "We are eyewitnesses Mother Yaśodā bound Him to a wooden grinding mortar. Kānu crawled down and these two trees were uprooted." Nanda Mahārāja then released Kṛṣṇa. Kṛṣṇa's friends are now very happy, now that Kṛṣṇa is released.

When these two Arjuna trees were uprooted with such a great sound, everyone



Kṛṣṇa is Bound by the Love of His Devotees

came. Then Mother Yaśodā said, "What happened to my Gopāla, what happened? Two trees have fallen, what happened, what happened?" Now Mother Yaśodā is crying, crying, "Where is my Gopāla, where is my Gopāla?" Nanda Māhārāja came and released Gopāla from His bondage. Mother Yaśodā immediately picked Him up onto Her lap and went inside the room. Then Gopāla started sucking the breast of His mother. This is *madhurya līlā*, such sweet, beautiful *līlā*, *vātsalya-rasa*. Some opulence is there, but it is hidden.

Gopāla says, "Mother, what happened to you? Why are you crying?" Now there are tears in the eyes of Mother Yaśodā. That is *premāśru*, tears of love. She was thinking, "O, why did I bind Gopāla, why did I bind Gopāla?" She is lamenting and shedding tears. Gopāla says, "Mother, what happened to you? Early in the morning you made Me cry, isn't it? I was sucking your breast, you put Me on the ground, then you went out, and you made Me cry. Now I made you cry, you are crying now." She is crying, and Gopāla is laughing. Now Gopāla is on the lap of His mother, sucking her breast with much satisfaction. Taking His little hand, He is moving it on the face of Mother Yaśodā. Tears are there in the eyes of the mother. As if giving consolation to His mother the Lord gives blessings to His devotee. *Premāśru*, there are tears of love in the eyes of mother. She is thinking, "I am such a rascal, I bound up my Gopāla. Why did I bind up my Gopāla?" She is thinking like this, and shedding tears of love. Such nice *līlā*. This is *bhaktivase*, *śudha bhava sakha kore skandhe arohana*, *śudha bhava vrajesvari kore no bandhana*, this is *śudha-bhava* pure *vātsalya-rasa*. *Vrajesvari*, Mother Yaśodā, binds Gopāla. Otherwise who can bind Him?

*ananta brahmānda koṭi bahe jāre mane
se tumi śrīdāmā — gopa bahila āpane*

"In pure *sakhya-rasa*, Kṛṣṇa carries Śrīdāmā on his shoulders. They play. Sometimes Kṛṣṇa is defeated, Śrīdāmā wins. Kṛṣṇa carries Śrīdāmā on his shoulders and runs around."
(*Caitanya-Bhāgavat Madhya 9.214*)

No Need of a Bell

*je-se dravya sevakera sarvabhare khāya
naiveddhyādi vidhira o apeksā nahi cāya*

*alpa dravya daseo na dile bale khāya
ta'ra sākṣī brāhmanera khuda dvārakāya
(Caitanya-Bhāgavat Madhya 23.461-462)*

This is pure love. In order to show affection to his devotees, Kṛṣṇa sometimes snatches the morsel of food from the mouth of the devotee. Like He snatches the morsel of food away from the mouths of the cowherd boys. This is done out of love. When the pure devotee offers something, immediately Kṛṣṇa accepts. No need of ringing a bell. Chanting mantras, only pure love. All these *vidhis*, scriptural rules, are not needed. That is *vaidhi* [one process of *bhakti*, wherein one follows various rules and regulations] But when the devotees offer to Him with love, then there is no need of rituals. Kṛṣṇa snatches away their offerings. Even if the devotees are not giving it, He snatches it away. The example is there of *Sudāma vipra*, the poor *brāhmaṇa*. He went to *Dvārakā* to see Kṛṣṇa. He was very poor, he had nothing in his house. But he wanted to take something to Kṛṣṇa. He couldn't find anything to take. Finally, from a neighbor's house his wife brought some very old chipped rice with a bad odor coming out. He bound it in his tattered clothes and took it with him. When he arrived in *Dvārakā*, where Kṛṣṇa is King, he found so much opulence there. Seeing all the opulence he felt ashamed. He thought, "What have I brought? My friend has so much luxury. This is so insignificant, how can I offer it to my friend Kṛṣṇa?" So he put it under his arm pit. Kṛṣṇa knows everything though. He asked *Sudāma*,

*kim upāyanam ānītam
brahman me bhavatā grāt
anv apy upāhṛtam bhaktaiḥ
premnā bhūry eva me bhavet
bhūry apy abhaktopahṛtam
na me toṣāya kalpate
(Bhāg. 10.81.3)*

Kṛṣṇa said, "O My friend, O *Brāhmaṇa*

Kṛṣṇa is Bound by the Love of His Devotees

Sudāma, you have brought something for Me. What have you brought? Why are you not giving it to me? If it is very insignificant, still it is very great to Me, because it is soaked with a loving mellow. I only accept such a loving mellow nothing else. One who is *abhakta*, not my devotee, even if he offers me so many things, in a big amount like a Himalayan mountain, still I will never accept it. I accept the loving mellow. Even if my devotee offers a very insignificant thing, if it is done with love and devotion, then it means so much to me. So what have you brought for me? Why are you not giving?"

Two types of ānanda - the Lord's līlānanda and the bhakta's premānanda, combined together, create apurva paramānanda, unprecedented, supreme ānanda. Both the Lord and the devotee, Bhagavān and bhakta, they both become merged, drowned, in such an ocean of ānanda, no one can describe it with language, for it is indescribable.

Sudāma was feeling ashamed and put the rice under his armpit. Perspiration is there, it is very old, tattered chipped rice, now soaked with perspiration. If you taste it you'll find, "O, paa, paa, bad odor coming." But Kṛṣṇa snatched it. Sudāmā was not giving it, so Kṛṣṇa snatched it, and took one handful, "O very nice, so sweet." If we would taste it we would say, "O paa, paa, salty, not good." But Kṛṣṇa said, "O, so sweet, so nice." He took one handful, and when He was about to take another handful, Rukmīnī devī who is Lakṣmī, the Goddess of Fortune, caught hold of Kṛṣṇa's hand, saying, "This is enough, this is enough."

*iti muṣṭim sakṛj jagdhvā
dvitīyām jagdhum ādade
tāvaca chrīr jagṛhe hastam
tat-parā parameṣṭhinaḥ
(Bhāg. 10.81.10)*

When Kṛṣṇa was going to take the second handful, Rukmīnī devī caught hold of Him and said, "This is enough. Now I have to go and serve him. Taking this second handful, do you think that you'll hand me over to him? This is enough."

This is pure loving mellow, *alpa dravya daseo na dile bale khāya*. Sudāma felt ashamed, thinking, "How can I offer such a thing, it's very insignificant Kṛṣṇa has so much opulence." But Kṛṣṇa snatched it away because it was offered out of love.

**I'm Very Hungry.
Give Me Food!**

*alpa dravya daseo na dile bale khāya
ta'ra sāksī brāhmanera khuda dvārakāya*

*absesa sevakere kare atmāsāta
tāra sakhi banbāse sudisthira sāka
(Caitanya-Bhāgavat Madhya līla 23.462-463)*

Once Yudhiṣṭhira Mahārāja, his brothers, and his wife Draupadī were staying in the forest. Duryodhana sent Durvāsā Muni in the afternoon to visit the Pāṇḍavas. "No food is there to feed him, Durvāsā will get angry, curse them, and they'll all burn to ashes." With that evil thought Duryodhana sent him. But Kṛṣṇa *raksyati*. The Pāṇḍavas are very dear devotees of Kṛṣṇa. Who can harm them? So Kṛṣṇa came. There was a problem for Draupadī, no food is there, how could she feed the guests? Durvāsā had come with thousands of disciples. "Who can save me from this danger?" She thought, only Kṛṣṇa. So she called Kṛṣṇa, and Kṛṣṇa came running from a distance, shouting, "Draupadī, Draupadī, Draupadī, I am very hungry. I am very hungry. Give me food!" Draupadī said, "Please listen." But Kṛṣṇa said, "No, first give Me food, then I'll listen." Draupadī replied,

Kṛṣṇa is Bound by the Love of His Devotees

(Caitanya-Bhāgavat Madhya 23.464)



H.H. Gour Govinda Swami

"That's my problem, there is no food." Kṛṣṇa said, "No, there must be some food. Check the cooking pots. There must be some food there."

That day Draupadī had cooked some *śāk*, spinach. One tiny leaf was still there stuck to the brim. At the time of washing it had not come out. Kṛṣṇa said, "O, yes. There is something here." He took the one tiny leaf and ate it with much pleasure. "O, you gave me so much food my stomach is heavy now." This is only love and nothing else.

Kṛṣṇa Belongs to His Premī-bhakta

*sevaka kṛṣṇera pītā; mātā, patni bhāi
dāsa bahi kṛṣṇera dvitiya āra nahi*

"The *premi bhakta* is Lord Kṛṣṇa's father, mother, wife, and brother. Lord Kṛṣṇa does not consider His pure devotee at all different from His own self."

*jerūpa cintye dāse sehi rūpa haya
dāse kṛṣṇe koribāre pārāye vikrya*

"The form His dear devotee desires to see, Kṛṣṇa appears before him in that form. He gives His devotees the power to sell Him to others."

(Caitanya-Bhāgavat Madhya 23.465)

*kṛṣṇa se tomāra, kṛṣṇa dite pāro
tomāra śakati āche
āmi to' kāṅgāla 'kṛṣṇa' 'kṛṣṇa' boli
dhāi tava pāche pāche*

"O venerable Vaiṣṇava, Kṛṣṇa is yours. You have the power to give Him to me. I am simply running behind you shouting, 'Kṛṣṇa! Kṛṣṇa!'"

(Ohe! Vaiṣṇava Ṭhākura, from Bhaktivinoda Ṭhākura's *Śaraṅgati*)

Such a *premi-bhakta*, who has bound up Kṛṣṇa with the rope of love in his heart, Kṛṣṇa belongs to him. Only he can give Kṛṣṇa. Who can give Kṛṣṇa? Only one who has gotten Kṛṣṇa. Otherwise, who can give if he has not gotten. Can he give? No, *dase kṛṣṇa koribare*, only such a *dāsa*, such a servant, a *premi-bhakta* can give Kṛṣṇa, nobody else.

*sevaka vatsala prabhu' cāri vede gāya
sevakera sthāne kṛṣṇa prākāṣe sadāya
(Caitanya-Bhāgavat Madhya 23.466)*

So in the four Vedas it is sung that *sevaka vatsala*, Kṛṣṇa, the Supreme Lord, is very dear to His devotees. He is *bhakta-vatsala*. Kṛṣṇa manifests Himself before such *premi-bhaktas*. He is always with them.

These are such loving pastimes. They are wonderful, very excellent, and inconceivable. Both Bhagavān and *bhakta* get pleasure. Kṛṣṇa is *prītira-viṣaya*, the object of love, whereas the *premi-bhakta* is *prītira-āśraya*, the abode of love. So Bhagavān, being the object of the *āśraya*, cannot understand what relishment, what pleasure the *bhakta* gets. The relishment, happiness the *bhakta* gets, that is called *āśraya jatiya* happiness. Kṛṣṇa cannot understand it because this is the *āśraya* category. Kṛṣṇa is of

Kṛṣṇa is Bound by the Love of His Devotees

the *viṣaya* category. This is the specific language.

*bhakta premāra yata daśa, ye gati prakāra
yata duḥkha, yata sukha, yateka vikāra*

*kṛṣṇa tāhā samyak nā pāre jānite
bhakta-bhāva aṅgikare tāhā āsvādite
(Cc. Antya 18.16-17)*

In *Caitanya-caritāmṛta* Kṛṣṇadāsa Kaviraja Gosvāmī writes in this way. What is the condition of a *premi-bhakta*? What is his happi-

ness? What is his distress? What is his mood? Kṛṣṇa cannot understand it. In order to understand it Kṛṣṇa accepts the mood of a *bhakta* and comes here to relish it. So Kṛṣṇa, accepting the mood of a *bhakta*, comes as Gaurāṅga Mahāprabhu, *bhakta-rūpa*, in order to relish this *bhakti-rasa*, *āśraya jatiya rasa*, the mellow of the *āśraya* category. This is such wonderful *līlā*. Thank you very much.

Śrīla Prabhupādji Mahārāja ki jaya!

Bhāgavata-kathāmṛta ki jaya!

Samāvēta bhakta-ṛnda ki jaya!

Gaura-premanande Hari Hari-bol!



Bhaktivedanta Bhāṣya

Śrīla Prabhupāda's Purports

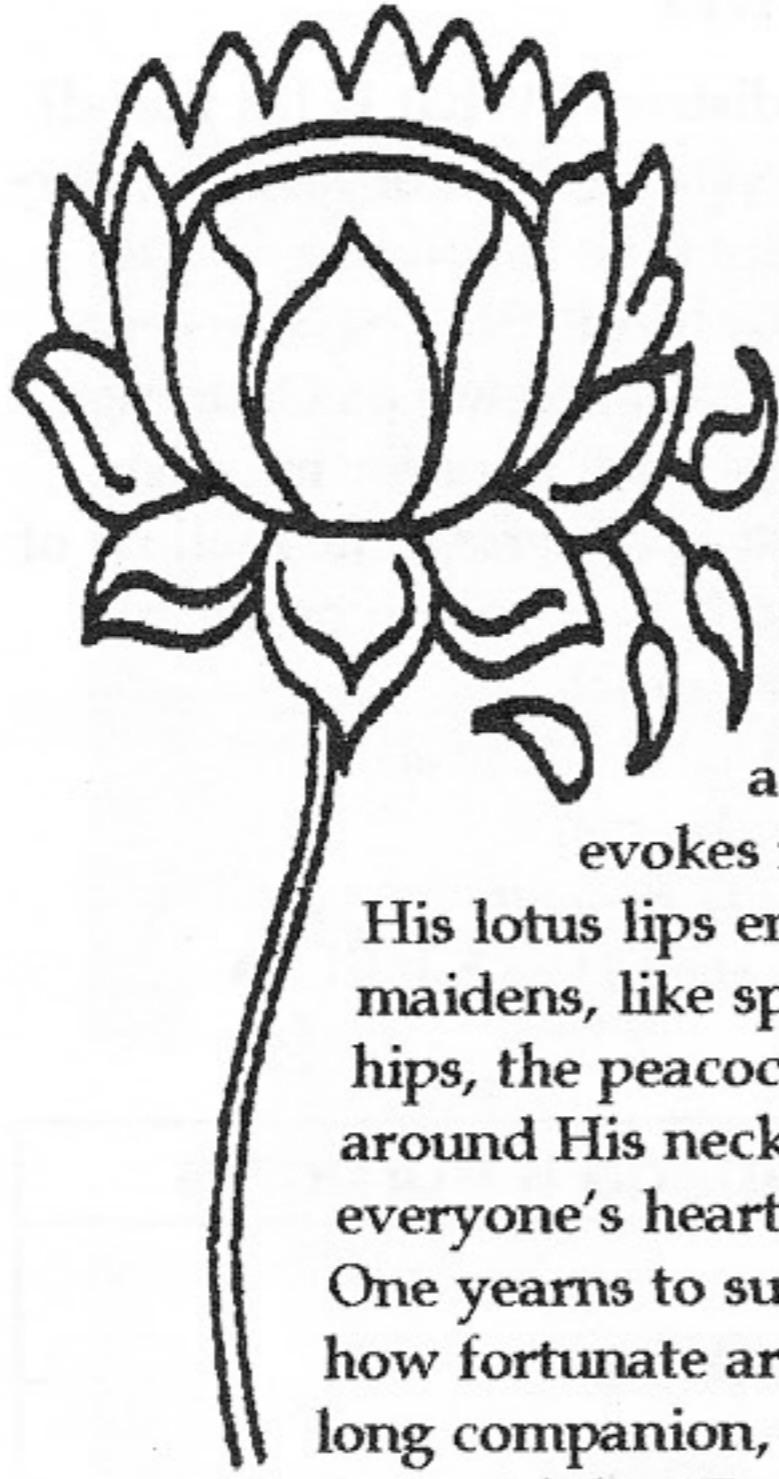
Kṛṣṇa's Naughty Childhood Activities

TEXT [The elderly *gopīs* complain to mother Yaśodā]

"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away."

PURPORT The narration of Kṛṣṇa's naughty childhood activities would be presented to mother Yaśodā in the form of complaints. Sometimes Kṛṣṇa would enter the house of a neighbour, and if He found no one there, He would release the calves before the time for the cows to be milked. The calves are actually supposed to be released when their mothers are milked, but Kṛṣṇa would release them before that time, and naturally the calves would drink all the milk from their mothers. When the cowherd men saw this, they would chase Kṛṣṇa and try to catch Him, saying, "Here is Kṛṣṇa doing mischief," but He would flee and enter another house, where He would again devise some means to steal butter and curd. Then the cowherd men would again try to capture Him, saying, "Here is the butter thief. Better capture Him!" And they would be angry. But Kṛṣṇa would simply smile, and they would forget everything. Sometimes, in their presence, He would begin eating the curd and butter. There was no need for Kṛṣṇa to eat butter, since His belly was always full, but He would try to eat it, or else He would break the pots and distribute the contents to the monkeys. In this way, Kṛṣṇa was always engaged in mischief-making. If in any house He could not find any butter or curd to steal, He would go into a room and agitate the small children sleeping there by pinching them, and when they cried He would go away.

(*Bhāg.* 10.8.29)



Meditations on Gopala

By His Grace Caitanya Candra dāsa



No more than a little boy, He is nonetheless worshipped by the whole world. His body is dark, the color of a fresh rain cloud, still there is no one that is not attracted to Him. The mischievous smile that plays on His lips evokes flashes of emotion in the minds of one and all. The flute pressed to His lotus lips emanates waves of music that electrify the hearts of the young maidens, like sparks of lightning. The soft flowing yellow cloth that adorns His hips, the peacock feather on His head, and the forest flower garland draped around His neck, enchant everyone, young and old alike. The one desire in everyone's heart is to extend their arms, embrace Him and make Him their own. One yearns to surrender all - body, mind, speech, even life itself at His lotus feet. O, how fortunate are those whose son He is. The young girl longs to make Him her life long companion, while the old lady wonders whether He would spend even a little time with her. Despite this the observant eye cannot but see that this boy is in fact crooked; His body is bent in three places, but strangely enough He is not the least bit ugly.

The neighbors are a little unsettled, since even as a child He has been known to steal, in fact in His village there is not a house from which He has not stolen. A king's son and a thief, how shameful. He even went to the extent of stealing the clothes of the young girls from the bathing ghat. If one complains however, with not the slightest sign of remorse, he will just flash His ever mischievous smile and quietly slip away, playing His flute.

Why is it that the mind does not even think of reprimanding Him for such behavior? One is at a loss for the words to chastise Him, let alone the ability to slap Him. It is as though He has come to this world only for the purpose of harassing people. The question is however, is this harassment really painful, or is it the source of the greatest pleasure?

It is for pleasure alone that human society is tirelessly engaged in unlimited activities. However without understanding what real pleasure is, human society has been ensnared in pursuing a mirage, in a vicious cycle of bewilderment. The result of which is, that man has ended up completely alienated from real happiness. Men have simply taken on false roles, someone plays minister, and someone else plays king. It is simply a mega drama of grand illusion, reality having been thrown to the winds. Aware that the king and kingdom will both be finished as soon as the curtain falls on this theater, in spite of this, man is unable to erase from his mind the grand illusion of wanting to extend his domain further and further.

It is that beautiful little boy with the dark blue skin, who alone can act as the cure all, for society's problems. Unfortunately in today's diseased and debilitated society, He is completely overlooked. Even amongst those persons who are working to rid society of its chronic ailments, and are striving to create a healthy atmosphere, they find themselves powerless in throwing off the ruthless iron hand of modern so-called civilisation. The cloud of despair looms over all.

In this situation we have to abandon the path of materialism, and take to the path of genuine welfare. Breaking through the shell of false happiness, we can then emerge to see the sunlight of spiritual bliss. Amidst the small the colossus will have to be searched out and extricated. Effort will have to be made to bring to light the bright hue under the curtain of the dark complexion. The straightness within the crooked will have to be perceived. All of His activities will have to be given due accolade and sung about with praise. Otherwise time will not forgive us for our blatant callousness.

