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Once, after the uprooting of the yamala-arjuna trees, Rohinidevi went to call Rama and Krishna, who had both gone to the riverside and were absorbed in playing with the other boys. Because of being engrossed in playing with the other boys, Krishna and Balarama did not return home upon being called by Rohini for lunch. Therefore, Rohini sent mother Yasoda to call Them back, because mother Yasoda had greater affection to the transcendental brothers, Krishna and Balarama. Being attached to Their boyhood proclivities, Krishna and Balarama, continued to play with the other boys although it was very late. Therefore, mother Yasoda herself called Them back for lunch. Because of ecstatic love and affection for Krishna and Balarama, milk flowed from her breasts.

Mother Yasoda said: My dear son Krishna, lotus-eyed Krishna, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing for so long. There is no need to play anymore. My dear Baladeva, best of our family, please come immediately with Your younger brother, Krishna. You both ate in the morning, and now You ought to eat something more. Nanda Maharaja, the King of Vraja, is now waiting to dine. O my dear son Balarama, he is simply waiting for You. Therefore, come home to please us. All the boys playing with You and Krishna should now go to their homes too. Mother Yasoda further told Krishna: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the *brāhmaṇas*. Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may return to play with Your friends again. My dear Maharaja Parikṣit, because of intense love and affection, mother Yasoda, Krishna's mother, considered Krishna, who was at the source of all opulence, to be her own son. Thus, she took

Krishna by the hand, and, along with Balarama, and brought Them home, where she performed her motherly duties by fully bathing Them, dressing Them and feeding Them.

Sri Sukadeva Goswami continued: Some time later, having seen the great disturbances in Brhadvana, all the elderly persons among the cowherd men, headed by Nanda Maharaja, assembled and began to consider what to do to stop the continual disturbing situations arising in Vraja. At this meeting of all the inhabitants of Gokula, a cowherd man named Upananda, who was the most mature in age and knowledge and was very experienced according to time, place and circumstance, made a wise suggestion for the welfare of Rama and Krishna. He said: My dear friends the cowherd men, for the sake of this place, Gokula, we should leave, because disturbances are repeatedly occurring here, with the intention of killing Rama and Krishna. The child Krishna, simply by the mercy of the Supreme Personality of Godhead, was miraculously from the hands of the *Rākṣasī* Putana, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child and crushing Him. Later, the demon Trnavarta, in the form of a whirl-wind, dangerously took the child away into the sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Visnu or His associates, the child was saved.

Even the other day, neither Krishna nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead. All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to quit this place and take the boys to another place where there will be no more threats to Them. Between Nandesvara and Mahavana is a place named Vrindavan. This place is very suitable for we cowherds because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the *gopas* and *gopis* and our animals. Therefore, let us immediately go. There is no need to hesitate. If you agree

to my proposal, let us prepare all the bullock carts immediately, and, putting the cows in front of us, and let us proceed without delay.

Upon hearing this advice from Upananda, the cowherd men unanimously agreed. “Very nice,” they said. “Very nice.” Thus, they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vrindavan. Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Pariksit, in this way, with bugles vibrating on all sides, the cowherd folks, accompanied by their priests, began their journey. The cowherd women, riding on the bullock carts, were dressed very splendidly with excellent garments, and their bodies, especially their breasts, were decorated with fresh *kunkuma* powder. As they rode, they began to chant with great pleasure the pastimes of Krishna. Thus hearing about the pastimes of Krishna and Balarama with great pleasure, mother Yasoda and Rohinidevi, so as not to be separated from Krishna and Balarama for even a moment, got up with Them on one bullock cart. Situated like this, they all looked very beautiful. In this way they entered Vrindavan, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon. O King Pariksit, when Rama and Krishna saw Vrindavan, Govardhana and the banks of the river Yamuna, They both felt great pleasure in Their minds.

In this way, Krishna and Balarama, acting like small boys and speaking in broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves. Not far away from Their residential quarters, both Krishna and Balarama, equipped with all kinds of playthings, sported with other cowherd boys and began to tend the small calves. Sometimes Krishna and Balarama would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like *bael* and *āmalakī*. Sometimes They would cover Themselves with blankets and imitate cows and

bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.

