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KRISHNA CONSCIOUSNESS

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A devotee sees all living entities with spiritual vision and does not discriminate on the platform of the bodily concept of life. Such qualities develop only in the association of devotees.

Without the association of devotees, one cannot advance in Krishna consciousness. Therefore, we have established the International Society for Krishna Consciousness. Factually, whoever lives in this society automatically develops Krishna consciousness. (Purport to *Bhāg.* 4.12.37.)

This Krishna consciousness movement is a transcendental science, and there is no room for jealousy. This movement is meant for the *paramahāṁsas* who are completely free from all jealousy (*paramāṁ nirmaṣarāṅām*). One should not be jealous, whether he is born in a family of *gospāmīs* or has the title of *gospāmī* awarded to him. As soon as anyone becomes envious, he falls from the platform of *paramahāṁsa*. (Purport to *Nectar of Instruction*, text six.)

Just by pouring water on the root of a tree, one nourishes its trunk and all of its branches, fruits and flowers, and just by supplying food

to the stomach, one satisfies all the limbs of the body. Similarly, by worshiping Lord Vishnu one can satisfy everyone. Krishna consciousness is not a sectarian religious movement. Rather, it is meant for all-embracing welfare activities for the world. One can enter this movement without discrimination in terms of caste, creed, religion or nationality. (Purport to *Bhāg.* 8.5.49.)

Bhāgavata-dharma has no contradictions. Conceptions of "your religion" and "my religion" are completely absent from *bhāgavata-dharma*. *Bhāgavata-dharma* means following the orders given by the Supreme Lord, Bhagavan, as stated in *Bhagavad-gītā: sarva-dharmān parityajya mām ekam śaraṇam vraja* [Bg. 18.66]. God is one, and God is for everyone. Therefore, everyone must surrender to God. That is the pure conception of religion. Whatever God orders constitutes religion (*dharmam tu sāksād bhagavat-praṇītam* [Bhāg. 6.3.19]). In *bhāgavata-dharma* there is no question of "what you believe" and "what I believe". Everyone must believe in the Supreme Lord and carry out his orders. *Ānukūlyena kṛṣṇānuśīlanam*: [Cc. madhya 19.167] whatever Krishna says — whatever God says — should be directly carried out. That is *dharma*, religion.

If one is actually Krishna conscious, he cannot have any enemies. Since his only engagement is to induce others to surrender to Krishna, or God, how can he have enemies? If one advocates the Hindu religion, the Muslim religion, the Christian religion,

this religion or that religion, there will be conflicts. History shows that the followers of religious systems without a clear conception of God have fought with one another. There are many instances of this in human history, but systems of religion that do not concentrate upon service to the supreme are temporary and cannot last for long because they are full of envy. There are many activities directed against such religious systems, and therefore one must give up the idea of "my belief" and "your belief". Everyone should believe in God and surrender unto Him. That is *bhāgavata-dharma*.

... *Bhāgavata-dharma* is called *sarvotkṛṣṭa*, the best of all religious systems, because those who follow *bhāgavata-dharma* are not envious of anyone. Pure *bhāgavatas*, pure devotees, invite everyone, without envy, to join the Krishna consciousness movement. A devotee is therefore exactly like the Supreme Personality of Godhead. *Suhr̥dam sarva-bhūtānām*: [Bg. 5.29] he is the friend of all living entities. Therefore this is the best of all religious systems. Whereas so-called religions are meant for a particular type of person who believes in a particular way, such discrimination has no place in Krishna consciousness, or *bhāgavata-dharma*. If we scrutinize the religious systems meant for worship of demigods or anyone else but the Supreme Personality of Godhead, we will find that they are full of envy and therefore impure. (Purport to *Bhāg.* 6.16.41.)

The sun is neither Indian nor American. Similarly, God, Krishna, is for everyone.

sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ tāsām brahma mahad yonir aham bīja-pradaḥ pita

He is the father of everyone, not only human beings, but animals, trees, aquatics, everyone — all living entities. [Bg. 14.4] This Krishna consciousness movement is therefore universal. (Lecture in Hyderabad, 26 November 1972.)

The Hare Krishna movement is meant for those who are serious about understanding this science. There's no question of our being some sectarian group. No. Anyone can join. Students in college can be admitted. You may be a Christian, you may be a Hindu, you may be a Muhammadan — it doesn't matter. The Krishna consciousness movement admits anyone who wants to understand the science of God. (*Science of Self Realization*, chapter one.)

