

tava kathāmṛtān tapta-jīvanam

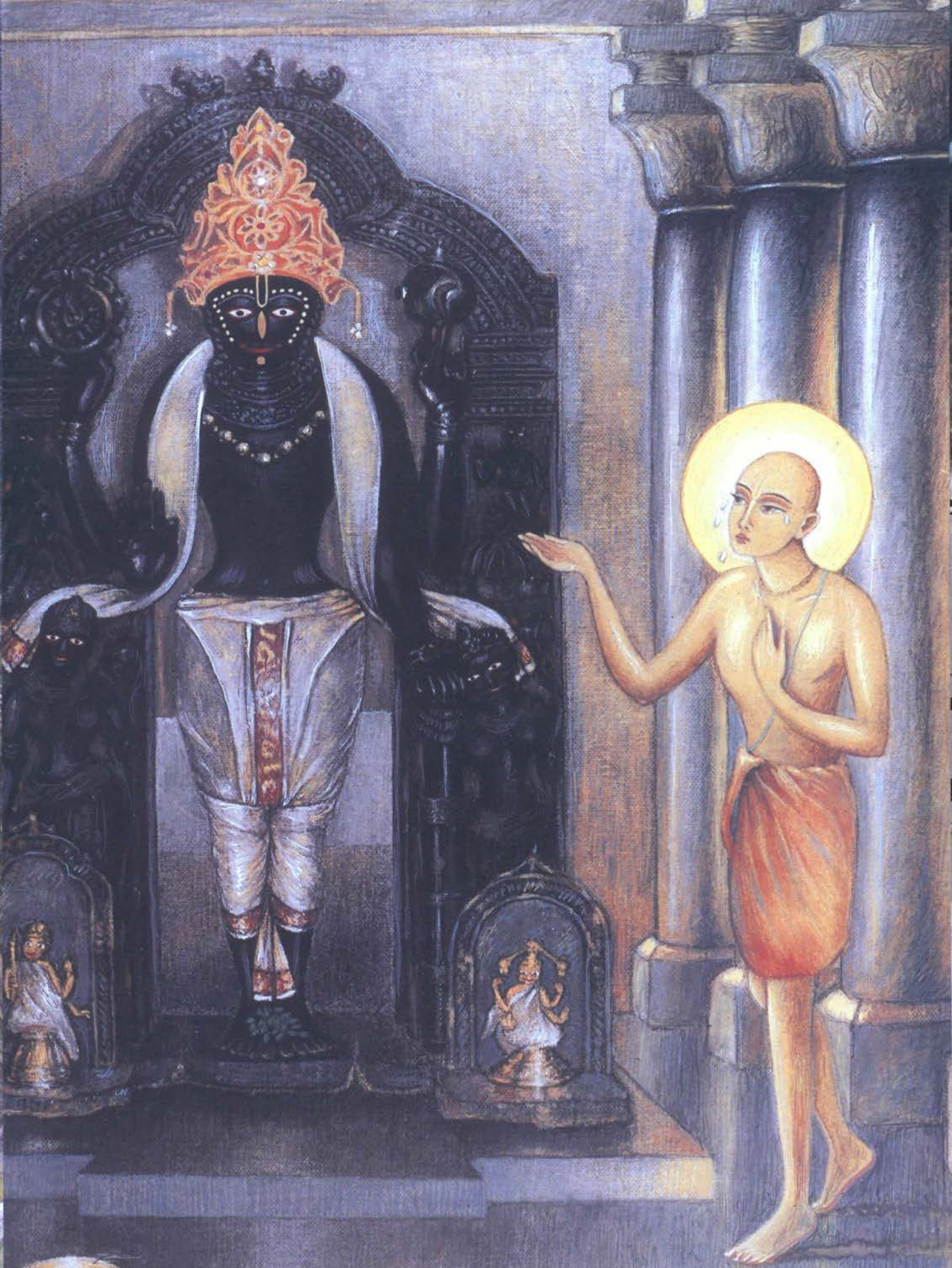
Srī Kṛṣṇa-kathāmṛta

No. 5

Beyond Awe and Reverence



The Esoteric Significance of Ālārnāth



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Śrī Kṛṣṇa-kathāmṛta

Śrī Śrī Guru Gaurāṅga Rādhā-Gopīnātha Jīu Jayati

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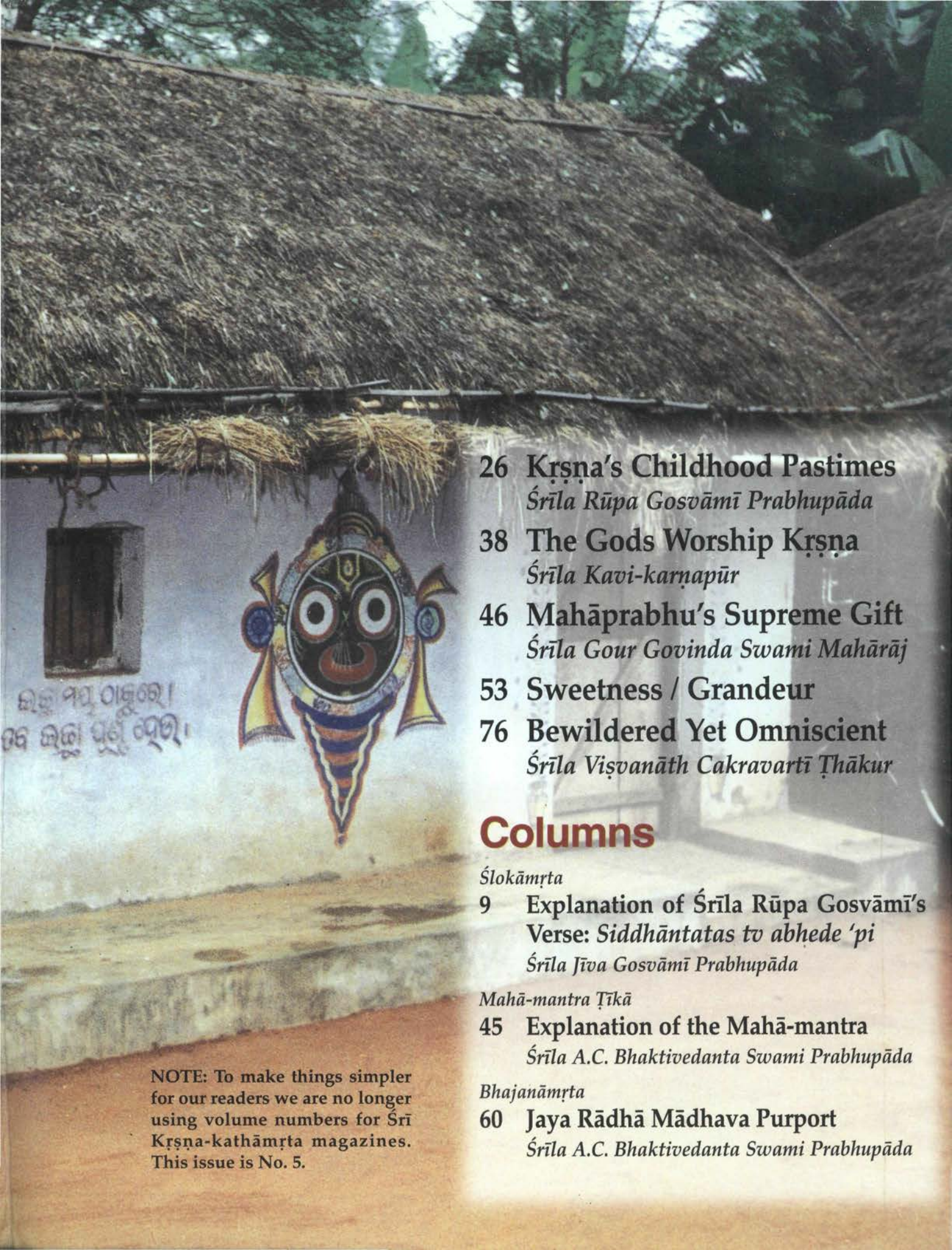
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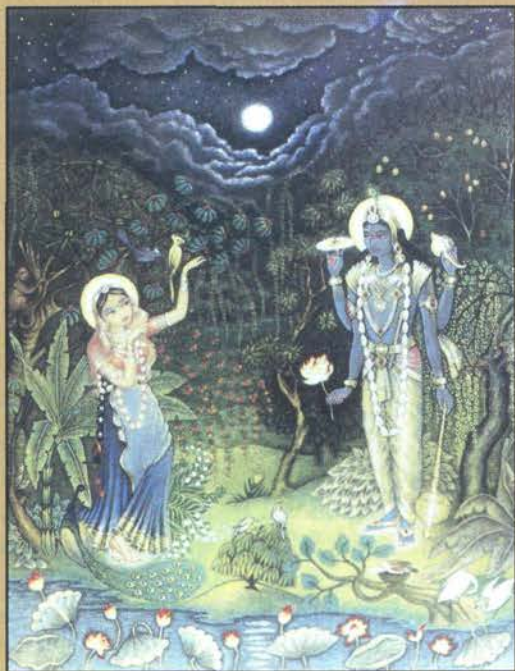
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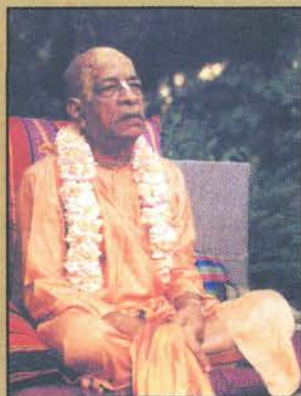
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NOTE: To make things simpler for our readers we are no longer using volume numbers for Śrī Kṛṣṇa-kathāmṛta magazines. This issue is No. 5.



Cover and fold-out paintings by Bhaktin Aleksandra

**Dedicated to
His Divine Grace
A.C. Bhaktivedanta
Swami Prabhupāda
Founder Ācārya of
the International
Society
for Kṛṣṇa
Consciousness**



This chanting should go on. Instead of meetings, resolutions, dissolutions, revolutions and then no solutions, there should be chanting.
—Śrīla Prabhupāda
Lilāmṛta Vol. 6 p. 182

**On the occasion of
the 25th year of
our beloved guru-
pada-padma
Śrīla Gour
Govinda Swami
Mahārāja's
acceptance of
tridandī sannyāsa
from
His Divine Grace
A.C. Bhaktivedanta
Swami Prabhupāda**



Statement of Purpose

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-kathā*."

In keeping with this desire of Śrīla Prabhupāda, the purpose of this magazine is simply to propagate *kṛṣṇa-kathā*. For that end we intend to research the history and literature of the Gauḍīya Vaiṣṇava tradition, particularly in Orissa. Through the medium of this journal we want to help establish how everything is in Śrīla Prabhupāda's books, and we will consider our efforts successful if this publication is a source of inspiration for the preachers of Kṛṣṇa consciousness to continue their efforts to push on Lord Caitanya's movement.

Śrī Kṛṣṇa-kathāmṛta

Published by

ISKCON Bhubaneswar/Gopal Jiu Publications

Inspired by

Śrīla Gour Govinda Swami Mahārāja

Managing Editor/Layout

Mādhavānanda Dās

Copy Editor/Administration

Bhaktarūpa Dās

Bengali and Oriya Translation

Jagannātha Miśra Dās

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Bhaktin Aleksandra

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Bhakta Pradosh, Mahāśakti Dāsī, Guṇacūdā Dāsī

Computer Assistance

Akshaya Kumar Mishra, and the staff of RK Computers

Special thanks to all of the many persons who have made this issue possible: Samanta Pandit Śrī Pramod Kumar Raj Guru who explained to us some of the history behind Lord Jagannātha's Suna Veśa and Baḍa Śṛṅgāra Veśa. Gajapati Maharaja Śrī Dibyasingha Deb, the king of Puri, who kindly referred us to the Raj Guru. Prabhu Dr. Fakir Mohan Das for all of his affectionate encouragement and valuable advice. Sudarsana Das Mahapatra of Goldie Photo Studios (Puri) for his excellent photos of Lord Jagannātha. Pūjyapāda Bhakti Prajñāna Sādhu Mahārāja, the president of the Ālārnāth Brahmā Gauḍīya Maṭh, and Sudakara Suara, priest of Lord Ālārnāth, who helped us in research. Also thanks to Anupama and Madanalalasa, Navadvīpa Candra, Upananda and Sadananda Prabhu's for their kind donations. Thanks to Ananta Śakti Prabhu and Bhakta Charles for their art work, Kuśakratha Prabhu for allowing us to use his translations, Dāmodara Svarūpa Prabhu who kindly let us stay in his house in Puri. Dr. Raghava Ray and Trailokanātha Dās who helped with the Sanskrit and Bengali. Rūpa-Raghunātha Dās, Ranjan Dās and Atmārāma Dās donated photos. Śācīnandana Dās, Halayudha Dās, Bulu Das, B. Sarat Kumar, and Samarendra Panda helped in many ways. Finally, we most especially want to thank the Supreme Personality of Godhead Lord Śrī Gopinātha Jiu in His form as Ālārnāth for this opportunity to render Him some humble service.



Sudarsana Das Mahapatra

Beyond Awe and Reverence

Among the theists, those that accept the existence of a supreme absolute truth, there is a nearly unlimited diversity of conceptions as to what or who that truth is. In the *Śrī Caitanya Śikṣāṃṛta*, Śrīla Bhaktivinoda Thākura, the great theologian who first presented the teachings of Śrī Caitanya Mahāprabhu in the modern context, describes that according to the quality of consciousness, a worshiper will have a corresponding conception of the absolute, and this will be reflected in a corresponding method of worship. It is seen that some persons, desiring to reject this world of variety, conceive of the absolute truth as void. Again, there are some philosophers who, after much contemplation, consider the absolute to be featureless, all-pervading energy or light. In some places of the world, absorbed with their bodily maintenance, the native population propitiates the absolute in the form of some animal, or in the elements of nature such as the sun, the moon, the wind, or the rain. Some poetic persons think of the supreme as a quality such as love, justice, or morality. There are those who, impelled by fear of damnation, worship the Lord as the all-powerful dispenser of supreme justice. Many greedy people, out of a desire for wealth and enjoyment, pray to the Lord whom they see as the supreme father and fulfiller of their desires. Still others, out of feelings of obligation, pray to God as the creator of this world. Some saintly and introspective persons think of the Lord as the all-knowing Supersoul located in the hearts of all living entities. Although there are so many conceptions of the absolute truth, how many worshipers are even interested to consider that the absolute may have His own desires?

Most of the world is aware that there is a person holding the post of President of the United States. Not as many people know his name. Even less know the extent of the president's official powers. Fewer still know of his personal history. And only a small handful knows him in a personal way as a loving friend, father, or husband.

Similarly, many people are confident of the existence of a supreme being. Not all of these persons understand something about His powers and activity of creation. Far fewer know of His personal form and activities. If we consider the matter, we can understand that even among those rare exalted souls who know of the Lord as a person, very few have gained admittance into an understanding of the Lord's innermost personal desires and pleasures.

Such an intimate understanding can only stem from an intimate relationship with the Lord. But interestingly, we also hear from the revealed scriptures that knowledge of the Lord's supreme opulence and grandeur is a natural obstacle to developing such an intimate relationship. According to the teachings of Śrī Caitanya Mahāprabhu, when knowledge of the Lord's opulence and powers is present, love becomes *saṅkucita*, shrunken.

Most people, even if they don't own a computer, have heard of Bill Gates. He is the owner of Microsoft Corporation and is reputed to be the richest and most powerful person in the world. He is always surrounded by attentive employees, friends, and groveling sycophants hanging on his every word. Yet it is said that Bill Gates has a problem. He is lonely. Although he has no shortage of associates who claim to be his bosom friends, their affection for him is diminished by their awareness of Mr. Gates' money and power. Who is there that appreciates him as a person? It is said that Mr. Gates sometimes disguises himself and slips out at night alone to meet people who do not know that he is the wealthy owner of the biggest computer company in the world. He thus tries to satisfy his natural desire for friendship in relationships with those who care about him as a person and not as a wealthy computer magnate.

If the tiny bit of material opulence and power Mr. Gates possesses interferes with his heartfelt relationships in this world, then what to speak of the all-powerful, all-opulent, Supreme Personality of Godhead! As Mr. Gates sometimes likes to disguise himself as an ordinary person so that he can relish more intimate relationships, similarly the Supreme Personality of Godhead sometimes wearies of the awe and opulent worship of His devotees and comes in disguise as a seemingly ordinary person so that He can enjoy the genuine love of His intimate devotees. These pastimes are known as Kṛṣṇa's *vraja-līlā*, and the supreme gift that Kṛṣṇa gave when he came in Kali-yuga as Śrī Caitanya Mahāprabhu was to make entrance into these intimate pastimes accessible to one and all through the performance of the congregational chanting of the holy name. In this issue we examine the super-excellence of worshiping the Lord in a sweet and intimate way as compared to worshiping Him in a mood of awe and reverence.

To expand upon this topic, we are also presenting in this issue some little-known history of the deity of Viṣṇu known as Ālārṇāth, Who resides in Brahmagiri, Orissa, near Purī. In early February of 1996 I was discussing with my revered spiritual master Śrīla Gour Govinda Swami about some interviews I had read between His Holiness

Bhakti Vikāśa Swami and an Orissan disciple of Śrīla Bhaktisiddhānta Sarasvatī Thākura named Jati Śekhara Dās. Jati Śekhara Prabhu related how Śrīla Bhaktisiddhānta had previously renovated the ancient temple of Lord Ālārṇāth. According to Jati Śekhara Prabhu, Śrīla Bhaktisiddhānta was so intent on the work proceeding smoothly that he was personally rolling the cigarettes for the workers so that they would not stop their work.

This had struck me, because just a few weeks earlier our Guru Mahārāja, as an offering for the 100-year celebration of ISKCON's founder, Śrīla A.C. Bhaktivedānta Swami Prabhupāda, had begun similar renovation work at the same temple of Lord Ālārṇāth. When my Guru Mahārāja heard

how Śrīla Bhaktisiddhānta had also renovated the Ālārṇāth temple he immediately became enthusiastic and said, "You print this. You tell people how we are fulfilling the desire of Śrīla Bhaktisiddhānta Sarasvatī."

We have been contemplating on his instruction for the last three years. After much research and the kind help from many, many devotees, we are finally ready to present this issue of *Śrī Kṛṣṇa-kathāmṛta*. If our beloved spiritual master and the exalted *vaiṣṇavas* find some pleasure out of this humble offering then we will consider our endeavor a success.

Hare Kṛṣṇa.

Śrī-guru-vaiṣṇava-dāsānudās,
Mādhavānanda Dās

Letters to the Editor

Appreciations

Well, Prabhu, you have really done it this time. You are guilty, guilty, guilty, of producing the topmost expression of ecstatic Jagannātha nectar the world has ever seen! Truly the Lord of Outrageous Divinity has made a personal appearance in the form of this magazine, and He now ruthlessly prowls about the earth, capturing unsuspecting victims in His snare of mercy and torturing them with the weapon of His smiling face!

All I can say is that now I am totally defeated. I give up. There is no use trying to produce any more nectar here, for you have far surpassed anyone's conception of what nectar really is. You have made us all look like fools in the desert trying to glue together broken pieces of glass. —*Dasarath Suta Das, Nectar Books, Union City, Georgia, USA*

Thank you very much for the magazine all about Jagannātha! Wow, it's the best mag in the world. What a wonderful publication! My husband says he is very, very grateful for this publication. We are both very excited about it. What a wonderful job you are doing. —*Cakra-nadi Dasi, ISKCON, Liverpool, England*

I first came across some copies of *Śrī Kṛṣṇa-kathāmṛta* magazine while I was in Mumbai, ISKCON Juhu. Since then I carry them wherever I go and relish them with love and devotion. Recently in a nature cure hospital here in Manipur I found a copy of Vol. 1, No. 2, "The Supreme Thief." Now I'm relishing, "The Embankment of Separation." I don't understand why these publications have come to me. I'm sure they will take my material desires away. I am very much worried. —*Surananda Das, ISKCON Hare Krishna Land, Imphal, Manipur*

Śrī Kṛṣṇa Kathāmṛta

I am so much enjoying all the books of H.H. Gaura Govinda Maharaja and the magazine. When I read I find my mind becomes so peaceful and satisfied by his words and explanations. I would like to collect all of his books that you have. Everyone who saw the "Process of Enquiry" wanted a copy. They are waiting in line to read my copy but I am reading it over and over and can't give it to anyone in fear of losing it. Keep up the good work of producing such nectar. —*Padyavali Dasi, Vancouver Canada*

About the Oriya Acyutānanda Dās

Do you know anything about Acyutānanda Dās who is said to be an Oriya disciple of Lord Caitanya, was an astrologer, and is the author of "Guru-bhakti-gītā"? Does he have differences with our line of parampara? —*Vaishnava Das*

OUR REPLY: Acyutānanda Dās was indeed an associate of Lord Caitanya, and as such we offer him all respects. However, he definitely has some differences with our line.

Balarāma Dās, Jagannātha Dās, Yaśovanta, Ananta, and Acyutānanda Dās are known collectively as the "pañca-sakha". Some consider them to be the best followers of Caitanya Mahāprabhu. (Continued on page 79)

Write your letters to Śrī Kṛṣṇa-kathāmṛta:

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We appreciate your responses. Please include your name and address.

Published letters may be edited for clarity and length.

Simply Love Kṛṣṇa



His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Lecture in Los Angeles, April 23, 1973

*gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti*

"My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, washing away the mascara. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me." —*Śrīmad-Bhāgavatam* 1.8.31



Drawing by Bhaktin Aleksandra



his is another opulence of Kṛṣṇa. Kṛṣṇa has six opulences: all riches, all strength, all influence, all knowledge, all beauty, and all renunciation. This verse is speaking about Kṛṣṇa's opulence of beauty.

We offer obeisances to Kṛṣṇa with awe and veneration, but no one comes to Kṛṣṇa with a rope: "Kṛṣṇa, You are an offender. I shall bind You." That is the prerogative of the most perfect devotee. Kṛṣṇa wants that because He is full of opulence. Kṛṣṇa is *aṅor aṅīyān mahato mahīyān*—greater than the greatest and smaller than the smallest.¹ That is opulence.

Kuntīdevī is thinking of Kṛṣṇa's opulence, but she did not dare to take the part of Yaśodā. That is not possible. Kuntīdevī was Kṛṣṇa's aunt, but she did

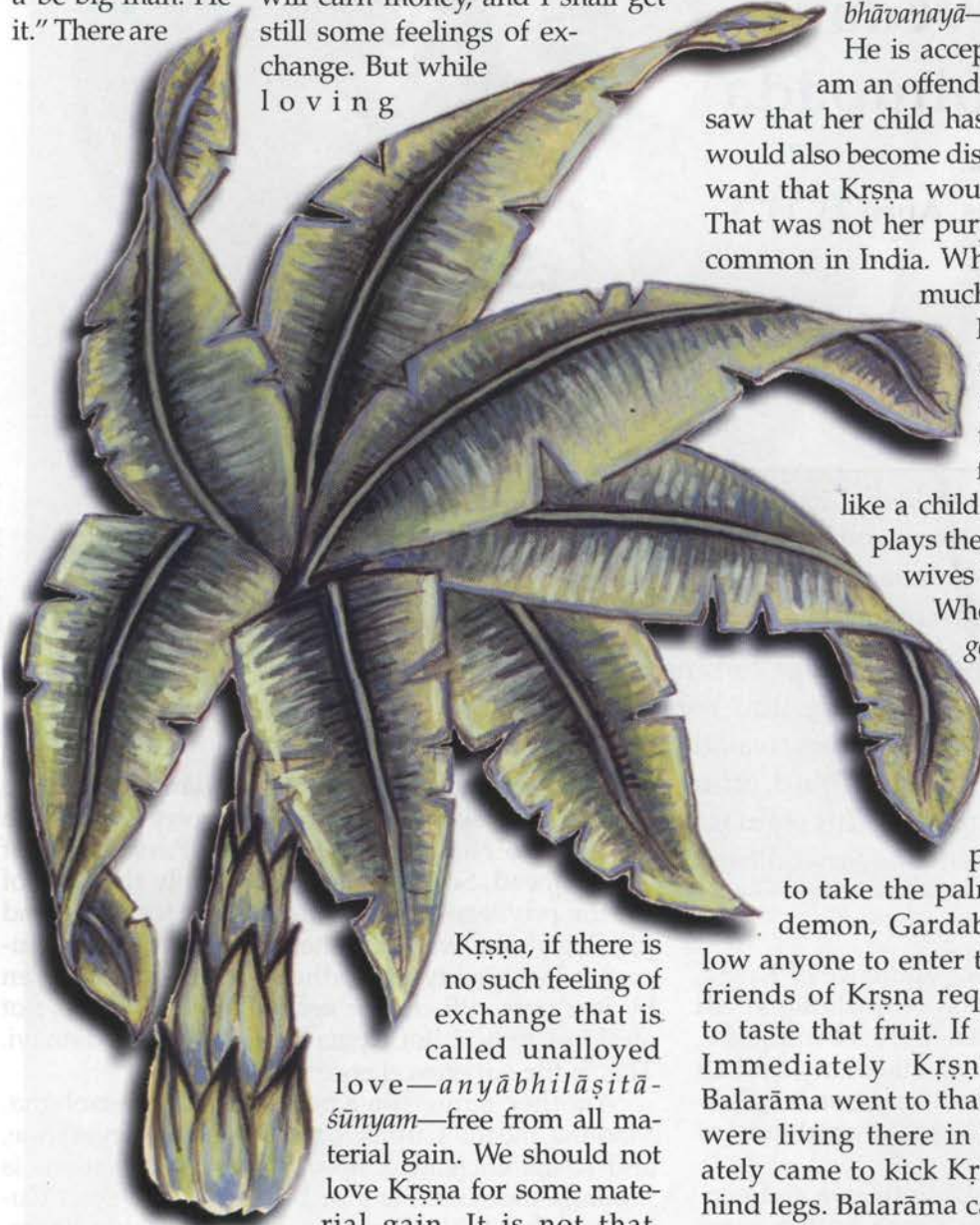
not have such privilege as Yaśodāmāyī. Because Yaśodā is such an advanced devotee she has the right to chastise the Supreme Personality of Godhead. So Kuntīdevī was simply thinking of the privilege of Yaśodāmāyī, how fortunate and privileged she was that she could threaten the Supreme Personality of Godhead who is feared even by fear personified. *Bhīr api yad bibheti*. Who is not afraid of Kṛṣṇa? But Kṛṣṇa is afraid of Yaśodāmāyī. This is the superexcellence of Kṛṣṇa.

Another name for Kṛṣṇa is Madana-mohana. Madana means Cupid. Cupid enchants everyone, and Kṛṣṇa enchants Cupid. Therefore His name is Madana-mohana. He's so beautiful that even Cupid is enchanted by Him. But on the other side, Kṛṣṇa, although He's so beautiful that He enchants Cupid, still He is enchanted by Śrīmatī Rādhārāṇī. Therefore Śrīmatī Rādhārāṇī's name is Madana-mohana-mohinī. Kṛṣṇa is the enchanter of Cupid and Rādhārāṇī is the enchanter of that enchanter. So these are very high-grade spiritual understandings in Kṛṣṇa consciousness. It is not fiction, imagination or concoction. They are facts. And every devotee can have such privileges if he is actually advanced.

Unalloyed Love

If you love Kṛṣṇa as your child then you will have such a privilege. In this material world there is no comparison to a mother's love. It is without any exchange. Even in this material world the mother loves the child without any expectation of return. However, this material world is so polluted that sometimes the mother thinks, "When my child grows up he will be a big man. He will earn money, and I shall get it." There are

still some feelings of exchange. But while loving



Kṛṣṇa, if there is no such feeling of exchange that is called unalloyed love—*anyābhilāṣitāśūnyam*—free from all material gain. We should not love Kṛṣṇa for some material gain. It is not that,

"Kṛṣṇa! Give us our daily bread, then I will love You." There should not be such a mercantile exchange. Kṛṣṇa wants our pure love.

When Kṛṣṇa saw mother Yaśodā coming with a rope to bind Him, He immediately became very much afraid and began crying, "Oh, mother is going to bind Me!" At that time, *yā te daśāśru-kalilāñjana*—the ointment on His eyes became washed off by His tears. With

great respect, Kṛṣṇa appealed to His mother with feeling, "Yes, mother, I have offended you. Kindly excuse Me." And immediately His head went downward.

Kṛṣṇa is the Supreme Personality of Godhead. In *Bhagavad-gītā* He says, *mattaḥ paratarāṁ nānyat kiñcid asti dhanañjaya*—My dear Arjuna, there is no superior being above Me. I am the supermost."² That same Supreme Personality of Godhead is now bowing down before mother Yaśodā. *Ninīya vaktraṁ bhaya-bhāvanayā*—with a feeling of fearfulness

He is accepting, "My dear mother, yes, I am an offender." Sometimes if Yaśodā-mātā saw that her child has become too much afraid she would also become disturbed. Mother Yaśodā did not want that Kṛṣṇa would suffer by her punishment. That was not her purpose. This system is still very common in India. When the child is disturbing too much he is bound up in one place.

Pure devotees appreciate this scene, how much greatness is there in the Supreme Person that He is playing just like a perfect child. When He is playing like a child He plays perfectly. When He plays the part of a husband with 16,000 wives He plays the perfect husband. When He plays as the lover of the *gopīs* He plays perfectly. And as a friend of the cowherd boys He also plays perfectly.

Kṛṣṇa is Wonderful

The cowherd boys all depend on Kṛṣṇa. They wanted to take the palm-tree fruit, but there was a demon, Gardabhāsura, who would not allow anyone to enter that forest. The cowherd boy friends of Kṛṣṇa requested, "Kṛṣṇa, we wanted to taste that fruit. If You can arrange. . ." "Yes." Immediately Kṛṣṇa arranged. Kṛṣṇa and Balarāma went to that forest and the demons who were living there in the shape of asses immediately came to kick Kṛṣṇa and Balarāma with their hind legs. Balarāma captured one of them and immediately threw him into the top of a tree. In this way all of the demons died.

All of the cowherd boys were very much obliged to Kṛṣṇa. They do not know anything but Kṛṣṇa. Later, when a forest fire surrounded them, Kṛṣṇa immediately swallowed up the whole fire. There were so many demons who came and attacked. Every day the boys would come back to their home and explain, "Mother, Kṛṣṇa is so

Attributed to the artist Basawan c. A.D. 1590
From the Los Angeles County Museum of Art



Lord Balarāma kills the demon Gardabhāsura

wonderful! You see, this happened today." And their mothers would say, "Yes, our Kṛṣṇa is wonderful." That is all they are thinking. They do not know that Kṛṣṇa is God, the Supreme Person. Kṛṣṇa is wonderful, that is all they know. And their love increases. The more they perceive Kṛṣṇa's wonderful activities the more love they develop. When Nanda Mahārāja would talk amongst his friends about Kṛṣṇa, they would say, "Oh Nanda Mahārāja, your child Kṛṣṇa is wonderful. Maybe He is some demigod." That's all. "Maybe." They were also not certain about that. The inhabitants of Vṛndāvana do not care who is God or who is not God. That is not their business. They want Kṛṣṇa and love Kṛṣṇa. That's all.

Beyond the Senses

Those who are thinking to first of all analyze Kṛṣṇa to ascertain whether or not He is God, they are not first-class devotees. Those who have spontaneous love for Kṛṣṇa, they are first-class devotees. How can you analyze Kṛṣṇa? He is unlimited, so it is impossible. Our senses have only limited perception, how we can study Kṛṣṇa? The Māyāvādīs are trying to find out where is God, who is God. Their philosophy is based on *neti, neti*—"Not this, not this." And what it is, they do not know. The so-called scientists are trying to find out what is the ultimate cause, but their process is also, "Not this, not this." For all of their advancement, all they have found is, "Not this." What it is, they will never find.

*panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'pyasti yat prapada-sīmny avicintya-tattve
govindam ādi-puruṣam tam aham bhajāmi*

I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the *yogīs* who aspire after the transcendental and betake themselves to *prāṇāyāma* by drilling the respiration; or by the *jñānīs* who try to find out the non-differentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.³

So how can we study Kṛṣṇa? It is not possible. Therefore this Vṛndāvana status of mind is the perfection for the devotees. It is not their business to understand Kṛṣṇa. They only want to love Kṛṣṇa, without condition. Their mentality is not, "Because Kṛṣṇa is God, therefore I love Him." Kṛṣṇa is not playing in Vṛndāvana as God. He is

playing there as an ordinary cowherd boy. But at times He is proving that He is the Supreme Personality of Godhead.

Kuntīdevī is not an inhabitant of Vṛndāvana. She is an inhabitant of Hastināpura, outside of Vṛndāvana. The devotees who are outside of Vṛndāvana, they are studying how great the inhabitants of Vṛndāvana are. But the inhabitants of Vṛndāvana, they don't care to know how great Kṛṣṇa is. That is the difference. So our business

is simply to love Kṛṣṇa. The more you love Kṛṣṇa, the more you become perfect. It is not that it is necessary to understand Kṛṣṇa and how He has created things. Simply increase your unalloyed love for Kṛṣṇa. That is the perfection of life.



Notes

¹ *Katha Upaniṣad* 1.2.20

² *Bg.* 7.7

³ *Brahma-saṁhitā* 5.34

Amṛta-bindu

Once mother Yaśodā addressed one of her friends in this way: "Nanda Mahārāja, the leader of the cowherd men, worshiped Lord Viṣṇu along with me, and as a result of this worship, Kṛṣṇa has been saved from the clutches of Pūtanā and other demons. The twin *arjuna* trees were, of course, broken due to a strong wind, and although Kṛṣṇa appeared to have lifted Govardhana Hill along with Balarāma, I think that Nanda Maharāja actually held the mountain. Otherwise how could it have been possible for a little boy to lift such a great hill?" —*Nectar of Devotion* part 3 chapter 43.

सिद्धान्ततस्त्वभेदेऽपि श्रीश-कृष्णस्वरूपयोः ।
रसेनोत्कृष्यते कृष्णरूपमेषा रसस्थितिः ॥ ५९ ॥

siddhāntatas tv abhede 'pi śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-rūpam eṣā rasa-sthitiḥ

siddhāntataḥ-in reality; tu-but; abhede-no difference; api-although; śrī-īśa-of the husband of Lakṣmī, Nārāyaṇa; kṛṣṇa-of Lord Kṛṣṇa; svarūpayoḥ-between the forms; rasena-by transcendental mellows; utkṛṣyate-is superior; kṛṣṇa-rūpam-the form of Lord Kṛṣṇa; eṣā-this; rasa-sthitiḥ-reservoir of pleasure.

In reality there is no difference between the forms of Lord Nārāyaṇa and Lord Kṛṣṇa, yet when considered according to transcendental mellows, the form of Kṛṣṇa is superior, as He alone is the source of all mellows.

PURPORT BY ŚRĪLA JĪVA GOSVĀMĪ

Rasena, by transcendental mellow, here is referring to sarvot-kṛṣṭa-prema-maya-rasena, by the most attractive prema-saturated mellow. Utkṛṣyate is understood to mean the most excellent manifestation of that rasa. In other words, all the primary relationships—śānta, dāsya, sakhya, vātsalya or madhura—find their most excellent manifestation when reposed in the form of Kṛṣṇa.

When the eight principal queens of Dvārakā went to Kurukṣetra they saw the form Kṛṣṇa had manifested in Vraja. Being attracted to that form they thought to themselves:

"We don't want to enjoy our present kingdom, nor do we desire to achieve Śrī Hari's topmost opulent dhāma. We only wish to get the dust from His feet, which are smeared and beautified with the scent of kuṁkum coming from the gopīs' breasts. We only want the dust of Vraja. We also hanker for the dust of the cowherd boys' feet as they tend the cows in Vraja. Kṛṣṇa's lotus feet are our most beautiful jeweled Vaikuṁṭha dhām, our topmost abode, and our indrapada, abode of Indra. Śrī Hari's lotus feet are such that the mystic perfections sārṣṭi, sāmīpya, sārūpya, sālokyā, etc., are utterly insignificant. We do not desire these things. Then what do we desire? We hanker for the dust of His feet. We want to drink deeper and deeper the fragrance of those feet which are smothered with the scent of kuṁkum from the gopīs' breasts."