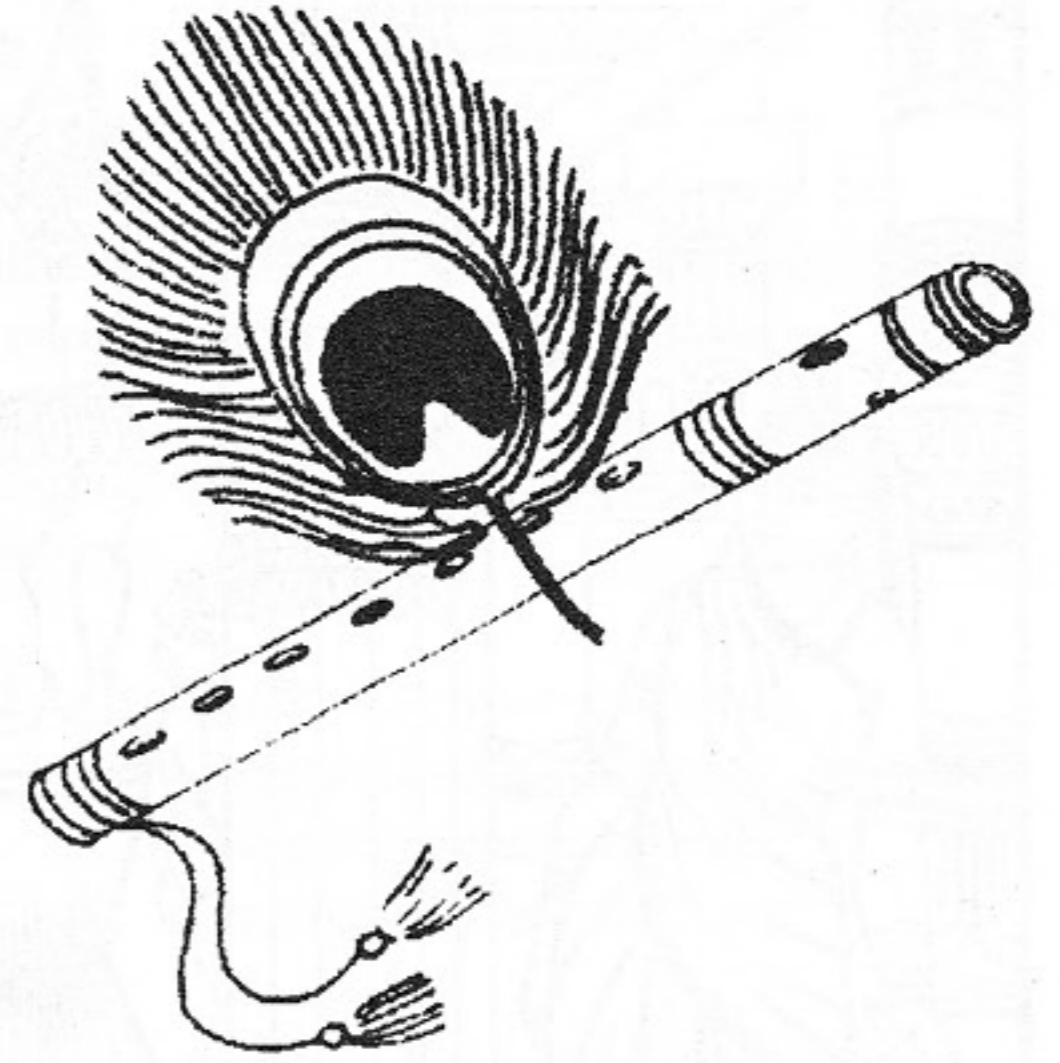


श्री कृष्ण कथामृत

Śrī Dāmodarāṣṭakam

spoken
by Satyavrata Muni

with commentary
by Śrīla Sanātana Gosvāmī



*dāmodarāṣṭakam nāma
stotram dāmodarārcanam
nityam dāmodarākārṣi
paṭhet satyavratoditam*

[In the month of Kārtika] One should regularly recite the prayer called Dāmodarāṣṭaka, which was spoken by Satyavrata Muni. Which attracts Lord Dāmodara, and which describes the worship of Lord Dāmodara.

Śrī Hari-bhakti-vilasa 16.1.198

Text one

atha śrī-dāmodarāṣṭakam

*namāmiśvaram sac-cid-ānanda-rūpaṁ
lasat-kunḍalam gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānam
parāmrṣtam atyantato drutya gopyā*

So the Supreme Lord, whose form is the embodiment of eternal existence, knowledge and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm, of Gokula, who [due to the offense of breaking the pot of yoghurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing] is quickly running from the wooden grinding mortar in fear of mother Yaśodā, but who has been caught from behind by her, who ran after Him with greater speed—to that Supreme Lord, Śrī Dāmodara, I offer my humble obeisances.

Commentary Offering my respectful obeisance's to Śrī Śrī Rādhā-Dāmodara, I will

now comment on the Dāmodarāṣṭaka. In the beginning of this prayer the author offers his respectful obeisance's, as with devotion he describes the great treasure that is the form of the Supreme Personality of Godhead, which was manifested in Gokula, and which is glorious with the most excellent handsomeness, pastimes, virtues, and other qualities.

What is the Supreme Personality of Godhead like? He is "īśvara", which means "all-powerful", "the master of the universes", or "my master". His form is eternal and full of knowledge and bliss. He is handsome and attractive. The gopīs describe His handsomeness in these words (Śrīmad-Bhāgavatam 10.29.40):

*trailokya saubhagam idam ca nirīkṣya rūpaṁ
yad go-dvi ja-druma-mṛgāḥ pulakāny abibhram*

"O Kṛṣṇa, even the cows, birds, trees, and deer become stunned in ecstasy when they gaze at Your form, the most handsome in all the three worlds."

Śrīmad-Bhāgavatam (3.2.12) again

Śrī Dāmodarāṣṭakam



explains:

*vismāpanam svasya ca saubhagaraddheḥ
param padam bhūṣaṇa-bhūṣānāṅgam*

“The Lord appeared in this mortal world by His internal potency, yogamāyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself as the Lord of Vaikuṅṭha. Thus His (Śrī Kṛṣṇa’s) transcendental body is the ornament of all ornaments.”

Lord Kṛṣṇa’s all-attractive form was splendidly manifest in Gokula, where many cows, gopas, and gopīs lived. Śrīmad-Bhāgavatam (10.32.14) explains:

*cakāsa gopī-parīṣad-gato ‘rcitas
trailokya-lakṣmy-eka-padam vapur dadhat*

“Worshipped by the gopīs, Lord Kṛṣṇa’s transcendental form, the only home of all glory and handsomeness in the three worlds, was splendidly manifest.”

The specific pastime described in this verse of Dāmodarāṣṭaka, where Lord Kṛṣṇa broke the yoghurt pot and fled in fear of Mother Yaśodā, is described in these words of Śrīmad-Bhāgavatam (10.9.8-9):

*ulūkhalaṅhrer upari vyavasthitam
markāya kāmam dadatam śici sthitam
haiyaṅgavam caurya-viśaṅkitekṣanam
nirīkṣya paścāt sutam āgamac chanaiḥ*

“Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations, such as yoghurt and butter, to the monkeys as he liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His Mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.”

*tām ātta-yaṣṭim prasamīkṣya sa-tvaras
tato ‘varuhyāprasāra bhūtavat
gopy anvadhāvan na yam āpa yoginām
kṣamam praveṣṭum tapaseritam manah*

“When Lord Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penance’s, they fail to reach Him. But Mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.”

Then Mother Yaśodā chased Lord Kṛṣṇa and caught Him from behind. Śrīmad-Bhāgavatam (10.9.10) explains:

*avañcamānā janan brhac-calac-
chroni-bharākrānta-gatiḥ su-madhyamā
javena visramṣita-keśa bandhana-
cyuta-prasūnānugatiḥ parāmṛśat*

Śrī Dāmodarāṣṭakam

"While following Kṛṣṇa, Mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa."

Text two

*rudantaṁ muhur netra-yugmaṁ mṛjantaṁ
karāmbho ja-yugmena sātāṅka-netram
muhuh svāsa-kampa-trekhāṅka-kaṅṭha-
sthita-graiva-dāmodaraṁ bhakti-baddham*

[Seeing the whipping stick in His mother's hand,] He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conchshell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Śrī Dāmodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

Commentary This pastime is described in the following words (Śrīmad-Bhāgavatam, 10.9.11):

*kṛtāgasam taṁ prarudantaṁ akṣiṇī
kaṣantaṁ aṅjan-maṣiṇi svā-pāṇinā
udvikṣamānaṁ bhaya-vihvalekṣaṇaṁ
haste gṛhītva bhiṣayanty avāgurat*

"When caught by Mother Yaśodā, Kṛṣṇa became more and more afraid, and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him."

Mother Yaśodā then bound Him with a rope. Śrīmad-Bhāgavatam (10.9.14) explains:

*gopikolūlukhe dāmnā
babandhe prakṛtaṁ yathā*

"Mother Yaśodā, considering Kṛṣṇa her own ordinary child, bound Him to the wooden mortar with a rope."

Śrīmad-Bhāgavatam (10.9.18-21) continues:

*sva-mātuḥ svinna-gāṭṛaya
visrasta-kabara-srajaḥ
dṛṣṭva pariśramaṁ kṛṣṇaḥ
kṛpayāsīt svā-bandhane*

"Because of Mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound."

*evam sandarśitā hy aṅga
hariṇā bhṛtya-vaśyatā
svā-vaśenāpi kṛṣṇena
yasyedaṁ seṣvaram vaśe*

"O Mahārāja Parīkṣit, this entire universe, with its great exalted demigods like Lord Śiva, Lord Brahmā, and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime."

*nemaṁ viriṅco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādam lebhire gopī
yat tat prāpa vimuktidāt*

"Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by Mother Yaśodā."

Śrī Dāmodarāṣṭakam

*nāyaṁ sukhāpo bhagavān
dehinām gopika-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha*

“The Supreme Personality of Godhead, Kṛṣṇa, the son of Mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penance’s, or to those who consider the body the same as the self.”

Text three

*itīdrk-śva-līlabhir ānanda-kunde
śva-ghoṣaṁ nimaj jantam ākhyāpayantam
tadīyeśita-jñesu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande*

By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again and again offer my obeisances to Lord Dāmodara hundreds and hundreds of times.

Commentary That Lord Kṛṣṇa is controlled by the love of His devotees is described in the following words of Śrīmad-Bhāgavatam (10.11.7-8):

*gopībhiḥ stobhito 'nṛtyad
bhagavān bālavat kvacit'
udgāyati kvacin mugdhas
tad-vaśo dāru-yantravat*

“The gopīs would say: “If You dance, my dear Kṛṣṇa, then I shall give you half a sweetmeat.” By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He

would sing very loudly, at their bidding. In this way Kṛṣṇa came completely under the control of the gopīs.”

*bibharti kvacid ajñāptaḥ
pīṭhakonmāna-pādukam
bahu-kṣepaṁ ca kurute
svānām ca prītim āvahan*

“Sometimes Mother Yaśodā and her gopī friends would tell Kṛṣṇa, “Bring this article” or “Bring that article.” Sometimes they would order Him to bring a wooden plank, wooden shoes, or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.”

Śrīmad-Bhāgavatam (10.11.9) again says:

*darśayāms tad-vidāṁ loka
ātmano bhṛtya-vaśyatām*

“To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants.”

Text four

*varaṁ deva mokṣaṁ na mokṣāvadhīm vā
na cānyam vṛṇe 'ham vareṣād apīha
idam te vapur nātha gopāla-bālam
sadā me manasya āvirāstām kim anyaiḥ*

O Lord, I do not ask for liberation, something better than liberation, or any other thing. O Lord, all I ask from You, the master of all blessings, is that Your form as Bāla Gopāla in Vṛndāvana may always be manifest in my heart. What need have I for any other blessing?

Commentary The thing better than liberation here is residence in Vaikuṅṭhaloka. Better than impersonal liberation is residence



in Vaikuṅṭhaloka, and better than residence in Vaikuṅṭhaloka is pure devotional service, which begins with hearing the glories of Lord Kṛṣṇa. That pure devotional service is better than residence in Vaikuṅṭhaloka is described in the following words (Śrīmad-Bhāgavatam 3.15.49):

*kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca naḥ tulasivad yadi te 'nghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karna-randhraḥ*

“O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful by speaking of Your activities just as tulasī leaves are beautiful when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.”

Text five

*idaṁ te mukhāmbhojam atyanta-nīlair
vṛtaṁ kuntalaiḥ śṅgha-raktaiś ca gopyā
muhuś cumbitaṁ bimba-raktādharāṁ me
manasya āvirāstam alaṁ lakṣa-lābhaiḥ*

O Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by mother Yaśodā, and Your lips are reddish like the *bimba* fruit. May this beautiful vision of Your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

Commentary Lord Kṛṣṇa's face is like a blossoming lotus flower. It is blissful and the sight of it removes all sufferings.

Text six

*namo deva dāmodarānanta viṣṇo
prasīda prabho duḥkha-jalābhi-magnam
kṛpā drṣṭi vṛṣṭyāti dīnam batānu-
grhāneśa mām ajñam edhy akṣi-drṣyaḥ*

O Supreme Godhead, I offer my obeisances unto You. O Dāmodara! O Ananta! O Viṣṇu! O master! O my Lord, be pleased upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

Commentary Here the author says that he

Śrī Dāmodarāṣṭakam

is so distressed that he is on the verge of death. He is like a living corpse. He says: "Please be kind to me! Please rescue me! Please restore my life!"

Here the word "prabho (O master) means "O master of great, inconceivable, limitless, wonderful potencies!" This shows that the Lord's potencies cannot be understood by the material senses. The word "īśa" (O master) means "O supremely independent one!" This shows that the Lord can do as He likes, and therefore He can bestow His mercy even on a person who is not really worthy to receive it. The word "viṣṇo" means "O all-pervading one!" or it also means "O Lord who stays in Vṛndāvana!"

Text seven

*kuverātmaṃ baddha-mūrtyaiva yadvat
tvayā mocitau bhakti-bhājau kṛtau ca
tathā prema-bhaktim svakām me prayaccha
na mokṣe graho me 'sti dāmodareha*

O Lord Dāmodara, just as the two sons of Kuvera—Maṇigrīva and Nalakūvara—were delivered from the curse of Nārada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own *prema-bhakti*. I only long for this and have no desire for any kind of liberation.

Commentary Here, rejecting impersonal liberation, the author prays for pure devotional service. Even though, as part of His beautiful pastimes, the Lord Himself was tied up by the gopī Yaśodā, He was able to free the sons of Kuvera. Giving them the gift of pure devotional service, He said to them (Śrīmad-Bhāgavatam 10.10.42):

*tad gacchataṃ mat-paramau
nalakūvara sādanam
sañjāto mayi bhāvo vām
īpsitaḥ paramo 'bhavaḥ*

"O Nalakūvera and Maṇigrīva, now you may both return home. Since you desire to be

always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform."

Text eight

*namas te 'stu dhamne sphurad-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya-priyāyai
namo 'nanta-līlaya devāya tubhyam*

O Lord Dāmodara, I first of all offer my obeisances to the brilliantly effulgent rope which binds Your belly. I then offer my obeisances to Your belly, which is the abode of the entire universe. I humbly bow down to Your most beloved Śrīmatī Rādhārāṇī, and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes

Commentary Here the word "dhāmne" means "the great rope that was tied around Your belly". What was that rope like? It is described here as "the abode of splendor". That means the rope was spiritual in nature.

Next the author says, "Obeisance's to Your belly!" What is Lord's belly like? It is the resting place of the universe, where the moving and unmoving beings live. This is so because from the Lord's belly sprouted the lotus flower that is the home of the fourteen worlds. By tying a rope around this belly, Mother Yaśodā showed that she had the entire universe under her control. Actually no one has the power to tie up the Lord in that way, but out of love for His mother, Lord Kṛṣṇa allowed her to tie Him up.

Śrī Rādhā is the most important of all the gopīs. She is most dear to Lord Kṛṣṇa. Lord Kṛṣṇa's transcendental pastimes with Śrī Rādhā have no end. Therefore the Lord is described here as having pastimes that have no end.



Purports are translated By His Grace Kuṣākratha Prabhu. For a free catalog of books translated contact: The Kṛṣṇa institute, PO Box 281, Culver City, CA 90232 USA Tel: (310) 838-3535

When Mathura Meets Vrindavana



Uddhava Tries To Console Nanda and Yaśodā

**A Lecture on
Śrī Caitanya-Caritamṛta Adi 14.73-93
by
His Holiness Gour Govinda Swami
May 13th 1994 in Bhubaneswar India**

TRANSLATION

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:

"My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

Jagannātha Miśra replied: "This boy may be a demigod, a mystic yogī or a great saintly person. It doesn't matter what He is, for I think He is only my son. It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

The brāhmaṇa replied: "If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?"

Jagannātha Miśra replied: "Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son."

When Mathura Meets Vrindavana

In this way Jagannātha Miśra and the brāhmaṇa discussed the principles of religion in the dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

Śrīla Prabhupāda's Purport:

In the *Śrīmad-Bhāgavatam* (10.8.45) it is said: "Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshipped with exalted hymns by all the *Vedas* and *Upaniṣads* and by great personalities through *sāṅkhya-yoga* in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little son." Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprabhu his beloved little boy, although He is worshipped with all veneration by learned *brāhmaṇas* and saintly persons.

This is the same *līlā* as Kṛṣṇa *līlā*. Yaśodā-



H.H. Gour Govinda Swami

mātā went to catch Him but Kṛṣṇa is running away. Same *līlā*.

Once the cowherd boys complained to Yaśodā-mātā, "Your son is eating *māṭi*, earth."

Mother Yaśodā asked, "Have you eaten *māṭi*, earth?" "No, mother I have not eaten. They are telling lies! I am not eating." "Hey, open your mouth and show!" Ahhhh Kṛṣṇa opened His mouth. What did Yaśodā-mātā see? The whole universe, Viśvarūpa, the universal form. Seeing this universal form, still out of this pure paternal affection, *vātsalya prīti*, Yaśodā-mātā was thinking, "O what happened to my son? What happened to my son?"

This verse is quoted: "Lord Kṛṣṇa, the Supreme Personality of Godhead is wor-

shipped with exalted hymns by the *Vedas* and *Upaniṣads* and by great personalities through *sāṅkhya-yoga* in the mode of goodness, was considered by mother Yaśodā and Nanda Mahārāja to be their own son." This is pure *vātsalya prīti*, *śuddha vātsalye īśvara-jñāna nahi tāra* (Cc *Ādi* 6.56). Because of pure *vātsalya prīti* they have forgotten that their son Kṛṣṇa is the Supreme Personality of Godhead. "O, yes Whatever He may be, He is my son, my son."

This is the same *līlā* here. In the dream a *brāhmaṇa* said, "Your son is the Supreme Lord." Jagannātha Miśra said, "What is that? He is my son. Even if my son is not a common man but Nārāyaṇa, still it is the duty of the father to instruct Him." In this way Jagannātha Miśra and the *brāhmaṇa* discussed the principles of religion in a dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else." The same *līlā*.

*anyera kā kathā, vraje nanda mahāśaya
tāra sama 'guru' kṛṣṇera āra keho naya*

*śuddha vātsalye īśvara-jñāna nahi tāra
tāhākei preme karāya dāsya-anukāra*

"Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, not to speak of others, feel himself to be a servant of Lord Kṛṣṇa."

(Cc. *Ādi* 6.55-56)

When Mathura Meets Vrindavana

*tenho rati-māge kṛṣṇera caraṇe
tāhāra śrī mukha-vāṇī tāhāte pramāṇe*

"He, too, prays for attachment and devotion to the lotus feet of Lord Kṛṣṇa, as the words from his own mouth give evidence."
(Cc. Ādi 6.57)

*śuna uddhava, satya, kṛṣṇa—āmāra tanaya
tenho īśvara—hena yadi tomāra mane laya*

*tathāpi tānhāte rahu mora mano-ṛtti
tomāra īśvara-kṛṣṇe hauka mora mati*

"My dear Uddhava, please hear me. In truth Kṛṣṇa is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Kṛṣṇa."
(Cc. Ādi 6.58-59)

Nanda Maharaja is Crying for Krishna

"Here He was playing hide and seek. Here He was standing in three curved position." All this is coming to the memory of Nanda Mahārāja. "Wherever I go and see these small footprints of Kṛṣṇa, it cracks my heart!"

*saric-chaila-vanoddeśān
mukunda-pada-bhūṣitān
ākriḍān ikṣyamānānām
mano yāti tad-ātmanām
(Bhāg. 10.46.22)*

"Whatever direction I look I see Kṛṣṇa. If I look at the moon, there I see the beauty of Kṛṣṇa. If I look at a flower, there I see the very beautiful smile of Kṛṣṇa. If I hear the cuckoos cooing, 'Coo! Coo! Coo!', I hear the soft sweet singing of Kṛṣṇa. O Uddhava! What more can I say. Kṛṣṇa! O Kṛṣṇa! O Kṛṣṇa!"

Always thinking of Kṛṣṇa and crying for Him, Nanda Mahārāja said, "In my external outward direction I see Kṛṣṇa. There is no spot that is not related to Kṛṣṇa *līlā*, any spot I go and see, I remember Kṛṣṇa, and my heart cracks."

Uddhava is a *paṇḍita*, scholar, Bṛhaspati *śiṣya*. He is a disciple of Bṛhaspati, he is a

scholar. He knows *sāstra*. He's a *paṇḍita*. He is expert He knows that the goal, the supreme perfection of human birth, is to get Kṛṣṇa. One who has developed such intimacy with Kṛṣṇa, such love for Kṛṣṇa, is crying in his heart "Kṛṣṇa! Kṛṣṇa!" He has gotten Kṛṣṇa. In this material world, people are crying if they lose their hard earned money, wealth, assets, they cry. One who has not gotten, he is crying for it. Some may be crying to be liberated to *svarga*, the heavenly planets, or how to get *mukti*. But no one is crying for Kṛṣṇa. Such a person is a very rare person. This is the supreme perfection of human birth, to cry for Kṛṣṇa. Nanda Mahārāja is crying. Uddhava saw that Nanda Mahārāja has such parental love for Kṛṣṇa, how he is crying in his heart. Nanda Mahārāja has achieved the supreme perfection. Such a person may not even be available amongst millions of men. Such a rare person is crying always, day and night for Kṛṣṇa, shedding tears for Kṛṣṇa.

Uddhava developed greed for this. "How can I cry for Kṛṣṇa? My heart is very hard, very hard." He was a *jñāni bhakta* [his devotion is mixed with knowledge of the Lord's opulence], a *jñāni bhakta's* heart is very hard. "How will my heart become so soft like that of Nanda Mahārāja's? What shall I do? I will give up everything and shall undergo very severe austerities and penances."

Kṛṣṇa sent Uddhava to Vrindavana, "Go and give consolation to My father, My mother, My friends, and the *gopīs*, they are always feeling acute pangs of separation from Me. They are in a dying condition. So you go with some consolation from Me."

Coming to Nanda Mahārāja, what did Uddhava see? He is thinking, "How can I say to Nanda Mahārāja, 'Don't cry.'" Nanda Mahārāja is crying for Kṛṣṇa and that is the thing to be done. That is the supreme perfection of human life. Uddhava is a *paṇḍita*. He is a disciple of Bṛhaspati. He is the embodiment of *sāstra*. He knows *sāstra*. He knows Kṛṣṇa is the Supreme Personality of Godhead. "All *sādhus*, *mahājānas* and *sāstras* they have said, *sarva dharmān parityaja mām ekam śaraṇam*, having abandoned all *dharma* surrender unto Kṛṣṇa. *Man-manā bhava*, only think of Kṛṣṇa. Cry for Kṛṣṇa, day and night - that is the

supreme perfection. So how can I say, 'Nanda Mahārāja, don't cry?' Rather I should say 'cry more, cry more!' If I say, 'Don't cry.' Then the *paṇḍitas* will say 'Uddhava what are you doing? Your speaking is not recommended in *śāstra*. You know *śāstra*, you are such a great *paṇḍita*.' So how can I say such a thing.