ISKCON (the International Society of Krishna Consciousness) is a non-lucrative organization,

whose purpose is to promote the well-being of human society by drawing its attention to God. We are a non-sectarian society, and our members include people from Christian, Jewish and Moslem as well as Hindu faiths. The aim of ISKCON is not to found a new religious sect, but to invoke the living entity's dormant love of God, and thus provide the human society of all faiths with a common platform of clear theistic knowledge and practice. Members of ISKCON may retain their own respective religious faiths, as ISKCON is meant to establish a clear, practical common formulation of the common ideal of all theists, and to defeat the unnecessary dogmatic wranglings that now divide and invalidate the theistic camp. This common ideal of theism is to develop love of God. (Letter to Roland Michener, Governor-General of Canada, 24 August 1968.) ❀

TOPICS OF ADWAITA ACHARYA

Adapted from Srila

Narahari Chakravarti Thakur's

Śrī Bhakti-ratnākara 5.2038-2062

When Lord Adwaita became manifested in this world, Madhavendra Puri, Isvara Puri, Sachi Devi, and Jagannath Mishra were also manifest. To the living entities, Lord Adwaita was merciful without end. On the pretext of taking birth there, He made the land of Bengal fortunate.

In Bengal, near Sri Hatta, is the village of Nabagram. There, Kuvera Pandit, the son of Nrisimha Pandit, resided. Very fortunate Kuvera Pandita walked on the path of devotional service. He thought only of Lord Krishna's lotus feet and nothing else. His saintly wife, Nabha Devi, was devoted to her husband. She was worshipped by the whole world. She became Lord Adwaita's mother. The couple came to live at Shantipur on the bank of the Ganga. They were always absorbed in talking about Krishna.

One day, after hearing a *vaiṣṇava* blasphemed, Sri Kuvera and Nabha decided to give up their lives. Seeing them on the verge of dying, by the Lord's wish a fortunate soul pacified them. Feeling sad, they lay down and fell asleep. In a dream they saw a great wonder. They saw an effulgent, handsome man, his form defeating the splendor of molten gold. Grasping another man's hands, the handsome man said sweetly:

*kalihata jīvera e duḥkha nivārite
śighra avatīrṇa tumi hao pṛthivīte*

"To relieve the conditioned souls of their sorrows, please quickly descend to the earth. (Text 2050)

*tumi ākarṣile āmi rahite nāriba
agrajera saha śighra prakāṭa ha-iba*

"You will attract me there; I will have no power to stay here. Accompanied by My elder brother, quickly I will be manifest there." (Text 2051)

Hearing these words, the second person became joyful at heart. Then, at an auspicious moment, he entered Nabha Devi's womb. Watching all this, the brahmin Kuvera was filled with bliss. His dream broke and his heart became wild. That learned brahmin thought, "Manifesting the form of a guru, the Supreme Personality of Godhead will become manifest in this world." Contemplating this dream, the brahmin and his wife were overwhelmed. They had no power to check the tears that flowed from their eyes. From that day, Nabha was pregnant. She returned to Nabagram, where she stayed.

When Lord Adwaita was manifest, the whole world became blissful at heart. Suddenly a voice declared, "Now Sri Krishna Chaitanya will be manifest on this earth. He will bring Nityananda Rama and will enjoy pastimes with his associates. He will break to pieces the sorrow of the living entities. From house to house he will preach *bhakti* and *prema*. He will make the flooding ocean of the bliss of *saṅkīrtana* overflow its shores. This Kali-yuga is so fortunate! No one will be cheated of that bliss of *saṅkīrtana*."

Hearing these words, everyone became joyful. Kuvera Pandit's home became an abode of great auspiciousness. ❀

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THE LOUD CRIES OF ADWAITA ACHARYA Sri Vrindavan Das Thakur's Sri Chaitanya-Bhāgavata, ādi-līlā, chapter 2 Purports by Sri Bhaktisiddhanta Saraswati Thakur Prabhupada

*tulasī-mañjarī-sahita gaṅgā-jale
niravadhi seve kṛṣṇe mahā-kutūhale*

Sri Adwaita Acharya would enthusiastically worship Krishna with *tulasī-mañjarīs* and Ganges water. (Text 81)

*huṅkāra karaye kṛṣṇa-āveśera teje
ye dhvani brahmāṇḍa bhedi' vaikuṅṭhete bāje*

He loudly called for Krishna in great spiritual ecstasy. That sound vibration pierced the covering of the universe and was heard in the Vaikuntha planets. (Text 82)

PURPORT: Sri Adwaita Acharya Prabhu was a plenary incarnation of Lord Vishnu. Therefore, by his great endeavor and influence, his chanting of Krishna's names crossed beyond the enjoying realm and sensual perception of the material world and echoed in the supreme abode of Vishnu, the transcendental Vaikunthalokas, which are composed of pure goodness. Within this universe there are fourteen planetary systems, among which Maharloka, Janaloka, Tapaloka, and Satyaloka are situated at the top of the three worlds. Sri Adwaita Acharya Prabhu engaged in Lord Hari's service by chanting the names of Krishna, which crossed beyond these planets born of the material modes of nature and entered into the transcendental realm of Vaikuntha, which is free of all anxiety.