The queens of Dvārakā were so attracted to those lotus feet which were decorated with the kuṁkum from the gopīs' breasts that even the mercy of Lakṣmī-Nārāyaṇa or Dvārakādhiśa, the husband of Rukmiṇī, could not steal their minds.

Also present at Kurukṣetra were the gopīs of Vraja. They were experiencing extreme pain due to not being able to meet with Kṛṣṇa and had no desire to touch the feet of Rukmiṇī.

The queens said, "We want to accept gopī-bhāva, the mood of the gopīs, and take birth in Vraja as grass, deer,

cows, etc. We only want the dust of Kṛṣṇa's feet. We have no desire to take birth with puruṣābhimāna, the mentality of enjoyers. We want to take birth with the mood of a gopī. We are wanting the same thing desired by the naga-patnis, the wives of the serpent Kāliya."

Here Rukmiṇī is compared with Śrī Rādhā of Vraja. Regarding the supreme position of Śrīmatī Rādhārāṇī it is said:

devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva-
kāntiḥ sammohinī parā

The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.¹

anayārādhito nūnam
bhagavān harir īśvarah
yan no vihāya govindah
prīto yām anayad rāhah

When the gopīs began to talk among themselves, they said, "Dear friends, the gopī who has been taken away by Kṛṣṇa to a secluded place must have worshiped the Lord more than anyone else."²

Translated by Dr. Raghava Ray and Bhakta Pradosh

Notes

¹ Bṛhad-gautamīya-tantra quoted in Cc. ādi 4.83.

² Bhāg. 10.30.28. This verse is also quoted in Cc. madhya 8.100. In his purport Śrīla Prabhupāda writes: "The name Rādhā is derived from this verse from the words anayārādhitaḥ, meaning, "By Her the Lord is worshiped." Sometimes the critics of Śrīmad-Bhāgavatam find it difficult to find Rādhārāṇī's holy name, but the secret is disclosed here in the word ārādhitaḥ, from which the name Rādhā has come. Of course, the name of Rādhārāṇī is directly mentioned in other Purāṇas. This gopī's worship of Kṛṣṇa is topmost, and therefore Her name is Rādhā, or the topmost worshiper.



East

Conversations between Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Professor Suthers was in Bombay doing research for his course in comparative religions at Ohio State University. In January of 1929 he went to Calcutta to meet Śrīla Bhaktisiddhānta Sarasvatī, who was at that time in Krishnanagar. The professor heard from him for three consecutive days.

Prof. Suthers: Your Holiness seems to have taken a biased view in saying that the good moral precepts of Christ come nowhere near "the morality of amorous love of the devotees of Kṛṣṇa".

Beyond Secular Morality

Śrīla Bhaktisiddhānta: Certainly not. We claim to be greater and better Christians than Westerners. Our judgement is not restricted only to secular morality. The morality of the object of spiritual love surpasses secular morality. If Christian morality is perfected thereby, then it may be said to receive proper nourishment. To a pure soul that remains situated on that transcendently moral plane of love, the secular moralities appear reduced to the smallness of pygmies. But there is not found any feeling of apathy, nor attachment towards these secular moralities. On the other hand, all moralities wait like maids behind the spiritual moralities to become glorified, being permitted to serve the Lord of transcendental love. The character of a culturist of spiritual love is never devoid of morality. One hostile to morality or fallen from it can never be a spiritual man. In the blaze of the teaching of Śrī Caitanya Deva's ideal, it has been propagated that dissoluteness[licentiousness] is not devotion. Its palpable evidence is found when we reflect on the character of Śrī Caitanya Deva or the followers at His heel. The people of the realm of the secular morality concerned with the worldly enjoyments and their renunciation will not be able to





ets

West

and Ohio State University's Professor Albert E. Suthers

grasp in their tiniest brains how the amorous sports of Krishna are fostered by the climax of morality and adored in the highest degree by all the morality of the universe. They are so much glorified by the noble clan of such high personages of strictly continent character as the devotees of Śrī Caitanya Deva like Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha Dāsa, Śrī Raghunātha Bhaṭṭa, Śrī Gopāla Bhaṭṭa, etc.

Prof. Suthers: How can your Holiness's statements be reconciled with the descriptions that are found about Kṛṣṇa's amorous sports?

Śrīla Bhāktisiddhānta: Kṛṣṇa's amorous sports are not temporal like the lustful sports of dramatic heroes and heroines like Romeo and Juliet, or even ideal spouses. Lust as prevalent in this world is only a mental passion, but the lust of the transcendental region has its own form. Here lust is always goaded by the enemy passion, whereas in the transcendental region of Kṛṣṇa, the loveliness of the spiritual body of Kṛṣṇa ever drives the lust for Kṛṣṇa, which takes form as sublimated love or the desire to gratify the immaculate senses of Kṛṣṇa. The conductor of the worldly lust is the enemy (passion), and the conductor of love is Kṛṣṇa. It is the amorous sports of Kṛṣṇa that have appropriateness; but there is no such consistency in the lust born of the body and mind of the *jīva* (living entity). Kṛṣṇa's amorous sports are not to be called indecent, because it is Kṛṣṇa who is the only one unrivalled enjoyer, embodiment of the real truth, and the spiritual despot.

Prof. Suthers: I have been truly astonished to hear from your Holiness these mysteries of the *vaiṣṇava* philosophy and their scientific analysis with the most reasonable arguments. I could not even imagine before that in the *vaiṣṇava* philosophy there are such excellent solutions, corroboration and elucidation of the problems of Indian philosophy.

Highest Conception

Śrīla Bhaktisiddhānta: The *vaiṣṇava* philosophy has spoken about true wisdom. True wisdom is not subject to an attack from any rival camp like the changeable and fluctuating knowledge of the empiricists; this is the special feature of the *vaiṣṇava* philosophy. The philosophies that have been, are being, and will be built on the foundation of empiricism will be abandoned, enlarged and altered along with the increase and decrease of experience. The *vaiṣṇava* philosophy built as it is upon the strong unalterable foundation of true and perfect wisdom is not fit for change and reformation through scuffling and disputes like a football being kicked to and fro.

All over the world the philosophical conception of the son-ship to Nanda of the plenary God as found in the *vaiṣṇava* philosophy is certainly a novelty. There is no such highest conception about God-ship, which is so nice in every respect, in any other philosophy. The other philosophies can conceive of only the fatherhood of Godhead. But the excellence of the son-hood of Godhead in which has been manifest the climax of love of God, has not found a place in the brain of any other philosopher.

Prof. Suthers: What other conception can be better than the fatherhood of Godhead? It is only Jesus who has taught us to call God 'father.' No other feeling can be better in the religious world than the love that arises in the mind when God is called 'O God, Thou the great father.'

Śrīla Bhaktisiddhānta: Yes, it is true that the fatherhood of God is a special feature of Christianity. But why in Christianity alone? The parenthood of God is found in some Indian religious conceptions also. But if we consider with a scrutinizing scientific analysis, we can find that this parenthood has been attributed to God from the inductive standpoint of view, i.e., out of gratitude to God, whose kindly presence we admit on the analogy of the worldly father or from some desire to get some worldly benefit from Him. There is only to be traced out either the attitude of gratefulness of a being, or that of an indifferent spirit when the different religions in India also call Him on the one hand, from the angle of vision of the attributes of nature, 'creator', 'sustainer of the universe', 'protector of the world', 'controller of the universe', 'great father', etc., or on the other hand, from an angle contrary thereto, of *brahman*, etc. And all such conceptions are only indirect or secondary instead of being the principal or chief ones. But in the indirect conception there is no attachment or love. This point has rather got to be understood carefully.

Beyond Reverence

Though there is no connection between the attributes of nature and the names of God like

'Nārāyaṇa,' 'Vāsudeva,' 'Hṛṣīkeṣa,' etc., as prevalent in the *vaiṣṇava* philosophy, yet they are indicative of His majesty. There is a spirit of regard and reverence behind these. But where there is no such restriction of reverence, rather where, in spite of some reference to His supreme majesty, there is a want of the rise of such reverential spirit, the innate loving spirit remains steady and does not become slackened. The conception of son-ship of God has its basis in the feeling of such sweetness of the highest love.

Vasudeva and Devakī were told by Kṛṣṇa, "I reveal My majesty before you that you may know Me to be God, as otherwise you would have known Me as a human being." God also told Arjuna, "Just see My majestic form!" Vasudeva told Kṛṣṇa, "You are not our son, but the overlord of divine spirit and nature." Arjuna in the *Gītā* asked pardon of Kṛṣṇa for having called Him his friend, etc. In both these examples God's majesty has been indicated. But such was not the conception of Nanda and the ladies of *Vraja*. That same God whose lotus feet are adored by all the scriptures, by deities like Brahmā, Śiva, men, *gandharvas*, and worshiped with low salutations, they regarded as their son or lover, as the case may be. Nanda and Yaśodā did not look upon Kṛṣṇa as the supreme father or the highest God. If a person becomes the overlord or the wealthiest millionaire of the world, his parents do not stand like other people before him with folded palms in awe and reverence, offering prayers and expressing gratitude, nor do his friends hesitate to be jocular in his presence, nor does his wife deal with him with special veneration like the people of the outside world and stay at a respectful distance. When the cowherd boys, His friends, reported to mother Yaśodā that He had put some earth into His mouth, she rebuked Him. She could not do so if she had the idea that it was the supreme father who was the object of her reprimand. She was able to regard the highest entity as her own object of such close and affectionate love, that due to the depth of that love she could chide or even beat Him and think of the sole maintainer of all maintainers as worth maintenance and nourishment at her hands. This is not intelligible to the mere theorists of gratefulness who are foreigners to affectionate love towards God. When chided by His mother, Kṛṣṇa, afraid as it were of her, opened His mouth to prove His innocence, and she saw the limitless universe within it. Yet her feeling towards Him as her son was not removed—such was the depth of her affectionate love for God.

Prof. Suthers: So far it has been the effusion of emotionality only. Please convince me rationally how the conception of God's son-ship is superior to His father-hood.

Material Motivation Dismissed

Śrīla Bhaktisiddhānta: It appears as if you were either inattentive for a while, or unable to closely follow me. I was all this time giving you scientific reasoning. In the *vaiṣṇava* philosophy there is no place for material emotion of any kind. The ephemeral emotionality relating to matter is no devotion: it is only the property of the mind. Our conception is that of the property of the soul. I was so long adducing reasons and examples to convince you how the natural love of the soul for God reached its climax in the conception of His sonship as the son of Śrī Nanda. You will not be able to easily get that idea with the help of reasoning only. You should not think of material emotionality when



Painting by Ananta Śakti Dās

the actual example is given. With innumerable reasonings I shall show you that the conception of the father-hood of God emanates only from a sense of gratefulness. Father-hood has been attributed to God more or less in accordance with such conceptions as God has created us, He has been sustaining us with the various gifts of nature, and for these He is father and we should be paying Him reverential homage on that account.

Prof. Suthers: Our Jesus Christ has called God as father not exactly on these grounds; Jesus introduced himself as God's son for something else.

Śrīla Bhaktisiddhānta: Yes, about Jesus' son-hood you say, "The son is the complete revelation of the father, whose nature he shares, and of whose powers he is the sole heir, the only begotten son, and he has absolute dependence on the father. 'My father and I are one. My father worketh hitherto and I work.' The son can do nothing except what he seeth the father do. As son, he knows the father; as God, he can speak for God. As wholly dependent on the father, and wholly obedient to His will, the message is true."

Now the ideal of regard, based on the sense of

Śrī Kṛṣṇa Kathāmr̥ta

gratitude of the son to the supreme father, is not absent because of the conception of Jesus' son-hood of God on account of his being His heir in respect of His nature, power and attributes. I think that you conceive of God as the supreme father in imitation of Christ, His son, and read hymns to Him with various praises indicative of gratefulness. In our Gauḍīya philosophy there is no sense of gratitude or any other cause at the root of the love or attachment towards God. Where there is some cause, the Gauḍīya philosophy does not call such love as causeless or motiveless. The attribution of parenthood to God must have some cause behind it. Him or her whom we call father or mother and who are adorable, we cannot worship, when, averse to God, we stay in the mother's womb; even after being born we cannot do so in our infancy or childhood. Rather we being their indulged pets treat them as our servants. There is no devotional piety during those periods when instead of worshipping them we demand and accept service from them. It is no mean outrage on such adorable parents to convert them to servants. This is the effect of our desires. Thus we see that human or other beings do not acquire fitness

for serving parents from the very beginning. Though with the growth of intelligence we show some efforts to serve them, generally this has its origin in a retributive sense of gratitude or dutifulness in return for the benefit received from them. Often we show such efforts in order to inherit the property earned by them with labor and left behind them. Under the circumstances it is the sense of gratitude or obedience to established order originating from motives that is at the root of the conception of parenthood; there is absolute want in it of causeless or motiveless love.

The offering of service to the master in consideration that if the money paid by him as wages is not discharged there will be sin committed—amounts to trafficking. The service of God or attribution of parenthood to Him or calling Him as the sustainer, protector, savior, affectionate, gracious, etc., all these originate from some motive or cause and, as such, are far from His service and worship arising from the natural love of the soul towards Him.

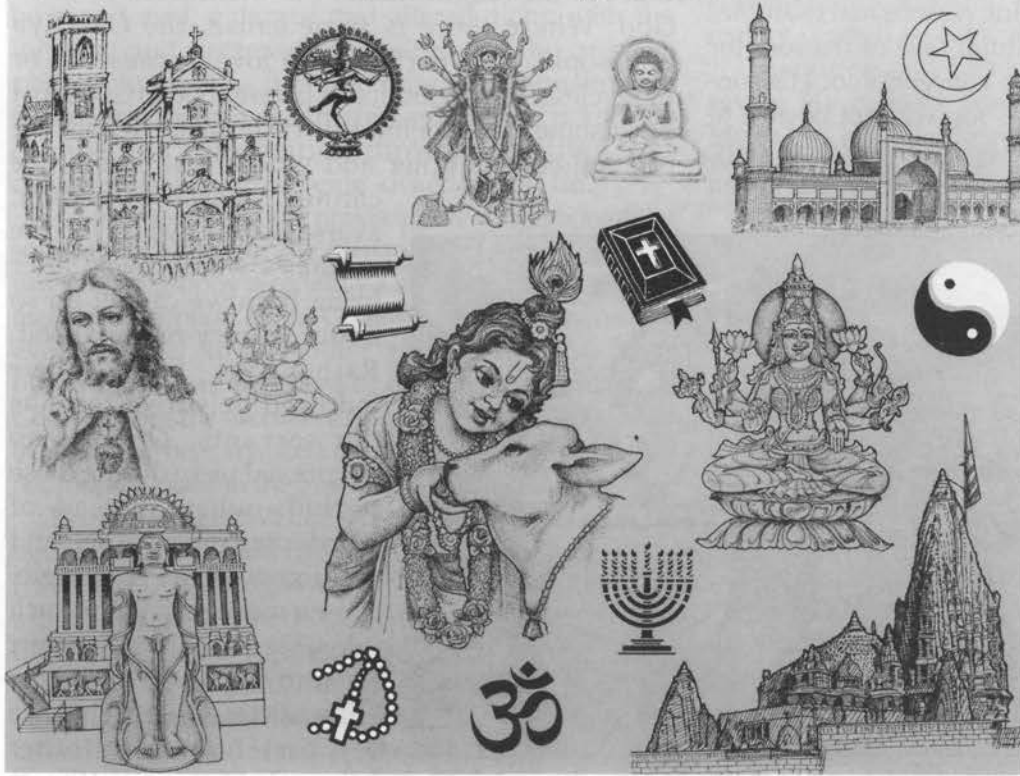


Stages and Varieties of Faith

Śrīla Saccidānanda Bhaktivinoda Ṭhākura

Excerpts from *Śrī Caitanya-sikṣāmṛta* chapter one

First published in Bengali in 1886



[Footnotes are as in the original. Verse translations are from the BBT editions.]

Bhajana-prayāsera Cāriṭī Kāraṇa Four Types of Motivated Worship

According to his condition man attempts to please the Lord for four reasons:

- 1) *Bhaya*—out of fear.
- 2) *Āśā*—for satisfying material aspirations.
- 3) *Kartavya-buddhi*—out of a sense of duty.
- 4) *Rāga*—out of genuine attraction to the Lord.¹

Persons who worship the Lord out of

stimulation of fear, *bhaya*, include those who are afraid of hell, poverty, pain, and death. Persons who worship the Lord to satisfy their material aspirations, *āśā*, worship and pray with great intensity for material happiness and for the gain of greater material advancement. There is so much pure joy in the process of *īśvara-sādhana*, worship of the Lord, that although beginning their worship out of motivations of fear or desiring material aspirations, many eventually give up such motivated worship and become attached to *śuddha-bhajana*, pure worship of the Lord. Then there are those who have begun to worship the Lord with feelings of gratitude

arisen from conceiving of Him as God the creator. Their mode of worship is known as *kartavya-buddhi*. Although not impelled by *bhaya*, *āśā* or *kartavya-buddhi*, those who approach the Lord with natural affection begin to worship Him in *rāga*. Simply by seeing a particular object, one's heart instinctively runs after it without any consideration. One in whose heart attraction spontaneously arises as soon as he thinks of the Lord is worshipping according to *rāga*. Those who take to worship of the Lord out of *bhaya*, *āśā* or

¹ *tuṣṭe ca tatra kim alabhyam ananta ādye
kim tair guṇa-vyatikarād iha ye sva-siddhāḥ
dharmādayaḥ kim aguṇena ca kāṅkṣitena
sāraṁ juṣāṁ caraṇayor upagāyatām naḥ*

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material

nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of *dharma*, *kāma*, *artha* and *mokṣa*. —*Bhāg.* 7.6.25.

*dharmārtha-kāma iti yo 'bhīhitas tri-varga
ikṣā trayī naya-damau vīvidhā ca vārtā
manye tad etad akhilaṁ nigamasya satyaṁ
svātmārpaṇaṁ sva-suhṛdah paramasya puṁsaḥ*

श्री कृष्ण कथामृत

kartavya-buddhi are not on such a pure level.² Those who worship the Lord according to *rāga* are real worshipers.

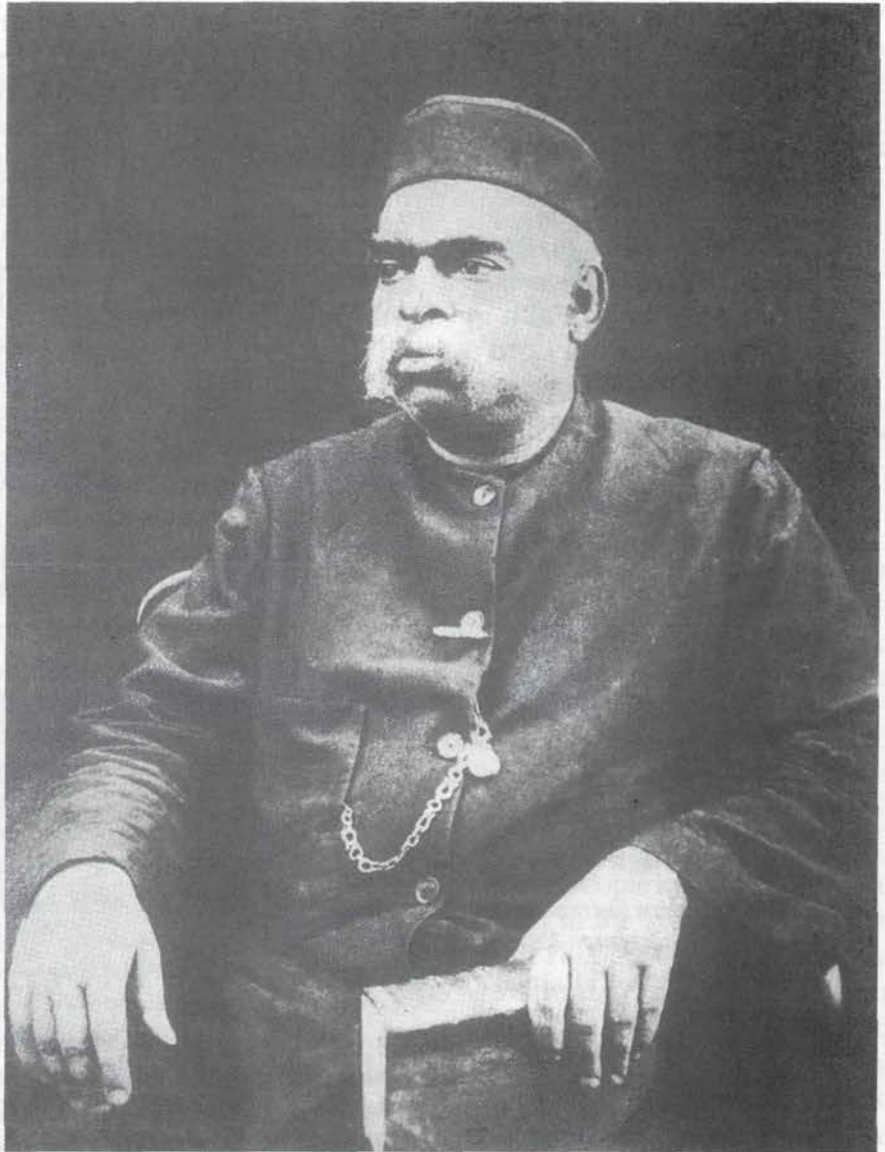
***Rāga Bhajana-i Śuddha Tāhār*
Svarūpa O Paricaya
The Purity of Rāga Bhajana**

The living entity and the Lord have a deep relationship. When *rāga* appears, this relationship becomes visible. The relationship is eternal, no doubt, but for the materially bound-up *jīva* it remains hidden. Given the right opportunity, it appears. Just as fire appears when you strike a match or a flint, by *sādhana*, practice, this relationship makes its appearance. Many persons have even achieved this relationship through practice based on *bhaya*, *āśā* and *kartavya-buddhi*. Dhruva first worshiped the Lord with a desire for a kingdom, but by *sādhana* there appeared in his heart attraction born of a pure relationship with the Lord. Thereafter he refused to accept the benediction of material happiness.

***Kartavyākartavya-mūle*
*Vaidha-bhajana***

Regulated Worship Based on a Sense of Duty Compared to Worship Based on Other Than a Sense of Duty

Bhaya and *āśā* are extremely low class. When a devotee's intelligence becomes clear, he gives up *bhaya* and *āśā*, and *kartavya-buddhi* becomes his sole motive. As long as *rāga* towards the Lord has not appeared, the devotee should not give up worship



Śrīla Ṭhākura Bhaktivinoḍa

according to *kartavya-buddhi*. From this sense of duty, *kartavya-buddhi*, two considerations arise: *vidhi-samāna*—respect for the rules, and *avidhi-parityagya*—avoiding those things contrary to the rules. These rules for worship of the Lord were

Religion, economic development and sense gratification—these are described in the Vedas as *tri-varga*, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental. — *Bhāg.* 7.6.26.

Śrī Kṛṣṇa Kathāmrta

² *kāmād dveṣād bhayāt snehād
yathā bhaktyeṣvare manaḥ
āveśya tad-aghāṁ hitoā
bahavas tad-gatiṁ gatāḥ*

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him. — *Bhāg.* 7.1.30.

established by great devotees long ago and recorded in the scriptures.³ The following of the scriptures and reverence for the rules arises from the sense of duty, *kartavya-buddhi*.

**Cetana-vṛttir-krama Vikāśa-krame
Īśvara-viśvāsa O Bhajana
The Progression of Faith in
and Worship of the Lord
According to the Progression
of Consciousness**

If we examine the historical records of all types of people around the world we will find it obvious that faith in God is man's

common and constant characteristic. Uncivilized forest tribals survive, like animals, on animal flesh, but they also worship the sun, the moon, huge mountains, large rivers and tall trees as their benefactors and controllers. Why do they do this? Though the *jīva* soul is extremely bound up, his faith in the Lord, which is the natural quality of the soul, will manifest to the degree that the material covering is weakened.⁴ When man becomes civilized and takes to various types of knowledge and education his faith becomes more

covered due to materialistic logic, *kutarka*. Then atheism, or even worse, *nirvānavāda*, voidism, takes hold of his mind. It is to be understood that all of these detestable types of faith are simply symptoms of weak and unhealthy consciousness.

**Nāstikatā O Tāhāra Trividha-prakāra
Atheism and its Three
Varieties**

There are three lesser conditions of mankind between the primitive, uncivilized condition and complete faith in the beautiful Lord. These are known as:

³ *ei ta sādhanā-bhakti— dui ta' prakāra eka 'vaidhī bhakti', 'rāgānuṣṭhāna-bhakti' āra*
There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service. —Cc. *madhya* 22.108.

rāga-hīna jana bhaje śāstrera ājñāya 'vaidhī bhakti' bali' tāre sarva-śāstre gāya
Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called *vaidhī bhakti*. —Cc. *madhya* 22.109.

dāsa-sakhā-pitrādi-preyasīra gaṇa rāga-mārga nija-nija-bhāvera gaṇana
Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Those who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service. —Cc. *madhya* 22.161.

na karhicin mat-parāḥ śānta-rūpe naṅkiṣyanti no me 'nimiṣo ledhi hetih yeṣāṃ ahaṅ priya ātmā sutaś ca sakhā guruḥ suhrdo daivam iṣṭam

The Lord continued: My dear mother, devotees who receive such

transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time. —*Bhāg.* 3.25.38.

⁴ *kālena naṣṭā pralaye vāñīyaṅ veda-saṁjñitā mayādau brahmaṇe proktā dharmo yasyāṅ mad-ātmakaḥ*

The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the Vedas.

tena proktā sva-putrāya manave pūrva-jāya sātato bhṛgo-ādayo 'grhṇan sapta brahma-maharṣayah

Lord Brahmā spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhṛgu Muni then accepted the same knowledge from Manu.

tebhyaḥ pitṛbhyas tat-putrā deva-dānava-guhyakāḥ manuṣyāḥ siddha-gandharvāḥ sa-vidyādhara-cāraṇāḥ

kindevāḥ kinnarā nāgā rakṣaḥ-kimpuruṣādayaḥ

bahvyas teṣāṅ prakṛtayo rajaḥ-sattva-tamo-bhuvāḥ yābhir bhūtāni bhidyante bhūtānāṅ patayas tathā yathā-prakṛti sarveṣāṅ citrā vācaḥ savanti hi

From the forefathers headed by Bhṛgu Muni and other sons of Brahmā appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyādhars, Cāraṇas, Kindevas, Kinnaras, Nāgas, Kimpuruṣas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, *mantras* and rewards.

evaṅ prakṛti-vaicitryād bhidyante matayo nṛṇāṃ pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare

Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints. —*Bhāg.* 11.14.3-8.

- 1) *Nāstikyavāda*—atheism.
- 2) *Jaḍavāda*—materialism.
- 3) *Sandehuvāda* or *nirvānavāda*—skepticism or voidism.

Acting as obstacles to their progress, these three conditions bring people to a lamentable state. Of course, not everyone will be so afflicted. Those who are attacked by these diseases become bound up and do not progress to higher stages of life. By performing proper *īśvara-bhakti-sādhana*, worship of the Lord, while cradled within the system of *varṇāśrama-dharma* [the ideal Vedic social system], even the uncivilized people of the jungle, by the strength of civilized manners, proper conduct, and good education, very quickly attain the life of a devotee. This is the natural path of progress for mankind. But if the diseases of these three materialistic philosophies afflict one, then the soul falls into an unnatural state of existence.

***Mānavagenera Parasparera Deha
O Manera Vibhinnatya
Physical and Mental
Differences Among the
Human Race***

People in various countries on various continents have a wide variety of natures. Although their principal nature is only one, their secondary characteristics are many—you will not find any two people in the world who have identical secondary qualities. Since even twins born of the same womb have some difference in form and quality, can one expect

that people born in different countries can ever have exactly the same qualities? Different countries have different water, air, mountains, forests, and different eatables and clothing. Because of this, the people of these places have naturally developed different physiques, complexions, customs, clothing and food. Similarly, people's mentalities differ. Thus various people's ideas of God, though being basically similar, will differ in secondary details. When men in different places surpass the uncivilized stage, they then step by step come to the civilized stage, then the inquisitive stage, the moral stage and finally the devotional stage. In the civilized stage differences will arise in language, in the inquisitive stage differences in dress, in the moral stage differences in food, and in the devotional stage differences in mentality. This gives rise to differences in the mode of worship of God. Considered objectively, there is no harm in secondary differences. If there is agreement concerning the essential nature of God and his worship, there should be no obstacle in attaining the same result. Thus Mahāprabhu has taught that we should instruct everyone to worship the pure form of the Lord, but at the same time we should not criticize others' modes of worship.⁵

***Vibhinna-dharmera
Pañcavidha-bheda
Five Types of Differences
Between Religions***

Because of the above reasons, we see the following differences

amongst the religions of different countries:

- 1) Difference in teachers—*ācāryabheda*
- 2) Difference in the worshiper's mentality and consequent expression of reverence—*upāsakera manovṛtti o bhajana-anubhāva-bheda*.
- 3) Difference in the method of worship—*upāsanār prañālībheda*
- 4) Difference in the conceptions and conventional actions concerning the object of worship—*upāsya-tattvera sambandhe bhāva o kriyābheda*
- 5) Differences in God's names and teachings due to linguistic differences—*bhāṣā-bhedānusāre nāma o vākyaādi-bheda*.

**1) *Ācārya-bheda*
Differences in Spiritual
Teachers**

Thus people in some places give respect to the *ṛṣis*, in other places they respect preachers like Muhammad, etc. In other countries they respect Jesus and other religious souls, and in many other places of the world people give respect to other various wise men. It is imperative that the people of each country give proper respect to their native saints. Although one may believe that the teachings given by a saintly person of one's own country are superior to the teachings of the saints of all other countries, still one should not try to establish and preach such controversy in other countries. No good will come to the world from such preaching.

⁵ *śraddhām bhāgavate śāstre
nindām anyatra cāpi hi*

One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme

Personality of Godhead, Bhagavān. At the same time, one should avoid blaspheming other scriptures. — *Bhāg.* 11.3.26.

*anya-deva, anya-śāstra
nindā nā kariba*

The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures. — *Cc. madhya* 22.119.

**2) and 3) Cintā O Anubhūti-bhede
Vibhinna Bhajana-praṇālī
Differences in Procedures of
Worship Which Arise
From Differences
in Thoughts and Feelings**

Concerning different expressions of reverence, in some places the worshiper sits on an *āsana*, and after performing *nyāsa* and *prāṇayāma* he begins his worship. Somewhere else, those persons who wear a *mukta-kaccha* [a *luṅgi*, a type of cloth that Muslims generally wear] perform their worship by standing and facing their holy place then falling down and prostrating themselves five times a day. Elsewhere, others kneel down, fold their hands together and expressing their own humility they sing praises of the Lord in their house or place of worship. According to different places, many varieties of considerations are seen in regards to what is pure and impure in dress, food, behavior, etc. during the time of worship.

If one examines different religions, one will see various procedures of worship. One will also observe different conceptions concerning the object of worship. Some people, overcome with devotion in their hearts, establish the *śrī-mūrti*, the form of the Lord,

in their hearts and also in the external world. Understanding that the form so established is non-different from the Lord within, they worship that form.

Those who do not follow this procedure, but instead criticize other systems of worship and show hatred, violence and envy, are worthless and foolish. In proportion to their lack of interest in the Lord to that degree they have affection for useless arguments.

**4) Kriya O Bhāva-bhede
Arcana-bheda**

**Differences in the Forms of
Worship Which Arise From
Differences in Conceptions
and Conventional Actions**

In some religions, because of greater emphasis on logic, the worshiper simply forms a conception of God in the mind and worships it. They do not accept an external form of God. In reality, however, all their conceptions are forms of the Lord.⁶

**5) Bhāṣā-bhede Īśvarera-
vibhinna-saṁjñā**

**Differences in Designation
of the Lord Due to
Differences in Language**

According to language differences, different religions

call God by different names. The religions have different names. The languages used during worship are also different.

**Anyānya-gauṇa-bhajana-
praṇālīte Anindā O Anasūyā
Non-Criticism and Non-
Envy of the Practices of
Worship in Other Religions**

Because of these five differences it is only natural that various religions will appear quite different. However, it is improper and detrimental to argue over these differences. If one goes to visit someone else's place of worship, while there one should think, "These people are worshipping my Lord, but in a different way. Because of my different practices I cannot quite enter into this system of worship. However, through this experience I can deepen my appreciation for my own system of worship. The Lord is only one, not two. I offer respect to the form I see here and pray to the Lord in this new form that He increase my love for the form I am accustomed to."⁷

**Nindā Vā Asuyā Parityājya
Criticism or Envy are
Fit to be Abandoned**

Those who do not follow this procedure but instead criticize other systems of worship and

⁶ *arcāyām sthaṇḍile 'gnau vā sūrye vāpsu hr̥ḍi dvojāḥ*

A twice-born person should worship his worshipable Lord to the form of the deity or to a form of the Lord appearing upon the ground, in fire, in the sun, in water or within the worshiper's own heart. — *Bhāg.* 11.27.9.

*pūjān taiḥ kalpayet samyak-
saṅkalpaḥ karma-pāvanīm*

One who is fixed in his determination to thus worship the Lord will be

purified of his reactions to fruitive activities. — *Bhāg.* 11.27.11.

*śailī dāru-mayī lauhī
lepyā lekhyā ca saikatī
mano-mayī maṇi-mayī
pratimāṣṭa-vidhā smṛtā*

The deity form of the Lord is said to appear in eight varieties—stone, wood, metal, earth, paint, sand, the mind or jewels. — *Bhāg.* 11.27. 12.

⁷ *śrīnāthe jānakī-nāthe
cābhedaḥ paramātmani*

*ṭathāpi mama sarvasvaṁ
rāmaḥ kamala-locanaḥ*

(Hanuman has said): Although I know that both Lord Nārāyaṇa, the husband of Lakṣmidevī and Lord Rāmacandra, the husband of Sitadevī are the Supersoul and there is no difference between Them. Still lotus eyed Rāmacandra is my all in all. — quoted by Śrīla Narottama Dās Ṭhākura in *Prema Bhakti-candrikā* 2.17.

show hatred, violence and envy, are worthless and foolish. In proportion to their lack of interest in the Lord to that degree they have affection for useless arguments.

Asad-dharma-praṇālī- nirasana-āvaśyaka

The Importance of Rejecting False Religious Practices

However, one should consider the following point. It is worthless to criticize differences in types of worship, but if one sees a genuine fault one should not show any appreciation for it.⁸ It is beneficial for the *jīvas* if one attempts to correct the fault in the proper way. Thus Mahāprabhu, in discussing with the Buddhists, Jains and impersonalists, led

*8 vidharmaḥ para-dharmaś ca
ābhāsa upamā chalaḥ
adharmo-sākhāḥ pañcema
dharma-jñō 'dharmavat tyajet*

There are five branches of irreligion, appropriately known as irreligion [*vidharma*], religious principles for which one is unfit [*para-dharma*], pretentious religion [*ābhāsa*], analogical religion [*upadharma*] and cheating religion [*chala-dharma*]. One who is aware of real religious life must abandon these five as irreligious.

*dharma-bādho vidharmaḥ syāt
para-dharmo 'nya-coditaḥ
upadharma tu pākhaṇḍo
dambho vā śabda-bhic chalaḥ*

Religious principles that obstruct one from following his own religion are called *vidharma*. Religious principles introduced by others are called *para-dharma*. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called *upadharma*. And interpretation by one's jugglery of words is called *chala-dharma*.

*yas tv icchayā kṛtaḥ pumbhir
ābhāso hy āśramāt pṛthak
sva-bhāva-vihito dharmo
kasya neṣṭaḥ praśāntaye*

A pretentious religious system manufactured by one who willfully

them to the proper path. The devotees of Lord Caitanya should always take the Lord's behavior as the proper example to follow.

Apadharmera-vividha-prakāra Varieties of False Religion

The devotee does not accept as real religions those religions that are filled with atheism, skepticism, materialism, pantheism and impersonalism. He knows them to be *vidharma*, anti-religious movements, *chala-dharma*, false religion, or *dharmābhāsa*, mere semblences of religion. These are all *adharmo*, atheism, and the position of their followers is regrettable. The devotees must try to protect people from these false religions.

neglects the prescribed duties of his order of life is called *ābhāsa* [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular *āśrama* or *varṇa*, why are they not sufficient to mitigate all material distresses? — *Bhāg.* 7.15.12-14.

