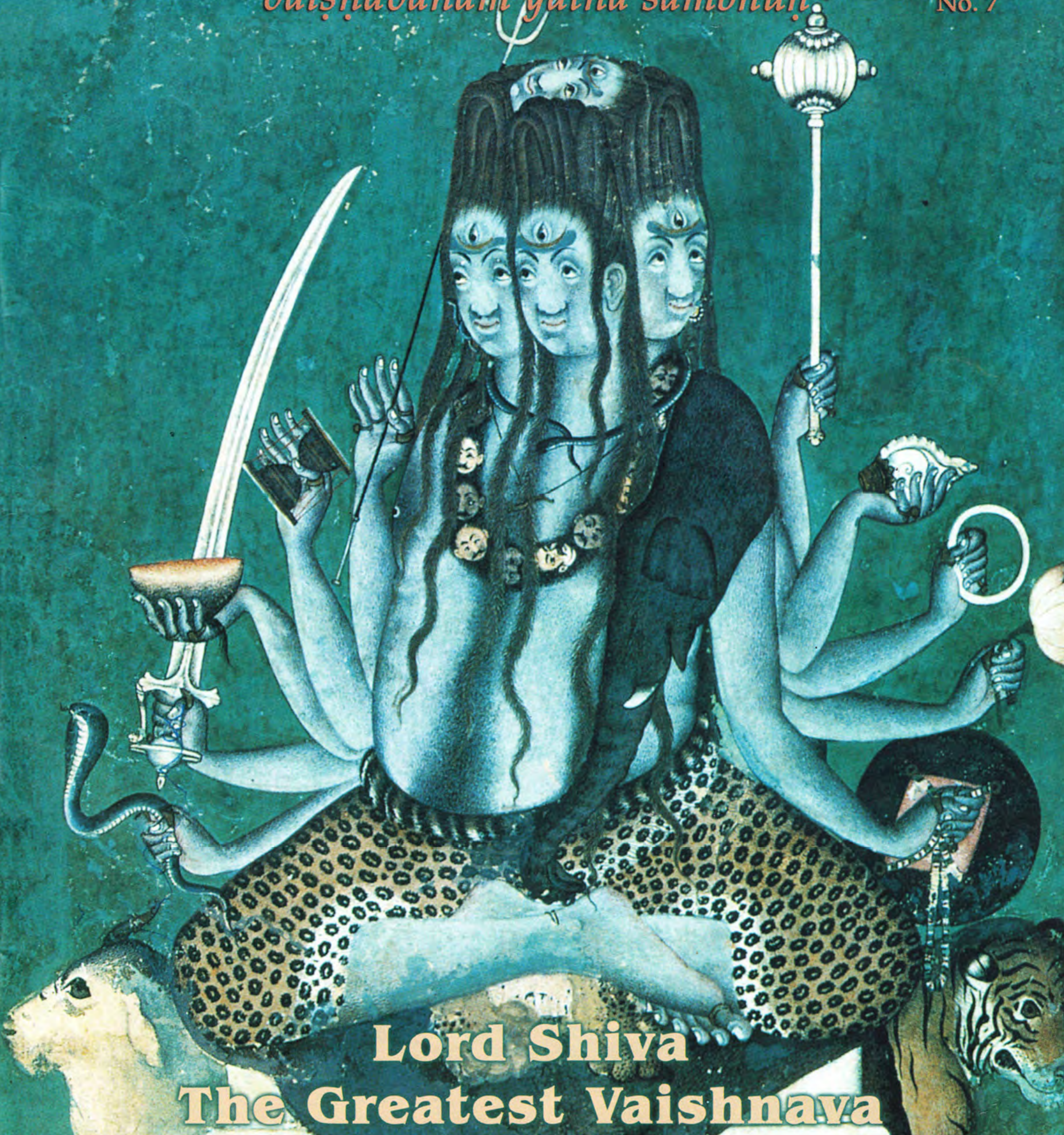


*tava kathāmṛtam tapta-jīvanam*

# *Sri Krishna Kathamrita*

*vaiṣṇavānām yathā śambhuḥ*

No. 7



**Lord Shiva**  
**The Greatest Vaishnava**

**Part One**

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# *Sri Krishna Kathamrita*

*Śrī Śrī Guru Gaurāṅga Rādhā-Gopīnātha Jayati*

## **Lord Shiva the Greatest Vaishnava** **Part One**

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His Divine Grace A.C.  
Bhaktivedanta Swami  
Prabhupada  
Founder Acharya of  
the International  
Society for Krishna  
Consciousness

### Statement of Purposes

Srila Prabhupada states in his introduction to *Krishna Book*:

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

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

## Sri Krishna Kathamrita

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### Managing Editor/Design

Madhavananda Das

### Copy Editor/Administration

Bhaktarupa Das

### Assistant Editor/Proofreader

Mahashakti Dasi

### Research and Translating Assistance

Bhakta Pradosh

### Layout

Bidesi Sahu

### General Management

Sarana Kumar Pradhan

### General Assistance

Bhakta Seshadev, Manoranjan Das

**Cover:** Five headed Lord Sadashiva. Painting ascribed to the Master at the Court of Mandi. Circa 1700-1725. Found in the Victoria and Albert Museum, London. **Back cover:** Painting by Gokul Bihari Pattnaik

## Acknowledgments

The blessings and kind help of the following persons made this issue of *Sri Krishna Kathamrita* possible: Sri Gopal Chandra Ghose, Sahitya Ratna and Head Librarian of the Vrindavan Research Institute, affectionately sacrificed many hours of his valuable time to help us. The learned and saintly Sri Fakir Mohan Prabhu, with all of his sweet *hari-kathā*, continual encouragement, and occasional merciful chastisement has been a great source of inspiration for us. Srila Bhaktisvarup Damodar Maharaja, our ISKCON GBC, has always been very supportive and encouraging. Pandit Sri Mana Govinda Mahasupakar, writer, scholar, and a senior panda of the Lingaraj temple in Bhubaneswar, in spite of being quite ill and bed-ridden, enthusiastically answered many of our questions regarding the ancient temples of Bhubaneswar. Sri Madhava Pandit Prabhu, his wife Srimati Deva Deva Dasi, Sri Goloka Vrindavan Prabhu, and his wife Srimati Gunacuda Dasi offered generous donations. Our well-wisher and *guru-jana* Sri Kusakratha Prabhu has for several years allowed us to use excerpts from his translations. Sri Vrajanath Prabhu, the excellent Mayapur tour guide, helped us to obtain photos and information about Lord Shiva in Mayapur. Srimati Amrita Lila Dasi of Sweden helped with transcribing lectures of our Guru Maharaja.

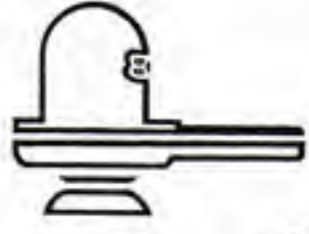
Sri Samihan Prabhu of Bhubaneswar, Sri Madhupuri Prabhu of Sweden, Sri Krishna Chandra Prabhu of Switzerland, Sri Asit Krishna Prabhu and Matsya Avatar Prabhu in Govardhan, Bhakta Charles and Srimati Preeti Dasi in Vrindavan all helped in different ways. Our thanks to all of them.

Sri Pundarika and Bhumipati Prabhus kindly allowed us to use their soon-to-be-published *antya-khaṇḍa* translation of Srila Bhaktisiddhanta's *Caitanya-bhāgavata* purports on Bhubaneswar. Our beloved stepfather and friend, the distinguished photographer, philosopher, and artist Charles A. Miller, recently departed, and our dear mother Janice E. Miller donated two cameras for this service. We greatly miss Chuck's affectionate association and sagacious advice, and we pray for his continued blessings. Our dear friend and younger brother Tom Rumsey and his good wife Cindy of Fernley, Nevada also donated a camera and have helped us in many ways.

Finally, and most especially, we would like to offer our *pranāmaṣ*, prayers, and gratitude unto Sri Gopishwar Mahadev, the lord of the *gopīs* of Vrindavan, who has manifested himself in the form of Sri Bhubaneshwar Lingaraj at the gateway to Jagannath Puri, Nava Vrindavan Dham. We pray that he may bestow his *niṣkapaṭa-kṛpā* on the editors and readers of this journal and grant us entry into the confidential understanding of Jagannath Puri.

Pictures and quotes from the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, such as *Śrī Caitanya-caritāmṛta* and *Śrīmad Bhāgavatam* © Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/ Gopal Jiu Publications. All rights reserved.

श्री कृष्णकथामृत



## Editorial

# Worship of the Shiva-linga

In the *anuśāsana parva* of *Mahābhārata*, fourteenth chapter, Yudhisthir Maharaja asks Grandfather Bhishmadev to describe the glories of Lord Shiva. Bhishmadev replies, "The only person in all of the universes who understands Shiva, is Krishna."

Smearred with ashes of dead bodies from the crematorium, decorated with bones, skulls, snakes, and skins of dead animals, and adorned with three lines of horizontal *tilaka* on his forehead, even Lord Shiva's appearance is difficult to understand. And what to speak of his activities — his benedictions on the demons, his drinking of poison, speaking impersonal philosophy as Sankaracharya, and allowing himself to be worshipped by Lord Ramachandra! This issue of *Sri Krishna Kathamrita* explores a little drop of the mystery and glories of the most exalted and auspicious personality known as Lord Shiva.

Of the many unusual things about Lord Shiva, one that often strikes people the most is the worship of his genital known as the *śiva-liṅga*. Why would Vedic scriptures advocate worship of a male

genital? What is the history behind this worship? In his purport to *Caitanya-caritāmṛta* (*madhya* 20.273) Srila Prabhupada describes the symbolic meaning of the worship of the *śiva-liṅga*:

Lord Shiva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Shiva and Goddess Durga. Together, Lord Shiva's genitals and the vagina of Goddess Durga are worshiped as the *śiva-liṅga*. This is the origin of the material creation. Thus Lord Shiva's position is between that of the living entity and that of the Supreme Lord. In other words, Lord Shiva is neither the Supreme Personality of Godhead nor a living entity. He is the form through which the Supreme Lord works to beget living entities within this material world.

The first canto, chapters sixteen and seventeen, of *Padma Purāṇa* describe an interesting story behind the worship of Shiva's genital. It is said therein that once a grand sacrifice was performed by Lord Brahma at Pushkar. Present at the ceremony were Lord Vishnu, Lord Shiva, Indra, and all of the demigods. When the auspicious time approached to begin the sacrifice, Brahma sent an assistant to bring his wife Savitri, for one cannot perform *yajña* without the presence

*Continued on page 24*

## Letters to the Editor

Your magazine is so fantastic. Each time I get a copy, I read it from cover to cover and I always learn so much.

— Bhakti-tirtha Swami

I just saw your *Sri Krishna Kathamrita* No. 6 on *vaiṣṇava-aparādha*. It is simply wonderful, and very informative.

— Rajagopalan

The new *vaiṣṇava-aparādha* issue of *Krishna Kathamrita* is excellent. All those valuable instructions from varied sources gathered in one place. You selected a perfect topic — *vaiṣṇava-aparādhas*. I'd been wondering why I'm not making any advancement!

— Jayadvaita Swami

The *Krishna Kathamrita* issue on *vaiṣṇava-aparādha* is beautiful. The choice of articles, layout and design, paper quality, and so forth are all first-class and professional. The mood and purpose of the

magazine is sorely needed — pure *kṛṣṇa-kathā*. It is refreshing and exhilarating.

This fine publication should be made more easily available to devotees worldwide. It fills a great, genuine need — that of dealing with topics that affect the core, serious *vaiṣṇava*. And the topics are covered in a way full of sweetness and hope, rather than politics or envy. Every *vaiṣṇava* should have a simple way of getting *Sri Krishna Kathamrita* in his or her mailbox on a regular basis.

— Urmila Dasi

We miss His Holiness Gour Govinda Maharaja now. Such souls are rare indeed. He was a great source of strength to the movement. But although he has left, I do feel that his legacy continues. Just last week I received a copy of *Sri Krishna Kathamrita*. The whole issue was dedicated to the subject of *vaiṣṇava-aparādha*, "the mad elephant", and from the quality of *kṛṣṇa-kathā* in the magazine, the intelligence with which the articles were conceived and arranged, I felt that yes, his legacy is continuing. His disciples and friends are continuing his mission. I felt very enlivened by the purity of the *kathā* in the magazine. I felt purified and inspired.

— Giriraj Swami

### Your Letters are welcome. Write to :

Gopal Jiu Publications  
c/o ISKCON, National Highway No.5  
IRC Village, Bhubaneswar, Orissa, 751015 India  
Email: [katha@gopaljiu.org](mailto:katha@gopaljiu.org)  
Please include your name and address. Published letters may be edited for clarity and length.

# LORD SHIVA

## THE GREATEST VA



His Divine Grace  
A.C. Bhaktivedanta  
Swami Prabhupada

श्री कृष्णकथामृत

# SHINAVA

In this article we pose certain commonly asked questions about Lord Shiva, with answers from the teachings of Srila A.C. Bhaktivedanta Swami Prabhupada.

## ***In what way do devotees of Lord Krishna offer respect to Lord Shiva?***

It is said, *vaiṣṇavānāṁ yathā śambhuḥ*: Lord Shiva is the best of all devotees. Therefore all devotees of Lord Krishna are also devotees of Lord Shiva. In Vrindavan there is Lord Shiva's temple called Gopishwara. The *gopīs* used to worship not only Lord Shiva but Katyayani, Durga, as well, but their aim was to attain the favor of Lord Krishna. A devotee of

Lord Krishna does not disrespect Lord Shiva, but worships Lord Shiva as the most exalted devotee of Lord Krishna. Consequently, whenever a devotee worships Lord Shiva he prays to Lord Shiva to achieve the favor of Krishna, and he does not request material profit. In *Bhagavad-gītā* (7.20) it is said that generally people worship demigods for some material profit — *kāmais tais tair hṛta jñānāḥ*. Driven by material lust, they worship demigods. But a devotee never does so, for he is never driven by material lust. That is the difference between a devotee's respect for Lord Shiva and an *asura's* respect for him. The *asura* worships Lord

Shiva, takes some benediction from him, misuses the benediction, and ultimately is killed by the Supreme Personality of Godhead, who awards him liberation. (purport to *Bhāg.* 4.24.30)

**Should devotees of Krishna discourage others from worshipping Lord Shiva?**

**Devotee:** Srila Prabhupada, in Winnipeg there is one very pious East Indian man who for many years has been worshipping Lord Shiva. His wife is also a chaste woman and a sincere follower, and her parents were worshippers of Lord Shiva. This man is reading your *Bhagavad-gītā*. He visits our temple. I have given him the first volume of *Śrīmad Bhāgavatam* canto four, which discusses Lord Shiva a great deal. He has read in one of your purports that Krishna is more pleased when you worship His devotee than when you worship Him directly. And Lord Shiva is a very great devotee of Krishna. So this man has now interpreted that to mean that if he worships Lord Shiva nicely then actually he is pleasing Krishna. He is experiencing some difficulty because of this and I'm not quite sure how to instruct him.

**Prabhupada:** But if he accepts that Lord Shiva is a devotee of Krishna, then by worshipping Lord Shiva he will be benefited. If he thinks that Lord Shiva is independent, then he will not be benefited.

**Devotee:** I've got him to accept that Lord Shiva is a devotee of Krishna, but there's no practical instruction in his worldly activities coming.

**Prabhupada:** No, *vaiṣṇavānām yathā śambhuḥ*: "Amongst the *vaiṣṇavas*, Sambhu, Lord Shiva, is the greatest *vaiṣṇava*." So we worship Lord Shiva as a *vaiṣṇava*. We give respect to *vaiṣṇavas*. So why not Lord Shiva? Lord Shiva is a big *vaiṣṇava*. Generally, the devotees of Lord Shiva consider Lord Shiva is independently God. That is offensive. If you know that Lord Shiva is also a devotee then you can give more respect to Lord Shiva. Krishna will be pleased.

**Devotee:** But Srila Prabhupada, he does not chant Hare Krishna. He chants *om śivāya namaḥ*.

**Prabhupada:** That's all right.

**Devotee:** It's all right?

**Prabhupada:** He will gradually become a devotee. When God, Lord Shiva, will be pleased upon him he will advise to worship Krishna.

**Devotee:** He is already trying to follow in your footsteps. Just before I left he said that he will try once again to chant sixteen rounds of Hare Krishna *japa*. He has tried already. He has a taste for...

**Prabhupada:** If he simply understands that Lord Shiva is a *vaiṣṇava*, and if he worships Lord Shiva, then he will get the benefit. (Room Conversation, Chicago, 9 July 1975)

**What is the relationship between Lord Shiva and the ghosts?**

Lord Shiva, or Rudra, is the king of the ghosts. Ghostly characters worship Lord Shiva to be gradually guided toward the path of self-realization. *Māyāvādī* philosophers

are mostly worshipers of Lord Shiva, and Sripad Sankaracharya is considered the incarnation of Lord Shiva for preaching godlessness to the *māyāvādī* philosophers. Ghosts are bereft of a physical body because of their grievously sinful acts, such as suicide. The last resort of the ghostly characters in human society is to take shelter of suicide, either material or spiritual. Material suicide causes loss of the physical body, and spiritual suicide causes loss of the individual identity. *Māyāvādī* philosophers desire to lose their individuality and merge into the impersonal spiritual *brahmajyoti* existence. Lord Shiva, being very kind to the ghosts, sees that although they are condemned they get physical bodies. He places them into the wombs of women who indulge in sexual intercourse regardless of the restrictions on time and circumstance. (Purport to *Bhāg.* 3.14.24)

**Why do so many ladies worship Lord Shiva?**

Lord Shiva is the worshipable lord of all women. He is naturally very kind towards women, on whom even the uncivilized hunters also show their mercy. Since Lord Shiva is himself associated with



*A Vrajabasi lady worships Shiva in Kamyavan*



women, he knows very well their defective nature, and he might not take very seriously Diti's unavoidable offense, which occurred due to her faulty nature. Every virgin girl is supposed to be a devotee of Lord Shiva. Diti remembered her childhood worship of Lord Shiva, and begged his mercy. (Purport to *Bhāg.* 3.14.36)

Today in Hindu society unmarried girls are still taught to worship Lord Shiva with the idea that they may get husbands like him. Lord Shiva is the ideal husband, not in the sense of riches or sense gratification, but because he is the greatest of all devotees. *vaiṣṇavānām yathā sambhuḥ* — Sambhu, Lord Shiva, is the ideal *vaiṣṇava*. He constantly meditates upon Lord Rama and chants *hare rāma hare rāma rāma rāma hare hare*. Lord Shiva has a *vaiṣṇava sampradāya*, which is called the *Viṣṇusvāmī-sampradāya*. Unmarried girls worship Lord Shiva so that they can expect a husband who is as good a *vaiṣṇava* as he. The girls are not taught to select a husband who is very rich or very opulent for material sense gratification; rather, if a girl is fortunate enough to get a husband as good as Lord Shiva in devotional service, then her life becomes perfect. The wife is dependent on the husband, and if the husband is a *vaiṣṇava* then naturally she shares the devotional service of the husband because she renders him service. (Purport to *Bhāg.* 3.23.1)

### ***Why does Shiva have snakes all over his body?***

In order to get release from false ego one has to worship Sankarshan. Sankarshan is also worshiped through Lord Shiva; the snakes which cover the body of Lord Shiva are representations of Sankarshan, and Lord Shiva is always absorbed in meditation upon Sankarshan. (Purport to *Bhāg.* 3.26.21)

### ***Do vaiṣṇavas take the prasāda of Lord Shiva?***

It is said that among all the devotees of the Personality of Godhead, Lord Shiva is the greatest. Thus other devotees accept the remnants of foodstuff left by him as *mahā-prasāda*, or great spiritual foodstuff. The remnants of foodstuff offered to Lord Krishna are called *prasāda*, but when a great devotee like Lord Shiva eats the same *prasāda* it is called *mahā-prasāda*. (Purport to *Bhāg.* 3.14.26) [For more details on the intricacies of this topic, see the article on page 25.]

### ***What is the position of Lord Shiva?***

In the *Vāmana Purāṇa* it is said that the same Vishnu expands Himself as Brahma and Shiva to direct the different qualities. (Purport to *Cc. ādi* 5.104)

*Sri Krishna-kathamrita*

Maheshwara, or Lord Shiva, is not an ordinary living being, nor is he equal to Lord Vishnu. Effectively comparing Lord Vishnu and Lord Shiva, the *Brahma-saṁhitā* says that Vishnu is like milk, whereas Shiva is like yogurt. Yogurt is nothing like milk, but nevertheless it is milk also. (Purport to *Cc. ādi* 1.105)

### ***It is said that Lord Shiva is non-different from Krishna. What does that mean?***

Srila Jiva Goswami, in his *Bhakti-sandarbhā* (213), has clearly explained that a pure devotee's observation of the spiritual master and Lord Shiva as being one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. (Purport to *Cc. ādi* 1.46)

### ***Who are the expansions of Lord Shiva?***

There are eleven expansions of Rudra, or Lord Shiva. They are as follows: Ajaikapat, Ahibradhna, Virupaksha, Raivata, Hara, Bahurupa, Devasreshtha Tryambaka, Savitra, Jayanta, Pinaki and Aparajita. Besides these expansions there are eight forms of Rudra called earth, water, fire, air, sky, the sun, the moon and *soma-yājī*. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahma and is considered a living entity. But when Rudra is explained to be a partial expansion of the Supreme Personality of Godhead, he is compared to Sesa. (Purport to *Cc. ādi* 6.79)

### ***Is Lord Shiva worshiped through the taking of intoxicants?***

We should always consider the superior position of the *īśvaras*, those who can actually control the movements of the sun and moon. One cannot imitate them. Lord Shiva drank poison to the extent of swallowing an ocean, but if any common person tries to drink even a fragment of such poison, he will be killed. There are many pseudo-devotees of Lord Shiva who want to indulge in smoking *ganjā* (marijuana) and similar intoxicating drugs, forgetting that by so imitating the acts of Lord Shiva they are calling death very near. Similarly, some pseudo-devotees of Lord Krishna prefer to imitate the Lord in His *rāsa-līlā*, or dance of love, forgetting their inability to lift Govardhan Hill. It is best, therefore, that one not try to imitate the powerful, but simply follow their instructions; nor should one try to occupy their posts without qualification. There are so many "incarnations" of God without the power of the Supreme Godhead. (Purport to *Bg.* 3.24)





# Krishna's Intimate Friend



Painting by Narayan Das

## Sri Srimad Gour Govinda Swami Maharaja

Lecture on Śrīmad Bhāgavatam 9.9.7  
Bhubaneswar, 16 February 1994

*dhārayiṣyati te vegaṁ rudras tv ātmā śarīriṇām  
yasminn otam idaṁ protaṁ viśvaṁ śāṭīva tantuṣu*

**Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Shiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head.**

### PURPORT

The water of the Ganges is supposed to rest on the head of Lord Shiva. Lord Shiva is an incarnation

of the Supreme Personality of Godhead, who sustains the entire universe by different potencies. Lord Shiva is described in the *Brahma-saṁhitā* (5.45):

*kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt  
sañjāyate na hi tataḥ pṛthag asti hetoḥ  
yaḥ śambhutām api tathā samupaiti kāryād  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Shiva for the special purpose of material transactions. I offer my obeisances at Lord Govinda’s lotus feet.”

Lord Shiva is the Supreme Personality of Godhead in the same sense that yogurt is also milk, although at the same time it is not milk. For the maintenance of the material world there are three incarnations — Brahma, Vishnu and Maheswar (Lord Shiva). Lord Shiva is Vishnu in an incarnation for the mode of ignorance. The material world exists predominantly in the mode of ignorance. Therefore Lord Shiva is compared here to the longitude and latitude of the entire universe, which resembles a cloth woven of threads extending for both its length and breadth.

### Chief of the Vaishnavas

*Śiva-tattva* is a special *tattva*. In the *Śrīmad Bhāgavatam* you will find that *śiva-tattva* has been discussed in many places. It is stated in the twelfth canto (12.13.16):

*nimna-gānām yathā gaṅgā devānām acyuto yathā  
vaiṣṇavānām yathā śambhuḥ purāṇānām idam tathā*

As the Ganges is the best of all rivers and Lord Vishnu is the best of all Lords, so *vaiṣṇavānām yathā śambhuḥ* — Shambhu, Shankara, Shiva is the chief of *vaiṣṇavas*. Similarly, *purāṇānām idam* — of all *purāṇas*, *idam bhāgavatam mahā-purāṇam*, *Śrīmad Bhāgavatam* is the best. So Shivaji is a *kṛṣṇa-bhakta*, he is a devotee of Krishna. In *Caitanya-caritāmṛta* (ādi 6.79-81) it is stated:

*ananta brahmāṇḍe rudra — sadāśivera aiśa  
guṇāvatāra teṅho, sarva-deva-avatāra*

Rudra, who is an expansion of Sadashiva and who appears in unlimited universes, is also a *guṇāvatāra*, a qualitative incarnation, and is the ornament of all the demigods in the endless universes.

*teṅho kareṇa kṛṣṇera dāsya-pratyāśa  
nirantara kahe śiva, 'muṅi kṛṣṇa-dāsa'*

He also desires only to be a servant of Lord Krishna. Sri Sadashiva always says, "I am a servant of Lord Krishna."

*kṛṣṇa-preme unmatta, vihvāla digambara  
kṛṣṇa-guṇa-līlā gāya, nāce nirantara*

Intoxicated by ecstatic love for Lord Krishna, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Krishna's qualities and pastimes.

This is Shiva. He is a *kṛṣṇa-bhakta*, a dear devotee of Krishna. Again in *Śrīmad Bhāgavatam* (12.10.34) Markandeya Muni offers this prayer to Lord Shiva:

*varam ekam vṛṇe 'thāpi pūrṇāt kāmābhivarṣaṇāt  
bhagavaty acyutām bhaktim tat-pareṣu tathā tvayi*

"O Shivaji, Shankara, you are completely full, *pūrṇa*. You fulfill all the desires of your devotees;

therefore, seeing you, I am offering this prayer. Please fulfill my desire. Let me have unflinching *bhakti* unto Krishna and unto you, who are completely surrendered unto Krishna."