One day while Rama and Krishna, along with Their playmates, were tending the calves on the bank of the river Yamuna, another demon arrived there, with the intention of killing Them. When the Supreme Personality of Godhead Krishna saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Balarama, “Here is another demon.” Then He very slowly approached the demon, as if He did not understand the demon’s malevolent intentions. Thereafter, Sri Krishna caught the demon by the hind legs and tail, twirled the demon’s whole body very powerfully until the demon died, and threw him into the top of a *kapittha* tree. That tree then fell down, along with the body of the demon, who had assumed a great form. Upon seeing the dead body of the demon, all the cowherd boys exclaimed, “Well done, Krishna! Very good, very good! Thank You.” In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead for His wondrous activities.

After the killing of the demon, Krishna and Balarama finished Their morning meal, and followed the meandering calves, all the while making sure they care to no harm. Krishna and Balarama, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if They were ordinary cowherd boys.

One day Krishna and Balarama and all the boys with their own calves, came to a reservoir of water, so that the calves could drink. After the animals drank water, the boys also drank that clear water. Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunder-bolt. They were frightened to even see such a huge living being. That great-bodied demon was named Bakasura. He had assumed the body of a crane with a very sharp beak. Seeing Krishna there, he immediately swallowed Him. When Balarama and the other boys saw that Krishna had been devoured by the gigantic duck, they became almost unconscious, like senses without life. Krishna, who was the father of Lord Brahma but who was acting as the son of a cowherd man,

generated great heat from His body, burning the root of the demon's throat, and the demon Bakasura immediately disgorged Him. When the demon saw that Krishna, although having been swallowed, was unharmed, he immediately attacked Krishna again with his sharp beak.

When Krishna, the leader of the *Vaiṣṇavas*, saw that the demon Bakasura, the friend of Kamsa, was endeavouring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Krishna very easily bifurcated him, as a child splits a blade of *virāṇa* grass. By thus killing the demon, Krishna greatly pleased the denizens of heaven. Thus, the residents of the celestial realms in the higher planetary system showered a special flower called *mallikā-puṣpa*, upon Krishna, the enemy of Bakasura. They also congratulated Him by sounding celestial kettledrums and conch shells and by offering prayers. Seeing this, the cowherd boys were struck with wonder. Just as the senses are pacified when consciousness and life return, so when Krishna was freed from this danger, all the boys, including Balarama, felt that they had been brought back to life. They embraced Krishna in joy, and then they collected their respective calves and returned to Vrajabhūmi, where they enthusiastically described the incident.

When the cowherd men and women heard about the killing of Bakasura in the forest, they were very astonished. Upon seeing Krishna and hearing the story, they received Krishna very eagerly, thinking that Krishna and the other boys had returned from the mouth of death. Thus, they looked upon Krishna and the boys with fixed vision, not wanting to turn their eyes aside now that the boys were safe. The cowherd men, headed by Nanda Maharaja, began to contemplate: It is very astonishing that although this boy Krishna has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him. Although the causes of death, the demoniac *daityas*, were very fierce, they could not kill this boy Krishna. Rather, because they came to kill innocent boys, as soon as they approached Him, they themselves were killed, exactly like flies attacking a fire. The words of persons in full knowledge of Brahman are never proven false.

It is very wonderful that whatever Garga Muni predicted we are now actually experiencing in all detail. In this way all the cowherd men, headed by Nanda Maharaja, enjoyed discussing all about the pastimes of Krishna and Balarama with great transcendental pleasure, and they could not even remember any material tribulations. Sporting wonderfully like this Krishna and Balarama passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping up and down like monkeys.

- Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter Eleven » Verses: 12-59, Translations by His Divine Grace A.C.Bhaktivedanta Swami Prabhupada.

