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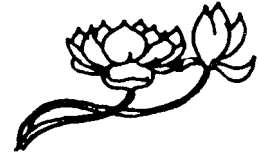
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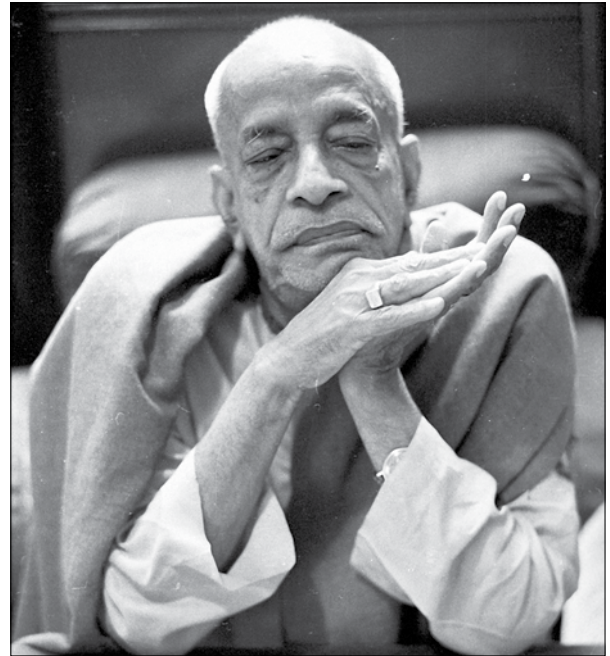
THE KAMA-GAYATRI

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

Lord Krishna is worshiped by the *gāyatrī* mantra, and the specific mantra by which He is worshiped is called *kāma-gāyatrī*. Vedic literatures explain that that sound vibration which can elevate one from mental concoction is called *gāyatrī*. The *kāma-gāyatrī* mantra is composed of 24½ syllables thus — *klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt*.

This *kāma-gāyatrī* is received from the spiritual master when the disciple is advanced in chanting *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*. In other words, this *kāma-gāyatrī* mantra and *saṁskāra*, or reformation of a perfect *brāhmaṇa*, are offered by the spiritual master when he sees that his disciple is advanced in spiritual knowledge. Even then, the *kāma-gāyatrī* is not uttered under certain circumstances. In any case, the chanting of Hare Krishna is sufficient to elevate one to the highest spiritual platform. (*Teachings of Lord Caitanya*, chapter 31.)

The *kāma-gāyatrī* mantra is just like a Vedic hymn, but it is the Supreme Personality of Godhead himself. There is no difference between the *kāma-gāyatrī* and Krishna. Both are composed of twenty-four and a



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

half transcendental syllables. The mantra depicted in letters is also Krishna, and the mantra rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of living entities. In the mantra *klīṁ kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt*, Krishna is

called *kāma-deva*, *puṣpa-bāṇa* and *anaṅga*. *Kāma-deva* is *madana-mohana*, the deity who establishes our relationship with Krishna; *puṣpa-bāṇa* (“he who carries an arrow made of flowers”) is Govinda, the Personality of Godhead who accepts our devotional service; and *anaṅga* is *gopījana-vallabha*, who satisfies all the *gopīs* and is the ultimate goal of life. This *kāma-gāyatrī* simply does not belong to this material world. When one is advanced in spiritual understanding he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord. (Purport to *Caitanya Caritāmṛta*, *madhya* 3.138.)

DON'T DISTURB GAURA'S MOOD

Sri Srimad Gour Govinda Swami Maharaja

Can you put a flute on Gaura? Although he is Krishna, you cannot put a flute on Gaura. Similarly, how can you put a peacock feather on he who is crying for Krishna like Radharani? His mood will be disturbed. Although he is Krishna, Gaura's mood is different. Therefore Prabhupada has said, “Don't disturb the mood of Gauranga.”

It is very painful to Gaura. Our service is meant to



Deities of Nityananda, Mahaprabhu and Advaita Acharya installed by Srila Jiva Goswami in Ramakeli, West Bengal

give him pleasure, not pain. We are servants and we must render service to please him, not for our own pleasure. He is to be pleased. If we say, “Oh Gaura, a peacock feather is on your head. You are Krishna,”

then how can he cry? “Oh, I am Krishna? I cannot cry now.” (*Embankment of Separation*, pocket edition, p. 110.)



Deity of Mahaprabhu in Dhaneswar village Orissa, installed by Srila Narottam Das Thakur

Krishna incarnated himself in Nabadwip, assuming the mood and complexion of Radharani — *tānra kānti aṅgera bhūṣana* (Srila Narottam Das Thakur's *Prema-bhakti-candrikā* 9.13). That is Gauranga Mahaprabhu. His mood is mostly that of Radharani, not Krishna. If you are a *pūjarī* worshiping deities of Chaitanya Mahaprabhu and Nityananda, don't dress Chaitanya Mahaprabhu as Krishna. Don't put a peacock feather on his head. No. That is not pleasing to him. He thinks of himself as Radharani. A *pūjarī* should know all these things. Mahaprabhu thinks of himself as Radha. He says, “This is *rādhā-aṅga*, the body of Radharani. Only Krishna, *gopendra-suta*, can touch this body. No one else

can touch this body.” *Rādhā-bhāva* is the predominating mood in Gaura, not the *bhāva* of Krishna. No.

Gauranga Mahaprabhu has expressed his mood:
kva nanda-kula-candramāḥ kva śikhi-candrakālaṅkṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauśadhir
nidhir mama suhṛt-tamaḥ kva bata hanta hā dhig vidhim

Where is Krishna? Where is that moon rising from the ocean of Maharaja Nanda’s dynasty? Where is he whose head is decorated with a peacock feather? Where is Krishna, whose flute produces such a deep sound? Where is Krishna, who is so expert in dancing in the *rāsa* dance? Where is that Krishna, who is the medicine that can save my life?