In many places you will find this *śiva-tattva*. In *Śrīmad Bhāgavatam* (4.30.38) the Prachetas say to Lord Vishnu:

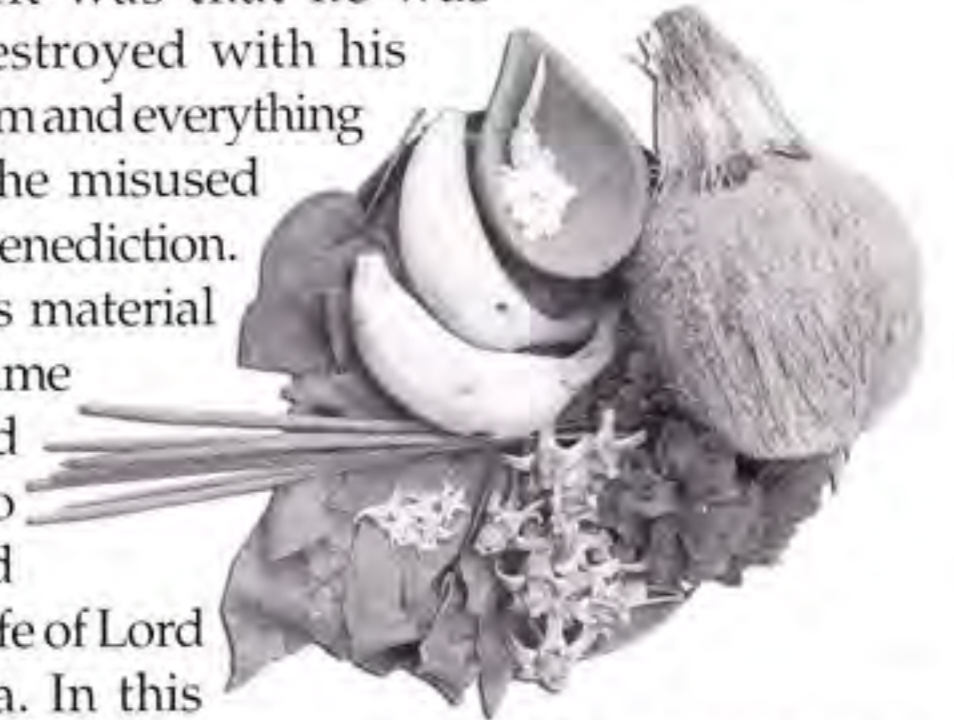
*vayam tu sākṣād bhagavan bhavasya  
priyasya sakhyuḥ kṣaṇa-saṅgama  
suduścikitsyasya bhavasya mṛtyor  
bhiṣaktamam tvādya gatiṁ gatāḥ sma*

"Dear Lord, by virtue of a moment's association with Lord Shiva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune we have been able to take shelter at Your lotus feet."

"Because of association with Lord Shiva for a moment we got this opportunity to meet you. *priyasya sakhyuḥ* — Shiva is Your very intimate friend."

In his purport to this verse (*Bhāg.* 4.30.38) Srila Prabhupada has described:

It has been said: *harim vinā na sṛtiṁ taranti*. Without taking shelter of the lotus feet of the Personality of Godhead one cannot attain relief from the clutches of *māyā*, the repetition of birth, old age, disease and death. The Prachetas received the shelter of the Supreme Personality of Godhead by the grace of Lord Shiva. Lord Shiva is the supreme devotee of Lord Vishnu, the Supreme Personality of Godhead. *vaiṣṇavānām yathā śambhuḥ*: the most exalted *vaiṣṇava* is Lord Shiva, and those who are actually devotees of Lord Shiva follow Lord Shiva's advice and take shelter at the lotus feet of Lord Vishnu. The so-called devotees of Lord Shiva, who are simply after material prosperity, are in a way deceived by Lord Shiva. He does not actually deceive them, because Lord Shiva has no business deceiving people, but because the so-called devotees of Lord Shiva want to be deceived, Lord Shiva, who is very easily pleased, allows them all kinds of material benedictions. These benedictions might ironically result in the destruction of the so-called devotees. For instance, Ravan took all material benediction from Lord Shiva, but the result was that he was ultimately destroyed with his family, kingdom and everything else because he misused Lord Shiva's benediction. Because of his material power, he became very proud and puffed up so that he dared kidnap the wife of Lord Ramachandra. In this



श्री कृष्णकथामृत

way he was ruined. To get material benedictions from Lord Shiva is not difficult, but actually these are not benedictions. The Prachetas received benediction from Lord Shiva, and as a result they attained the shelter of the lotus feet of Lord Vishnu. This is real benediction. The *gopīs* also worshiped Lord Shiva in Vrindavan, and the lord is still staying there as Gopiswar. The *gopīs*, however, prayed that Lord Shiva bless them by giving them Lord Krishna as their husband. There is no harm in worshiping the demigods, provided that one's aim is to return home, back to Godhead.

Generally people go to the demigods for material benefit, as indicated in *Bhagavad-gītā* (7.20):

*kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ  
tair tair niyamam āsthāya prakṛtyā niyatāḥ svayā*

"Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

One enamored by material benefits is called *hr̥ta-jñāna*, one who has lost his intelligence. In this connection it is to be noted that sometimes in revealed scriptures Lord Shiva is described as being non-different from the Supreme Personality of Godhead. The point is that Lord Shiva and Lord Vishnu are so intimately connected that there is no difference in opinion.

The actual fact is, *ekale īśvara kṛṣṇa, āra saba bhṛtya*: "The only supreme master is Krishna, and all others are His devotees or servants." (*Cc. adi* 5.142) This is the real fact, and there is no difference of opinion between Lord Shiva and Lord Vishnu in this connection. Nowhere in revealed scripture does Lord Shiva claim to be equal to Lord Vishnu. This is simply the creation of the so-called devotees of Lord Shiva who claim that Lord Shiva and Lord Vishnu are one. This is strictly forbidden in the *Vaiṣṇava-tantra*: *yas tu nārāyaṇam devam*. Lord Vishnu, Lord Shiva, and Lord Brahma are intimately connected as master and servants. *śiva-virīñci-nutam* — Vishnu is honored and offered obeisances by Lord Shiva and Lord Brahma. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Vishnu is the Supreme Personality of Godhead and all others are His eternal servants.

### Non-different from Vishnu

Here the word "tu" is very significant. "Tu" is used to differentiate something. Prabhupada translates "*priyasya sakhyuḥ*" as "very dear friend". "O Lord Vishnu, Shivaji is a very dear friend of Yours." In the *Gurvaṣṭaka* prayers we sing:

*sākṣād-dharitvena samasta-śāstrair  
uktas tathā bhāvyata eva sadbhīḥ  
kintu prabhor yaḥ priya eva tasya*

*Sri Krishna-kathamrita*

"Kintu" and "tu" are the same. "*kintu prabhor yaḥ priya*" means the same as "*vayam tu priyasya sakhyuḥ*". Wherever you find the phrase "*priyasya sakhyuḥ*" or "*priya-sakhi*", in *śāstra* it indicates non-difference. Guru and *īśvara* are non-different. Shiva and *īśvara* are non-different. Non-different in the sense that Prabhupada has described, because he is a very dear friend, *priya-sakhi*. This is the opinion of all *ācāryas* and pure devotees.

In the *Bhakti-sandarbhā* (213.1) Jiva Goswami has stated:

*śuddha-bhaktās tv eke śrī-guroḥ śrī-śivasya ca bhagavatā  
sahābheda-dṛṣṭim tat-priyatamatvenaiva manyante*

Pure devotees say that the spiritual master and Lord Shiva are both non-different from the Supreme Personality of Godhead. They are seen in this way because they are both very dear to the Lord.

The guru is *śuddha-bhakta*, pure devotee. Shiva also is a pure intimate devotee. *sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhīḥ kintu prabhor yaḥ priya*. Because Sri Guru and Sri Shiva are very dear and intimate to the Lord, in that sense they are *abheda*, non-different from Krishna. Therefore Jiva Goswami describes, *abheda-dṛṣṭim tat-priyatamatva* — they are non-different from the Lord because they are so dear to Him. Similarly this phrase "*priyasya sakhyuḥ*" is used here.

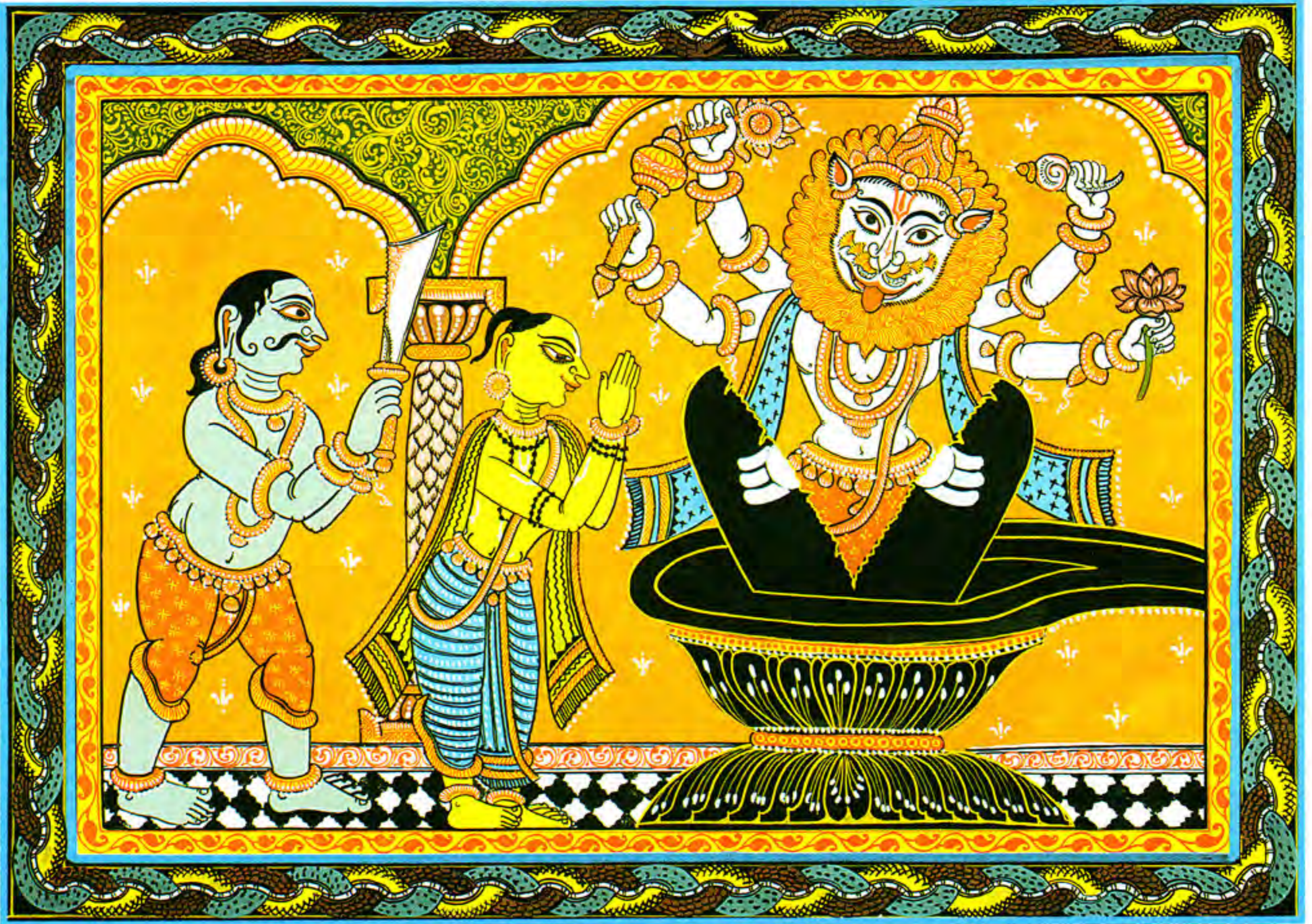
### Shiva and Narasingha

If some occasion arises to offer worship to Shiva, a *vaiṣṇava* offers worship to Vishnu or Krishna in the *mūḍhā* of Shiva, because there is no difference between them, "*priyasya sakhyuḥ*". One example of this is found in *Viṣṇu-dharmottara*:<sup>1</sup>

There was a very dear, *parama bhāgavata* devotee of Vishnu named Viswaksena. He was traveling throughout the world. Once, feeling tired, he sat down in a forest. There was a village close by. The son of the chief of that village happened to come by. Seeing the *brāhmaṇa* Viswaksena, he said, "I am the son of the village chief. I have a very bad headache today so I cannot offer worship to my *iṣṭā*, Shivaji. So I request you, please offer worship to Shivaji today on my behalf."

Viswaksena said, "I am a *viṣṇu-bhakta*, I am a dear devotee of Vishnu. I only offer worship to Krishna and His forms such as Vishnu, Vasudeva, Sankarshana, Pradyumna, and Aniruddha. I never offer worship to demigods. I never offer worship to anyone else. You may go elsewhere."

The son of the village chief became angry and drew his sword, "If you do not obey me, if you do not worship my *iṣṭā*, Shiva, on my behalf, then I will cut off your head."



### Lord Nrsinghadev immediately appeared from the śiva-liṅga

In order to save himself from death, Viswaksena said, "Yes, yes. I will worship. I will worship." He thought to himself that Shiva is Rudradev, the incarnation of ignorance, *tamo-guṇa*. As Srila Prabhupada writes in the purport to *Bhāg.* 9.9.7 [see the beginning of this lecture]:

The material world exists predominantly in the mode of ignorance. Therefore Lord Shiva is compared here to the longitude and latitude of the entire universe, which resembles a cloth woven of threads extending for both its length and breadth.

Rudra is the incarnation of *tamo-guṇa* and Nrsinghadev is the killer of the demons, in whom *tamo-guṇa* is predominating. So Viswaksena thought, "I must worship Nrsinghadev in the Shiva *mūrti* to kill this person's *tamo-guṇa*." So uttering the mantra, "*śrī nṛsiṃhāya namaḥ*" — "I offer my obeisances to Lord Nrsinghadev." — he offered flowers to the Shiva deity. When the son of the village chief heard him chant that mantra he got angry and drew out his sword to cut off his head, "What are you doing? You are uttering Nrsingha mantra? You are not worshipping my *iṣṭā*, Shiva!" When that person drew his sword to cut off Viswaksena's head,

immediately Nrsinghadev appeared from the Shiva *mūrti* and cut off the head of that person and all of his family members. All were finished.

So where is the difference between Shiva and Vishnu? This *śiva-liṅga* that Lord Nrsingha came out of is still there in South India. It is known as *liṅga-sphoṭa*. You may go and see it.

### Śiva-tattva and Guru-tattva

*Vaiṣṇavānāṃ yathā śambhuḥ* — Shivaji is a great devotee of Lord Vishnu and Krishna. In *Brahma Purāṇa*, Lord Shiva says:

*yo hi mām draṣṭum iccheta brahmāṇaṃ vā pitāmahaṃ  
draṣṭavyas tena bhagavān vāsudevaḥ pratāpavān*

A person who yearns to see me or to see grandfather Brahma should yearn to see all-powerful Lord Vasudeva." (*Brahma Purāṇa* 226.46 quoted in *Bhakti-sandarbhā* 106.27)

Shiva says this because those who know Vasudeva and those who have gotten Vasudeva, they know Shiva and Brahma, they have gotten Shiva and Brahma. Therefore in his purport Srila Prabhupada has described that Shivaji, Brahma, and Vishnu are not equal:

*yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ  
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam*

A person who considers demigods like Brahma and Shiva to be equal with Narayan is to be considered an offender, or *pāṣaṇḍī*. (Padma Purāṇa quoted in Hari-bhakti-vilāsa 1.117, and Cc. madhya 18.116)

They are not equal. But they are equal in the sense of "*priyasya sakhyuḥ*", equal because they are very intimate, dear friends. This is *guru-tattva*, *sākṣād-dhari*, Shivaji is *sevaka-bhagavān*, servitor Bhagavan. He is *āśraya-vigraha bhagavān*, not *viśaya-vigraha bhagavān*. This is *tattva*.<sup>2</sup>

This *śiva-tattva* and *guru-tattva* are the same. Guru and Bhagavan, Shiva and Bhagavan, have a very intimate relationship, *priya-sakhya*; a relationship of lover and beloved, *premi-premastatā*. In that sense there is no difference between Shiva and Krishna, guru and Krishna.

In the *Caitanya-caritāmṛta* (ādi 1.45) it is said, *guru kṛṣṇa-rūpa hana śāstrera pramāṇe* — according to all revealed scriptures, the spiritual master is non-different from Krishna. Therefore we say that guru is Krishna massaging His own legs with His own hands. *sādhu-guru-rūpe kṛṣṇa āila nadīyā* — Krishna took birth in the form of *sādhu-guru* in Nadiya.<sup>3</sup> This *śiva-tattva* and *guru-tattva* are the same *tattva*. It is a very deep *tattva*. But if someone thinks that Shiva is *svatantra-īśvara*, the independent supreme controller, he commits offense. He becomes *pāṣaṇḍī* and he will lose *bhakti*. However, if someone offers worship to Shivaji as a very intimate friend of Krishna, *vaiṣṇavānāṁ yathā śambhuḥ*, as the chief of the *vaiṣṇavas*, he gets *bhakti*.

## Two Types of Mercy

Therefore *vaiṣṇavas* worship Shiva. The *gopīs* worship Shiva to get Krishna as their husband. That is Gopiswar Mahadev in Vrindavan. Similarly, *vaiṣṇavas* offer worship to Shiva as a dear *vaiṣṇava*, *mahā-bhāgavata*, and beg, "Give us *bhakti*." They never ask for anything material. It is the demons that ask for material gains, material wealth, position, and strength.

Shivaji has two types of mercy, *sakapaṭa-kṛpā*, and *akapaṭa-kṛpā*, mercy with duplicity, and mercy without duplicity. The demons get the mercy with duplicity. In his purport, Srila Prabhupada has given the example of the demon Ravan. He got mercy with duplicity. The demons want material things, so they get material wealth, power, strength, prestige, and position — everything they want. Shiva gives it, "All right, *tathāstu!* Take it! Take it!" But Shivaji never accepts it for himself. Shivaji's form is naked. He wears garlands of bones and snakes. His whole body

is smeared with ashes. He lives in the cremation ground and dances naked like a madman. This means that he kicks out all material assets, wealth, and enjoyments. But he gives them to demons, "All right, take it!" This is mercy with duplicity, *sakapaṭa-kṛpā*. But the *vaiṣṇavas*, *bhaktas*, they get *akapaṭa-kṛpā*, mercy without duplicity. They get *bhakti*. Therefore the *gopīs* pray to Shiva, "Let Krishna be our husband." Shivaji has these two types of mercy.

Padma Purāṇa says:<sup>4</sup>

*harir eva sadārādhyāḥ sarva-deveśvareśvaraḥ  
itare brahma-rudrādya nāvajñeyāḥ kadācana*

Lord Hari is worshipable by all. He is the controller of the great controllers of the universe. Nevertheless, one should never disrespect Brahma, Shiva, or the other great souls.

Bhagavan Krishna is the *īśvara* of all *īśvaras*, *parameśvara*. He is the *īśvara*, the controller, of all the demigods. And *sadārādhyāḥ* — He is to be worshiped. As one should pour water at the root of a tree, similarly one should offer worship to Vishnu or Krishna and then automatically all of the demigods will benefit. Still, a *kṛṣṇa-bhakta* or a *viṣṇu-bhakta* should not disrespect Brahma, Shiva, and all of the demigods. He should offer them proper respect, because they are *kṛṣṇa-dāsas*, they are also servants of Krishna.

The *Gautamīya-tantra* says:<sup>5</sup>

*gopālaṁ pūjayed yas tu nindayed anya-devatām  
astu tāvaṁ paro dharmāḥ pūrva-dharmo 'pi naśyati*

If one offers worship to Gopal but disrespects other demigods, his *parama-dharma*, *bhakti*, will be lost. He cannot get *bhakti*. If he has acquired some *bhakti*, it will be lost, destroyed. So one should not disrespect other demigods.

## Vishnu Disguised as Indra

There is also another story from *Viṣṇu-dharmottara*.<sup>6</sup> There was one King Ambarish who was a *viṣṇu-bhakta*, a devotee of Vishnu. This is a different Ambarish Maharaja from the one in the ninth canto. For many years he underwent very severe austerity, *tapasya*, penances, to please Bhagavan Vishnu. Finally Vishnu appeared before him assuming the form of Indra and made Garuda appear as an elephant. The king was undergoing *tapasya* to please Vishnu. But Vishnu appeared before him in a different form. When the king saw Indra, he offered him respects and obeisances and gave him a nice seat, "Please sit down here."

Then Vishnu in the form of Indra said, "You may ask for a benediction. What do you want?"

## Lord Shiva and the Moon



Drawing by Gokul Bihari Pattnaik

The sixth chapter of the sixth canto of Śrīmad Bhāgavatam mentions that Prajapati Daksha gave twenty-seven of his daughters in marriage to the moon-god, and later cursed the moon with a destructive disease that made the moon unable to beget children in any of his wives. The following story adapted from Brahma-vaivarta Purāṇa

brahma-khaṇḍa (9.49-53) gives further details of these events.

Chandra, the moon-god, had twenty-seven wives, out of which the passionate and beautiful Rohini was especially dear to him. Out of affection for her, the moon neglected his other wives. These wives, who were the daughters of Daksha, complained to their father. Daksha became very angry and cursed the moon. Because of this curse, Chandra suffered from the disease of consumption. Day by day his strength and luster decreased. Finally, the moon took shelter of Shiva. The compassionate Lord Shiva relieved the moon from the disease of consumption and placed him over his head. Lodged over the head of Lord Shiva, the moon became eternal and was freed from all danger.

*taṁ śivaḥ śekharaḥ kṛtvā cābhavaḥ candraśekharaḥ  
nāsti deveṣu lokeṣu śivāc charaṇa-pañcaraḥ*

Thereafter, Shiva came to be known as Chandrashekhar because of his keeping the moon over his head. O Gods, there is no one more compassionate than Shiva. — text 59

Finding that their husband had left them, the daughters of Daksha began to cry. Again they approached their father Daksha, the son of Brahma. The daughters said, "O father, we prayed to you seeking the favor of our husband. But instead of getting his grace, our lord has left us. O father, in spite of our having eyes we find only darkness everywhere. We have now come to realize that the husband is the only eye for a woman.

"For women, the husband alone is Narayan, the vow and the ancient religion. A woman who envies a poor or virtuous husband and deserts him, suffers in a horrible hell as long as the sun and moon shine on earth. Insects eat her up like dogs day and night. When she is hungry, she has to consume the flesh of dead bodies and she has to consume urine to quench her thirst. Afterwards she has to take crores of births as a vulture, then she takes birth as a female pig for a hundred years

and then a carnivore for a hundred births. When she is finally reborn as a human, she becomes a widow, a pauper and remains sickly. Please restore our husband to us. You are the son of Brahma and you are powerful enough to create a universe yourself."

Hearing the words of his daughters, Daksha went to Shiva, who got up from his seat and bowed in reverence before Daksha. Daksha then blessed Shiva. Seeing Shiva's humble behavior, Daksha's anger disappeared. Daksha said, "O Lord Shiva, please return my son-in-law, who is dearer to my daughters than their own lives. You are also my son-in-law. If you will not return Chandra to me then I shall pronounce a terrible curse upon you."

After hearing Daksha speak, Shiva spoke words that were sweeter than nectar. Shiva said, "You may reduce me to ashes or pronounce a curse on me as you like, but I am unable to return the moon, who has sought my shelter." Hearing Shiva's words, Daksha was about to pronounce a curse on him. Shiva remembered Govinda.

At that very moment, Lord Krishna appeared on the scene in the form of an old *brāhmaṇa*. Both Shiva and Daksha bowed before Him in reverence. He blessed both of them, and then spoke to Shiva. The Lord said, "O Shiva, nothing is dearer to all creatures than their self. Considering this, O Lord of the gods, you should save yourself by giving the moon to Daksha. You are the best of the recluses, you are calm, you are first among the *vaiṣṇavas*, and you treat all creatures equally. You are free from violence and anger. Daksha is an illustrious son of Brahma and he is full of anger. A noble person gives in before an angry person."

Shiva smiled and said, "I can sacrifice my austerities, my glory, all of my achievements, my riches and even my life but I cannot abandon a person who has taken shelter of me. One who turns away a person who has taken shelter of them is abandoned by dharma. I can disown anything except dharma. O Lord, You are well aware of dharma. Why do You speak words influenced by illusion? You are the creator and destroyer of all. One who is devoted to You cannot be afraid of anyone."

The Lord, who is well aware of the sentiments of others, listened attentively to Shiva's words. He then took the half portion of the moon that was ailing and gave it to Daksha. Then He took the other healthy half and placed it over Shiva's head. Finding the moon to be infested with the disease of consumption, Daksha prayed to Krishna, who arranged that the moon would become full during one fortnight and dark during the other fortnight. Thus, blessing both of them, Lord Krishna returned to His abode.





The king said, "I don't want any benediction from you. I only want a benediction from my *iṣṭā*, my worshipable deity, Lord Vishnu.

Then *indra-rupī-viṣṇu*, Indra in the form of Vishnu, said, "Whatever your *iṣṭā* can give you, I will give you that benediction. Take it from me."

"No, I don't want to take any benediction from you."

Then Indra raised his *vajra*, his thunderbolt, "I will crush your head."

Still Ambarish was not perturbed. "No, I don't want any benediction from you. I only want a benediction from my *iṣṭā*."

So He became very pleased. Then He showed His own Vishnu form, "I am your *iṣṭā*."

### Don't Disrespect

Ambarish did not disrespect Indra. He offered him all respect and obeisances. A *vaiṣṇava* should not disrespect any demigod. That is *aparādha*, offense.

The fourth canto of *Bhāgavatam* (4.11.33) describes that when Dhruva Maharaja was engaged in killing the Yakshas, his grandfather Swayambhuva Manu appeared and said, "Don't do this." Swayambhuva Manu told him:

*helanam giriśa-bhrātur  
dhanadasya tvayā kṛtam  
yaj jaglmivān puṇya-janān  
bhrātr-ghnān ity amarṣitaḥ*

My dear Dhruva, you thought that the Yakshas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Shiva's brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Shiva.

When Dhruva heard this he stopped fighting. Then he offered prayers to Kuvera, "Please excuse my *aparādha*, offense. Please give me this benediction that I may develop *bhagavad-bhakti*."

So those who are aspiring after *bhagavad-bhakti* should not disrespect any demigod, what to speak of Shiva, who is *deva-deva*, chief of the demigods. He is very dear to Krishna.

In the *Kūrma Purāṇa*,<sup>7</sup> Bhagavan says:

*Sri Krishna-kathamrita*

*yo mānī samarcayen nityam ekāntam bhāvam āsritaḥ  
vinindan devam iśānam sa yāti narakaṁ dhruvam*

One who is offering worship to Me, but disrespects Isana, Shivaji, must go to hell, *narakaṁ dhruvam*.

There is also the example of Chitraketu. Chitraketu criticized Shivaji and was therefore cursed by Parvati-devi to become the demon Vritrasura. Shivaji tolerated his criticism, but Parvati-devi couldn't tolerate seeing Shiva offended.

Lord Kapiladev (*Bhāg.* 3.29.23) has instructed that one should not disrespect any living entity:

*dviṣataḥ para-kāye mānī mānīno bhinnā-darśinaḥ  
bhūteṣu baddha-vairasya na manaḥ śāntim ṛcchati*

One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

Mahaprabhu has also advised (*Cc. madhya* 22.120), *prāṇi-mātre mano-vākya udvega nā diba* — "Neither by



*Vishnu appeared before King Ambarish in the form of Indra.*

mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be. Even you should not hurt any animal in thought, or words, what to speak of activity.

*Śrīmad Bhāgavatam* (3.29.21-22) describes:

*aham sarveṣu bhūteṣu bhūtātmanāvasthitaḥ sadā  
tam avajñāya mām martyaḥ kurute 'rcā-vidāmbanam*

I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the deity in the temple, that is simply imitation.

*yo mām sarveṣu bhūteṣu santam ātmānam īśvaram  
hitvārcām bhajate maudhlyād bhasmany eva juhoti saḥ*

One who worships the deity of Godhead in the temples but does not know that the Supreme Lord, as *paramātmā*, is situated in every living entity's heart, is in ignorance and is compared to one who offers oblations into ashes.

*Mahābhārata* says:<sup>8</sup>

*piteva putram karuṇo nodvejayati yo janam  
viśuddhasya hr̥ṣīkeśas-tūrṇam tasya prasīdati*

Lord Hrishikesh, Krishna, at once gives His mercy to a person who does not trouble others and who is as kind to them as a father is to his son."