Uddhava Consoles Nanda Maharaja

So Uddhava said, "Nanda Mahārāja, you and your wife Nandarāṇī are very, very greatly fortunate, *yuvām ślāghyatamau loke*."

How can I say, "Nanda Mahārāja don't cry? Rather I should say cry more, cry more!"

Thinking for which purpose I have come, I cannot do it. It is quite impossible. What *upadeśa*, what consolation can I give to Nanda Mahārāja? If I say 'Nanda Mahārāja, please forget your son.' Then it will be a great sin on my part. How can I say, "Forget your son?" His son is Kṛṣṇa. How can I say so? A *sādhu* cannot say this. A *sādhu* always instructs 'Think of Kṛṣṇa, remember Kṛṣṇa, cry for Kṛṣṇa, don't forget Kṛṣṇa.' How could I say this? Then I will become an *asādhu*, a great sinful person."

Uddhava is a *sādhu*, a *bhakta*. He knows *śāstra*. How can he tell Nanda Mahārāja, "Forget your son!" How can he say such a thing? Uddhava is thinking, "I can't do it. If I say, 'Nanda Mahārāja, remember Bhagavān.' He is already doing that. His son is Bhagavān. Nanda Mahārāja is always remembering, always crying. Uddhava knows very well *kṛṣṇas tu bhagavān svayam*, Kṛṣṇa is Bhagavān. Every *jīva* has a perfect loving relationship with Kṛṣṇa. So how can I tell Nanda Mahārāja, 'Forget your Kṛṣṇa. Forget your son.' I cannot say it. If I say that Nanda Mahārāja will cry more! This is not consolation. I have come to give consolation. Then what shall I do? What shall I do? I cannot find the language in the storehouse of the goddess of learning Sarasvatī." He understood his inability. Uddhava couldn't find any language to give consolation to Nanda Mahārāja.

Such fortunate personalities are not available in this world. There is no limit to your fortune. If somebody becomes great in any family, that family becomes glorified and people of the whole world glorify him. So your son Kṛṣṇa is Bhagavān, the whole world will glorify Him, so fortunate you are."

Hearing this thing from Uddhava, these words were like serpent razors cutting Nanda Mahārāja. Then Nanda Mahārāja said, "Uddhava, I had heard that you are very intelligent and that you are a *paṇḍita*. I had heard that and I had thought like that. Now I am disappointed, disappointed. You are not a *paṇḍita* at all! You are a great fool, great fool, bereft of all knowledge. Otherwise how can you say we are *bhāgyavān*, fortunate. We are most unfortunate! How can you say that I am the most fortunate personality. I am disappointed, I thought you are a great *paṇḍita*, a great intelligent person. But I am disappointed now. You are a complete fool, fool! You are describing one who is greatly unfortunate as fortunate. Only a fool says like that. I am dying for my son, and you are saying a dying man is fortunate? One who is dying you say is fortunate you say that is *bhāgyavān*. Are *baba* [alas], I'm dying for my son and you say I'm fortunate. Everybody gives birth to a son, but is there any son like Kṛṣṇa? Has anybody gotten a son like Kṛṣṇa? He is like a jewel and I have lost Him. My heart is cracking. I am dying. I'm the most unfortunate person in this world and you are telling me I am greatly fortunate? Uddhava, I think you're a great fool. You have no knowledge at

When Mathura Meets Vrindavana

all. I think that even one who is my enemy, let him not get such misery. The misery I have gotten losing my son. You are just cutting jokes with me, telling me *bhāgyavān* and cutting jokes with me. All right, all right. I understand you are a great fool with no knowledge, therefore I tolerate it. I tolerate it, Uddhava, I tolerate it."

Hearing what Nanda Mahārāja said, Uddhava thought, "O, then my words are not good. I could not say good words because what I said, it increased Nanda Mahārāja's pain in his heart. I have come to give him

pure devotion, no mixture of *jñāna* and *aiśvarya*. How can Uddhava understand it? Nanda Mahārāja's Kṛṣṇa *prema* was natural, pure *prema*, unmixed. But Uddhava's devotion was mixed with *jñāna* and *aiśvarya*. Uddhava had developed love for Kṛṣṇa, because Kṛṣṇa is Bhagavān. But in Nanda Mahārāja's love for Kṛṣṇa he is simply thinking, "My son! My son!" This is pure parental love. No knowledge of Bhagavān.

Mathura and Vrindavana,

So you see Mathurā and Vrindavana sitting face to face. Uddhava representing Mathurā, and Nanda Mahārāja representing Vrindavana.

consolation but what did I do? I increased his pain. Then it is not good." Then Uddhava thought very deeply: "What I have said, it is correct. In one whose heart is such crying, such deep love, such affection for Kṛṣṇa is it not *bhāgyavān*? Is he not a greatly fortunate person? Yes, what I said, that is correct. The whole Vedic literature will give evidence to my words. It is *śāstra siddhāntic* evidence. That should be said and I said that thing. That is my duty and I have done my duty. But what happened?! I am amazed! This gave so much pain to the heart of Nanda Mahārāja. As his pain increased my misery increased. I cannot understand what love Nanda Mahārāja has for Kṛṣṇa. It is far above *śāstric* knowledge. Far, far above *śāstric* knowledge."

Uddhava's Devotion is Mixed

Uddhava had no intelligence or wisdom to penetrate into this mystery, because Uddhava was a *jñāni bhakta*. There is mixture of *jñāna* and *aiśvarya*, knowledge and opulence in his devotion. But Nanda Mahārāja's devotion is

Face to Face

So you see Mathurā and Vrindavana sitting face to face. Uddhava representing Mathurā, and Nanda Mahārāja representing Vrindavana. This is the special characteristic of *Uddhava-sandēśa* [Kṛṣṇa's message to the inhabitants of Vraja through Uddhava]. By geographical calculations you will find they are so many miles apart. Where is Vrindavana? Where is Mathurā? But in *tattova*, no distance, no difference. Very, very close.

When Kṛṣṇa appeared in the prison house of Kaṁsa, Devakī and Vasudeva, His father and mother, had parental love, but they offered prayers to Kṛṣṇa. They paid obeisances to Kṛṣṇa. But Nanda Mahārāja says "Bring my sandals, my shoes." Kṛṣṇa goes and puts Nanda's wooden shoes on His head and moves. Vasudeva and Devakī offer prayers, offer obeisances, but Nanda makes Kṛṣṇa carry his wooden shoes. Yaśodā-mātā saw the whole universe in the mouth of Kṛṣṇa, and she said "O, what happened to my son, did a ghost or a witch enter him? What happened to my son?" Then hearing accusa-

When Mathura Meets Vrindavana

tions that her son is stealing butter from other houses, Yaśodā-mātā goes running behind Kṛṣṇa to catch Him and bind Him. In Vrajabhūmi Kṛṣṇa's friends Sṛīdāmā and Subala, they climb Kṛṣṇa's shoulder. In Mathurā Kṛṣṇa may be great, but in Vraja He's very, very great. Today Mathurā has come to see Vraja. Not only to see, but to give consolation to he who is crying for Kṛṣṇa. Uddhava understood very well that what he has said is correct. What he said were perfect words, but they have become imperfect in the case of Nanda Mahārāja. Instead of giving consolation, Uddhava has become a cause to increase his pain.

Telling Nanda that Kṛṣṇa is God

Uddhava preaches Bhagavat tattva to Nanda Mahārāja, "Kṛṣṇa is Bhagavān, *svayam bhagavān*, Kṛṣṇa, and Rāma; They are the source of all creation. The cause of all causes. The supreme cause. Listen, Nanda Mahārāja, if somebody can think of Kṛṣṇa at the time of death, if he can meditate on His lotus feet, all his sinful reactions are immediately destroyed. All his *karmic* reactions are destroyed, and he goes back home, back to Godhead. Your Kṛṣṇa is Bhagavān, He is the soul of souls He is the soul of the universe. He is cause of all causes, and you have developed such love for that Kṛṣṇa Bhagavān, it is incomparable. You are such a rich man, you are rich with Kṛṣṇa *prema*. You have no deficiency at all. You have gotten *purna brahma* which is completely whole. *Kim vāvasīṣṭam yuvayoḥ su-kṛtyam* (Bhāg. 10.46.33), There is no limit to your good fortune. There is no language to describe it. Nobody can even conceive it in the mind. You don't know who Kṛṣṇa is, therefore you are feeling unhappiness. One who has some deficiency, he feels unhappiness. But you have no deficiency. You have gotten *purna brahma*, the Supreme Whole. Why you are unhappy, why? As there is fire in a log of wood, similarly Kṛṣṇa is there in the heart of every living entity. Nanda Mahārāja, Kṛṣṇa is there in your heart, so why are you feeling unhappy? He is with you, He is within you:

*mā khidyatām mahā-bhāgau
drakṣyathaḥ kṛṣṇam antike
antar hr̥di sa bhūtānām
āste jyotir ivaidhasi*

"O most fortunate ones, do not lament. You will see Kṛṣṇa again very soon. He is present in the hearts of all living beings, just as fire lies dormant in wood."

(Bhāg. 10.46.36)

"Nanda Mahārāja, you think Kṛṣṇa is your son. You don't know Kṛṣṇa *tattva*. Therefore you are thinking like that and lamenting. Kṛṣṇa is Param Brahma. He is the master of *māyā*. He's *māyātīta*. He's beyond *māyā*. Nobody is dear to Him, nobody is His enemy. He is completely self-satisfied, completely full. Why are you thinking that you are the father and mother of Kṛṣṇa? That is not correct. This relationship of father and mother is an illusory relationship. But Kṛṣṇa is beyond illusion, beyond illusion.

*na mātā na pitā tasya
na bhāryā na sutādayaḥ
nātmīyo na paraś cāpi
na deho janma eva ca*

"He has no mother, no father, no wife, children or other relatives. No one is related to Him, and yet no one is a stranger to Him. He has no material body and no birth."

(Bhāg. 10.46.38)

Uddhava continues, "This is *bhagavat-tattva*, *kṛṣṇa-tattva*. There is no difference between the body of Kṛṣṇa and Kṛṣṇa Himself. The *jīva* [minute soul] and his body are different. But there is no difference in Kṛṣṇa. The *jīva* has *karma phala* [the fruit of his material activities] as a result of which he meets death. But Kṛṣṇa has no *karma*, no *karma phala*. Kṛṣṇa has no birth, no death. This is all *kṛṣṇa-tattva*, *jñāna*. Hearing all this you may ask this question, "O Uddhava, what is the necessity for *sarva śaktimān bhagavān*, the supreme, all-powerful Lord, to come here? I am giving the answer:

*krīdārtham so 'pi sādḥūnām
paritrāṇāya kalpate*

श्री कृष्ण कथामृत

When Mathura Meets Vrindavana

(Bhāg. 10.46.39)

This is the reason. The Supreme Lord Kṛṣṇa, He descends here. To manifest and relish His *līlā* and to deliver *sādhus*, *paritrāṇāya sādhus*. Two things, one is the relishment of His *līlā* pastimes, the second is to protect *sādhus*. So the *bhakta*, devotee, is very dear to Him. The devotee *sādhu* is His life and soul. To give protection to His devotee, that is His

*pitāham asya jagato
mātā dhātā pitāmahaḥ*
(Bg. 9.17)

I am the father of this world, I am the mother, the creator, the grandfather of everybody.

“Nanda Mahārāja, understand! Kṛṣṇa belongs to everybody. This is *tattva*, *bhāgavat tattva*. Thinking He is your son, this is your

**This whole world is blind after material enjoyment
but Nanda Mahārāja is blind after *kṛṣṇa-prema*.**

dharma. Kṛṣṇa cannot remain indifferent. If there is some danger, some obstacle to the *sādhu's bhajan*, Kṛṣṇa cannot tolerate it. Kṛṣṇa removes it. If somebody wants to get Kṛṣṇa as a son, as a friend, or as a husband, Kṛṣṇa appears in that way to give pleasure to His dear devotee. Therefore He descends here to manifest His *līlās* and to relish nectarean mellows, while simultaneously coming to maintain and give protection to His devotees. Therefore, He is not anybody's son. He only belongs to His *bhakta*, devotee. O, Nanda Mahārāja, thinking that Kṛṣṇa is your son in one sense is correct, and in another sense it is not correct.” Uddhava is speaking philosophy, *tattva jñāna*. He says, “In your heart there is very deep love and affection for Kṛṣṇa as your son. Kṛṣṇa has said:

*ye yathā mām prapadyante
tāms tathaiva bhajamy aham*

As they surrender unto Me, I reward them accordingly. (Bg. 4.11)

“That is His promise. If somebody develops some mood in the heart, Kṛṣṇa reciprocates accordingly. In this sense Kṛṣṇa is your son, in a worldly sense. That is the relationship of father and son. But He is the soul of every living entity. He is dear to everybody. He is the father, mother of everybody. He Himself has said:

love and affection. This is your *abhimāna*, or conception. You should know there is nothing in this universe but Kṛṣṇa. Whatever I have heard, whatever I have seen, whatever is past, whatever is present, whatever is future - moving, non-moving, great, atomic - whatever it is, it is all related to Kṛṣṇa, because Kṛṣṇa is *Parāmātma*, *paramāśraya sarva svarūpa*. You understand?”

The Utility of Darkness in Kṛṣṇa Prema

In this way, Uddhava depicted a picture of *Kṛṣṇa-tattva*, *bhagavat tattva* to Nanda Mahārāja. This whole world is blind after material enjoyment, but Nanda Mahārāja is blind after *kṛṣṇa-prema*. Uddhava is an embodiment of *sāstra*. He is a *jñānī bhakta*, but he doesn't know this *prema tattva*. If there is light you can see everything here, but when that light is there even though there are innumerable stars in the sky you can not see them. In the darkness you can see, so there is utility of darkness also. Understand this logic, argument. What allows us to see innumerable stars? The darkness shows us, not the light. If there were only light, how could you see the innumerable stars? Both things are required, light and darkness. When the sun sets, the darkness comes. Then innumerable stars

When Mathura Meets Vrindavana

come out in the sky. If somebody only looks at the northern direction, at the pole star, then *surya*, the sunshine, will be an obstruction, an impediment for him. If somebody glorifies the light, that person in the dark who only wants to see the pole star will turn a deaf ear. "*Kṛṣṇa amar ātmājana*, Kṛṣṇa is my son." Nanda Mahārāja is only looking in the northern direction, at the Pole Star, he doesn't know anything. With unblinking eyes he's looking. So before him, in front of Nanda Mahārāja, the *śāstra jñāna*, that knowledge which is like enlightenment, is useless.

He says "I am the father of Kṛṣṇa. Kṛṣṇa is my son. I don't know anything other than this. You gave such long lecture Uddhava. You are a boy, Uddhava, you are a boy. I had thought you were very intelligent, very learned, because you are disciple of Bṛhaspati. But now after hearing from you I see you are a mere boy. You are calling us *bhāgyavān*, saying that we are greatly fortunate to be the father and mother of Kṛṣṇa. How can you utter this thing with your mouth, Uddhava? You should have some intelligence. I think you are bereft of intelligence. You will never find more unfortunate persons than myself and my wife Yaśodā-mātā in the whole universe, and you are saying we are greatly fortunate! How can you say this? Uddhava, if you had a little intelligence you could see that one who has lost his son is most unfortunate. And not an ordinary son, but a son like Kṛṣṇa! The most unfortunate person you are describing as greatly fortunate? How can you say this Uddhava? Many persons give birth to sons, but is there any son like Kṛṣṇa? So beautiful, so sweet. Such an enchanting smile. So nice,

so loving, so intelligent, Who plays such a sweet song with His flute. Who has such loving language? You will never find a son like this in the whole universe! We have lost such a son, Uddhava, and you are telling us we are greatly fortunate?! We are most unfortunate, most unfortunate! You have no intelligence at all! How can you utter these things? We have lost such an invaluable asset and you are saying we are greatly fortunate? You are cutting jokes with us, isn't it? There is no one more unfortunate than ourselves in this whole world. If you could have understood the unhappiness, the pain we are feeling in our hearts,



We pay obeisances to Nārāyaṇa, but Kṛṣṇa carries my wooden shoes on His head and runs behind me!

you could have spoken a few words to sympathize with us. Then you would have eased our suffering. But you are speaking *bhagavat tattva*, *jñāna tattva*."

How Can You Say Kṛṣṇa is Nārāyaṇa?!

Nanda Mahārāja continued, "I have no knowledge, but I have heard from *sādhus* that one Bhagavān is there. He is the guru of whole world. He is the controller of the whole universe. He is the Supreme Cause of everything. He is *anādi*. He has no origin, rather He is the origin of everybody. He is *sarveśvara*, He is *Īśvara*, the controller of all controllers. I know He is Nārāyaṇa. That Nārāyaṇa is there in our home in the form of *Śālagrāma śila* [the self manifested deity form of the Lord as a stone]. He is there, I know it. But Uddhava, you are saying my son Kṛṣṇa is Nārāyaṇa. No! No! No! My son Kṛṣṇa is not Nārāyaṇa! What are the symptoms of Nārāyaṇa, and what are the symptoms of Kṛṣṇa? You have not understood, Uddhava. Nārāyaṇa is the

When Mathura Meets Vrindavana

cause of the whole universe, the cause of all creation. But my son is a breastfed child, a breastfed child! Uddhava, how can you speak like this? Nārāyaṇa is pure. Nārāyaṇa is peaceful. Nārāyaṇa is bereft of all *pāpa*, He is *apāpa vidhoḥ*. But my Kṛṣṇa is very fickle, greedy. He gets angry in flimsy cases. How can you say my son is Nārāyaṇa? Nārāyaṇa is pure, Nārāyaṇa is free from contamination, *sattva-guṇa-maya*. But Kṛṣṇa is a thief, Kṛṣṇa is a liar, Kṛṣṇa is a great *abhimāni*, full of pride. How can you say my Kṛṣṇa is Nārāyaṇa? You have no knowledge at all. Nārāyaṇa is the center of the whole world, but my Kṛṣṇa is completely dependent on me and my wife Yaśodā. How can you say this? Uddhava, you have no knowledge at all. You are a great fool, no intelligence, no knowledge, and you are speaking about *jñāna*?! What is this nonsense? What more shall I say. How can you compare my son Kṛṣṇa with Nārāyaṇa? Nārāyaṇa never tells lies. He's *satya sankalpa*. But Kṛṣṇa tells lies, I have heard it. Nārāyaṇa is *ātma-kāma*, self-satisfied, but Kṛṣṇa is restless when he is hungry and thirsty. I have seen with my own eyes. He cries out of hunger and thirst. What are you saying, Uddhava? We pay obeisances to Nārāyaṇa, but Kṛṣṇa carries my wooden shoes on His head, and runs behind me! I may commit some error, but Bhagavān cannot commit an error. If Kṛṣṇa is Bhagavān, why does he call us father and mother? Bhagavān is the father and mother of the whole world, why would He call us father

and mother? Kṛṣṇa feels Himself without protection if He can't see us. There are no symptoms of Nārāyaṇa in Kṛṣṇa, how can you say this? It's a fact that by the causeless mercy of Nārāyaṇa we have gotten such a son. Kṛṣṇa is our son. He has inseparably occupied our heart.

Pouring Ghee on the Fire

Do you understand, Uddhava? Feeling the pang of separation from Kṛṣṇa, its like a blazing fire is there! Hearing from you, that burning is being increased! You are just pouring ghee on it, you are not trying to extinguish it. Uddhava, what are you doing? I thought that I had lost my son, Kṛṣṇa. But You are telling me that Kṛṣṇa is Bhagavān. Now hearing from you I have understood that not only have I lost a son, I have lost Bhagavān! I thought that I had lost a small piece of copper, but hearing from you I have understood that I have lost a diamond! So hearing from you the pain has increased a thousandfold Uddhava. Uddhava, you are a boy. You are trying to extinguish the fire by pouring ghee on it!" Saying this Nanda Mahārāja shed tears like torrents of rain.
Nanda Mahārāja ki! jai!
Vātsalya Prema ki jai!
Madhurya maya Kṛṣṇa līlā ki! jai!
Madhurya maya Gaura līlā ki! jai!



Bhaktivedanta Bhāṣya

Śrīla Prabhupāda's Purports

Nanda and Yaśodā's Madness in Separation from Kṛṣṇa

Someone informed Kṛṣṇa about the madness of mother Yaśodā in the following words: "In madness mother Yaśodā has addressed the *kadamba* trees and inquired from them, 'Where is my son?' Similarly, she has addressed the birds and the drones and inquired from them whether Kṛṣṇa has passed before them, and she has inquired if they can say anything about You. In this way, mother Yaśodā in illusion was asking everybody about You, and she has been wandering all over Vrindavana." This is madness in separation from Kṛṣṇa.

When Nanda Mahārāja was accused by mother Yaśodā of being "hardhearted," he replied, "My dear Yaśodā, why are you becoming so agitated? Kindly look more carefully. Just see, your son Kṛṣṇa is standing before you! Don't become a mad-woman like this. Please keep my home peaceful." And Kṛṣṇa was informed by some friend that His father Nanda was also in illusion in this way, in separation from him.

Explanation of the Maha-Mantra

by Śrīla Gopāla Guru Gosvāmī



**Hare Kṛīṣṇa Hare Kṛīṣṇa
Kṛīṣṇa Kṛīṣṇa Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare**



[Note: For more on Śrīla Gopāla Guru Gosvāmī see his life sketch in his issue.]



The great devotees are always remembering Sri Rādhārāmana, whose blackish youthful form is the embodiment of ecstatic bliss and which destroys the disease of birth and death brought about by ignorance.

2. When those great devotees see that a disciple has appreciation for the love of Rādhārāmana, and is also grateful, self-controlled, peaceful and steady-minded, they feel obliged to be merciful by giving him the prayer consisting of three names: Hare, Kṛṣṇa and Rāma. [The mahā-mantra]

3. When you touch fire, it burns your hand even without your desiring it. In the same way, when wicked-minded people remember the Lord by any means, He takes away all their sins. Therefore He is called "Hari".

4. Comprehension of the principles underlying the Supreme Personality of Godhead's form of eternity, knowledge, and bliss takes away ignorance and its activities. Therefore the devotees remember Him as "Hari".