*9 dharmo svanuṣṭhitaḥ puṁsām
viśvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam*

The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead. — *Bhāg.* 1.2.8.

*10 bhakti-yogena manasi
samyak prañihite 'male
apaśyat puruṣam pūrṇam
māyām ca tad-apāśrayam*

Thus he fixed his mind, perfectly engaging it by linking it in devotional service [*bhakti-yoga*] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

*ya yā sammohito jīva
ātmānam tri-guṇāt makam
paro 'pi manute 'nartham
tat-kṛtam cābhīpadyate*

Īśvara-prīti-i Nityadharmo Love for the Lord is the Eternal Religion

Pure love is the eternal function of the soul.⁹ Though the above mentioned five differences may exist, that religion which aims at true love is the real religion. We should not quarrel over external differences. If the goal of a religion is pure love, then all else is adjusted. Atheism, skepticism, polytheism, materialism, pantheism, and impersonalism are by their nature contrary to love. This will be shown later on.

Kṛṣṇa-prema o Tāhā Dharmo Kṛṣṇa-prema and its Characteristics

Such pure love is love of Kṛṣṇa.¹⁰ The characteristic of

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries..

*anarthopāśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvānīs
cakre sātva-ta-samhitām*

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

*ya syām vai śrūyamāṇyām
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsāḥ
śoka-moha-bhayāpahā*

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness. — *Bhāg.* 1.7.4-7.

love is that it resides in one entity and takes another as its object. *Prema* cannot exist without *āśraya*, the abode of love, and *viśaya*, the object of love. The abode of *prema* is the heart of the living entity. The object of *prema* is Kṛṣṇa alone. When completely pure *prema* arises, then the aspects or qualities of the Lord that one worships such as *brahma-tva*, the all-pervasiveness of the Lord; *īśvara-tva*, the aspect of the Lord as the Supreme Controller; and *nārāyaṇa-tva*, the aspect of the Lord as the Supreme shelter of all living entities, are seen in their completeness in *śrī-kṛṣṇera-svarūpa*—the form of Kṛṣṇa. On reading this book and understanding the concept of *prema*, this will be understood.

A person who argues just on hearing the name of Kṛṣṇa is cheated of the real truth. Quarrelling about names is of no value. A person will naturally obtain a name of God suitable for his purposes.

**Bhāgavate-i Nitya-
satya-dharma Kathita
The Śrīmad-Bhāgavatam
Speaks of Eternal, True
Religion**

The sweet qualities of Kṛṣṇa as described in the crown jewel of scriptures, *Śrīmad-Bhāgavatam*, were the personal realization of Vyāsadeva through his spiritual

vision. By following the instructions of Nārada, Vyāsadeva obtained devotional trance and saw the form of Kṛṣṇa. Vyāsadeva then described the sweet qualities of Kṛṣṇa, for he realized that by developing devotion to the form of Kṛṣṇa the living entities could drive away all forms of lamentation, illusion and fear.

**Vidvat o Avidvat-pratīti
Perception in Knowledge and
Perception in Ignorance**

Upon hearing or reading about Kṛṣṇa and His sweet qualities, living entities will come to understand Him in two different ways according to their nature:

- 1) *vidvat-pratīti*—understanding in knowledge;
- 2) *avidvat-pratīti*—understanding without knowledge.

Even when Kṛṣṇa is personally present and can be seen with mortal eyes, these two types of people will see Him in two different ways. The *avidvat-jānas* see Kṛṣṇa with *jaḍa-buddhi*, mundane intelligence, and the *vidvat-jānas* see Him with knowledge. If a person desires to learn more about these two types of perception, he may study the *Ṣaṭ-sandarbhās*, *Bhāgavatāmṛta* and *Śrī Kṛṣṇa-saṁhitā* under a competent authority. It is impossible to elaborate on this

subject here. Briefly, *vidvat-pratīti*, realization in knowledge, may be described as realization under *vidyā-śakti*, the knowledge potency of the Lord, and *avidvat-pratīti*, understanding without knowledge, may be described as an understanding of the Lord under the influence of ignorance.

**Vidvat-pratīti-i Āvaśyaka
The Importance of
Understanding With
Knowledge**

If someone tries to understand Kṛṣṇa through *avidvat-pratīti* then many controversies will arise. But if Kṛṣṇa is understood through *vidvat-pratīti* there is no chance of any disagreement.¹¹ Those interested in spiritual development should unhesitatingly accept *vidvat-pratīti*. What is the point of understanding through *avidvat-pratīti* and thereby falling into argument and confusion? In this way one will lose sight of the goal of life.¹²

**Vidvat-pratīte Cid-vilāsa o
Avidvat-pratīra
Phala Nirviśeṣa Upalabdhi
Knowledge Brings Inner
Happiness Whereas Ignorance
Brings an Impersonal
Conception**

I have given some idea about *vidvat-pratīti*. *Vidvat-pratīti* is possible for those persons who

¹¹ *na cāsya kaścin nipuṇena dhātur
avaiti jantuḥ kumanīṣa ūtīḥ
nāmāni rūpāṇi mano-vacobhiḥ
santanvato naṭa-caryām ivājñāḥ*

The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words.

*sa veda dhātuḥ padavīm parasya
duranta-vīryasya rathāṅga-pāṇeh
yo māyayā santatayānuvṛtīyā
bhajeta tat-pāda-saroja-gandham*

Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Kṛṣṇa, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence. — *Bhāg.* 1.3.37-38.

¹² *vidyāvidye mama tanū
viddhy uddhava śārīriṇām
mokṣa-bandha-karī ādye
māyayā me vinirmite*

O Uddhava, both knowledge and ignorance, being products of *māyā*, are expansions of My potency. Both knowledge and ignorance are

beginningless and perpetually award liberation and bondage to embodied living beings.

*ekasyaiva mamāṁśasya
jīvaśyaiva mahā-mate
bandho 'syāvīdyayānādir
vidyayā ca tathetarāḥ*

O most intelligent Uddhava, the living entity, called *jīva*, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated. — *Bhāg.* 11.11.3-4.

can give up material conceptions and conceive of spirit. They can then perceive Kṛṣṇa with their spiritual eyes, hear His pastimes with their spiritual ears, and relish Kṛṣṇa completely with their spiritual taste buds.

Kṛṣṇa's pastimes are completely non-material. Although Kṛṣṇa can, by His inconceivable potency, become the object for the material eye, by nature He is not perceivable by material senses. Although during His manifest pastimes Kṛṣṇa is perceived by the material senses, only those who have *vidvat-pratīti* obtain the genuine fruit of Kṛṣṇa's association. Normally, *avidvat-pratīti* operates. Thus most people understand Kṛṣṇa as a temporary being, subject to birth, growth and decay. By *avidvat-pratīti* a person thinks that the *nirviśeṣa*, the impersonal state devoid of qualities, is truth, and the *saviśeṣa*, the personal state of God with qualities, is material. They conclude that since Kṛṣṇa has qualities He is therefore material.

Yuktira-asāmarthya Beyond Reason and Logic

Understanding the supreme truth is not a matter of mundane

logic. How can the limited intellect of man operate in relation to the unlimited Lord? But in addition to the logical faculty the *jīva* also possesses an innate devotional element, and through devotion, *bhakti*, the supreme truth can be understood and relished. What is known as *vimala-prema*, pure love, is the first fruit of this *bhakti*, and achieving that, Kṛṣṇa bestows

The abode of Kṛṣṇa is full of bliss. Although majesty also resides there in fullness, it does not predominate; rather, sweetness and eternal bliss predominate. The wealth there is fruits, flowers and twigs. His citizens are the cows.

his mercy in the form of the *vidyā-śakti*, revealing Himself through knowledge to the *jīva* (*vidvat-pratīti*).

Eka-matra Kṛṣṇa-i Premera-viṣaya The Form of Kṛṣṇa is the Most Suitable Object for Pure Love

Of all the modes of worshiping God in the world, that mode which is directed toward the form of Kṛṣṇa is the only mode ideally

suitable for pure love. Pure love cannot be employed for worshiping Allah according to the Muslim scriptures. Even the Lord's dear prophet could not see Allah's form, for although the Lord is friendly He remains at a distance from the worshiper due to the conception of God as master. The concept of God in the Christian faith is also a distant entity, what to speak of the impersonal Brahman? Even Nārāyaṇa is not a form by which the *jīva* can easily obtain pure love. Kṛṣṇa alone, who resides in the spiritual abode of Vraja, can be the object of pure love.¹³

Kṛṣṇa-dhāmera-paricaya The Intimacy of Kṛṣṇa's Abode

The abode of Kṛṣṇa is full of bliss. Although majesty also resides there in fullness, it does not predominate. Rather, sweetness and eternal bliss predominate.¹⁴ The wealth in that abode is fruits, flowers and twigs. His citizens are the cows. His friends are the cowherd boys. His girl friends are the *gopīs*. His food is butter, yogurt and milk. All the groves and

¹³ *anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service. — *Bhakti-rasāmṛta-sindhu* 1.1.9.

¹⁴ *tasmād arthās ca kāmās ca
dharmās ca yad-apāśrayāḥ
bhajatānīhayātmanam
anīham harim īśvaram*

The four principles of advancement in spiritual life—*dharma*, *artha*, *kāma* and *mokṣa*—all depend on the disposition of the Supreme Personality of Godhead.

Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service. — *Bhāg.* 7.7.48.

*nālam dvijatvaṁ devatvaṁ
ṛṣitvaṁ vāsuraṭmajāḥ
prīṇanāya mukundasya
na vṛttam na bahu-jñatā
na dānam na tapo nejyā
na śaucam na vratāni ca
prīyate 'malayā bhaktyā
harir anyad viḍambanam*

My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect *brāhmaṇas*, demigods or great saints or by becoming perfectly good

in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show. — *Bhāg.* 7.7.51-52..

*tato harau bhagavati
bhaktim kuruta dānavāḥ
ātmaupamyena sarvatra
sarva-bhūtātmaniśvare*

My dear friends, O sons of the demons, in the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities. — *Bhāg.* 7.7.53.



forests are filled with love of Kṛṣṇa. The Yamunā River is engaged in Kṛṣṇa's service. Everything in nature serves Him. Although elsewhere He is worshiped and revered by all as the Supreme Lord, here, as the life of all the inhabitants, He sometimes comes down to the worshiper's level and sometimes even becomes a subordinate.

***Aiśvarya-sīthila-mādhurya-maya*
Kṛṣṇa-i Premera-viṣaya
Kṛṣṇa is the Object
of Sweet Love Free From
Awe and Reverence**

If it were not like this, then how could the low living entity have a relation of love with God? The Lord is the Supreme Truth.

He performs the topmost pastimes. He is supremely independent and eager for the love of the living entities. Thus how can He hanker for man's offering of worship or feel genuinely satisfied with it? Kṛṣṇa, the reservoir of sweet pastimes, thus covers His majestic aspect with sweetness, accepts equality with or subordination to qualified living entities in transcendental Vṛndāvana, and feels bliss.

***Mādhurya-maya Kṛṣṇa-i*
Premera-viṣaya
Kṛṣṇa is Full of Sweetness
and is the Object of Love**

Can anyone who accepts pure love or *prema* as the highest goal accept anyone other than Kṛṣṇa

as the object of love? Due to language differences found in different cultures, a person following the path of pure love may not use the words "Kṛṣṇa", "Vṛndāvana", "gopa", "gopī", "cows", "Yamunā" and "kadamba". But such a pure practitioner will still necessarily have to adopt indirectly and through other words these same concepts of name, place, paraphernalia, form, and various pastimes. Thus, there is no other object of pure love except Kṛṣṇa.

***Rāgera-anudaye-vidhi*
Rules to be Followed
Before the Appearance of
Pure Attraction**

Until *rāga*, pure attraction, arises in the heart of the *jīva*, the

devotee with a sense of duty, *kartavya-buddhi*, must carefully cultivate Kṛṣṇa consciousness by practicing the primary and subsidiary rules of worship.

**Vidhi o Rāga-mārga
Kṛṣṇa-bhajana**

**Regulated Worship of Kṛṣṇa
vs. Worship of Kṛṣṇa
with Attachment**

One will see that there are two ways of cultivating Kṛṣṇa consciousness: through following rules, *vidhi*, and through attraction, *rāga*. *Rāga* is rare. When *rāga* develops, the rules no longer have any strength. As long as *rāga* has not developed one must take shelter of the regulations. This is imperative for man. But the scriptures have outlined these two paths. The path of *rāga* is extremely independent and there are no set rules for it. Only those who are most advanced and fortunate can practice via this path. Therefore in the scriptures only the path of *vidhi* has been presented systematically.

Jāgatika-vidhi-i Nīti

Worldly Rules are Morality

Those unfortunate persons who do not believe in God also formulate rules for maintaining their lives. Such rules are called *nīti*, morality. Even though presented skillfully, those moral codes that do not include thought of God cannot accomplish any good for mankind. They are atheistic.

**Īśvara-viśvāsa-mūlaka-nīti-i
Yathārtha-vidhi**

**Progressive Rules are Those
Based on Faith in God**

Only those codes which instill faith in the Lord and give one a sense of duty towards Him should be honored by mankind.

Vidhi are of two types:

- 1) *mukhya*, primary;
- 2) *gauṇa*, subsidiary.

Śrī Kṛṣṇa Kathāmṛta

**Gauṇa o Mukhya Vidhi
Primary and Subsidiary Rules**

When the only purpose in the practitioner's life is to satisfy the Lord, the rules followed to directly achieve that goal are known as *mukhya-vidhi* or primary rules. The rules followed which have as their aim something a little apart from the direct satisfaction of the Lord are known as *gauṇa-vidhi* or subsidiary rules. This will become clear by giving an example. Taking an early morning bath is a rule. By doing this, the body becomes fresh and disease-free and the mind becomes steady. If the mind is steady, one can worship the Lord properly. Here the goal, worship of the Lord, is not the immediate intention of the bath. The bath's direct result is bodily comfort. If bodily comfort is accepted as the final goal of the bath, then worship of the Lord is not achieved at all. The fruit of the activity is worship of the Lord. There is a distance between the fruit obtained by worshiping the Lord and the fruit obtained by the activities such as bathing. In whatever way the result obtained is situated at a distance from the goal of worship of the Lord, to that extent there is a possibility of obstruction in achieving the goal.

**Gauṇa o Mukhya-vidhira Paricaya
Characteristics of Primary
and Subsidiary Rules**

Following the primary rules is directly worship of the Lord.¹⁵ There is no difference between following the rules and worshiping. Chanting and hearing the Lord's name and

glories are two *mukhya-vidhis*, because their direct result is worship of the Lord. Although we must always remember the *mukhya-vidhis*, if we don't observe the *gauṇa-vidhis* we cannot properly maintain either our bodies or our lives. And if we cannot maintain our lives, how can we follow the primary rules of devotional service? The subsidiary rules are the ornament of a man's life. Material education, technology, industry, civilization, order, perseverance, bodily, mental and social rules are included, in that they may be used to bring mankind to serve the feet of the Lord sincerely. Being servants of the primary rules, by the Lord's grace the *gauṇa-vidhis* make the life of mankind blissful both during practice and perfection.

**Narajivane-vibhinna Avastha
The Conditions of Different
Human Beings**

There are many grades of human life: primitive life, civilized life, life equipped with material sciences, atheistic moral life, theistic moral life, life endowed with *vaidhi-bhakti*, and life endowed with *prema-bhakti*. However, the real life of man begins with theistic moral life. Without belief in God, human life is no better than that of an animal, no matter how much civilized or advanced in scientific knowledge or moral principles it may be.

**Bhakti-hīna-tāi Paśu-dharma
Life Without Devotion is
Animal Life**

Real human life begins when a person accepts the rules and

¹⁵ *neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvaṇn api mṛto hi saḥ*

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic

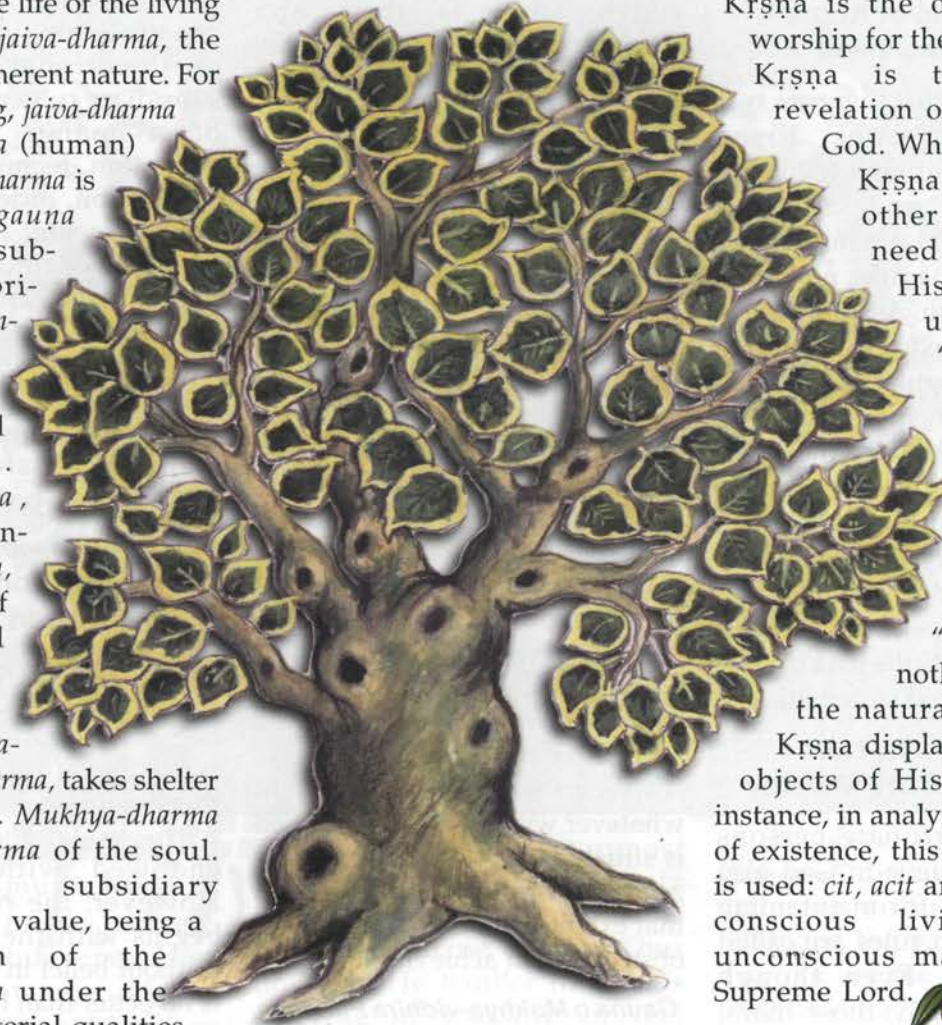
performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing. — *Bhāg.* 3.23.56.

prohibitions of theistic moral life. In this book the discussion begins from this stage of life. Civility, morality and material science are considered as ornaments to this life. How the theistic moral life culminates in devotional life will be discussed in this book. The life of the living entity is called *jaiva-dharma*, the living entity's inherent nature. For the human being, *jaiva-dharma* is called *manava* (human) *dharma*. Man's *dharma* is of two types: *gauṇa* and *mukhya*, subsidiary and primary, or *sāmbandhika* and *svārūpagaṭa*, incidental and inherent. *Sāmbandhika*, subsidiary or incidental *dharma*, takes shelter of matter, material qualities, and material relations. *Svarūpagaṭa*, primary *dharma*, takes shelter of the pure soul. *Mukhya-dharma* is the real *dharma* of the soul. *Gauṇa-dharma*, subsidiary *dharma*, is of no value, being a transformation of the *mukhya-dharma* under the influence of material qualities.

**Mukhya o Gauṇa-dharma
Subsidiary and Primary
Identity**

When the material qualities are removed, the primary *dharma* of the living entity exists in its pure state. Subsidiary *dharma* is also called conditioned *dharma*. When the material conditions are removed, primary *dharma* remains. Considerations of *puṇya* and *pāpa*, piety and sin, are subsidiary rules and are included in the subsidiary *dharma*. The

subsidiary *dharma* does not leave the living entity, but in its maturity, when the living entity is freed of the material modes, it develops into the primary *dharma*. The subsidiary *dharma* appears in the conditioned state by an unnatural transformation



of the primary *dharma*. By a positive transformation of the subsidiary *dharma* the primary *dharma* appears again.

**Īśvara, Bhagavān o
Kṛṣṇa-śabda Nāma
The Three Names Īśvara,
Bhagavān, and Kṛṣṇa**

In this chapter we have completed examining the distinctions between the subsidiary rules and prohibitions and the primary rules and prohibitions. In the following

chapters we will discuss the perfectional stage of the living entity, *prema-bhakti*. In this first chapter the different words "Īśvara", "Bhagavān" and "Kṛṣṇa" have been used. The reader should not think that these words refer to separate entities.¹⁶

Kṛṣṇa is the only object of worship for the living entities. Kṛṣṇa is the complete revelation of sweetness in God. When we consider Kṛṣṇa in relation to other objects and need to emphasize His lordship, we use the word "Īśvara". Thus in the beginning I have used the word "Īśvara" instead of "Kṛṣṇa". The meaning of "Īśvara" is nothing more than the natural control that Kṛṣṇa displays towards the objects of His creation. For instance, in analyzing the objects of existence, this word "Īśvara" is used: *cit*, *acit* and *īśvara* or the conscious living entities, unconscious matter and the Supreme Lord.



From the Śrī Caitanya Maṭh edition, Māyāpur, West Bengal, Translated by Jagannāth Mīśra Dās.

¹⁶ *vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān. — *Bhāg.* 1.2.11

Amṛta-bindu

Kṛṣṇa's Love for the Vrajavāsīs

From Śrīla Sanātana Gosvāmī's *Śrī Bṛhad-Bhāgavatāmṛta*
Part 2 Chapter 5.159-163

Nārada Muni is speaking to Gopa Kumāra:

*tad goṣṭha-lokeṇu mahādbhutasyā-
saktiḥ sadā prema-bhareṇa teṣu
yayā gatam jyeṣṭha-sutam stuvantaṁ
vidhiṁ namantām na didṛkṣate 'pi*

The Lord is so wonderfully attached to the people of Vraja and eternally so full of love for them that He has no desire at all to see His eldest son Brahmā, who, attracted by the flute, bows before Him and recites prayers.

*tat-pāda-padmaika-gatīṁś ca mādrṣān
sambhāṣituṁ notsahate 'pi sa kṣaṇam
tair mohito 'sau kila goṣṭha-nāgaro
vanyair vicitrauśadhi-mantra vittamaiḥ*

Charmed by the people of (Vṛndāvana) forest, who know wonderful *mantras* and magical herbs, the hero of Vraja is not eager to speak even for a moment with persons like me, for whom His lotus feet are the only goal.

*teṣāṁ tad-āsaktir api kva vācyā
ye nanda-gopasya kumāram enam
premṇā vidanto bahu sevamānā
sadā mahartyaiva nayanti kālam*

Who can describe their attachment to Him? Aware only that He is the son of the cowherd Nanda, and elaborately serving Him with love, they always pass the time with great anxiety.

*kālātītā jñāna-sampatti-bhājām
asmākaṁ ye pūjya-pādāḥ samantāt
vaikuṅṭhasyānuttamānanda-pūra-
bhājām eṇām yādavānām apījyāḥ*

They are beyond time. Their feet are worshiped by us, who are filled with the opulences of transcendental knowledge. They are flooded with a bliss greater than what is in Vaikuṅṭha. They are worshiped even by the Yādavas.



*kṛṣṇena na vraja-janāḥ kila mohitās te
taiḥ sa vyamohi bhagavān iti satyam eva
gatvā mayaiva sa hi viśmṛta-deva-kāryo
'nusmāritaḥ kim iti kṛtyam aho kathañcit*

The people of Vraja were not enchanted by Kṛṣṇa. It was Lord Kṛṣṇa who was enchanted by them. That is the truth. He even forgot His mission as the Supreme Personality of Godhead and I had to somehow remind Him.

Note

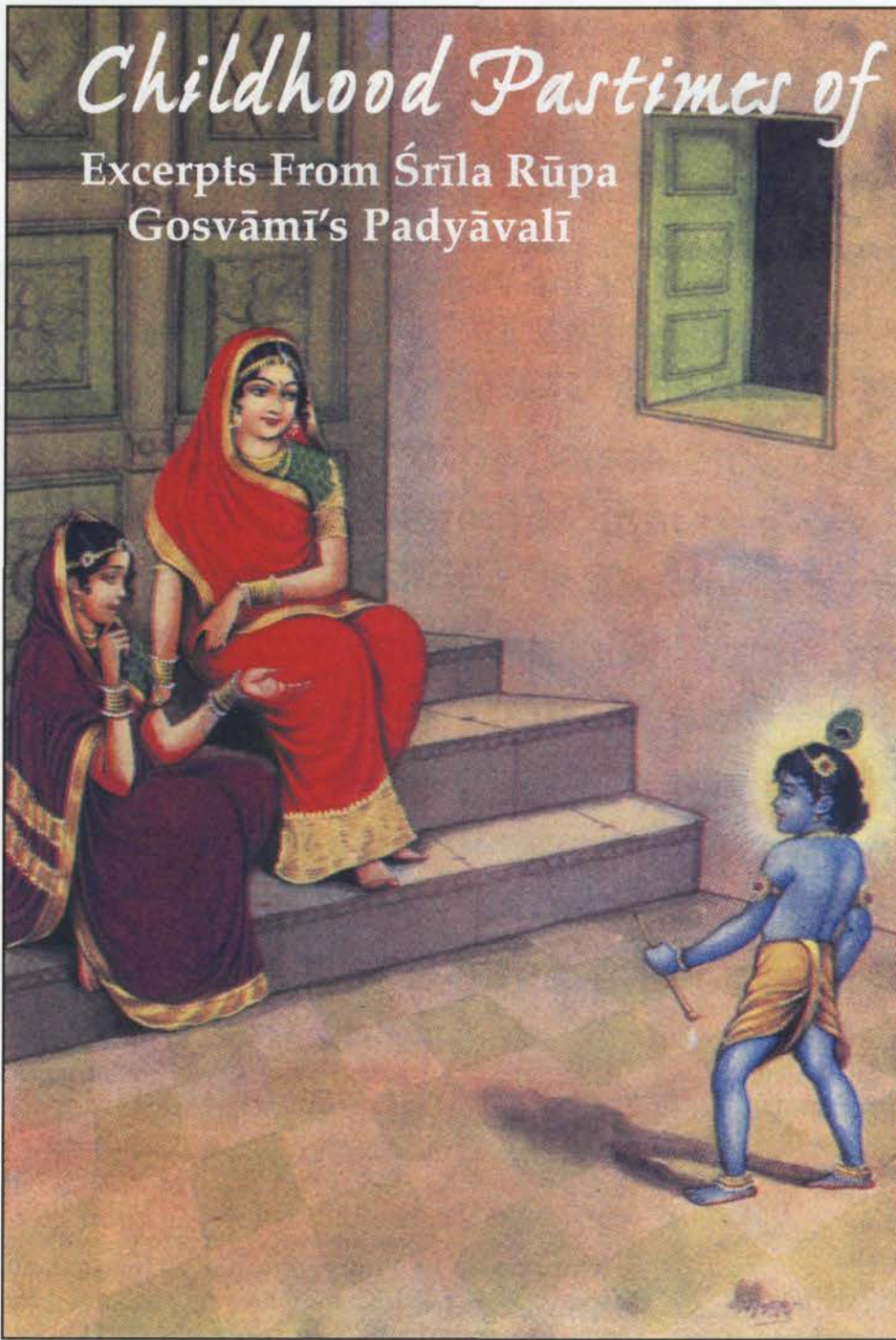
Śrīla Sanātana Gosvāmī explains that some thinkers say that with His wonderful pastimes and features, Lord Kṛṣṇa enchanted the people of Vraja. This verse refutes that claim by saying that it was Lord Kṛṣṇa who became enchanted. The Lord even forgot His mission of killing Kāmsa and doing many other things, and by offering prayers Nārada had to remind Him. Examples of Nārada's reminders are *Śrīmad-Bhāgavatam* 10.37.13 and 10.37.15.

Translated by Kuśakratha Dāsa

Childhood Pastimes of

Krishna

Excerpts From Śrīla Rūpa
Gosvāmī's Padyāvalī



TEXT 133, written by Śrī Kavi Sārvabhauma: The *gopīs* asked: "Where is Your face? Where are Your eyes? Where is Your nose? Where are Your ears? Where is the top of Your head?" With each question the Lord placed His flower-petal finger in the appropriate spot. In this way the infant Lord delighted the *gopīs*.

TEXT 142, author unknown: As child Hari was stealing butter He noticed His own reflection in a nearby jeweled column. Thinking this to be another boy, He became frightened and begged: "You are My friend. I will share this butter with You. Please don't tell on Me! Don't tell on Me!" May child Hari protect you all.

TEXT 147, written by Śrī Mayūra: While sleeping, Kṛṣṇa said, "Śiva, welcome! Sit down. Brahmā, you sit at My left. Kārttikeya! Auspiciousness to you. Indra! Happiness to you. Kuvera! I did not see you." Hearing this, Mother Yaśodā said: "Child! What nonsense are You saying?" I pray these words of mother Yaśodā will protect you all.

TEXT 150, written by Śrī Abhinanda: Mother Yaśodā said, "Child, when You take care of the cows far away in the forests or the caves of Govardhana Hill and You see dangerous wild animals, then You should meditate on the ancient Supreme Person, Lord Nārāyaṇ. He will protect You." As Lord Kṛṣṇa heard these words it was only with great difficulty that He prevented a smile from appearing on His bimba-fruit lips. May that suppressed smile protect all the worlds.

TEXT 151, author unknown: "There once was a king named Rāma."

"Yes."

"His wife was Sītā."

"Yes."

"On the order of His father, Rāma lived in the Pañcavaṭī forest. There Rāvaṇa kidnapped Sītā."

As Lord Kṛṣṇa heard His mother narrate His own activities performed in ancient times, He suddenly called out: "Lakṣmaṇa! Where is My bow? Where is My bow? Where is My bow?" I pray these alarmed words of Lord Kṛṣṇa may protect you all.

TEXT 152, written by Śrī Sarvānanda: “O my rising dark moon, my child, You are not asleep?”

“No. Sleep has not yet come to Me.”

“Listen, my son. I will tell You a bedtime story that will make You fall asleep.”

“What is this story I have never heard? Please tell it.”

Mother Yaśodā then told the story. When she came to the sentences, “Then Lord Nṛsimha appeared from the pillar. Lord Nṛsimha was very eager to rip the demon to shreds,” a smile suddenly arose on child Kṛṣṇa’s lips.



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*kvānanāṅhī kva nayanāṅhī kva nāsikā
kva śrutih kva ca śikheti deśitah
tatra tatra nihitāṅgulī-dalo
ballavī-kulam ānandayat prabhuh —Text 133*

*sammūṣṇan navanītam antika-maṅi-stambhe sva-bimbodgamāṅhī
dṛṣṭvā mugdhatayā kumāram aparāṅhī sañcintayan śaikayā
man-mitrāṅhī hi bhāvān mayātra bhavato bhāgaḥ samah kalpito
mā māṅhī sūcayā sūcayety anumayan bālo hariḥ pātu vah —Text 142*

*śambho svāgatāṅhī āśyatām ita ito vāmena padmodbhava
krauñcāre kuśalāṅhī sukhaṅhī sura-pate vitteṣa no dṛśyase
itthaṅhī avapna-gatasya kaiṭabha-ripoh śrutvā jananyā girah
kiṅh kiṅh bālaka jalpasity anumaitāṅhī thūthū-kṛtāṅhī pātu vah —Text 147*

*vatsa sthāvāra-kandareṣu vicaran dūra-pracāre gaṅvāṅhī
himsrāṅhī vikṣya puraḥ purāṅhī-puruṣāṅhī nārāyaṅhī dhyāsyāṅhī
ity uktasya yaśodayā mura-ripoh vavyāj jaganti sphurad-
bimboṣṭha-dvaya-gāḍha-pīdana-vaśād avyakta-bhāvāṅhī smitam —Text 150*

*rāmo nāma babhūva huṅh tad-abalā sīteti huṅh tāṅhī pitur
vācā pañcavatī-vane nivasatas tasyāharad rāvaṅhī
kṛṣṇayeti purātanāṅhī nija-kathāṅhī ākarnya mātreritan
saumitre kva dhanur dhanur dhanur iti vyagrā girah pāntu-vaḥ —Text 151*

*śyāmoccandra svapīṣi na śiṣo naiti mām adya nidrā
nidrā-hetoh śṛnu suta kathāṅhī kām apūrvāṅhī kuruṣva
vyaktaḥ stambhāṅhī naraharir abhūd dānavāṅhī dārayiṣyāṅhī
ity uktasya smitam udayate devakī-nandanasya —Text 152*

Here Śrīla Prabhupāda has written this one line: “*Bhakti, bhagavān* and *bhakta* do not belong to the material world.” This is a very important line. It needs elaborate explanation. To explain this one line would take many days.

Śānta-rasa Discarded

Devakī has some fear. She says, “People will not be able to believe this and I shall become an object of ridicule.” And Śrīla Prabhupāda comments, “Not wanting to be ridiculed for having given birth to Viṣṇu, Devakī wanted Kṛṣṇa, with two hands, and therefore she requested the Lord to change His form.” That fear is due to intense love. There is a difference between the *vātsalya-rasa* of Devakī-Vasudeva and the *vātsalya-rasa* of Nanda-Yāśoda.



Vasudeva and Devakī offer prayers

Prabhupāda says here that on the Mathurā and Dvārakā platform, love for the Lord is mixed with appreciation of His opulence, *jñāna-aiśvarya*. But in Vṛndāvan or Vrajabhūmi there is only *kevala bhakti*, pure *bhakti*. There is no mixture of *jñāna* and *aiśvarya*. When *jñāna* and *aiśvarya* are mixed it is known as *prīti-śīthīla* or *prīti-saṅkucita*, the love is shrunken.

In *Caitanya-caritāmṛta* it is mentioned,

bhakta-bhede rati-bheda pañca parakār
śānta-rati, dāsya-rati, sakhya-rati ā
vātsalya-rati, madhura-rati,—ei pañca vibhed
rati-bhede kṛṣṇa-bhakti-rase pañca bhed

According to the devotee, attachment falls within the five categories of *śānta-rati*, *dāsya-rati*, *sakhya-rati*, *vātsalya-rati* and *mādhura-rati*. These five categories arise from the devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.¹

Bhakta-bhede rati-bheda pañca parakār—according to the divisions of *rati* and *bhakta*, *kṛṣṇa-bhakti-rasa* manifests in five varieties—*pañca vibhed*: *śānta-rati*, *dāsya-rati*, *sakhya-rati*, *vātsalya-rati*, and *madhura-rati*. *Śānta*, *dāsya*, *sakhya*, *vātsalya*, and *madhura* are the five chief mellows, but Mahāprabhu discarded *śānta*. He said, *cāri bhāva-bhakti diyā nācāmu bhuvana*—I'll make the whole world dance with ecstasy giving the four *rasas*: *dāsya*, *sakhya*, *vātsalya*, and *madhura*.² There is no *śānta-rasa* with Mahāprabhu.

Why did He discard *śānta*? In *Caitanya-caritāmṛta*, Kavirāja Gosvāmī has explained:

śāntera svabhāva—kṛṣṇe mamatā-gandha-hīn
'param-brahma'-'paramātmā'-jñāna pravṛṇ

It is the nature of *śānta-rasa* that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātmā is prominent.³

In *śānta-rasa* there is no *mamatā*, no love. Those who are *śānta-bhaktas* speak about *paramātmā* and *param brahma*. They never speak about the personal forms of the Lord.

When the topic is pure love then all of the personal names and forms of the Lord come, such as Kṛṣṇa, Govinda, Yāśodānandana, Muralīdhara, Girīdhara-dhara, Gopījanavallabha, Gopīnātha, Gopīkānta, Madana-

श्री कृष्ण कथामृत

mohana, and Govinda. Śānta-rasa is not personal. Therefore Mahāprabhu discarded it.

Who are *śānta-bhaktas*?

śānta-bhakta—*nava-yogendra, sanakādi ā*
dāsyā-bhāva-bhakta—*sarvatra sevaka apār*

Examples of *śānta-bhaktas* are the nine Yogendras and the four Kumāras. Examples of devotees in *dāsyā-bhakti* are innumerable, for such devotees exist everywhere.⁴

The four Kumāra's are *śānta-bhaktas*. They are *jñānīs, paramātmā-jñāna pravīṇ*—well versed and eminent among the devotees in *śānta-rasa*.