### Naked Madman

In *Bṛhad Bhāgavatāmṛta* (1.2.80-82) Brahmaji says to Narada, "I have never seen a person who is as dear to Vishnu, Krishna, as is Lord Shiva. Lord Shiva is always intoxicated from drinking the nectar emanating from the lotus feet of Lord Hari. He is always intoxicated and dancing naked. He has kicked out *dharma*, *artha*, *kāma* and *mokṣa*.<sup>9</sup> He has kicked out everything. He has put on a garland of bones and snakes, and like a mad intoxicated person he is dancing so forcefully that the whole world is trembling. Out of ecstatic love he is chanting Krishna's *nāma*, *guṇa*, and *mahimā* — name, qualities, and glories — and dancing. On his matted hair he carries the Ganges that emanates from the lotus feet of Lord Hari, because he is the only person able to carry it. *Bhāgavatāmṛtam* (1.2.86) again says:

*kṛṣṇāc chivasya bhedeḥ mahā-doṣa-karī matā  
āgo bhagavatā svasmin kṣamyate na śive kṛtam*

One should not see any difference between Krishna and Shiva. If one sees any difference he commits a great offense. One who commits *aparādha* at the lotus feet of Krishna, Krishna may excuse him, but one who commits *aparādha* at the lotus feet of Shiva, Krishna won't excuse him. It is inexcusable.

### Destruction of Tripura

Many times Krishna has saved Shiva from dangerous situations. Shiva is such a mad fellow that he is *āśutoṣa*, he quickly becomes satisfied. If you offer him one *bael* leaf, some Ganges water, and chant, "*om namaḥ śivāya*", he immediately becomes pleased and asks, "What do you want? All right, have it, *tathāstu*." Thereby many times he puts himself into very dangerous situations. But Krishna saves him.

There is always fighting between the demigods and demons. Once the demons were defeated, so they took shelter of Maya Danava, who is very expert in illusory tricks. Maya Danava built three *vimānas*, airplanes, out of gold, silver, and iron. They were known as Tripura, "three cities". The demons began residing there and moving around in them, and caused much trouble to the demigods. The demigods took shelter of Shivaji. Shivaji took out his bow and arrow and tried to kill the demons. He killed almost all of them, but Maya Danava was very clever. He made a big pot of *amṛta*, nectar, and he put all of the demons that were killed by Shivaji into it and they got their life back. In his way Shiva couldn't kill them.

Shiva thought, "What happened? They are again getting up? I'm killing them but they are getting up again? What happened? So Shivaji was in danger and he couldn't think of what to do. Krishna saw that His dear devotee was in peril. He immediately assumed the form of a cow and made Brahma a calf. At noontime the cow and calf went to that pot of nectar. There were very strict security guards there. No one was allowed entrance. But thinking it was just a calf and a cow they allowed them to go in. Krishna and Brahma in the form of the cow and calf then drank all the nectar and the pot was empty. Then, by shooting arrows Shiva burned those three cities, *tripura*, to ashes and killed all the demons. Therefore one of his names is Tripurari.

### Vrikasura's Boon

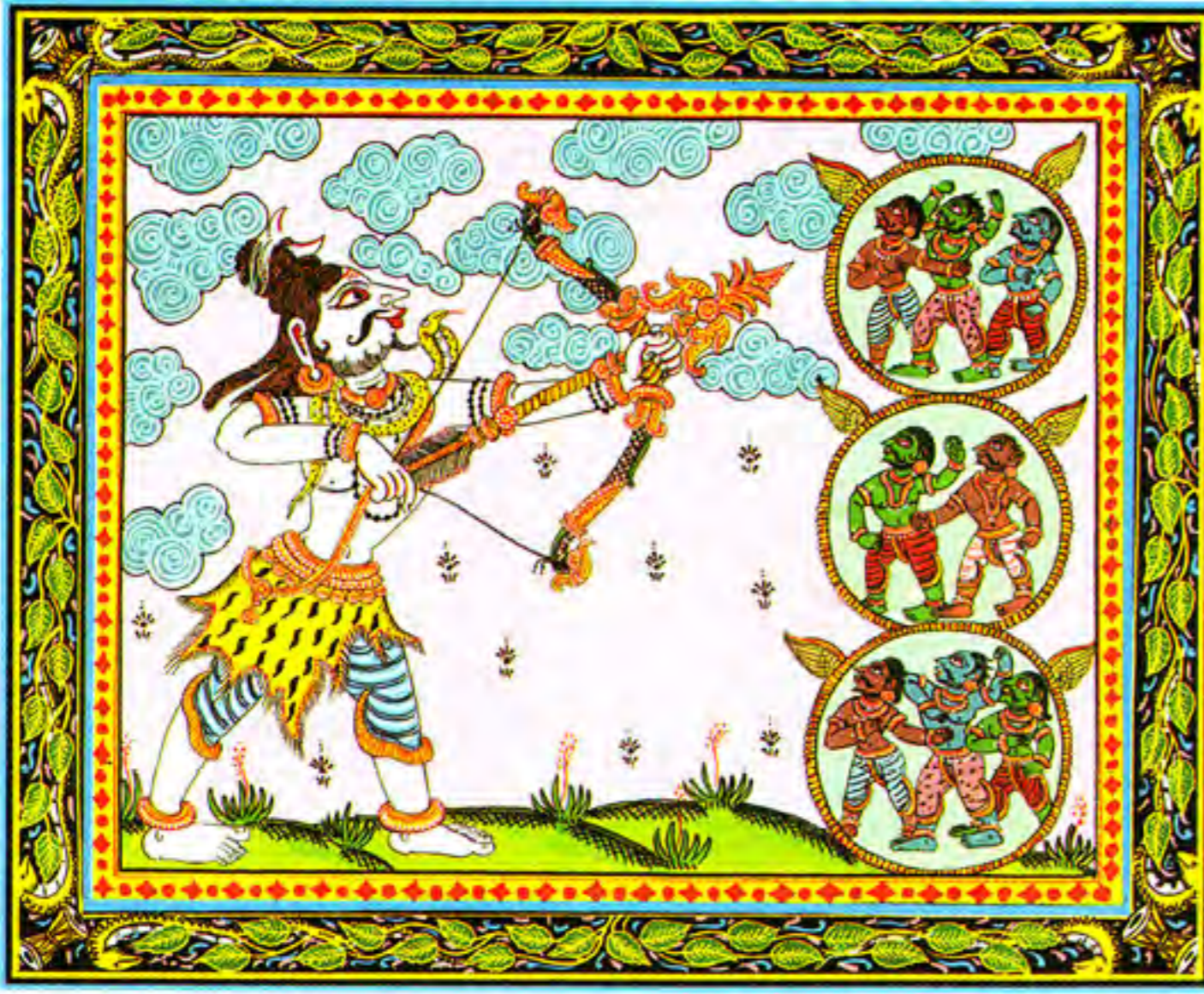
Then there is the story of Vrikasura, who worshipped Shivaji for a boon. Shiva is *āśutoṣa*. He was immediately satisfied. So he said, "All right, what do you want?"

"I want this boon that if I put my hand on someone's head he will immediately die."

"*Tathāstu, tathāstu*. All right, let it be." And immediately he gave him the boon.

But because he got that boon very easily the demon Vrikasura had no faith in Shiva's words. "What is that? I will test it. I will put my hand on Shiva's head and I will test this boon." The boon Shiva had given him was true, so now Shiva was

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*Shiva burned those three cities  
to ashes and killed all the demons*

in a dangerous position. Vrikasura began running after Shiva and Shiva was running away. Seeing that His dear friend was in danger, Krishna came there in the form of a young *brahmacārī*. "Hey! Why are you running behind Shiva so breathlessly?"

"Oh he gave me this boon. I want to test it by putting my hand on his head."

Krishna said, "You are a fool. Do you believe in the words of Shiva? I never believe what he says. He is a madman, a naked fellow. He has put on a garland of snakes and bones. His whole body is smeared with ashes and he lives at the crematorium ground. Does anyone believe the words of a naked fellow who is always dancing like a madman? Do you believe? You are such a nice person, such a wise man, why are you running? Why don't you test the boon by putting your hand on your own head? Seeing it is a lie, then you should kill Shiva. That liar should be killed."

"Oh yes," he thought, "That is a very nice idea." Then he put his hand on his own head, and Shivaji was saved. Many times Krishna has saved Shivaji from such dangerous situations.

In *Bṛhad Bhāgavatāmṛta* Brahmaji said, "Krishna never gets angry with Shiva, but He got angry with me when I gave that boon to Hiranyakasipu." After the death of Vrikasura, Krishna spoke very soft, sweet words to Shiva. The *Bhāgavatam* (10.88.38-39) describes:

*Sri Krishna-kathamrita*

*muktam giriśam abhyāha bhagavān puruṣottamaḥ  
aho deva mahā-deva pāpo 'yam svena pāpmanā*

*hataḥ ko nu mahatsv īśa jantur vai kṛta-kilbiṣaḥ  
kṣemī syāt kim u viśveśe kṛtāgasko jagad-gurau*

Krishna said, "Oh, *jagat-guru* Mahadev, this demon rascal was killed because of his sinful reactions. You are *jagat-guru*, *mahājana*. If someone commits *aparādha* to a *mahājana* and *jagat-guru* like you, how will he get any *kalyāṇa*, auspiciousness? No!"

### **Worshiped More than Krishna**

Brahma said, "So He always speaks such nice, sweet words to Shiva. Krishna never gets angry with him. Narada, you can understand how Shivaji is very dear to Lord Krishna. Not only that, Shiva is so dear to Lord Krishna that in His incarnations as Parasuram and Ramachandra, Krishna even offered worship to Shiva."

Again in *Bṛhad Bhāgavatāmṛta* (1.2.89-90) Brahma said to Narada:

*tiṣṭhatāpi svayam sākṣāt kṛṣṇenāmṛta-manthane  
prajāpatibhir ārādhyā sa gaurī-prāṇa-vallabhaḥ*

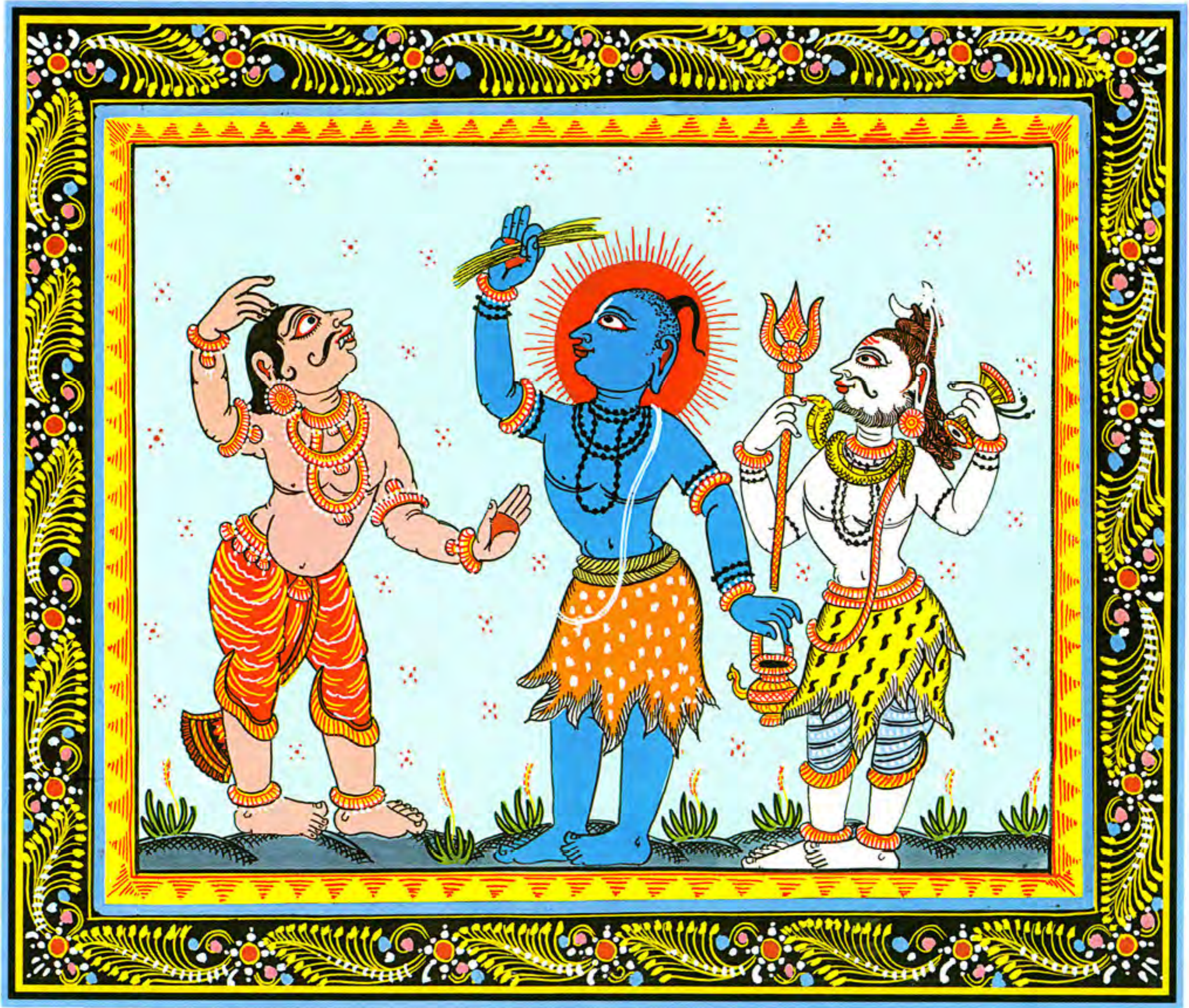
*samānāyā viṣam ghoram pāyayitvā vibhūṣitaḥ  
mahā-mahima-dhārābhir abhiṣiktaś ca tat sphuṭam*

"When the demigods and demons were churning the milk ocean to get *amṛta*, nectar, a very dreadful poison, *viṣa*, came out, and everyone became frightened. No one knew what to do with it.



*Krishna and Brahma in the form of a cow  
and calf drank all the nectar*





*Krishna told him, "You should test the boon by putting your hand on your own head."*

Nobody wanted to take it. When all of the good things came out everyone took what they could. But when the poison came out everyone become afraid. Neither the demons nor demigods were prepared to take it. Krishna was present there. If He would have cast His nectarean, merciful glance on that poison, then it immediately would have turned into nectar, but He didn't do it. Rather, Krishna told me (Brahma), 'You go to Shiva, offer worship to him, satisfy him, and then request him to come and save you from this danger. He will drink the poison.' I went there, offered worship to Shivaji and pleased him. Then Shivaji came and drank all of the poison. Lord Krishna could have done it, but He didn't because He wanted to give credit to His very dear intimate friend, Shiva, and to show that Shiva should be worshipped."

In *Bṛhad Bhāgavatāmṛta* (1.3.26) Narada says:

*kṛṣṇasya prītaye tasmāc chraiṣṭhyam apy abhivāñchatā  
tad-bhaktataiva cāturya-viśeṣenārthitā tvayā*

"Once Lord Shiva offered worship to Krishna, pleased Him, and begged for this benediction, 'O Lord, please give me the benediction that I will be worshiped more than Yourself.'" It is a fact that Shiva is worshiped more than Krishna. Both the devotees and the demons worship Shiva, but only devotees worship Krishna. Krishna then gave him the benediction, 'Yes, *tathāstu*, you should be worshiped more than Myself.'"

Narada said, "This Shiva very intelligently got that benediction." But why did he ask for it? Because a *kṛṣṇa-bhakta* is worshiped more than Krishna. In the eleventh canto of *Śrīmad Bhāgavatam* (11.19.21) Krishna has said, *mad-bhakta-pūjābhyadhikā* — "Worship of My devotee, *bhakta-pūjā*, is a superior type of worship than direct worship of Me." That is indicated here. Shiva is such a dear, great devotee of Krishna, therefore he is worshiped more than Krishna. He got that benediction.<sup>10</sup>

Therefore Krishna told Brahma to go worship Shiva, "Only Shiva can save you from this dreadful poison. No one else can do so. You should go worship him, please him, and request him, and then he will come and drink it. Shiva is so powerful." Shiva is such a dear friend of Krishna, *priya-sakhi*. There is an intimate relationship between them — a lover and beloved relationship. Sri Guru and Sri Shiva both have the same intimate relationship with the Lord — "*priyasya sakhyuh*" — *kintu prabhor yah priya eva tasya*. This is *tattva*. Thank you.

### Questions

**Devotee:** You made a nice parallel between Shiva and guru.

**Gour Govinda Swami:** Jiva Goswami has said this. It is not my idea.

**Devotee:** Can we also say that just as Shiva has both materialistic followers and devotee followers, and correspondingly he gives *niṣkapaṭa-kṛpā*, and *sakapaṭa-kṛpā*, in the same way guru

may have materialistic followers and more devoted followers and he also gives *niṣkapaṭa-kṛpā*, and *sakapaṭa-kṛpā*?

**Gour Govinda Swami:** Yes, *sādhu* has two things, *kṛpā* and *vañcana*, mercy and cheating, *niṣkapaṭa-kṛpā*, and *sakapaṭa-kṛpā*. What one deserves he gets. Some deserve *kṛpā*, they get *kṛpā*, some deserve *vañcana*, they get *vañcana*.

**Devotee:** If one is materialistic, then he gets *vañcana*?

**Gour Govinda Swami:** Yes. He will get position, power, name, fame, prestige, and adoration, *vañcana*.



### Notes

<sup>1</sup> Cited by Srila Jiva Goswami in his *Bhakti-sandarbha, anucheda* 106.

<sup>2</sup> *Āśraya* " means "shelter; support; source". *Āśraya-vigraha* is the person or thing in which some quality is inherent or retained; the possessor and bestower of *prema*, the servitor personality of Godhead. "*Viṣaya*" means "object, abode, or subject." *Viṣaya-vigraha* is the manifestation or form of the Lord as the object of *prema*; the Lord as the predominating divinity who is the supreme enjoyer and the Personality of Godhead to be served.

<sup>3</sup> Srila Jagadananda Pandit's *Prema-vivarta*, chapter 7.

<sup>4</sup> Quoted in *Bhakti-sandarbha* 106.61.

<sup>5</sup> Quoted in *Bhakti-sandarbha* 106.62.

<sup>6</sup> Cited by Srila Jiva Goswami in his *Bhakti-sandarbha, anucheda* 106.

<sup>7</sup> Quoted in *Bhakti-sandarbha* 106.67.

<sup>8</sup> Quoted in *Bhakti-sandarbha* 106.83.

<sup>9</sup> Mundane religiosity, economic development, material enjoyment, and liberation, generally considered to be the four goals of human life.

<sup>10</sup> In his purport to *Bṛhad Bhāgavatāmṛta*

1.3.26, Srila Sanatan Goswami describes that Shivaji's request to be worshipped more than Krishna was an expression of his devotion to Krishna. Shivaji knows that Krishna is more pleased to see His devotee worshiped than He is to be worshiped Himself, thus he asked for this boon.



# Mercy and Cheating



**C**ommon people generally judge a great personality according to the qualities of his or her followers. They also usually think that the dearest follower of that personality must be the one that has received the most facilities, attention, and position from that great person. How then do we understand Lord Shiva and his distribution of mercy? Many powerful demons such as Ravan, Banasura, Vrikasura, and Sudakshina worshiped Shiva. By all appearances it seems that each of these demons were very dear to him and received his mercy. Shiva even went so far as to fight against Lord Krishna on behalf of his devotees Banasura and Sudakshina. Certainly those were signs of his mercy! Or were they?

## Merciful to All

Lord Shiva is famous as *āśutoṣa*, “he who is easily pleased”. He is very easily pleased and he is very quick to give benedictions. Like Lord Shiva, his consort Maya-devi is also very free in distributing mercy to everyone, including even the demons and impersonalist *māyāvādīs*. In his footnote to *Hari-nāma-cintāmaṇi* (7.61), Thakur Bhaktivinode comments on the nature of their mercy on such persons:

In the material world the *māyāvādīs* worship Goddess Maya and chant her names like “Durga” and “Kali”. Lord Krishna’s spiritual potency is His personal potency. Maya is the shadow of that spiritual potency. Gradually purifying them, Goddess Maya convinces the rebellious souls who have turned their faces away from Lord Krishna to turn and face Him again. Maya has two kinds of mercy: *sakapaṭa-kṛpā*, mercy with cheating, and *niṣkapaṭa-kṛpā*, mercy without cheating. When she gives sincere mercy, she gives to the conditioned soul true knowledge and devotional service offered to Lord Krishna. When she gives cheating mercy she gives to the soul temporary material pleasures.

The limit of this cheating mercy is when she throws the soul into the state of merging with impersonal Brahman. When that happens to the soul, all is lost.

So, as also described in this issue, (see facing page) Lord Shiva has two types of mercy, *niṣkapaṭa-kṛpā*, mercy without cheating, and *sakapaṭa-kṛpā*, mercy with cheating. An intelligent person should understand the difference, and aspire for Lord Shiva’s *niṣkapaṭa-kṛpā*. Although it appears that Lord Shiva is being merciful to the demons when he grants them benedictions, in actuality they are not recipients of Lord Shiva’s real mercy.

## Service Not Accepted

A good example is Ravan, the demoniac king of the *rākṣasas*. Ravan worshipped Lord Shiva, and it would seem that Shiva favored him since he granted Ravan so much wealth and power. However, Srila Vrindavan Das Thakur has given a penetrating look at Ravan’s service to Lord Shiva and shown that actually Ravan did not please Shiva at all. In his *Śrī Caitanya-Bhāgavata* (*madhya* 10.148-149), Vrindavan Das states:

*śiracchedi bhakti yena kare daśānana  
nā mānaye raghunātha — śivera kāraṇa*

Ravan worshiped Shiva but would not worship Lord Ramachandra. For this offense Ravan’s ten heads were cut off.

*antare chāḍila śiva, se na jāne ihā  
sevā vyartha haila, maila savanīśe puḍiyā*

In his heart, Lord Shiva rejected Ravan and did not accept his service. Ravan did not know this. Ravan’s service to Lord Shiva was all in vain. In this way he and his family were all destroyed.

## Śiva-tattva is Guru-tattva

Aside from being worshiped by the demons, Lord Shiva is also the guru of many great *kṛṣṇa-bhaktas*. The fourth canto, twenty-fourth chapter of *Śrīmad Bhāgavatam* describes how Shiva bestowed his mercy

upon the Prachetas, by which they became great devotees of Lord Krishna. The twelfth canto, tenth chapter describes how Markandeya Rishi worshipped Shiva to get devotion to Krishna. In the *Brahma-vaivarta Purāṇa* (4.13.72) Garga Muni describes himself as a disciple of Lord Shiva. He says that Lord Shiva taught him the glories of Krishna's name. The *Nārada-pañcarātra*, first *rātra*, chapters eight and nine, describes that Shiva acted as guru for the great devotee Narada Muni.

In his purport to *Śrīmad Bhāgavatam* (4.2.2), His Divine Grace A.C. Bhaktivedanta Swami Prabhupada describes Shiva as being guru for both the demons and the devotees:

Lord Shiva is described here as *carācara-guru*, the spiritual master of all animate and inanimate objects. He is sometimes known as *bhūta-nātha*, which means "the worshipable deity of the dull-headed." *Bhūta* is also sometimes taken to indicate the ghosts. Lord Shiva takes charge of reforming persons who are ghosts and demons, not to speak of others who are godly; therefore he is the spiritual master of everyone, the dull and demoniac, as well as the highly learned *vaiṣṇavas*. It is also stated, *vaiṣṇavānāṁ yathā śambhuḥ* — Shambhu, Lord Shiva, is the greatest of all *vaiṣṇavas*. On one hand he is the worshipable object of the dull demons, and on the other he is the best of all *vaiṣṇavas*, and he has a *sampradāya* called the *Rudra-sampradāya*.

In His *Śivāṣṭakam* prayers (text 7), quoted by Murari Gupta in his *Śrī Caitanya Carita Mahākāvya*, Sri Chaitanya Mahāprabhu describes Lord Shiva's position as guru, *śivāya sarva-gurave namo namaḥ* — "I repeatedly offer my obeisances to Lord Shiva, who is the guru of everyone." Sri Srimad Gour Govinda Swami has also commented on this point in the previous article:

This *śiva-tattva* and *guru-tattva* are the same. Guru and Bhagavan, Shiva and Bhagavan, have a very intimate relationship, *priya-sakhya*, a relationship of lover and beloved, *premi-premastatā*. In that sense there is no difference between Shiva and Krishna, guru and Krishna.

In many places it is described that the guru is considered to be a manifestation of Lord Shiva. *Śrī Hari-bhakti-vilāsa* (4.139) says:

*gurur brahmā gurur viṣṇur guru devo maheśvaraḥ  
gurur eva paraṁ-brahma tasmāt saṁpūjayet sadā*

The guru is Lord Brahma. The guru is Lord Vishnu. The guru is Lord Shiva. The guru is the Supreme Absolute Truth, therefore always worship Sri Guru with all you possess.

*Nārada Purāṇa* (63.121) says:

*dīkṣayā guru-mūrti-sthaḥ sarvānugrahakaḥ śivaḥ*

Through *dīkṣā*, Shiva, the giver of all benedictions, is manifested in the form of the guru.

The same point is made again in *Nārada Purāṇa* (65.58):

*oiṁ namas te nātha bhagavan śivāya guru-rūpiṇe*

I offer my respectful obeisances unto Lord Shiva, who has assumed the form of guru.

## Substance and Appearance

*Śiva-tattva* and *guru-tattva* are also the same in the sense that both Shiva and guru are *kṛṣṇa-kṛpā-śrī-mūrti* — manifestations of Krishna's mercy. In *Bhagavad-gītā* (4.11) Krishna has described, *ye yathā māṁ prapadyante tāṁs tathāiva bhajāmy aham* — "As a person surrenders to Me, I reciprocate with him accordingly." Similarly, as manifestations of Krishna's mercy Shiva and Sri Guru also reciprocate according to the motive of the worshiper. Although they are merciful to all, it's not that everyone who approaches them gets the same thing. To sincere persons they give *niṣkapaṭa-kṛpā*, mercy without cheating, and to duplicitous materialistic persons they give *sakapaṭa-kṛpā*, mercy with cheating.

Srila A.C. Bhaktivedanta Swami Prabhupada (*Bhāg.* 1.13.37 purport) describes the topic of cheating:

That great souls cheat others may be astonishing to know, but it is a fact that great souls cheat others for a great cause.

On another occasion (lecture, 21 May 1969) Srila Prabhupada made a similar comment:

[Buddha] situated the atheistic people on the line of understanding God. So this is, in one way, cheating. But this cheating is not cheating. Just like a father or guardian sometimes cheats the young boy. That is not cheating; that is for his good.

The Lord's Mohini Murti pastime as described in the eighth canto, chapter nine of *Śrīmad Bhāgavatam* is a good example of *niṣkapaṭa-kṛpā* and *sakapaṭa-kṛpā*. When Mohini Murti began to distribute nectar, it didn't seem that She was paying any attention to the demigods. She was seen to be smiling and casting glances only on the demons. However, while it appeared that She was favoring the demons, in actuality She was cheating them and giving all of the nectar to the demigods. In the same way, because of the attention and approval showered on them by Shivaji and Sri Guru, sometimes persons with selfish motives appear to have obtained great favor, but in actuality they are being cheated while genuine mercy is quietly being given to others.