*ye-premera huṅkāra śuniñā kṛṣṇa nātha
bhakti-vaśe āpane ye hailā sāksāt*

On hearing Adwaita Prabhu's cries of love, Lord Krishna personally appeared, for he is controlled by the love of his devotees. (Text 83)

PURPORT: The Lord of Sri Adwaita Prabhu, Sri Krishna, heard Adwaita's loud cries of love, and to fulfil his prayer and accept his pure service the Lord appeared for the benefit of Adwaita Prabhu's followers.

*ataeva advaita—vaiṣṇava-agraganya
nikhila-brahmāṇḍe yāñra bhakti-yoga dhanya*

Therefore Adwaita Acharya is the best of all *vaiṣṇavas*. There is no comparison to his devotional service in the entire universe. (Text 84)

PURPORT: For all these reasons, Sri Adwaita Prabhu is the first and foremost of the *vaiṣṇavas*. He is famous as the topmost devotee in the entire universe. In this world there is no devotee engaged in the service of Hari like him. He is personally *viṣṇu-tattva*, and as an *ācārya* he is an incarnation of a devotee and as good as Hari. ❀

— Sri Vrindavan Das Thakur. *Chaitanya-Bhāgavata*. English translation by Bhumiapati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajara Press. Vrindavan. 2001.

**THE APPEARANCE OF SRILA
ADWAITA ACHARYA**
The Poet Vaishnava Das

For other songs by Vaishnava Das and information about his life, see Bindus 28, 67, and 130.

*e tina bhūtvana mājhe avanī-maṇḍala sāje
tāhe pūrṇa ati anupāma
śoka duḥkha tāpa-traya yāra name sānta haya
hena sei sāntipura grāma*

This earthly planet is considered to be the ornament of the three planetary systems [higher, middle and lower]. In this earthly planet there exists the village of Shantipur. By pronouncing the name of this wonderful place one can be freed from lamentation, sorrow, and the three-fold material miseries.

*kuvera paṇḍita tāya śuddha-sattova dvija-rāya
nābhā devi tāhāra grhiṇī
sāntipure kare sthiti kṛṣṇa-pūjā kare niti
bhakti-hīna dekhiyā avanī*

In that village, the completely purified crest-jewel of the *brāhmanas* named Kuvera Pandit lived along with his wife Nabha. Seeing the people bereft of devotion, Kuvera Pandit and his wife constantly worshiped Krishna.



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श्री कृष्णकथामृत बिन्दु

*kalihata jīva dekhi mano-duḥkha pāya ati
bhakte ārādhiyā bhagavān
sei ārādhana kāje nābhā devī garbha mājhe
mahā-viṣṇu kailā adhiṣṭhāna*

Seeing the fallen condition of the living entities influenced by *Kali-yuga*, the couple felt extreme sorrow in their hearts, and they worshipped the Lord with great devotion. As a result of this worship, Lord Mahavishnu entered the womb of Nabha Devi.

*māgha-māsa śubhakṣaṇe śuklā saptamī dine
avatīrṇa hailā mahāśaya
dekhiyā paṇḍita ati hailā haraṣita mati
nayanā ānanda-dhārā vaya*

On the auspicious moment of seventh day of the bright fortnight of the month of *māgha*, he manifested himself on this earthly planet. Upon seeing the face of the new born child, Kuvera Pandit became extremely jubilant and tears poured from his eyes.

*ācambite jagajane ānanda pāilā mane
ki lāgiyā keha nāhi jāne
e vaiṣṇava-dāsa bale uddhāra ha-iyā hele
patita pāṣaṇḍi dīna-hīne*

At that moment, everyone in the world become blissful, although no one could understand why this was happening. Thus Vaishnava Das, the humble servant of the Vaishnavas, describes how the most degraded, the atheists, the unfortunates, and the sinful all became delivered. ❀

— From *Gaura-pada-taraṅgiṇī*. Edited by Jagadbandhu Bhadra. Sri Gauranga Press. Calcutta. 1931. Bengali.

OBEISANCES TO ADWAITA PRABHU
Srila Dhyana-chandra Goswami

*nistāritāśeṣa-janaṁ dayāluṁ
premāmṛtābdhau parimagna-cittam
caitanya-candrādṛtam arcitam tam
advaita-candraṁ śirasā namāmi*

With my head at his feet, I offer my humble obeisances unto the merciful Sri Adwaitachandra, whose heart is drowned in the ocean of *prema*. He delivers unlimited numbers of devotees and is honored and worshipped by Sri Chaitanya-chandra. ❀

— *Śrī Gaura-govindārcana-smaraṇa-paddhati*, text 22. Translated by Haridham Das. Sanskrit Religious Institute. 1993