5. Or, because He takes away the three kinds of suffering from all living beings, whether mobile, or immobile, He is called "Hari"; or else, by the hearing and glorification of His transcendental qualities, He takes away the mind of all conditioned living beings, therefore He is "Hari"; or, being

greater than hundreds of thousands of Cupids, by His special sweetness, He takes away the minds of all other avatars, therefore that Śrī Kṛṣṇa is called by the name "Hari." The vocative form is "Hare."

6-8. In order to achieve the happiness of love in the Rasa dance, by Her form qualities, love, affection, etc., Sri Radha, the daughter of King Vrsabhanu, who is the Lord's own pleasure potency, takes away the mind of Kṛṣṇa. Therefore She is praised as "Hara." The vocative form is "Hare."

9. The root *krṣ* means, "attracting," or "existing," and the word *na* means, "satisfaction" or "bliss." When combined, these two indicate the Supreme Absolute Truth Śrī Kṛṣṇa.

10. The Supreme Lord Govinda, whose form is eternal, full of knowledge and bliss, is beginningless and before all others. He is the cause of all causes. Therefore He is called "Kṛṣṇa."

11. That beautiful, dark son of Nanda, with eyes like lotus petals, is the only source of bliss for the residents of Gokula, therefore He is called "Kṛṣṇa."

12. Lord Siva said to Parvati: "O Devi, by uttering the syllable, *rā* all sins go away, and by uttering the syllable *ma*, when the sins try to enter again, they are blocked."

13. The yogis take pleasure in the infinite, transcendental Soul who is a true reservoir of bliss. Therefore they designate that Supreme Brahman by the name "Rāma."

14. Śrī Kṛṣṇa, who is the chief of those expert in loving affairs and the worshipable Deity of amorous pastimes, always enjoys Śrī Rādhā. Therefore He is called "Rāma."

15. Because He attracts Śrī Rādhā's mind and enjoys Himself by sporting with Her, He is known as "Rāma." In the *Kramadipika*, Kṛṣṇa says to Candrama: "Rādhā's name is far superior to hundreds of My names. Therefore, even I do not know what will be the result for one who always remembers Rādhā."

Hare - Because Rādhā captures Kṛṣṇa's mind, She is called "Hara." The vocative form is "Hare."

Kṛṣṇa - Because He attracts Rādhā's mind, He is called "Kṛṣṇa."

Hare - Because Rādhā takes away Kṛṣṇa's reputation as shy, sober etc. She is called "Hara."

Kṛṣṇa - Wherever Rādhā is, or wherever She goes, there She sees Kṛṣṇa and thinks, "Now He is touching Me and forcefully pulling My bodice and other garments." Therefore He is called "Kṛṣṇa."

Kṛṣṇa - Because He pleases Rādhā with His flute playing, He draws Her into the forest of Vṛndāvana. Therefore He is called "Kṛṣṇa."

Kṛṣṇa - Because Kṛṣṇa's activities are always drawing the heart of Rādhā, He is called "Kṛṣṇa."

Hare - Wherever Kṛṣṇa is, or wherever He goes, there He sees Rādhā, "Now she is in front of Me, leaning against My side." In this way He is constantly pleased. Therefore She is called "Hara."

Hare - Because Rādhā takes Kṛṣṇa away by forcing Him to meet Her in a secret place, She is called "Hara."

Hare - Because Rādhā takes Kṛṣṇa away by

making Him come to the forest of Vṛndāvana, She is called "Hara."

Rāma - By His humor, appearance, etc., Śrī Kṛṣṇa gives delight to Rādhā. Therefore He is called "Rāma."

Hare - Because Rādhā instantly takes away Kṛṣṇa's patience, support, etc., She is called "Hara."

Rāma - By kissing Her, touching Her breasts, embracing Her, etc., Kṛṣṇa enjoys Rādhā. Therefore He is called "Rāma."

Rāma - Because Kṛṣṇa sometimes enjoys with Rādhā by making Her play the dominate role in love, He is called "Rāma."

Rāma - Because He enjoys such love playing, He is called "Rāma."

Hare - When the Rasa dance is over and Rādhā has captured Kṛṣṇa's mind, She goes away. Therefore She is called "Hara."

Hare - After the Rasa dance is finished, Kṛṣṇa has also captured Rādhā's mind and goes away. Therefore He is called "Hari."



Translated by His Holiness Bhakti-vaidya-mādhava Mahārāja. Used with permission.

Amṛta Bindhu

**Śrīla Prabhupāda on:
Chanting Vs. Meetings
"This chanting should go on.
Instead of meetings, resolutions,
dissolutions, revolutions and then
no solutions, there should be
chanting."**

(S.P. Lilāmṛta Vol.6 Page 182)



Śrīla Gopāla Guru Gosvāmī

Compiled by Mādhavānanda dāsa

Cbrāhmaṇa from Utkala [Present day Orissa], Śrīla Gopāla Guru Gosvāmī was a disciple of Śrī Vakreśvara Pandit. From early childhood he remained under the care and guidance of his guru. Śrī Caitanya Mahāprabhu was always very affectionate towards him and played many jokes on him. It's said that on one occasion when Gopāla was a young boy he saw Lord Caitanya walking by holding onto his tongue with His fingers. When young Gopāla asked Mahāprabhu about his strange behavior, Lord Caitanya replied, that he was going to take care of His bodily functions, since it was not proper to chant while servicing one's body, and since His tongue wouldn't stop chanting the Lord's names, therefore He was forcibly holding it.

Upon hearing this Gopāla said: "My dear Lord, what you say is undoubtedly true, but still in this age of Kali, in the consideration of chanting the Lord's holy names, there are no hard and fast rules considering time and place. One can always

chant the holy names, at all places, and all times, regardless of external considerations of cleanliness etc."

Hearing this Mahāprabhu became very pleased with Gopāla and gave him the name, "Gopāla Guru." A title he was known by for the rest of his life.

Under the authority of Śrī Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, Śrīla Gopāla Guru Gosvāmī was instructed in the system of rasa. And attained expertise in the rasika principles. At the same place where Śrī Caitanya Mahāprabhu stayed, in the house of Kāśī Miśra [Also known as the Gambhira], Vakreśvara Pandit later stayed. After Śrī Vakreśvara Pandit passed away, Gopāla Guru Gosvāmī stayed at that place. There he installed the deities Śrī Śrī Rādhā-kānta. These Deities are still present there today and upon going to the Gambhira, which is a short walk from the Jagannātha temple in Puri, one can get their merciful darśana.

Śrīla Gopāla Guru Gosvāmī composed a book called *Smarana-paddhati*, or, "The System for

Remembering the Lord." This book has twenty-six chapters. Śrīla Gopāla Guru Gosvāmī had a disciple named Śrī Dhyāncandra Gosvāmī, who is an important ācārya in our Gauḍīya Sampradāya. Under the guidance of Śrīla Gopāla Guru Gosvāmī, Śrī Dhyāncandra wrote a book called the *Dhyāna Candra Paddhati*. It is one of our first Gauḍīya guides to the worship of the Lord.

Śrīla Narottama dāsa Thākura visited the house of Kāśī Miśra when he went to Jagannātha Puri. There he met Gopāla Guru Gosvāmī. Śrīla Bhaktivinoda Thākura in his immortal work *Jaiḍa-dharma*, describes Śrīla Gopāla Guru Gosvāmī as the prominent ācārya amongst the Gauḍīya Vaiṣṇava's of his time. And describes elaborately the deep esoteric teachings that he gave [See chapters 26-49 of *Jaiḍa-dharma*]. According to some, Gopāla Guru Gosvāmī was the gopī known as Tungavidya Sakhi. On the ninth day of the full moon in the month of Karttika he entered into the unmanifest pastimes of the Lord.



Dadhi-steya-varnara “Description of the Yoghurt-Thief”

From Garga Saṁhita
Canto One Chapter Seventeen
Spoken By Garga Muni



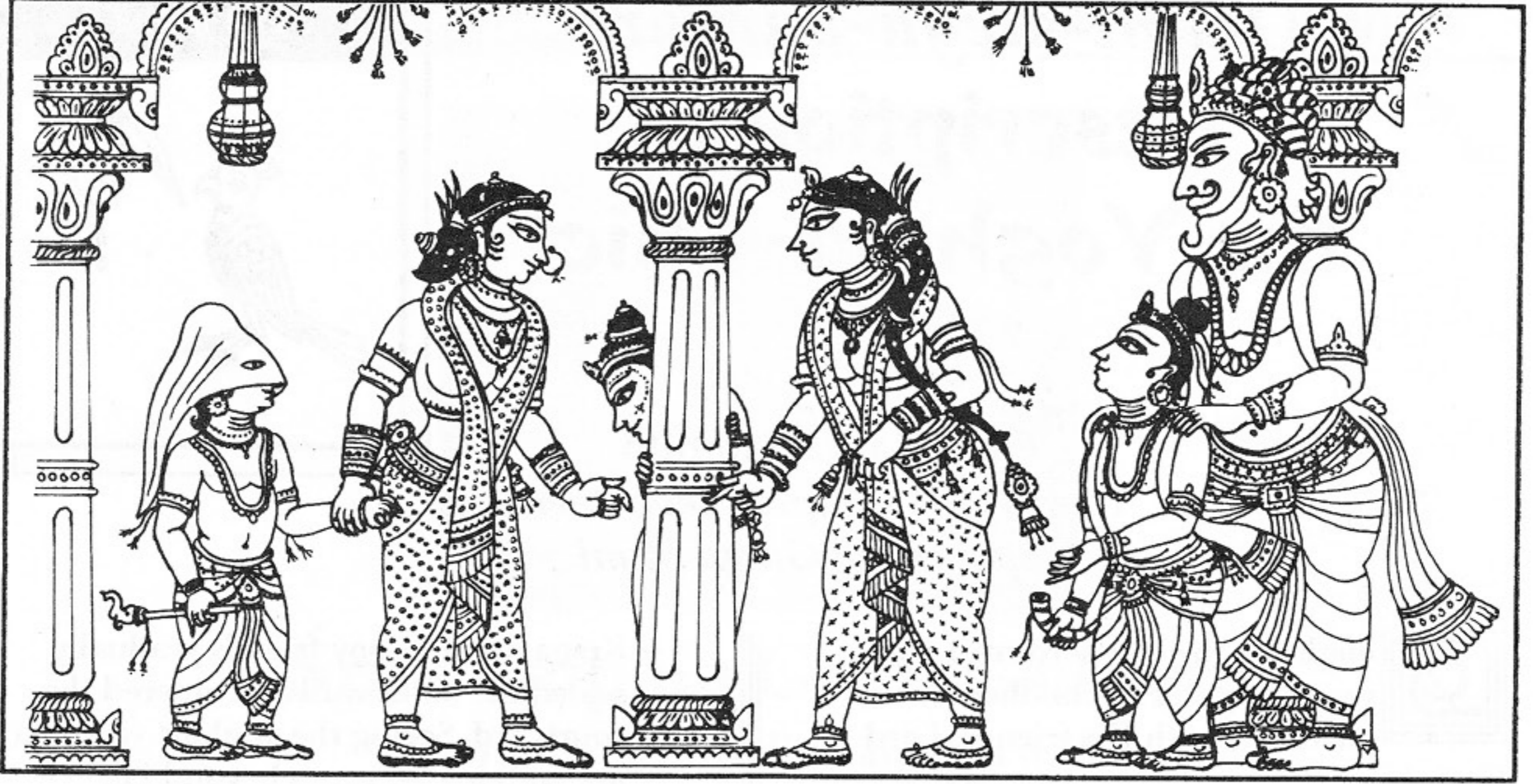
Delighting the cowherd men and women with His childhood pastimes, with His friends, Lord Hari stole butter and ghee. One day Prabhavati-gopī, who was Upānanda's wife, came to Nanda's palace and spoke to Yaśodā: "O Yaśodā, for the two of us there is no separate property in butter, ghee, milk, yoghurt, and buttermilk. By your kindness what is yours is also mine. I don't say you taught Him to steal. I know You didn't teach Him, but I have to tell you that your son steals butter on His own. When I try to give Him good instructions, You'r arrogant son gives me bad words and runs from my courtyard. "He is the son of Vraja's king. He should not steal. O Yaśodā, there are some other things also that, out of respect for you, I have not told."

After hearing Prabhavati's words, Yaśodā, the wife of Nanda, rebuked her son, and with great love gently spoke to Prabhavati: "I have ten million cows. There is so much yoghurt in the house I cannot move. I do not know why my little boy never drinks any of the yoghurt here. Bring this yoghurt-thief to me. O Prabhavati, there is no difference between your son and my son. You bring that boy here with butter in His mouth and I will give Him a lesson. I will scold Him and tie Him up."

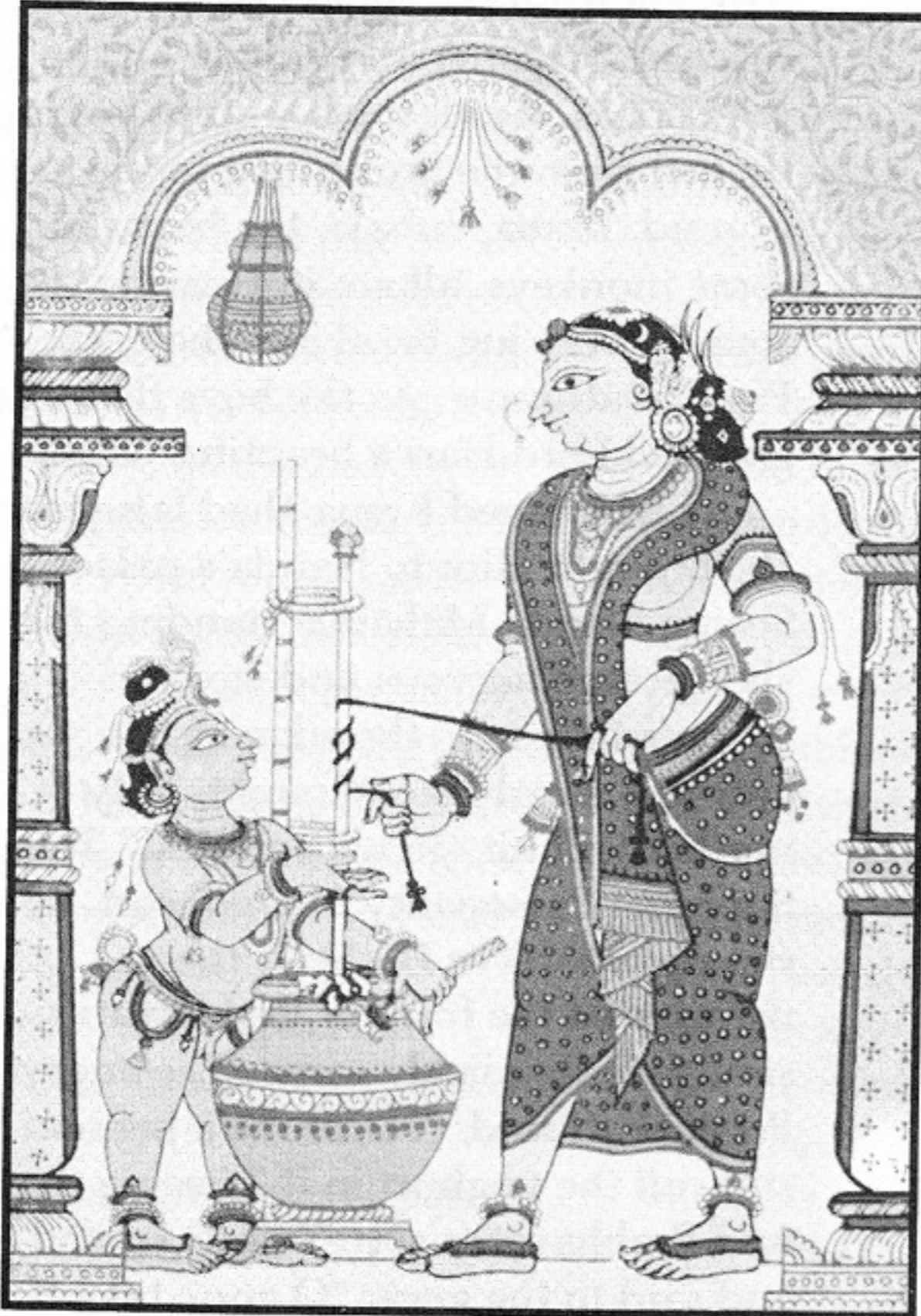
Hearing these words, the gopī became happy and went home. Then one day Kṛṣṇa went to her home to steal yoghurt. Grasping it with one hand after another,

Kṛṣṇa and His boy friends gradually scaled the outer wall and entered the courtyard. Seeing the yoghurt was in a jug hanging on ropes beyond His hand's reach, by arranging a footstool, a grinding mortar, and the cowherd boys, Lord Hari climbed up to it. When even from that height the yoghurt-jar hanging from the ropes could not be reached, Śrīdāmā and Subala hit the jar with sticks. As all the beautiful yoghurt flowed from the broken jug to the ground, Kṛṣṇa, Subala, the boys, and some monkeys, all ate it. Hearing the sound of the jug breaking, the gopī Prabhavati came. As the boys fled, she grabbed Lord Hari's beautiful hand.

As frightened Kṛṣṇa shed false tears she brought Him to Nanda's palace. Seeing Nanda Mahārāja standing there she became nervous and covered Kṛṣṇa's face with the edge of His garment. Lord Hari thought, "My mother will hit me with a stick." The Supreme Personality of Godhead, who can do whatever He likes, then manifested the form of Prabhavati's son. Yaśodā quickly came. The angry Prabhavati said, "He broke a jug and stole all the yoghurt in it." Seeing that it was Prabhavati's son, Yaśodā smiled and said to the gopī, "O gopī, take the edge of the garment from His face and tell the mischief He has done. When it may be said *my* son has done some mischief, you may throw Him out of my house. Your son did the theft you



Kṛṣṇa manifested the form of the angry gopī's son.



Kṛṣṇa and Mother Yaśodā

say my son did." Ashamed of what people might think, Prabhavati gopī took the cloth from His face. Seeing her own son, she was surprised at heart and said:

"How did you come here without walking? I have the treasure of Vraja in my hand!" Saying this, and taking him with her, she left Nanda's palace. Yaśodā, Rohini, Nanda, Balarāma, and the gopas and gopīs laughed, saying, "Today we saw a great injustice in Vraja."

On the path outside, again becoming Nanda's son, the Supreme Personality of Godhead, smiling, confident, and His eyes restless, spoke to the gopī Prabhavati. The Supreme Personality of Godhead said: "O gopī, if you capture Me again, I will take the form of your husband. There is no doubt of it."

When she heard this, the astonished gopī went home. From then on, in every home, impelled by fear of embarrassment, the gopīs would not capture Kṛṣṇa.

Translated By His Grace Kuṣākratha Prabhu. For a free catalog of books translated contact: The Kṛṣṇa institute, PO Box 281, Culver City, CA 90232 USA Tel: (310) 838-3535

श्री कृष्ण कथामृत

Śrī Śrī Kṛṣṇa Bhavanāmṛta Mahākavya By Śrīla Viśvanātha Cakravarti Ṭhākura



(Excerpts from Chapter 7)

“Śrīla Viśvanātha Cakravarti Ṭhākura has given us a transcendental literature entitled *Kṛṣṇa Bhavanāmṛta*, which is full with Kṛṣṇa’s pastimes. Devotees can remain absorbed in Kṛṣṇa-thought by reading such books.”
(*Kṛṣṇa Book Vol. 2 Chpt. 11 “Uddhava Visits Vṛndavana”*)

When the news that Kṛṣṇa was going to the forest, went around to the inhabitants of Vraja, it entered their ears like the sun was setting. At that time the feeling of separation from Kṛṣṇa began to arise in Nanda Mahārāja and mother Yaśodā. They followed their son with eyes full of tears that sprinkled the soil of Vraja. Mother Yaśodā and Rohini, understanding that they would not see their boys for a long time, forgot all their bodily activities and they became stunned like statues. Nanda embraced his son within his heart, after which he quickly became stunned and enchanted.

Mother Yaśodā said: “O tender boy! If you go into the forest to tend Your cows then we will all follow You! Don’t deceive us by going without us. O son, don’t send us elsewhere. Take us with You. If You don’t take us with You, then these blissful abodes in our town will swallow us by force. And we will remain alive in vain! Do You want to hurt us by returning home from the forest only after nine long hours? If You don’t want to come home soon, then what shall we do? Where are the soles of Your feet, that are like the spotless and tender leaves of crimson lotusflowers. And where are the sprouts, thorns and pebbles on the forestsoil? O,

where is Your body, that is as soft as a puppet of butter sprinkled with liquid musk, and where are the scorching sunrays that increase their heat at every moment? The life of this unfortunate mother of Yours, that is tearing up her chest, refuses to leave her. It bears the burden of a kingdom of great cruelty! Let the cowherdboys, or king Nanda himself herd the cows! O my child! If You don’t give up Your eagerness for this, then how can Your friends remain alive?! O my tender Kṛṣṇa, why did You take birth in a family of cowherders, where You must walk after the grazing cows?! With such a body as Yours, which is softened by the nectar of auspiciousness, You should have been born in a royal family.”

Hearing this ocean of faltering words from His mother, Kṛṣṇa humbly stood before her waiting to go to the forest. Mother Yaśodā, whose life was almost gone, became aware of this and embraced Kṛṣṇa, showering Him with her tears of love. Mother Yaśodā swooned and then recovered because of Kṛṣṇa’s blissful embrace. In this way Kṛṣṇa forced her to drink the full nectar of parental love, and she became overwhelmed with *prema*. She then invoked protection for her son by chanting mantras over His transcendental body, consisting of

the names of names of Lord Nṛsimhadeva.

Then speaking to Balarāma, Subhadra, Vardhana and other leading boys that stood before her, she said: "O boys! My Kṛṣṇa is Your younger brother, friend and very life! Don't I know that? Please listen as I explain His position to you: Although Hari is so tender, He is the leader of all the rowdy boys, and although He is very intelligent, He does not know His limits. Although He is weak, He is also very dashing. Therefore you should stay around Him to protect Him. He cannot be controlled by His father, His mother or any of His superiors. But He may listen to you. I hope my request to you will not be in vain! If you see any of Kamsa's cruel demoniac servants, you should run, leaving even the cows, and quickly take shelter of us!