*Bahirmukha-janas*, "outward-facing" persons such as the demon Ravan, absorbed in external things,

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are full of passion and equate receiving material opulence, position, and recognition from Shiva or guru to be mercy. However, *antarmukha-janas*, introspective persons such as Markandeya Rishi, recognize that the real mercy of Shiva and guru is gained when they become truly pleased. They understand that the *niskapaṭa-kṛpā* of Shiva and guru is not manifest in external things such as receiving opulence, high position, or public shows of approval from guru and Shiva. Rather, it is in obtaining *kṛṣṇa-prema*. Materialistic followers who approach great personalities such as Durga, Shiva and Sri Guru and with their lips cry out, *kṛpā koro, kṛpā koro* — “Please give me your mercy! Please give me your mercy!” while internally desiring something material, are given what they want, but are deprived of real mercy. They are the recipients of *sakapaṭa-kṛpā*, not *niskapaṭa-kṛpā*.

Like Lord Shiva, Sri Guru externally accepts everyone’s service, and, like Lord Shiva, it is not always easy to know if he is actually pleased or not. Thakur Vrindavan Das has described (*Cb. madhya* 10.150):

*bhāla manda śiva kichu bhāṅgiyā nā kaya  
yāra buddhi thāke, sei cinte buddhi laya*

Lord Shiva does not reveal whether he is pleased or displeased with his servant. A person who is intelligent can understand in his heart whether Lord Shiva is pleased or displeased.

### Pure Devotee’s Kick

In his commentary on *Caitanya-bhāgavata* (*ādi* 17.154-158) Srila Bhaktisiddhanta Saraswati Prabhupada says that even the mere desire for *niskapaṭa-kṛpā* is rarely found in conditioned souls. He says that the only hope for most is to get the merciful kick of a pure devotee:

The community of arrogant persons will take millions and millions of births to understand Vrindavan Das Thakur’s causeless mercy, so until their offenses are exhausted they will never have the opportunity to receive a kick on the head from the sanctified all-auspicious feet of a pure *vaiṣṇava*. Even the genuine desire for receiving the *niskapaṭa-dayā*, non-duplicitous mercy of a pure *vaiṣṇava*, is a rare commodity for ignorant mundane sinful people, pious fruitive workers, or mental speculators. Living entities who are

averse to Hari, Guru, and *vaiṣṇava* have not accumulated sufficient piety in their previous lifetimes, nor have thousands of their forefathers accumulated sufficient piety, that they are qualified to receive the all-auspicious kick from the lotus feet of the pure, transcendental, ultimate-benefit-awarding lotus feet of Thakur Vrindavan. The moment that dust from the lotus feet of a pure *vaiṣṇava* will fall on the heads of sinful

persons, that very moment they will become free from all material contamination and deceit and thus become proprietors of the wealth of devotional service.



**“Those who serve the guru and the pure devotee with some material desire are given profit, adoration and distinction, but deprive themselves of the genuine association of guru and the pure devotees.”**

— Attributed to Srila Jagannath Das Babaji

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of one's wife. The assistant approached Savitri and said, "O goddess, please come quickly, the fires have been ignited and the time for beginning the sacrifice has approached."

Savitri replied, "I haven't made any auspicious decorations in the house yet. The pots have not been washed. Moreover, Lakshmi, the wife of Narayan, has not arrived yet, nor Svaha, the wife of Agni, Dhumorna, the wife of Yamaraj, Gauri, the wife of Varuna, the Ganga or Saraswati rivers, nor Arundhati, the wife of Vasishtha, or the other ladies. Please tell my husband to wait for a little while and I will come when all of these other ladies arrive."

The assistant returned and informed Lord Brahma that Savitri was busy engaged in domestic work and would not come until her friends arrived.

Hearing this, Brahma became a little angry and instructed Indra to immediately go and find another wife for him as the auspicious time to start the sacrifice was quickly approaching.

After searching all over the earth, Indra saw a beautiful cowherd girl named Gayatri-devi. Seeing that she was unmarried and that her beauty far excelled that of any of the ladies in the heavenly planets, without even first taking permission from her father, Indra immediately brought her to Lord Brahma. Upon seeing one another, Gayatri and Brahma immediately fell in love. Then, on the order of Lord Vishnu, the two were quickly married by the ceremony known as *gāndharva*.

Gayatri-devi was then given the ceremonial seat reserved for Brahma's wife, and the sacrifice began. The *yajña* had been going for more than one hundred celestial years when Savitri finally arrived with Lakshmi-devi, Gauri, and different wives of the *devas*. Seeing that Savitri had arrived, Vishnu, Shiva, Brahma, Indra, and all of the *devas* became embarrassed and afraid. Savitri-devi then saw Gayatri sitting at her seat next to Brahma. Savitri's eyes flashed and she angrily said to Brahma, "What kind of sacrifice are you performing, wherein you have abandoned me and taken another wife?"

Brahma tried to explain to her that the priests had informed him that the time of the sacrifice had come and without a wife it could not be performed, so Indra brought him another wife who was personally presented to him by Lord Vishnu. Although Brahma begged for her pardon, Savitri became even angrier and then began to curse Brahma, Vishnu, and everyone present. Her curse upon Lord Shiva was that his male organ would fall off. Savitri then stormed out of the stunned assembly. Everyone was quiet, but then Gayatri-devi stood up and began granting boons to nullify the curses made by Savitri. Gayatri blessed Lord Shiva that although his male organ would fall

off, it would nonetheless remain pure and would be worshipable for all of the three worlds. Since that time, persons who want the blessings of Lord Shiva worship him in the form of his *liṅga*.

Just as Lord Shiva's devotion and service to Krishna has no limits, similarly the topics of Lord Shiva's glories are also unlimited. Finding this one issue of Sri Krishna Kathamrita to be insufficient, we intend to continue this topic in the next issue. We hope that it may bring some pleasure to the exalted *vaiṣṇavas*.

Vaiṣṇava-kṛpā-prārthi,  
Madhavananda Das



## Srila Rupa Goswami on Lord Shiva

*rudra ekādaśa-vyūhas tathāṣṭa-tanur apy asau  
prāyaḥ pañcānāś try-akṣo daśa-bāhur udīryate*

Shiva appears in eleven forms and eight forms. Generally he has ten arms and five heads, with three eyes on each head. — *Laghu Bhāgavatāmṛta*. 1.2.26.

*kvacij jīva-viśeṣatvam harasyoktam vidher iva  
tat tu śeṣavad evāstaṁ tad-amśatvena kīrtanāt*

The scriptures explain that, as Brahma is, so Shiva is sometimes a *jīva* soul and sometimes an *amśa-avatāra* like Lord Sesha. — *Laghu Bhāgavatāmṛta*. 1.2.27.

*vidher lalātāj janmasya kadācit kamalā-pateḥ  
kālagni-rudraḥ kalpānte bhavet saṅkarṣaṇād api*

Sometimes He is born from Brahma's forehead and other times from Vishnu's forehead. At the *kalpa*'s end He is born from Lord Sankarshan as the fire of time. — *Laghu Bhāgavatāmṛta*. 1.2.30.

*sadāśivākhyo yaḥ śambhuḥ sa caisānyāvṛtir matā*

Lord Shiva, who is known as Sadashiva and Sambhu, is manifest in the northeast part of Vaikunthaloka. — *Laghu Bhāgavatāmṛta* 1.5.298.

*lalāṭe kāśmīraiḥ kuru mama dṛśaṁ pāvakamayīm  
dadhīthā bhogīndra-dyutim urasi muktā-maṇisaraṁ  
tanoḥ kaṅṭham muktva janaya ghanasārair dhavalatām  
hara-bhrantya bhītas tadati na yathā māṁ manasijaḥ*

[Feeling pangs of separation from Radharani, Krishna says:] Draw a flaming red eye in *kuṅkuma* on My forehead. Make this necklace of pearls look like the king of serpents draped across My chest. Except for My neck, make My entire body white by dusting it with camphor powder. In this way Cupid will think I am Lord Shiva. Then he will be afraid and he will no longer attack Me in this way. — *Lalita Mādhava* 6.95.

— Translations by Sri Kusakratha Das

# Gaura Hari Honors Lord Shiva's Remnants

Adapted from Srila Murari Gupta's  
*Śrī Caitanya-carita*, canto 3, chapter 9

After arriving in Bhubaneswar, the all-opulent Lord Sri Chaitanya Mahaprabhu took bath in Bindu-Sarovara, had *darśana* of Sri Bhubaneswar, and sat contentedly, wholly immersed in the bliss of *prema*. Mahaprabhu then ate choice foods prepared by the devotees, and afterwards, as He rested, He contemplated the lotus feet of Sri Krishna. The illustrious Lord thought, "If somehow the *mahā-prasāda* of the trident-wielding god of gods could be obtained then we could truly take pleasure."

As He was reflecting thus, a certain *brāhmaṇa* came before Him, bearing in his hands a small portion of Mahadeva's *prasāda*. He said, "Please accept this *prasāda* of Mahadev." Hearing this, Lord Gaura at once stood up and accepted the *prasāda* with bowed head. The Lord honored it with His servants as though it were immortal nectar. Thus Gaura Hari showed how dear Shiva is to Sri Krishna. The next morning Lord Gaura Hari again rose very early in great happiness, and after quickly bathing in Bindu-Sarovara He bowed before Sri Shiva and then left on His way.

When the powerful *brāhmaṇa* Sri Damodar Pandit heard that the Lord had eaten the remnants of Shiva's food, He said, "According to *śāstra*, one should not eat the remnants of Lord Shiva, because Bhrigu Muni has placed a curse on those who worship Lord Shiva. [See *Śrīmad Bhāgavatam* 4.2.27-32.] Knowing this, why then did the all-opulent transcendental Lord eat that food?"

Hearing his words, Murari Gupta replied to that noble *brāhmaṇa*, "Hear from me the reason for which the Lord ate those nectarean remnants of Sri Shivadev. When Sri Krishna Chaitanya made His auspicious arrival, Mahadev joyously accepted Him as an honored guest.

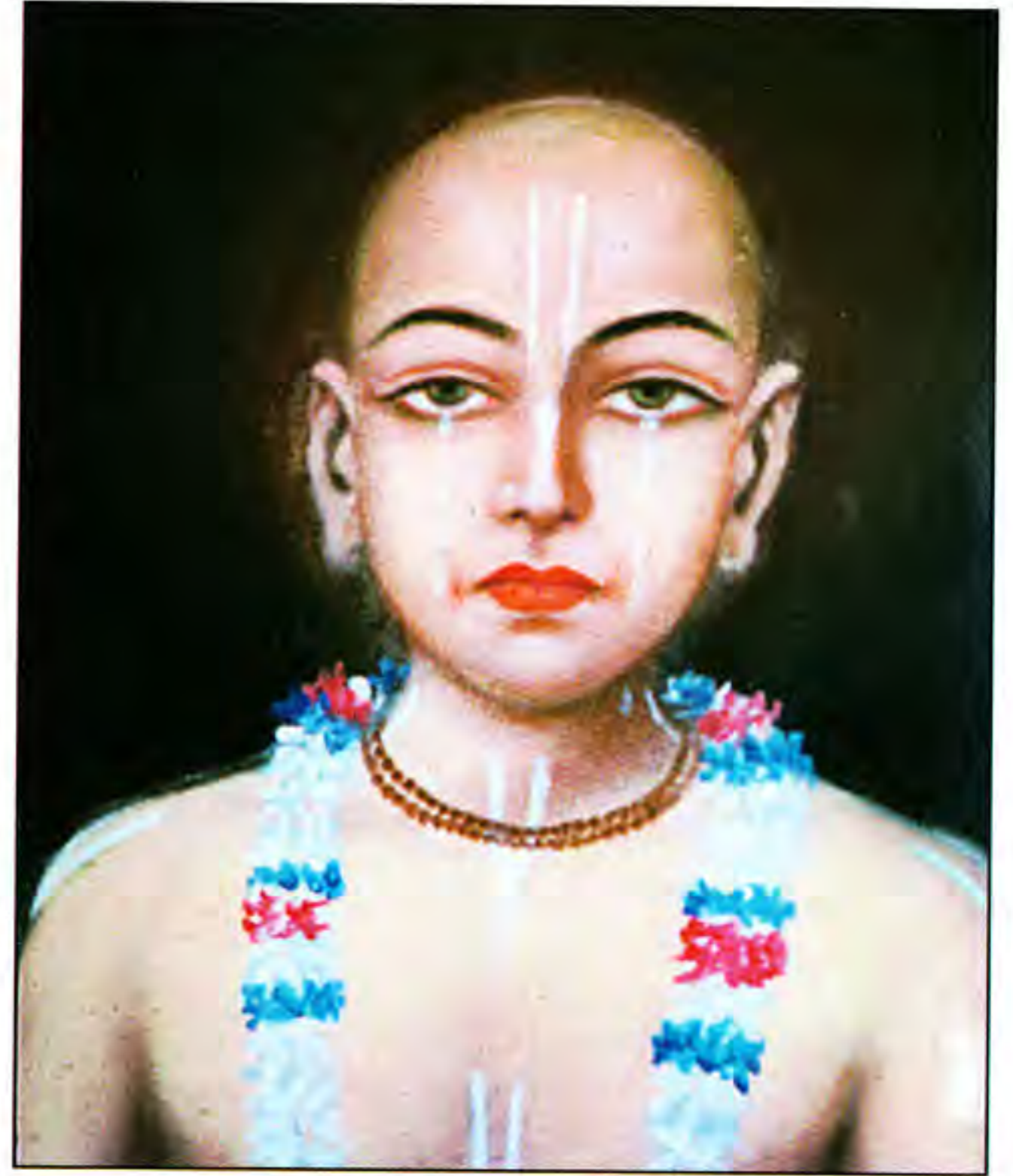
*vaiṣṇava-śreṣṭha-buddhyā ye pūjayanti mahēśvaram  
tair dattam gṛhṇate so 'si tad annam pāvanam mahat*

"When *bhaktas* worship Mahadev thinking of him as the best among *vaiṣṇavas*, Maheswar accepts that offering from them, and that food should be considered great and pure *prasāda*.

*śrī-kṛṣṇa kṛṣṇa-bhaktānām bheda-buddhyā patanty adhaḥ  
durvairān śikṣayantās ca bhakta-rūpaḥ svayam hariḥ*

"Those with a sectarian spirit who differentiate between Sri Krishna and His *bhaktas* fall down.

*Sri Krishna-kathamrita*



*Sri Chaitanya Mahaprabhu*

Sri Hari personally advented in the form of a *bhakta* as Chaitanya Mahaprabhu in order to instruct such inimical persons.

*ācaratya api deveśo hita-kṛt sarva-dehinām  
nirmālyam ādareṇaiva gṛhītyā jagad-īśvaraḥ*

"The Lord of all gods certainly seeks to benefit all embodied beings. Thus by His reverential acceptance of Sri Shiva's food-remnants the supreme controller of the cosmic manifestation teaches them by His example.

*janaiḥ saṁsthāpīte liṅge bheda-buddhyā ca pūjite  
tatraiva śāpo viprasya nahi syād aikyataḥ kvacit*

"Wherever the *liṅgam* is established and worshiped with a conception that Sri Shiva and Sri Hari have separate parties, there the brahmin Bhrigu's curse will act, because of this offensive dualistic concept.

*hari-śaṅkarayor aikyam svayambhū-liṅga-sannidhau  
abheda-buddhyā pūjāyām nahi śāpo bhavet kvacit*

"Hari and Sankar have one interest. If in the presence of a Shiva *liṅgam* someone worships without a dualistic concept, the curse will not have effect.

*tena tatrādhikā prītir hari-śaṅkarayor bhavet  
abhede 'tra svayambhau ca pūjā sarvātīśāyini*

"When the worshiper understands Their unity of interest, love will increase for both Hari and Sankar, and worship for Them both will increase.

*mahā-prasādam tatraiva bhuktvā mokṣam avāpnuyāt  
mahā-rogaṭ pramucyeta sthira-sampattim āpnuyāt*



*Mahaprabhu dances before Lingaraj in Bhubaneswar*

“By tasting such *mahā-prasāda* one can attain liberation, be cured from terrible diseases, and obtain undisturbed prosperity.

*ye mohāt tan na khādanti te bhavanty aparādhinaḥ  
harau śive ca niḥśrīkā rogiṇaś ca bhavanti te*

“Those who out of delusion do not eat such *mahā-prasāda* become offenders to both Hari and Shiva. They become diseased and bereft of opulence.

*vaiṣṇavaiḥ pūjito yatra śrī-śivaḥ paramādarāt  
anādi-liṅgam āsādyā śrī-kṛṣṇa-prīti-hetave*

*tatraiva saṁśayo nāsti nirmālya-grahaṇe kvacit  
bhaktir eva sadā vipra śubha-dā sarva-dehinām*

“Wherever the eternal *liṅga* of Sri Shiva is worshipped with great respect by *vaiṣṇavas* in order to develop love for Sri Krishna, there will be no doubt about accepting the remnants of Sri Shiva’s food. O *brāhmaṇa*, such devotional service is verily auspicious for all embodied beings. — Texts 12-21. [The pastime of Sri Chaitanya Mahaprabhu taking *śiva-prasādam* in Bhubaneswar is also described by Srila Lochan Das Thakur in *Śrī Caitanya-maṅgala, madhya-līlā* chapter 16.]



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# Śrī Śivāṣṭakam

Spoken by Sri Chaitanya Mahaprabhu

From Srila Murari Gupta’s

*Śrī Caitanya-carita-mahākāvya*, chapter three

On His way to Jagannath Puri, Sri Chaitanya Mahaprabhu, the powerful king of the twice-born, came to the place named Ekamraka, Bhubaneswar. There on the summit of the best of mountains resides Lord Shiva accompanied by Parvati, the daughter of Mount Himalaya. Mahaprabhu saw there a great temple of Shiva, brilliant with all kinds of exquisite craftsmanship and finely sculpted arches. Crowning its lofty pinnacle flew a flag that flapped in the breeze. That temple was anointed by celestial nectar, and appeared like a snow-capped Himalayan mountain. Falling to the ground, the Lord offered obeisances to that abode of Shiva and to the astonishing trident cresting its dome. Then, with great elation, He entered the city of Lord Purari, desiring to have *darśana* of that great *īśvara*. He saw there many *tīrthas* presided over by millions of *śiva-liṅgams* and headed by the *liṅga* named Visweswar. There was the vast lake Bindu-sarovara, so named because the best among the gods had placed within it *bindus*, drops of water gathered from all the *tīrthas*. Simply by bathing in that lake one obtains the transcendently pure destination of the Lord’s lotus feet.

Giving up residence in the city of Kasi, the venerable Mahesh has taken up residence in that excellent place of Ekamraka, where He has summoned and established all the holy places. There that lord, dressed in tiger-skin, who expands in the form of his *liṅgam*, enjoys unlimited divine delights in the company of Goddess Ishwari. In spite of this, he is earnestly offered praise by the best of renunciants who are fully detached from the pleasures of the senses.

Surrounded by His servants, the Supreme Lord Gaura Hari entered the house of Purari, whose form emanated white rays of nectar like the moon, in the same way that Lord Brahma, who resembles a bee at the lotus feet of Krishna, once entered the festival-enlivened abode of mighty Indradeva.

Gauranga bowed His head low and fell like a rod to the earth in front of that tiger-skin-dressed ascetic, whose only residence was his body. Then Lord Hari, who wields a chariot wheel as His weapon, with a faltering voice and His entire body thrilled by ecstasy, offered the following prayers of praise to the lord of the mountains (texts 13-21):

श्री कृष्णकथामृत

*namo namas te tri-daśeśvarāya  
bhūtādi nāthāya mṛdāya nityam  
gaṅgā-taraṅgotthita-bāla-candra-  
cūḍāya gaurī-nayanotsavāya*

I repeatedly offer my obeisances unto you, the controller of the thirty primal demigods; unto you, the original father of all created beings; unto you, whose character is gracious; unto you, whose head is crested by the sickle moon arisen from the waves of the Ganga; and unto you, who are a festival for the eyes of the fair goddess Gauri.

*sutapta cāmīkara-candra-nīla-  
padma-pravālāmbuda-kānti-vastraiḥ  
sa nṛtya-raṅgeṣṭa-vara-pradāya  
kaivalya-nāthāya vṛṣa-dhvajāya*

I offer my obeisances unto you, who are dressed in garments resembling molten gold, the moon, blue lotuses, coral, and dark rain clouds; unto you, who bestow the most desirable boons on your devotees by means of your delightful dancing; unto you, who are the master of the impersonalists; and unto you, whose flag bears the image of the bull.

*sudhamśu-sūryāgni-vilocanena  
tamo-bhīde te jagataḥ śivāya  
sahasra-śubhrāmśu-sahasra-raśmi-  
sahasra-sañjit-tvara-tejase 'stu*

I offer my obeisances unto you, who dispel darkness with your three eyes — the moon, the sun, and fire; unto you, who create auspiciousness for all the living entities of the universe; and unto you, whose potency easily defeats that of thousands of moons and suns.

*nāgeśa-ratnojjvala-vigrahāya  
śārdūla-carmāmśuka-dīvyā-tejase  
sahasra-patropari saṁsthitāya  
varāṅgadā-mukta-bhujā-dvayāya*

I offer my obeisances unto you, whose form is brilliantly illuminated by the jewels of Ananta, the king of snakes; unto you, who are clothed by a tiger-skin and thus radiate divine effulgence; unto you, who sit upon a thousand-petalled lotus; and unto you, whose two arms are adorned by lustrous bangles.

*su-nūpurā-rāñjita-pāda-padma  
kṣarat-sudhā-bhṛtya-sukha-pradāya  
vicitra-ratnaugha-vibhūṣitāya  
premāṅgam evādyā harau vidhehi*

I offer my obeisances unto you, who bring happiness to your servitors as you pour on them the liquid nectar from your two reddish lotus feet, which ring with charming ankle bells. Obeisances unto you, who are adorned with an abundance of gems, please endow me with pure love for Lord Hari.

*Sri Krishna-kathamrita*

*śrī rāma govinda mukunda śaure  
śrī kṛṣṇa nārāyaṇa vāsudeva  
ity-ādi nāmāmṛta-pāna-matta-  
bhṛṅgādhi-pāyākhila-duḥkha-hantre*

“O Sri Rama!”, “O Govinda!”, “O Mukunda!”, “O Sauri!”, “O Sri Krishna!”, “O Narayana!”, “O Vasudeva!” You are the monarch of intoxicated bee-like devotees who are maddened by drinking the nectar of these and other holy names, and you destroy all grief.

*śrī nārādādyaiḥ satatam sugopya-  
jijñāsitā-yāsu vara-pradāya  
tebhyo harer bhakti-sukha-pradāya  
śivāya sarva-gurave namo namaḥ*

I offer my respectful obeisances again and again unto you, who is forever inquired of confidentially by Sri Narada and other sages; unto you, who also grant favors to them very quickly; unto you, who bestows the happiness of *hari-bhakti*; unto you, who create auspiciousness; and unto you, who are the guru of everyone.

*śrī gaurī-netrosava-maṅgalāya  
tat-prāṇa-nāthāya rasa-pradāya  
sadā samutkaṅṭha-govinda-līlā-  
gāna-pravīṇāya namo 'stu tubhyam*

I offer my obeisances unto you, who are a festival of auspiciousness for the eyes of Goddess Gauri; unto you, who are the monarch of her life-breath; unto you, who are capable of bestowing transcendental *rasa*; and unto you, who are expert in forever singing songs of the pastimes of Lord Govinda with great longing.

*etat śivasyaṣṭakam adbhutam mahat  
śṛṇvan hari-prema labheta śīghram  
jñānaṁ ca vijñānam apūrva-vaibhavam  
yo bhāva-pūrṇaḥ paramam samādaram*

A person filled with loving feelings who hears with rapt attention this wonderful eight-fold prayer to Lord Shiva can quickly gain *śrī hari-prema* as well as transcendental knowledge, the realization of that knowledge, and unprecedented powers.



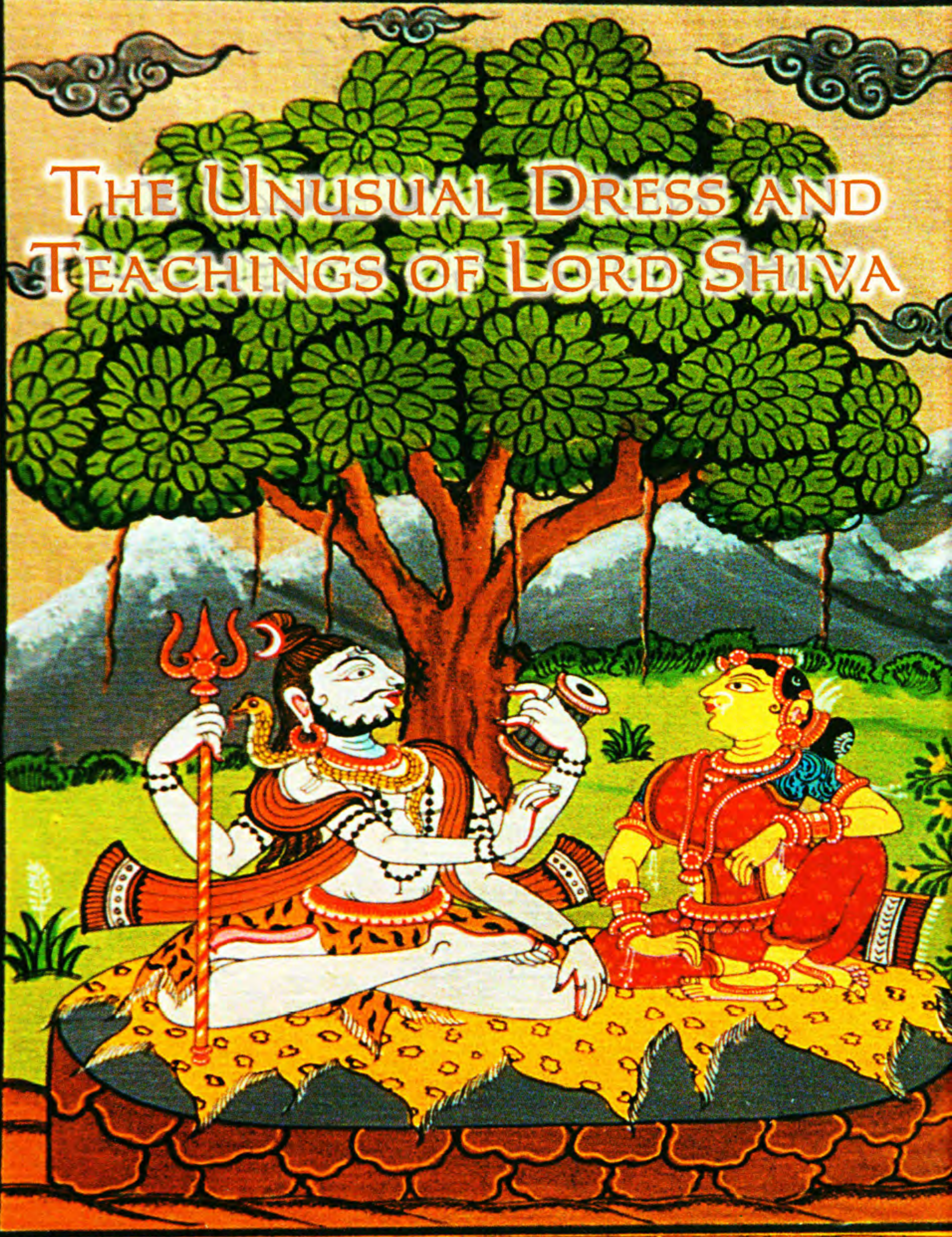
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THE UNUSUAL DRESS AND  
TEACHINGS OF LORD SHIVA





Adapted from Śrī Padma Purāṇa uttarakhaṇḍa chapter 235-236.