Fraternal Love

sakhya-bhakta—*śrīdāmādi, pure bhūmārjuna*

In Vṛndāvan, examples of devotees in fraternity are Śrīdāmā and Sudāmā, and in Dvārakā the Lord's friends are Bhīma and Arjuna.⁵

There are two types of *sakhya*—*sambhrama sakhya* and *viśrambha sakhya*. In Vaikuṅṭha there are only two and a half *rasas*; *śānta, dāsyā*, and half *sakhya*, that is *sambhrama sakhya*. *Sakhya* mixed with awe and reverence is known as *sambhrama sakhya*. That is available in Vaikuṅṭha and Ayodhyā. Pure *sakhya* with no awe and reverence is found in Vrajabhūmi. Subala and Śrīdāmā have no awe and reverence. They climb onto the shoulders of Kṛṣṇa, fight with Kṛṣṇa, and snatch away food from the mouth of Kṛṣṇa. Kṛṣṇa also snatches away food from the mouths of the cowherd boys. There is no awe and reverence. But in the love of Bhīma and Arjuna, there is awe and reverence. In the *Bhagavad-gītā*, when Kṛṣṇa manifested His gigantic fearful universal form, Arjuna became terrified, *bhīta-bhītaḥ praṇamya*—out of fear he paid obeisances in the front, the back side, left side, and right side.⁶ It is said:

kṛsnera viśva-rūpa dekhī' arjuner haila bhay sakhya-bhāve dhārṇītya kṣamāpay kariyā vinay

When Kṛṣṇa manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Kṛṣṇa as a friend.⁷

Arjuna prayed to Kṛṣṇa, *he kṛṣṇa he yādava he sakheti*—"I have addressed You, 'O Kṛṣṇa, O Yādava, O my friend!'⁸ *Vihāra-śayyāsana*—"We have slept together and eaten together. Sometimes I joked with

You.⁹ You are so great, so fearful. I have committed some offense. Please excuse me." He begged excuse. With awe and reverence there is fear. But in the case of Sudāmā and Subala there is no awe and reverence. Their relationship with Kṛṣṇa is *viśrambha-sakhya*. They say, *Tumi keno baṛa? Nā, tumi āmi samān*—"O Kṛṣṇa, are You greater? No! You and I are equal, You are not greater!" They fight with Kṛṣṇa, they play with Kṛṣṇa, they climb on Kṛṣṇa's shoulders. They snatch away f o o d from the mouth of Kṛṣṇa and Kṛṣṇa snatches away food from the mouths of the cowherd boys. So where is awe and reverence?

Vibhīṣaṇa and Sugrīva are also *sakhya bhaktas*, but they are afraid of Lord Rāma. They cannot approach Him. There is awe and reverence. But Śrīdāmā and Subala are Vrajabhūmi *sakhas*. They are not afraid of Kṛṣṇa. They are like Kṛṣṇa's own limb. If your foot touches your own body you will never feel anything. But if your foot touches someone else's body then you feel awe and reverence, "Oh, *d a ṇ ḍ a v a t s ,*

daṇḍavats. I am an offender." Similarly, Śrīdāmā and Subala, are like Kṛṣṇa's own limbs. That is *viśrambha-sakhya*. No awe and reverence. It is pure *sakhya*.

Parental Love

vātsalya-bhakta—*mātā pitā, yata guru-jaṇ*

In Vṛndāvan the devotees in parental love are mother Yaśodā and father Nanda Mahārāj, and in Dvārakā the Lord's parents are Vasudeva and Devakī. There are also other superior persons who are devotees in parental love.¹⁰



Mother Yaśodā and baby Kṛṣṇa

Vasudeva and Devakī are in *vātsalya-rasa*. Nanda and Yaśodā are also in *vātsalya-rasa*, but there is a difference. When Kṛṣṇa appeared in the prison house of Kāṁsa, He appeared in a four-armed form and Vasudeva and Devakī offered prayers.

*vasudeva-devakīra kṛṣṇa caraṇa vandila
aiśvarya-jñāne duñhāra mane bhaya haila*

When Kṛṣṇa offered prayers at the lotus feet of His mother and father, Vasudeva and Devakī, they both felt awe, reverence and fear due to knowledge of His opulences.¹¹

Vasudeva and Devakī offered prayers when Kṛṣṇa appeared in a four-armed form in the prison house of Kāṁsa because their *vātsalya-rasa* is mixed with *jñāna* and *aiśvarya*. They were afraid, and they offered prayers. But Nanda and Yaśodā never offered prayers. Rather, when Kṛṣṇa was a two or three year old boy who had just started walking, Nanda Mahārāja would tell Him, “Kṛṣṇa, bring my wooden sandals.” Putting them on His head, Kṛṣṇa would bring them. Nanda and Yaśodā never paid obeisances to Kṛṣṇa. They never offered any prayers to Him.

Kṛṣṇa sent Uddhava to Vrajabhūmi from Mathurā because the Vrajavasīs were feeling acute pangs of separation from Him. Akrūra had come and taken Kṛṣṇa and Balarāma away to Mathurā and Kṛṣṇa couldn’t come back. All of the Vrajavasīs were feeling acute pangs of separation from Kṛṣṇa, and in Mathurā Kṛṣṇa was also thinking of them. This is pure love. These loving transactions or reciprocations are there. Day and night, Kṛṣṇa was always thinking of the intense pure love of the residents of Vrajabhūmi, His father and mother, the cowherd boys, and especially the *gopīs* headed by Rādhārāṇī. Kṛṣṇa was always thinking what to do. Then He sent Uddhava, “Go to Vrajabhūmi and deliver this message of love.”

Opulence Makes Love Shrink

Uddhava is a disciple of Bṛhaspati. Bṛhaspati is a *jñānī*. So Uddhava was a *jñānī-bhakta*, although he was very dear to Kṛṣṇa.

*na tathā me priyatama
ātma-yonir na śaṅkaraḥ
na ca saṅkarsaṇo na śrīr
naivātmā ca yathā bhavān*

In the eleventh canto of *Śrīmad-Bhāgavatam*, Kṛṣṇa has told Uddhava: “*Ātma-yonir*, Brahmā, is not so dear to Me. *Śaṅkara Śivajī* is not so dear to Me. My brother *Saṅkarsana* is not so dear to Me. My wife *Lakṣmīdevī* is not so dear to Me. *Naivātmā*, I Myself am not so dear to Me. *Ca yathā bhavān*—O Uddhava, as you are dear.”¹²

Still, Uddhava is a *jñānī-bhakta*. There is *jñāna*, no *prema*. It is mixed *bhakti*. When *jñāna* and *aiśvarya* are present, then *rati saṅkucita*—love is shrunken.

*aiśvarya-jñāna-prādhānye saṅkucita prīti
dekhiyā nā māne aiśvarya—kevalāra rīti*

When opulence is prominent, love of Godhead is shrunken. According to *kevalā* devotion, however, even though the devotee sees the unlimited potency of Kṛṣṇa, he considers himself equal with Him.¹³

Aiśvarya-jñāna-prādhānye saṅkucita prīti. When *prīti*, love, is mixed with *jñāna* and *aiśvarya*, knowledge and opulence, then *prīti saṅkucita*—the love is shrunken. *Dekhiye nā māne aiśvarya—kevalāra rīti*—pure love is unmixed. Śrīla Prabhupāda has said here in the purport,¹⁴ there are two kinds of love: *aiśvarya-pūrṇa*, full of opulence, and *aiśvarya-śithila* without opulence. Real love of Godhead begins with *aiśvarya-śithila*—without any mixture of *jñāna* and *aiśvarya*. That is *vraja-prema*. It is available in Vrajabhūmi Vṛndāvan only, and nowhere else. In Vṛndāvan the *prīti* is not shrunken. In Vrajabhūmi Vṛndāvan, the *aiśvarya* is covered up with *mādhurya*, sweetness. But in Mathurā and Dvārakā, *mādhurya* is covered up with *aiśvarya*. In Vrajabhūmi if they see *aiśvarya* they don’t want it. This is the difference between the *vātsalya-rasa* of Vasudeva and Devakī and the *vātsalya-rasa* of Yaśodā and Nanda Mahārāja.

When Uddhava came to Vrajabhūmi he first met Nanda and Yaśodā Mātā. They were lamenting, feeling pangs of separation from Kṛṣṇa. Uddhava had come to give them consolation. So Uddhava spoke to them about *jñāna*, “Oh, Kṛṣṇa is the Supreme Personality of Godhead. He is all-pervading, He is everywhere. Why are you lamenting?”

Nanda Mahārāj said, “Stop it! Stop it! He is my son. He is my son. He is my son!” *Tomār īśvara-kṛṣṇe hauka mora mati*—“If your Kṛṣṇa is *īśvara*, the Lord, that is all right. But He is my son, he is my son.” This is pure *vātsalya*. They don’t accept all these things. Yaśodā-mātā said the same thing, “What are you saying, Uddhava? Stop this! He is my son who sucked my breast.” Kṛṣṇa did not suck the breast of Devakī. He sucked the breast of Yaśodā-mātā. He appeared before Devakī in a four-armed form and she offered prayers, “Please, don’t show this form. I will be ridiculed. Show Your two-handed form.”

Then Kṛṣṇa became a baby and ordered, “Take Me to Vraja, Nanda Gokula.” So Vasudeva took Him there. When Devakī gave birth, Yaśodā had given birth

at the same time. Vasudeva-putra, the son of Vasudeva, is Vāsudeva. He has a four-handed form. But the two-handed form of Kṛṣṇa is Yaśodānandana, Nandanandana, the son of Nanda and Yaśodā.

Kṛṣṇa's Appearance

Yaśodā-mātā had given birth at the same time as Devakī, but Yaśodā-mātā fainted giving birth to Kṛṣṇa. She didn't know if she had given birth to a son or a daughter. She gave birth to twins, one son and one daughter. But she didn't know it. By the activity of *yoga-māyā* all the Vrajavasīs were sleeping.

That son of Vasudeva, Vāsudeva, is a plenary portion of Kṛṣṇa. Therefore, when Vasudeva brought his son to the maternity room of Yaśodā, Vāsudeva entered into Kṛṣṇa. Then Vasudeva took Nanda's daughter. Vasudeva saw only the daughter, he could not see the son. That is the activity of *yoga-māyā*. She kept Kṛṣṇa hidden. Vasudeva couldn't see the son. Seeing only Yaśodā's daughter, Vasudeva took her and Kṛṣṇa remained there.

Then baby Kṛṣṇa started crying, "Kwah, kwah, kwah, kwah." Hearing those cries, all of the women of Vrajabhūmi who were sleeping got up. The women went to the *sūtikā gṛha*—the maternity room in Nanda's house. There they saw a very beautiful child having a nice scent. There is no language to describe the beauty of that child. It was as if all the beauty available in both the material and spiritual worlds was there in Him. His bodily hue is like *ujjala-nīlakaṇṭha-maṇi*, a blue jewel. It is also like *nava-jala-dhara*, a newly appeared cloud, and *tamāla-taru*, the color of a tamāla tree. There is *kaṣṭūrī tilaka* on His forehead, the *kaustubha-maṇi* on His chest, and *kajjala*, black ointment around His eyes. All auspicious symptoms are present on His body. He has curly hairs, *suvarṇa-kuntala*, and His fingers are very beautiful like fish.* All *cihna*, auspicious signs, were present on His hands. But in order to hide them, Kṛṣṇa did not open His palms.

Closing His eyes, Kṛṣṇa was sleeping on the lap of mother Yaśodā. The women came to that maternity house and there was a tumultuous hue and cry, waking Yaśodā-mātā. Then she could see that she had given birth to a very beautiful son. Yaśodā-mātā saw that His body was shining with effulgence like a transparent mirror. Yaśodā-mātā saw a reflection of her own form in the effulgent body of her son. She thought "Oh, who is this woman who has come to take away my son? It may be a witch

or something! Hey! Get out from here! Why have you come here? To take away my son?"

Yaśodā-mātā never offered prayers like Devakī and Vasudeva did. This is the difference between the *vātsalya-rasa* of Nanda and Yaśodā and the *vātsalya-rasa* of Devakī and Vasudeva. Devakī and Vasudeva's *vātsalya* is mixed with *jñāna* and *aiśvarya*, whereas Nanda and Yaśodā's *vātsalya* is pure, unmixed. That pure love is only available in Vrajabhūmi.

Conjugal Mellow

madhura-rase bhakta-mukhya—vraje gopī gaṇ mahiṣī-gaṇ, lakṣmī-gaṇ, asaṅkhyā gaṇan

The chief devotees in conjugal love are the *gopīs* in Vṛndāvan, the queens in Dvārakā and the goddesses of fortune in Vaikuṅṭha. These devotees are innumerable.¹⁵

Amṛta-bindu

Kṛṣṇa is the Son of Yaśodā

*tataś ca śaurir bhagavat-pracoditaḥ
sutaṁ samādāya sa sūtikā-gṛhāt
yadā bahir gantum iyeṣa tarhy ajā
yā yogamāyājani nanda-jāyayā*

Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take the newborn child from the delivery room, Yogamāyā, the Lord's spiritual energy, took birth as the daughter of the wife of Mahārāja Nanda.

PURPORT

(by Śrīla A.C. Bhaktivedanta Swami Prabhupāda)

Śrīla Viśvanātha Cakravartī Ṭhākura discusses that Kṛṣṇa appeared simultaneously as the son of Devakī and as the son of Yaśodā, along with the spiritual energy Yogamāyā. As the son of Devakī, He first appeared as Viṣṇu, and because Vasudeva was not in the position of pure affection for Kṛṣṇa, Vasudeva worshiped his son as Lord Viṣṇu. Yaśodā, however, pleased her son Kṛṣṇa without understanding His Godhood. This is the difference between Kṛṣṇa as the son of Yaśodā and as the son of Devakī. This is explained by Viśvanātha Cakravartī on the authority of Hari-vaṁśa. —*Bhāg.* 10.3.47

The *madhura-rasa-bhaktas* are the *gopīs* in Vṛndāvan, the more than 16,000 wives of Kṛṣṇa in Dvārakā, and the Lakṣmīs in Vaikuṅṭha. They are all *madhura-rasa-bhaktas*. But still there is distinction among them. Kavirāja Gosvāmī describes:

*punaḥ kṛṣṇa-rati haya duita prakāra
aiśvarya-jñāna-miśrā, kevalā-bheda āra*

Attachment for Kṛṣṇa is divided into two categories. One is attachment with awe and reverence and the other is pure attachment without reverence.¹⁶

*gokule 'kevalā' rati—aiśvarya-jñāna-hīna
purī-dvaye, vaikuṅṭhādye—aiśvarya-pravīṇa*

Pure attachment without reverence is found in Goloka Vṛndāvan. Attachment in which awe and reverence are prominent is found in the two cities Mathurā and Dvārakā and in Vaikuṅṭha.¹⁷

Although the *vraja-gopīs*, the *mahiṣīs*, and the *lakṣmīs* are all *madhura-rasa-bhaktas*, still there are two types: Those whose *madhura-rasa* is mixed with *aiśvarya-jñāna* and those whose *rasa* is not mixed.



Śrīla Gour Govinda Swami

Prabhupāda has described¹⁸ these two, *aiśvarya-pūrṇa*, full of opulence, and *aiśvarya-śīthila*, without opulence. The *madhura-rasa* in Vrajabhūmi is unmixed and pure, without opulence. But in *purī-dvaye*, in Māthurā and Dvārakā, *madhura-rasa* is mixed with *jñāna* and *aiśvarya*. Real love of Godhead begins with *aiśvarya-śīthila*. That is the basis of *vraja-prema*, pure love. And Mahāprabhu distributes that *vraja-prema*.

Gokule 'kevalā' rati—aiśvarya-jñāna-hīna—in Gokula there is no mixture of *aiśvarya*, or *jñāna*. In Mathurā Purī and Dvārakā Purī the love is *prīti-saṅkucita*, shrunken, whereas in Vrajabhūmi it is not shrunken. An example is given:

*kṛṣṇa yadi rukmiṇīre kailā pariḥāsa
'kṛṣṇa cāḍibena'—jāni' rukmiṇīra haila trāsa*

Although Kṛṣṇa was joking with Queen Rukmiṇī, she was thinking that He was going to give up her company, and she was therefore shocked.¹⁹

In their husband and wife relationship, Kṛṣṇa once cut jokes with Rukmiṇī. “Why did you marry Me?” He said, “Your father and brother had invited Śiṣupāla for marriage. Śiṣupāla is a very opulent king. I am a mere cowherd boy. You committed a mistake. But there is still time. You may choose someone else.” Kṛṣṇa was only joking, but Rukmiṇī became terrified, “Why is Kṛṣṇa speaking like this? Will He leave me?” She became afraid. *Prīti-saṅkucita*, her love became shrunken because of the mixture of *jñāna* and *aiśvarya*. In Vrajabhūmi there is no such thing. The love there is pure with no mixture of *jñāna* or *aiśvarya*. Therefore Prabhupāda says: “Real love of Godhead begins with *aiśvarya-śīthila*.” That is *vraja-prema*.

Unreliable Black Men

Once Kṛṣṇa disappeared all of a sudden from the *rāsa* dance. The *gopīs* headed by Rādhārāṇī, feeling pangs of separation, were searching for Kṛṣṇa, “Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa?” There were groups of *gopīs* going everywhere, searching in all of the *kuñjas*. In one *kuñja* they found Lord Nārāyaṇ. Kṛṣṇa had manifested a four-handed form and was standing there. Seeing Nārāyaṇ, they said, “O Nārāyaṇ! *Daṇḍavats!*, *Calo!* We don't want this form!” They only paid their *daṇḍavats* and left. “We want *kiśora-kṛṣṇa*, that very beautiful youthful form of Kṛṣṇa in Vrajabhūmi, a cowherd boy curved in three places with a flute and peacock feather.” This is *mādhurya-maya*, the very beautiful, attractive form of Kṛṣṇa. The *gopīs* don't want any other form.

Rādhārāṇī's love is known as *bāñya-bhāva*; She has a leftist *svabhāva*, the mood of a left wing *gopī*. The *gopī* Candrāvalī is a rightist and Rādhārāṇī is

Kangra painting. Artist and date unknown. From the collection of Raja Dhruv Dev Chand of Lambagraon





a leftist. Out of pure love, Rādhārāṇī sometimes develops sulkiness, *abhimān*. If Kṛṣṇa goes to Candrāvalī's *kuñja* then Rādhārāṇī becomes sulky. She says, "These black men are unreliable, unreliable. I won't see these black men!" She becomes mad, not eating, not sleeping, giving up everything and wandering about speaking to stone pillars, creepers and trees. Seeing the black sky at night, she roars in anger, "Very black face, unreliable!" These are all symptoms of madness, *udghūrṇā-pralāpa*, mad delirious speech. This is described in the forty-seventh chapter of the tenth canto of the *Bhāgavatam*. Rādhārāṇī is feeling separation and has become mad because Kṛṣṇa has gone to Candrāvalī's *kuñja*. So when Kṛṣṇa finally comes, Rādhārāṇī's intimate *sakhīs*, Viśākhā and Lalitā, tell Him, "Get out from here! Get out from here! Why have You come? Our *prāṇa-priya-sakhi*, our most beloved friend Śrīmatī Rādhārāṇī, won't look at You! Get out from here! Go! Go to Candrāvalī!"

This is sweet *līlā*, *madhura-rasa*. You cannot find such a thing in Mathurā and Dvārakā. There the *rasa* is mixed with *jñāna* and *aiśvarya*. "Real love of Godhead begins with *aiśvarya-śīthila* simply on the basis of pure love." Śrīla Prabhupāda states this in his purport:

"There are five stages of loving service to the Supreme Personality of Godhead—*śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. Devakī is on the platform of *vātsalya*. She wanted to deal with her eternal son, Kṛṣṇa, in that stage of love, and therefore she wanted the Supreme Personality of Godhead to withdraw His opulent form of Viṣṇu. Śrīla Viśvanātha Cakravāti Ṭhākura illuminates this fact very clearly in his explanation of this verse, *bhakti*, *bhāgavān* and *bhakta* do not belong to the material world."



Notes

¹ Cc. *madhya* 19.183-184

² Cc. *adi* 3.19

³ Cc. *madhya* 19.218

⁴ Cc. *madhya* 19.189

⁵ Cc. *madhya* 19.190

⁶ Bg. 11.35

⁷ Cc. *madhya* 19.198

⁸ Bg. 11.41

⁹ Bg. 11.42

¹⁰ Cc. *madhya* 19.190

¹¹ Cc. *madhya* 19.196

¹² Bhāg. 11.14.15

¹³ Cc. *madhya* 19.194

¹⁴ Bhāg. 10.3.3 see insert.

¹⁵ Cc. *madhya* 19.191

¹⁶ Cc. *madhya* 19.192

¹⁷ Cc. *madhya* 19.193

¹⁸ In his purport to Bhāg.

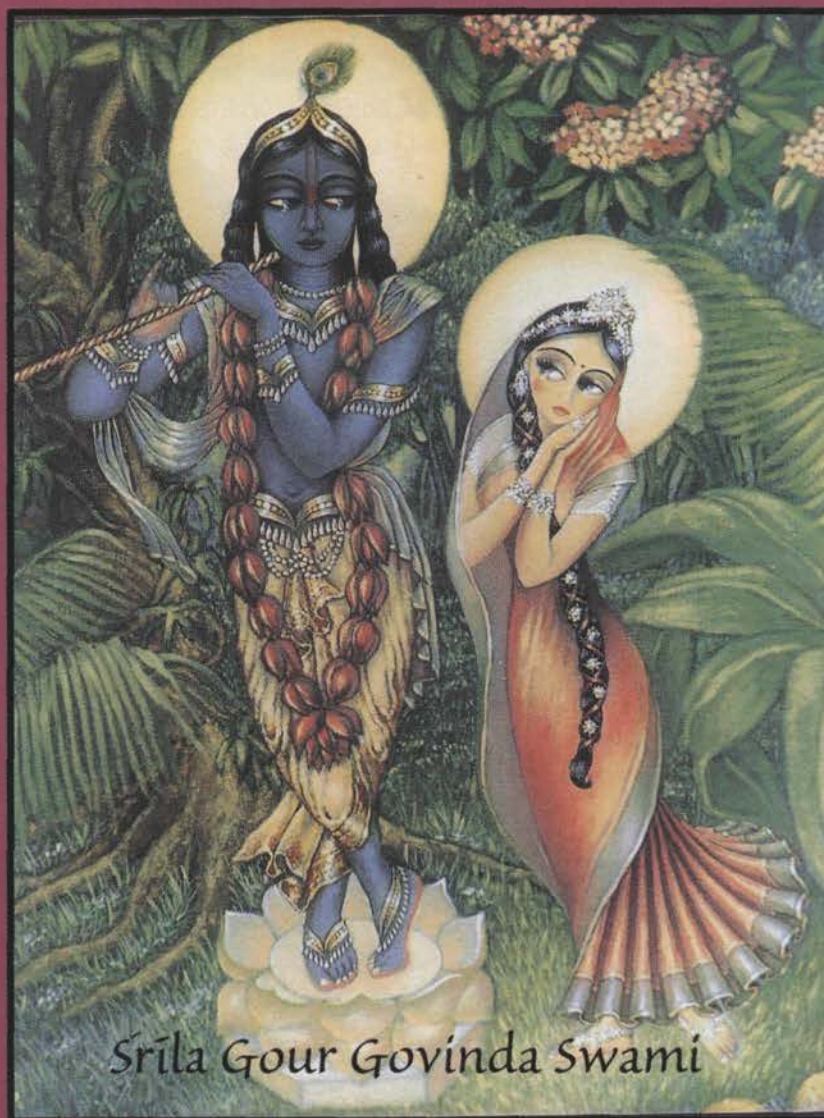
10.3.31; see insert

¹⁹ Cc. *madhya* 19.201

Coming Soon

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The Gods Worship Kṛṣṇa



From
Ānanda-vṛndāvana-campū
By Śrīla Kavi-kamapūr

Astonished at seeing Kṛṣṇa hold up Govardhana Hill with the little finger of His left hand for seven days, Indra and the other gods came to worship Kṛṣṇa. Śrīla Kavi-karṇapūr describes their elaborate worship in his *Ānanda-vṛndāvana-campū*:



fter becoming purified of his false pride by glorifying Kṛṣṇa, Indra commenced the auspicious bathing ceremony. Brahmā, the four Kumāras, Umā, Mahādeva, Tamburu, Kārtikeya, Nārada, and Savitā attended Kṛṣṇa's *abhiśeka*. Many exalted ṛṣis and sages beautified the assembly. The effulgent wives of the demigods such as Arundhatī also visited. The celestial Apsarās like Urvaśī, watching from the sky, enhanced the festival with their splendid forms and qualities.

Govardhana, with the limbs of his own body, provided an elegant throne made of smooth stones and jewels. The demigod Varuṇa personally held a fine white umbrella over Kṛṣṇa's head, which had a fringe of hanging pearls that appeared like falling raindrops. Vāyu, his arm trembling in ecstatic devotion, stood beside the Lord fanning Him with a *cāmara* whisk. The full moon assumed the form of a mirror made of jewels.

Pañcājanya, the Lord's conchshell, sanctified the atmosphere with loud sounds. The effulgent Sudarśana *cakra* expanded into many white umbrellas to shield the Lord. Kaumodakī, the Lord's club who is honored for his strength, stood like a jeweled pillar for the bathing ceremony.

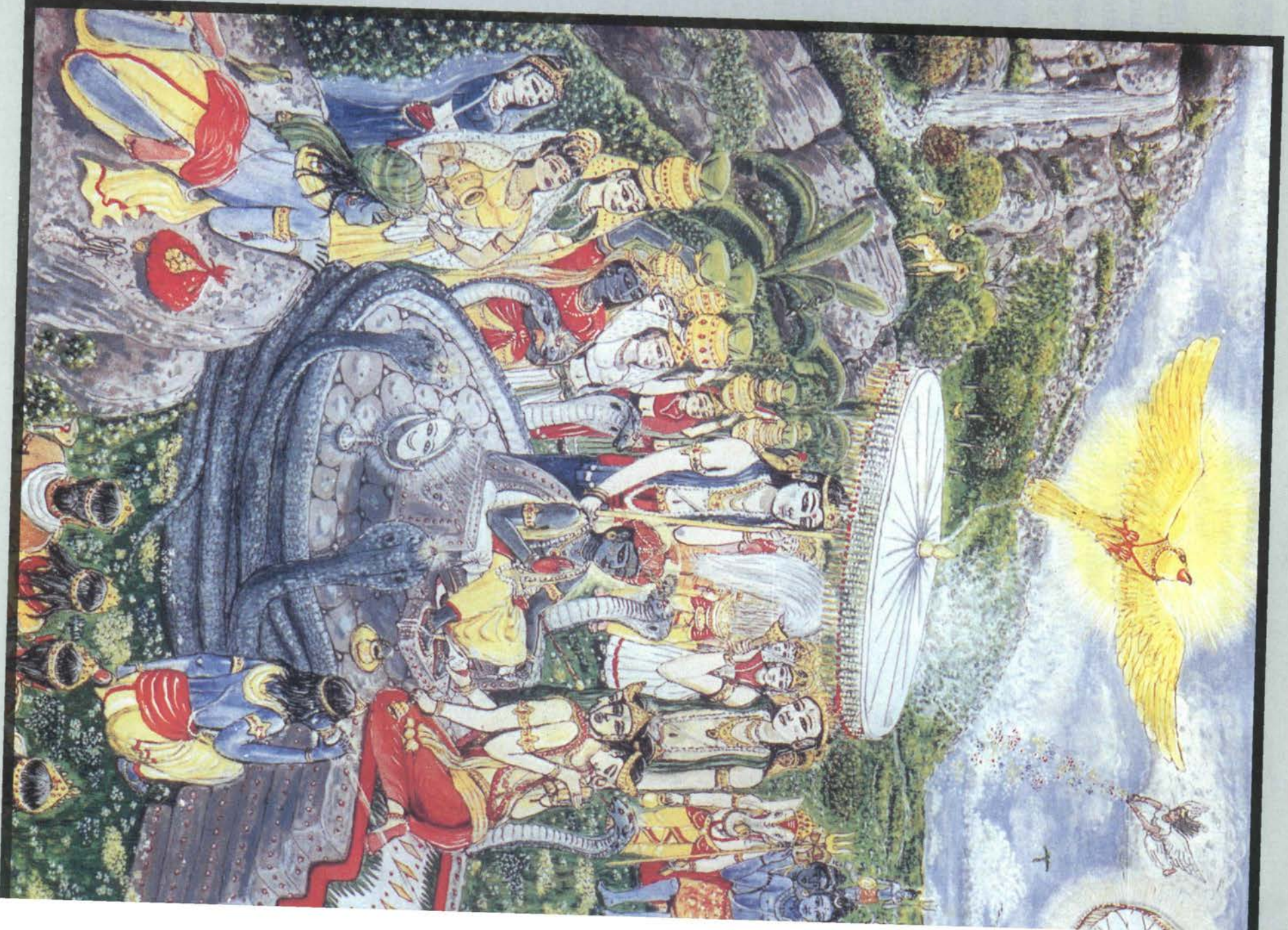
The personified forms of the sacred oceans, rivers, ponds, and lakes came with pots of water to bathe Kṛṣṇa. Mother Bhūmi collected the finest quality earth in a box covered with seven jewels. Placing the box on a jeweled plate, she slowly approached Kṛṣṇa and offered it to Him. The best herbs and medicinal plants personified presented themselves for Kṛṣṇa's service. Great sacred trees such as the banyan and peepul manifested in person to give Kṛṣṇa leaves containing the five types of tastes in golden pots studded with gems of lapis lazuli. The forest gods from the ten directions brought water pots covered with coconuts and various delicious fruits. The Lord of the mountains brought exotic gems and jewels.

The nine jewels, the eight yogic *siddhis*, the best jewels like *cintāmaṇi*, the *kāmadhenu* cow, and desire-trees all assumed charming forms to worship the Lord. Standing at a distance, they faced Kṛṣṇa with folded hands. The goddess of Mt. Sumeru offered a golden cloth, and the goddess of the Himālayas presented splendid necklaces. The goddess of Gandhamādana Mountain brought golden lotuses from Manasarovara Lake and personally strung a garland for Kṛṣṇa.

The goddess of the Malaya Mountain delivered

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Painting by Bhakta Charles



श्री कृष्ण कथामृत



the best quality sandalwood. Grinding it on a stone from Govardhana, she made a smooth fragrant paste for Kṛṣṇa. Without the knowledge of her husband, Pārvatī handed Kṛṣṇa a gorgeous jeweled necklace. With their own hands, the Sapta-Ṛṣis plucked fresh lotus buds from the Mandākinī River to offer to the Lord. When needed for service, the sun god made the lotus flowers blossom for the Lord. The shining of the moon appeared as a mirror.

Agni offered an artistically designed golden incense pot with a hanging fringe made of coral. The best quality aguru scent burned in the pot and rose into the sky through its thousands of holes. Garuḍa expanded his effulgent golden wings to form a protective canopy over the Lord. All the kings of the snakes fanned their hoods to serve as jeweled flags to surround the bathing platform.

The various *mantras* and prayers used for *abhiśeka* like *puruṣa-sūkta* and *śrī-sūkta* took personal forms to chant in alternating low and high tones. The Surabhi cow contributed the *pañca-gavya* and Lord Brahmā provided the *pañcāmṛta*. Airāvata, Indra's elephant carrier, filled the gem-studded bathing pots with water from the Akash-gaṅgā, which he carried in his trunk. The demigods in the sky vibrated instrumental music.

The celestial ladies showered flowers from Nandan-kānana while intoxicated Gandharvas, Cāraṇas, Kimpuruṣas, Siddhas, Sadhyas, and Vidyādharas joyfully danced in the sky. All the Apsarās appeared to please Kṛṣṇa with a special drama. They conveyed the meaning of the play with various dance steps and facial expressions. Upon beholding the elegant form of Śyāmasundara, the famous Apsarā Urvaśī felt enchanted and devoted herself to the Lord.

Taking the lead in directing the bathing festival of Kṛṣṇa, Lord

Brahmā approached Surabhi and said, "Today is the best day to observe a happy occasion. O simple village folk! Do not delay. Everyone queue up behind Lord Śiva and please start the *abhiśeka*. Before I take my turn, let the leading ladies of the universe come forward. First Arundhatī, who tried to please me, should bathe the Lord. Then Anasūyā, who is non-envious and free from passion and ignorance, and Pārvatī, the respectable daughter of the Himālayas who gives bliss to everyone, should step forward. Then the other exalted ladies such as Gāyatrī, the mother of the Vedas, who welcomes the Lord when He awakens; Aditi, the mother of the demigods, whose love is never broken; Sarasvatī, the goddess of learning; and the beautiful Svāhā should bathe Kṛṣṇa."

Then Lord Brahmā, who meditated upon a lotus, asked Kṛṣṇa to sit down on the bathing platform. He began the worship by washing Kṛṣṇa's feet and offering Him delicious *madhu-parka* and *tāmbūla*. According to a previous arrangement, the senior ladies of Vṛndāvana, their hearts drowning in *prema*, bathed Giridhari with fragrant *pañcāmṛta*, *pañca-gavya*, and the milk dripping from Surabhi's milk bag.

Seeing the captivating splendor of Murari's body during the *abhiśeka* made the onlookers question His identity. They wondered, "Is this a monsoon cloud being bathed in moonshine? Is it a concentration of all blueness covered with white? Is it a small hill of blue sapphires covered by the pure water of crystal gems? Is it a fresh *tamāla* tree decorated with tiny radiant pearls? Is it a blue lotus covered with bright white camphor powder?"

Just like enthusiastic mothers anxious to bathe their adorable children, Gāyatrī, Pārvatī, Aditi, and the other chaste demigoddesses like Arundhati stepped for-

ward and smeared Kṛṣṇa's body with oil and fragrant cleansing powers. One after another the four Kumāras and the Sapta-ṛṣis bathed Giridhari while chanting *mantras*. Ordered by Brahmā, the four Kumāras offered water with their folded palms. Feeling great ecstasy, the young sages cried and shivered in delight. After smearing fragrant reddish oil upon Kṛṣṇa's body, Pārvatī and other ladies performed the *sahasra-patra snāna*. They held a plate above Kṛṣṇa's head that had a thousand holes and showered Him with streams of crystal clear, camphorated water. By the powerful presence of the *kāmadhenu* cow, the *kalpataru* tree and *cintāmaṇi* gems, everything required for Kṛṣṇa's bathing automatically manifested.

After Kṛṣṇa's bath, some pretty chaste girls dried His beautiful body with fine soft cloths. Different girls dried His hair, chest, hands, legs, and feet. One young girl, with the mood of an intimate lover, wrapped Kṛṣṇa's body with a fresh dry cloth while removing the wet one and wringing it out. After they had dried Kṛṣṇa's body from head to toe a few times, Pārvatī advised the young girls how to neatly dress Him.

They lovingly offered Kṛṣṇa the best quality garments, ornaments, and unguents which they had previously collected. Although Kṛṣṇa accepted all this on Brahmā's request, He felt somewhat disturbed because His confidential pastimes with the *gopas* and *gopīs* were temporarily interrupted. Despite His anxiety, Kṛṣṇa did not want to interfere with the demigods who tasted so much happiness from bathing Him. Being Kṛṣṇa's devotees, they tried their best to serve Him with affection. Kṛṣṇa accepted their offerings, but remained grave.

After Kṛṣṇa's bath and dressing, Brahmā offered Him an auspicious seat under a tree. Brahmā wanted to give the utmost pleasure to the Lord by worshiping Him with all

श्री कृष्ण कथामृत

opulence. Along with offering the standard sixteen items of *pūjā*, Brahmā also intended to chant some elaborate *mantras*. While Brahmā was making these arrangements, Lord Śiva approached him and said, "O Brahmā! There is a well-known saying that an intelligent person does not worry. Kṛṣṇa's *pūjā* will be done by this small boy standing in front."