RESULT OF STUDYING ŚRĪMAD-BHĀGAVATAM

His Divine Grace

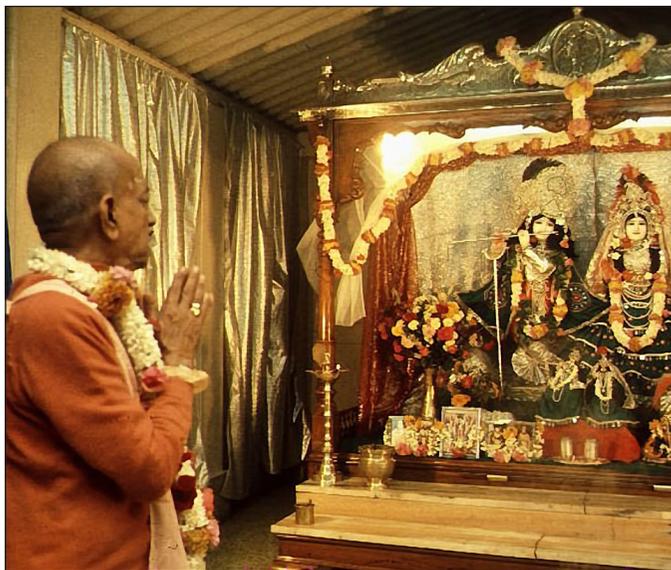
A.C.Bhaktivedanta Swami Prabhupada

“In this way all the cowherd men, headed by Nanda Maharaja, enjoyed topics about the pastimes of Krishna and Balarama with great transcendental pleasure, and they could not even perceive material tribulations.”

Here is an instruction about the result of studying or discussing the *kṛṣṇa-līlās* that appear in *Śrīmad-Bhāgavatam*. *Sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt* (SB 1.1.2). Nanda Maharaja and Yasoda in Vrindavan appeared like ordinary persons of this material world, but they never felt the tribulations of this world, although they sometimes met many dangerous situations created by the demons. This is a practical example. If we follow in the footsteps of Nanda Maharaja and the *gopas*, we can all be happy simply by discussing the activities of Krishna.

*anarthopāśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvānś
cakre sātva-saṁhitām*
(SB 1.7.6)

Vyasadeva has given this literature so that everyone may understand one's transcendental position simply by discussing topics of the Absolute (*bhāgavata-kathā*). Even at the present



moment, everyone everywhere can be happy and free from material tribulations simply by following *Śrīmad-Bhāgavatam*. There is no need for superfluous austerities and penances, which in this age are very difficult to perform. Sri Caitanya Mahāprabhu has therefore declared, *sarvātma-snapanam param vijayate śrī-kṛṣṇa-sankīrtanam*, “All victory to the *sankīrtana* of Lord Krishna’s holy names which bestows beatitude upon all”. By our Krishna consciousness movement, we are trying to widely distribute the knowledge of *Śrīmad-Bhāgavatam* so that anyone in any part of the world can be absorbed in the Krishna consciousness movement by chanting and hearing about the activities of Krishna and thus be free from all material tribulations and immersed in spiritual bliss.

—*Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum
» Chapter Eleven » Verses: 58, Purport by followers of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda.*

TASTE FOR KṚṢṆA-KATHĀ Śrīla Bhaktisiddhanta Saraswati Thakura

There is always discussion of the Lord (*Kṛṣṇa-Kathā*) in our temples and monasteries (*Matha*), and the residents there are also engaged in Lord Hari’s service. It is our duty to associate in all respects with devotees for whom the Lord’s service is their life and soul. Any place where there is no *kṛṣṇa-kathā* is extremely unfavorable for *bhakti*, even if it is filled with relatives and items for comfortable living. I simply think of Mahāprabhu’s mercy when I see the devotees in the *Matha* con-

tinually discussing *kṛṣṇa-kathā* and being eager to serve the Lord at all times.