Parvati said, "O lord, you once told me that one should avoid speaking with *pāṣaṇḍīs*, atheistic demons, and that doing so is worse than talking to *caṇḍālas*, outcastes. Please tell me of what are the symptoms of such persons and what signs do they wear on their bodies?"

Shiva replied, "Those persons who, deluded by ignorance, describe any other deity as being superior to Vishnu, the Lord of the world, are said to be *pāṣaṇḍīs*. Those who, although they do not belong to the *vānaprastha āśrama*, use skulls, decorate their bodies with ashes and bones, have non-Vedic marks, matted hair, and wear garments of tree bark, are said to be *pāṣaṇḍīs*. Those *brāhmaṇas* who are devoid of the marks and symbols dear to Vishnu, such as conches, discs, and vertical-lined *tilaka* worn on the forehead, are said to be *pāṣaṇḍīs*. That *brāhmaṇa* who does not follow the practices given in the *śāstras* should be known as a *pāṣaṇḍī* and should be

condemned by all people. Those who have no devotion for the Lord are said to be *pāṣaṇḍīs*. One who behaves as he likes and offers oblations into the fire for the worship of deities other than Lord Vishnu should be known as a *pāṣaṇḍī*, for Lord Vishnu is the enjoyer of the fruit of all sacrifices and is the deity of the *brāhmaṇas*. He who considers Lord Vishnu as equal to other deities such as Brahma and myself, Rudra, should always be called a *pāṣaṇḍī*. That *brāhmaṇa*, who with his speech, body, and deeds does not recognize Vishnu, is a *pāṣaṇḍī*. What is the use of saying much in this regard? Those *brāhmaṇas* who are not devotees of Vishnu should never be asked any questions, should never be talked to, and should never be seen."

Parvati said, "O lord, O best of the gods, I want to ask you something secret. Through love for me, please answer. I have a great doubt. The *śāstras* condemn using skulls, decorating the body with ashes, and wearing skins of animals. Yet, you do all of these things. Why are these things condemned? O lord of the gods, O highly intelligent one, due to women's natural fickleness I am asking you these questions. It may be that due to your great power you do not have to follow the *śāstric* injunctions you just described, but previously you had not instructed me in this way. Therefore, O lord, please pardon my question."

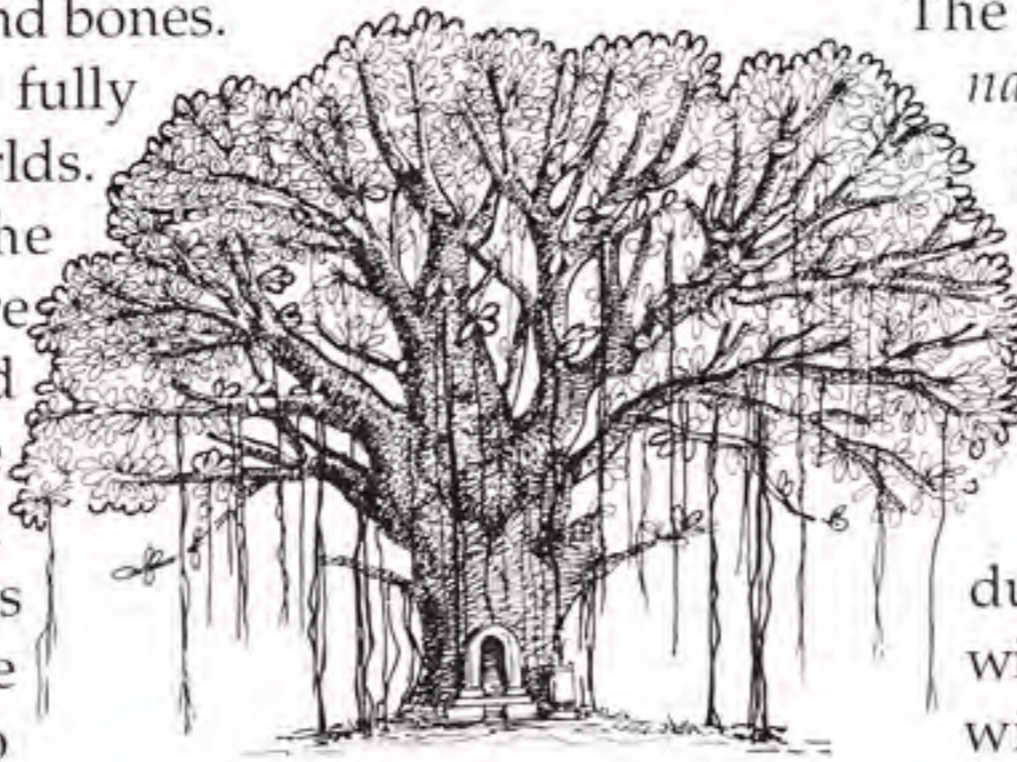
Inquired thus by Parvati in that lonely place free from people, Lord Shiva explained to her the great secrets of his own behavior. Shiva said, "O goddess, please listen carefully. I shall tell you a very wonderful secret. You should not repeat what I am about to tell you to common people. I shall tell you this since your body is not separate from mine. Long ago, in the age of Swayambhuva Manu, there were many great demons like Namuchi [The demon Namuchi is described in *Śrīmad Bhāgavatam* 8.11.23-40.] who were very powerful and valorous heroes. All of them were devoted to Vishnu, acted purely, and were free from all sins. They followed the practices laid down in the Vedas. Seeing this, all of the gods headed by Indra were greatly frustrated. Overcome by fear, they approached Lord Vishnu and took shelter of Him.

"The *devas* said, 'O Kesava, only You can conquer these great demons who cannot be conquered by all of the gods and who have washed off their sins with penance.'"

Lord Shiva continued, "Hearing the frightful words of the demigods, Lord Vishnu, Purushottama, consoled the *devas*, and said to me, 'O Rudra, O you of mighty arms, O you who are the best of the gods, for the purpose of deluding the enemies of the demigods prepare a course of conduct to be followed by *pāṣaṇḍīs*. Narrate to them the dark *Purāṇas*, which will take them astray. O intelligent one, you should create holy texts that will cause the demons to become confused.

"Through devotion to Me, and for the good of the world, you should approach atheistic sages such as, Kanada, Gautama, Sakti, Upamanyu, Jaimini, Kapila [not to be confused with Kapila, the son of Devahuti], Durvasa, Mrikandu, Brihaspati, Bhargava, and Jamadagni. Exert upon them your power of suggestion. Being infused by your power they will become powerful *pāṣaṇḍīs*. There is no doubt about it. Empowered by you, these *brāhmaṇas* will narrate to the three worlds the *Purāṇas* and doctrines in the mode of ignorance. O Shiva, on your person you should bear symbols like a skull, animal skins, ashes, and bones.

Dressed in this way you should fully delude everyone in the three worlds. You should also inaugurate the *pāśupata* order [The *pāśupatas* are a group of followers of Lord Shiva.] with its divisions like *kaṅkāla*, *śaiva*, *pāṣaṇḍa* and *mahāśaiva*. Through these persons you should preach a doctrine whose followers wear no



particular identifying marks and are outside the Vedic fold. Wearing ashes and bones, they will be bereft of higher consciousness and will consider you to be the greatest god.

"Taking to these doctrines, all of these demons will become averse to Me in a moment. There is no doubt about it. O powerful Rudra, in every age, in My different incarnations I too shall worship you to delude the demons. Following these doctrines, they will undoubtedly fall down."

Lord Shiva then told Parvati, "O beautiful one, after hearing Vishnu's words, although I am a good speaker I became helpless and silent. Then offering my obeisances to Lord Vishnu, I said, 'O Lord, if I do what You have said, it will certainly lead to my destruction. It is not possible for me to carry out this instruction, yet Your order is not to be disobeyed. This is very painful.'

"O goddess, hearing my words, Vishnu spoke in such a way to restore my happiness. He said, 'This will not be the cause of your destruction. Do as I order you for the good of the demigods. I shall also give you the means to maintain yourself while you are preaching these demoniac philosophies.' Then, with compassion, Lord Vishnu gave me the prayers known as *Viṣṇu-sahasra-nāma*. Vishnu said, 'Installing Me in your heart, utter My indestructible mantra. This very powerful six-syllable mantra is transcendental and awards liberation to those who worship Me with devotion. There is no doubt about this.'

*indīvara-dala-śyāmaṁ padma-patra-vilocanam  
śaṅkhāṅga-sārīgeṣu-dharaṁ sarvābharaṇa-bhūṣitam  
pīta-vastraṁ catur-bāhuṁ jānakī-priya-vallabham  
śrī-rāmāya nama ity evam uccāryaṁ mantram-uttamam  
sarva-duḥkha haraṁ caitat pāpinām api mukti-dam  
imam mantram japan nityam amalā tvaṁ bhaviṣyasi*

I offer my obeisances to Him, dark like the petal of a blue lotus, with lotus-petal eyes, holding a conch, a disc, and the *śārīga* bow, adorned with all ornaments, wearing yellow garments, having four arms, and who is the dear lord of Janaki, Sita-devi.

The topmost mantra, '*śrī-rāmāya namaḥ*', should be chanted. It removes all lamentation and gives salvation even to sinners. One who regularly chants this mantra will be free from all contamination. [6.235.44-46]

"All of the sinful reactions due to wearing ashes and bones will all be destroyed and everything will become auspicious due to



reciting My mantra. O best of the gods, being pleased I shall destroy all sin. By My blessings, devotion to no other god than Me will arise. In your heart, worship Me, who is the Supreme Being. Obey My order. Due to love for Me, everything will be auspicious for you.' Having thus ordered me, O goddess, He dismissed the hosts of gods who then returned to their own abodes. The gods led by Indra then requested me, 'O Mahadev, Shiva, quickly perform those beneficial acts as instructed by Lord Vishnu.'"

Mahadev then said to the goddess Parvati, "O auspicious one, for the good of the gods I took to the way of the *pāṣaṇḍīs* and started wearing skulls, hides, ashes, and bones. O auspicious one, as instructed by Vishnu, I distributed the tamasic *Purāṇas* and the *pāṣaṇḍī* Shiva doctrines. O sinless one, by entering Gautama and other *brāhmaṇas* with my potency I proclaimed texts outside the Vedic fold. Adopting the system I gave, all of the wicked demons became averse to Lord Vishnu, and were enveloped in ignorance. Applying ashes to their bodies and performing severe penances, they stopped worship of Vishnu and worshipped only me with flesh, blood, and sandalwood.

"Receiving boons from me, they became intoxicated with power and pride. They were very much attached to the objects of the senses, and were full of lust and anger. In that condition, devoid of goodness, they were defeated by the *devas*. Bereft of righteous paths, those who resort to this doctrine of mine always go to hell.

"O goddess, thus this behavior of mine is only followed by me for the good of the gods. Following Vishnu's order, I decorate myself with ashes and bones. O goddess, these external marks are meant only for deluding the demons. In my heart I always meditate upon the Supreme Lord Vishnu and always chant His mantra. By chanting this great six-syllable mantra we always taste the eternal nectar of ecstatic joy. O lady with an auspicious face, I have answered all that you have asked me. Affectionately I ask you, what else do you desire to hear?"

Parvati said, "O sinless one, tell me about the *tamasic* scriptures that were composed by the *brāhmaṇas* bereft of devotion to the Lord. O Lord of the demigods, please tell me their names in sequence.

Lord Shiva replied, "O goddess, please listen. In sequence I shall tell you about the tamasic texts. Simply by remembering them even wise persons become deluded. First, I myself proclaimed the *Śaiva*, *Pāśupata*, and related texts. After my power had entered him, Kanada preached the *Vaiśeṣika* philosophy. Similarly, Gautama preached *Nyāya*,  
*Sri Krishna-kathamrita*

and Kapila preached atheistic *Sāṅkhya*. Brihaspati preached the much-censured *Cārvāka* doctrine, and Vishnu, in the form of Buddha, proclaimed the false teachings of Buddhism to destroy the demons.

*māyāvādam asac chāstrāṇi pracchannāni bauddham ucyate  
mayaiva kalpitāni devi kalau brāhmaṇa-rūpiṇā*

*Māyāvāda* philosophy is an impious, wicked belief. It is covered Buddhism. My dear Parvati, in Kali-yuga I assume the form of a *brāhmaṇa* and teach this imagined philosophy. — 6.236.7

*apārthāni śruti-vākyaṇāni darśayan loka-garhitam  
sva-karma-rūpāni tyājya tvam atraiva pratipādyate  
sarva-karma-paribhraṣṭair vaidharma tvāni tad ucyate  
pareśa-jīva-pāraikyaṇi mayā tu pratipādyate*

This *māyāvāda* philosophy deprives the words of the holy texts of their actual meaning and thus it is condemned in the world. It recommends the renunciation of one's own duties, since those who have fallen from their duties say that the giving up of duties is religiosity. I have also propounded the identity of the Supreme Lord and the individual soul. — 6.236.8-9

*brahmaṇas cāparāni rūpāni nirguṇāni vakṣyate mayā  
sarva-svāni jagato 'py asya mohānārthāni kalau yuge*

In order to bewilder the atheists, in Kali-yuga I describe the Supreme Personality of Godhead to be without form and without qualities. — 6.236.10

*vedānte tu mahā-śāstre māyāvādam avaidikam  
mayaiva vakṣyate devi jagatāni nāśa-kāraṇāt*

Similarly, in explaining *Vedānta*, I describe the same *māyāvāda* philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord." — 6.236.11 [As described in the seventh chapter of the *ādi-līlā* of *Śrī Caitanya-caritāmṛta*, while speaking to Prakasananda Saraswati and the *māyāvādī sannyāsīs* of Benares, Sri Chaitanya Mahaprabhu cited these texts to show how Lord Shiva had come in Kali-yuga as Sripad Sankaracharya to propound the philosophy of monism. Cited translations of texts 7, 10 and 11 are based on the translations of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada as found in his purport to *Cc. ādi 7.110.*]



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**A**s the golden lotus flower of Nabadwip Dham opens up and unveils its eight golden petals, it reveals the eight islands that surround and protect the inner sanctum of the ninth island of the *dhāma* — Antardwip, the birth place of Sri Chaitanya Mahaprabhu and His *saṅkīrtana-līlā*. Antardwip is on the eastern side of the *dhāma* and is surrounded by the four islands Rudradwip, Simantadwip, Godrumadwip and Madhyadwip. It is on these five islands that Lord Shiva resides in the *dhāma* and relishes the *saṅkīrtana* pastimes of Sri Chaitanya Mahaprabhu.

Lord Shiva is a *gaura-bhakta*, a topmost *vaiṣṇava*. He is completely addicted to hearing and chanting the glories of Sri Chaitanya Mahaprabhu. He is also fully absorbed in rendering service to the *dhāma*, to Gaurāṅga Mahaprabhu and His pastimes, to the Lord's *saṅkīrtana* mission, as well as to the Lord's associates and devotees. Srila Kavi Karnapur in his *Śrī Gaura-gaṇoddeśa-dīpikā* (text 11) has described, *bhaktāvatāra ācārya 'dvaito yaḥ śrī-sadāśivaḥ* — "The

incarnation of a devotee, Lord Adwaita Acharya, is Lord Sadashiva." In Kali-yuga, Krishna has appeared in five forms known as the *pañca-tattva*, consisting of Lord Sri Chaitanya Mahaprabhu, Lord Nityananda, Adwaita Acharya, Gadadhara Pandit, and Srivas Thakur. Adwaita was a prime cause of Sri Chaitanya Mahaprabhu's descent as well as a most intimate associate of Mahaprabhu in His pastimes.

### Antardwip

The central core of Nabadwip Dham is Antardwip, the island where Sri Chaitanya Mahaprabhu appeared, and the central core of Antardwip is Yogapitha, the actual place of Mahaprabhu's appearance. Lord Shiva resides eternally at this place. Here, as the *śiva-liṅga* known as Kshetra-pala Mahadeva, Lord Shiva renders his eternal service of protecting the *dhāma*. Kshetrapala Mahadeva has been in Mayapur since the time of Sri Chaitanya Mahaprabhu. In his *Bhakti-ratnākara* (12.3127-3128) Srila Narahari Chakravarti describes:

श्री कृष्णकथामृत

*ei navadvīpe kṣetrapāla-śiva haya  
apāra mahimā — liṅga-rūpe vilasaya  
nācilena prabhura kīrtane mūrti dhari'  
tā'ira abhilāṣa pūrṇa kaila gaura-hari*

The unlimitedly glorious Kshetrapala Shiva stays in Navadvīp and displays his pastimes in the form of a *liṅga*. To dance in the *kīrtana* of Prabhu Gaurahari he assumed his original form, and thus Mahaprabhu fulfilled all his desires.

Today there are two *śiva-liṅgas* of Kshetrapala Mahadeva present at the birthplace of Mahaprabhu that were installed by Srila Bhaktivinode Thakur. It is said that Thakur Bhaktivinode collected these *liṅgas* from nearby, at the place known as Shibera-draban. [Shibera-draban is approximately one kilometer from the ISKCON project going towards the Yogapitha, near a small bridge crossing the road.] The



Photo by Sarana Kumar Pradhan

*Śiva-liṅgas installed by Srila Bhaktivinode Thakur*  
devotees there worship Lord Shiva with the following Bengali verse:

*ohe kṣetrapāla śiva tumi dayāmaya  
kṛṣṇa-bhakti deha more ha-iyā sadaya*

O Kshetrapala Shiva, protector of the Dham! You are certainly very merciful. Being kind to me, please give me love for Krishna.

### Rudradwip

Rudradwip is just west of Antardwip. In his *Bhakti-ratnākara* (12.751-771) Srila Narahari Chakravarti describes that on the eastern side of the Ganga was an ancient village named Radupur, which was also known by many persons as Rudrapur. Quoting *Garga-saṁhitā* 6.20.8-12 in his *Navadvīpa-dhāma-māhātmya* (*pramāṇa khaṇḍa* 3.95-98), Srila Thakur Bhaktivinode has described the glories of Nila-lohita Shiva [The deity of Sri Nila-lohita Shiva is no longer manifest.]:

*Sri Krishna-kathamrita*

*rudradvīpa-māhātmye garga-saṁhitāyām  
tathā vai uttare dvāre kṣetram syān nailalohitam  
yatra sākṣān mahā-devo rājate nīllohitaḥ*

In the *Garga-saṁhitā*, *Rudradvīpa-māhātmya* it is said: In the north is a holy place named Nailalohita-kshetra, where Lord Shiva is splendidly manifest as the deity Nila-lohita.

*devatā munayaḥ sarve tathā saptarśayaḥ pare  
vasanti yatra vaideha tathā sarve marud-gaṇāḥ*

All the demigods and sages, the seven *ṛṣis*, all the Maruts, and many others all reside in that place.

*nīllohita-liṅgam tu yatra sampūjya yatnataḥ  
aiśvaryam atulaṁ lebhe rāvaṇo loka-rāvaṇaḥ*

At this place the demon Ravan, who made the entire world scream with grief, worshiped the *liṅga* of Lord Shiva and attained incomparable power and opulence.

*kailāsasyāpi yātrāyām yat phalaṁ labhate nṛpa  
tasmāc chata-guṇam puṇyam nīllohita-darśanāt*

By seeing the deity of Lord Nila-lohita one attains piety a hundred times greater than what one attains by going on pilgrimage to Mount Kailasa.

Bhaktivinode writes (in *Navadvīpa-dhāma-māhātmya* 15.106-108) that as Nila-lohita, Lord Shiva constantly relishes *gaura-kīrtana* in Rudradwip along with his associates, the eleven Rudras. They are all intoxicated from chanting the different names of Gauranga, and they dance in great jubilation. This attracts the attention of even the demigods. *Bhakti-ratnākara* describes that because of this *gaura-kīrtana* of Shiva and his associates, this place became famous as Rudradwip. It says that unseen to anyone else, Lord Chaitanya appeared before Shiva and told him that very soon He would fulfill the intention of Shiva by appearing in Nabadwip with His followers. Rudradeva became pacified and began to further sing the glories of Mahaprabhu. Narahari Chakravarti describes Rudradwip in his *Bhakti-ratnākara* (12.770-771):

*ohe śrīnivāsa, e parama puṇyasthāna  
śrī-rudra-vilāse teṇi rudra-dvīpa-nāma*

*e-sthāna darśana-mātra ghucaye durmati  
gaura-pāda-padme rudra janmā-yena rati*

O Srinivas! This most auspicious place is known as "Rudradwip" because Rudra displayed these pastimes of singing the glories of Gauranga Mahaprabhu here. If one simply sees this place then by the mercy of Lord Shiva one will attain devotion to the lotus feet of Sri Chaitanya Mahaprabhu.

Narahari next describes a story about a village in Rudradwipa named Belpukur, which was formerly

known as Bilvapaksha. In this place resided a deity of Mahadeva named Panchavaktra Shiva. [Panchavaktra Shiva is no longer manifest today.]

Panchavaktra Shiva used to fulfill the desires of those who were genuine Krishna devotees. Once, some ascetic *brahmāṇas* began to worship Panchavaktra Shiva for the fulfillment of their desires. They offered Shiva bilva leaves for fifteen days and pleased Shiva very much. Finally he asked the *brahmāṇas* what they wanted. The *brahmāṇas* said, "We want the capability of performing the greatest deed. We know that service to Krishna is the greatest of all deeds, but how is it possible for us to obtain it? O Lord, kindly grant us that mercy."

Panchavaktra Mahadeva told them, "Do not worry. You will obtain Krishna's service. Within a short time Krishna will reveal Himself in a *brahmāṇa* family in Nadia. All of you will take birth at that time. You will give the Lord much pleasure by taking education from Him and serving Him along with His other devotees.

Hearing the words of Panchavaktra Mahadeva, the *brahmāṇas* became delighted and fell at his feet. They took their leave and remained absorbed in thought of the lotus feet of Krishna. As the *brahmāṇas* worshiped Shiva with bilva leaves at this place for fifteen days, it became famous as Bilva Paksha.

Narahari describes this deity:

*e sthāna-darśana pañcavaktra mahānande  
milāyena parama durlabha gauracandre*

One who has *darśana* of the greatly blissful Panchavaktra Mahadeva in this place will gain the very rare association of Sri Gaurachandra. *Śrī Bhakti-ratnākara* 12.792.

In his *Śrī Navadvīpa-dhāma-māhātmya*, (15.99-104) Srila Thakur Bhaktivinode has described that when Sankaracharya came on a tour to Nabadwip for preaching *māyāvāda* philosophy, he came to Rudradwip. While there, Lord Chaitanya Mahaprabhu spoke to him in a dream:

*tumi ta' āmāra dāsā mama ājñā dhari  
pracāricha māyāvāda bahu yatna kari  
ei navadvīpa-dhāma mama priya ati  
hethā māyāvāda kabhu nā pāibe gati  
vṛddha-śiva hethā prauḍhāmāyare la-iyā  
kalpita āgama-gaṇe hena pracāriyā  
mama bhakta-gaṇe dveṣa kare yei jana  
tāhāre kevala teṅha karena vañcana  
ei-sthāne sādharmaṇe mama bhakta haya  
duṣṭa-mata pracārera sthāna ihā naya  
ataeva tumi kara anyatra gamana  
navadvīpa-bāsi-gaṇe nā kara pīḍana*

"You are My servant. Following My orders you are effectively preaching the *māyāvādī* doctrine. But as Nabadwip Dham is very dear to Me, the *māyāvādī* philosophy has no place here. On My behalf, Vriddha [old-aged] Shiva and Praudha [middle-aged] Maya spread the imaginary impersonal interpretations of scriptures, but only to those people who envy the Lord. Since this Nabadwip Dham is generally a place for My devotees, not for the envious, you should go somewhere else. Do not contaminate the inhabitants of Nabadwip."

Hearing this, Lord Shiva in the form of Sankaracharya immediately left that place in the mood of his eternal service of protecting the Lord's *dhāma*.

The *Urdhvāmnāya Tantra* mentions Vriddha Shiva:

*ahaṁ vṛddha-śivaḥ sākṣāt prabhor ajñānusārataḥ  
kalpitair āgamaḥ tair vañcayāmi bahir-mukhān*

"I am known as Vriddha Shiva. Following the Lord's order, I delude the materialistic fools by means of various false scriptures."<sup>1</sup>

"*Vṛddha*" ("*buḍā*" in Bengali) means old. Over the years the word became a little corrupted and the deity is now known as "Budho Shiva". He was moved from Belpukur some years ago to the Paramatala area of Nabadwip, after the temple in Belpukur was twice broken by the Ganga.

As a preacher, Lord Shiva has also been involved in the development of the preaching missions of the four *sampradāyas* and Lord Chaitanya's *saṅkīrtana* mission. Again in the fifteenth chapter of *Navadvīpa-dhāma-māhātmya*, Thakur Bhaktivinode describes that in Rudradwip, Ramanujacharya, Madhvacharya and Vishnuswami, three of the four *ācāryas* of the four *sampradāyas*, all received the *darśana* and instructions of Sri Chaitanya Mahaprabhu on their respective preaching missions. Bhaktivinode says that two of the four *sampradāyas* were established in Rudradwip, one of them by Lord Shiva himself.



Vriddha Shiva

Photo by Sarana Kumar Pradhan

When Vishnuswami was on a tour defeating opposing philosophies, he spent the night in Rudradwip with his associates chanting “*hari hari bol!*” and reciting *śāstra*. Nila-lohita Shiva was so pleased with their devotion that he appeared before them and said:

*bara māga diba āmi ha-iyā sadaya  
vaiṣṇave adeya mora kichu nāhi haya*

“All of you *vaiṣṇavas* are dear to me. Ask me for a boon and I will grant it. There is nothing I will not give to the *vaiṣṇavas*.”<sup>2</sup>

Bhaktivinode says that although Vishnuswami was startled to see that Lord Shiva had appeared before him, he asked Lord Shiva for a *sampradāya* preaching devotional service. Lord Shiva, in great bliss, granted this and thus established the Rudra *sampradāya*.

The Nimbarka or Kumara *sampradāya* was established in Belpukur by the blessings of Lord Shiva. Nimbarka Swami, then known as Nimbaditya, was one of a group of *brāhmaṇas* who had worshipped Lord Shiva in deep devotion. Being very pleased, Lord Shiva appeared before Nimbaditya and told him to go deep into the Belpukur forest where he would meet his spiritual masters. On doing this, Nimbaditya met the four Kumaras. He received the Radha-Krishna *mantra* from them and also their teachings from the *Sanat-kumāra-saṁhitā*, written by Sanat Kumar. He was also established as the *ācārya* of their *sampradāya*.

By the preaching potency of Lord Shiva and his island of Rudradwip, Durvasa Muni and other yogis such as Anavakra, Dattatreya, and Panamukha Shiva gave up their attempts to merge into the Brahman and instead came to Rudradwip seeking the service of Lord Gauranga’s lotus feet. Sri Chaitanya Mahaprabhu crossed the Ganga from Nidaya Ghata on this island to take *sannyāsa* and spread His *saṅkīrtana* mission all over India. And today, this *saṅkīrtana* mission of Sri Chaitanya Mahaprabhu is being spread all over the world from the headquarters of ISKCON located in Lord Shiva’s island of Rudradwip.

