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## KRISHNA OR VISHNU?

*His Divine Grace A. C. Bhaktivedanta Swami Prabhupada*



**Malati Dasi:** Swamiji, I don't understand when you say that you worship Krishna or Vishnu. I don't understand if Krishna is Vishnu or Vishnu is Krishna.

**Srila Prabhupada:** There are several categories of living entities. Krishna is also a living entity and Vishnu is also a living entity. You are also a living entity. Lord Siva is also a living entity. Every one of us is. But there are categories. Just like in your Montreal city, there are hundreds of millions of people. But some person's status is higher than others. Similarly, Krishna is the original living entity. *Govindam ādi-puruṣam, ādi-puruṣam* means original. From Him everything has expanded. *Eko bahūnām*, He has expanded Himself into many. Some of them are in the Vishnu category. The Vishnu category means that they are almost equal to Krishna. They have ninety-four percent of the opulence of Krishna. The next category is Siva category. The Siva category has eighty-four percent of the opulence of Krishna. Then the next category is the Brahma category. The Brahma category means the living entities,

when they are perfect, can obtain seventy-eight percent of the opulence of Krishna. So Krishna is cent percent, Vishnu or Narayan is ninety-four percent, Lord Siva is eighty-four percent, and we, in our perfection are seventy-eight percent. Is that clear?

**Malati Dasi:** Well, I don't understand then why you would worship Vishnu and not Krishna. I don't understand why then you would go to Vishnu and not to Krishna if Krishna is higher?

**Srila Prabhupada:** Why do you take care of your child? Why not another child? They are also children.

**Malati Dasi:** Because this child was given to me.

**Srila Prabhupada:** You love him. That's all. Similarly, if you love Krishna, that's all right. If you love Vishnu, that is also all right. But you cannot derive the same result by loving Krishna and by Vishnu. Therefore it is your selection, whom should you love. Krishna is cent percent and Vishnu is ninety-four percent. So if you want to worship or love ninety-four percent, that is also almost Krishna. But Krishna is cent percent, *pūrṇam. Mattaḥ parataram nānyat kiñcid asti dhanañjaya* [Bg 7.7]. In *Bhagavad-gītā* you will find that He is the supreme.

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

[Bg. 10.8]

“I am the origin of everything, including Vishnu, Brahma, Siva, and the living entities, everything.” *Iti matvā*. So for intelligent persons, if I have to love, why not love the greatest personality, Krishna, who is cent percent perfect? That is your selection. If you select ninety-four percent, there is no harm, but the best thing is why not cent percent. Is that all right? Not yet clear? ❀

— Class on *Srīmad Bhāgavatam* 7.9.10-11. Montreal, 14 July 1968.

## A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

### *Prākṛta Rasa Śata Dūṣiṇī*

*Sri Srila Bhaktisiddhanta Saraswati Thakur  
Prabhupada*

Originally published in *Sajjana Toṣaṇī* magazine during its nineteenth year, 1916-17.

(Continued from the previous issue)

*siddhānta vihīna hoile kṛṣṇe citta lāge nā  
sambandha-hīnera kabhu abhidheya haya nā*

Without knowledge of transcendental truth (*siddhānta*), no one’s heart can ever be spiritually attuned with Lord Krishna. Proper execution of devotional service in relationship to Krishna (*abhidheya*) is impossible if one lacks knowledge of his relationship with Krishna (*sambandha*). (26)

*sambandha-vihīna jana prayojana pāya nā  
ku-siddhānte vyasta jana kṛṣṇa-sevā kare nā*

One who lacks knowledge of *sambandha*, his or her relationship with Krishna, can never attain *prayojana*, the supreme goal of life (pure love of Godhead, *kṛṣṇa-prema*). One who is distracted by bogus philosophical conclusions about devotional service is not performing actual devotional service to Sri Krishna. (27)

*siddhānta-alasa jana anartha to’ chāde nā  
jaḍe kṛṣṇa bhrama kori’ kṛṣṇa-sevā kare nā*

One who is lazy in properly understanding *vaiṣṇava* philosophical conclusions can never become free from *anarthas*, unwanted bad habits and philosophical misconceptions that impede devotional service. One who mistakes Krishna as belonging to the material plane can never render actual service to the Lord. (28)

*kṛṣṇa-nāme bhakta kabhu jaḍa-buddhi kare nā  
anartha nā gele nāme rūpa dekhā deya nā*

A genuine devotee never maintains materialistic conceptions about the holy name of

Krishna. If deviations that impede devotional service (*anarthas*) have not been expelled then chanting of the holy name will never reveal the form of the Lord. (29)

*anartha nā gele nāme guṇa bujhā jaya nā  
anartha nā gele nāme kṛṣṇa-sevā haya nā*