O Subala, Ujjvala, Kokila and the other boys don't play so roughly with your heart's friend Kṛṣṇa! Are there no other games in this world for men? O Raktaka, Patraka and other expert servantboys! I'll tell you about Kṛṣṇa and Balarāma's nature, listen! Even if Their throats are dried up from thirst They will not feel thirsty!"

Then Yaśodā told her husband Nanda: "The road where our boys walk will be scorched by the sun, and somehow this mother still stays alive, even after seeing this father staying home in his golden brick home!

Then she told Kṛṣṇa: "Your friends who see You going into the forest, have become as hard as thunderbolts! But still You gladden them with Your attributes, having a heart as soft as a flower."

Kṛṣṇa, who wore these words of His afflicted mother on His ears as His best earrings, revived her by sprinkling her with the nectar from His moonlike smile.

Kṛṣṇa humbly replied: "Mother, you have not seen the forest path! I feel no trouble in tending the cows at all. It's My greatest pleasure! We're playing in the dense cool shade of the fragrant trees in the forest on the bank of the Yamuna, looking at the cows. It's also no problem for us to keep the cows together, for that I have My expert new murali-flute! And the paths also don't give Me any pain, The camari-deer sweep them with their tails, the trees shower them with their honey and the nabhi-deer scent them with their navel-musk! These paths are as flawless and as soft as cotton!"

Although they were very hungry, the cows would not set one foot into the forest without Kṛṣṇa, the destroyer of His friend's miseries. But now they began to call Him by mooing. So Acyuta, [Kṛṣṇa] seeing their condition, carefully stopped His parents from following Him. And blissfully began to mark the ground of Vraja with the signs of the disc, the lotus etc., from His lotusfeet as He walked.

As He went into the forest Kṛṣṇa thought, "Those who love Me feel sad when I leave. So let Me take their minds with Me."

But the Vrajavasi's eyes also thought, "What other objects do we have but Kṛṣṇa?" So they also followed Him. In this way the Vrajavasis entered their homes like liberated souls that maintain their bodies only as an external custom.



As He went into the forest Kṛṣṇa thought, "Those who love Me feel sad when I leave. So let Me take their minds with Me."

Bhaktivedanta Bhāṣya

Śrīla Prabhupāda's Purports

Nanda & Yaśodā Wait For Kṛṣṇa to Return

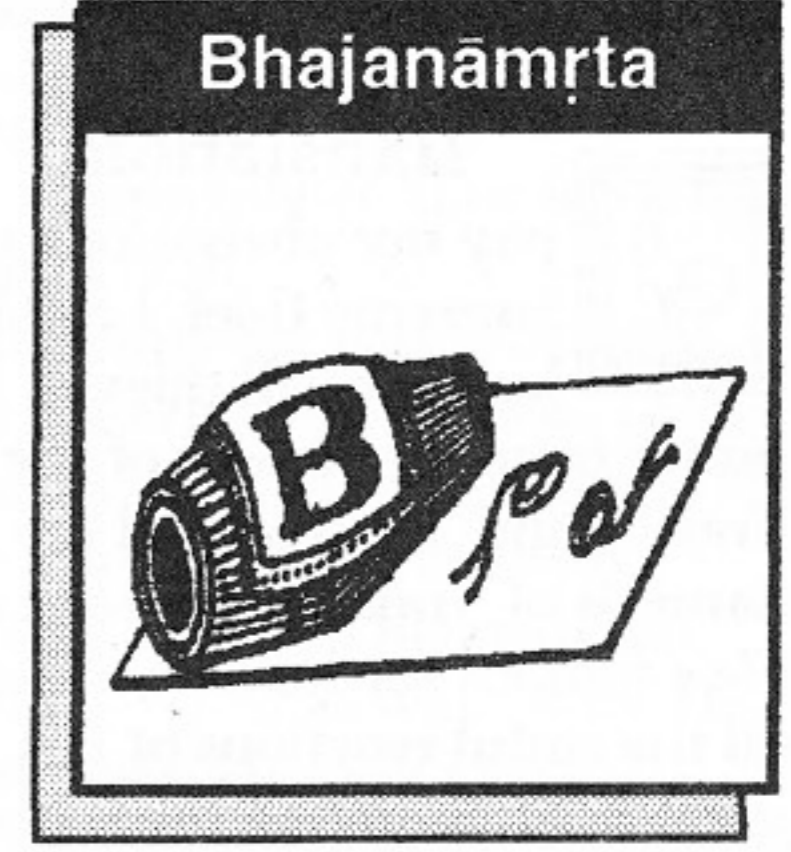
When Kṛṣṇa was a little grown up and was taking care of the small calves, He would often go near the forest. And when He was a little bit late returning home, Nanda Mahārāja would immediately get up on the *candra-śālikā* (a small shed built on the roof for getting a bird's-eye view all around), and he would watch for Him. Worrying about the late arrival of his little son, Nanda Mahārāja would remain on the *candra-śālikā* until he could indicate to his wife that Kṛṣṇa, surrounded by His little cowherd friends, was coming back with the calves. Nanda Mahārāja would point out the peacock feather on his child's head and would inform his beloved wife how the child was pleasing his eyes.

Nectar of Devotion p.345

श्री कृष्ण कथामृत

Eight Prayers Glorifying the Best of Thieves

Translation and Purport
By His Holiness Gour Govinda Swami



1.

*vraje prasiddham nava-nīta-cauram
gopānganānām ca dukūla-cauram
aneka-janmājita-pāpa-cauram
caurāgraganyam puruṣam nammi*

2.

*śrī-rādhikāyā hṛdayasya cauram
navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauram
caurāgraganyam puruṣam namāmi*

3.

*akiñcanī-kṛtya padāśritam yaḥ
karoti bhikṣum pathi geha-hinam
kenāpy aho! bhiṣaṇa-caura īdṛg
dṛṣṭaḥ śruto vā na jagat-traye 'pi*

4.

*yadīya nāmāpi haraty aśeṣam
giri-prasārān api pāpa-rāśin
āścaryarupo nanu caura īdṛg
dṛṣṭaḥ śruto vā na mayā kadāpi*

5.

*dhanam ca mānam ca tathendriyāṇi
prāṇāś ca hr̥tvā mama sarvam eva
palāyase kutra dhṛto hadya caura
tvam bhakti-dāmnāsi mayā niruddhaḥ*

6.

*chinatsi ghoram yama-pāśa-bandham
bhinatsi bhīmam bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham
naivātmano bhakta-kṛtam tu bandham*

7.

*man-mānase tāmasa-rāśi-ghore
kārā-gr̥he duḥkhamaye nibaddhaḥ
labhasva he caura! hare! cirāya
sva-caurya-doṣocitam eva daṇdam*

8.

*kārā-gr̥he vasa sadā hṛdaye madīye
mad-bhakti-pāśa-dṛḍa-bandhana-niścalaḥ san
tvam kṛṣṇa he! pralaya-koṭi-śatāntare 'pi
sarvasva caura hṛdayān nahi mocayāmi*



Translation



pay my obeisance's unto that Supreme thief, Lord Hari who is the leader of all thieves. He steals the butter from the houses of the damsels of Vrajabhūmi. He steals all the garments of the damsels of Vrajabhūmi, such a great thief! He's famous for his acts of stealing. He steals all the sinful reactions of His devotees. Such a great thief, Supreme thief. I pay my obeisance's unto that Supreme thief.

2. He steals the heart of Rādhārāṇī. He steals the blackish hue of the dark cloud. He steals everything! Those who take shelter at His lotus feet, He steals everything from him. All his possessions, all his material assets, money, everything! Even his mind He steals. Such a great Supreme thief. I pay my obeisance's unto that Supreme thief.

3. Those who take shelter at His lotus feet, He takes away everything. He takes away their material wealth, their wife, their children, their kith and kin, material relations, He takes everything. Then those persons become paupers, become beggars on the street. Such a great thief who steals everything, takes away everything. No house, no hut, nothing, beggar on the street. I have not seen, I have never heard of such a great thief. The Supreme thief in all the three worlds. I pay my obeisance's unto that Supreme thief.

4. If someone hears His holy name, He steals all his sinful reactions. Such a great thief. If someone only hears His name, He takes away all his sinful reactions, so wonderful. Such a wonderful thief I've never seen, never heard of. I pay my obeisance's unto that Supreme thief.

5. O great thief, stealing all our assets, bank balance, money, land, property, prestige, fame, senses, mind, heart, everything, and you're running away! Where are You running! I'll

catch hold of You, You great thief! Now You are caught up. Now I will bind You with this rope of love. Where will you go now? Great thief, running away, taking everything. Now You are caught up! Now I'll bind You. Now You are bound up with this rope of love, very strong rope. Now You cannot run away!

6. You may cut off the rope of Yamaraj. You may cut off this material bondage, You may cut off all sorts of bondage here, but You cannot cut off this bondage of love. Now You are in my bondage, You cannot cut off this bondage of love. I have bound You up now.

7. O great thief, Lord Hari, generally thieves are put into the prison house, very dark prison house. Now I'll put You in this very dark prison house of my heart, the real prison for You. I'll put You here forever! This is the proper punishment for your act of stealing. Be here forever in this prison house of my heart, forever! I'll never release You!

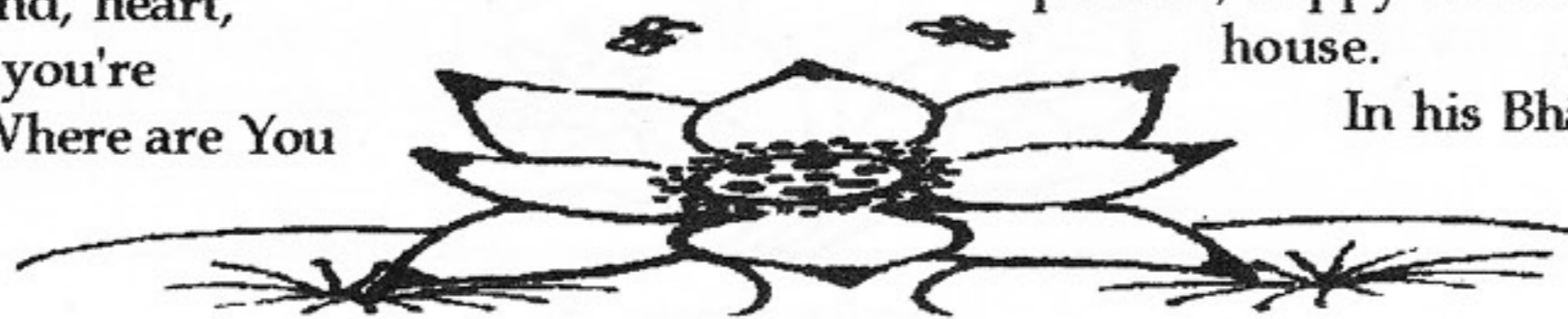
8. Now I bind You with the rope of love and put You in the prison house of my heart. Stay there, stay there, stay there! Unshaking, unshaking, You cannot free yourself, very tight bondage! O Kṛṣṇa, You have stolen everything from me, my material assets, my name, fame, my beauty, my reputation, my kith and kin, my family members, my heart, mind, everything You have stolen! So this is the befitting punishment, for You to remain here in this prison house of my heart. Very tightly bound up with the rope of love, forever, forever. If crores of *pralaya* come [if the universe is destroyed and created millions of times over] still I won't release You from here, You stay here. It is a befitting punishment for You, such a great thief.

Purport

By this Kṛṣṇa gets pleasure, "yes very nice punishment I have got now." He's very much pleased, happy there in that prison house.

In his Bhāgavatam

purport to
8.19.32 Śrīla
Prabhupāda
describes:



श्री कृष्ण कथामृत

Cauragraganya Puruṣastakam



Hari means one who takes away. Viśvanātha Cakravarti Thākura explains in this regard the very word *hari* means "one who takes away, one who steals." Takes away all his miseries. If one connects himself with Hari, The Supreme Personality of Godhead, then Lord Hari takes away all his miseries, his reputation, education, beauty, assets, everything He takes away. This is special favor to him. Then he'll completely take shelter of the lotus feet of Kṛṣṇa. Nobody is there, no men no money, He took everything so where shall I go, who will support me, only Him. So I'll take shelter at Your lotus feet, this is special favor. This is the special favor of the Lord toward a sincere devotee,

*yasyāham anugrhnāmi
hariṣye tad-dhanam śanaiḥ
(Bhāg. 10.88.8)*

The Lord said to Mahārāja Yudhisthira, "The first installment of my mercy towards a devotee is that I take away all his possessions, especially his material opulence, his money, everything." This is the special favor of the Lord towards a sincere devotee. If a sincere devotee wants Kṛṣṇa, but at the same time he's attached to material possessions that hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions, that is special favor.

Let there be no more hindrance at all. No hindrance at all. All material possessions, all material wealth, all material relations, everything. He makes that person a beggar on the street. People are afraid, "Hey don't do Hari bhajana, He'll take away everything. You'll become a beggar on the street." That happens, *svajanā duḥkha-duḥkhitam*, then his friends, relatives desert him. "Hey, this person has become a pauper now, no money, he has no wealth. If we keep friendship with him, then he'll ask us give money, give money. Let us go away from him and desert him." This is special favor, special favor. *Sa vai manah kṛṣṇa-padāravindayor*, now his mind is only fixed at the lotus feet of Kṛṣṇa nobody is there. No men, no money, no friend, no support from any side. Then who'll support me? To whom shall I go? Only to Lord Hari who has taken away everything. "All right You have taken

away everything from me, now I'll come to You. Now I am completely at Your lotus feet. Yes, this is special favor.

Although Bali Mahārāja was a devotee, he was attached to material possessions. Therefore the Lord, being kind to him, showed His special favor by appearing as the dwarf Vamana and taking away all his material possessions, and his mind as well. With His two feet, two tiny feet, He took away everything, all land and property, all material opulence, education, power, strength, everything He took away with his two feet. Then where is the place for His third step? Bali found no place to offer Him. All right, complete dedication, he took complete shelter and Bali became Mahājana. Don't think that Bali sustained any loss - no loss. He gained a hundred fold, thousand

If you have complete faith, He'll take away everything from you. That means there will be no hindrance at all for Hari-bhajana.

fold. If you give everything to Lord Hari, there is no loss at all. Lord Hari will pay you back a thousand fold, you cannot imagine, you cannot conceive at all. He'll pay back in such a way, that there is no loss at all. If you have complete faith, He'll take away everything from you. That means there will be no hindrance at all for Hari-bhajana, with body mind and speech you'll do Hari bhajana, with no material attachments, because He has taken away everything, no hindrance. If some material property is there, money, bank balance, friends are there, then you may be attached. So He takes away everything. No attachment, only one attachment, the lotus feet of Kṛṣṇa. That is real favor, special favor, that Hari takes away everything. All right let that Hari take away everything. That's very good! He takes away our heart. Give your heart to Him. Why are you keeping it with yourself? Let that great thief take it away - your heart, all your possessions - everything. Yes very good, Caura-graganya, great thief, Supreme thief, I pay my obeisance's to Him, Haribol!





The Gopīs Complain About Kṛṣṇa's Stealing

TEXT

“When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, “O, You are a thief,” and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, ‘I am not a thief. You are a thief.’ Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy.” Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa’s beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

PURPORT

Kṛṣṇa’s business in the neighborhood was not only to steal but sometimes to pass stool and urine in a neat, clean house. When caught by the master of the house, Kṛṣṇa would chastise him, saying “You are a thief.” Aside from being a thief in His childhood affairs, Kṛṣṇa acted as an expert thief when He was young by attracting young girls and enjoying them in the rasa dance. This is Kṛṣṇa’s business. He is also violent, as the killer of many demons. Although mundane people like nonviolence and other such brilliant qualities, God the Absolute Truth, being always the same, is good in any activities, even so-called immoral activities like stealing, killing and violence. Kṛṣṇa is always pure, and He is always the Supreme Absolute Truth. Kṛṣṇa may do anything supposedly abominable in material life, yet still He is attractive, Therefore His name is Kṛṣṇa, meaning “all-attractive.” This is the platform on which transcendental loving affairs and service are exchanged. Because of the features of Kṛṣṇa face, the mothers were so attracted that they could not chastise Him. Instead of chastising Him, they smiled and enjoyed hearing of Kṛṣṇa’s activities. Thus the gopīs remained satisfied, and Kṛṣṇa enjoyed their happiness. Therefore another name of Kṛṣṇa is Gopī-jana-vallabha because He invented such activities to please the gopīs.

(Bhāg. 10.8.31)

Binding Vraja's Thief



The Strength of Mother Yaśodā's Ropes

Q On one occasion Kṛṣṇa was speaking to Nava Vṛndā when she asked the Lord why it was that Nalakūvera and Maṇigrīva, after they were freed from their forms as trees by Kṛṣṇa, why didn't they then free Kṛṣṇa from the ropes that Mother Yaśodā had used to bind him to the wooden grinding mortar? Kṛṣṇa then replied:

*vātsalya-mandala-mayena mamoru-dāmnā
yaḥ ko 'pi bandha-garimā niramāyī mātrā
tan muktaye parama-bandha-vimokṣano 'pi
naḥam kṣame sakhi parasya tu kā kathātra*

My mother tightly bound Me with the strong rope of maternal love. Although I can release all living entities from the bonds of repeated birth and death, still I have no power to untie My mother's ropes. If I have no power, what can be said of the power of others to untie these ropes?

- Lalita Mādhava By Śrīla Rūpa Gosvāmī
Act 9 text120

Binding Kṛṣṇa

*kṛṣṇa-śravaṇa-pāsāt tvam
niryāto dhyāna-rajjubhiḥ
grāhyas tābhyāś ca niryāto
nāma-kīrtana-śrīkhalaiḥ
tvad-bhakti-lolitenādya
na mayā jātu mokṣyase
vṛto dhṛto 'si gādham tvam
pīta-kauseya-vāsasi*

My dear Lord Kṛṣṇa, O You who are dressed in beautiful yellow silken garments. With my love for You, I have now bound You up with the ropes of hearing Your Katha, the cords of meditating on Your beauty, and the chains of chanting Your Holy names. Now I have captured you and you will never escape. Śrīla Sanātana Gosvāmī's "Dig-darśini-tīka" commentary on his own Śrī Bṛhad-Bhāgavatāmṛta 2.1.1

Bondage of Nondevotees

*tāvad rāgādayaḥ stenās
tāvāt kara-gṛham gṛham
tāvan moho 'ṅghri-nigaḍo
yāvāt kṛṣṇa na te janah*

O Kṛṣṇa, as long as people are not Your devotees their desires are thieves, their homes are prisons, and their love for others is a pair of shackles binding their feet. Śrīmad-Bhāgavatam 10.14.36

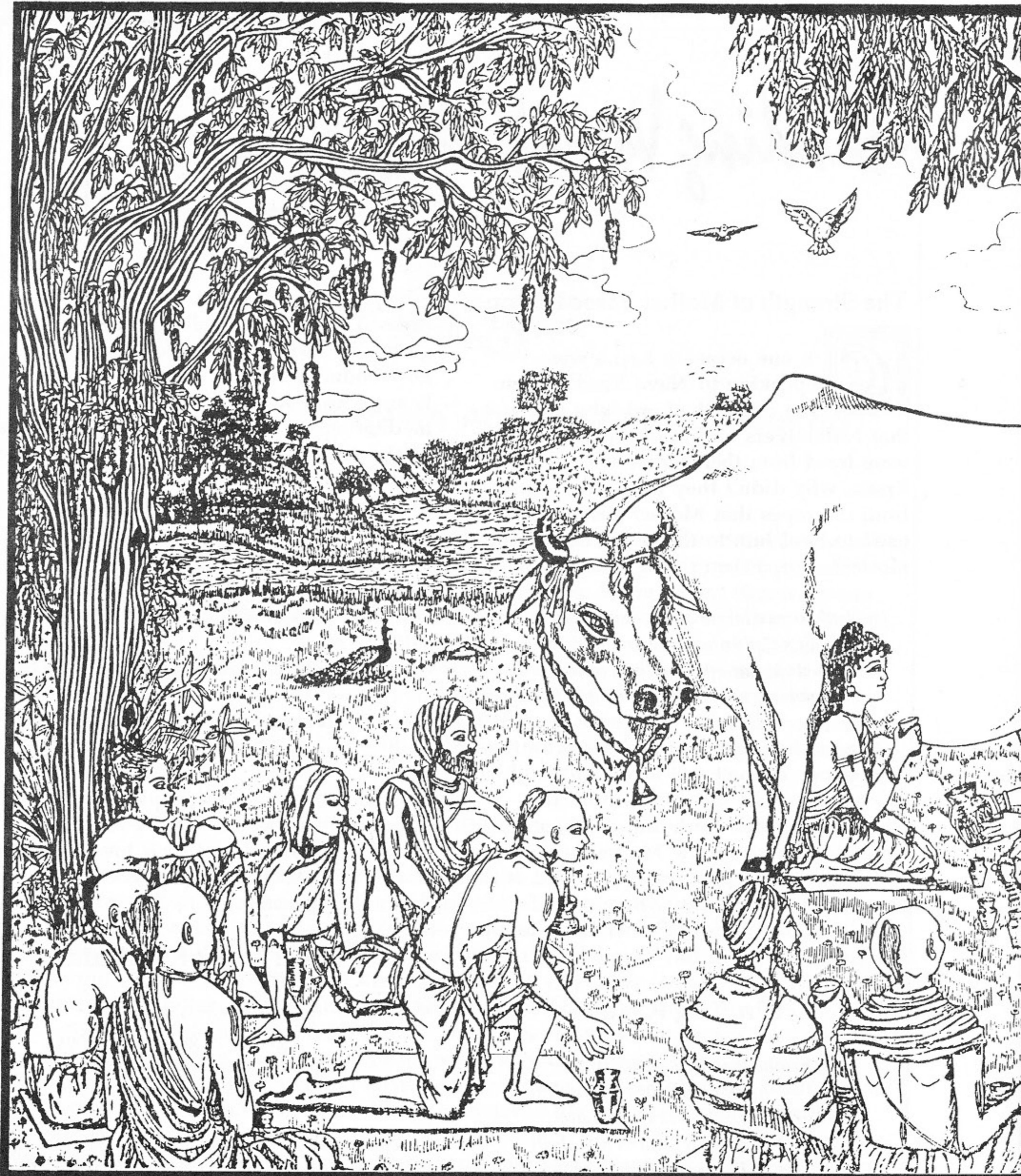
The Thief of Gokula

*gokulair gokulaṁ ninye
gokulaṁ gokulair haran
gokulaṁ gokula strīnaṁ
gokulair gokuleśvaraḥ*

The Lord of Gokula, drove His cows (go kula), as He entered Gokula, stealing the senses (go kula), of the young girls of Gokula and the eyes of the people of Gokula.