### Simantadwip

Srila Narahari Chakravarti Thakur has described Simantadwip in his *Bhakti-ratnākara* (12.3131-3132):

*ei simuliyā-grāme adbhuta vilāsa  
karilena pūrṇa pārvatīra abhilāṣa  
simuliyā devīra ānanda atīśaya  
saṅkīrtana-sukhera samudra sāntāraya*

The village Simulia is the place where the amazing pastime occurred of Sri Chaitanya Mahaprabhu

*Sri Krishna-kathamrita*



Photo by Sarana Kumar Pradhan

### Deity of Hari-hara in Godrumadwip

fulfilling Parvati’s desire. In Simulia, the *devas*, in extremely great happiness, swim in the ocean of *saṅkīrtana* bliss.

Seeing her husband dancing in wild ecstasy from chanting the name “Gauranga”, Parvati-devi asked him to explain.<sup>3</sup> When she heard Lord Shiva’s glorification of Lord Gauranga and His mercy of freely giving *prema* in Kali-yuga, Parvati-devi immediately came here and performed austerities. While receiving the *darśana* and blessings of Gauranga Mahaprabhu, she put His red foot-dust on her *sīmanta*, the parting in her hair. Since then this island has been named Simantadwip and it also became the residence of Lord Shiva and Parvati. The local people in this island have worshiped a large tree here as the residence of Lord Shiva and Parvati for as long as can be remembered. This tree is located in the ISKCON Jagannath Mandir property and has a very old *śiva-liṅga* residing underneath it.

### Godrumadwip

In chapter eight of *Navadvīpa-dhāma-māhātmya*, Thakur Bhaktivinode describes the island of Godrumadwip and the deity of Hari-hara. The Hari-hara deity is a combined form of Lord Vishnu and Lord Shiva. Lord Vishnu created this half-black (Lord Vishnu) and half-white (Lord Shiva) deity to show how dear and inseparable Lord Shiva is to Him. Hari-hara resides in Hari Hara Kshetra in this island. It is also known as Maha-Kasi because Lord Shiva took refuge here after leaving his own city of Kasi. However, this Nabadwip-Kasi is superior to the other Kasi. Here, Shiva is always dancing and chanting the name of Gaura, begging his followers to accept



*Shiva coming to Madhyadwip to hear the Bhāgavatam*

*gaura-bhakti*. While leaving the body here, living entities are delivered by Lord Shiva, who chants the name of Gauranga into their ears. This *dhāma* is thus called Maha-Varanasi, for here there is no fear of death.

### Madhyadwip

When Lord Shiva heard that Suta Goswami was about to speak on the pastimes of Lord Chaitanya here, he could not tolerate missing even one word. His anxiety to reach here in time was so intense that he even abandoned his normal carrier, the bull Nandi, and took up Lord Brahma's much faster *hamsa* (swan) carrier. The Hamsa-vahana temple houses the deity of Hamsa-vahana Shiva — but for only three days a year. This deity is still manifesting the heat of Lord Shiva's anxiety, and it becomes very hot. Therefore, during the year he is kept cool by being placed deep inside a nearby lake. Then, in the month of Caitra (March/April) he is taken out for three days. During this time water is constantly poured on the deity to keep him cool, and there is a grand festival.

These pastimes reveal how Lord Shiva is absorbed in relishing the nectar of *gaura-prema*. They also reveal his great eagerness to serve the devotees and to give them this priceless treasure of Sri Gaurachandra's

supreme mercy. These are some of the many wonderful qualities of Lord Shiva, the greatest of *vaiṣṇavas*. When we go to Nabadwip Dham we should pray to him as *kṣetra-pāla* Shiva to reveal the *dhāma* to us and bestow the causeless mercy of *gaura-prema* within our hearts. I offer my humble obeisances at his lotus feet, begging for such causeless mercy.



### Notes

<sup>1</sup> Quoted in Bhaktivinode's *Navadvīpa-dhāma-māhātmya* 4.30.

<sup>2</sup> *Śrī Navadvīpa Dhāma Māhātmya* 15.115.

<sup>3</sup> This pastime is described in *Ananta-saṁhitā* and is quoted by Thakur Bhaktivinode in the second chapter of the *pramāṇa khaṇḍa* of his *Navadvīpa-dhāma-māhātmya*.

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*The ancient deity of Hamsa-vahana Shiva, only seen three days a year*



## Srimati Radharani's Parrot

**As told by Sri Srimad  
Gour Govinda Swami Maharaja**

When Sri Sri Radha and Krishna manifested Their pastimes in *Dvāpara-yuga*, Srimati Radharani had a pet parrot that would sit on Her left hand while She fed him pomegranate seeds. He was very dear to Radharani. Radharani would say, "O parrot! *Bolo kṛṣṇa, bolo kṛṣṇa, bolo!* Chant 'Krishna!'" And the parrot would chant. When Radha and Krishna wound up Their manifest pastimes and went back to the spiritual world, They left that parrot behind. They said, "Parrot, you stay here and speak *Bhāgavatam*." In the *Bhāgavatam* it is said, "*śrī-śuka uvāca*". "*Śrī*" means Radharani. So "*śrī-śuka*" refers to Radharani's parrot.

It is for this reason that in the *Bhāgavatam* Suka Goswami has not uttered the name of Radha. Indirectly he has said it, but not directly. He is very dear to Radha. If he had uttered Radha's name, his voice would have choked up, he would have become ecstatic, and he would not have been able to speak. Parikshit Maharaja was hearing *Bhāgavatam*, and within seven days he was going to leave. So if Sukadeva Goswami didn't continue to speak then what would he hear? Therefore Sukadeva Goswami never uttered Radha's name in *Śrīmad Bhāgavatam*. Sometimes people ask why Radha's name is not found in the *Bhāgavatam*. This is the reason.

*Sri Krishna-kathamrita*

*Śrī-śuka* is Radharani's parrot; he was fond of hearing *kṛṣṇa-kathā*. When he was left behind in this world he became greedy to find out where *kṛṣṇa-kathā* was going on. So he went to Shivaji's abode, Bhubaneswar, Ekamra Kanan — the place of one big mango tree. Shivaji is fond of *bhāgavatā-kathā, kṛṣṇa-kathā*. Here in Bhubaneswar, Shivaji was speaking *Bhāgavatam* to his wife Parvati. Shivaji was speaking from the first canto to the twelfth canto, and no one was there to hear except for Parvati. Parvati was waiting to hear Shivaji speak the tenth canto with all of Krishna's sweet pastimes, His *līlās* with Radharani, with the *gopīs*, and the *rāsa* dance. Shiva was speaking the first canto, second canto, all *tattvas* and *līlās* of Krishna's different incarnations. Parvati-devi was not so interested in these *līlās*, and she fell asleep.

Suka, Radharani's parrot, was searching, "Where is *kṛṣṇa-kathā*? Where is *kathā* going on?" He came to Bhubaneswar and saw, "Oh, it is going on here!" So he sat down on a branch of that mango tree and began hearing.

While Parvati was hearing from Shivaji, she was saying, "Hmm, hmm, hmm." When she fell asleep the parrot started saying, "Hmm, hmm, hmm." While Shivaji was speaking, he was hearing the "Hmm, hmm, hmm." sound continuing, but after some time he noticed that Parvati-devi had fallen asleep.

"Who is saying 'Hmm, hmm, hmm?'" Shivaji looked at the branch of the tree and saw, "Oh a parrot is sitting there! A parrot is hearing!"

Therefore Shivaji is quoted in *Caitanya-caritāmṛta* (*madhya* 24.313) as saying, *aham vedmi śuko vetti vyāso vetti na vetti vā* — "I know *Bhāgavatam*. Sukadeva knows *Bhāgavatam*. I do not know if Vyasa knows it or not. *bhaktiyā bhāgavatam grāhyam na buddhyā na ca ṭikayā* — Only by *bhakti* can one understand *Bhāgavatam*. The *Bhāgavatam* cannot be understood by dint of material scholarship, learning, intelligence, merit, or by taking help of the commentators such as Vishwanath Chakravati Thakura, Sridhara Swami, and many others."

Shivaji saw, "This parrot is hearing *Bhāgavatam*, so Shivaji ran to drive him away. The parrot flew to Badarikashram where Vyasadeva was reading *Bhāgavatam* to his wife. While Vyasadeva was speaking, his wife was hearing with an open mouth. That parrot flew into the mouth of Vyasadeva's wife, entered her womb, and remained there. That *śuka* was born as Sukadeva Goswami, the son of Vyasadeva. 🍌

— From a *Bhāgavatam* lecture given on 3 May 1994 in Bhubaneswar, Orissa.



# The Glories of Sri Bhubaneswar

**Sri Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada**

*Sri Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

Excerpts from his purports to

*Śrī Caitanya-Bhāgavata, antya 2.307-401*

A description of the holy place Sri Bhubaneswar is found in various literatures, including *Svarṇādri-mahodaya*, *Ekāmra Purāṇa*, *Skanda Purāṇa*, and other Sanskrit *Purāṇas*. In those literatures this place is addressed by various names such as Bhubaneswar, Ekamraka Kshetra, Hemachala, and Svarnadri Kshetra.

## Glorified by Vyasadev

Being requested by some sages, Vyasa Bhagavan revealed the glories of the rarely attained Ekamraka Kshetra.<sup>1</sup> There are ten million *śiva-liṅgas* and eight *tīrthas*<sup>2</sup> at this place. It is superior to Varanasi and dearer to Shambhu, the best of the *vaiṣṇavas*. This place is known as Ekamraka Kshetra, (literally, "the place of one mango") because long ago there was a huge mango tree here.

In Utkal, on the shore of the southern ocean, there is a river named Gandhavati that flows east. The Gandhavati is non-different from the Ganges. This transcendental place, Ekamraka Tirtha, is situated on the bank of this most sacred river.<sup>3</sup> It is more pleasing than Kailash.

The length and breadth of Bhubaneswar is three *yojanas*.<sup>4</sup> One *yojana* was filled with temples and two miles was covered by the shade of that mango tree. Since time immemorial pious persons have taken bath, chanted mantras, performed sacrifices, offered oblations, performed *abhiṣeka*, offered worship, offered prayers, accepted *prasāda* garlands, heard the *purāṇas*, served the lotus feet of the Lord's devotees, and executed the nine forms of devotional service here.

In the *Svarṇādri-mahodaya* it is stated that Lord Purushottam (Krishna) is the maintainer of Bhubaneswar. The eternal Supreme Brahman is eternally present here in the form of Tribhuvaneshwar *liṅga*. According to the statement, *liṅgyate jñāyate yasmāt*, the Supreme Brahman resides in the form of a *liṅga* amidst the demigods on a mountain of gold here. It is further stated in the *Svarṇādri-mahodaya* that since Lord Ananta Vāsudev personally protects this area with a *cakra* and a club in His





hands, He is known as the *kṣetra-pāla*, the protector of this place. Pious activities performed without first taking *darśana* of Sri Ananta Vāsudev yield no results. Only those who have unflinching devotion for Lord Ananta Vāsudev are able to attain the mercy of Sri Bhubaneswar (Shiva), who is very dear to Ananta Vāsudev.

### **Killing Kritti and Vasa**

When Bhubaneswari Bhagavati (Parvati-devi) heard from the mouth of Shambhu the glories of Ekamraka Tirtha, which is superior to Varanasi, she expressed a desire to visit this place. Shambhu then told Bhubaneswari, "You first go there alone. I will meet you there later." Having received her husband's permission, she rode on her lion carrier and soon arrived at Ekamraka Tirtha. When she arrived she saw that this place was more pleasing than Kailash. She also saw a great *liṅga* emanating a white and black effulgence. Bhubaneswari began to worship that *liṅga* with all ingredients. One day, upon returning from another forest where she had gone to pick flowers, Bhubaneswari saw one thousand cows as white as jasmine flowers come out of a lake and begin to lavishly bathe that great *liṅga* with milk. The cows circumambulated the *liṅga* and then returned to where they had come from. When she saw the same incident on another occasion, she took the form of a *gopālinī*, cowherd girl, and began to follow those cows. She passed fifteen years in this way.

While wandering in that forest one day, two young demon brothers named Kritti and Vasa became captivated by her unprecedented beauty and expressed to her their self-destructive, wicked intentions. Sati immediately disappeared from the sight of the two demons and remembered the lotus feet of Shambhu. As soon as Bhagavati remembered Mahadev, he immediately took the

form of a cowherd boy and appeared before the cowherd-girl form of Sati (Parvati). Sati in the form of a cowherd girl offered obeisances to that cowherd boy form. Mahadev said, "O Sati, I understand why you remembered me. There is no need to feel anxiety. By the will of the Supreme Lord these two demons have expressed wicked intentions to you to invite their own ruination. Let me explain to you their history in detail. There was once a king named Drumila who performed many sacrifices and thereby pleased the demigods. The demigods gave him the benediction that he would have two sons named Kritti and Vasa who could not be killed by any weapons. So now, by the will of the Supreme Lord, you will have to kill those two sinful demons."

Being ordered by her husband, Sati began to wander about within the forest in her form as a cowherd girl, and within a short time she met those two demons. To deceive them, Sati told them, "I can fulfill your desires, but I have a condition. I will only become the wife of he who can carry me on his shoulder."

Hearing Sati's statement, the two intoxicated brothers began to quarrel between themselves. Then Sati in her form as a cowherd girl placed her two feet on the shoulders of the two brothers and assumed the form of Viswambhari [literally, "she who maintains the universe"]. Who has the power to carry the heavy burden of Viswambhari? By the weight of Sati, the two demons were crushed and destroyed. This puranic incident concludes by describing that Sati and her husband Shambhu, leaving their golden temple in Kasi,<sup>5</sup> have ever since been living in this Ekamraka forest.

### **Bindu Sarovar**

After killing the two demons Kritti and Vasa by crushing them under her feet, Bhubaneswari





*Bindu Sarovar*

lay down with an intense thirst. To quench Bhubaneswari's thirst, Mahadev pierced a mountain with the tip of his trident and created a reservoir of water. This reservoir of water became renowned as Shankar Vapi, Lord Shiva's well.<sup>6</sup> Yet Bhubaneswari desired to drink water from a properly established reservoir. Shambhu thus sent his bull-carrier to bring water from all the holy places and to invite Brahma to establish that reservoir and perform a sacrifice. Being invited by the bull-carrier, Brahma and other demigods came to this place and offered their obeisances to Lord Bhubaneswar Shiva. The bull then brought waters of the Mandakini and other sources from heaven. They also brought water from Prayag, Pushkar, the Ganga, Gangadwar, Naimisa, Prabhasa, Pitri Tirtha, Ganga Sagara Sangama, and the rivers Payosni, Vipasa, Satadru, Kaveri, Gomati, Krishna, Yamuna, Saraswati, Gandaki, Rishikulya, and Mahanadi, as well as other sources from the Earth, the Milk Ocean, and different places in Patala. When Bhubaneswar Mahadeva saw all the *tirthas* assembled there, he took up his trident, pierced a mountain, and said, "I have decided to create a lake at this place. All of you offer one drop of water into this lake." After the *tirthas* followed the order of Shambhu, Lord Janardan and the demigods headed by Brahma took bath therein. Bhubaneswar and his followers also happily entered those waters. He then said, "Now, two pure reservoirs of water, Shankar Vapi and Bindu Sarovar, have been established. If one takes bath in Shankar Vapi one will attain the same features as myself, and if one takes bath in Bindu-sarovar one will attain my abode."



*Shankar Vapi, Lord Shiva's well*



*Parvati crushes the demons Kritti and Vasa*

Thereafter, the topmost *vaiṣṇava* Shambhu offered his obeisances to Janardan and said, "O Purushottam, please reside with Ananta on the eastern bank of this lake and take the position of my controller and the protector of this abode." Since then, Lord Ananta Vāsudev has been blessing His dear Shankar by giving him His remnants, and has been residing on the eastern bank of Bindu Sarovar. Thus Bhubaneswar Shambhu is worshiped by offerings of Sri Sri Ananta Vāsudev's remnants. [Please see box, "The Mysterious Lingaraj" for more information.]

In the *Svarṇādri-mahodaya* it is stated that this Bindu Sarovar is also known by the name Manikarni, and it is the essence of all *tīrthas*. If a person receives *darśana* of Sri Ananta Vāsudev after taking a bath in Manikarni he will certainly go to Vaikunthaloka. By giving charity to *brāhmaṇas* and *vaiṣṇavas* at this place one obtains a hundred times the fruits obtained at other holy places, and by offering oblations here to the forefathers with the remnants of Sri Ananta Vāsudev, the souls of one's forefathers obtain

*Sri Krishna-kathamrita*

inexhaustible satisfaction. Festivals like the Chandana Yatra and boat festivals of Sri Sri Ananta Vāsudev and Sri Sri Madan Mohan are held in this Bindu Sarovar.

### Remnants of Shiva

In the sixth and seventh chapters of the *Svarṇādri-mahodaya*, Srila Vyasadev addresses a group of sages. In that discussion he related the following conversation between Lord Shiva and Lord Brahma: Mahadev said, "O Brahma, you should come with the other demigods to Ekamraka forest and faithfully worship the ancient *liṅga* with various transcendental ingredients. After completion of the worship you should faithfully honor his remnants."

After hearing the order of Mahadev, Brahma asked, "O Maheshwar, we do not know your glories. The sages say that the remnants of a *liṅga* should not be honored. Therefore how can we accept those remnants?"

Addressing the sages, Vyasa said, "Although the remnants of a *liṅga* are not to be accepted, Sri Bhubaneswar-deva is not merely a *liṅga*. He is the eternal *brahman*. Statements that prohibit one from honoring Shiva's remnants are not applicable to Bhubaneswar. The demigods honor the remnants of Bhubaneswar Shiva

to cross the material ocean. *Prasāda* foodstuffs that have been offered to Bhubaneswar should be honored with the understanding that they are transcendental. As far as the acceptance of Bhubaneswar's remnants is concerned, there should not be any discrimination whether one is a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra* or outcaste, otherwise one will certainly go to hell. On receiving Bhubaneswar's *prasāda*, one should immediately honor it. Bhubaneswar's *prasāda* is never contaminated by contact with impure living entities. One should distribute this *prasāda* to the demigods, forefathers, and *brāhmaṇas*. By distributing the remnants of Bhubaneswar Shiva, one obtains the same result received by giving charity in Kurukshetra during the solar or lunar eclipse. Whether it is dry, stale, or brought from a distant place, simply by honoring Bhubaneswar's *prasāda* one is delivered from all *anarthas*. By honoring Bhubaneswar's *prasāda* one attains the result of seeing, worshiping, meditating on, or hearing about Vishnu. There is a possibility of taking birth again after drinking the nectar available in the

heavenly planets, but there is no rebirth for one who honors Bhubaneswar's *prasāda*. By seeing Bhubaneswar's *prasāda* one's desires are fulfilled, by touching it to one's head one's sinful reactions are destroyed, by honoring it one counteracts the reactions of eating non-vegetarian food, by smelling it the sins committed in one's mind are destroyed, by seeing it one's vision is purified, by smearing it on one's limbs the body is purified, by eating it to one's full satisfaction one attains the result of observing an *ekādaśī* without water, and by honoring it with full respect one attains the devotional service of Vishnu."

When the sages inquired further, Vyasa said, "In the *Brahmāṇḍa Purāṇa*, Brahma said to Narada, 'What to speak of human beings, even the demigods headed by Brahma accept human forms and beg for Bhubaneswar's remnants. There is no consideration of rules and regulations or auspicious or inauspicious times in the eating of Bhubaneswar's *prasāda*. If one accepts Bhubaneswar's *prasāda* that has been

touched by a most fallen person, one attains the abode of Vishnu. Those who criticize Bhubaneswar's *prasāda* by comparing it to the ordinary *prasāda* of a *śiva-liṅga* certainly go to hell. Gouri, the greatest *vaiṣṇavī*, cooks Bhubaneswar's offerings, and the eternal *brahman* eats it. Therefore, there is no consideration of any contamination in it because of contact with impure living entities. You should know that it is transcendental. If the remnants of Sri Ananta Vāsudev and the *mahā-mahā-prasāda* of Sri Bhubaneswar Mahadeva is touched by the mouth of a dog or brought from a place where non-vegetarian foods are kept, it is still to be accepted by even the best of the *brāhmaṇas*. By eating the remnants of this transcendental *liṅga* one attains Lord Vishnu's shelter, which is rare even for personalities like Brahma and Indra. Those who blaspheme persons who eat such *mahā-prasāda* will live in hell for as long as the sun and moon shine in the sky. Simply by honoring Bhubaneswar's *mahā-prasāda*, whether one has taken

### Vaiṣṇava Kṣetra

Once in Kashi, Varanasi, there was a king who was a great devotee of Lord Shiva. That king was doing severe austerities to satisfy Lord Shiva, with the desire to conquer Krishna. Who can understand the behavior of a *vaiṣṇava* like Lord Shiva? Even the demigods cannot understand such behavior, so what to speak of human beings? Shivaji became pleased with the king's *tapasya* and told him, "All right. Go and fight against Krishna. I will follow to support and help you." So that king started for battle followed by Lord Shiva and all his followers. Krishna, who is known as Vāsudev Devakinandana, understood all of this and released His *sudarśana-cakra*. *Sudarśan* first cut off the head of the king and then cut off the heads of all the *śiva-bhaktas* of Kashi. Varanasi turned into a crematorium ground, with everyone dead. Then Lord Shiva became angry and released his weapon known as *pāśupata-astra*. But what could the *pāśupata-astra* do in front of Krishna's *sudarśana cakra*? It could not do anything, and at last Shiva became frightened. He tried to run away, but where could he go? Then Shiva understood, "Except for Krishna, nobody can save me now." So he surrendered to the lotus feet of Krishna, Govinda, and offered many prayers. Shiva said, "O Lord of my heart, I am always very puffed up and I have this great false ego. But now I have understood that I cannot leave You. I have only one prayer. Because the

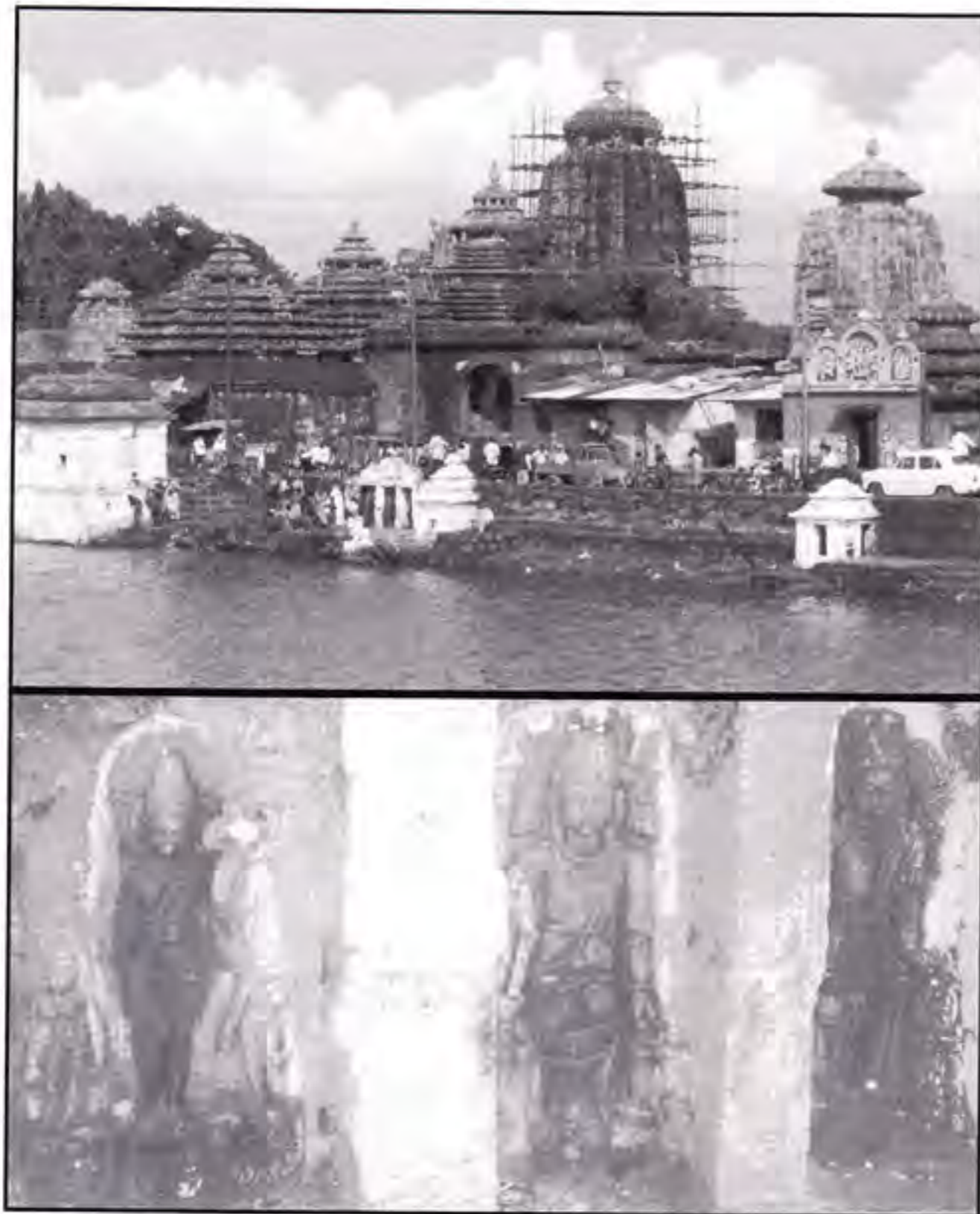
*sudarśana cakra* has destroyed Kashi, my home, I cannot stay anywhere now. So please tell me where I shall stay?"

Lord Vāsudev told him, "My place is known as Purushottam Kshetra. To its north is a place called Ekamra Kanan. Ekamra Kanan is a very auspicious place that can give one *bhukti* and *mukti*, material pleasure and liberation. It is a very beautiful place. I shall give you this Ekamra Kanan. Go and stay there and become the guard of Purusottam Kshetra. You will be known as "Bhubaneswar", the lord of the world.

. . . By the order and mercy of Janardan, Krishna, Lord Shiva has become *kṣetra-pāla*, and at the same time Shiva is *bhakti-pradātā*. He is a great *vaiṣṇava*, so if he is pleased he can give us *bhakti*. Lord Shiva also gives the *adhikāra*, the right or qualification, to serve the *dhāma*, the abode of the Lord. The *vaiṣṇavas* go to the temple of Shivaji for this reason. Because Mahaprabhu has also gone there, the *vaiṣṇavas*, the *gaura-priya-janas*, the dear devotees of Gauranga Mahaprabhu, also visit Shiva temples, pay respect to Shiva, and pray for Lord Shiva's mercy to give *kṣṇa-bhakti*.

*Caitanya-bhāgavata* gives so much information about Bhubaneswar. One entire chapter is dedicated to Bhubaneswar, but still that is just a summary. Much more information is there. Bhubaneswar *dhāma* is such a famous place. It is a *vaiṣṇava kṣetra*.

— Sri Srimad Gour Govinda Swami Maharaja



Temple and original deities of Ananta Vāsudeva

bath or not, one becomes purified externally and internally. With His thousand mouths, even Anantadeva is unable to describe the glories of this *mahā-mahā-prasāda*, which is the remnants of Sri Ananta Vāsudev's remnants. One can please Bhubaneswar simply by hearing the glories of this *prasāda*, and if Bhubaneswar is pleased, Govinda is also pleased."