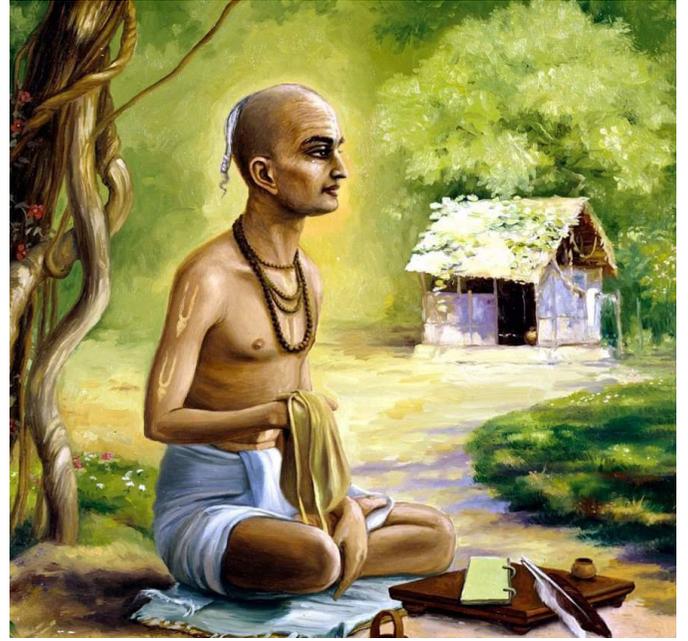
Pious persons who desire their own good should visit our *Matha* from time to time and hear *kṛṣṇa-kathā* from the spiritual master and the *Vaiṣṇavas*. If we have a taste for *kṛṣṇa-kathā* and a propensity to serve Krishna, then that taste will keep us aloof from bad association. By always reading spiritual magazines and studying the literature written by the *mahājanas* while constantly begging for Sri Guru-Gaurāṅga’s mercy, we can attain the very same result of hearing *kṛṣṇa-kathā* from the mouths of the devotees. Although in this material world we cannot always meet with devotees from the transcendental realm, the pastimes and conversations of the devotees who were contemporaries of Mahāprabhu have been permanently recorded in books. Therefore there is no need for disappointment. If we live in our allotted residence and discuss *kṛṣṇa-kathā*, we will certainly attain auspiciousness and nothing can harm us.

If we simply engage in discussing topics of the Lord while living wherever we practically can, by the Lord’s mercy we can realize the glories of devotional service, His causeless grace, and come to remember Him in our day-to-day life. A devotee should live wherever the Lord is pleased to keep him and should forget the material miseries he experiences. When the propensity to serve the Lord is awakened in the heart due to discussing *kṛṣṇa-kathā* in the association of devotees, then we will automatically remember the Supreme Personality (Hari) under all circumstances. In order to test us, the Supreme Lord is always present behind what we can see. If we see the Lord’s mercy behind each and every incident, we will no longer feel distress. The material world, this material existence is the place where we are tested. If we wish to pass the test, we must hear *kṛṣṇa-kathā* from the pure devotees. Even though at present we may not always have the opportunity to directly hear *hari-kathā* in the association of devotees, if we continuously hear it in the form of discussing *Vaiṣṇava* literature, we will not feel the absence of *Vaiṣṇava* association.

The Lord’s devotees always see the Lord everywhere, whereas those who are envious of Him do not even believe in His existence. Being situated in the marginal position, sometimes we display a taste for serving Hari and at the next moment

become busy with sense gratification. If we simply develop a strong desire to become intoxicated by serving Hari our propensity for material enjoyment will be vanquished. Material enjoyment includes both temporary happiness and distress, but sincere service to Hari pleases Him, who naturally lifts us beyond all dualities. We should always remain eager to please the all-merciful Lord.

- Chapter 7; part 2, *Amṛta Vāṁī: Nectar of Instructions of Immortality of His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada*; Compiled by *padā Bahkti Mayukha Bhagavat Maharaja*; Adapted and Published by *Isvara dasa*; Touchstone Media.



“My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher, and friend, I shall now reveal the most confidential knowledge of all. Please hear as I explain these great mysteries to you.” (*Bhāgavatam* 11.11.49)

*vāsudevo bhagavatām
tvaṁ tu bhāgavateṣv aham*

“Among those entitled to the name *Bhagavān* I am Vasudeva. And among the devotees, you indeed, Uddhava, represent Me.” (*Bhāgavatam* 11.16.29)

*na tathā me priya-tama
ātma-yonir na saṅkaraḥ
na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān*

“My dear Uddhava, neither Lord Brahma, Lord Siva, Lord Sankarsana, nor the goddess of fortune, nor indeed My own self is as dear to Me as you.” (*Bhāgavatam* 11.14.15)