As long as *anarthas* remain then chanting of the holy name will never produce an understanding of the transcendental qualities of the Lord. As long as *anarthas* remain then chanting of the holy name will never become direct service to Krishna. (30)

*rūpa-guṇa-līlā-sphūrti nāma chāḍā haya nā  
rūpa-guṇa-līlā haite kṛṣṇa-nāma haya nā*

Revelations of the Lord’s transcendental form, qualities, and pastimes are never manifest in the absence of His holy name. The holy name of Krishna is never separated from His transcendental form, qualities, or pastimes. (31)

*rūpa haite nāma-sphūrti, guru kabhu bole nā  
guṇa haite nāma-sphūrti, guru kabhu bole nā*

A genuine spiritual master never asserts that revelation of the Lord’s holy name is separate from His form. A genuine spiritual master never claims that revelation of the Lord’s holy name is separate from His qualities. (32) ❀

## SRI KHANDAVASI MUKUNDA DAS

*Sri Srīmad Gour Govinda Swami Maharaja*

*Sri Khandavasi Mukunda Das was the doctor of the Muslim king Nawab Hussain Shah. According to Haridas Das in his Gauḍīya Vaiṣṇava Abhidhān, after perceiving the exalted spiritual position of Mukunda Das, the king freed him from his service and Mukunda was able to leave for Nabadwip where he met Sri Chaitanya Mahāprabhu. The date of Mukunda’s appearance is not known, but the Abhidhān gives the day of his disappearance as the rāsa-pūrṇimā, the full moon day of the month of Kartika.*

*Caitanya-caritāmṛta (ādi 10.78) describes that Mukunda Das and his son Raghunandan Thakur were the thirty-ninth branch of the tree of Chaitanya Mahāprabhu.*

*In his purport to that verse, Srila Prabhupada has described:*

*Sri Mukunda Das was the son of Narayan Das and eldest brother of Narahari Sarkar. His second brother’s name was Madhav Das and his son was*

named Raghunandan Das. Descendants of Raghunandan Das still live four miles west of Katwa in the village named Sri Khanda, where Raghunandan Das used to live. Raghunandan had one son named Kanai, who had two sons—Madan Ray, who was a disciple of Narahari Thakura, and Vamsivadan. It is estimated that at least four hundred men descended in this dynasty. All their names are recorded in the village of Sri Khanda. In the Gaura-gaṇoddeśa-dīpikā (175) it is stated that the gopī whose name was Vrinda-devi became Mukunda Das, lived in Sri Khanda village, and was very dear to Sri Chaitanya Mahaprabhu. His wonderful devotion and love for Krishna are described in the Caitanya-caritāmṛta, madhya-līlā, chapter fifteen.

The following comments by Sri Srimad Gour Govinda Swami on the above purport are excerpted from Chapter 8 of the forthcoming book “Mathura Meets Vrindaban” from Gopal Jiu Publications:

The wonderful devotion and love for Krishna of Khandavasi Mukunda Das are described in Caitanya-caritāmṛta, madhya-līlā, chapter fifteen. His son, Raghunandan, is also a very dear devotee of Mahaprabhu and a pure kṛṣṇa-bhakta, a very dear devotee of Krishna.

In texts 113 and 114 of that chapter it is described that in fun Mahaprabhu once asked Mukunda Das, “You are the father and Raghunandan is your son, or is Raghunandan your father and you are his son? Please tell Me definitely who is father and who is son?” Mukunda Das is a very dear devotee of Krishna because he was Vrinda-devi in kṛṣṇa-līlā. Mukunda Das has such kṛṣṇa-prema, gopī-prema, rādhā-prema! Raghunandan is also a dear devotee of Krishna. Mukunda Das is amānī mānada. He never demands respect; rather, he offers respect to one and all.

*mukunda kahe — raghunandana mora ‘pitā’ haya  
āmi tāra ‘putra’ — ei āmāra niścaya*

Mukunda Das said, “Oh Mahaprabhu, I tell you definitely: Raghunandan is my father and I am his son.”

*āmā sabāra kṛṣṇa-bhakti raghunandana haite  
ataeva pitā — raghunandana āmāra niścite*

We have all developed kṛṣṇa-bhakti because of Raghunandan. He is such a great, dear devotee of Krishna. Therefore Raghunandan is definitely my father.

When Mahaprabhu heard this, He was very pleased. He said, “Yes, yānhā haite kṛṣṇa-bhakti sei guru haya — He who gives us kṛṣṇa-bhakti is guru.” (Cc. madhya 15.115-117)

Khandavasi Mukunda Das was a physician in the court of the bādaśāha, Muslim ruler, but that was only external. In his heart he was always fixed at the lotus feet of Krishna. He was always thinking of Krishna. He was a dear devotee of Krishna because in kṛṣṇa-līlā he is Vrinda-devi.