- Kṛṣṇadāsa Kavirāja Gosvāmī.





This *Gītapaniṣad*, *Bhagavad-gītā*, is the essence of all the *Upaniṣads*, and is just like a cow. And Lord Kṛṣṇa, who is famous as a cowherd boy, is milking this cow. Arjuna is just like a calf, and learned scholars and pure devotees are to drink the nectarean milk of *Bhagavad-gītā*.



Vraja Prema in the Gita



A Lecture on Bhagavad-gītā 6.30 by
His Holiness Gour Govinda Swami
June 1, 1993, in Baltimore, USA

Kṛṣṇa's Beauty Far Excels Millions of Cupids

Kṛṣṇa came 5,000 years ago in His own *svarūpa*, in the form of Nanda-nandana, Yaśodā-nandana - the son of Nanda Mahārāja and Yaśodā-mātā. He is known as *madhuryaka nilaya Kṛṣṇa*, the source of all beauty. Nobody is as beautiful as Kṛṣṇa. The *Brahma-saṁhitā* (5.30) says, *kandarpa-koṭi-kamanīya-viśeṣa-śobham*, "Kṛṣṇa's beauty far excels that of millions of Cupids." Cupid appears very beautiful in this material world. Everybody here is attracted by Cupid. Who is not attracted by Cupid? Everybody is attracted by Cupid, but Kṛṣṇa's beauty far excels

that of millions of Cupids. He is known as *vṛndāvane 'aprākṛta navīna madana'* (Cc. M. 8.138) One of the names of Cupid is Madana. And Kṛṣṇa is *vṛndāvane 'aprākṛta navīna madana'*, "In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual, ever-fresh Cupid." He is the transcendental, not material Cupid. That is Kṛṣṇa. One of the names of Kṛṣṇa is Madana-mohana, He who even enchants Madana — Cupid. Cupid enchants everybody here in this world, but Kṛṣṇa enchants Cupid. That is Kṛṣṇa.

Analyzing the Name of Kṛṣṇa

If you analyze this word 'Kṛṣṇa, *Udyoga-parva* of

Vraja Prema in the Gītā

Mahābhārata states:

*kṛṣir bhū-vācakah śabho
naś ca nirṛti-vācakah
tayor aikyam pram brahma
kṛṣṇa ity abhidīyate*
[cited in Cc. Madhya 9.30]

Kṛṣ plus *na* is Kṛṣṇa. Kṛṣ is the verbal root, a Sanskrit word, and it means all-attraction. And *na* means *ānanda vācakah* — all pleasure. So *kṛṣ* plus *na* combined together is Kṛṣṇa. Attraction plus all pleasure combined together. See how His name is composed, can you relish His name? Have you developed taste to relish the name of Kṛṣṇa? No, because of being afflicted with jaundice. A person afflicted by jaundice cannot taste the sweetness of sugar candy. Sugar candy is very sweet, but jaundice is a disease in which bile is in excess, *pitta*. If you give that person sugar candy he will say, "Bitter!" Why? Sugar candy is sweet, why does it taste bitter to him? Because he is afflicted with jaundice. His bile is excessive. Similarly, Kṛṣṇa's name is such:

*kṛṣir bhū-vācakah śabho
naś ca nirṛti-vācakah
tayor aikyam pram brahma
kṛṣṇa ity abhidīyate*

attraction, plus *ānanda*, pleasure, combined together is Kṛṣṇa. His form is so sweet, *śyāma tri-bhaṅga-lalitām*. Śyāmasundara, though in three places crooked, is very beautiful. His beauty far excels that of millions of Cupids.

Kṛṣṇa is known as Līlā Puruṣottama, He manifests all varieties of *līlās*. He came 5,000 years ago in His own *svarūpa*. At the end, in His Kurukṣetra-*līlā*, He gave His message in the form of *Bhagavad-gītā*. He spoke it to Arjuna. Through Arjuna He gave this message, to the whole of mankind. We should not think that He only gave it to Arjuna. Through Arjuna He gave this knowledge, this message to the whole of mankind. We call this *śākhā-candra-nyāya*. 'Nyāya' means logic, 'śākhā'

means branch of the tree and 'candra' means moon. The branch and the moon logic. The child cries, so what does the mother do? The mother says, "Don't you see the moon there, very effulgent silver plate? Don't you want to have it?" Then the child says, "Yes, mother, where is it? Where is it?" "Don't you see it? It is in the sky." The full moon looks like an effulgent silver plate. Very beautiful, but it cannot be seen because the branches of some tree are obstructing the vision. It is just at the opening of some branches, but the child cannot see it. "Where is it, where is it, where is it, mother?" "Look at this tree. Look at that big branch there!" She is pointing out the tree's branch and thus the mother shows the moon. This is the logic - *śākhā-candra-nyāya*.

By pointing out the tree's branch the mother shows the moon to the child.

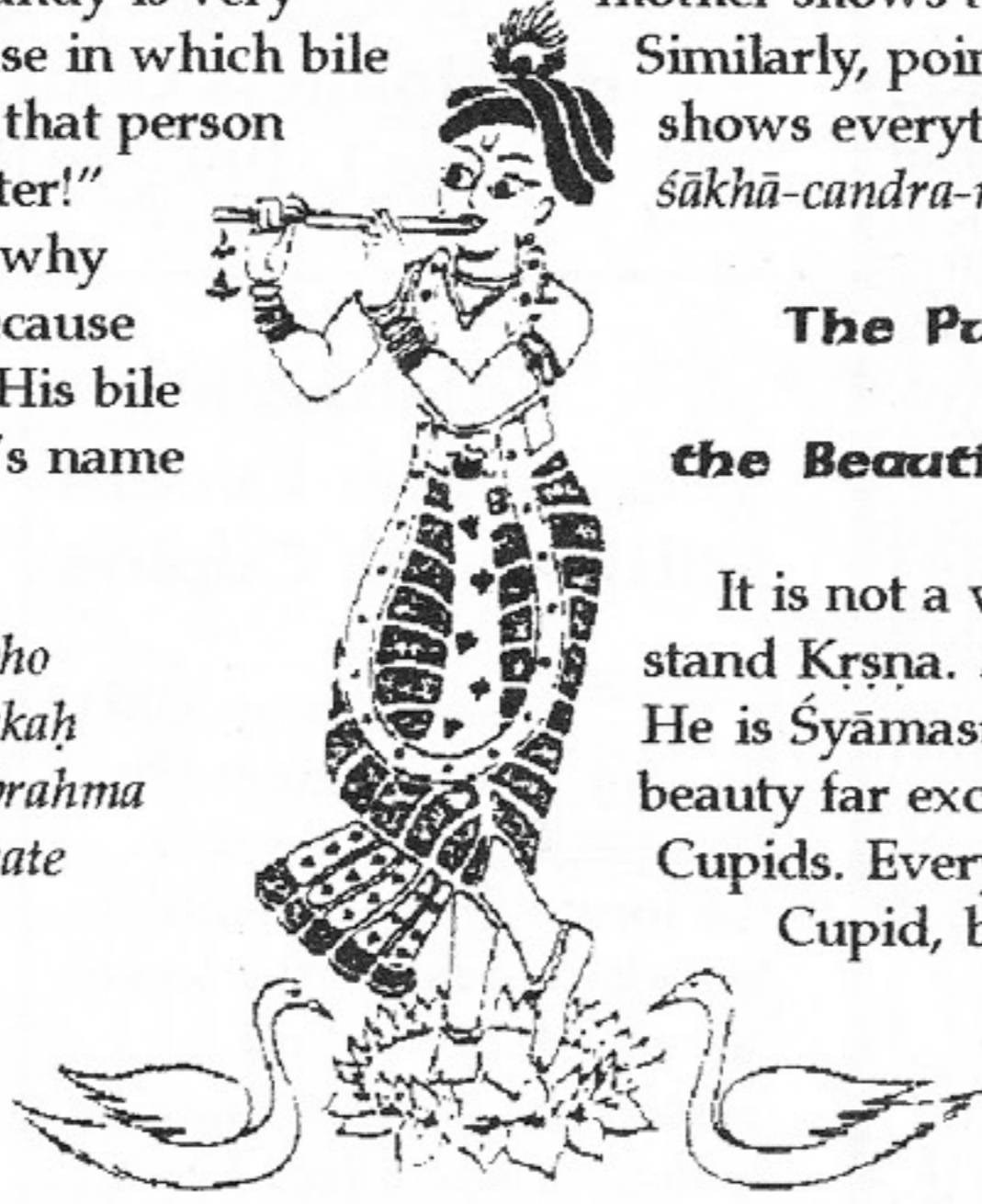
Similarly, pointing out to Arjuna, Kṛṣṇa shows everything to mankind. This is *śākhā-candra-nyāya*.

**The Purpose of Our Eyes
is to See
the Beautiful Form of Krishna**

It is not a very easy thing to understand Kṛṣṇa. *Śyāmaṁ tri-bhaṅga-lalitām*. He is Śyāmasundara, so beautiful. His beauty far excels that of millions of Cupids. Everyone is enchanted by Cupid, but Kṛṣṇa enchants Cupid,

so He is known as Madana-mohana. If somebody is fortunate enough and becomes enchanted by Kṛṣṇa, he

will never again be enchanted by Cupid. Why should you become enchanted by Cupid? Kṛṣṇa enchants Cupid, but Cupid enchants you. If you become enchanted by Kṛṣṇa, then why will you become enchanted by Cupid? No more. This is the goal of our human birth, to understand Kṛṣṇa and to see Kṛṣṇa, the all-beautiful form of Śyāmasundara. If your eye can see the beauty of Kṛṣṇa, whose beauty far excels that of millions of Cupids, how will it be that your eye wants to see the ugly witch *māyā*? In other words, if that person is fortunate



Vraja Prema in the Gītā

enough and becomes enchanted by Kṛṣṇa, Śyāmasundara, he will never again be enchanted by Cupid in his life. Finished. No more connection with the material world! But who can see Kṛṣṇa all day, at every moment and everywhere? And Kṛṣṇa says, "See Me! See Me! You possess eyes, so see Me! Then that is the perfection of your possessing eyes." Otherwise, what is the purpose of your eyes to see the ugly witch *māyā*? But is there any beauty in this witch?

Kṛṣṇa is *suhṛdam sarva-bhūtānām*, the only well-wishing friend of all living entities.

*bhoktāram yajña-tapasām
sarva-loka-maheśvaram
suhṛdam sarva-bhūtānām
jñātvā mām śāntim ṛcchati*

In the last verse of the Fifth Chapter, Kṛṣṇa says, "One who knows Me as the only well-wishing friend of all living entities will get peace." Everyone wants peace. "O, I cannot find peace." People are making so many efforts, and so many plans and projects, so many organizations are being created to establish peace. But there is no peace; Why? Kṛṣṇa says how you can get peace. One who knows that Kṛṣṇa is the only enjoyer - *bhoktāram yajña-tapasām* will get peace. Nobody is the enjoyer, the *jīva* cannot be the enjoyer. And, *sarva-loka-maheśvaram*, Kṛṣṇa is the Lord of both the spiritual and material worlds, *suhṛdam sarva-bhūtānām*, "I am the only well-wishing friend of all living entities." But if one does not know it, how will he get peace? In other words, we may say that one who has established his loving relationship with Kṛṣṇa will get peace. Otherwise how can he get peace? If you have not established a loving relationship with Kṛṣṇa, but rather you have established a relationship with *māyā*, or the material world, based on the material body and bodily relations, how can you get peace? Kṛṣṇa is all-peaceful, supremely peaceful—*śānti parāyana*. Kṛṣṇa is the Supreme Eternal. That which is eternal is peaceful, but that which is not eternal, temporary or material, that is just the opposite, not peaceful. Therefore Kṛṣṇa says this thing, and one who knows it will get peace.

Confidential, More Confidential, and the Most Confidential Instruction

Kṛṣṇa gave His message to us because He is the only well-wishing friend of all living entities. He gave His message in the form of *Bhagavad-gītā* through Arjuna to all of mankind. He gave confidential instructions, more confidential instructions and the most confidential instruction. The most confidential instruction is *man-manā bhava mad-bhakto mad-yājī mām namaskuru* and *sarva-dharmān parityajya mām ekam śaraṇam vraja*. This is His most confidential instruction. "Think of Me always. Become My *bhakta* — My devotee, and My servant. Engage in My service." Kṛṣṇa says this because He is the *sevyā vastu*. He is to be served and everyone is His servant, *sevaka*. *Ekale īśvara kṛṣṇa, āra saba bhṛtya* (Cc. Ādi 5.142): "The only one to be served is the Supreme Lord Śrī Kṛṣṇa, Parameśvara. All others, other than Kṛṣṇa, are servants—*bhṛtya*." Only Kṛṣṇa is to be served, He is the *sevyā vastu*. Therefore He says, *mad-bhakto*, "Become My *bhakta* and engage in My service." So, have you become a servant of Kṛṣṇa? No, *māyāra naphora haya cira dina bule*, "You are wandering in this material world, having become a servant of *māyā*." We have not become servants of Kṛṣṇa, rather we have become servants of *māyā*. 'Naphor' means servant. From time immemorial, the *jīva* has been wandering in this material world, having become a servant of *māyā*. We have not become servants of Kṛṣṇa. Kṛṣṇa is our well-wishing friend, and therefore He says, "Become My servant." because He is to be served, whereas all others are servants. *Man-manā bhava mad-bhakto mad-yājī*, "Worship Me." The only worshipable Deity is Kṛṣṇa. *Mām-namaskuru*, "Pay your obeisances unto Me, then you will come to Me." That is the goal of life: to approach the lotus feet of Kṛṣṇa, to understand Kṛṣṇa and to get Kṛṣṇa. *Sarva-dharmān parityajya mām ekam śaraṇam vraja*, "Give up all varieties of *dharma*, occupations, and just surrender unto Me." This is the last instruction Kṛṣṇa gave. Is it possible to give up all varieties of *dharma* and just surrender

Vraja Prema in the Gītā



H.H. Gour Govinda Swami

unto Kṛṣṇa? It is very easy to say. We all say this when we go out to preach, "Hey, Kṛṣṇa has said in the *Bhagavad-gītā*, *sarva-dharmān parityajya mām ekam śaraṇam vraja*, "Give up all varieties of *dharma* and just surrender unto Me." You say it, he says it, I say it, everybody says it, but are you really surrendered yourself, or are you only speaking from the lips? How will it be effective if you speak from the lips only? If you are not surrendered yourself, you can go on speaking for thousands of lives, still your preaching will never be successful. It will never be effective because you are not really surrendered yourself. So how can one be surrendered? *Man-manā bhava*, Kṛṣṇa says, "Think of Me always, day and night. Only keep Me in your mind twenty-four hours a day. No other thoughts should be there. Drive out all other thoughts from your mind." But how will it be? Is it easy? Are you thinking of Kṛṣṇa? *Suta mita rāmaṇi ra cinta*:

"The mind is thinking of his wife, thinking of his son, his daughter, his so-called friend." Is the stupid mind thinking of Kṛṣṇa? No. Why is it not thinking of Kṛṣṇa, why is it thinking of his wife, son, daughter or friend? Because he has developed some love and affection towards this material body, and bodily relations, wife, son, daughter, friend, etc. In other words, he has put his body and bodily relations on the platform of love. He has not put Kṛṣṇa on the platform of love, so how can the stupid mind think of Kṛṣṇa? Without love it is not at all possible to always think of Kṛṣṇa, *man-manā bhava*, or to surrender, because it is based on love. Surrender, or *śaraṇāgati* is based on love.

Deep Purport to the Word Vraja

Sarva-dharmān parityajya mām ekam śaraṇam vraja. This word 'vraja' is very significant. If you see Śrīla Prabhupāda's translation of the *Gītā*, he has given the word for word meaning. And what meaning has he given for 'vraja'? 'Go' or 'surrender', but it has a very deep purport to it. The *ācāryas* say 'vraja' here means *vraja prema* - the *prema*, or love available in Vrajabhūmi, Vṛndāvana, Kṛṣṇa's abode. Kṛṣṇa talks about that *prema*. Without that *prema* there is no question of true surrender or complete surrender. So without that *prema* your so-called surrender is either artificial, partial or conditional, not true and not complete.

Kṛṣṇa has said this, but only theoretically. Then He wound up His *līlā* and went back to His abode Goloka Vṛndāvana where He thought, "O, I said everything and gave confidential, more confidential and the most confidential instruction through Arjuna to all of mankind, but how many can understand it?" It is not easy to understand, because it is to be understood in *tattva*, in truth. Kṛṣṇa said it is to be understood in *tattva*.

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā deham punar janma
naiti mām eti so' rjuna
(Bhagavad-gītā 4.9)*

Vraja Prema in the Gītā

Repeatedly Kṛṣṇa says this. "My birth, My activities, My *līlās* are not material. They are transcendental. One who understands it, knows it in *tattva*, in truth, then after quitting this body he will come to Me. No rebirth, *punar janma naiti*." That means you will never have to come down here. Why shall you have to come down here again? For one who has gone to Kṛṣṇa and who has understood Kṛṣṇa in *tattva*, Kṛṣṇa says clearly there will be no rebirth. Birth and death is here in this material world, but there is no question of birth and death in the spiritual world, the eternal world. So that is the goal of human birth, to understand Kṛṣṇa in *tattva*.

*na tu mām abhijānanti
tattoenātaś cyavanti te
(Bhagavad-gītā 9.24)*

are in the bodily conception of life." Who has developed Kṛṣṇa consciousness? Rather, it is all body consciousness, bodily relationships. Everything, the be-all and end-all of life is to just satisfy the demands of this body. And what are the demands of the body? *āhāra-nidrā-bhayā-maithuna*—eating, sleeping, defending and mating. These are the demands, or requirements of the body. And everyone is running after them. Running after how to satisfy the demands of the body, give pleasure and enjoyment to the body. "This is the be—all and end—all of my life." Therefore people are struggling hard, toiling like asses, *gardhavera mata āmi kori pariśrāma*. They are toiling very hard like an ass that carries a very heavy burden. The master gives lashes 'ping! ping!' and the ass moves, but for what purpose? The ass knows only two things; his belly and his genitals. He doesn't know anything beyond that. Therefore he toils so

Without *prema* your so-called surrender is either artificial, partial or conditional, not true and not complete.

"One who does not know Me in *tattva*," Kṛṣṇa says, "will fall down here again and again." Who falls down? That is one who has not understood Kṛṣṇa in *tattva*.

*tato mām tattvato jñātṛvā
viśate tad-anantaram
(Bhagavad-gītā 18.55)*

"*Viśate*" means "enters." Kṛṣṇa says, "Understanding Me in *tattva*, in truth, he enters into My kingdom and never comes down here again." But Kṛṣṇa thought, "How many can understand this? In Kali-yuga, which is the most sinful, degraded age, consciously or unconsciously, everyone is engaged in sinful activities. The consciousness of the people is very, very polluted. Degraded consciousness. So how can they understand? They don't know anything beyond this body. All of them

hard, day and night, just to get a bundle of grass and to run behind a she-ass for sex. This is ass-consciousness, not human consciousness, not Kṛṣṇa consciousness. But Kṛṣṇa is your only well-wishing friend. So, Kṛṣṇa thinks, "How can they develop Kṛṣṇa consciousness? How can they understand Me? How can they see Me and keep Me in their mind? How can they serve Me and how can they surrender unto Me? It is not easy," Kṛṣṇa thinks, "I have said all these things theoretically. I have not demonstrated practically how to surrender so I have to go again." Therefore He came again in the form of Caitanya Mahāprabhu.

**Krishna Spoke Theoretically What
Mahaprabhu Teaches Practically**

Vraja Prema in the Gītā

*cira-kāla nāhi kari prema-bhakti dāna
bhakti vinā jagatera nāhi avasthāna*

"For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless."

(Cc. Ādi 3.14)

*yuga-dharma pravartāimu nāma-saṅkīrtana
cāri-bhāva-bhakti diyā nācāmu bhuvana*

"I shall personally inaugurate the religion of the age—nāma-saṅkīrtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service."

(Cc. Ādi 3.19)

*āpani karimu bhakta-bhāva aṅgikāre
āpani ācari' bhakti śikhāimu sabāre*

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it myself."

(Cc. Ādi 3.20)

*āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya*

"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam."