In this way, Mahaprabhu was crying. As Radharani was crying, similarly Mahaprabhu was crying. So *rādhā-bhāva* is predominating in him. Not the *bhāva* of Krishna. So don’t dress Gauranga Mahaprabhu as Krishna. No. He’ll never be pleased. Though he is non-different from Krishna, still he is in Radharani’s mood. This is pleasing to Gauranga Mahaprabhu. (Lecture, Bhubaneswar, 27 April 1989.)

THE SERVICE OF SRILA NAROTTAM DAS THAKUR

*Adapted from chapter 6 of Srila Narahari
Chakravarti Thakur’s Śrī Bhakti-ratnākara*

One day Narottam Das Thakur sat down and began to meditate on Radha and Krishna. In the eye of his heart, Narottam saw the divine couple in a secluded grove in Vrindavan accompanied by their *gopī* friends enjoying pastimes with great bliss and love.

Radharani told one of her *sakhīs*, “Quickly bring a great quantity of food.” Lalita and the *gopīs* joyfully brought many preparations.

Narottam took on the form of a *gopī* maidservant. On the signal of one of the *sakhīs*, the maidservant Narottam began to prepare some milk. Seeing the boiling milk about to overflow, Narottam quickly took the milk-pot from the fire with his bare hands. The pot burned his hands, but Narottam didn’t notice. He gave the milk to a *gopī*.

Radha and Krishna blissfully enjoyed the milk, and Narottam took the remnants they left behind. Then Narottam returned to external consciousness.

dagdha hasta dṛṣṭa mātṛe kailā saṅgopana
jānīlena marma antaraṅga kon jana

Seeing that his hand was actually burned, Narottam quickly hid it. Still, someone else understood the secret of those pastimes. (175)

śrī narottamera yaiche mānasa-bhāvanā
tāhā vistāriyā vā kahibe kon janā?

Who can properly describe the devotional service Narottam performed in meditation? (176)

In his meditation, Narottam Das always wandered in Navadwip and Vrindavan. In the company of Srinivas Acharya, he was overcome with bliss.

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HUMILITY

Srila Thakur Bhaktivinode

Bhaktivinoda-vāṇī-vaibhava is a collection of the teachings of Srila Thakur Bhaktivinode compiled by Sri Sundarananda Vidyavinode, a prominent disciple of Srila Bhaktisiddhanta Saraswati Thakur, and published in 1938. The book is in the form of a series of questions composed by the compiler, with answers extracted from Thakur Bhaktivinode’s teachings. The following are some extracts from chapter 90.

What mentality should a devotee maintain?

A devotee should always maintain humility within his heart. (*Śrī Bhāgavātarka Marīci Mālā*)

What is humility?

I am a servant of Krishna. I am poor and do not possess anything. Krishna is my all-in-all. This is humility. (*Jaiva Dharma*, chapter 8)

What type of devotional service helps us directly cultivate Krishna consciousness?

When one’s humility is strong, one certainly attains Krishna’s mercy. As a result, any debauchery or any desire for profit, adoration, and distinction are immediately destroyed. This helps one to directly cultivate Krishna consciousness. This process is naturally confidential, and one must learn how to practice it from a bona fide spiritual master. (*Caitanya-śikṣāmṛta* 6.6)

How is actual humility expressed?

I am a pure spirit soul. Due to my previous misdeeds, I am suffering from various material miseries. I am a proper candidate for punishment.

Even though I am Krishna's eternal servant, due to my forgetfulness of his lotus feet I have become trapped on the wheel of karma. Now I have to suffer so much misery! Thus, who is more unfortunate than me? I am the most fallen, wretched, and poor person. (*Sajjana Toṣaṇī* 4.9)

What is the spontaneous prayer of the pure devotee?

This ocean is full of fearful crocodiles in the form of material sense objects. The waves of lusty desires always agitate me. My mind is restless because I do not see any captain. (*Kalyāna Kalpataru, Prārthanā, Song 3*)

What humble prayer should a pure devotee offer to the Goswamis, headed by Sri Rupa and Sanatan?

When will Sri Rupa Goswami bestow his mercy on me and deliver me by imparting the principles of true renunciation? When will Sri Sanatan Goswami, out of compassion, remove my attachment for sense gratification and offer me at the lotus feet of Sri Nityananda Prabhu? When will Sri Jiva Goswami extinguish the blazing fire of my arguments by pouring on them the water of scriptural conclusions? My heart is constantly burning. (*Kalyāna Kalpataru, Prārthanā, Song 4*)

How should one offer honest and humble prayers to the vaiṣṇavas?

As soon as I see a vaiṣṇava, I will hang a cloth on my neck. With folded hands and taking a straw in my mouth, I will stand before him without duplicity. I will relate to him my miserable condition and cry and beg for respite from the fire of material existence. (*Kalyāna Kalpataru, Prārthanā, song 1*)

— *Bhaktivinoda Vāṇī Vaibhava*, Translated by Bhumipati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2003.



GOD'S IDIOTS

A Poetic Translation of a Song by Namalwar

Mumbling and prattling the many names,
while onlookers say, "They're crazy!"
Entering and not entering cities,
standing still or swaying
before a laughing world,
they dance, they leap,
undone by feeling.

And the gods bow down
before them.

— Composed by A. K. Ramanujan. From *Hymns for the Drowning*. Penguin Books India. 2005.



"And those who were seen dancing were thought to be insane by those who could not hear the music." — Nietzsche

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