Once Mukunda Das was sitting on a chair before the bādaśāha, the Muslim ruler. Mukunda Das was giving some prescription for medicines. They were talking about diseases and the medical treatment for them. At that time a servant of the bādaśāha came with an umbrella made of peacock feathers and held it over the head of the Muslim ruler. As soon as Mukunda Das saw the peacock feathers he became ecstatic, because the peacock feathers reminded him of Krishna. Only Krishna wears a peacock feather. No one else can put on a peacock feather. As soon as Mukunda Das saw it he became so ecstatic that he fainted and fell from the chair onto the ground. The bādaśāha thought, “What happened to this vaidya, physician? He might have met his death.” The Muslim ruler got down from his seat and sprinkled water over Mukunda’s face. After some time, Mukunda Das regained consciousness. Then the bādaśāha asked him, “What happened to you? Why did you fall down from your seat? You might have been seriously hurt.”

Mukunda said, “No, bādaśāha, I am not seriously hurt.”

The bādaśāha asked, “Why did you fall down?”

“O my lord, I have a disease, mṛgī-vyādhi. Sometimes my head reels and I fall down. It is nothing more than that.”

But that was not true. When he saw the peacock feathers, his kṛṣṇa-prema, love of Krishna, swelled up. He became so ecstatic he could not check himself. He forgot his own existence and fell unconscious in ecstasy.

Mukunda did not openly speak about his ecstatic symptoms before the bādaśāha. Rather he attributed his fall to mṛgī-vyādhi, epilepsy. This is proper. It is said: Don’t



speak to others about your *bhajana-siddhi*. Don't tell anyone. Keep it hidden within you. It is a very confidential thing. If you have gotten some perfection in your *bhajana*, don't tell it to others. If you speak about it you will lose potency and develop pride. People will say, "Oh, he is very great!" Then you will demand respect. How can you become *amāni mānada*? How can you pay respect to one and all? Everyone will say, "Oh, he is a great *sādhu*! He has achieved such perfection!" Then you will lose potency and you will be unable to do *hari-bhajana*. Bhaktivinode Thakur says in *Kalyāṇa Kalpataru* (3.2.9):

*āmi to vaiṣṇava', e buddhi hoile,  
amānī nā ho'bo āmi  
pratiṣṭhāśā āsi', hṛdoḥ dūṣibe,  
hoibo niraya-gāmī*

If I think, "I am a *vaiṣṇava*", then I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, then certainly I shall descend towards life in hell.

Mahaprabhu is teaching *amāni mānada*:

*trṇād api su-nīcena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always

prepared to give all respect to others, can very easily always chant the holy name of the Lord.

If the thought, "I am a great *vaiṣṇava*!" enters my mind, then I cannot become *amāni*. I cannot offer respect to one and all. Rather, I will demand respect. Then I will run after name, fame, prestige, and adoration. Then my heart will be contaminated and I will go to hell. A *vaiṣṇava* never runs after this. Khandavasi Mukunda is an ideal *vaiṣṇava*. He told the Muslim ruler, "No, no. I have some disease, *mṛgī-vyādhi*. My head reels sometimes and I fall down." He spoke some lies. That is proper.

This is the real *vaiṣṇava* attitude. A *vaiṣṇava* is *uttama*, a most elevated person, but he thinks himself lowest of the low. Become much humbler than a blade of grass lying on the street — *trṇād api sunīcena*! Pride is a demoniac nature — *garba dambha abhimāna. taror iva sahiṣṇunā* — Be as tolerant as a tree. *amāni mānada* — Don't demand respect. Offer respect to one and all, because *kṛṣṇa adhiṣṭhāna jāni* — Krishna is in everyone's heart as *paramātmā*. A real *sādhu-vaiṣṇava* offers respect to one and all. He is so humble that he doesn't disrespect even an ant. But if someone says, "Oh, I have such realization, I have this perfection. On seeing this peacock feather I immediately became ecstatic. *Kṛṣṇa-prema* swelled up in me and I fainted and fell down."

"Oh, he is very great sadhu, so elevated!"

Thereby you will demand respect. Such a person cannot command respect, but demands respect. Thereby you will lose everything. A real *vaiṣṇava* never does like this. He thinks, "No, no, no. I am the lowest of the low. I have not gotten anything. I am such a rascal, stupid, most fallen, most sinful, degraded person." Kaviraja Goswami is the crest jewel of *paramahamsas*. In *Caitanya-caritāmṛta* (ādi 5.205) He says:

*jagāi mādhai haite muṇi se pāpiṣṭha  
purīsera kīṭa haite muṇi se laghiṣṭha*

"I am worse than a worm in the stool. I am more sinful than Jagai and Madhai. Please don't utter my name, as you will lose all your auspiciousness." This is the real *vaiṣṇava* attitude. ❀

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