When Uddhava met with the gopis in Vrindavan, he used all his diplomatic skill to deliver Krishna’s message in a way that would relieve the agony the gopis felt in separation from Krishna. However, after hearing that message, the gopis became immersed even more deeply in the ocean of their distress. Uddhava was astonished by the extraordinary intensity of the gopis’ attachment to Krishna. He had never seen or even heard of such pure devotional surrender. Therefore, just before

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ATTRACTION TO DISCUSSION OF THE UNLIMITED LORD (ANANTA-KATHĀ) IS THE GOAL Sṛila Sanatana Goswami

Śrī Bṛhad Bhāgavatāmṛta
3.7.147

*etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayan ca
kiṁ brahma-janmabhir ananta-kathā-rasasya*

“Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class *brāhmaṇa*, or even as Lord Brahma himself?”

Commentary

Because of his own solid reputation as an exalted *Vaiṣṇava*, Uddhava’s testimony to the incomparable nature of devotional service of the gopis is extremely credible. Uddhava is a favorite student of Brhaspati, the spiritual master of the demigods, and he is a trusted advisor to Krishna in Dvaraka. Krishna Himself praises Uddhava with the following enthusiastic words:

*athaitat paramaṁ guhyam
śṛṇvato yadu-nandana
su-gopyam api vaksyāmi
tvaṁ me bhṛtyaḥ suhṛt sakhā*

leaving Vrindavan, Uddhava spoke six verses, in homage to the gopis and their pure devotion for Krishna.

Here, Uddhava declares the gopis greater than all aspirants for liberation, greater than all self-realized liberated saints, and greater than all other devotees of the Personality of Godhead. Only the gopis—the goddesses of fortune who reside in the cowherd village of Sri Nanda—have realized the full potential of human life (*tanu-bhṛto bhuvi*). That these greatest of all *Vaiṣṇavas* are human beings and residents of earth is fitting because on higher planets like *Svarga*, the abode of Indra, the residents enjoy so much power and sense gratification that such love for Krishna is practically impossible for them to achieve. In other words, the demigods and sages living in the higher regions of the universe can hardly ever perfect their lives like the gopis of Vraja.

The words *tanu-bhṛto bhuvi* (“perfecting their lives on earth”) can also be understood in another way: By sharing the rare gift of *prema-bhakti*, the gopis deliver the fallen conditioned souls of this earth. In other words, the devotional lives of the inhabitants of earth are nourished by the gopis. The influence of the natural compassion and other virtues of the gopis is supremely beneficial for everyone because the gopis possess the greatest possible love for the inner Lord of all souls, the son of the king of the cowherds, the Lord who is famous as Govinda because He is “the Indra of the cows.” Moreover, the gopis disregard everything else and simply love Govinda as the Lord of their hearts, their lover, their paramour. With Krishna they relished the unprecedented *rāsa-līlā* festival, and then, by displaying the all-attractive transformations of their *viraha-bhāva*, they deprived Uddhava of his heartless wisdom by vanquishing his sobriety. For a long time the gopis had quietly endured the pain of separation from Krishna within their hearts; but after hearing Krishna’s message from Uddhava they could no longer hold themselves back. Uddhava then became a witness to the uncontrollable waves of their complete distress. The ecstasy the gopis feel in separation from Krishna makes the whole world cry in sympathy and brings *Vaiṣṇavas* to the verge of death.

In the obvious sense, Krishna is *nikhilātmā* in that He is “the soul of all beings,” but in this verse the phrase *nikhilātmāni* has another, confidential

meaning. He is also *nikhilātmā* in that each *gopī* cherishes Him as her very life and soul (literally, “her entire self”), in a way that other devotees cannot imitate. No one loves Krishna unconditionally as do the gopis.

Mumukṣus, renounced aspirants for liberation, fear material existence; and self-satisfied *Vaiṣṇava* devotees of the Lord, who are liberated souls (*muktas*), are free from such fear. And both, in their own ways, understand Krishna to be the supreme goal and the supreme fruit of spiritual endeavours. The liberated *Vaiṣṇavas* and the aspirants for liberation who have the good fortune to get the mercy of those *Vaiṣṇavas* admire the love the gopis have for Krishna, but rarely do they attain it. Uddhava considers Himself to be in the same category—a sincere servant of Krishna who can only admire the gopis’ *prema* from a distance.