(Cc. Ādi 3.21)

Kṛṣṇa thinks like this, "I have not given *prema-bhakti*, yet many, many, innumerable *yugas* have gone past." *Bhakti vinā jagatera nāhi avasthāna*: "Without this *prema-bhakti* this existence is useless. So I will go and establish the *yuga-dharma* of *nāma-saṅkīrtana*; *hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma hare hare*." *Cāri bhāva-bhakti diyā nācāmu bhuvana*. Kṛṣṇa says *cāri*—four. He never says five. There are five chief



mellows in a relationship with Kṛṣṇa: *śanta*, *dāsya*, *sakhya*, *vātsalya* and *mādhurya*, but when Kṛṣṇa comes as Mahāprabhu He discards *śanta rasa*. Therefore Kṛṣṇa says *cāri bhava-bhakti diyā nācāmu bhuvana*: "I will make the whole world dance and chant Hare Kṛṣṇa." That means chanting purely. If you have developed pure love for Kṛṣṇa and you develop that *bhāva*, that loving mood, then if you chant, automatically you will dance. My Guru Mahārāja Śrīla Prabhupāda says, "Everybody can take part, even a dog can, because it is *jīva-dharma* - the *dharma* of the soul. So even a dog can take part. When Mahāprabhu came He made the jungle animals dance. On His way to Vṛndāvana He was passing through the jungle of *jhārikhaṇḍa* chanting Hare Kṛṣṇa, and He made the animals chant. Tigers, lions, deer, dogs and hogs all chanted Hare Kṛṣṇa and danced. Only Mahāprabhu can do such a thing because He is the Supreme Personality of Godhead. He has come here to give that *prema*. Gaurāṅga Mahāprabhu is known as *Prema Puruṣottama*, the Supreme Personality of Godhead who gives love of Godhead. Kṛṣṇa is known as *Līlā Puruṣottama*, who manifests all varieties of *līlā*, but Mahāprabhu is known as *Prema Puruṣottama* and therefore He says *cāri bhava-bhakti diyā nācāmu bhuvana*: "I will make the whole world dance in the four mellows of *bhakti*; *dāsya*, *sakhya*, *vātsalya* and *mādhurya*." So that is what He did. *Āpana karimu bhakta-bhāva aṅgikāre*: "I will go and assume the mood of a *bhakti*—a devotee,

not the mood of *Bhagavān*." That is Gaura's mood. Although He is Kṛṣṇa, *Bhagavān*, His mood is different. That is *bhakta-bhāva*, the mood of a devotee, especially the mood of *Rādhārāṇī*, *rādhābhāva*. *Āpani ācari' bhakti śikhāimu sabāra*: "I will teach *bhakti* by practicing it Myself." Because unless one practices himself he cannot teach. Unless one observes it in his own life, how can he teach? If it is only theoretical, there will be no effect at all. It will be like blank fire—without effect.

Vraja Prema in the Gītā

āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya
(Cc. Ādi 3.21)

“Unless one practices devotional service himself, he cannot teach it to others. This is the conclusion drawn in *Bhagavad-gītā* and *Bhāgavatam*.” So Kṛṣṇa came in the form of Mahāprabhu, as a practical teacher, to teach us how to develop *prema*, love, and how to cry for Kṛṣṇa, how to think of Kṛṣṇa day and night, twenty-four hours, and how to surrender unto Kṛṣṇa.

atyanta durlabha prema koribāra dāna
śikhaye śaraṇāgati bhakatera prāna
(Bhaktivinoda Ṭhākura, Śaraṇāgati)

Śaraṇāgati, or surrender, is the life and soul of the devotee—*bhakta*. And Mahāprabhu teaches that *śaraṇāgati*. This is the life and soul

holy name, *nāma-kṛpā*, you can develop *prema*. Otherwise, you will never develop *prema*. *Bhakti vinā jagatera nāhi avasthāna*: “Without this *prema-bhakti* all existence is useless,” because this *prema* is the basis of the world, the basis of all existence.

Kṛṣṇa was thinking like that, and thus Kṛṣṇa came in the form of Mahāprabhu, to give *prema* and to practically teach us *śaraṇāgati* and how to think of Kṛṣṇa always, *man-manā bhava*. It is all there in the *Gītā*. Kṛṣṇa has said everything, but theoretically, whereas Mahāprabhu teaches practically. But do you think Kṛṣṇa has not spoken about *prema* in the *Bhagavad-gītā*? Kṛṣṇa has spoken about it, but only theoretically. That is *man-manā bhava mad-bhakto*. This is what we are saying and all our *ācāryas* have said it. Without love you cannot become *dāsa*, a servant. Otherwise, without such love you will become a pretender. You are just pretending

The milkman is Kṛṣṇa and *pārtho* - Arjuna - is *vatsa*, the calf, and he drank it. But he was not selfish, he gave it to all others.

of a devotee. Mahāprabhu gives *prema*, love of Godhead, because without *prema* it is not possible to surrender. And He gives *prema* through chanting His holy name.

nāmaiva prādurāsīd avatarati
pare yatra tam naumi gauram

Prabhodānanda Sarasvatīpāda has said this in his *Caitanya-candrāmṛta*, “I pay my obeisances unto that Gaura who gives *prema* through chanting the holy name; *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*.” The chief result of chanting the holy name is *prema*, love of Godhead. *Niraparādhe nāma loile paye prema dhāna*: “If your chanting is offenseless, pure, you will get *prema*,” So Mahāprabhu gives *prema* through that chanting. If you get Mahāprabhu’s mercy and the mercy of the

that, “I am serving. I am Kṛṣṇa’s servant.” But you cannot truly be *dāsa*—a servant, because this service is based on *prema*. In this way Kṛṣṇa has spoken about this *prema*.

Kṛṣṇa is the Milkman and Arjuna is the Calf

There are seven hundred verses in the *Bhagavad-gītā*, it is the essence of all the *Vedas* and *Upaniṣads*.

sarvopaniṣado gāvo
dogdhā gopala-nandanah
pārtho vatsah su-dhīr bhoktā
dugdham gītāmṛtam mahat
(Gītā-māhātmya 6)

“This *Gītā*, *Bhagavad-gītā*, is the

If you explain one line from Prabhupāda's purport, it will take days and days together. It is only a very short purport but so many things are there

essence of all the *Upaniṣads*, and is just like a cow. And Lord Kṛṣṇa, who is famous as a cowherd boy, is milking this cow. Arjuna is just like a calf, and learned scholars and pure devotees are to drink the nectarean milk of *Bhagavad-gītā*." There are many *Upaniṣads*, of which 108 are famous. The *Upaniṣads* are the topmost portion of the *Vedas*, and they have become the cow. But without a calf, the cow cannot give milk. Arjuna is the calf, *pārtho vatsaḥ*, and who is the milkman? That is Gopāla-nandana, that means Nanda-nandana, the son of Nanda Mahārāja, that is Kṛṣṇa. So Kṛṣṇa is the milkman, Gopāla-nandana, and He milks the cow—all the *Upaniṣads*. Then this transcendental nectarean milk, *āmṛtam*, in the form of *Bhagavad-gītā* came out. And for whom? *Su-dhīr bhoktā*; for those who are very anxious to taste it and have it. For those who have developed greed for it, this *āmṛta* came. But people these days are very anxious and eager to drink liquor. They advertise: "COLD WINE, LIQUOR! Open 24 hours. Come, drink, dance and dine!" This is going on in the Western world. So many people are after that! But how many are coming to drink this nectar? Put up a very big sign board; "DRINK THIS NECTAR—GĪTĀMṚTA!" We are giving such sweet nectarean mellow, *āmṛta*, free of cost. You are paying so many dollars there, but here, no money is required, it is free of cost. But nobody will come because they have not developed a taste for it. So it says, *su-dhīr bhoktā*, it is given for those who have developed taste for it. As the calf sucks the udder of the cow, he drinks milk, so for such interested persons that have developed taste for it, it is there. So the milkman is Kṛṣṇa and *pārtha*, Arjuna, is *vatsa*, the calf, and he drank it. But

he was not selfish, he gave it to all others: "You drink, you drink."

It is said that the *Vedas* have come out from the breathing of the Lord, but *Bhagavad-gītā* has come directly from the lips of the Lord. So this *Upaniṣad*, which is known as *Gītōpaniṣad*, is better than the *Vedas*. The *Upaniṣads* are the topmost portion of the *Vedas*, and this *Bhagavad-gītā* is the *āmṛta*, the nectarean essence, so how can one think that Kṛṣṇa has not spoken about *prema* here? He has spoken everything.

The Deep Meaning Within Śrīla Prabhupāda's Purports

Everything is there in the seven hundred verses of the *Bhagavad-gītā*, but in a nutshell. And whatever is there in *Bhagavad-gītā*, that is also there in the *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam* contains 18,000 verses and there everything is explained elaborately. And Mahāprabhu has said,

*śrīmad-bhāgavatam pramānam amalām premā pum-artho mahān
śrī-caitanya mahāprabhuḥ matam idaṁ tatvadarāḥ na parah*

This is Mahāprabhu's opinion. "*Śrīmad-Bhāgavatam* is the spotless proof, and it speaks of *prema-bhakti*." So that is what we are saying. Mahāprabhu has come to give that *prema* and that *prema-bhakti-tattva* is described there in *Śrīmad-Bhāgavatam*. What is said here in the seven hundred verses of *Bhagavad-gītā*, is elaborately explained in *Śrīmad-Bhāgavatam*. So Kṛṣṇa has already spoken about that *prema*. In the *Gītā* 6.30, He says:

Vraja Prema in the Gītā

*yo mām paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na pranaśyāmi
sa ca me na pranaśyati*

"For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me."

(Bg. 6.30)

In his purport Śrīla Prabhupāda comments,

"A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is the manifestation of Kṛṣṇa's energy. Nothing can exist without Kṛṣṇa, and Kṛṣṇa is the Lord of everything. This is the basic principle of Kṛṣṇa consciousness. Kṛṣṇa consciousness is the development of love of Kṛṣṇa—a position transcendental even to material liberation. It is the stage beyond self-realization at which the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee, and the devotee becomes full in loving Kṛṣṇa. An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity can never be annihilated, nor is the Personality of Godhead ever out of the sight of the devotee. To merge in Kṛṣṇa is spiritual annihilation. A devotee takes no such risk. It is stated in the *Brahma-saṁhitā*:

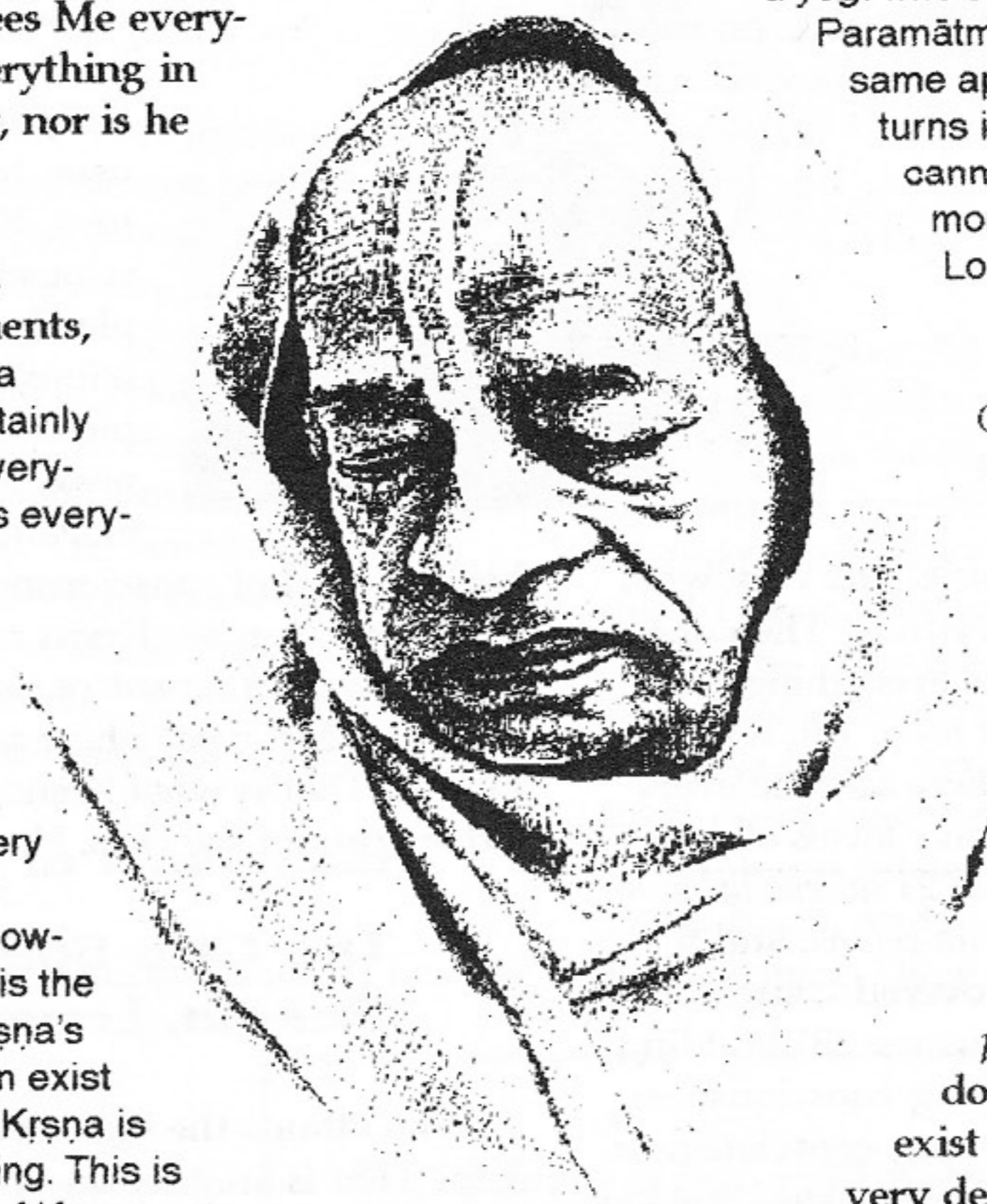
*premañjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpam
govindam ādi-puruṣam tam ahaṁ bhajāmi*

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen

in His eternal form of Śyāmasundara situated within the heart of the devotee." (Bs. 5.38) At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of

a *yogī* who sees the Lord as

Paramātmā within the heart, the same applies. Such a *yogī* turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself."



We were quoting from *Caitanya-caritāmṛta; prema vinā jagatera nāhi*

avasthāna: "There is no base of this world

without *prema*." And

that is what is said

here in

Prabhupāda's

purport, "Nothing

can exist without

Kṛṣṇa." Kṛṣṇa is the

only object of love -

prītiḥ-viśaya. So what

does it mean, "Nothing can

exist without Kṛṣṇa?" It has a

very deep purport. In one line

many things are there. If you explain

one line from Prabhupāda's purport, it will

take days and days together. It is only a very

short purport but so many things are there.

"Nothing can exist without Kṛṣṇa." What does

it mean? Kṛṣṇa says, *yo mām paśyati sarvatra*:

"For one who sees Me everywhere, I am

everything to him." But how can one see

Kṛṣṇa everywhere? If we read further, we will

find Prabhupāda has said, "It is a question of

prema. Kṛṣṇa is the Lord of everything—*sarva*

loka maheśvaram. This is the basic principle of

Kṛṣṇa consciousness, to love Kṛṣṇa, otherwise

there is no question of Kṛṣṇa consciousness.

That is the highest level of consciousness."

Five Levels of Consciousness

Very often we speak about the five levels of consciousness. Bhaktivinoda Thākura and other Gauḍīya Vaiṣṇava *ācāryas* have described all these things, it is already there. If

Vraja Prema in the Gītā



one can understand *Bhagavad-gītā* very well, one can comprehend everything. Then one can perceive how Kṛṣṇa is everything and how Kṛṣṇa is the object of love. You will be able to see Kṛṣṇa everywhere and see everything in Kṛṣṇa. There are five levels of consciousness; 1) *abruta-cetanā*; 2) *saṅkucita-cetanā*; 3) *mukulita-cetanā*; 4) *vikacita-cetanā*, and 5) *pūrṇa-vikacita-cetanā*. 1) Covered consciousness; 2) shrunken consciousness; 3) budding consciousness; 4) blossoming consciousness, and 5) completely blossoming consciousness. Completely blossoming consciousness means complete Kṛṣṇa consciousness. That is what is said here. Kṛṣṇa consciousness is the highest level of consciousness and in the human form of life the opportunity has been given to elevate one's level of consciousness to the highest level of consciousness. That is complete Kṛṣṇa consciousness. In species other than human, no such opportunity is there. They cannot elevate their level of consciousness. Out of a total of eighty-four *lakhs* [8,400,000] of different species, there are eighty *lakhs* of species other than human beings, like aquatic animals, hills, trees, birds, bees, insects, germs and worms, etc. Only four *lakhs* of types of human beings are there, *catur lakṣāṇi mānuṣaḥ*. So all of these eighty-four *lakhs* come under those five levels of consciousness, but the eighty *lakhs* of species other than human species, come under the two levels, covered consciousness and shrunken consciousness. They cannot go beyond these two. So, there are four *lakhs* of

human beings, *catur lakṣāṇi mānuṣaḥ*, as confirmed in *Padma Purāṇa*. In consideration of the blossoming of their consciousness, all human beings come under one of three levels of consciousness, budding consciousness, blossoming consciousness and completely blossoming consciousness—that is complete Kṛṣṇa consciousness. One who attains or elevates himself to the

highest level of consciousness or Kṛṣṇa consciousness, can see Kṛṣṇa everywhere. *Yo mām paśyati sarvatra sarvaṁ ca mayi paśyati*: "For one who sees Me everywhere and sees everything in Me." That is what Kṛṣṇa says in this verse. Others cannot see Him. How can that be?

The Gītā Speaks About Prema, Love of God

Who attains the highest level of consciousness? That is another question. If you read further Prabhupāda has said, "This is the basic principle of Kṛṣṇa consciousness. Kṛṣṇa consciousness is the development of love of Kṛṣṇa." Here it is said, then how can you say there is no mention of love? Everything has been said here, but one has to understand it. Prabhupādājī Mahārāja says that Kṛṣṇa consciousness is the development of love of Kṛṣṇa. That is Kṛṣṇa consciousness, otherwise how can you see Kṛṣṇa? From the purport:

"...a position transcendental even to material liberation. At this stage of consciousness, beyond self realization, a devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee and the devotee becomes full in loving Kṛṣṇa."

That is *Kṛṣṇa-prema*, so has it not been said here? "...an intimate relationship between the Lord and the devotee then exists..." It is an intimate, most perfect, eternal loving relationship with Kṛṣṇa. The *jīva* has an eternal,

श्री कृष्ण कथामृत

Vraja Prema in the Gītā

perfect loving relationship with Kṛṣṇa. Kṛṣṇa is the only object of love and Kṛṣṇa is the only relationship. In *Caitanya-caritāmṛta* it says, *Kṛṣṇa sei mukhya sambandha*: "Everything and everybody is related to Kṛṣṇa. Kṛṣṇa is the chief relationship."

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

This is a question of relationship. Kṛṣṇa has spoken about this loving mood. "I am the source of all manifestations. Everything has emanated from Me. The *budhās*—learned persons, or *paṇḍitas*—who know this *tattva*, or truth, do My *bhajana*, *bhajante mām*, in a loving mood, *bhāva-samanvitāḥ*." So what is that *bhāva*? That is *bhāva-bandhana* - a loving mood.

Gems in the Ocean

In *Ujvala-nīlamaṇi* Rūpa Goswāmī has defined *prema*, and the same is mentioned in *Bhagavad-gītā*. Kṛṣṇa has said everything, but it has to be understood. Not just by superficially reading. Therefore go deep, deeper, to the deeper-most region. This is like an unlimited ocean. One of the synonyms of ocean is *ratna-garbha*, it contains invaluable gems - *ratna*. But where is it available? Only in the deeper-most region of the ocean. If you float on the surface, you will only collect fish, nothing more than that. You cannot get the gem, or *ratna* unless you go deep, deeper, to the deeper-most region. Try to understand it very well. If you float on the surface of the sea, you will only collect fish. So you are just collecting fish. You cannot go deep, deeper, to the deepest region of the

ocean to collect that *ratna*, invaluable gem. And what is that *ratna*? That is the *prema-ratna*. This love is the *ratna*, the invaluable gem. *Helaya harainu āmi kṛṣṇa prema-ratana*; "Due to my carelessness, I am losing this *Kṛṣṇa-prema-ratna*," Narottama dāsa Ṭhākura sings. So go deep, into the deeper most region of the ocean, then you can collect this *ratna*.

Love Verses Last

Is it said here, "An intimate relationship between the Lord and the devotee then exists..." That is the eternal, intimate loving relationship. Everything and everybody is related to Kṛṣṇa. Is there any other relationship? This is *sambandha-jñāna*. *Vede tri-tattva koi*: "In the *Vedas* there are three *tattvas*." That is *sambandha-tattva*, *abhideya-tattva*, and *prayojana-tattva*. *Sambandha-tattva* means the *tattva* of *sambandha-jñāna*, how everybody and everything is related to Kṛṣṇa. *Abhideya* means *bhakti*, and *prayojana* is *prema*, the ultimate goal. Three *tattvas* are there, therefore

Kṛṣṇa has said *aham sarvasya prabhavaḥ*: "I am the source of all manifestations. Everything has emanated from Me. Learned persons know this and thus they engage themselves in My *bhajana*, in that loving mood, *bhāva-sambandha*." So that *bhāva* is the loving mood of seeing everybody

**In *Ujvala-nīlamaṇi*
Rūpa Goswāmī has
defined *prema*, and
the same is men-
tioned in
Bhagavad-gītā.
Kṛṣṇa has said ev-
erything, but it has
to be understood.
Not just by superfi-
cially reading.**

Vraja Prema in the Gītā

and everything as Kṛṣṇa's. *Yo mām paśyati sarvatra sarvaṁ ca mayi paśyati*: see Kṛṣṇa

everywhere and see everything in Kṛṣṇa! That is based on love because without love how can one see Kṛṣṇa? This is the eternal, perfect loving relationship with Kṛṣṇa, but we have forgotten it. We have developed material relationships, bodily relationships which are temporary and not based on love. The

bodily relationship, which is a temporary and material relationship, is based on lust, not love, because love is not available in the material world. It is *golokera prema-dhana*, it is available in Goloka Vṛndāvana, Kṛṣṇa's abode, and Mahāprabhu brought that *prema* here. *Golokera prema-dhana hari-nāma-saṅkīrtana rati nā janmilo kene tāy*. Narottama dāsa Ṭhākura says, "This love of Kṛṣṇa is not an affair of this material world. It is *golokera prema*. Why am I not developing attraction towards it? I am such a rascal because I have developed attraction to this material body and temporary, material things." That is lust, *kāma*. It is not *prema*. Lust goes on here in the name of *prema*, but there is no *prema* here. So one should understand what is this *prema-tattva*, *prīti-tattva*. This bodily relationship here is temporary and material. Today there is a relationship and tomorrow it breaks, finished. And the consequence is unlimited misery, no real happiness and pleasure.