Just nearby, an attractive effulgence was seen to emanate from the eighteen syllable *mantra* (*gopāla-mantra*) which had manifested the personified form of a small boy. Seeing that everyone in the assembly was pleased with this little boy, Brahmā said, "O, the *gopāla-mantra* of ecstatic mellows has come in person. Nārada Muni gave this great *mantra*, whose meter is Gāyatrī, to men and sages in order to remove the obstacles to *bhakti* from their hearts. Now I will also worship Kṛṣṇa by chanting this *mantra*."

Empowered by the *gopāla-mantra*, Brahmā worshiped Kṛṣṇa. Many eminent devotees attended the *pūjā*, including Nārada, *ṛṣis* like Sanaka, who uproots all anti-devotional desires, Dhruva, the ideal of devotional determination, Prahlāda, who gives delight to all, and the Vasus, who are eternally fixed in the *sātvata* philosophy. Stepping forward, Brahmā washed Kṛṣṇa's lotus feet. Then he sat down in the lotus posture and gazed appreciatively at the Lord with his eight eyes.

The milk ocean personified brought valuable bathing pots for the Lord along with many large and beautiful pure white conchshells. Brahmā was anxious because there were no stands to hold them. Suddenly, Mt. Meru personified appeared with many golden three-legged stands to properly hold those conchshells. The demigods and their wives worshiped Kṛṣṇa with a variety of articles. The goddess of Kailāsa presented an auspicious quartz

crystal *loṭā* that increased everyone's happiness. The splendidly beautiful goddess of the Himālayas offered a fancy tray of sweet-smelling wildflowers. The *vanadevīs*, goddesses of the forests, supplied fragrant forest flowers, sun-dried rice, barley, *kuśa* grass, sesame seeds, white mustard seeds, wild black rice, *darbha* grass, *apar jitā* flowers, and other natural items mixed with water to bathe Kṛṣṇa's attractive lotus feet. They also provided captivatingly aromatic nutmeg, cloves, and all-spice for washing His mouth.

Bhūmi-devī delivered incredible natural scents. Some demigods from the Nandan-kānana forest donated an ornament made from divine wish-fulfilling flowers, along with garments of the finest yellow cloth. Svāhā, the wife of Agni, offered a brilliant lamp containing ghee from Surabhi cows and natural camphor scent.

The *kāmadhenus* delivered an abundance of heavenly milk products. Aditi furnished many kinds of fancy cakes and sweet pies. Śaci-devī, Indra's wife, supplied enchanting *tāmbūla* covered with golden *pān* leaves. The demigods and demigoddesses arrived from every direction bringing valuable items to offer to Kṛṣṇa. In great joy, Brahmā chanted the *mūla mantras* to initiate the auspicious bathing ceremony.

The demigods played the appropriate melodies on their kettledrums while the Apsarās danced with euphoria. The Gandharvas and Cāraṇas sang with youthful exuberance to fill everyone's heart with bliss. Kārtikeya devotedly held an umbrella over Kṛṣṇa's head.

The *ṛṣis* recited purifying hymns. Brahmā adorned Kṛṣṇa's forehead with pleasing, artistically drawn *tilaka*. Overwhelmed in jubilation, he placed an opulent crown on Kṛṣṇa's head. The potent jewels on that crown flashed light in all directions. While setting the crown, Brahmā said, "O Kṛṣṇa,

You are the supreme king among all the kings of the universe!"

Hearing this, *ṛṣis* like Sunanda and others loudly chanted selected prayers, "All glories to the enchanter of Vṛndāvana! O son of Nanda Mahārāja! O almighty one! You are the charming beloved of the splendid *gopīs*! You are the crest-jewel of all the demigods! The nectar of serving Your lotus feet far surpasses the bliss of brahman. O Govinda! You are the original cause of all creation. We offer our repeated obeisances unto You."

After preparing himself by setting aside his snake ornaments and skull garland, and by taking a bath in the Manasi-gaṅgā to wash off his ashes, Lord Śiva offered the final *ārati*. He worshiped Kṛṣṇa with pure fragrant clay, incense, paddy, an elegant jeweled ghee lamp, and sweet-smelling scents. He chanted various *mantras* to conclude the *ārati* and *abhiśekha*. Following the Vedic injunctions, Gāyatrī, Gauri, Arundhatī and other wives of the demigods took turns offering *ārati* with ghee lamps. As the worship concluded, Nārada Muni merged in ecstasy as he sang about Kṛṣṇa's pastime of lifting Govardhana Hill. Tamburu, the king of the Gandharvas, sang along with him.

Brahmā distributed *mahā-prasādam* to all the devotees at the conclusion of Govinda's bathing ceremony. Lord Brahmā gave the following order to the personified conches, jewels, *kalpatarus*, *cintāmaṇi* gems and so on, "Please decorate and ornament the sages, the demigods and their wives, the lord of the snakes, and all the other guests." Everyone attending Kṛṣṇa's glorious *abhiśeka* received priceless gifts in charity. Feeling the supreme euphoria from successfully conducting the *abhiśeka*, Lord Brahmā looked as brilliant as the sun. Before returning to their celestial homes, all the demigods respectfully circumambulated Govinda.

However, Indra and Surabhi remained behind for a moment. After the four-headed one and all the demigods departed, Kṛṣṇa addressed the fearless, intelligent Indra. In a happy and humorous mood, Kṛṣṇa said, "Is your anger now pacified? Tell Me truthfully. You are close to Me, so you should not conceal the mood of your heart. I did not subdue your anger out of revenge or enmity. But I wanted to show how your actions were full of false pride. By nature I cannot bear to see My own devotees possessing false pride. It is well known that such persons deserve to be punished by Me.

"O Indra, I favored you by stopping the sacrifice. O subduer of your enemies! It does not suit you to maintain envy toward Me. Now return to Svarga and enjoy your position. Do not become carried away by your wealth and lose your intelligence again."

Indra listened patiently to Kṛṣṇa's compassionate words and accepted His kind chastisement. After respectfully circumambulating the Lord, he went back to Indrapura. Then Kṛṣṇa anointed Surabhi with the fragrance of His pure affection and bid her farewell.



Editor's Note

Kavi Karnāpur has also mentioned that although the worship of the *devas* described here was very opulent, Kṛṣṇa was not at all attracted to it. Rather, He just tolerated it for the sake of Indra. In contrast, Kṛṣṇa is so appreciative of the pure love of the residents of Vraja that even the strong words of chastisement from the elderly ladies bring him more satisfaction than the prayers of the *devas* and sages. Kṛṣṇa has said:

*gokula-kula-jaratīnām
pāruṣā vāg api yathā pramodayati
stutir api mahā-munīnām
madhura-padā mām sakhe na tathā*

The sweetly worded prayers of the great sages do not please Me as much as the harsh words of the old ladies of Gokula.¹

Kṛṣṇa described to His queen Satyabhāmā:

*citāti-citrai rucirair vihārair
ānanda-pāthodhīta-raṅga-magnaḥ
nājñāsiṣām rātri-dināni tāni
tat-tan-mahā-mohana-loka-saṅgāt*

"When I was in Vraja I enjoyed supremely wonderful and beautiful pastimes with the charming people there. Plunged in an ocean of bliss, I did not understand how the days and nights were passing."²

*tādṛk santoṣārṇave 'haṁ nimagno
yena stotraṁ kurvātām vandanam ca
brahmādīnām bhāṣane darśane ca
manvāno 'ghaṁ vyasmaram deva-kṛtyam*

In this way I was plunged in an ocean of happiness. I thought the words and sight of Brahmā and the other demigods as they offered obeisances and prayers were painful. I forgot My mission to help the demigods."³

Gopāla-campū describes that after the *devas* finished worshipping Kṛṣṇa and left, the cowherd boys came on the scene. Unlike the *devas*, when the cowherd boys arrived they were not afraid or overly

impressed with the Lord's power. The first thing they did was to embrace Kṛṣṇa and smell Him. Kṛṣṇa began decorating His friends with different kinds of ornaments. Then the cowherd boys started fanning Kṛṣṇa using the *cāmaras* left by the *devas*. Looking back and seeing the intimate and loving way in which the cowherd boys were associating with Kṛṣṇa, the *devas* felt themselves fortunate just to be able to see such pure love for the lord.⁴

The cowherd boys are so intimate with Kṛṣṇa that sometimes in their loving exchanges they relish the chivalrous mood of fighting. Kṛṣṇa once told His dear friend Śrīdāmā:

"O Śrīdāmā! How is that you are challenging Me to a fight? Don't you remember how just by hearing of My glories your ears burst open! And have you forgotten that previously I almost crushed you with My bolt-like arms, which are now wielding a rod? If you desire your own welfare, then you should immediately leave this place."

Śrīdāmā replied, "Śrīdāmā, who is famous for his power, has been victorious, is victorious and will remain victorious. Have You forgotten that You had to carry me on Your shoulders? But You still diminish Your own glories by showing Your restlessness with Your angry and proud words? You have no reason to be proud of killing so many demons, because the *brāhmaṇas* killed Pūtanā with their *mantras*! Don't forget that You were not alone when You entered Aghāsuras' belly! You may say, 'I lifted Govardhana Hill!' But I say that it went up in the air by itself, being pleased with our Govardhana *pūjā*! Why are You so proud?"⁵

Notes

¹ Śrīla Rūpa Gosvāmī's *Śrī Lalita Mādhava* act 4 text 68.

² Śrīla Sanātan Gosvāmī's *Śrī Bhṛhad-bhāgavatāmṛta* 1.7.90.

³ Śrīla Sanātan Gosvāmī's *Śrī Bhṛhad-bhāgavatāmṛta* 1.7.92.

⁴ Śrīla Jīva Gosvāmī's *Śrī Śrī Gopāla-campū* 2.1.86-89.

⁵ Śrīla Viśvanātha Cakravartī's *Śrī Kṛṣṇa-bhāvanāmṛta Mahākāvya* 16.5-7.

Explanation of the Mahā-Mantra

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

हे कृष्ण हे कृष्ण कृष्ण कृष्ण हे हे
हे राम हे राम राम राम हे हे



This transcendental vibration—the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare — is the sublime method for reviving our Kṛṣṇa consciousness. As living spiritual souls we are all originally Kṛṣṇa conscious entities, but due to our association with matter since time immemorial our consciousness is now polluted by material atmosphere. In this polluted concept of life we are all trying to exploit the resources of material nature, but actually we are becoming more and more entangled in their complexities. This illusion is called “māyā”, or the hard struggle for existence over the stringent laws of material nature. This illusory struggle against the material nature can at once be stopped by revival of our Kṛṣṇa consciousness.

Kṛṣṇa consciousness is not an artificial imposition on the mind. This consciousness is the original energy of the living entity. When we hear the transcendental vibration this consciousness is revived. And the process is recommended by authorities for this age. By practical experience also, we can perceive that by chanting this mahā-mantra, or the great chanting for deliverance, one can at once feel transcendental ecstasy from the spiritual stratum. When one is factually on the plane of spiritual understanding — surpassing the stages of sense, mind and intelligence — one is situated on the transcendental plane. This chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare is directly enacted from the spiritual platform, surpassing all lower states of consciousness, namely sensual, mental and intellectual. There is no need of understanding the language of the mantra, nor is there any need of mental speculation or intellectual adjustment for chanting this mahā-mantra. It springs automatically from the spiritual platform and thus anyone can take part in this transcendental sound vibration, without any previous qualification, and dance in ecstasy.

Śrī Kṛṣṇa Kathāmṛta

We have seen it practically. Even a child can take part in the chanting, or even a dog can take part. The chanting should be heard, however, from the lips of a pure devotee of the Lord, so that an immediate effect can be achieved. As far as possible, chanting from the lips of a nondevotee should be avoided, as much as milk touched by the lips of a serpent causes poisonous effect.

The word “harā” is a form of addressing the energy of the Lord. Both “kṛṣṇa” and “rāma” are forms of addressing directly the Lord, and they mean “the highest pleasure, eternal”. Harā is the supreme pleasure potency of the Lord. This potency, when addressed as “hare”, helps us in reaching the Supreme Lord.

The material energy, māyā, is also one of the many potencies of the Lord, as much as we are also the marginal potency. The living entities are thus described as an energy superior to matter.

When the superior energy is in contact with the inferior energy it becomes an incompatible situation. But when the Lord’s marginal potency, the living entity, is in contact with the spiritual potency, Harā, it comes to its normal, happy condition.

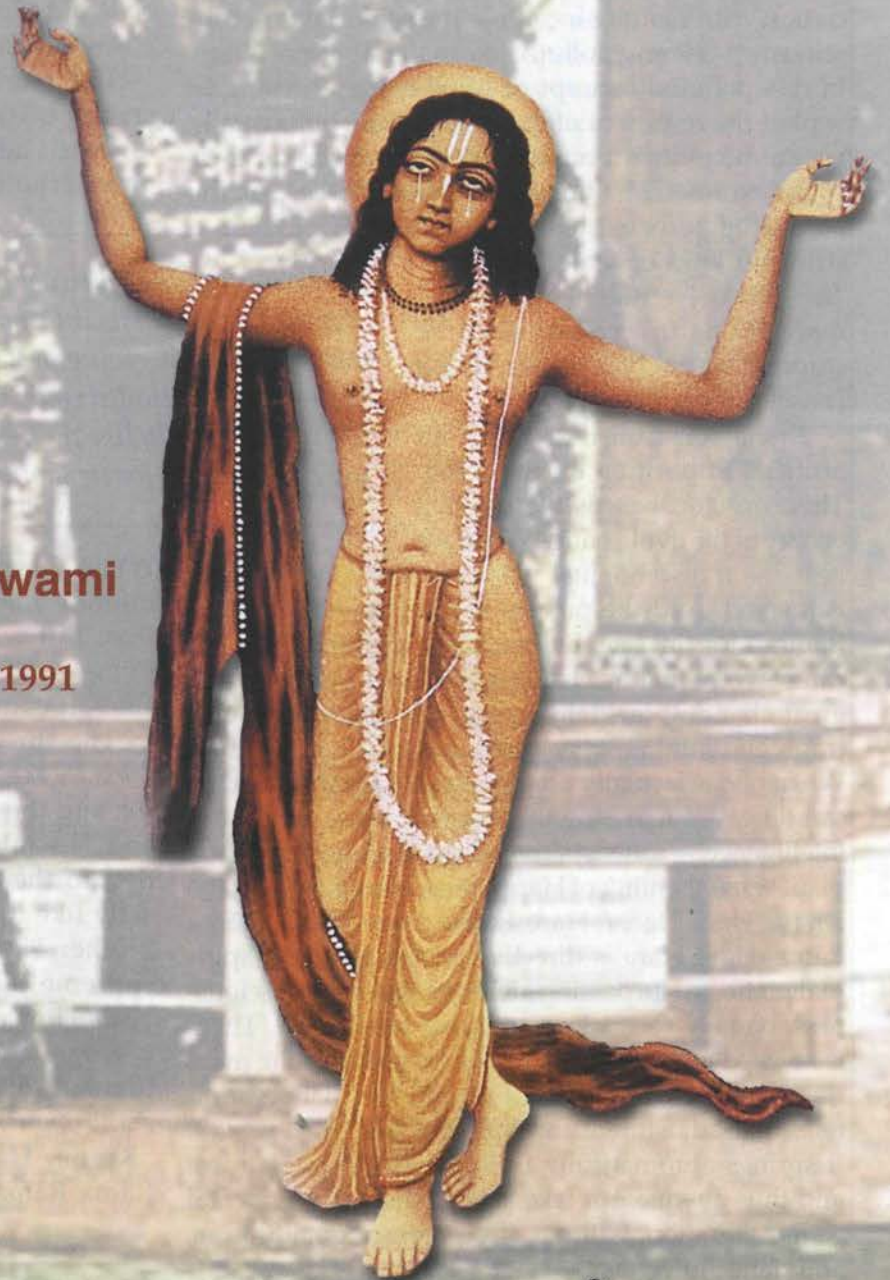
The three words, namely “harā”, “kṛṣṇa” and “rāma”, are transcendental seeds of the mahā-mantra, and the chanting is a spiritual call for the Lord and His internal energy, Harā, for giving protection to the conditioned soul. The chanting is exactly like the genuine cry of a child for its mother. Mother Harā helps in achieving the grace of the supreme father, Hari, or Kṛṣṇa, and the Lord reveals Himself to such a sincere devotee.

Therefore no other means of spiritual realization is as effective in this age as the chanting of the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.



Mahāprabhu's Supreme Gift

Śrīla Gour Govinda Swami
Lecture in
Māyāpur India February 1991



Mahāprabhu gave *prema*. No one else gave *prema*.

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other *avatāra*, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa.¹

Śrīla Rūpa Gosvāmī offered this *praṇāma-mantra* to Śrī Caitanya Mahāprabhu. He addressed Mahāprabhu as the most munificent incarnation Who gives *kṛṣṇa-prema*. Nobody else gives *prema*. Even Kṛṣṇa Himself doesn't give it. So unless one comes into the fold of Mahāprabhu, he cannot get *prema*.

Lord Rāma is known as *maryādā-puruṣottama*, He Who very strictly follows Vedic etiquette. The devotees of Lord Rāma strictly observe Vedic etiquette, so how can they get *prema* unless they come to the fold of Śrīman Caitanya Mahāprabhu? When Śrīman Caitanya Mahāprabhu came and was distributing *prema* indiscriminately, Brahmā came, Śivaji came, and Nārada came. All came and saw, "Now is the opportunity. Otherwise we cannot get it."

Murāri Gupta and Hanumān

Hanumānjī was a great devotee of Lord Rāma and a great *sādhu* also. When Mahāprabhu came, Hanumān came as Murāri Gupta. He was a great devotee of Lord Rāma and a very dear devotee of Lord Caitanya also. Once Mahāprabhu told Murāri Gupta to become a devotee of Lord Kṛṣṇa:

*parama madhura, gupta, vrajendra-kumāra
svayam bhagavān kṛṣṇa--sarvāṁśī, sarvāśraya
viśuddha-nirmala-prema, sarva-rasamaya*

The supreme sweetness, my dear Gupta, is Lord Śrī Kṛṣṇa, the son of Nanda Mahārāja. He is the Supreme Personality of Godhead, the origin of all incarnations, and the shelter of everyone. He is pure transcendental love itself and the reservoir of all loving relationships.²

Mahāprabhu said, "Oh Gupta, become a devotee of Lord Kṛṣṇa. Why are you a devotee of Lord Rāma? Kṛṣṇa is *svayam bhagavān*. Lord Rāma is only a plenary portion, while Kṛṣṇa is full of eternity, knowledge, and bliss:

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body.

He is the origin of all. He has no other origin and He is the prime cause of all causes.³

Kṛṣṇa is *sac-cid-ānanda*: *san-maya*, eternal existence, *cin-maya*, eternal knowledge, and *ānanda-maya*, eternal bliss. He is filled completely with all mellows—*prema-rasa-maya*. He is *rasa-pradātā*—the giver of all mellows. He is the source of all mellows. He is Kṛṣṇa. Mahāprabhu told him:

*sakala-sadguṇa-vṛnda-ratna-ratnākara
vidagdha, catura, dhīra, rasika-śekhara*

Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all humours.

*madhura-caritra kṛṣṇera madhura-vilāsa
cāturya-vaidagdhyā kare yānra līlā-rasa*

His character is very sweet and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.

*sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya
kṛṣṇa vinā anya-upāsanā mane nāhi laya*

Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.⁴

Mahāprabhu said, the pastimes of Kṛṣṇa are so nectarean, so sweet. He is the ocean of all transcendental qualities. He has 64 qualities. Nobody else has all these 64 qualities. He is very intelligent, sober, and wise. He is *rasika-śekhara*, the enjoyer of all mellows. *Sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya*, you should become a devotee of Kṛṣṇa and do *kṛṣṇa-bhajana*, take shelter of Kṛṣṇa. *Kṛṣṇa vinā anya-upāsanā mane nāhi laya*—the worship of Kṛṣṇa is the only worship, the only *bhajana*.

Fixed in Service

After hearing Mahāprabhu, Murāri Gupta thought for some time what to do. There was some hesitation in his mind, but he also had strong faith in Mahāprabhu. He then said, "Āmi tomāra kinkara tomāra ājñā kārī āmi nāhi svatantara—I am Your servant, O Lord. Whatever You say I must do."⁵ Then Murāri Gupta returned to his residence. That night he thought very deeply. "How can I give up *rāma-upāsanā*, the worship of Rāma?" Murāri Gupta is a very great, dear devotee of Lord Rāma. He could not sleep the whole night. He cried and cried and thought, "I must finish my life because I cannot follow the order of Śrī Caitanya Mahāprabhu. He has asked me to become a devotee of Lord Kṛṣṇa and do *kṛṣṇa-bhajana*, but I can not give up Lord Rāma." He thought:

*kemane chāḍiba raghunāthera caraṇa
āji rātrye prabhu mora karāha maraṇa*

"How can I give up *rāma-bhajana* and do *kṛṣṇa-bhajana*? It is better to die." He prayed to the Lord, "O Lord, please bring death to me. During this night let me die, let me die."⁶

*ei mata sarva-rātri karena krandana
mane soyāsti nāhi, rātri kaila jāgarana⁷*

The whole night he cried and cried. He had no sleep. When it was morning he got up. Every day he was doing *rāma-bhajana*. Now he was thinking of Mahāprabhu and how He had told him to do *kṛṣṇa-bhajana*. But he couldn't do it, and he was confused about what he should do. He could not give up Rāma and do *kṛṣṇa-bhajana*. He thought, "It is better to die." Then he went to Mahāprabhu and said:

*raghunāthera pāya muṇi veciyāchoṇ māthā
kāḍhite nā pāri māthā, mane pāi vyathā*

*śrī-raghunātha-caraṇa chāḍāna nā yāya
tava ājñā-bhaṅga haya, ki karoṇ upāya*

*tāte more ei kṛpā kara, dayāmayā
tomāra āge mṛtyu ha-uka, yāuka saṁśaya*

"I have already dedicated myself at the lotus feet of Ragunātha, Lord Rāma. I cannot get out of it. It is quite impossible on my part. At the same time I am unable to follow Your words. You have told me to do *kṛṣṇa-bhajana*, but I cannot do so. I have committed an offense at Your feet because I cannot obey Your order. Please shower Your mercy on me and let me die before You."⁸

Hearing this, Mahāprabhu was very pleased and praised him:

*sādhu sādhu, gupta, tomāra sudṛḍha bhajana
āmāra vacaneha tomāra nā ṭalila mana*

"All glories to you, Murāri Gupta! Your method of worship is very firmly fixed—so much so that even upon My request your mind did not turn.

*ei-mata sevakera prīti cāhi prabhu-pāya
prabhu chāḍāileha, pada chāḍāna nā yāya*

"The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet."⁹

*sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana*

Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

*durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne*

If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.¹⁰

Mahāprabhu's Test

Mahāprabhu said, "Sādhu, sādhu!" Your *bhajana* is very strong. All glory to you! Even though I told you to stop, still you are not deviated from your *bhajana*. You are *rāma-niṣṭha*, fixed in Lord Rāma. One should develop such *prīti*, such love towards his master. Even though the master wants him to get out, still he does not get out.

That devotee is a first class devotee who never leaves the lotus feet of his master. And that master is a real master who never leaves his servants. If the servant goes to some other person, to some other place, then what is the duty of the master?

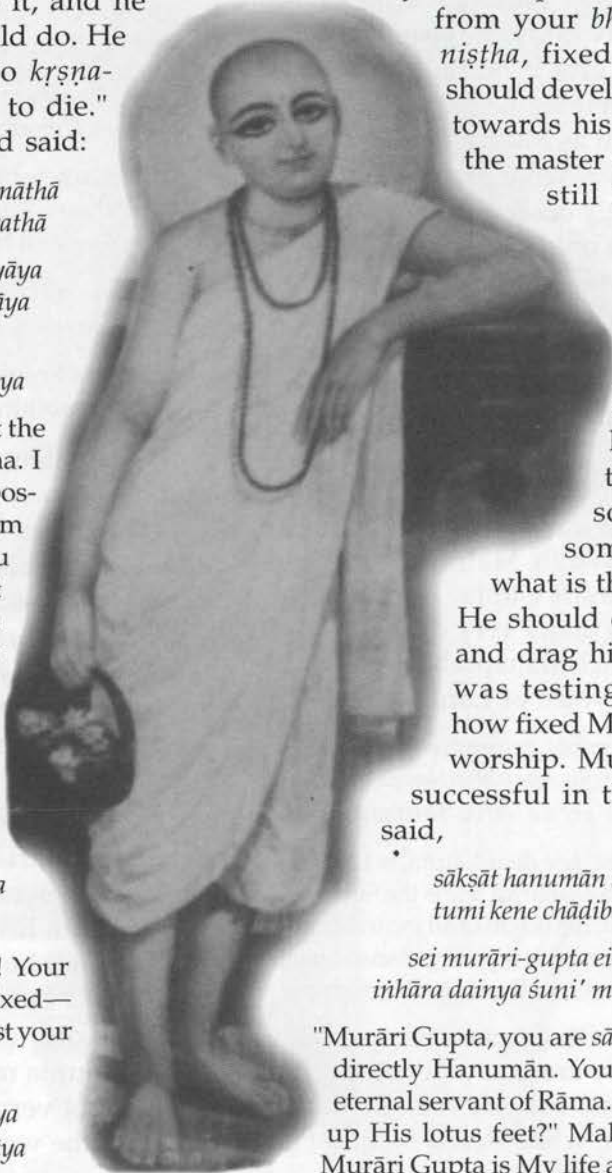
He should catch hold of his hair and drag him back. Mahāprabhu was testing the *upāsana-niṣṭha*, how fixed Murāri Gupta was in his worship. Murāri Gupta came out successful in the test. Mahāprabhu said,

*sākṣāt hanumān tumi śrī-rāma-kiṅkara
tumi kene chāḍibe tānra caraṇa-kamala*

*sei murāri-gupta ei--mora prāṇa sama
inhāra dainya śuni' mora phāṭaye jīvana*

"Murāri Gupta, you are *sākṣāt hanumān*, you are directly Hanumān. You are *rāma-kiṅkara*, the eternal servant of Rāma. Why should you give up His lotus feet?" Mahāprabhu said, "This Murāri Gupta is My life and soul. When I hear of his humility it perturbs My very life."¹¹

Then Mahāprabhu showed Murāri His *ṣaḍ-bhūja*, six-handed form. How He is Lord Rāma and Kṛṣṇa, and now a *sannyāsī*. In many places, while Mahāprabhu was travelling in southern India, He



converted many *rāma-bhaktas* into *kṛṣṇa-bhaktas*. Hanumān teaches *dāsya-bhakti*. *Dāsya* means servitorship. When Lord Rāma ended His pastimes during *tretā-yuga* here and returned to His abode in the spiritual kingdom, He took everybody from Ayodhyā with Him except Hanumān. He left Hanumān here. Hanumān is a great devotee of Lord Rāma. Why did Rāma leave behind such a dear devotee? He left Hanumān to teach *dāsya-bhakti*. Hanumān is only devoted to his Lord Rāma. Hanumān once said:

*śrīnāthe jānakī-nāthe
cābhedah paramātmani
tathāpi mama sarvasvaṁ
rāmaḥ kamala-locanaḥ*

"Although Lord Nārāyaṇa, the husband of Lakṣmidevī, and Lord Rāmacandra, the husband of Sītādevī, are both the supersoul and are non-different, still the lotus-eyed Lord Rāma is my all in all."¹²

Hanumān once opened his heart and showed how only Sītā and Rāma were there, no one else. This is the example of unalloyed devotion, *ananya-bhakti*. Hanumān's devotion is one-pointed, not multi-pointed. Murāri Gupta showed this example. Murāri Gupta is Hanumān. Mahāprabhu was testing him and he came out successful in that test.

Kṛṣṇa and His Expansions

Philosophically there is no difference between Rāma and Kṛṣṇa. Kṛṣṇa has many forms:

*avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
athāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ*

The incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.¹³

In *Brahmā-saṁhita* it is said,

*dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*¹⁴

There is only one original lamp, from that original lamp many other lamps are coming and giving the same light. There is no difference between them. Similarly, there is no difference between *avatāra* and *avatārī*. Kṛṣṇa is the one original lamp, *mūla-dīpa-eka*, and His *avatāras* are *asaṅkhyā*, innumerable. Kṛṣṇa is *avatārī*, the source of all incarnations.

Śrī Kṛṣṇa Kathāmrta

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rāma, Nṛsimha and also many sub-incarnations, but who is the original personality of Godhead known as Kṛṣṇa, who also incarnates personally.¹⁵

Rāma, Nṛsimha and Vāmana are *kalā*, plenary portions of the portion of Kṛṣṇa. They are giving equal light, but still one is the original lamp. There is no other difference. The devotees worship the form they are most attracted to. *Rāma-bhaktas* are attracted to the form of Rāma. *Nṛsimha-bhaktas*, like Prahlāda, are attracted to the form of Lord Nṛsimha. Those who are *kṛṣṇa-bhaktas* are attracted to the all-beautiful form of Kṛṣṇa. Hanumān is a devotee of Rāma. He has developed unalloyed devotion to the form of Lord Rāma.

Gosvāmī Tulasī Dās was a great devotee of Lord Rāma. Like Hanumān, he only wanted to see the beautiful form of Lord Rāma. He didn't want to see the form of Kṛṣṇa. Once he went to a Kṛṣṇa temple and prayed to the deity, "Please, give up Your flute and hold a bow and arrow. Show me Your form of Lord Rāma, then I will bow down to You." The deity immediately changed, and he saw the beautiful form of Lord Rāma. Then he bowed down.

Garuḍa Meets Hanuman

In Dvārakā, Kṛṣṇa once sent for Garuḍa and told him, "Go and call Hanumān." So Garuḍa went to Hanumān and told him, "Lord Kṛṣṇa is calling you to Dvārakā." Hanumān was busy chanting *rāma-nāma*, "Rāma, Rāma, Rāma, Rāma." He didn't pay any attention to Garuḍa. Garuḍa repeated himself two or three times, "I have come from Dvārakā. Lord Kṛṣṇa has sent me. He is calling you. Please come." Hanumān didn't listen. Garuḍa kept repeating himself until finally Hanumān gave a great lash with his tail and Garuḍa was thrown into the air and fell down in Dvārakā in front of Kṛṣṇa. Hanumān wouldn't listen to Garuḍa. Garuḍa was morose. But Kṛṣṇa could understand what had happened. Lord Kṛṣṇa said, "Why did you say that Kṛṣṇa was calling him? Go again. This time tell him that Lord Rāma is calling." Again Garuḍa went there and told Hanumān, "Lord Rāma is calling you. Please come." "Oh, my master is calling? All right, I will go immediately."

Garuḍa said, "Please, sit on my shoulders. I will fly you there in a moment." "No. You go ahead. I am going. I won't sit on your shoulders." Garuḍa went back. Before Garuḍa reached there Hanumān had already arrived. Garuḍa saw that Kṛṣṇa had assumed the form of Lord Rāma, Balarāma had assumed the form of Lakṣmana and Rukmīnī had assumed the form of Sītādevī. Hanumān was sitting there with folded hands. Kṛṣṇa thought His dear devotee wants to see this form of Mine, so He showed him the form of Lord Rāma.

The Supreme Form

During His travels in South India, Mahāprabhu had some discussion with the *tattva-vādis* in Udupi. Although He didn't agree with the *tattva-vādis*, Mahāprabhu accepted the Madhva *sampradāya*, which is known as the *tattva-vādi sampradāya*. Why did He accept it?

*sabe, eka guṇa dekhi tomāra sampradāye
satya-vigraha kari' īśvare karaha niścaye*¹⁶

Mahāprabhu told them, "You are *tattva-vādis*. All of your philosophies are detrimental to pure devotion, *śuddha-bhakti*, because they stress on *karma*. Still, *satya-vigraha kari' īśvare karaha niścaye*, I find one good quality in your *sampradāya*. You have accepted the all-beautiful form of Kṛṣṇa." In Udupi the Madhva-sampradāya worships the deity of Gopāla. In one hand Gopāla has a rope, and in the other hand is a *manthara daṇḍa*, a churning stick. Mahāprabhu said, "My grand guru Mādhavendra Purī has accepted this *sampradāya*, so I accept it."

Vipralambha-bhāva bhajana, worship in separation, began from Mādhavendra Purī. In the Madhva-sampradāya up to Lakṣmīpati, the guru of Mādhavendra Purī, this mood was not there. It came with Mādhavendra Purī. So Mahāprabhu accepted this *sampradāya*.

The Conclusions of Mahāprabhu

*ārādhya bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam
ramyā kācid-upāśanā vrajavadhū-vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalaṁ premā pumartho mahān
śrī caitanya mahāprabhur-matam-idaṁ tatrādarō naḥ paraḥ*

It is the conclusive opinion of Lord Caitanya that the most worshipable form of the Lord is that of Śrī Kṛṣṇa, the son of Nanda Mahārāja.

Vṛndāvana-dhāma is the most worshipable abode. The highest and most pleasing type of worship of Kṛṣṇa is done by the Vraja *gopīs*. *Śrīmad-bhāgavatam* is the spotless

authority on everything. And *kṛṣṇa-prema* is the fifth and highest goal of life.¹⁷

This is the opinion of Caitanya Mahāprabhu. This is most important. Kṛṣṇa, who is the son of Nanda



The Deity of Udupi Kṛṣṇa

Mahārāja, *vrajeśa-tanaya*, *gokuleśa-tanaya*, is to be worshiped. Not *vāsudeva-tanaya*. Why is that?

Vāsudeva is a four-handed form. He is a portion of Kṛṣṇa. Kṛṣṇa in Dvārakā is complete, *pūrṇa*. Kṛṣṇa in Mathurā is more complete, *pūrṇatarah*; and Kṛṣṇa in Vrajabhūmi is most complete, *pūrṇatamaḥ*. There is the positive degree, the comparative degree and the superlative degree—complete, more complete and most complete.

Vrajeśa-tanaya is the most complete form of Kṛṣṇa. Mahāprabhu says that Kṛṣṇa is to be worshiped, *ārādhya bhagavān vrajeśa-tanayaḥ*. That form is ten or twelve years old, *kiśora-kṛṣṇa*. Dvārakādhiśa, Kṛṣṇa in Dvārakā, is a

king. He has so many wives and so much opulence. But it is *kiśora kṛṣṇa*, ten to twelve year-old Kṛṣṇa in Vrajabhūmi that is the most beautiful form of Kṛṣṇa. He is very simple, *gopa-veśa*, *naṭa-vara*—He is dressed as a cowherd boy and is the best of dancers. He is not a king. He wears a peacock feather, holds a flute, and plays with the cowherd boys. He is *trī-bhaṅga-lalita*, curved in three places.

Not Interested in Nārāyaṇa

How is He to be wor-
shipped?

Mahāprabhu

says,

"*Ra m y ā*

kācid-upāsanā

v r a j a v a d h ũ -

v a r g e ṇ a y ā

kalpitā—He is to be wor-
shipped with pure love in
the mood of the damsels
of Vrajabhūmi. That is
the best process of wor-
ship. That is

Mahāprabhu's teach-
ing and Mahāprabhu's opinion.