But isn’t Lord Brahma, rather than the gopis, the greatest of all *Vaiṣṇavas*? Since he is the original *guru* for the path of devotional service, isn’t he superior to all aspirants for liberation and to all liberated devotees? He sits on the seat of highest sovereignty in this universe, and he is endowed with many excellences. If the gopis are so exalted, then, why didn’t they accept births like his, in which they would have been worshiped by the whole world, rather than come to the earth as lowly cowherd women? Uddhava answers these questions by saying *kim brahmā-janmabhir ananta-kathā-rasasya*. The term *ananta-kathā* refers to topics about the unlimited Lords—Sri Krishna and Sri Balarama. Uddhava simply states that a *rasika-bhakta*, a person who has a taste for hearing *ananta-kathā*, sees no use in being born as Lord Brahma, even numerous times. Such *rasika-bhaktas* regard birth as Brahma as an obstacle to cultivating the taste for *ananta-kathā* because such a birth creates various distractions, such as pride. Therefore the gopis, intent on tasting the honey found at Sri Govinda’s lotus feet, would rather be born as simple daughters of cowherds than as such an exalted being as Lord Brahma.

Alternatively, the rules of Sanskrit grammar allow *kathā-rasasya* to be split as *kathā-arasasya*, meaning “for one who has no taste for hearing these topics.” If someone has no interest in *ananta-kathā*, what can he gain by taking birth as the creator of the universe? Nothing of real value. Attraction to *ananta-kathā* is the real fruit of renunciation, lib-

eration, and devotional practice. Thus a person who lacks this taste cannot honestly be called a renunciant, a liberated sage, or a *Vaiṣṇava*.

Another way of looking at Uddhava's words is that he is explaining why the gopis, though on the highest level of self-realization, chose to abandon the norms of civilized behavior, the principles of *dharma* taught in the *Vedas*. In this context, *brahma-janma* can be interpreted to mean "the appearance of *Vedic* knowledge within." For the gopis, or indeed for anyone who has a taste for the topics of the unlimited Lord, the presence of *Vedic* knowledge on the lips and in the heart is less important than attraction to *kṛṣṇa-kathā*.

Brahma can also be taken to signify "knowledge of the pure self," and *janma* to signify "the means to generate this knowledge," namely the *Vedas*. In other words, a person who has realized *ananta-kathā-rasa* has nothing to gain by *Vedic* study or theoretical knowledge that he is spirit distinct from matter. And to a person who has no *ananta-kathā-rasa*, of what use is *Vedic* study or knowledge of the self? *Ananta-kathā-rasa* is the only substantial result to be gained from studying the *Vedas* and inquiring into the identity of the self. *Vedic* study and self-realization are only means toward that final goal. Once one has reached the goal, one can put aside the means by which one got there, just as a person who has lit a lamp to find something in his room before going to sleep can put out the lamp and lie down to rest once he has found what he was looking for, or just as one who has paid to take a boat across a river can forget about the boat after crossing. And, conversely, when a person never attains the goal but remains stubbornly attached to the means, all he accomplishes is useless effort, as in beating empty husks of grain.

A devotee situated in *ananta-kathā-rasa* is therefore a superior person. Whether practicing the regulations of *vaidhī-bhakti* or helplessly submerged in the ocean of *rasa*, he can never give up hearing and chanting about Krishna, and doing whatever promotes that hearing and chanting. What to speak, then, of the gopis, those most fortunate of all women, who have the rarest quality of love for Sri Govinda? For them, ordinary *Vedic* cultural standards and the



dry realizations of selfish meditation are of no value whatsoever.

- 3.7.147, *Śrī Bṛhad Bhāgavatāmṛta* of Śrīla Sanātana Gosvami, Volume Three

Translated by Gopiparanadhana Dasa.

!! Sri Sri Nitai Gaurchandra Jayati !!

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