### Madan Mohan

Every day, after the completion of Sri Sri Ananta Vāsudev's worship and offering, Sri Bhubaneswar Shambhu accepts his own worship and offering. This system is still current in Bhubaneswar. [Please see box, "The Mysterious Lingaraj" for more information.] Apart from this, he teaches Vishnu's devotional service to the people of the entire world while setting the example of giving up material enjoyment for the pleasure of Krishna by his own behavior of not riding on the chariot or going out during the Chandan Yatra or boat festival, but offering these conveyances and various other enjoyable ingredients to his eternal Lords Sri Sri Ananta Vāsudev and Sri Sri Madan Mohan. Whenever it is mentioned that Sri Bhubaneswar rides on a carrier or chariot, it is to be understood that the pleasure of Sri Sri Madan Mohan and Sri Sri Ananta Vāsudev was the purpose of all such occasions.

The *paṇḍās* [priests] of Bhubaneswar call Sri Sri Madan Mohan the representative of *Sri Krishna-kathamrita*

Bhubaneswar Mahadev. In this context the word "representative" does not mean subordinate, as it is normally understood in the relationship between a king and his representative. According to the consideration of servitorship, or *śakti-tattva*, Sri Bhubaneswar does not personally accept any items of enjoyment, but offers them to his only Lord, the supremely independent Sri Madan Mohan, who is the source of all energies and the proprietor of all enjoyable objects. In other words, because he does not independently enjoy but rather gives enjoyment to his Lord, his Lord is addressed as his "representative". Rather than accept worship for himself, Bhubaneswar Shiva accepts worship on behalf of his lords, Sri Madan Mohan and Sri Ananta Vāsudev. Even if he ever accepts any service for himself, he accepts it as a servant of Sri Madan Mohan or Sri Sri Ananta Vāsudev. He does not independently accept any service.

The deity of Sri Madan-mohan situated in Bhubaneswar has four arms. On Madan Mohan's upper left hand there is an impression of a deer, on His upper right hand there is an impression of an axe, His lower left hand displays the sign of fearlessness, and His lower right hand displays the sign of awarding benediction. Sri Madan Mohan, Sri Govinda, a five-headed Mahadev, Sri Ananta Vāsudev's *vijaya-mūrti*, a four-armed Harihara *mūrti*, and Sri Salagram, are worshiped in a temple south of the original Bhubaneswar temple.<sup>7</sup>

### Patita Pāvana Deity

Just as a *patita-pāvana mūrti* is established within the lion gate of the Sri Jagannath temple for the benefit of fallen souls who are outside the four *varṇas* and *āśramas*, there is also a *patita-pāvana mūrti* within the lion-gate of the Sri Bhubaneswar temple.<sup>8</sup> Within the lion gate there is a market known as Ananda Bazar. As in the Puri Ananda Bazar, items like *prasāda* are also bought and sold here. Like Jagannath *prasāda*, the *prasāda* here is not contaminated by contact with impure living entities. After crossing the lion gate there is a Garuda *stambha*, on the top of which a bull and Garuda are situated. As in the Jagannath temple, there is also a deity of Narasinghadeva at the entrance here.<sup>9</sup> This four-armed deity of Narasinghadeva is in peaceful mood. In His upper right hand He holds a *cakra*, in His upper left hand He holds a conch, and in His lower two hands He holds the Vedas. Sri Lakshmidēvi is sitting on His lap. South of the original temple is Bhubaneswar Shiva's kitchen. There is an order that the rays of the sun and moon should not fall on it. *Brāhmaṇa paṇḍās* from 360 families cook here.

The deity of Sri Bhubaneswar within the main temple is a combined form of Sri Hari and Hara.



Deity of Narasinghadeva inside the Lingaraj campus

The *paṇḍās* show everyone this Sri Bhubaneswar deity, which has a black and white form. The form of Sri Bhubaneswar is shaped like a *cakra* and has impressions of the Ganga, Yamuna, and Saraswati, as well as the ten incarnations beginning with Matsya and Kurma.

### More Pleasing than Kashi

A description of Sri Bhubaneswar-deva is found in the *Kapila-saṁhitā*. Long ago, Lord Visweshwar of Kashi [Lord Shiva] told Devarsi Narada that he would not reside in Kashi any longer and that Kashi would soon be destroyed because the atheists overwhelmed with mundane knowledge were creating disturbances there. Religious principles would no longer remain and everyone would become irreligious. Moreover,

Kashi would gradually become crowded and it would become difficult to perform austerities without disturbance. Although it was a fact that Mahadev painstakingly established Kashi for the pleasure of Parvati, she was no longer inclined to stay there because of the disturbances created by the atheists. Shiva then inquired from Narada as to a place where one could sit and perpetually worship the Supreme Personality of Godhead. After hearing these statements from Shambhu, the best of the *vaiṣṇavas* Devarsi Narada said that there was a famous mountain, Nila-saila, situated on the shore of the salty ocean. North of this mountain is the most pleasing Ekamra Kanan. Vāsudev, the Lord of the goddess of fortune Ramā, resides in that solitary forest with Ananta. That place is most confidential. On hearing Narada's reply, Mahadev left Kashi and came to Ekamraka *vana* with Parvati. After arriving at this sacred place, Mahadev said to Sri Hari, "I have come to Your shelter. Please give me a place to stay near Your lotus feet." When Sri Vāsudev heard the appeal of Shambhu, the topmost *vaiṣṇava*, He said, "O Shambhu, I will gladly let you stay here, but you have to promise that you will never return to Kashi." Shankar then replied, "How can I leave Kashi forever? My dear Jahnavi [Ganga] and Manikarnika<sup>10</sup>, the aggregate of all holy places, are situated there." Vāsudev said, "O Shambhu, here in front of Me there is a Manikarnika which destroys all one's sinful reactions. [Bindu Sarovara]. The river Ganga-Yamuna that emanates from My lotus feet is situated southeast of Me.<sup>11</sup> There are many other confidential *tīrthas* here." Shankar then replied, "I promise that I will not leave Your lotus feet and go anywhere else, even to Varanasi." After speaking these words, Shambhu stayed south of Vishnu in the form of a *liṅga*. This *liṅga* glows like a crystal and is renowned as Tribhuvaneshwar, or Bhubaneswar.

### Bhubaneswar Parikramā

A ten-mile Bhubaneswar *parikramā* is performed in the month of Kartika. The *parikramā* starts from Varahadevi, goes through Dhauligiri, Khandagiri, Udayagiri, around the Bhubaneswar railway station, and eventually returns to the Varahadevi temple.<sup>12</sup>

It has already been shown by quoting Vyasadeva's words, and it has been proved by quoting the Puranic incident mentioned in *Sri Caitanya-bhāgavata*, that Sri Bhubaneswar should not be seen as a fierce form of Rudra or as an ordinary *liṅga*. In the consideration of



*Ancient ruins at Khandagiri*

pure *vaiṣṇavas*, Sri Bhubaneswar Shambhu is most dear to Krishna and is therefore non-different from Krishna. The *rūpānuga-vaiṣṇavas* consider Sri Bhubaneswar to be the form of *śrī gopālinī-śakti*<sup>13</sup> and pray to him for the service of the divine young couple, Sri Radha-Govinda.

Of the *śiva-liṅgas* situated within the walls of the temple, Ekamraka Shiva is situated west of the mango tree.<sup>14</sup> North of the mango tree is a *śiva-liṅga* named Ugreshwar, who is the chief of eleven hundred thousand *liṅgas*.<sup>15</sup> Beyond him is Visweshwar-linga. West of Gananath<sup>16</sup> are Nandi and Mahakala. Chitragupta, Yamaraja's assistant who records the sins of all human beings, worshiped these two, so they are also known as Chitraguptesa. Nearby is the Sabareshwar *liṅga*. In the southwest is Laddukeshwar Shiva, the chief of nine hundred thousand *liṅgas*. Near him is Sakreshwar Shiva<sup>17</sup>.

### **Papanasana Kunda**

Bindu Sarovar, Ananta Vāsudev, Purushottam<sup>18</sup>, Padahara<sup>19</sup>, Tirtheshwar and Bhubaneswar Shiva are all found in the first of the eight *āyatanas*<sup>20</sup>. Kapila Kund<sup>21</sup>, Papanasana Kund, Maitresha, and Barunesha<sup>22</sup> are situated in the second *āyatana*. Beyond this is the Papanasana Tirtha<sup>23</sup>. South of Papanasana Kund is Isaneshwar Shiva<sup>24</sup>. Northwest of him is the Jambeshwar (Yameshwar) *liṅga*<sup>25</sup>.

### **Ganga and Yamuna**

Gangeshwar-linga is situated in the third *āyatana*. Ganga and Yamuna are situated a short distance northeast of there.<sup>26</sup> In the Satya-yuga, Ganga and *Sri Krishna-kathamrita*

Yamuna flowed slowly past here with a desire to see Bhubaneswar Shiva and offered prayers to him by chanting mantras from the four Vedas. When Bhubaneswar-dev was satisfied by their prayers and asked what they wanted, they expressed their desire to live eternally in Ekamraka Kshetra. Sri Bhubaneswar then awarded them a place in the southeast. By taking bath in these two *tīrthas*, Ganga and Yamuna, one attains devotional service to Vishnu, the result of taking bath in the Ganga and Yamuna.

There is also a place known as Devi Pada Tirtha

in this third *āyatana*. We have already described the Puranic incident regarding this Devi Pada Tirtha. The beautiful lake that Parvati Devi created after killing the two demons Kritti and Vasa is renowned as Devi Pada Tirtha. By taking bath in that Devi Pada Tirtha and worshiping Gopadini Parvati on the eighth day of the waxing moon in the month of Phalgunā one attains one's desired results.

Southeast of this *tīrtha*, Sri Lakshmidēvi established a *liṅga* in a temple constructed by Viswakarma. That *liṅga* is known as Lakshmeshwar.<sup>27</sup> In the fourth *āyatana*, Koti Tirtha and Kotishwar are situated.<sup>28</sup> When the demigods attempted to construct temples in Bhubaneswar, Sri Bhubaneswar-dev ordered through a voice in the sky to perform a sacrifice in the northeast corner. Following his order, after the demigods constructed temples, established deities, performed fire sacrifices, and offered prayers, Bhubaneswar was pleased and decided to give them a benediction. The demigods then prayed that their sacrificial pit would become a *tīrtha*, and their desire was fulfilled. This place is renowned as Koti Tirtha. By taking bath in this Koti-tirtha one attains the supreme destination.

The *śiva-liṅga* known as Svarna Jaleshwar is situated in the fourth *āyatana*. This Svarna Jaleshwar *liṅga* is situated 70 *dhanu*, or 280 cubits<sup>29</sup>, northeast of Bindu Sarovar. Near this *liṅga* there is a *kuṇḍa*, and its water is used for bathing the *liṅga*. There is a Svarneshwar *liṅga* within that *kuṇḍa*.<sup>30</sup>

Sureshwar Tirtha, which measures 200 cubits in diameter, is situated four hundred cubits northeast



*Ganga-devi and Yamuna-devi pray to Shiva in Bhubaneswar*

of the Bhubaneswar temple. Sureshwar Mahadev is situated there.<sup>31</sup> Nearby are Siddheshwar<sup>32</sup>, Mukteshwar, Svarna Jaleshwar, Parameshwar<sup>33</sup>, Amratakeshwar<sup>34</sup>, Brahmeshwar<sup>35</sup>, Megheshwar<sup>36</sup>, Kedarashwar, Chakreshwar<sup>37</sup>, Visweshwar, and Kapileshwar. By worshiping these *liṅgas* one attains devotional service to Vishnu.

Southeast of Siddheshwar is the famous Kedarashwar, a *śiva-liṅga* that faces south.<sup>38</sup> East of Siddheshwar is Chakreshwar Shiva, and beyond that is Yajneswar or Indreshwar Shiva<sup>39</sup>.

### Perfection in Worship of Vishnu

The demigods worshiped that *liṅga* out of devotion to Vishnu and had Viswakarma construct a temple. As a result Bhubanesha [Shiva] became pleased and gave them the benediction that this *liṅga* would be known as Siddheshwar, because Shiva, who is very dear to Vishnu, was directly present in that *liṅga* and would award perfection in the worship of Vishnu. Siddhashram, which awards perfection, is situated 800 cubits from the Siddheshwar *liṅga*. Near Siddhashram is Mukteshwar Shiva. Near Mukteshwar is Siddha Kund, and south of Siddha Kund is Punya Kund. South of Siddheshwar is Kedaradev, with Gouridevi situated by his side. Near Gouridevi is Gouri Kund. Because Gouri's father, Himalaya, worshiped that *liṅga*, it became known as Hema Kedar. Streams of crystal clear water emanate west, south, and north of this *liṅga*. In front of this self-manifested *liṅga* is a *bhava-pītha*, place of devotion. Near this *bhava-pītha* there are three Rudra *liṅgas* — Shanti Shiva, Shanta Shiva, and Daiteshwar — who were worshiped by

the Maruts.<sup>40</sup> Hiranyakasipu heard a voice from the sky that said, "Worship Daiteshwar Shiva, who is generally worshiped by the Daityas and who is situated west of Siddheshwar." East of Siddheshwar is Indreshwar, who is worshiped by Indra.

In the fifth *āyatana* there is Brahmeshwar *liṅga* and Brahma Kund, which appeared during the sacrifice performed by Brahma. Four hundred forty cubits southeast, past Kritti-Vasa, is Gokarneshwar. Sushena and Gokarnasura worshiped this *liṅga*.<sup>41</sup> Near this *liṅga* are Utpaleshwar and Amratakeshwar *liṅgas*.<sup>42</sup>

In the sixth *āyatana* Megheshwar *liṅga* is situated. This *liṅga* was established and worshiped by the personified clouds (*megha*), and is thus renowned as Megheshwar. West of Megheshwar is Bhaskarashwar *liṅga*<sup>43</sup>, which was worshiped by the sun god. Mahadev and Surya are perpetually worshiped six thousand cubits past this place. Three thousand two hundred cubits west of Bhaskarashwar is Kapala Mochana Shiva<sup>44</sup>.

### Three Witches

In the seventh *āyatana* is Alabu Tirtha<sup>45</sup>. When one *brāhmaṇa* friend of Indra performed austerities for one thousand years of the demigods, Bhubanesha became pleased with him and awarded him the benediction that his begging bowl and waterpot made of *ālābu*, gourd, would transform into a *tīrtha*. When the Lord touched that water pot it turned into a divine lake.



*Ganga and Yamuna tank next to Gangeshwar and Yamuneshwar temples*





*Papanasana Kund is situated just outside the Lingaraj temple wall on the northwest side. It is said that Sujoyoti Rishi, one of the sons of Lord Brahma, came and performed tapasya at the site of Papanasana Kund. After one thousand years Lord Shiva appeared and asked him what he wanted. Sujoyoti Rishi replied that he was concerned about the welfare of the people in the age of Kali. He wanted there to be a lake that would annihilate the sins of those who bathed there. Shiva agreed and his personified mercy became the lake known as Papanasana Kund. "Pāpa" means sin and "nāśana" means to annihilate.*

South of this lake and west of Kedareshwar is the place known as Auttaresha. There resides the deity known as Auttareshwar<sup>46</sup>. This three-eyed *liṅga* is effulgent, marked with the impressions of a moon on his forehead, decorated with a garland of planets and stars, smeared with the ashes from a funeral pyre, adorned with snakes, endowed with a fierce face, and naked. Near this Auttareshwar *liṅga* there are three witches who like flesh and blood, who are fully intoxicated, with crooked reddish eyes, and who are fond of singing and playing instruments. It is said that Vasishtha and Vamadev live at this place.<sup>47</sup> Near this place there is a *liṅga* named Bhimesha, who takes away everyone's fear.<sup>48</sup>

In the eighth *āyatana* is Rama Kunda, also known as Asoka Jhara, which appeared from the *aśvamedha* sacrifice. Within this *āyatana* are situated *liṅgas* like Rameshwar, Sitieshwar, Hanumadishwara<sup>49</sup>, Lakshmanishwara<sup>50</sup>, Bharateshwar<sup>51</sup>, Satrughneshwar<sup>52</sup>, Laveshwar<sup>53</sup>, and Gosahasreshwar<sup>54</sup>.

*Sri Krishna-kathamrita*

### Notes

- 1 It is said that Srila Vyasadeva described Bhubaneswar in a literature he wrote named *Ekāmra-candrikā*, and that the *Ekāmra Purāṇa* mentioned above is derived from it.
- 2 These *aṣṭa-tīrthas*, eight particular sacred places in Bhubaneswar, are described by Srila Vyasadev as: Papanasini, Bindu Sagara, Ganga-Yamuna, Koti Tirtha, Brahmeshwar, Megheshwar, Alabu Tirtha, and Rameshwar. Each of these places also has a sacred water tank connected with it having the same name.
- 3 The Gandhavati river is on the southeast side of Old Bhubaneswar town and is now known as "Gangua Nala".
- 4 A *yojana* is an ancient measure of distance that is often described as equivalent to eight miles.
- 5 One name for Bhubaneswar is Gupta Kashi [hidden Kashi]. It got this name because Lord Shiva used to sneak away from Kashi to visit here.
- 6 Shankar Vapi is situated inside the Kedar Gouri complex.
- 7 Presently, the Madan Mohan deity resides in a separate temple on the Lingaraj campus, just south and next to the temple of Lingaraj. He is now known as Narayan and He no longer takes part in the Chandan Yatra or other major festivals at the Lingaraj temple.



*Devi-pada-tirtha*



*The unusual sleeping deity of Parvati at Devi-pada-hara*

*Devi-pada-tirtha is located across the street and a little north of the lion gate of the Lingaraj temple campus. This should not be confused with another place with a similar name: Devi-pada-hara, which is situated just across from the Tirtheshwar Mahadev temple. Devi-pada-hara, also known as Bhavani Shankar, is intimately connected with Devi-pada-tirtha. There is an unusual deity of Parvati Devi at this place, sleeping with her head to the east and holding some flowers in her hand, while Lord Shiva is sitting at her feet. The explanation given is that*

*this ancient deity is Parvati, who after killing the two demon brothers, became tired and came here to rest. There are two reasons given for this name, "Devi-pada-hara": When Parvati was resting it is said that Lord Shiva began to massage her feet and legs. Therefore, Devi-pada-hara means, devyāḥ pāde haraḥ yatra — "Devi, whose feet are being served by Hara, Lord Shiva." And it also means, devī padbhyāṁ rakṣasayoḥ prāṇān harati yatra — "Devi, who stole the life away from the demons Kritti and Vasa with her feet."*



Top, left to right: Bhaskareswar, Jambeshwar, Megheshwar, and a small temple on the Lingaraj campus  
 Bottom, left to right: Kedar Gouri, Baruneshwar and Mukteshwar temples

8 In Orissa, Patita Pavan is the name used for a single deity of Lord Jagannath without His brother and sister. At this time there is no deity of Patita Pavan at the lion gate of the Lingaraj temple. It is possible that the deity that Srila Saraswati Thakur is referring to here is the ancient stone deity of Patita Pavan Jagannath who is today situated in His own small temple inside the Lingaraj campus on the immediate western side of the Lingaraj temple.

9 Narasinghadeva is situated inside of the Lingaraj compound in a large temple near the entrance, just a little southwest of the Garuda Stambha.

10 Manikarnika is a famous water tank in Kashi.

11 The Ganga and Yamuna rivers are present in Bhubaneswar in the form of a small tank next to the temple of Yamuneshwar Shiva. This temple is situated about 500 meters southeast of the Ananta Vāsudev temple.

12 Varahadevi is a deity of Kali. Her temple is located in Dhauligiri, south of Old Bhubaneswar.

13 Here "śrī gopālinī-śakti" refers to Lingaraj and should not be confused with the deity of Parvati named Gopalini that is located inside of the Lingaraj temple campus.

14 Some people say that Ekamraka Shiva is the deity known today as Ekamreshwar. However, this does not seem likely because according to *Ekāmra-candrikā* the ancient and famous mango tree that is no longer externally visible today is situated right next to Lingaraj. Srila Saraswati Thakur describes Ekamraka Shiva as being within the walls of the temple and to the west of the mango tree. However, the Ekamreshwar Shiva temple is situated to the east of the mango tree outside of the walls of the temple behind the present day office of the Lingaraj temple. There are many old and sealed up temples in the Lingaraj campus and it is possible that Ekamraka Shiva is one of them.

15 In each *āyatana* of Bhubaneswar there is a particular *liṅga* who is considered to be chief and in charge of other *liṅgas*.

16 Gananath is located inside of the Lingaraj temple campus.

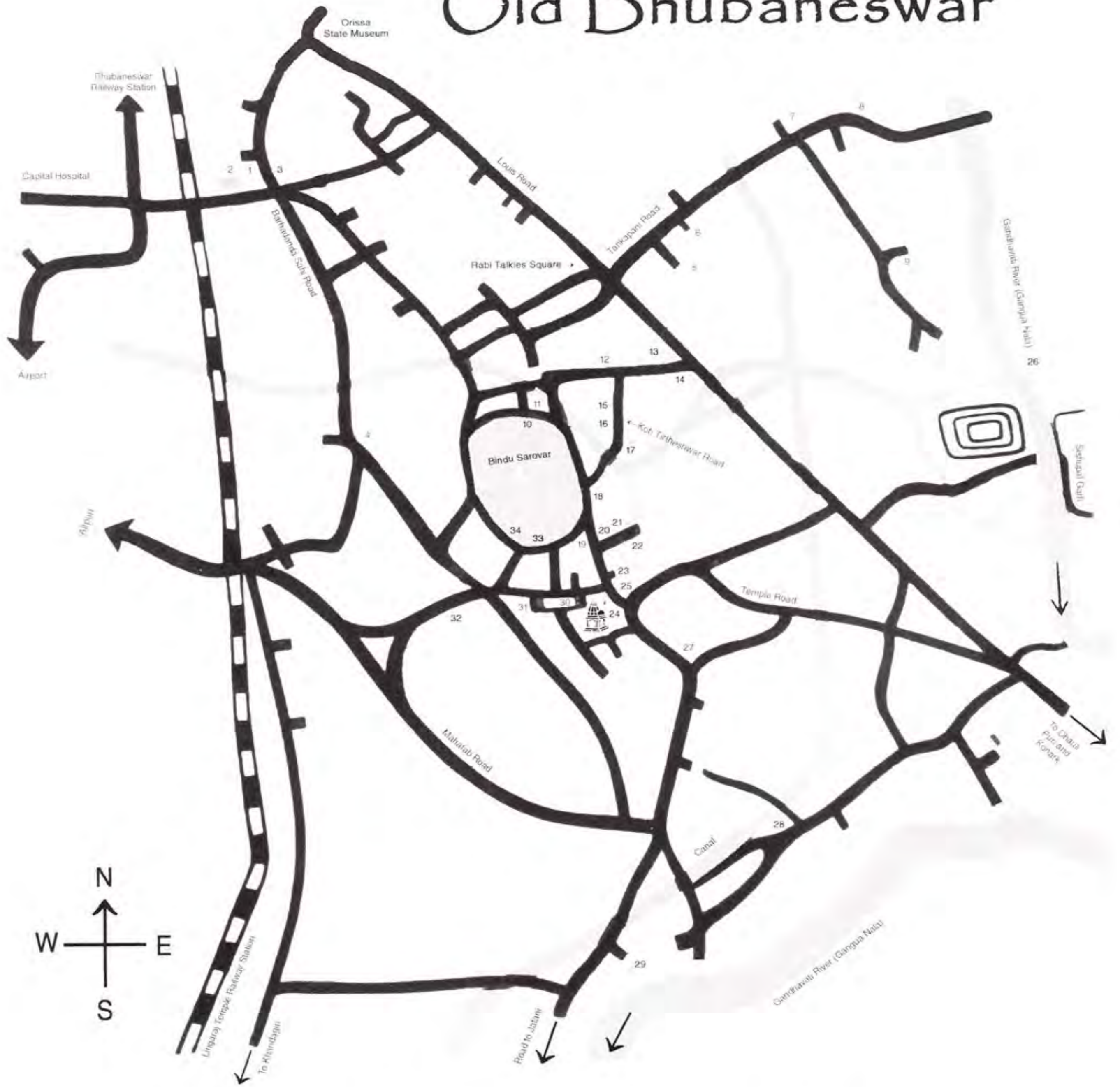
17 All of these temples are found today within the walls of the Lingaraj temple as described by Srila Saraswati Thakur.

18 "Purushottam" here may refer to the deity of Lord Jagannath inside of the Lingaraj campus.

19 Padahara is also known as Devi Pada Tirtha or Devi Pada Hara Tirtha. See article on page 48.

*continued on page 55*

# Old Bhubaneswar



## Some of the Major Temples and Points of Interest in Old Bhubaneswar

- |                                |                                      |  |
|--------------------------------|--------------------------------------|--|
| 1. Rameshwar                   | 14. Kedar Gouri complex              | 26. Gokarneshwar   |
| 2. Rama Kund                   | 15. Sureshwar                        | 27. Tridandi Gaudiya Math established by Srila Bhaktisiddhanta Saraswati |
| 3. Laksmanishwar               | 16. Svarna Jaleshwar                 | 28. Sadbhuj Mahaprabhu Temple  |
| 4. Gosahasreshwar              | 17. Kotishwar                        | 29. Kapileshwar  |
| 5. Chakreshwar                 | 18. Ananta Vāsudev                   | 30. Papanasana Kund  |
| 6. Rajarani (Indreshwar)       | 19. Devi Pada Hara (Bhavani Shankar) | 31. Maitresha & Baruneshwar  |
| 7. Bhaskareshwar               | 20. Tirtheshwar                      | 32. Jambeshwar (Yameshwar)   |
| 8. Megheshwar                  | 21. Ganga-Yamuna                     | 33. Mohini Murti Temple  |
| 9. Bramheshwar                 | 22. Laksmishwar                      | 34. Markandeshwar  |
| 10. Auttareshwar (Uttarashwar) | 23. Devi Pada Tirtha                 |  |
| 11. Bhimesha                   | 24. Lingaraj complex                 |  |
| 12. Parasurameshwar            | 25. Ekamreshwar                      |  |
| 13. Mukteshwar complex         |                                      |  |

The Rameshwar temple is also known as the Mausima Mandir (*māusimā* means "aunty" in Oriya). Rameshwar and Sitieshwar Mahadev are situated next to Rama Kund and are approximately one kilometer north of Bindu Sagar on Vivekananda Marg, to the northeast of the railroad overpass. The Rameshwar temple is named after Lord Ramachandra, because He once visited and installed the *śiva-liṅga* in this temple. In his *Ekāmra-candrikā*, Srila Vyasadev tells the story behind this place. He says that after killing Ravan, Lord Ramachandra became king of Ayodhya. Although Sita had been rescued and Ravan killed, still some unknown thing troubled the mind of Lord Rama. Lord Ramachandra finally inquired from Vasishtha, the guru of the Raghu dynasty, why His mind was feeling troubled. Vasishtha meditated for a few minutes

and then told Lord Rama, "Although Ravan was a wicked demon, still he was the grandson of Pulastya, the great *brāhmaṇa* and son of Lord Brahma. As such, Ravan was also a *brāhmaṇa*. By killing him You have thus incurred the sin of killing a *brāhmaṇa*. It is for this reason that some disturbance is coming to Your mind."

Although Lord Ramachandra is the Supreme Personality of Godhead and there is no question of Him becoming contaminated by sin, still, for the sake of His human-like pastimes, and to teach the common people, He asked Vasishtha, "O Gurudeva, please tell Me how I can be purified of this sin."