The *gopīs* only see that *kiśora* form
of Kṛṣṇa, ten to twelve years old

Kṛṣṇa, *gopa-veśa*, *naṭa-vara*,

kara—cowherd boy

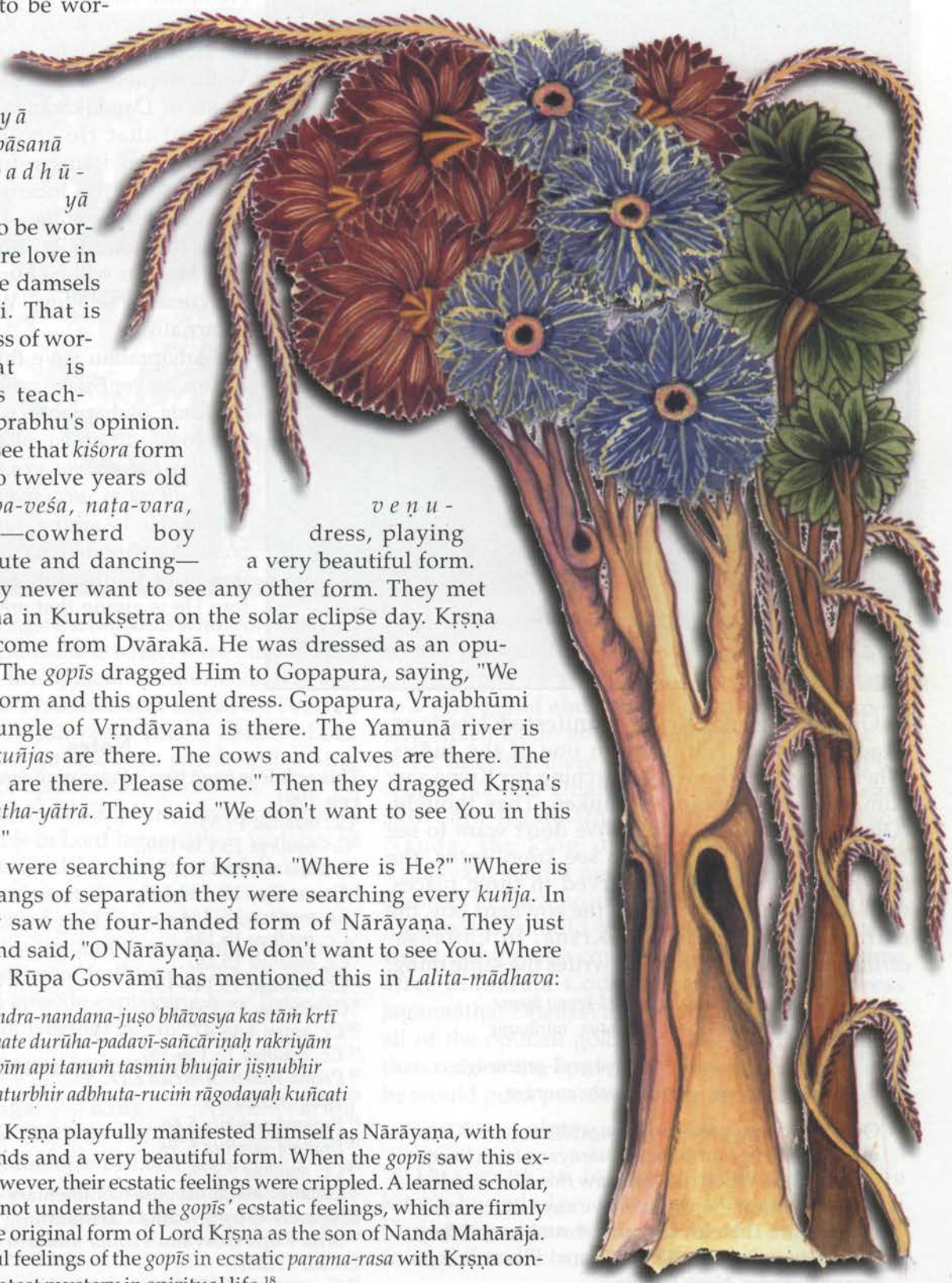
a flute and dancing—

They never want to see any other form. They met
Kṛṣṇa in Kurukṣetra on the solar eclipse day. Kṛṣṇa
had come from Dvārakā. He was dressed as an opu-
l e n t king. The *gopīs* dragged Him to Gopapura, saying, "We
don't like this form and this opulent dress. Gopapura, Vrajabhūmi
is there. The jungle of Vṛndāvana is there. The Yamunā river is
there. All the *kuñjas* are there. The cows and calves are there. The
cowherd boys are there. Please come." Then they dragged Kṛṣṇa's
cart. This is *ratha-yātrā*. They said "We don't want to see You in this
form as a king."

Once the *gopīs* were searching for Kṛṣṇa. "Where is He?" "Where is
He?" Feeling pangs of separation they were searching every *kuñja*. In
one *kuñja* they saw the four-handed form of Nārāyaṇa. They just
bowed down and said, "O Nārāyaṇa. We don't want to see You. Where
is Kṛṣṇa?" Śrīla Rūpa Gosvāmī has mentioned this in *Lalita-mādhava*:

gopīnām paśupendra-nandana-juṣo bhāvasya kas tām krtī
vijñātum kṣamate durūha-padaṅgī-saṅcārīṇaḥ rakriyām
iṣkurvati vaiṣṇavīm api tanum tasmin bhujair jīṣṇubhir
yāsām hanta caturbhir adbhuta-ruciṁ rāgodayaḥ kuñcati

Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four
victorious hands and a very beautiful form. When the *gopīs* saw this ex-
alted form, however, their ecstatic feelings were crippled. A learned scholar,
therefore, cannot understand the *gopīs'* ecstatic feelings, which are firmly
fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja.
The wonderful feelings of the *gopīs* in ecstatic *parama-rasa* with Kṛṣṇa con-
stitute the greatest mystery in spiritual life.¹⁸



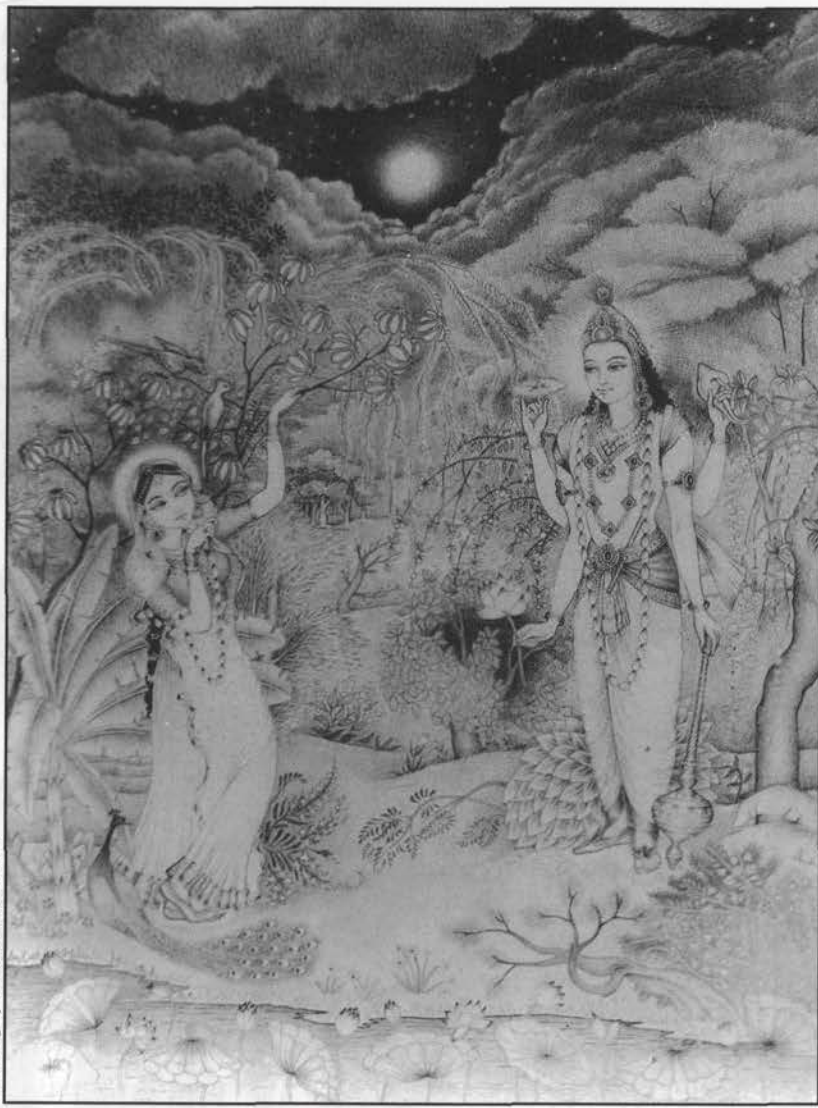
Rāma and Mahāprabhu

Lord Rāma is *maryādā-puruṣottama*. There is no question of *prema* at all. With Lord Rāma there is *prema*, there is love, but the highest love is not there. Hanumān had no such *prema*. It is quite absent in Lord Rāma. Rāma is *maryādā-puruṣottama*, He who very strictly follows Vedic etiquette. He refused to accept the *munis* of Daṇḍakāraṇya. When they requested that He accept them as His wives, Lord Rāma refused, "No. That cannot be. In this incarnation I have this vow, *eka-patni-vrata*—I cannot accept more than one wife. And if you all accept Me you will be burned to ashes by the curse of Sītādevī. Wait for the next incarnation."

Mahāprabhu gave this highest thing. Kṛṣṇa as *gopī-jana-vallabhā*, *gopīnātha*, *gopīkānta*. Mahāprabhu is giving the highest love—*ārādhyo bhagavān vrajeṣa-tanayas tad-dhāma vṛndāvanam, ramyā kācid-upāsanā vrajavadhū-vargeṇa yā kalpitā*. He is giving *gopī-prema*, *rādhā-prema*. Mahāprabhu has assumed the sentiment of Rādhārāṇī, *gopī-bhāva*. Therefore He is giving that *prema*.



Drawing by Bhaktin Aleksandra



Once for a joke Kṛṣṇa manifested His four-handed form of Nārāyaṇa in one of the *kuñjas*. When the *gopīs* who were searching for Kṛṣṇa saw Him, their love became shrunken. They thought, "Oh, it's Nārāyaṇa. Let's go. We don't want to see Him." They only wanted to see *kiśora-kṛṣṇa*, the two-handed form that is curved in three places, with flute in hand, *gopa-veśa*, the cowherd boy, the extraordinarily beautiful Kṛṣṇa. In *Caitanya-caritāmṛta*, Kavirāja Gosvāmī writes the same thing:

*nārāyaṇera kā kathā, śrī-kṛṣṇa āpane
gopikāre hāsya karāite haya 'nārāyaṇe'*

*'catur-bhuja-mūrti' dekhāya gopī-gaṇera āge
sei 'kṛṣṇe' gopikāra nahe anurāge*

Once in order to make some fun with the *gopīs*, Kṛṣṇa manifested His four-handed Nārāyaṇa form in one of the *kuñjas*. When the *gopīs* saw this four-handed Nārāyaṇa form they didn't have any attraction towards Him. Their love became shrunken and they left. They only said, "O Nārāyaṇa! Please accept our obeisances. Now, let's go."

Notes

This article is from two consecutive *darsans* in Mayapur, Feb. 1991

¹ Cc. madhya 19.53

² Cc. madhya 15.138-139.

³ Brahma-saṁhitā 5.1.

⁴ Cc. madhya 15. 140-142.

⁵ Cc. madhya 15. 144.

⁶ Cc. madhya 15.146.

⁷ Cc. madhya 15.147.

⁸ Cc. madhya 15.149-151.

⁹ Cc. madhya 15.153-154.

¹⁰ Cc. antya 4.46-47.

¹¹ Cc. madhya 15.156-157.

¹² Prema-bhakti-candrika 2.17.

¹³ Bhāg. 1.3.26.

¹⁴ Brahmā-saṁhitā 5.46.

¹⁵ Brahmā-saṁhitā 5.39.

¹⁶ Cc. madhya 9.277.

¹⁷ Caitanya-matta-mañjusa (commentary on Śrīmad-Bhāgavatam) by Śrīnātha Cakravartī.

¹⁸ Śrīla Rūpa Gosvāmī's Lalita-mādhava 6.54 quoted in Cc. ādi 17.281.

¹⁹ Cc. madhya 9.148-149.

Sweetness / Grandeur



Amongst the *vaiṣṇavas* who worship Lord Jagannātha as Kṛṣṇa, some think of Him as the opulent Lord of Dvārakā, and others see Him as Śyāmasundara Kṛṣṇa, the beloved cowherd boy of Vṛndāvana. This is because Lord Jagannātha is *aiśvarya-mādhurya yugala-milāna*—the combined form of opulence and sweetness.¹

This combination of simplicity and grandeur is prominently visible in Lord Jagannātha's varieties of dress. Sometimes Lord Jagannātha, Lord Balarāma, and Subhadra Devī wear the opulent *sunā-veṣa* made from over one ton of gold. At other times They are dressed in a very sweet and simple fashion befitting residents of Vṛndāvana. In Purī you'll hear the following historical episode explaining how these two different modes of worship began:

Dressing the Lord

The Gaṅga King Anantavarma Coḍagaṅgadeva (1078 to 1147 AD) is famous in Orissa as a great devotee of Lord Jagannātha. It is he who is credited with having built the present temple of Lord Jagannātha. Although he was the

king, occasionally Mahārāja Coḍagaṅgadeva would personally decorate Lord Jagannātha. As a *kṣatriya* ruler he was fond of dressing Jagannātha in a very grand and opulent manner, using expensive silken cloth, gold ornaments, and crowns.

At this time there was one *brāhmaṇa* at the Purī temple named Dhaneśvara Śarma. Dhaneśvara saw Lord Jagannātha as *vrajeśa-tanaya*, the son Nanda, the king of the cowherd village of Vṛndāvan. He did not like to see Lord Jagannātha dressed in such an opulent fashion. He felt that Jagannātha should be dressed in a simple and sweet fashion as a cowherd boy. Hence, each time after Mahārāja Coḍagaṅgadeva would dress Jagannātha, Dhaneśvara would come and take off all of the opulent gold and silken ornaments and then redress the Lord using flowers and *tulasī*, and he would put a peacock feather on the Lord's head.

A Difference in Mood

This went on for some time without the king's knowledge. One day, though, Mahārāja Coḍagaṅgadeva returned to the temple and found the decorations changed. He became

Above: Lord Jagannātha's *baḍa śrīgāra veṣa* on the left and His *sunā-veṣa* on the right. Photos by Sudarsana Das Mahapatra

angry and inquired who had redone Lord Jagannātha's dress. When he was told that it was Dhaneśvara Śarma, he called for the *brāhmaṇa* and an argument ensued. To settle their dispute, they agreed to consult a local *sādhu* named Mudugal Ṛṣi.

First the king explained his point of view to the *ṛṣi*: "Jagannātha is the Lord of the universe. He is Lakṣmīpati, the husband of the goddess of fortune, and Vaikuṅṭha-nātha, the Lord of Vaikuṅṭha. Thus He should be dressed in a very opulent fashion."

The *brāhmaṇa* Dhaneśvara Śarma said, "No, no. Jagannātha is Śyāmasundara Kṛṣṇa. He is Nandanandana, the son of Nanda Mahārāja. He is Gopinātha and Rādhākānta, the Lord of the Vraja *gopīs* and Śrīmatī Rādhārāṇī. Jagannātha prefers the sweet pastimes of Vṛndāvana to any of His other *līlās*. Therefore we should dress Him in the mood of Vṛndāvana, not in a majestic, opulent way."

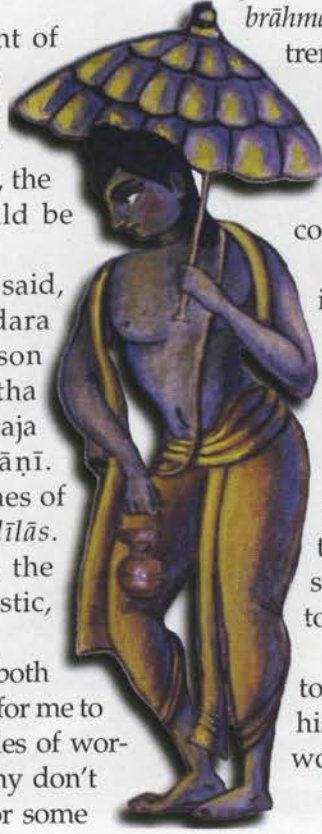
Mudugal Ṛṣi patiently listened to both sides, and then said, "It is very difficult for me to say which of you is correct. Both modes of worship are bonafide." He then said, "Why don't both of you stay here in my *āśrama* for some days until I come to some conclusion."

Disappearing Prasādam

The *ṛṣi* arranged nice rooms and Jagannātha *prasādam* for his guests. When the *prasādam* arrived, Dhaneśvara sat down and, following the tradition of the Purī *brāhmaṇas*, he performed *ācamana* and chanted appropriate *mantras* before honoring the remnants of Lord Jagannātha's food. After chanting the *mantras* he opened his eyes and was surprised to find the *prasādam* gone.

He thought, "Anyway, *rākhe kṛṣṇa māre ke, māre kṛṣṇa rākhe ke*—whatever Jagannātha likes. If He wants to kill me or protect me, it is up to Him. Apparently Jagannātha does not want me to take *prasāda* today, so I will fast."

The next day after chanting the *mantras*, he again opened his eyes to find the *prasādam* gone. After three days of the *prasādam* mysteriously disappearing, Dhaneśvara became very curious to find out what was happening to it. In a loud voice he called out, "Who is stealing my *prasādam*? I don't mind if you take the *prasāda*, but I want to see who you are."



Mudugal Ṛṣi.

Suicide

On the fourth day when he sat down to take *prasāda*, this time he chanted the *mantras* with his eyes only half shut. He saw a very old and skinny *brāhmaṇa* walk in slowly, pick up the *prasādam* with trembling hands, and begin to walk away.

Jumping up, Dhaneśvara Śarma ran behind him and called out, "Old man, please wait! I don't mind if you take my *prasāda*. I just want to know who you are. Please come and sit here in my room."

Thinking that the young *brāhmaṇa* was coming to catch him, the old man began to run very fast. Suddenly he stumbled on something and fell down. He hit his head badly and died on the spot. Dhaneśvara was shocked and dismayed. He began to cry, thinking, "This old man died because of me. He is a *brāhmaṇa* who was coming to take the Lord's *prasāda*. I have committed a great sin. What manner of atonement can I perform to purify myself of this great offense?"

He decided that his only course would be to burn the body of the old man and then take his own life in the fire. Collecting some firewood and starting a fire, he placed the body of the old man on the pyre. Just as he was about to jump in, the Supreme Lord, Yajñeśvara, appeared from the fire and stopped him.

The Lord's Blessing

The Lord said, "What are you doing? Don't take your life. You are My dear devotee." The Lord then sat the *brāhmaṇa* on His lap and calming him with His hands, asked him, "Why are you so upset?"

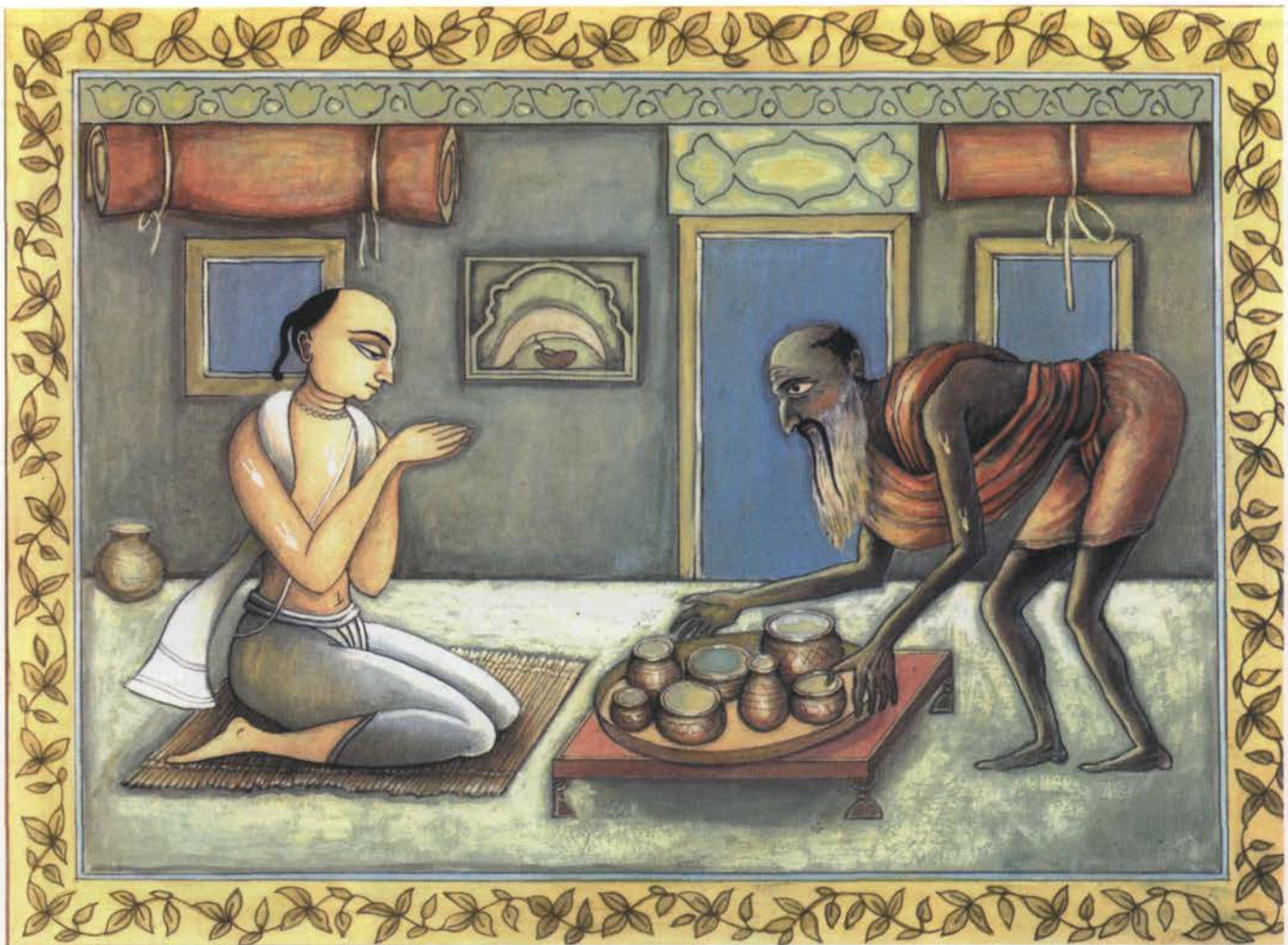
Dhaneśvara explained to the Lord about his quarrel with the king. The Lord then said, "Don't worry, I am pleased with your worship. I will accept your dress."

The whole time, King Coḍagaṅgadeva had been secretly watching all of these events from behind a column. Seeing his worshipable Lord and the special favor He was showing to Dhaneśvara, the king fell to the ground crying, and he began to offer prayers.

The Lord then took the king and sat him on His other leg. He consoled him saying, "I will also accept your dress, O king."

Gītā-Govinda

Lord Jagannātha accepts both the dress of King Coḍagaṅgadeva and the *brāhmaṇa* Dhaneśvara



Śarma. He accepts Coḍagaṅgadeva's dress three or four times a year. These opulent dresses are known as *sunā-veṣa*, and *rāja-rāja-veṣa*, etc. However, according to the *pañḍās*, Lord Jagannātha's servants in Purī, Lord Jagannātha accepts the dress of the *brāhmaṇa* Dhaneśvara Śarma every day, and it is known as the *baḍa-śṛṅgāra-veṣa*.²

The dress is called *śṛṅgāra* because it is in honor of the Lord's pastimes in the *śṛṅgāra*, or conjugal *rasa* with the Vraja *gopīs*. The *baḍa śṛṅgāra veṣa* is offered to Lord Jagannātha every evening. It consists of *tulasī* and floral ornaments. Part of this dress is the *gītā-govindam khandua*—a twelve-foot-long red silk cloth which is draped over the head of Jagannātha. This cloth has lines written on it from the Orissan poet Jayadeva Gosvami's *Gītā-govinda*. The *Gītā-govinda* glorifies Kṛṣṇa's pastimes in Vṛndāvana with the *gopīs*. After Jagannātha is dressed in the *baḍa śṛṅgāra veṣa*, the *Gītā-govinda* is recited for His pleasure. It is said that at this time every evening Rādhārāṇī and the *gopīs* come to see Lord Jagannātha.

tion the devotee has of the Lord, the Lord manifests Himself.³ So for King Coḍagaṅgadeva and the devotees who worship Lord Jagannātha in *aīśvarya-bhāva*, He is the opulent Lord of the universe. But for devotees like Dhaneśvara Śarma who worship the Lord in a mood of sweetness, Jagannātha will always be Yaśodā-nandana, the darling child of mother Yaśodā, Vṛnda-vipina-nivāsī, the transcendental dweller of the forests of Vraja, and Rādhikākṣi-mahotsavam, the delightful festival for the eyes of Śrīmatī Rādhārāṇī.



Notes

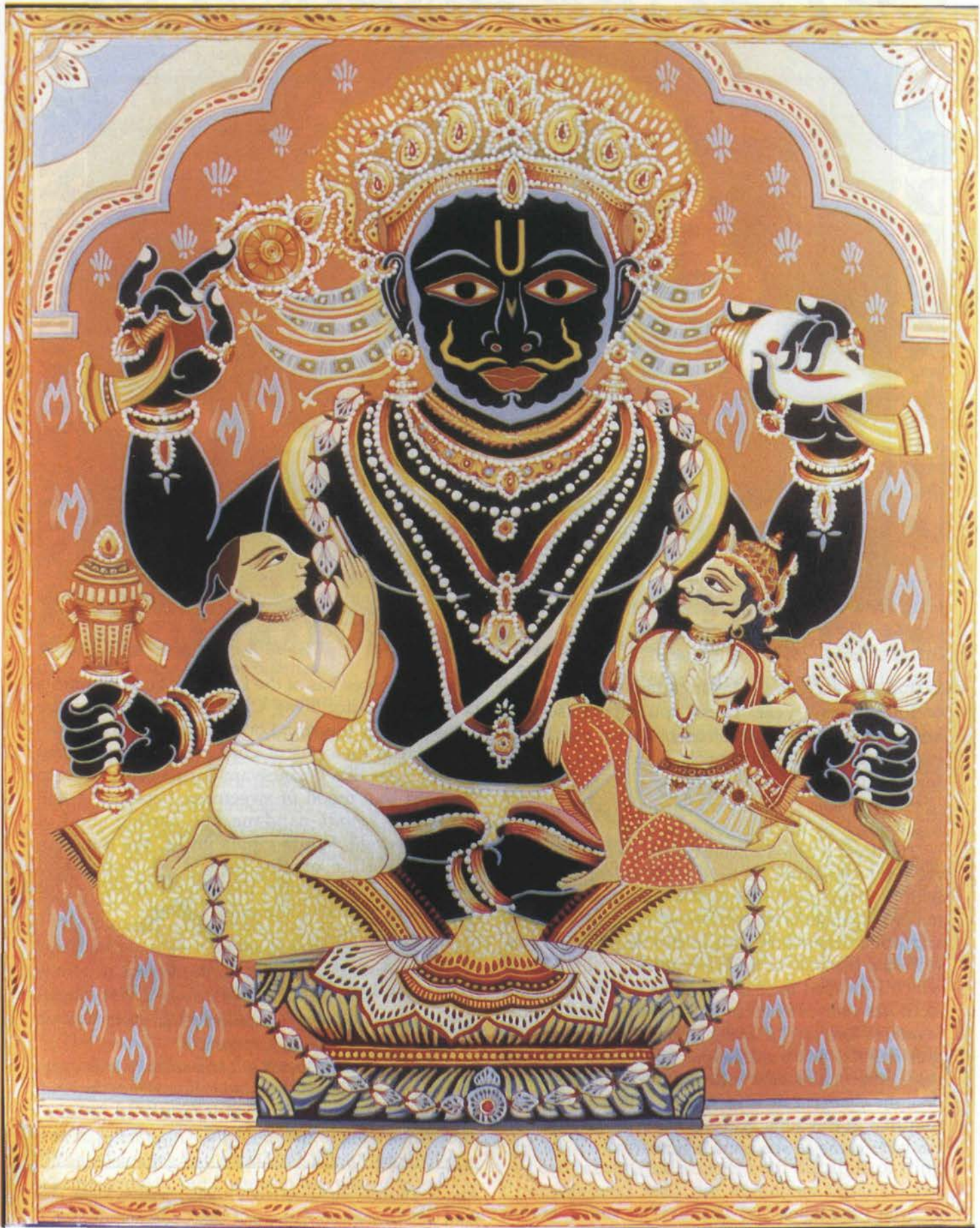
¹ See *The Embankment of Separation* by Śrīla Gour Govinda Swami, 2nd edition, page 87.

² For more information on Lord Jagannātha's *baḍa śṛṅgāra veṣa*, see the article "Lord Jagannātha—The Meticulous Dresser" in *Śrī Kṛṣṇa-kathāmṛta* Vol. 3 No.1.

³ *Caitanya-Bhāgavata madhya* 23.465.

Śrīla Vṛndāvana Dās Ṭhākura has stated, *je rūpa cintye dāse seī rūpa haya*—according to the concep-
Śrī Kṛṣṇa Kathāmṛta

Above: Dhaneśvara Śarma ready to take *prasādam*. Right: The Lord with Dhaneśvara Śarma and King Coḍagaṅgadeva on His lap. Paintings by Bhaktin Aleksandra.



When the Goddess of Fortune Becomes a Beggar



By
Śrīpada Pūjya Mahānīdhi Swami



akṣmīdevī is the divine consort of Lord Viṣṇu or Nārāyaṇa. Although in *tattva* there is no difference between Kṛṣṇa and Nārāyaṇa, and although Lakṣmīdevī is satisfied in her loving service in *mādhurya-rasa* to her hus-

band, when she sees Kṛṣṇa performing His wonderful pastimes in Vṛndāvana with the *gopīs* she becomes intensely desirous to take part. In this connection Śrīla Prabhupāda has written:

Śrīla Rūpa Gosvāmī, in his *Laghu-bhāgavatāmṛta*, has quoted from the *Padma Purāṇa* where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she was engaged in meditation with austerity, Lakṣmīdevī answered, "I want to be one of Your associates like the *gopīs* in Vṛndāvana." Hearing this, Lord Śrī Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī is also mentioned in *Śrīmad-Bhāgavatam* (10.16.36): The Nāga-patnīs, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a *gopī* and desired the dust of His lotus feet.¹

Lakṣmīdevī has the desire to enter the *rāsa* dance with Kṛṣṇa in Vṛndāvana. However she can't quite adopt the same surrendered mood as the *gopīs*. Thus although Lakṣmī desires to enter the *rāsa* dance with Kṛṣṇa, because her desire is mixed with the mood of being the queen of Vaikuṅṭha she is not able to enter into Vṛndāvana.

Gopīśvara Śiva

Once, Lakṣmī heard that if she went to Vṛndāvana and performed austerities then she might be able to enter the *rāsa* dance. Previously Lord Śiva had performed austerities to be able to enter the *rāsa* dance. After Śiva had performed his austerities, Lalitā Sakhī suggested that he take a bath in Manasarovara. Doing so, he obtained the body of a *gopī* and was then able to enter the *rāsa* dance. Śiva is thus also known as Gopīśvara. Kṛṣṇa gave Gopīśvara the service of protecting the *rāsa* dance. For this reason Gauḍīya Vaiṣṇavas pray to Śiva in his form of Gopīśvara that he may grant them entrance into the *mādhurya-rasa* of Vṛndāvana.

But Lakṣmīdevī could not enter Vṛndāvana. She could only get as far as the other side of the Yamunā. On the eastern side of the Yamunā there are five forests. The forest where Lakṣmīdevī is staying is known variously as Bilvavana, Śrīvāna, or Lakṣmīvāna. Although Kṛṣṇa performs pastimes in the nearby forests of Bhāṅḍīravāna and Lohavāna, very few of His pastimes take place in Bilvavana, and certainly none of His confidential pastimes with the *gopīs*.

Severe Austerities

On the western side of the Yamunā in Vṛndāvana is the location of the *rāsa-sthali*, the *rāsa mandala*, the place where Kṛṣṇa's confidential pastimes go on with the *gopīs*. Lakṣmīdevī could not cross the border of the Yamunā. She was separated not only by the Yamunā, but also by her mood. She had a certain pride of being Lakṣmīdevī. She did not have the surrendered mood of the *gopīs*, *gopī-bhāva*. Without *gopī-bhāva* no one can enter Vṛndāvana to serve Kṛṣṇa in the *rāsa* dance or serve Śrīmatī Rādhārāṇī.

Lakṣmī was determined to perform austerities in Bilvavana until she could get her desire fulfilled. She is still there today. She has been performing austerities there for thousands and thousands of years. Five thousand years ago, in their prayers to Kṛṣṇa, the wives of Kāliya described Lakṣmīdevī's austerities as having already been going on for centuries:

*kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikārah
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā*

O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.²

Unique Deity

The deity of Lakṣmīdevī in Bilvavana is unique. Generally deities of Lakṣmīdevī are seen in a standing posture next to Lord Nārāyaṇa or Viṣṇu. Being the *śakti*,



Gopīśvara Śiva

Previous page: Deity of Lakṣmī at Bilvavana
Photo by: Bhakta Charles

the potency of the Lord, she is always seen holding her right hand palm out, bestowing blessings. However, this particular deity of Lakṣmī is alone, without Viṣṇu. She is not standing but is seated in the *yoga* posture known as *padmāsana* and her hands are folded in prayer. Lakṣmī is doing *tapasya*, austerity, but she is not using the standard *mudrā*, hand gesture, of someone doing *tapasya*. Generally when sitting in *padmāsana*, one would perform *jñāna-mudrā*, or some other similar *mudrā*. However, this deity shows a very unusual combination. She is sitting in the fully straight *padmāsana* pose of a meditating *yogī*, but she has her hands folded in the *mudrā* known as *añjaliḥ*. The significance of her folded hands is that Lakṣmī is begging mercy from the Vrajavāsīs, the residents of Vṛndāvana. She is saying, "Please." When you give something, you offer it with your extended hand, or you give blessings with a raised hand. But when you are praying or begging for something, you fold your hands, "Please, please."

Bankrupt

While doing her austerities in Bilvavana, Lakṣmīdevī received the benediction that if the Vrajavāsīs would come and give their blessings to her then by their mercy she would be able to cross the Yamunā and obtain her desire. Although Lakṣmīdevī is the goddess of fortune whom everyone approaches for fortune, wealth and position, she is begging for wealth and a position from the Vrajavāsīs. From this we can understand that the Vrajavāsīs are the most fortunate, most wealthy persons in the whole universe. They have the greatest wealth, *kṛṣṇa-prema*.

Lord Caitanya once asked Rāmānanda Rāya, "*sampattira madhye jīvera kon sampatti gaṇi*—Of the many capitalists possessing great riches, who is the top-most?"

Rāmānanda Rāya replied, "*rādhā-kṛṣṇe prema yānra, sei baḍa dhanī*—He who is richest in love for Rādhā and Kṛṣṇa is the greatest capitalist."³

So *vraja-prema* is the greatest wealth in the universe. In this department, Lakṣmīdevī, the goddess of fortune, is bankrupt. She is totally deficit—she has nothing in her account. Lakṣmī has become a *bhikārī*, a beggar, begging from the Vrajavāsīs.

Khicuḍi Prasādam

Every year on the first four Thursdays of *Pauṣa-māsa*, December/January, all the Vrajavāsīs go to Bilvavana for a festival to offer blessings to Lakṣmīdevī. Because so many people go, many vendors also arrive to sell their food and little trinkets. This festival has been going on for hundreds and hundreds of years, for as long as any of the Vrajavāsīs

can remember. Each Thursday a different Gosvāmī temple of Vṛndāvana takes responsibility for worshipping Lakṣmīdevī. One Thursday the Rādhā-Dāmodara Gosvāmī's will take the responsibility, financially and organizationally, to go there with their cooks and prepare huge quantities of *khicuḍi*⁴ for Lakṣmīdevī. They offer her *khicuḍi* because she is doing austerities. Then the following Thursday the Gosvāmīs from the Madana-Mohana temple perform the service, then the Rādhā-Ramaṇa Gosvāmīs. In this way all of the main temples of Vṛndāvana organize the cooking for Lakṣmīdevī and then serve out the *khicuḍi prasāda*⁵ to everyone.

In Vṛndāvana the *gopīs* are eating opulent *rabrī*, *kacuris*, *rasagullās*, *sandeśa*, *mākhana*, and *miśri*.⁶ They are enjoying a wonderful life with Kṛṣṇa. But across the river Lakṣmīdevī has been reduced to eating *khicuḍi*. Previously she would daily eat the opulent remnants of Lord Nārāyaṇa's *chapanbhoga*.⁷ Now she is eating *khicuḍi*.

Golden Line

When Lakṣmīdevī approached Kṛṣṇa wanting to enter the *rāsa* dance she was able to give up everything: her palace, her opulence, and her royal clothes. She was reduced to performing austerities and eating *khicuḍi*, but still she couldn't give up the mentality, "I am Lakṣmī, the Goddess of Fortune". She couldn't develop the level of devotion of the *gopīs*. Finally Kṛṣṇa fulfilled her desire by allowing her to reside on His chest as a golden line. Lakṣmī stays there on Kṛṣṇa's chest as a golden line when He is performing pastimes with the *gopīs*. When Kṛṣṇa is not with any other ladies, then Lakṣmīdevī comes off His chest and serves Him as Lakṣmī. That means when He is manifesting Himself as Nārāyaṇa.⁸

So in one sense Lakṣmīdevī finally did enter the *rāsa* dance, but only as a golden line. Although Lakṣmīdevī is the goddess of fortune, still she has no fortune. Without the mercy of the Vrajavāsīs she can not attain the fortune of serving Kṛṣṇa in Vṛndāvana and having the opportunity to see Kṛṣṇa's *rāsa* dance.