*ye hi saṁsparśa-jā bhogā
duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya
na teṣu ramate budhaḥ
(Bhagavad-gītā 5.22)*

Kṛṣṇa has said everything. "Those who are real learned *paṇḍitas* do not run after temporary, material relationships, bodily relationships. The happiness or pleasure derived from sense enjoyment, *samsparsa-jā bhogā*, is

ādy-antavanta, temporary. It has a beginning and an end, *ādi-anta*, it is very fleeting and temporary like a flash of lightning, and the consequence is unlimited misery *ananta duḥkha*." So the *paṇḍitas* who know this do not run after it. They say, "No, this is not real happiness or pleasure. If the consequences are unlimited misery, then how is it pleasure or

Kṛṣṇa never disappears from the sight of a devotee who has developed Kṛṣṇa-prema. He sees Kṛṣṇa everywhere.

happiness? No." So, shall we accept this as *prema*? "O yes, I love you! I love you!" What love is that? Today loving and the next day fighting, quarreling and enmity. That is going on. So is this love? It is only based on lust, but externally, apparently it looks like love. The *ācāryas* give this example, that pieces of glass and pieces of diamond look alike. But there is heaven and hell difference between the two. Similarly, lust and love apparently look alike but there is hell and heaven difference between the two. So you have to understand this *prema-tattva*. And that is said here: "An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity can never be annihilated..." So where is the question of annihilation? *Nityam*, the *jīva* is eternal, that is what *Katha Upaniṣad* (2.2.13) says:

*nityo nityānāṁ cetanaś cetanānāṁ
eko bahūnāṁ yo vidadhāti kāmān*

The Premī Bhakta Sees Krishna Everywhere

In the purport Śrīla Prabhupāda says: "...nor is the Supreme Personality of Godhead ever out of the sight of the devotee." When the devotee has developed pure love he can see, otherwise there is no question of seeing the Supreme Lord. *Yo mām paśyati sarvatra sarvaṁ ca mayi paśyati*. How can this

Vraja Prema in the Gītā

be without love? That is what Kṛṣṇa says. Prabhupāda says:

"To merge in Kṛṣṇa is spiritual annihilation. A devotee takes no such risk. It is stated in *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Prabhupāda quotes this verse which speaks about *prema*; *premāñjana-cchurita*: "I worship the primeval Lord Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love." So, how can one say it is not a question of love?

"Only he can see Me everywhere and see everything in Me, then I am not lost to him, and he is not lost to Me, *yo māṁ paśyati sarvatra*," Kṛṣṇa says in this verse. "...He is seen in His eternal form as Śyāmasundara." Śyāmasundara is so beautiful that His beauty far excels that of millions of Cupids, *kandarpa-koṭi-kamanīya*. This Kṛṣṇa is appearing within the heart of a devotee. "...At this stage Lord Kṛṣṇa never disappears from his sight." This is the stage of complete Kṛṣṇa consciousness. One should elevate himself to this level, complete Kṛṣṇa consciousness, which is based on pure love. In other words, we may say that Kṛṣṇa never disappears from the sight of a devotee who has developed *Kṛṣṇa-prema*. He sees Kṛṣṇa everywhere. As Prahlāda Mahārāja saw Him in a stone pillar. His demonic father, Hiranyakaśipu, said, "What are you saying? Your Nārāyaṇa, or God is everywhere? Where is He? Is He here in this pillar?" But Prahlāda could see because he has developed complete Kṛṣṇa consciousness, he is a *prema-bhakta*. In the Seventh Canto of *Śrīmad-Bhāgavatam*,



Prahlāda has said *ekānta-bhaktir govinde yat sarvatra tad-īkṣaṇam*: "One who develops such unalloyed devotion unto Govinda, will see Him everywhere." So Kṛṣṇa says the same thing, *yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati*. How can you see Kṛṣṇa everywhere without that loving devotion? Prahlāda Mahārāja had developed that, so he saw the Lord in a stone pillar. But his demonic father, who was very powerful and who had con-

quered the three worlds, could not see. Rather, he drew out his sword. "All right, I will see if your Lord is here in this stone pillar. If not, this sword will chop off your head." Hiranyakaśipu could not see the Lord, but Prahlāda could. Kṛṣṇa is known as *bhakta-vatsala*, He is very affectionate to His devotees. In *Caitanya-caritāmṛta*, (Madhya. 25.127) Kavirāja Goswāmī quotes Kṛṣṇa's own words

*bhakta āmā preme bāndhiyāche hrdaya-bhūtare
yāhān netra paḍe tāhān dehkaye āmāre*

"That *premi-bhakta* has bound Me up in his heart with the rope of love. Wherever he looks he sees Me." This verse tells us who can see Kṛṣṇa everywhere; *yo māṁ paśyati sarvatra*. One who has developed such love; *bhakta āmā preme*, binds up Kṛṣṇa in his heart with the rope of love. Wherever such a devotee looks he sees, "O yes, Kṛṣṇa is there, Śyāmasundara." And that is what Prahlāda Mahārāja saw. But unless you are endowed with such vision, how can you see Kṛṣṇa? It is a question of love; *premāñjana-cchurita*. It is said here, "Nor does the devotee ever lose sight of the Lord..." This is the stage of complete Kṛṣṇa consciousness, and is the highest level of consciousness, complete blossoming consciousness. It is a question of love. If you develop such love then the stupid mind can

Vraja Prema in the Gītā

think of Kṛṣṇa. But instead we have developed some love and affection towards the body and the bodily relations; wife, son and daughter. Therefore, the stupid mind thinks of his wife, son and daughter; *suta mita rāmaṇi ra cinta*. But Kṛṣṇa is the only object of love, and if you develop such pure love then the stupid mind can think of Kṛṣṇa. Then you cannot live for a moment without thinking of Kṛṣṇa, because He has become the object of your love. This is love and that is what is men-

prema? Menakā, the heavenly prostitute came and he became attracted, finished! Therefore we say that if you are fortunate you will develop such *Kṛṣṇa-prema*. Kṛṣṇa is all-attractive. He is the combination of attraction and pleasure, that is Kṛṣṇa. We have already explained that. He attracts Cupid. So you are enchanted by Cupid, but if you become attracted to Kṛṣṇa, then Cupid cannot enchant you. If you are attracted to the beautiful form of Kṛṣṇa then how will you become enchanted

Without this *prema-bhakti* all existence is useless, because this *prema* is the basis of the world, the basis of all existence.

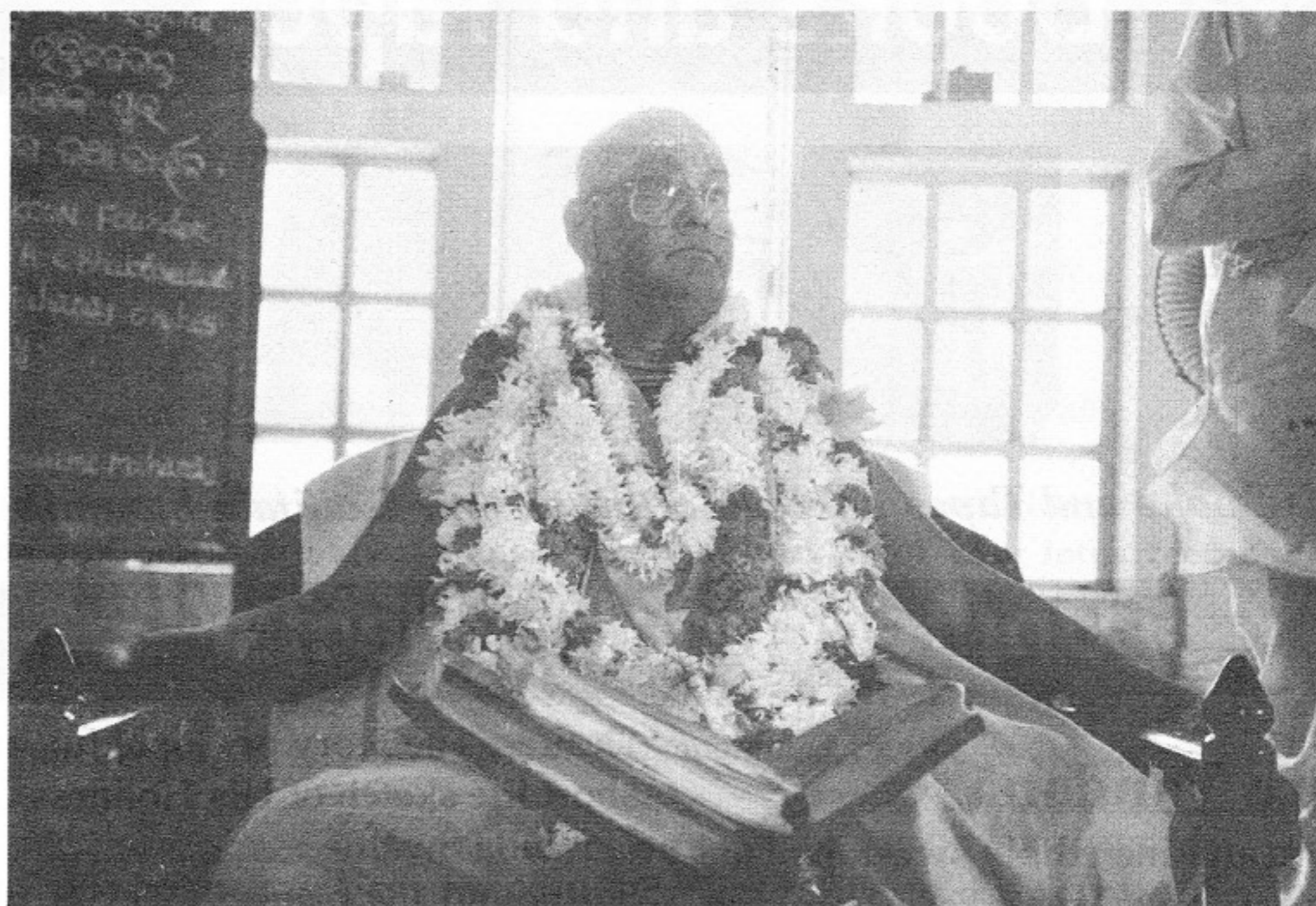
tioned here. Without love there is no question of surrender and no question of *man-manā*: "Think of Me day and night, twenty-four hours." That is what Kṛṣṇa says.

So the *ācāryas* have said this, and it is also in the *Bhāgavatam*, because what is given in the *Gītā* in a nutshell is elaborately described in the *Bhāgavatam*. In the Fifth Canto of *Śrīmad-Bhāgavatam* (5.5.6) it is stated, *prītir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat*, "As long as you have not developed *prīti*, love unto Me, Vāsudeva, Kṛṣṇa, you cannot be delivered from this bodily, material bondage." If one develops love for Vāsudeva, Kṛṣṇa, Hari, he attains the perfection of his human birth and the perfection of possessing this human body, mind, senses and intelligence. As confirmed in the Tenth Canto of *Śrīmad-Bhāgavatam* (10.87.2); *buddhīndriya-manah-prāṇān janānām usṛjāt prubhuḥ*: "The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification." Repeatedly it is said. Many, many *yogīs*, *jñānīs*, *tapasvīs* and *siddhas* undergo very severe *sādhana*, penance and *tapasya*, but they cannot get *Kṛṣṇa-prema*. In Satya-yuga, the great saint Viśvāmītra Muni underwent sixty-thousand years of very severe *tapasya*, but what happened to him? Could he see Kṛṣṇa? Could he develop *Kṛṣṇa-*

by *māyā*, the ugly witch?

Even after sixty thousand years of such very severe *tapasya*, Viśvāmītra Muni could still not develop *Kṛṣṇa-prema*, and thus he became attracted towards Cupid, that ugly witch. So those who practice *sādhana* for many, many millions of lives, they cannot develop *Kṛṣṇa-prema*, because *Kṛṣṇa-prema* is *golokera prema-dhana, cinmaya vastu*. It is transcendental, not material. It is inconceivable, *acintya-tattva*. That is *prema*, and that is to be understood. The Gauḍīya Vaiṣṇavas, dear devotees of Mahāprabhu, have called this *prema* the *para-tattva*, or Supreme Truth. The *para-tattva* is Kṛṣṇa, and He is the object of *prema*, love. So the *para-tattva* is *prema*. And Śrīla Prabhupāda's purport says, "The whole world exists on Kṛṣṇa consciousness." That means the world exists on the basis of love—*prema*. The *Śruti mantra* also says the same. "This world exists on *prema*. It has come from *prema, ānanda*, transcendental pleasure and this world only continues on the basis of that *prema*. The goal is *prema, sādya vastu*. Our marching is towards *prema*. If you are not marching towards *prema*, you will glide down to hell. This is what the *Śruti mantra*, the *Vedas* and all Gauḍīya Vaiṣṇava *ācāryas* say, "The last limit of *ānanda*, or ultimate pleasure is *prema* and it is manifested between the loving bondage of the lover and beloved, *premiḥ-*

Vraja Prema in the Gītā



premīkā." In *Ujjoala-nīlamanī*, our authority, Rūpa Gosvāmī, who is known as the *rasa-ācārya*, gives this definition of *prema*: " *yad bhāva-bandhanam yūnoḥ sa premā parikīrtitaḥ,*" bondage in a loving mood is *prema*, and that *bhāva-bandhanam*, that bondage in love is eternal and it is immortal. It is always young and fresh, it never grows old. This is *prema*. Although you may see that apparently it is annihilated, but still it is not annihilated. Prabhupāda has said in his purport: "An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity will never be annihilated." Prabhupāda has said it in one line, but it has got a very deep purport to it. Rūpa Gosvāmī has explained it in *Ujjoala-nīlamanī*, but unless you understand that, how can you understand Prabhupāda? "Oh, Prabhupāda's books are there, I will just read them and understand it." But how can you understand these points? No, Prabhupāda gave a very short purport here, but so many things are there. Rūpa Gosvāmī has said,

*sarvatha dhvaṁsa-rahitam
saty api dhvaṁsa-kāraṇe
yad bhāva-bandhanam yūnoḥ
sa premā parikīrtitaḥ*

All the causes of annihilation are there, but it is never annihilated. That is *prema*, the *bhāva-bandhanam*, the bondage of love between *bhakta* and *Bhagavān*. There is nothing in this material world that we can call love, because it is all lust here.

An example is given, if sugarcane juice is condensed it becomes sugar. When it becomes more condensed it becomes sugar candy. Then when it becomes even more condensed it becomes what in India we call *khanda miśri*. Similarly, when this *prema* becomes more and more condensed, then what is the highest level? The *ācāryas*, like Rūpa Gosvāmī in *Ujjoala-nīlamanī*, have called this, *sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, *ruddha-mahābhāva*, *ādiruddha-mahābhāva* and *madanākya-mahābhāva*. This *madanākya-mahābhāva* is the last limit. Śrīmatī Rādhārāṇī is *Madanākya-mahābhāvamayī*, the personification of *madanākya-mahābhāva*. Mahāprabhu who is Kṛṣṇa Himself, came in the mood of Rādhārāṇī, *rādhābhāva*, that is *madanākya mahābhāva*, to give that *prema*, the highest thing. So, He is *Prema Puruṣottama* and He gives the highest thing, *madanākya-mahābhāva*, and Rādhārāṇī is the embodiment of that *madanākya-mahābhāva*.



Books and Tapes



Books and Tapes of His Holiness Gour Govinda Swami

Unprecedented Nectar

Śrī Guru Vandana

A very deep and incredibly sweet explanation of the *Śrī Guru Carana Padma* prayers by Śrīla Narottama dāsa Ṭhākura. What does it mean when we say that the spiritual masters feet are compared to a lotus? Learn this and much more. Recommended reading for all devotees, new or old who want to understand more about the transcendental position of Guru. Softbound 131 pages \$6.95 U.S. plus shipping.

The Flow of Nectar - Amrutera taraṅgiṇī

Topics described include: Creating a Revolution! ; Preaching, Life and Soul of the Vrajavāsīs; The Holy Name Fulfills All

Desires; The Story of Gopal Jūi; and a short life sketch of His Holiness Gour Govinda Swami. Softbound 134 pages \$4.95 U.S. plus shipping.

The Last Limit of Bhakti Bhakti-naipunya

Reprinted after the first edition sold out in four months, this book is a mine of valuable gems in the form of nectarean *kṛṣṇa-katha*. Hear about the wonderful unprecedented nature of *kṛṣṇa-prema*. How love of God makes the Supreme Lord Kṛṣṇa subservient to His devotees. Kṛṣṇa is the supreme guru but He says, "Rādhārāṇī is My guru and She makes me dance in various novel ways." Must reading. Softbound \$3.95 U.S. plus shipping.

To obtain books, tapes, or catalogs contact the nearest address:

Gopāl Jīu publications,
C/O ISKCON Bhubaneswar
National Highway No. 5 IRC Village
Bhubaneswar Orissa INDIA
Tel: 91 674 55617
C/O ISKCON Adelaide
227 Henley Beach Rd. Torrensville 5031,
Australia
Tel/Fax: 61 (08) 2341378

C/O ISKCON Birmingham
84 Stanmore Rd. Edgbaston Birmingham B16
9TB, UNITED KINGDOM
Tel/Fax: 44 (021) 420 4999
C/O Matchless Memories and Gifts
369 South Doheny Drive, Suite 324,
Beverly Hills, CA 90211 USA
Tel/Fax: (310) 204-4807

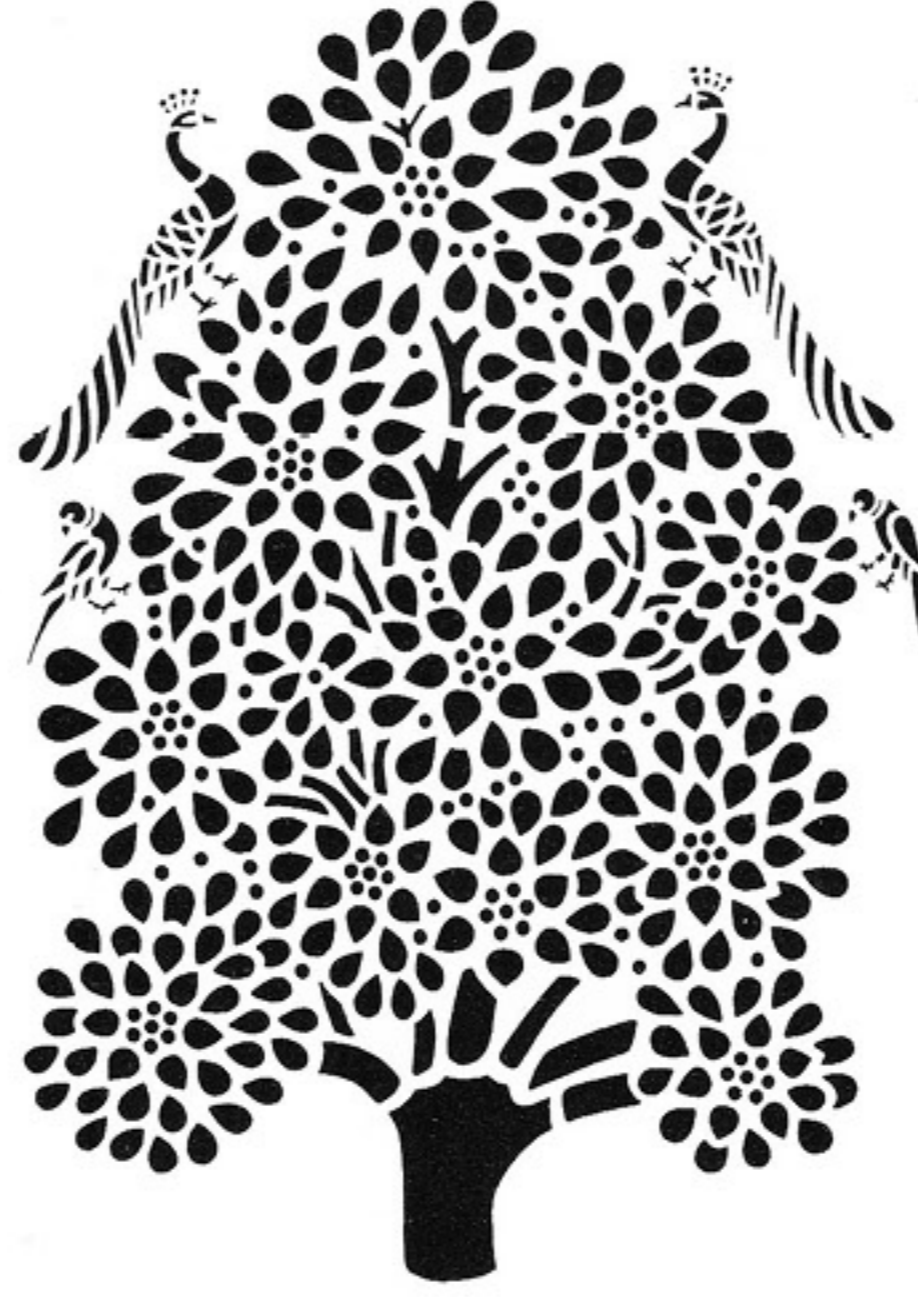
श्री कृष्ण कथामृत

The Nectar of Krishna Katha

*kāmaṁ bhavaḥ sva-vṛjinair nirayeṣu naḥ stāc
ceto 'livad yadi nu te padayo rameta
vācaś ca nas tulasivad yadi te 'nghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ*

O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful by speaking of Your activities just as tulasī leaves are beautiful when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

Śrīmad-Bhāgavatam 3.15.49



*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvī bhāvukāḥ*

Śrīmad-Bhāgavatam is the essence of all Vedic literature. It is the ripened fruit of the desire tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. O thoughtful men, who relish transcendental mellows, always taste this fully ripened fruit. As long as you are aspiring to be absorbed in the transcendental bliss derived from the Lord's service, you should continue tasting *Śrīmad-Bhāgavatam* even after liberation.

Śrīmad-Bhāgavatam 1.3.43



*dūra-dṛṣṭa-naṅānīta-bhājanam
jānu-cankramana-jāta-sambhramam
mātr-bhīti-parivartītānanam
kaiśavam kim api śaiśavam bhaje*

**Seeing a pot of butter in the distance, baby Keśava (Kṛṣṇa) quickly crawled there, anxiously turning His face out of fear of His mother.
I worship these childhood pastimes of the Lord.
-Śrīla Rūpa Gosvāmī's Padyavali text 141.**

Sri Krishna Kathamrita

is published by ISKCON Bhubaneswar
send your questions comments and donations to
ISKCON Bhubaneswara
National Highway No.5,
IRC Village Bhubaneswara
Orissa INDIA
Tel. 91 674 55617 /5555