Vasishtha told him, "South of here is a sacred place named Ekamra, situated near the ocean and on the bank of the Gandhavati River. If You go there and install and worship a *śiva-liṅga*, then Your reaction for killing a *brāhmaṇa* will go away."

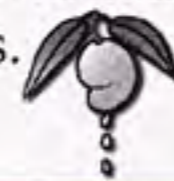
Lord Rama thus came to Bhubaneswar and worshipped Lord Shiva. Shiva appeared before Him and advised Him to install a *liṅga* and perform an *aśvamedha-yajña* at a place north of Bindu Sagar by

## Rameshwar Mahadeva



a distance of 970 cows. Although Lord Rama is Shiva's worshipable deity, to establish the glories of His devotee Lord Shiva, Lord Ramachandra worshipped and installed his *liṅga* and temple in this place, which is accordingly known as Rameshwar. After this, Lord Ramachandra performed the required *aśvamedha-yajña* and established three other temples of Lord Shiva that He named Lakshmaneshwar, Bharateshwar and Satrughneshwar.

To please Lord Ramachandra, Shiva told Him that he would come to visit Him once a year so that Lord Ramachandra could worship him. This event is known as Lingaraj Ratha Yatra, and it takes place every year in Bhubaneswar on the *aṣṭamī* day of the bright half of the month of *Caitya* (the day before *Rāma-navamī*). On that day the festival deity of Lingaraj, accompanied by Durga and Dola-Govinda (Krishna), go to the Rameshwar temple on a single cart and stay for five days.





In the *Siddhānta-ratnam*, third *pada*, texts 22, 23, 26 and 27, it is stated: “By displaying the pastime of worshiping His own form as Rudra, Lord Vishnu taught the worship of Rudra not to His own sincere devotees but to the insincere living entities who desire religiosity, economic development, sense gratification, and liberation. The Lord Himself has confirmed this fact when He spoke in the *Nārāyaṇīya* to Arjuna as follows: ‘O Arjuna, I am the soul of the universe. My worship of Rudra is worship of My own self. Whatever I do, common people follow. Examples set by Me should be followed. That is why I worship Rudra. Vishnu does not offer obeisances to any demigod. I worship Rudra, considering him to be My own self. I am the indwelling supersoul of the entire universe. Rudra is My own part, just as a hot iron rod is non-different from fire. I have set the standard that the demigods headed by Rudra should be worshiped. If I did not set the example of worshiping Rudra then people would not follow that standard. Therefore I teach the worship of My servants through My personal behavior. There is no one greater than or equal to Me. Therefore, since I am the greatest, I do not worship anyone. But since Rudra is My part I

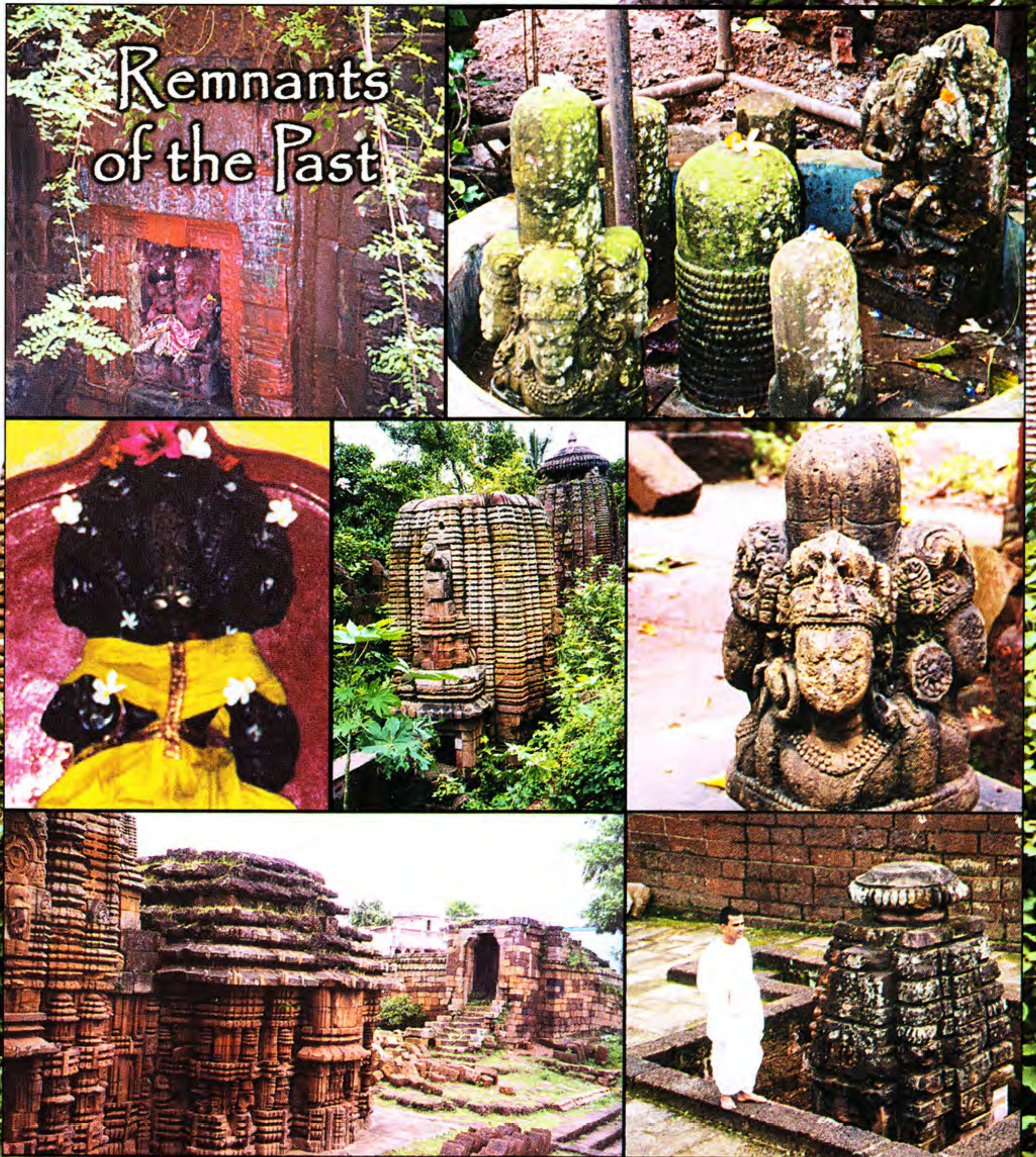
his subordinate, then since Sri Ramachandra worshiped the ocean, the ocean should also be considered the Supreme Lord. It should be understood that whenever the associates of the Supreme Lord have enacted the pastime of worshiping the demigods, their purpose was to teach the worship of the demigods, who are subordinate to Vishnu. It is the pastime of the Lord’s associates to teach, “All demigods are subordinate to Vishnu.” Their worship of the demigods should never be accepted as the ultimate conclusion. Lord Vishnu is certainly the controller of everyone. His activity of maintaining the universe, like Brahma’s activity of creation and Rudra’s activity of annihilation, and His interaction with the demigods is just like a king’s interaction with thieves. Actually, Brahma and Rudra create and annihilate only after being empowered by Vishnu. Therefore Lord Vishnu is certainly eternally worshipable by all the demigods headed by Brahma and Rudra.”



— Purport to *Śrī Caitanya-bhāgavata*, *antya* 2.399 by Srila Bhaktisiddhanta Saraswati Prabhupada. Translated by Bhumipati Das and Pundarika Das.

display the example of worshiping Rudra and other demigods to teach ordinary people.

In this connection, Brahma told Rudra that Vishnu alone is the supersoul of everyone including Brahma and Rudra. He said, ‘Lord Vishnu is the supersoul of me as well as of you and all other embodied living entities. No one can restrict Him within the confines of their mundane knowledge. If simply because Sri Ramachandra displayed the pastime of worshiping Lord Shiva to teach the worship of that great *vaiṣṇava*, Shiva should be considered the Supreme Lord and Ramachandra



Famous as the "Temple City", the *Svarṇādri-mahodaya* describes that there are ten million Shiva temples in Bhubaneswar. Although over the centuries most have disappeared, one can still find the ruins of many ancient temples. According to the priests at the Lingaraj temple, it is a common occurrence to find old *śivaliṅgas* while digging or building foundations of houses. Top left: The founders of a local Sanskrit college were surprised to discover this Shiva-Parvati temple under the foundation of their school. Top right: These *śivaliṅgas* discovered in the mud at the bottom of Bindu Sarovar when the tank was drained for cleaning a few years ago. Middle left: Deity of Satyanarayan discovered at the bottom of Bindu Sarovar. Middle center: ruins of a temple near Bhavani Shankar. Middle right: *Linga* discovered at the bottom of Bindu Sarovar. Bottom left: Ruins at Papanasana Kund. Bottom right: temple at Jambeshwar complex.



The ancient deity of Bhubaneswar Shiva, described by Srila Murari Gupta in his *Śrī Caitanya-carita* and by Srila Bhaktisiddhanta in his *Caitanya Bhāgavata* purports, is more widely known today by the name "Lingaraj". Lingaraj is the doorkeeper to Sri Kshetra or Jagannath Puri Dham.

For the majority of Hindus, including the followers of Lord Shiva, Lingaraj is the king (*rāja*) of all *liṅgas*. He is worshipped as the chief of the *dvādaśa-liṅgas*, the twelve *liṅgas* situated in different places of India considered by the faithful to be the twelve most important manifestations of Lord Shiva. The *dvādaśa-liṅgas* are described by Lord Shiva in the *Śiva Purāṇa* and in the *Nandi Purāṇa*. Shiva says there, "I am omnipresent, but I am especially found in twelve forms and places." The *dvādaśa-liṅgas* are:

- 1) Somanath, near Veraval, Gujarat; 2) Mallikarjunam, in Sri Sailam, Andhra Pradesh; 3) Mahankaleshwar, along the Kshipra River in Ujjain, Madhya Pradesh; 4) Omkareshwar, at Mandaleshwar on the Narmada River in Madhya Pradesh; 5) Kedarnath, in the Garhwal Himalayas, Uttar Pradesh; 6) Bhima-shankar, north of Pune, Maharashtra; 7) Vishwanath, in Varanasi, Uttar Pradesh; 8) Triambakeshwar, on the Godavari in Nasik, Maharashtra; 9) Vaidyanath, near Deogarh, Bihar; 10) Nageshwar, near Dwaraka, Gujarat; 11) Rameshwar, in Rameshwaram, Tamil Nadu; and 12) Gushmeshwar, near the Ajanta-Ellora Caves in Maharashtra.

The Gaudiya Vaishnava followers of Sri Chaitanya Mahaprabhu see Lingaraj as the greatest devotee of Krishna — *vaiṣṇavānāṁ yathā sambhūḥ* (*Bhāg.* 12.13.16). They remember Lord Chaitanya's visit to Bhubaneswar, His ecstatic dancing in front of Lingaraj, and His accepting the *prasādam* of Lingaraj. Srila Bhaktisiddhanta

comments about the *prasādam* of Lingaraj Mahadeva: "With His thousand mouths, even Anantadeva is unable to describe the glories of this *mahā-mahā-prasāda*, which is the remnants of Sri Ananta Vāsudev's remnants."

Although the process of offering Ananta Vāsudev *prasādam* to Lingaraj has long since been discontinued, interestingly there are still many strict *vaiṣṇavas* who continue to honor Lingaraj *prasādam*. This is very unusual because generally *vaiṣṇavas* do not take the remnants of Lord Shiva. To understand why some of them do so in Bhubaneswar, one must more deeply examine the position of Lingaraj and the way in which he is worshiped.

Srila Bhaktisiddhanta has written, "The deity of Sri Bhubaneswar within the main temple is a combined form of Sri Hari [Vishnu] and Hara [Shiva]." This is described by Srila Vyasadev in *Skanda Purāṇa* (2.2.12.97). When Narada Muni was bringing Indradyumna Maharaj to Puri to have *darśana* of Nila Madhava Jagannath, he told the king that before entering Puri he should first worship Bhubaneswar Mahadev:

*liṅgam tribhuvaneśam tam mahā-snānena pūjayan  
atulām prītim ālebhe viṣṇor advaita darśanaḥ*

After taking a holy bath, he worshiped Tribhubanesha *liṅga* — Shiva, the lord of the three worlds, at Bhubaneswar. Indradyumna Maharaj relished matchless pleasure as he saw the non-difference between Lingaraj and Vishnu. — *Skanda Purāṇa*

Lingaraj's identity as Hari-Hara is evidenced in some interesting ways. In India, temples of Krishna and His Vishnu incarnations traditionally bear a *cakra*, Krishna's disk, on the top of the temple. Temples of Lord Shiva and other deities are generally recognized by the *triśūla*, Shiva's trident, on top of the temple. Because Lingaraj is considered to be Hari-Hara, there is both a *cakra* and a *triśūla* on top of his temple. Garuda is not found in temples of Lord Shiva, which usually only have a bull known as Nandi. However, as noted by Srila Bhaktisiddhanta, "After crossing the lion-gate there is a Garuda-stambha, on the top of which a bull and Garuda are situated." The Lingaraj *paṇḍās* say that the fact that both are found at this temple is another indication that Lingaraj is both Hari and Hara, Vishnu and Shiva.

According to the Lingaraj priests, the ancient *śiva-liṅga* at the temple there has a *śālagrāma-śilā* (the worshipable deity of Lord Narayan in the form of a stone from the Gandhaki River in Nepal) within it. Sri Vasudeva Puja Panda, presently the priest in charge of offering bhoga to Lingaraj, says that when they offer foodstuffs to Lingaraj, following ancient tradition, they also offer to the *śālagrāma* inside of the *liṅga* using the *gopāla-mantra* for Lord Krishna.



Finally, Srila Bhaktisiddhanta has expressed another even more intimate conception of Lingaraj, "The *rūpānuga-vaiṣṇavas* consider Sri Bhubaneswar in the form of *śrī gopālinī-śakti* and pray to him for the service of the divine young couple, Sri Radha-Govinda." Sri Bhakti Kusum Sraman Maharaja, a disciple of Srila Bhaktisiddhanta and author of the biography, "Prabhupada Srila Saraswati Thakura", has on pages 202-203 described Srila Saraswati Thakur's visit to Bhubaneswar on 22 June 1922. He says that as soon as the devotees arrived at the Bhubaneswar train station, Srila Bhaktisiddhanta immediately offered his obeisances and recited the *praṇāma-mantra* to Gopishwar Mahadev in Vrindavan:

*vr̥ndāvanāvani-pate jaya soma soma-  
maule sanandana-sanātana-nāradeḍya  
gopīśvara vraja-vilāsi-yugāṅghri-padme  
prema prayaccha nirupādhi namo namas te*

O Shiva, O gatekeeper of Vrindavan! O you who are accompanied by Uma (Parvati)! O you who carry the moon in your hair! O lord worshipped by Sanandan-kumar, Sanat-kumar, and Narada Muni! O Gopishwar, the worshipable deity of the *gopīs*! Desiring that you bestow upon me love for the lotus feet of the divine couple Sri Sri Radha Madhava, who perform joyous pastimes in Vraja, I offer my obeisances unto you again and again. — Srila Viswanath Chakravarti's *Śrī Sankalpa-kalpadruma* 103.



*continued from page 49*

20 *Āyatana* means "a specific area". In his *Ekāmra-candrikā* Srila Vyasadev has described eight different *āyatanas*, areas of Sri Bhubaneswar.

21 Kapila Kund is situated next to the Kapileshwar temple, which is three or four kilometers southwest of the Lingaraj temple.

22 The Maitresha and Barunesha temples are next to Papanasana Kund.

23 Papanasana Kund.

24 Also known today as Aisaneshwar.

25 Today pronounced "Jambeshwar" by the locals.

26 Gangeshwar is located next to the Yamuneshwar temple.

27 Lakshmishwara Mahadev is situated across the street from the Gangeshwar and Yamuneshwar temples.

28 Koti Tirtha and Kotishwar are located about 500 meters northeast of the Ananta Vāsudev temple on the south side of the road going from Ananta Vāsudev to the Parasurameshwar temple. The Koti Tirtha Kund created by the demigods is still present at this place.

29 One cubit is equivalent to about a foot and a half.

30 Svarna Jaleshwar is situated close by Koti Tirtha, to the southwest.

31 Sureshwar Mahadev is on Koti Tirtheshwar road, slightly north of the Koti Tirtheshwar temple.

32 Siddheshwar is next to the famous temple of Mukteshwar.

33 Parameshwar is situated next to a sweet shop on the north side of the road just to the west of Kedar Gouri.

34 The Amratakeshwar temple is no longer visible.

35 Brahma Kund and the Brahmeshwar temple are located on Tankapani Road, east of the Puri Road and near to the Gandhavati river.

36 The Megheshwar temple is located on Tankapani Road near Brahmeshwar and Megheshwar temples.

37 The Chakreshwar temple is situated just south of Tankapani road, a little west of the famous Rajarani temple.

38 This temple is located on the campus of the Kedar Gouri temple.

39 The temple presently known as Rajarani, located on Tankapani road approximately two kilometers northeast of Bindu Sagara, is also known as Indreshwar. This temple is famous for its beautiful architecture.

40 The Gouri Devi mentioned above who is situated by the side of Kedar Dev is Kedar Gouri. Hema Kedar, Shanti

Shiva, Shanta Shiva, and Daiteshwar are all located on the campus of the Kedar Gouri temple.

41 Gokarna, not to be confused with the *ṛṣi* of the same name, and Sushena were two demons that previously worshiped this *liṅga*. Hence the name Gokarneshwar Mahadev. It is said that the original temple at this place was constructed by a *śiva-bhakta* named Surasura.

42 The ancient temple of Gokarneshwar Mahadev is today the cleanest Shiva temple in Bhubaneswar and has a fine standard of worship. It is located a few kilometers southeast of Bhubaneswar and is a little difficult to find. One can go there by taking the Puri Road south and then turning east on the road going to the ruins known as Sisupalgarh. From there one can inquire from the locals. Utpaleshwar and Amratakeshwar are no longer visible today. They are said to have been located in the southern part of Bhubaneswar, west of the Puri Road and near the temple of Sukshmeshwar Mahadev.

43 The Bhaskarashwar temple is located near Megheshwar and Brahmeshwar on Tankapani Road, east of the Puri Road and near to the Gandhavati river.

44 The temple of Kapala Mochan Shiva is no longer visible today.

45 Alabu Tirtha is located approximately 500 meters north of Kedar Gouri, a little west of the Puri Road, and near the Nageshwar tank at Rabi Talkies Square.

46 Auttareshwar (also known as Uttareswar) is located on the northeast most corner of Bindu Sagara.

47 Vasishtha and Vamadev *ṛṣis* worshiped Lord Shiva in Bhubaneswar. There are two ancient temples where they performed their worship called Vasishthadeva Mandir and Vamadeva Mandir. These are situated just a little north of the Rameshwar temple on Vivekananda Marg.

48 Bhimesa is located on the northeast-most corner of Bindu Sagara, next to Auttareshwar.

49 Located next to Rameshwar.

50 Situated across the street from Rameshwar.

51 Situated across the street from Rameshwar.

52 Situated across the street from Rameshwar.

53 Situated across the street from Rameshwar.

54 Gosagara Kund and the eleven temples of the Gosahasreshwar (also known as Gosagareswar) temple complex are situated a short distance from the northwest corner of Bindu Sagar on Barhadanda Sahi Road, also known as Chariot Road. Parvati Devi saw the white cows coming from this *kuṇḍa* to bathe the *śiva-liṅga*.

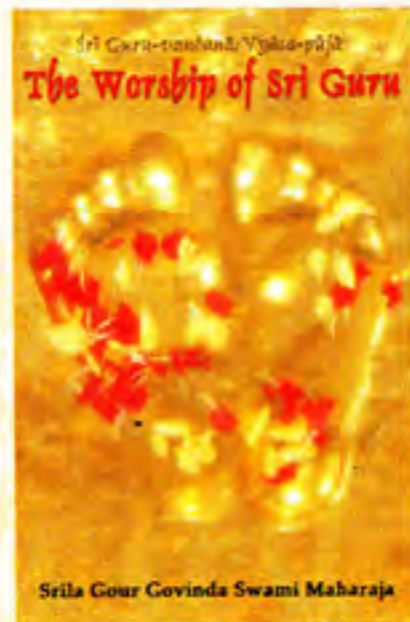
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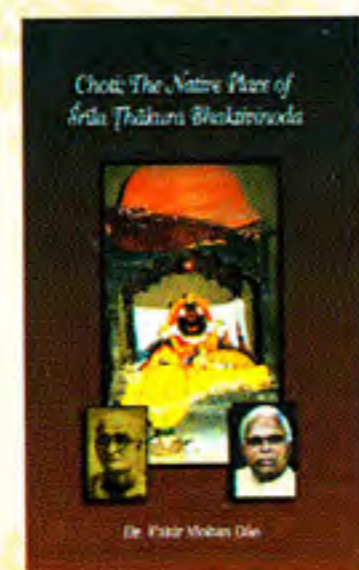


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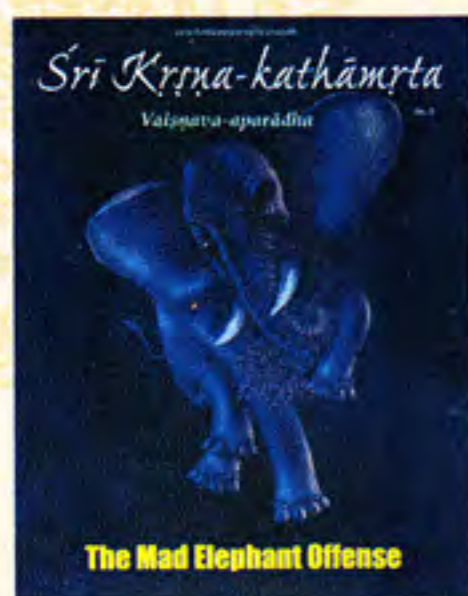
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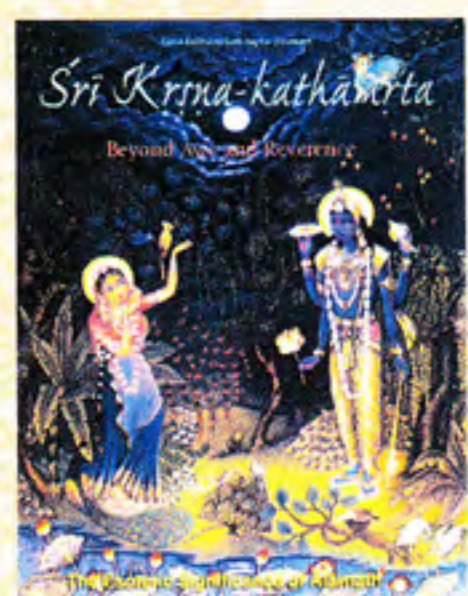


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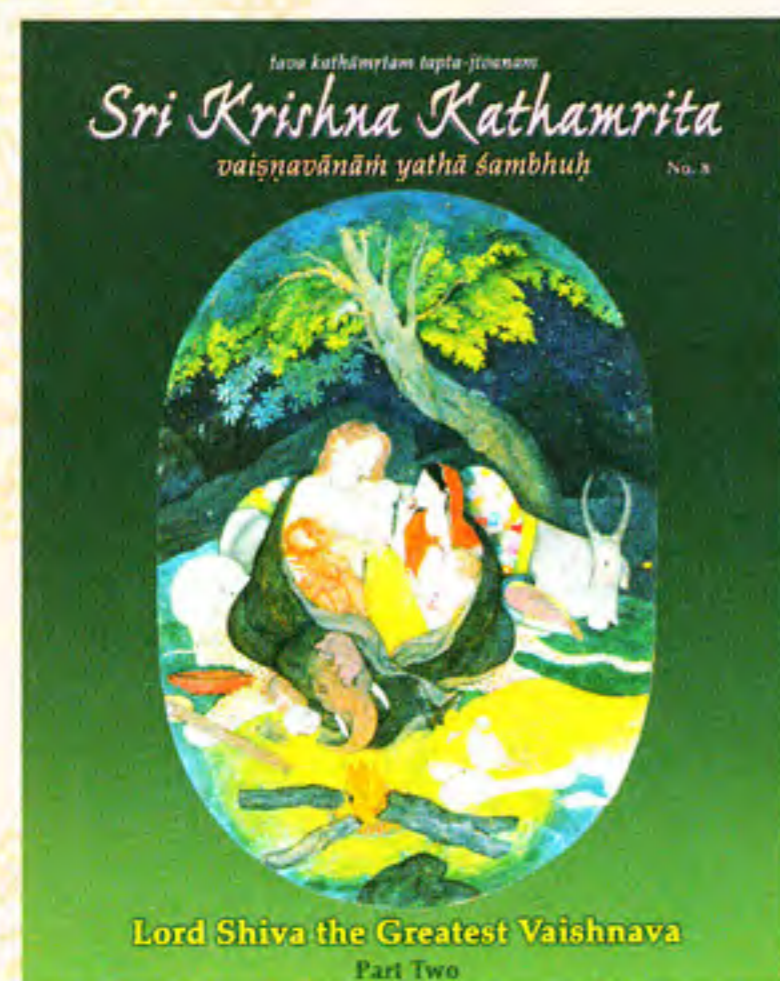
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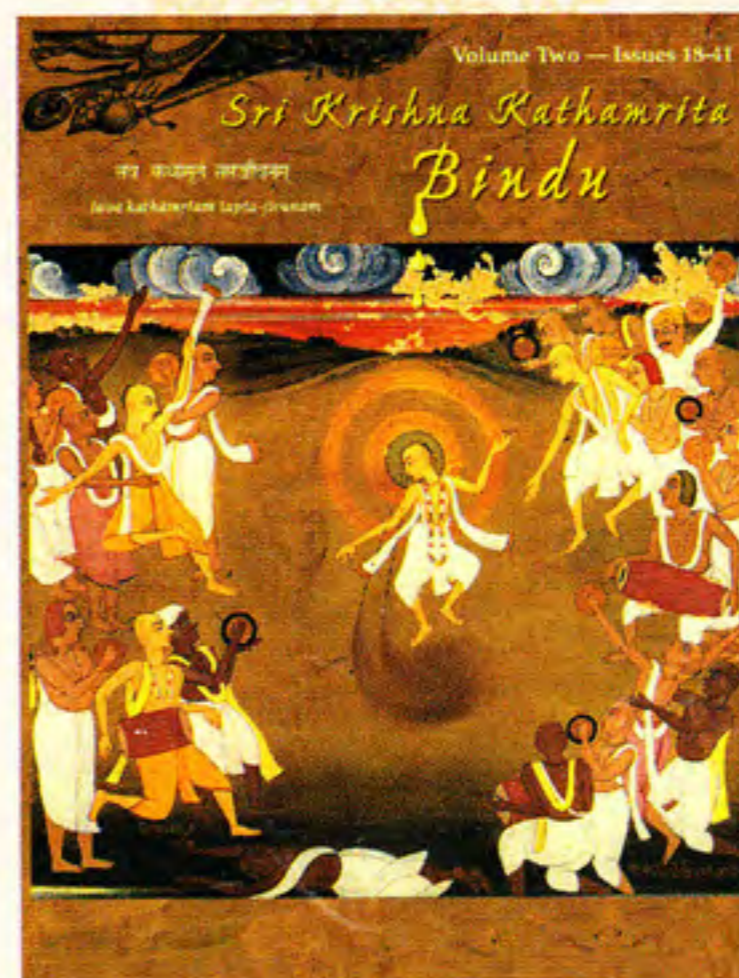
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