Notes



¹ Purport to *Cc. ādi* 5.223

² *Bhāg.* 10.16.36

³ *Cc. madhya* 8.247

⁴ A simple dish consisting of beans, rice and vegetables.

⁵ *Prasāda* is sanctified foodstuffs.

⁶ Different opulent Vedic preparations.

⁷ *Chapan-bhoga* refers to fifty-six opulent preparations offered to the Lord.

⁸ See Viśvanātha Cakravartī's commentary on *Bhāg.* 10.47.20

Jaya Rādhā Mādhava

Song by Śrīla Ṭhākura Bhaktivinoda

Purport by His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda



Artist Majnu. Kangra Kalam style. Late 18th century. From Bhārat Kalā Bhavan, Banāras.

Kṛṣṇa is the lover of Rādhā. He displays many amorous pastimes in the groves of Vṛndāvana, He is the lover of the cowherd maidens of Vraja, the holder of the great hill named Govardhana, the beloved son of mother Yaśodā, the delighter of the inhabitants of Vraja, and He wanders in the forests along the banks of the River Yamunā.

This is the original nature of Kṛṣṇa. He is Rādhā-Mādhava. He is the lover of Śrīmatī Rādhārāṇī, and kuñja-vihārī, always enjoying the company of the gopīs within the bushes of Vṛndāvana forest. Rādhā-mādhava kuñja-vihārī. He is not only the lover of Rādhārāṇī, but braja-jana-vallabha, all the residents of Vṛndāvana, they love Kṛṣṇa. They do not know anything else. They do not know whether Kṛṣṇa is God or not; neither are they very much harassed that, "I shall love Kṛṣṇa if He is God." Instead, "He may be God or He may not be God, whatever He is, it doesn't matter, but we love Kṛṣṇa." That's all. That is called unalloyed love. "If Kṛṣṇa is God, then I shall love Him."—this is conditional love, not pure love. Kṛṣṇa may be God or whatever He may be, but by His wonderful acts the Vrajabāsīs are thinking, "Oh Kṛṣṇa is a very wonderful child. He may be some demigod." People are generally under the impression that the demigods are all-powerful. They are powerful within this material world, but they do not know that Kṛṣṇa is above all of them. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*. The highest demigod, Brahmā, is giving his opinion: "The supreme controller is Kṛṣṇa."¹ So, as the residents of Vṛndāvana love Kṛṣṇa without any condition, similarly, Kṛṣṇa also loves them without any condition.

Vraja-jana-vallabha, giri-vara-dhārī. When the inhabitants of Vṛndāvana stopped Indra's *yajña* they were in danger because Indra became very angry. For seven days he incessantly sent very great, powerful clouds and rain over Vṛndāvana. When the inhabitants became very much disturbed, Kṛṣṇa, although He was only a seven-year-old boy, saved them by lifting Govardhana Hill. In this way He taught Indradeva, "To stop your disturbance is the business of My little finger. That's all." So he came down to his knees. These things you'll find in Kṛṣṇa Book. So as *gopī-jana-vallabha*, Kṛṣṇa's only business is how to protect the *gopī-jana*.

Our Kṛṣṇa consciousness movement is how to become one of the *gopī-janas*. Then Kṛṣṇa will save us from any danger, even by lifting a hill or a mountain. Kṛṣṇa is so kind and so powerful! When Kṛṣṇa lifted the hill He did not practice some *yoga* system.

He was playing like a child. But when there was some need, He was manifesting Himself as God. That is Kṛṣṇa. Not that He has to go and practice some *yoga* system, then He becomes God. No. He is not that type of God, not a manufactured God. He's God.

Yaśodā-nandana, vraja-jana-rañjana. Kṛṣṇa likes to be the child of a devotee. As the beloved child of Yaśodā, Yaśodā-nandana, He wants to be chastised by His devotee father and mother. Because everyone worships Him, nobody chastises Him. So He takes pleasure when a devotee chastises Him. That chastisement is service to Kṛṣṇa. If Kṛṣṇa takes pleasure in being chastised, then the responsibility is taken up by a devotee: "All right, I shall become Your father and chastise You." When Kṛṣṇa wants to fight, one of His devotees becomes Hiranyakaśipu and fights with Him. Therefore, become an associate of Kṛṣṇa and develop Kṛṣṇa consciousness. *Yaśodā-nandana, vraja-jana-rañjana*. As the *vraja-jana's* business is how to satisfy Kṛṣṇa, similarly Kṛṣṇa's business is how to satisfy the *vraja-jana*. This is reciprocation of love. *Yāmuna-tira-vana-cārī*. Kṛṣṇa, the Supreme Personality of Godhead, is wandering on the banks of the Yamunā to please the *gopīs*, the cowherd boys, the birds, beasts, and calves. They are not ordinary birds, beasts, calves or men. They are on the top of self-realization. *Kṛta-puṇya-puñjāh*—after many, many lives they got that position to play with Kṛṣṇa.²

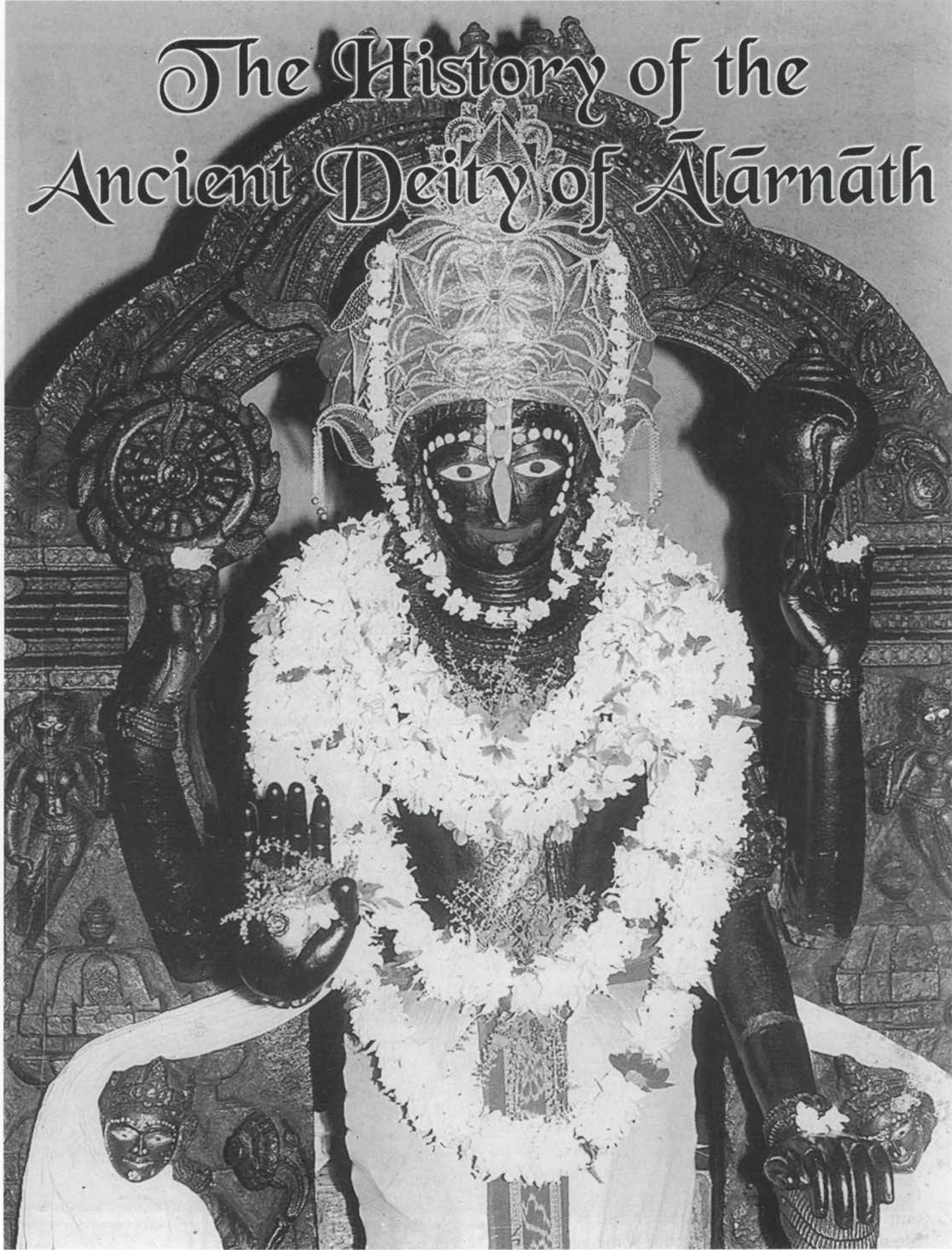
Our Kṛṣṇa consciousness movement is so nice that everyone can go to Kṛṣṇaloka and associate with Kṛṣṇa as a friend, as a servant, as a father or mother, as so many things. And Kṛṣṇa is agreeable to any one of these propositions. These things are described very nicely in our book *Teachings of Lord Caitanya*.

Kṛṣṇa does not go even one step out of Vṛndāvana. The original Kṛṣṇa is in Vṛndāvana. Take advantage of these books, this knowledge, this *prasādam*, and this chanting, be happy and go to Kṛṣṇa. It is such a nice thing.

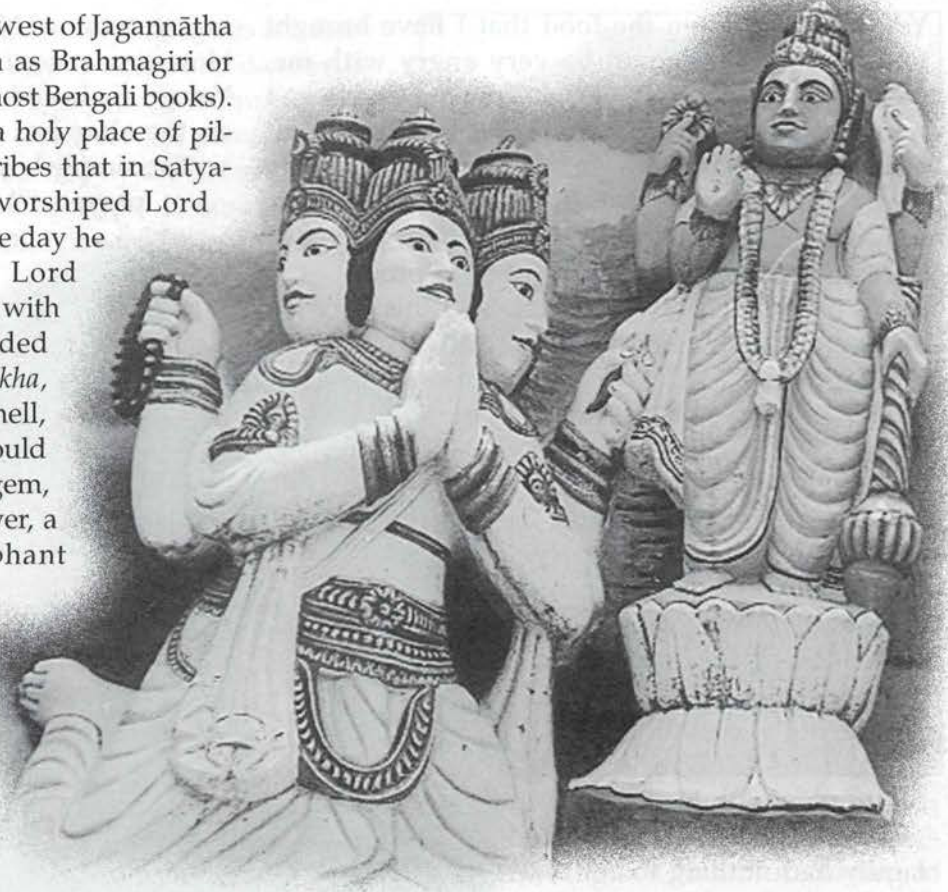
¹ Śrī Brahma-saṁhitā 5.1

² Bhāg. 10.12.11

The History of the Ancient Deity of Ālārnāth



Approximately fourteen miles west of Jagannātha Purī-dhāma lies the place known as Brahmagiri or Ālārnāth (spelled "Ālālanāth" in most Bengali books). For millions of years it has been a holy place of pilgrimage. The local tradition describes that in Satya-yuga Lord Brahmā came and worshiped Lord Nārāyaṇ here on top of a hill.¹ One day he heard a voice from the sky. Lord Nārāyaṇ said, "I am very pleased with your worship. Make a four-handed Nārāyaṇ deity of Me with a *śaiṅkha*, *cakra*, *gadā* and *padma*, a conch shell, disk, club and lotus. The deity should be ornamented with a *kaustubha* gem, a golden crown, a blue lotus flower, a *gajamaṇi-mālā* (garland of elephant pearls), a sacred thread, a diamond ring, yellow garments, and ankle bells. The deity should be made from one piece of black stone. Also install a deity of Garuḍa." Finally the Lord told him, "This place will be known as Brahmagiri (literally Brahmā's hill) because you have worshiped Me here."



Diorama of Brahmā and Lord Nārāyaṇ established by ISKCON at the gateway to Ālārnāth

The Lord of the Ālvārs

The present temple of Lord Ālārnāth is said to be two hundred years older than the Jagannātha temple in Purī, which would make it about 1,100 years old.² When the temple was constructed, some expert Kammā *brāhmaṇas* from the Śrī-sampradāya of South India were brought to perform the worship. These *brāhmaṇas* were in the disciplic line of the great *ācāryas* of the Śrī-sampradāya prior to Rāmānujācārya known as the *ālvārs*, thus this deity of Lord Nārāyaṇ became known as Ālvār-nātha, the Lord of the Ālvārs. The king of Orissa donated sufficient land to maintain all of the *brāhmaṇa* families.

A Boy's Simple Devotion

After some time the families increased in size and the lands that the king had donated were no longer sufficient for the community's food production, so they started taking turns going to beg alms. One day it was the turn of a *brāhmaṇa* named Śrī Ketana to go and beg. Śrī Ketana was the priest in charge of offering foodstuffs to Lord Ālārnāth. Before he left he instructed his young son named Madhu to make the *bhoga* offerings to Lord Ālārnāth. Madhu told his father that he was only

a small boy and did not know the *mantras* or procedure to offer *bhoga* to the Lord. Śrī Ketana told him that he should just put the offerings before Ālārnāth Deva and pray that He accept them. Then he left.

Later that day when it came time for the *bhoga* to be offered, Madhu's mother called and told him that everything was cooked and he should offer it to the Lord. Madhu brought the plate to the altar and placed it before the deity, praying, "Oh my dear Lord, my father has told me to make Your offerings while he is gone for begging. Please accept this offering. I am only a little boy and I do not know how to offer things to You in a proper way." He then went outside to play with his friends. Twenty minutes later he returned and found everything still on the plate. He did not understand that the Lord can eat simply by glancing over the food, and thus He leaves the offering as *prasād*. Instead, the boy thought that the Lord was meant to eat everything on the plate and not leave anything behind. Seeing that all the items were just as they were before, he became disturbed that the Lord was not responding to his request due to his inexperience. He prayed to the deity, "Oh my Lord,

You have not eaten the food that I have brought for You. My father will be very angry with me, please eat Your meal." Again he went outside and returned after a few minutes. Still finding the offering there as before, Madhu began to cry. "My Lord, I understand that You are not eating because I am not qualified to offer to You. I am only a little boy. I don't know any *mantras* or procedures for worship. But please accept this offering." Madhu again went outside. When he returned a few minutes later he found that the plate was empty. He thought, "Oh, the Lord has eaten." With tears of happiness in his eyes, he brought the now empty plate back to his mother. She was surprised, "Where is the *prasād*?"

"Ālārnāth ate everything." Madhu replied.

"He ate everything?"

"Yes." And Madhu went out to play with his friends.

There being no *prasād*, the family had nothing to eat that day. Madhu continued to offer *bhoga* to Ālārnāth and every day the Lord ate everything. Thus the family fasted. After three days, Śrī Ketana returned and asked his wife for some *prasād*. She replied, "There isn't anything. For three days we have not eaten. Madhu says that Lord Ālārnāth is eating everything."

Śrī Ketana called his son and in a stern voice asked him, "Where is Ālārnāth's *prasād*? What have you done with it?"

"He ate it, father. I just offered it like you told me."

Śrī Ketana thought that Madhu was eating the sweet rice himself, or perhaps giving it to a dog. Or out of fear of his mother he was throwing the *prasād* away. He began chastising the boy. But Madhu said, "No, no, father. Nārāyaṇ is taking everything. I am not eating it."

The father then become angry, "Nārāyaṇ is tak-

ing everything? Nonsense! He is made out of stone. How can a stone deity eat? You prove it to me. You go again and make another offering. I will hide on the altar and watch."

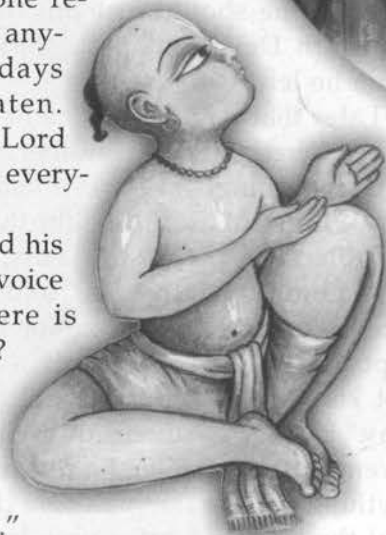
The simple boy again went before Ālārnāth and prayed, "My dear Lord, please accept this offering. My father has returned and is very angry with me. He thinks that You are not eating."

After the boy left, Lord Ālārnāth, who is known as *bhāva-grāhi janārdana*—He who accepts the love of His devotees, reached down and picked up a pot of sweet rice. Suddenly Śrī Ketana jumped out from behind a pillar and caught the Lord's arm. The hot sweet rice flew up in the air landing on the Lord's body in several places. Śrī Ketana said, "Stop! What are You doing? You are a deity. You cannot eat. Who ever heard of a deity eating? How will there be any *prasād* for us? How will we survive?"

Although he was a priest for Lord Ālārnāth Deva, the *brāhmaṇa* Śrī

Ketana was actually a materialistic person. He had no faith that the Lord was real.

The Lord then told Śrī Ketana, "O materialistic person in the guise of a *brāhmaṇa*, for your offense, all of your family and descendants will be destroyed except for your son Madhu. I am pleased with his simplicity and devotion and thus I have eaten his offerings. No matter how opulent, I am never pleased with any offering if it is made with no devotion and no faith in Me."



According to the local history, a few days after this incident a great tidal wave came from the nearby ocean and destroyed all of the *brāhmaṇas* in Brahmagiri except for Madhu. To this day the priests of Lord Ālārnāth show several places on the body of the deity where He was burned by the hot sweet rice that fell on His body when the *brāhmaṇa* Śrī Ketana grabbed the Lord's arm. Śrīla Ṭhākura Bhaktivinoda has written:

samudra-tīra diyā dakṣiṇa jāite purī haite chaya-krośa dūre 'ālālanātha' grām. tathāy 'ālālanātha-caturbhūja-vāsudeva-vigraha. vana-madhye ekṭī kṣudra-grāme tāṅhār mandir; tathāy ati-utkrṣṭa paramānna-bhoga haya. pāṅḍārā ekhana-o uṣṇa-paramānner dāga vigrāhe dekhāiyā thāke.

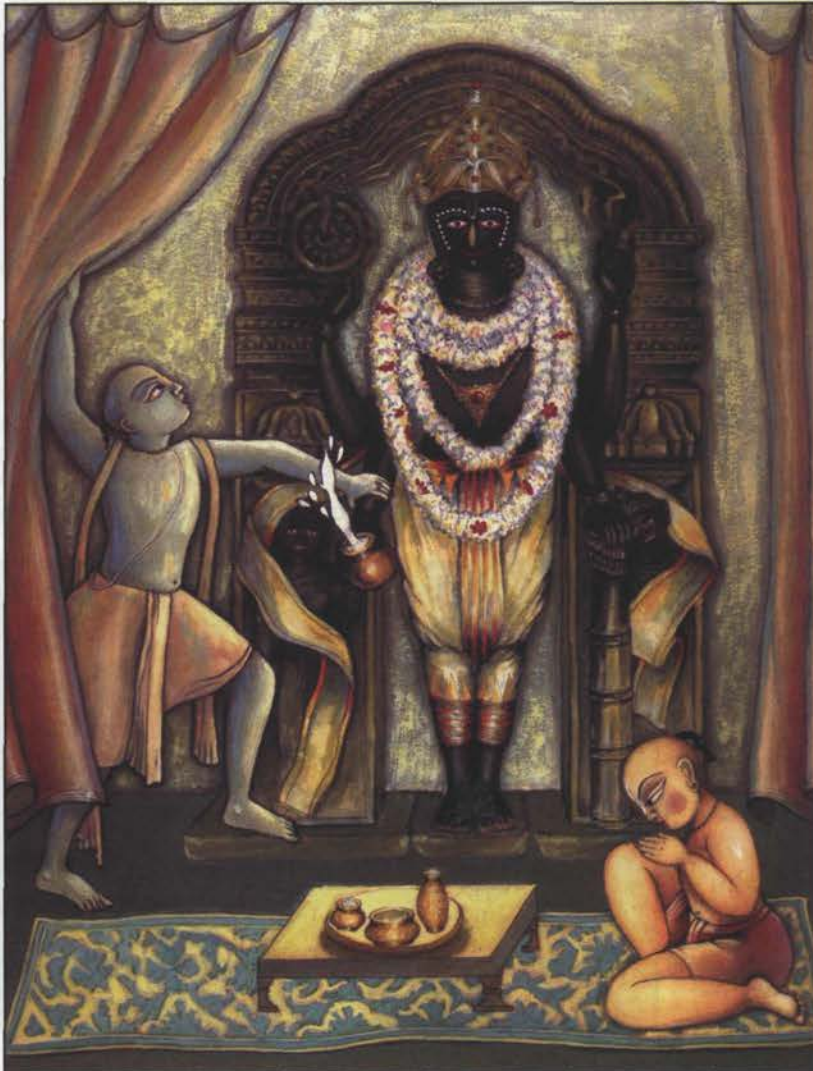
Traveling along the coast from Purī about six *krośa*, fourteen miles, is a village known as Ālālanāth. There one will find the four-armed deity of Vāsudeva known as Ālālanāth. The Lord's temple is within a forest in this small village. The most excellent sweet rice is offered to the deity. Even nowadays the *pūjārīs* show the mark on the deity where He was burnt by hot sweet rice.³

Same Worship as Jagannātha

A few hundred years went by and the standard of worship of Ālārnāth declined. In the late fifteenth century, Puruṣottama



Mark on Ālārnātha's hand from the hot sweet rice



Painting by Bhaktin Aleksandra

Deva, the son of Rāja Kapilendradeva, became the king of Orissa.⁴ According to the local tradition, when Mahārāja Puruṣottama Deva was passing through Brahmagiri on his way to fight with the king of Kāñcīdeśa he heard a voice saying, "You should come here. I have not been worshiped in a long time. You should come and worship Me and take My blessing for your victory." The king went alone inside the temple of Lord Ālārnāth. The Lord said, "After returning from the battle, come and arrange for *brāhmaṇas* to take care of My worship." In obedience to the Lord's command, after King Puruṣottama returned from his conquest in Kāñcī he sent two *brāhmaṇas* from Purī to Brahmagiri to perform the worship of Ālārnāth-deva. Since that day the worship of Ālārnāth has been jointly managed together with the worship of Lord Jagannāth, and the same rules and procedures are followed as in Purī.

Śrī Caitanya Mahāprabhu

Śrī Caitanya Mahāprabhu first ornamented Śrī Brahmagiri with the dust of His lotus feet in the year 1493. Mahāprabhu was very fond of Ālārnāth and came here on many different occasions and for several differ-



Priests offer foodstuffs to Ālārnāth during one of the many festivals.

ent reasons. *Caitanya-caritāmṛta* describes that Mahāprabhu would go to Ālārnāth every year just before Ratha-yātrā time and stay for some days. Ṭhākura Bhaktivinoda has written:

Anavasara-samaye jagannāth-darśan nā pāiyā prabhu kṛṣṇa-virāhe vyākul-avasthāy ālālanāthe giyā thākiten. Because Mahāprabhu was unable to see Lord Jagannātha at the time of *anavasara* He would experience the pangs of *kṛṣṇa-viraha*, separation from Kṛṣṇa and go to Ālārnāth.⁵

When Mahāprabhu would manifest His *līlā* of being distracted and annoyed with His devotees, such as when Paramānanda Purī requested Mahāprabhu to forgive Choṭa Haridāsa⁶ or when Bhavānanda Rāya petitioned Mahāprabhu for the release of Gopinātha Paṭṭanāyaka,⁷ then He would threaten to leave Purī and remain in Ālārnāth. The *Caitanya-caritāmṛta* also describes Mahāprabhu's visit to Ālārnāth on His journey to South India⁸ and then again on His return to Purī.⁹ When Mahāprabhu first had *darśan* of Ālārnāth, He became so ecstatic that when He offered obeisances

the stone melted underneath Him. According to the temple authorities, the stone that Mahāprabhu melted is all that is left from the hill where Lord Brahmā meditated. Over the millions of years since Satya-yuga the hill had gradually disappeared and all that remained was this stone. In 1918, Bhagavān Dās, the president of the Rādhā-kanta Maṭh of Purī, with the help of the local people, organized moving the stone that Mahāprabhu melted. He also made a small temple over it and established a deity of Śaḍbhujā Gaurāṅga, Lord Caitanya with six arms.¹⁰

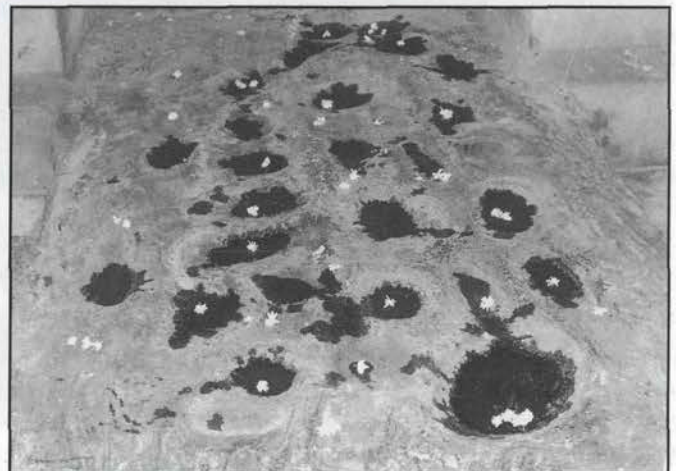
Śrīla Bhaktisiddhānta Sarasvatī

Although Śrīla Bhaktisiddhānta Ṭhākura was born and raised in nearby Purī, there is no record of him coming to Ālārnāth until after he had accepted *tridaṇḍī-sannyāsa* on 29 Mārch 1918. In July of that year he came to Orissa and visited Brahmagiri, arriving there at twelve noon on 3 July with twenty-three followers. Pleased to see him, the temple priests distributed sweet rice *prasādam* to the whole party.

Rūpa Vilāsa Dās describes this visit:

While in a forested area in Ālārnāth, near Jagannātha Purī, Śrīla Sarasvatī Ṭhākura entered a state of deep ecstasy and trance (*vipralambha*), having realized the non-difference of this forest and the forest of Vṛndāvan, and lost his external awareness of the world. When he came back to his external consciousness alone in the woods, he could not determine where he was. Meanwhile, his followers, who had originally assumed that he had gone to the forest to answer the call of nature, became very worried about him and began to search for him everywhere. Finally they found him and led him out.¹¹

Śrīla Bhaktisiddhānta was very fond of Ālārnāth. He said that the place is non-different from Vṛndāvan-dhām. He also said that the small lake a



Stone melted by Mahāprabhu at Ālārnāth

श्री कृष्ण कथामृत



Deity of Saḍbhujā Gaurāṅga at Ālārṇāth

short distance behind the temple, which is used for the yearly Candana-yātrā festival, was non-different from Rādhā-kuṇḍa. Mahāprabhu used to take rest by this pond. Śrīla Bhaktisiddhānta did not return to Ālārṇāth until July 1922, at which time he expressed his desire to have a Gauḍīya Maṭh temple built there. This was constructed just adjacent to the northern corner of Lord Ālārṇāth's temple



Lord Ālārṇātha's Candana-yātrā festival

Śrī Kṛṣṇa Kathāmrta

compound on 20 acres of property, and was inaugurated in 1926. In honor of the worship and meditation performed by Lord Brahmā in this place, Śrīla Bhaktisiddhānta named this temple the Śrī Brahmā Gauḍīya Maṭh.

Śrīla Bhaktisiddhānta next returned on 16 May 1929. Seeing the dilapidated condition of the temple of Ālārṇāth he became very sad. He had a meeting with the leaders in the village and requested their permission for the construction of a boundary wall and lion gate and for making repairs to the main temple. The villagers agreed and work began. Although a strict *sannyāsi*, Śrīla Bhaktisiddhānta was so intent on seeing the project finished quickly that he would personally come and roll cigarettes for the workers so that they would not stop their work. The following announcement appeared in the April-May 1930 edition of Śrīla Bhaktisiddhānta's *Harmonist Magazine* [Some words are missing due to illegible parts of the original]:

Restoration of Sri Alalnath Temple

... has been taken up with vigour after ... due to the spiritual exhibition at ... which engrossed the attention of Sri Paramananda Brahmachary Vidyaratna in charge of the restoration works at Alalnath. The repairs of the main temple and the building of compound walls are being pushed forward with great vigour.

Śrīla Bhaktisiddhānta also installed *pārśvadevatā*, small associate deities, of Vāmana, Nṛsimha and Varāha in alcoves on three of the temple's outer walls. The gateway and two lions at the entrance of the temple compound were completed in May 1929, at the then huge cost of 128 rupees. The lions gate was a joint venture between Śrīla Bhaktisiddhānta and Śrīyukta Gadādhara Rāmānuja Dās, the Mahant of the Śrīsampradāya's Emār Maṭh in Purī. The boundary wall around the Ālārṇāth temple which Śrīla Bhaktisiddhānta constructed was finished in 1930.

During Śrīla Bhaktisiddhānta's visit in June of 1929 he was approached by Ālārṇāth-deva's head priest, who presented him with a small deity of Ālārṇāth. This ancient deity had been discovered by one of the priests during some excavation work inside the temple grounds. Seeing that the deity had the exact same form as Lord Ālārṇāth, they had installed Him in the temple and were worshipping Him as a festival deity. One day the head priest had a dream in which Ālārṇāth came to him and told him, "I want to be worshiped by My dear devotee Bhaktisiddhānta Sarasvatī." The next



The small festival deity of Ālārṇāth-deva which was given to Śrīla Bhaktisiddhānta



Śrīla Gour Govinda Swami commemorating ISKCON'S renovation work at Ālārṇāth

morning the priest came to the Brahmā Gauḍīya Maṭh and inquired if there was a *sādhu* there named Bhaktisiddhānta Sarasvatī. The devotees brought him to their *guru mahārāja* and the priest presented the small deity of Ālārṇāth to him, and to this day He is being worshiped at the Brahmā Gauḍīya Maṭh.

On 14 July 1931 Śrīla Sarasvatī Ṭhākura came here and installed Rādhā Kṛṣṇa Deities known as Śrī Śrī Gopī-Gopīnātha.

On 19 May 1934, during his last visit to Ālārṇāth, Śrīla Bhaktisiddhānta made the following prophetic statement which was eventually fulfilled by Śrīla A.C. Bhaktivedanta Swami Prabhupāda:

We must take Lord Jagannāth in an airplane chariot to Eastbourne, London. There Ālārṇāth, Gauḍīyanātha and Gopīnātha will appear. We must install the Deity of Śrī Caitanya Mahāprabhu everywhere in the world, otherwise there will be no auspiciousness for the human race.¹²

ISKCON

To commemorate the centennial year of ISKCON's Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda in 1996, ISKCON Bhubaneswar began renovations on the ancient temple at Ālārṇāth. The renovations included the construction of a hall for *kīrtana* and *prasād*, a large welcome gate along the main road, a new deity kitchen, and construction of a small temple for Lord Śiva, who is the protector of the *dhāma*. The project was inaugurated by Śrīla Gour Govinda Swami on 1 January 1996. This was the last temple project undertaken by Śrīla Gour Govinda Swami who left this world a few months later at the ISKCON temple in Śrīdhāma Māyāpura.



Notes

¹ Satya-yuga lasted 1,728,000 years. It was followed by Tretā-yuga, which went on for 1,296,000 years. Which was followed by Dvāpara-yuga, which continued for 864,000 years. After Dvāpara-yuga has come the current age of Kali, of which 5,000 years have already passed. Based on these figures, Lord Brahmā's worship at Brahmagiri would have been at least 2,165,000 years ago.

² Scholars initially credited Mahārāja Anaṅgabhīma II (ruled 1190-98) as the builder of Jagannātha's temple in Purī. How-



Kirtan-mandapa constructed by ISKCON at Ālārnāth

ever, in 1990 two copper plate inscriptions were found in Purī at the Trimāli Maṭh. These and the copper plates of the Gaṅga King Narasiṁha II which were found in 1892 clearly identify Mahārāja Coḍagaṅgadeva (ruled 1070-78) as the builder.

³ *Amṛta Pravāha Bhāṣya* (commentary) on *Cc. madhya* 7.59.

⁴ For more on the life of King Puruṣottama Dev see the article "King Puruṣottama Dev" in *Śrī Kṛṣṇa-kathāmrta*, vol.3, no.1.

⁵ *Amṛta Pravāha Bhāṣya* on *Cc. madhya* 11.63.

⁶ See *Cc. antya* 2.132.

⁷ See *Cc. antya* 9.93.

⁸ See *Cc. madhya* 7.59-91.

⁹ See *Cc. madhya* 9.388.

¹⁰ The next article in this issue (page 70) gives more information about Mahāprabhu's visits to Ālārnāth and His melting of the stone.

¹¹ *A Ray of Vishnu*, p.56-57.

¹² *Paramārthi* magazine, Feb. 1976, p. 34 "ākāśayāna bimāna rathare śrī jagannātha devaṅku iṣṭabarṇa landanaku nebāḅku heba, seṭhāre ālālanātha heba, gauḍīya nātha o gopīnātha prakāṭa hebe sarvatra śrī caitanya mahāprabhuṅka arccā prakāṭa karibāḅku heba, nacet manuṣya-jātira maṅgala heba-nāhiṅ." "

Śrī Kṛṣṇa Kathāmrta

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The Esoteric Significance of the Deity of Ālārnāth-dev



Śri Caitanya Mahāprabhu at the Ālārnāth temple in Brahmagiri



In the *Śrī Caitanya-candrodaya nātakam*¹ written by Lord Caitanya's eternal associate Śrīla Kavi-karṇapūra, we find the following conversation between Śrī Caitanya Mahāprabhu and Advaita Ācārya:

Advaita asked Mahāprabhu, "What is Mukunda's offense?"

Mahāprabhu replied, "As he himself admits, he is attracted to the Lord's four-armed form. That is his object of worship."

"Is that wrong? What is your opinion about this?"

Caitanya Mahāprabhu replied, "If the Supreme Lord likes, He can assume a four-armed form. But His original form has two arms. The scriptures say, *narākṛti param brahma*—the original form of the Supreme Personality of Godhead is like that of a human being.² The scriptures also say, *gūḍham param brahma manuṣya-liṅgam*—the confidential, original form of the Supreme Personality of Godhead is like the form of a human being,³ and, *paramātmā narākṛtiḥ*—the Supreme Lord's original form is humanlike.⁴

"Therefore the original form of the Supreme Personality of Godhead has two arms, like the form of a human being."

Advaita said, "You are kind to Me, O Lord, so please be kind to him. A terrible offense stole his intelligence. Please place on his head Your two parasol-feet, which create a pleasant cool shade, mock the lotus, remove the poison of material desires, and shower the nectar of great mercy."⁵

Mahāprabhu then put His lotus feet on Mukunda's head and said in a gentle voice, "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 penances, or to those who consider the body the same as the self.⁶ From now on, do not be a servant of these heresies."

A Question

Śrī Caitanya Mahāprabhu is in the mood of Śrīmatī Rādhārāṇī. He only wants to see Kṛṣṇa in His two-handed form in Vṛndāvana. He is not attracted to any other form of the Lord and He even chastised

Śrī Kṛṣṇa Kathāmrta

His dear devotee Mukunda for being attached to the four-armed feature. If this is so, then we may ask, "If Caitanya Mahāprabhu is not interested in the Lord's four-armed form, then why did He go every year to Brahmagiri to have *darśan* of the four-armed deity of Viṣṇu there known as Ālārnāth?"

When Śrī Caitanya Mahāprabhu was residing in Purī, he would go every day to the temple to see



Lord Jagannātha. But every year after His public bathing festival known as *snāna-yātrā* Lord Jagannāth is taken to a private place where renovations are made on His body, and during this fifteen-day period, known as *anavasara*, Mahāprabhu would not be able to see His beloved Lord.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has described what He would do during those fifteen days:

*anavasare jagannāther nā pāñā daraśan
virahe ālālanātha karilā gaman*

When Jagannātha was absent from the temple, Caitanya Mahāprabhu, who could not see Him, felt

separation and left Jagannātha Purī to go to a place known as Ālārnāth.⁷

This verse from *Śrī Caitanya-caritāmṛta* establishes that out of great feelings of separation from His Lord, Śrīman Mahāprabhu would make the yearly journey to have *darśan* of Ālārnāth. But Lord Ālārnāth is a four-armed deity, and we have already described above how Mahāprabhu is not attracted to the four-armed form of the Lord. Mahāprabhu is in *rādhā-bhāva*, *gopī-bhāva*, the mood of Śrīmatī Rādhārāṇī and the *gopīs*. The *gopīs* are not interested in the four-armed form of Nārāyaṇa. Mahāprabhu only wants to see Kṛṣṇa as Vrajendra-nandana, the son of Nanda Mahārāja in His supremely sweet three-fold-bending form in Vṛndāvana. This is confirmed in *Caitanya-caritāmṛta*:

*svayaṁ bhagavān 'kṛṣṇa' hare lakṣmīr man
gopikāra man harite nāre 'nārāyaṇ'*

The Supreme Personality of Godhead, Kṛṣṇa, attracts the mind of the goddess of fortune, but Lord Nārāyaṇ cannot attract the minds of the *gopīs*. This proves the super-excellence of Kṛṣṇa.⁸

If the only reason Mahāprabhu was going to see Ālārnāth was because He could not see Lord Jagannāth, then why didn't He just go to see Gadādhara Paṇḍita's deity of Kṛṣṇa known as Ṭoṭā-gopīnāth, who is worshiped right there in Purī along with the deities of Rādhārāṇī and Lalitā? Why should Mahāprabhu walk the fourteen miles to Brahmagiri? And why is it that when Mahāprabhu went to Brahmagiri His ecstasy seems to have increased?

In the temple of Lord Jagannātha in Purī there is an amazing testimony to the ecstasy Mahāprabhu felt upon seeing Lord Jagannāth. At the base of the column known as the Garuḍa-stambha, one will find imprints on the ground of the lotus feet of Śrī Caitanya Mahāprabhu where He melted the stone in ecstasy. Also visible are the imprints of three of Mahāprabhu's fingers on the Garuḍa-stambha column. However, at the temple of Ālārnāth, while offering His obeisances, Mahāprabhu's ecstasy become so intense that He melted an imprint in the stone of His entire body. What is the significance of this place?

Unusual for Viṣṇu

Although the priests who worship Lord Ālārnāth conceive of Him as a manifestation of four-armed Lord Nārāyaṇ, the *mantras* which are used in His worship are unusual for the worship of a deity of Viṣṇu. Two principle *mantras*, which have been handed down for uncounted generations are used in Ālārnāth's worship. They: *Klīm kṛṣṇa gopī-*

jana-vallabhāya namo nārāyaṇa ālārnāthāya naivedya svāhā. And *klīm gopī-jana-vallabhāya vidmahe gopī-jana-vallabhāya dhīmahi tan nah kṛṣṇaḥ pracodayāt*. Both of these *mantras* address Ālārnāth Deva as Kṛṣṇa and as Gopī-jana-vallabhāya, the lover of the *gopīs*.

Śrīla Bhaktisiddhānta's Explanation

On 1 January 1996, Śrīla Gour Govinda Swami came to Ālārnāth for a special ceremony commemorating the centennial year of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. He told a story describing the significance of the Deity of Ālārnāth which he said was earlier told by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:⁹

Once when Kṛṣṇa was with the *gopīs* at Govardhan hill He decided to play a joke on them. He left the arena of the *rāsa-līlā* and went a few miles south to a place known as Paiṭha. There He hid in a grove and manifested His four-armed form as Nārāyaṇ. Feeling great pangs of separation from Kṛṣṇa, the *gopīs* went searching for Him. When they arrived at the grove and saw Kṛṣṇa in the form of Nārāyaṇ, their feelings of ecstatic love subsided. When Śrīmatī Rādhārāṇī arrived, however, Kṛṣṇa could not maintain His four-armed form and He resumed His original two-armed Śyāmasundara form. This is described in *Ujjvala-nīlamanī*:

*bhujā-catuṣṭayaṁ kvāpi
narmanā darśayannapi
vṛndāvaneśvarī-premṇā
dvibhujāḥ kriyate hariḥ*

Sometimes Kṛṣṇa playfully manifests a four-armed form as a joke, but then, impelled by love for Rādhārāṇī, the queen of Vṛndāvana, He again resumes His two-armed form.¹⁰

*rāsārambhavidhau nīṭya vasatā kuñje mṛgākṣī-gaṇair
drṣṭam gopayitum samuddhuradhiyā yā suṣṭu sandarśitā
rādhāyāḥ praṇayasya hanta mahimā yasya śrīyā rakṣitum
sā śakyā prabhaviṣṇunāpi hariṇā nāsīc catur bāhūtā*

Prior to the *rāsa* dance, Kṛṣṇa hid Himself in a grove just to have fun. When the *gopīs* came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love.¹¹

This pastime is also mentioned by Śrīla Narahari Cakravartī in his *Bhakti-ratnākara*:

*dekha 'paiṭha'-nāme grāma ati suśobhita
paiṭhā nāma haila yaiche kahiye kiñcita
rāse kṛṣṇa antardhāna hailā ei vane
kṛṣṇe anveṣaṇ kari phire gopīgaṇe*

*caturbhuja haiyā kṛṣṇa sāksāt haila
rāi-dṛṣṭe dui bhuja dehe praveśila*

There is a village called Paiṭha where Kṛṣṇa once hid Himself from the *gopīs*, who began searching here and there for Him. Kṛṣṇa appeared before the *gopīs* in His four-handed Viṣṇu form, but upon the arrival of Rādhārāṇī, two of His hands disappeared. Rādhārāṇī's love was so strong that Kṛṣṇa could not retain His four-armed form.¹²

Kṛṣṇa-līlā and Gaura-līlā are Non-different

When Mahāprabhu would take *darśan* of Lord Jagannāth, He would stand next to the Garuḍa-stambha. There is a special reason for this. From that place He was unable to see Lord Balarām and Lady Subhadrā. He was only able to see the Lord of His life, Śrī Jagannāth, who would reveal His form to Mahāprabhu as Śyāmasundar Kṛṣṇa, and who is also known as Gopīnāth, the Lord of the *gopīs*. Jagannāth is therefore described as *mādhurya-rasa-ghanāyita-mūrti*—the condensed form of conjugal mellow.¹³ During the *anavasara* period, Jagannāth disappeared from Mahāprabhu's vision. Feeling the same pangs of separation that the *gopīs* experienced, Mahāprabhu went searching for Kṛṣṇa. Kavirāja Gosvāmī describes:

*gopī-bhāve virāhe prabhu vyākula hañā
ālālanāthe gelā prabhu sabāre chāḍiyā*

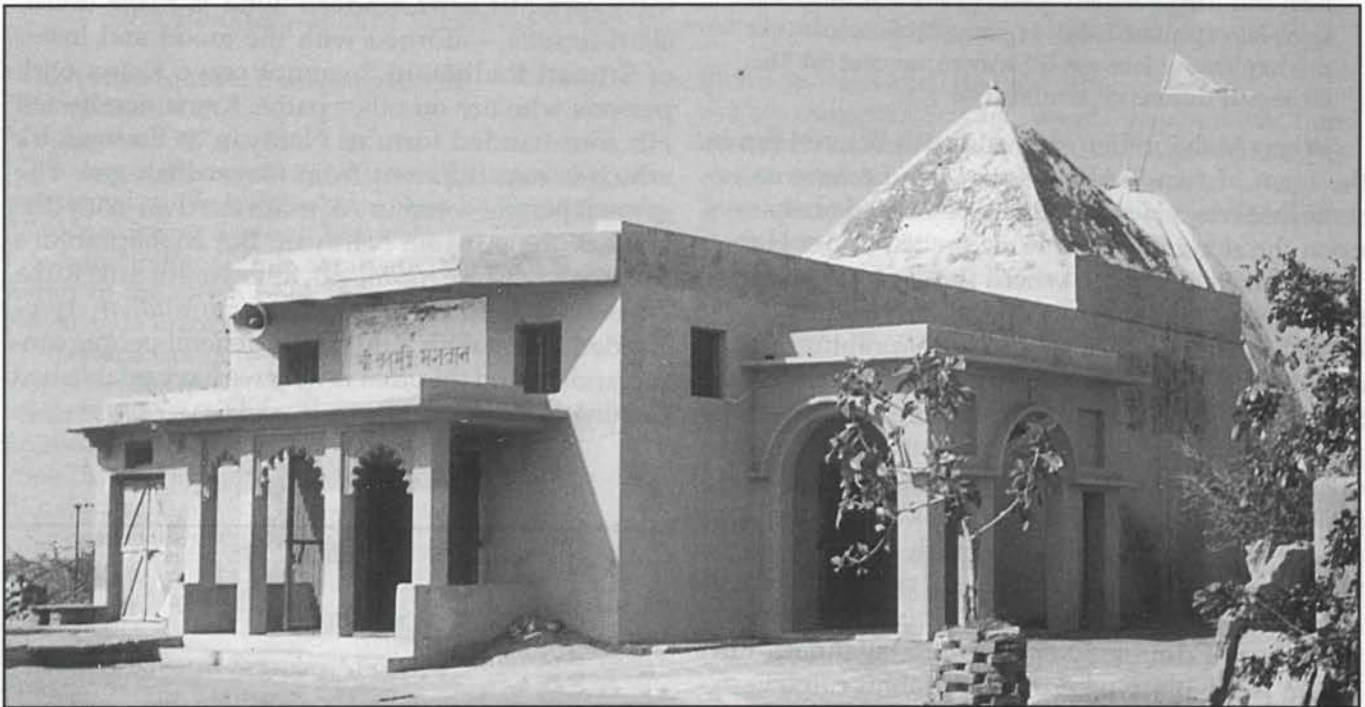
Due to separation from Lord Jagannāth, Śrī Caitanya Mahāprabhu felt the same great anxiety the *gopīs* feel

in separation from Kṛṣṇa. In this condition He gave up all association and went to Ālārnāth.¹⁴

Just as when Rādhārāṇī and the *gopīs*, feeling intense pangs of separation, went searching for Kṛṣṇa in the forests near Govardhana hill, Mahāprabhu, feeling intense pangs of separation, went searching for Jagannāth Kṛṣṇa in the thick forests of Brahmagiri. As the *gopīs* found Kṛṣṇa hiding in a grove manifesting a four-armed form at Paiṭha, Mahāprabhu found four-armed Ālārnāth-dev in a grove at Brahmagiri. Just as Kṛṣṇa could not maintain His four-armed form in front of *gopī-śiromaṇi* Rādhā, returning to His original two-armed form, similarly Ālārnāth-deva, confronted with the ecstatic love of Rādhā manifested in Caitanya Mahāprabhu, showed Him His two-armed form as Muralīdhara, the holder of the flute. This story was explained by Śrīla Bhaktisiddhānta Sarasvatī on his last visit to Ālārnāth on the morning of 18 May 1934. By explaining this pastime, Śrīla Bhaktisiddhānta Sarasvatī revealed the non-different nature of the pastimes of Lord Kṛṣṇa and the pastimes of Lord Caitanya.

Śrīla Gour Govinda Swami has commented:

Kṛṣṇa-līlā is gaura-līlā, gaura-līlā is kṛṣṇa-līlā. There is no difference between them, just as there is no difference between *nāmi*, Kṛṣṇa Himself, the possessor of the name, and *nāma*, the name itself. In *tattva*, Kṛṣṇa is nondifferent from His name. However, in *Śrī Kṛṣṇa-nāmāṣṭakam* Śrīla Rūpa Gosvāmī has said, "*Pūrvasmāt param eva hanta karuṇam*—although there is no difference between *nāmi* and *nāma*, still, of the former and



Temple at Paiṭha near Govardhana



the latter, the latter is more merciful than the former.”⁷ That means the name of Kṛṣṇa is more merciful than Kṛṣṇa Himself. Similarly, although there is no difference between the pastimes of Kṛṣṇa and the pastimes of Gaura, the pastimes of Gaura are more merciful. Therefore the pastimes of Gaura are known as *audārya-maya-līlā*. *Audārya* means magnanimous. There are two parts of *kṛṣṇa-līlā*, *mādhurya* and *audārya*—sweetness and magnanimity. *Gaura-līlā* is *kṛṣṇa-līlā*, and *kṛṣṇa-līlā* is *gaura-līlā*, but in *gaura-līlā* this *audārya* is predominating. It is *kṛpā-līlā*, a more merciful *līlā*. This is the only difference, nothing else.¹⁵

When Mahāprabhu saw Ālārnāth before Him in the form of two-handed Kṛṣṇa, He became so ecstatic that when He offered His prostrated obeisances upon the stone floor, the stone melted under Him.

As Paiṭha is a place where the *gopīs* experienced feelings of separation from Kṛṣṇa, similarly Brahmagiri is a place where Mahāprabhu experienced feelings of separation from Lord Jagannāth. Śrīla Bhaktisiddhānta has therefore said that this place known as Ālārnāth or Brahmagiri is the place of *kṛṣṇa-viraha bhajan*, where the predominant mood is worship in separation. Śrīla Bhaktisiddhānta also said that, “Śrī Kṣetra, Jagannāth Purī Dhām, is *vipralambha-kṣetra*, the place of separation, and Ālārnāth is the place of *dvi-gunita vipralambha-kṣetra*, the place of doubled separation.” Jagannāth Purī Dhām is the place where Mahāprabhu came to experience the most elevated feelings of love-in-separation, and in Ālārnāth those feelings became twice

as intense. Understanding the significance of this holy place, Śrīla Bhaktisiddhānta Ṭhākura said that Ālārnāth-dev is non-different from Kṛṣṇa as Gopināth, and he installed Rādhā Kṛṣṇa deities at this place named Śrī Śrī Gopī-Gopināth. On his last visit to Ālārnāth, he said, “The followers of Gaurasundara, who is *rādhā-bhāva-dyuti-suvalita*—adorned with the mood and luster of Śrīmatī Rādhārānī,¹⁶ cannot serve Kṛṣṇa with persons who are on other paths. Kṛṣṇa manifested His four-handed form as Nārāyaṇ at Brahmagiri, which is non-different from Govardhan-giri. The general people worship Ālārnāth as Ālvār-nāth (the Lord of the Ālvārs), Nārāyaṇ. But Mahāprabhu’s followers who are *rūpānugas*, followers of Śrīla Rūpa Gosvāmī, see Him as *dvibhuj-muralīdhar*, two-handed Kṛṣṇa with a flute. The general people cannot understand this, that is why we have established Gopināth here.”



Notes

¹ 1.141-146.

² *Gopāla-tāpanī Upaniṣad*.

³ *Bhāg.* 7.15.75.

⁴ *Bhāg.* 9.23.20.

⁵ This verse is quoted from *Bhāg.* 6.11.24.



Deities of Śrī Śrī Gopī-Gopīnātha and Śrī Caitanya Mahāprabhu installed by Śrīla Bhaktisiddhānta Sarasvatī at the Brahmā Gauḍīya Maṭh, Ālārnātha, Brahmagiri

⁶This verse is quoted from *Bhāg.* 10.9.22.

⁷*Cc. madhya* 1.122.

⁸*Cc. madhya* 9.147.

⁹This story of the esoteric significance of Ālārnāth is briefly mentioned in the biography of Śrīla Bhaktisiddhānta, "*Prabhupāda Śrīla Sarasvatī Thākura*" page 212. An elaborate transcription of Śrīla Sarasvatī Thākura's lecture is found in the Oriya book, *Śrīla Prabhupāda Jīvani* by Nityānanda Brahmācārī, pages 518-519.

¹⁰Śrīla Rūpa Gosvāmī's *Ujjovala-nīlamanī* 5.6.

¹¹*Ujjovala-nīlamanī* 5.7.

¹²Śrīla Narahari Cakravartī Thākura's *Bhakti-ratnākara* 5.624-626.

¹³See *The Embankment of Separation* p. 87.

¹⁴*Cc. madhya* 11.63.

¹⁵*The Embankment of Separation* p.39.

¹⁶*Cc. ādi* 1.5.

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Bewildered,

Yet Omniscient



Excerpts from
ŚRĪ ŚRĪ RĀGA VARTMA CANDRIKĀ
By Śrīla Viśvanātha Cakravartī Ṭhākura
Dvītīya Prakāśa (Second Diffusion)

1. Śrī Śyāmasundara is always so absorbed in His pastimes with the beautiful girls of Vraja who have accepted Cupid as their friend¹ that He is not aware of any loss, exhaustion, household duties, danger, fear, worry or defeat by His enemies. From all this we can understand that He has no chance to think of anyone else but Śrīmatī Rādhārāṇī and the *gopīs* of Vraja, since He is bewildered by His loving pastimes with them. How will He then accept the service rendered to Him by the countless devotees on the platform of spontaneous love who come to Him from different directions and from different countries? Who will listen to all the different prayers that are offered to Him? One may offer the solution that Kṛṣṇa's expansion, the Supersoul who lives in

everyone's heart, is listening, and that the expansion and the origin are actually one—but that will very much hurt the heart of the *bhakta* who is on the spontaneous platform. Then what is the solution?

The answer can be found in the words of Uddhava. He said, "O Lord! When You considered whether or not it was proper to kill Jarāsandha or whether You should go to the Rājasūya sacrifice, You called me to You and like a bewildered person said, 'O Uddhava! What should I do now?' You bewildered me at that time, acting like an ignorant man who needed advice from a counselor, although You are not conditioned by time and space and are full of causeless knowledge eternally. If someone were to explain that You cannot actually be bewildered but You only seem to be bewil-

dered, because as the Supreme Personality of Godhead You endeavor, although You have no duty, and You are born, although You are birthless — this proposal is useless, and we should not attempt such an explanation."

We must accept that just as in His *Dvārakā pastimes* Kṛṣṇa is sometimes *mugdhaḥ*, bewildered, although He is *sarva-jña*, omniscient, similarly, in His *Vṛndāvana pastimes*, by His inconceivable potency He is sometimes omniscient, although He is bewildered. We must there-

fore accept the words of Bilvamaṅgala *Karnāmrta*, "In all His pastimes the Lord is simultaneously bewildered and omniscient."

2. In omniscience there is great opulence, but no sweetness. Those with firm intelligence say, that bewilderment which arises when Kṛṣṇa gives up His opulences and manifests pastimes similar to humans is called sweetness.

3. Now we will further define sweetness. Sweetness is there when the intimate human mood is not violated regardless of whether Kṛṣṇa shows His divine prowess or not. Many examples are there: When baby Kṛṣṇa killed the witch Pūtanā He was playing a human child by sucking her breast. Although He smashed the cart demon, He did so by kicking it with His tender footsoles while He was a baby of only three months, lying flat on His back. Although He bewildered Lord Brahmā and Balarāma by showing innumerable Viṣṇu expansions of Himself, He also tended the calves and cows. He stole the milk and curd of the cowherd women in an unseen way. And He had conjugal relations with many *gopīs* while displaying His divine prowess by expanding Himself into as many forms as there were *gopīs*.

If someone were to suggest that sweetness can only refer to the performance of human-like pastimes where there is no display of prowess, then the bewilderment of any naughty playful child would also be called sweetness.

4. That manifestation of God that does not depend on human-like moods and only reveals His majesty

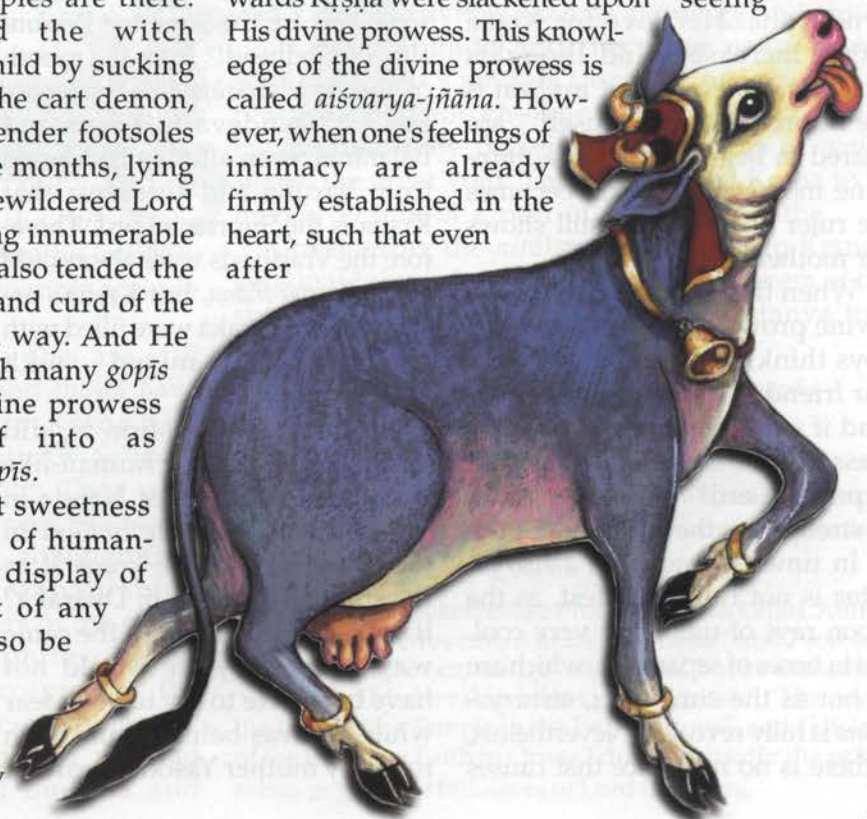


Samadhi mandir of Śrīla Visvanātha Cakravartī

and divinity is called a manifestation of *aiśvarya* (opulence). When Kṛṣṇa showed such *aiśvarya* in Mathurā by revealing His four-armed form to Vasudeva and Devakī, He told them, *nānyathā mad-bhavaṁ jñānaṁ martya-liṅgena jāyate*—I showed you this four-armed form of Mine so that you would remember My previous birth. Simply by seeing Me as a human child you would not get this realization.² Lord Kṛṣṇa told Arjuna, "*Paśya me yogam aiśvaram*—Just see My majestic form!" And showed him His opulent feature.³ And in His *Vṛndāvana pastimes* He showed Brahmā a thousand four-armed forms after showing His sweet and beautiful pastimes in Vraja.

5. Some devotees, called *aiśvarya-jñāna niṣṭhā bhaktas*, are fixed in their conception of Kṛṣṇa as the Supreme Lord. Vasudeva tells Kṛṣṇa and Balarāma in *Śrīmad-Bhāgavatam*, "You are not our sons, You are directly the Supreme Personality of Godhead." And in *Bhagavad-gītā* chapter eleven when Arjuna sees Kṛṣṇa's Universal Form, he says, "O Kṛṣṇa! Please forgive me for whatever I may have said to You in the past due to love and bewilderment!"

From these examples we can see that for these devotees, their feelings of parental and fraternal love towards Kṛṣṇa were slackened upon seeing His divine prowess. This knowledge of the divine prowess is called *aiśvarya-jñāna*. However, when one's feelings of intimacy are already firmly established in the heart, such that even after



seeing some display of His prowess there is not the slightest feeling of awe or palpitations of the heart, then such knowledge of the sweetness of Kṛṣṇa is called *mādhurya-jñāna*. For example, in *Śrīmad-Bhāgavatam* the *gopīs* give a description of Kṛṣṇa returning to the village after herding His cows in the forest, which states, “*Vandinā tam upadeva-gaṇā ye vādyā-gīta-balibhi parivavru—Kṛṣṇa is being praised by demigods who surround Him and worship Him with songs and flowers.*”⁴ And, “*Along the way Brahmā and other demigods praise His feet.*”

Despite the fact that Śrīdāmā and Sudāmā and the other cowherd boys saw the demigods offering prayers and flowers to Kṛṣṇa, there was no sign of the slightest slackening of their pure fraternal love for Him, and the beautiful girls of Vraja remained fixed in their sweet romantic feelings for Him despite hearing about His prowess. In the same way, the pure parental love of mother Yaśodā was not diminished even slightly despite Nanda Mahārāja's consoling words to the residents of Vṛndāvana. Her love for Kṛṣṇa rather increased, and thoughts like, “*I am blessed that my son is the Supreme Lord Himself!*” appeared in her heart. Even a mundane mother whose son becomes the ruler of the world still shows her motherly love for him.

When they hear about Kṛṣṇa's divine prowess, if some cowherd boys think, “*We are blessed that our friend is the Supreme Lord!*” And if some *gopīs* think, “*We are blessed that our beloved is the Supreme Lord!*” This only serves to strengthen the intimate mood.

In times of meeting, *aiśvarya-jñāna* is not fully manifest, as the moon rays of union are very cool. But in times of separation, which are as hot as the sun's rays, *aiśvarya-jñāna* is fully revealed. Nevertheless, if there is no reverence that causes

palpitations of the heart and the resultant esteem during the manifestation of Kṛṣṇa's opulence, then it cannot really be accepted as *aiśvarya-jñāna*. [The example is the following statement made by the *gopīs*] “*In His descent as Rāma, Kṛṣṇa pierced the king of the monkeys, Bali, like a hunter. An ordinary hunter kills creatures because He likes meat, but Rāma killed Bali without any reason, so He is even more cruel than a hunter. Again, being controlled by a woman (His wife Sītā), He cut off Śūrpaṅkhā's nose and ears. In His descent as Vāmana He accepted the worship of Bali Mahārāja like a crow*⁵ and then bound him up. Therefore there is no need for us to make friends with dark-complexioned men. But still it is difficult to stop talking about Him!”

Before Kṛṣṇa lifted Govardhana Hill the Vrajabāsīs were not aware of His divinity, but after He lifted Govardhana Hill, and also went to Varuna-loka, the Vrajabāsīs became aware that He was the Lord Himself and their hearts were at once filled with sweet feelings of love. One has never heard even a single word like, “*You are not our sons, You are the Supreme Personality of Godhead!*” from the mouth of Nanda Mahārāja, like were spoken by Vasudeva to Kṛṣṇa and Balarāma, even after he had heard from Varuṇa and Uddhava that Kṛṣṇa is the Supreme Lord. Therefore the Vrajabāsīs were always full of *mādhurya-jñāna*, but Kṛṣṇa's associates in Dvārakā were filled with *aiśvarya-jñāna* mixed with *mādhurya-jñāna*.

6. The next question is, did Kṛṣṇa, while playing human-like pastimes as the son of Nanda in Vṛndāvana, know He is God in the same way as He knew it as the son of Vasudeva in Dvārakā? If you say He knew it in the same way, then I say He would not have been able to cry tears of fear while He was being bound with ropes by mother Yaśodā. Learned

devotees should not explain that He was crying tears simply while pretending to be afraid, because if this were true then Queen Kuntī would never have used the word “*vimoha*” (enchanted) in *Śrīmad-Bhāgavatam* 1.8.31:

*gopy ādāde tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibhēti*

“*Mother Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the collyrium from Your eyes. And You were afraid, trying to hide Your face, although fear personified is afraid of You. This sight is bewildering to me.*”⁶

The purport of this verse is that Kuntī's conception is *aiśvarya-jñāna*. That is why she says, with the words *bhaya bhāvanayā sthitasya*—even fear personified is afraid of You—it is proven that Kuntī finds Kṛṣṇa genuinely afraid in His heart. If Kuntī had thought that Kṛṣṇa was simply pretending to be afraid, then she would not have been bewildered.

And if you say, “*If Kṛṣṇa did not know that He is God then with what was His eternally perfect and blissful omniscience covered over?*” My reply is that it is the essence of Kṛṣṇa's *cit* or knowledge potency named *prema*, love of God, that covers Him over.

Avidya, the ignorance potency of *māyā*, keeps all the living beings bound up in the material world and makes them experience only suffering. And the transcendental energy *yoga-māyā* covers over the God-knowledge of Kṛṣṇa's transcendental associates in Vṛndāvana like mother Yaśodā, making them experience His all-sweet human-like pastimes. Similarly, although Kṛṣṇa is ecstasy personified, for the sake of increasing His ecstasy, *prema* makes Him forget His actual identity.

There can be no fault in *prema* covering over His knowledge of His *svarūpa*. Just as ignorance binds up the conditioned souls with the ropes of mine-ness, simply giving them misery and making them prisoners bound with painful ropes and chains, so also is the body of a respectable person bound by valuable pleasure-giving clothes and a turban and so on. In the same way that the conditioned soul's ignorance leads to his misery Kṛṣṇa's ignorance makes Him very happy, because He is controlled by love.

Kṛṣṇa enjoys great happiness in being overcome with *prema*, just as a honeybee feels very happy being covered over in the whorl of a lotus. Therefore it is said, "O Lord! Don't leave the lotus-like hearts of Your devotees!" and, "The devotees have bound Your lotus feet with the ropes of their love." Just as one experiences the five kinds of misery to a greater or lesser extent according to the amount by which one is covered over by ignorance, so also *prema* covers the knowledge and prowess of both its object and subject, expanding transcendental ecstasy in innumerable ways. Because their love for Kṛṣṇa is mixed with knowledge of His divine prowess, the inhabitants of Dvārakā such as Devakī do not experience as much bliss as is experienced by devotees like mother Yaśodā. The Vrajabāsīs are experiencing ever-increasing bliss, be-

ing bound to Kṛṣṇa, the object of their love, by the ropes of mine-ness which keeps the subject and object of that love controlled by each other. Kṛṣṇa, being bewildered by the love of mother Yaśodā and others, does not know about His own Godhood. When some disturbance is caused by a demon or a forest fire, He manifests His omniscience and the *līlā-śakti* then makes Him aware of His power—but that is only for the sake of protecting His devotees.



Notes

¹ There is no mundane Cupid in the spiritual world. Here "Cupid" refers to the conjugal mellow by which the *gopīs* worship Kṛṣṇa hence it is their friend.

² *Bhāg.* 10.3.44.

³ *Bg.* 9.5.

⁴ *Bhāg.* 10.35.21.

⁵ Crows are famous as thieves. The *gopīs* are comparing Lord Vāmanadeva to a crow because He took the worship of Bali and then abused him by binding him up.

⁶ See the lecture in this issue given by Śrīla Prabhupāda on this verse.

LETTERS TO THE EDITOR (continued from page 3)

Acyutānanda explains the term "*pañca-sakha*" (literally "five friends") in his book *Śūnya-saṁhitā* (canto 27). There he has written that before Kṛṣṇa left this planet, Nīlakaṇṭheśvara Śiva (one of the deities of Śiva who resides in Purī-dhāma) came and spoke to Kṛṣṇa. He informed Kṛṣṇa that the Lord's companions Dāma, Sudāma, Śrīvatsa, Subala and Subāhu would take birth again in Kali-yuga and be known as Ananta, Acyutānanda, Jagannātha, Balarāma, and Yaśovanta respectively. Thus the followers of the *pañca-sakha* consider that these five persons were the intimate friends of Kṛṣṇa in Dvāpara-yuga who came again in Kali-yuga to serve Him.

The followers of Acyutānanda Dās are still present today in Orissa. Our line and theirs have many similarities. They worship Kṛṣṇa and Caitanya Mahāprabhu. They study *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*, etc. They also perform *nāma-saṅkīrtan*, wear *tulasī* neck beads and have similar *tilak* to ours. However, although they were associates of Caitanya Mahāprabhu, Acyutānanda and the other members of the *pañca-sakha* have some different philosophical understandings than what was accepted by the six goswamis of Vṛndāvana.¹ Some examples:

1) Acyutānanda considered Lord Jagannātha as an incarnation of Buddha and *Śrī Kṛṣṇa Kathāmṛta*

Śrī Caitanya Mahāprabhu as a manifestation of Buddha and Jagannātha.

2) Acyutānanda did not emphasise *śuddha-bhakti*, pure devotion. He gave stress on *jñāna*, *yoga* and karmic activities such as astrology and *tantra*.

3) Acyutānanda and the other *pañca-sakhas* worship Kṛṣṇa's *nirākara* (formless or impersonal) feature. Although they worshiped Lord Jagannātha, they perceived Jagannātha as *mahā-śūnya*, the great void. They considered Kṛṣṇa to be merely 1/10th of a part of Lord Jagannātha.

Considering the *nirākara* as superior to Kṛṣṇa's personal form is intolerable for the followers of the six goswamis. While in Purī, Lord Caitanya told Sarvabhauma Bhaṭṭācārya:

*sarvaiśvarya-paripūrṇa svayaṁ bhagavān
tānre nirākāra kari' karaha vyākhyāna*

Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless. — *Cc. madhya* 6.140.

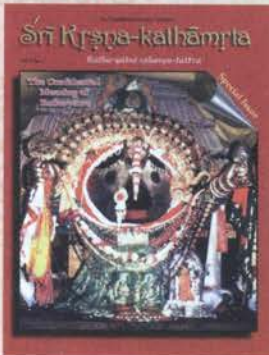
¹ For this reason scholars like Professor Aloka Lahiri, Author of "Chaitanya Movement in Eastern India" and Professor Prabhat Mukherjee, author of several books including, "History of Medieval Vaishnavism in Orissa", "History of the Jagannātha Temple in the 19th Century", and "History of the Caitanya Faith in Orissa" do not consider the *pañca-sakhas* as genuine followers of Lord Caitanya.

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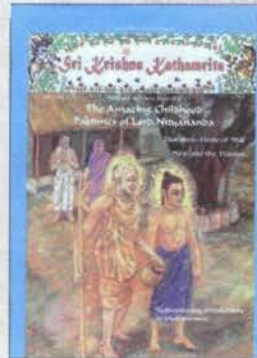


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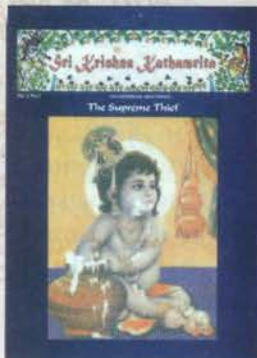


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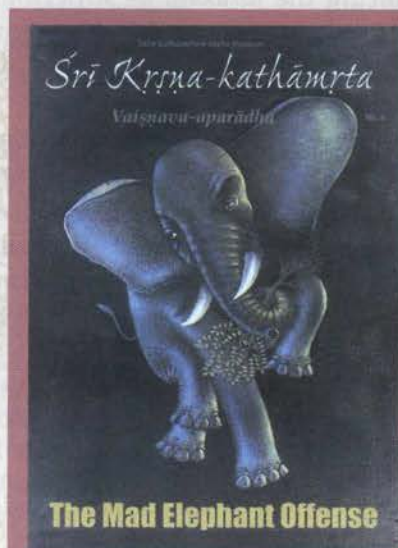
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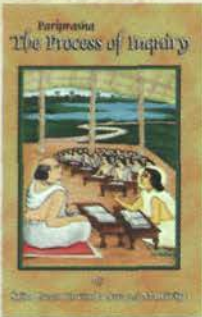
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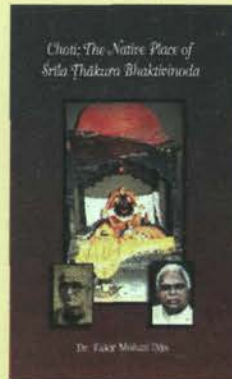
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*trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sāvataiḥ
upagīyamāna-māhātmyam
harim sāmānyatātmajam*

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