



तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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GOD IN SOUND

His Divine Grace

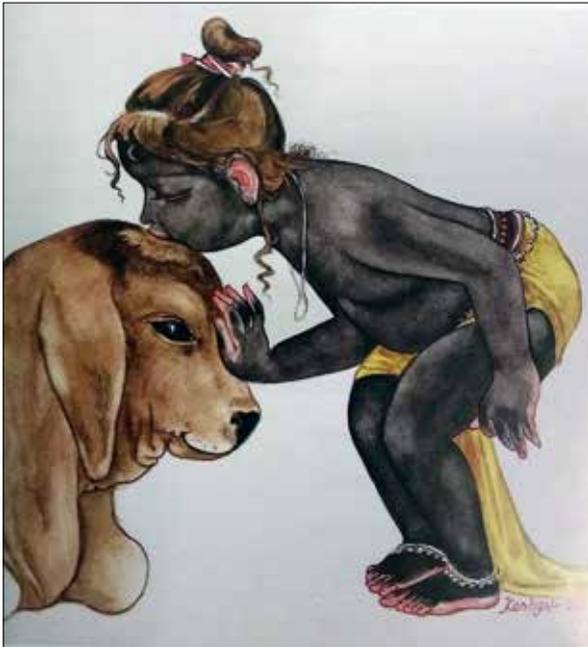
A. C. Bhaktivedanta Swami Prabhupada

The sound is the representation of the actual object, as the sound produced when one describes

the object gives an idea of the object. Therefore sound is the subtle characteristic of the object. Similarly, the sound representation of the Lord, in terms of his characteristics, is the complete form of the Lord, as was seen by Vasudeva and Maharaja Dasharath, the fathers of Lord Krishna and Lord Rama. The sound representation of the Lord is nondifferent from the Lord himself because the Lord and his representation in sound are absolute knowledge. Lord Chaitanya has instructed us that in the holy name of the Lord, a sound representation of the Lord, all the potencies of the Lord are invested. Thus one can immediately enjoy the association of the Lord by the pure vibration of the sound representation of his holy name, and the concept of the Lord is immediately manifested before the pure devotee. A pure devotee, therefore, is not aloof from the Lord even for a moment. (Purport to Śrīmad Bhāgavatam 2.5.25)

Om̐kāra is the representation of the Supreme Personality of Godhead in sound. This form of his holy name is accepted as the transcendental vibration (mahā-vākya) by virtue of which the temporary material manifestation has come into being. If one takes shelter of the sound representation of the Supreme Personality of Godhead (om̐kāra), he can realize his constitutional identity and engage in devotional service even though in conditioned life. (Purport to Cc. madhya 6.174)

Painting by Keshav



One should accept the holy name of Krishna to be identical with the Supreme Personality of Godhead, transcendence himself. As the *Padma Purāṇa* states, “The holy name of Krishna is identical with Krishna and is like a *cintāmaṇi* gem, a touchstone. That name is Krishna personified in sound and is therefore perfectly transcendental and eternally liberated from material contamination.” Thus one should understand that the name “Krishna” and Krishna himself are identical. Having such faith, one must continue to chant the holy name. (Purport to *Cc. madhya* 15.106)

Association with Krishna is like association with sunshine. Where there is sunshine, there is no contamination. As long as one is out in the ultraviolet rays of the sun, he will not be diseased. In western medicine, sunshine is recommended for all kinds of diseases, and according to the Vedas a diseased man should worship the sun for cure. Similarly, if we associate with Krishna in Krishna consciousness, our maladies are cured. By chanting Hare Krishna we can associate with Krishna, and we can see the water as Krishna, the sun and the moon as Krishna, and we can hear Krishna in sound and taste him in water. (*On the Way to Kṛṣṇa*, chapter 3.) 🙏

SECONDARY RESULTS OF CHANTING

Srīla Bhaktisiddhanta Saraswati Thakur Prabhupada

I am very glad to know that you have understood that by chanting the holy names of Krishna with a prescribed number of rounds, one can achieve all auspiciousness. Do not stop the chanting of the holy name just because

mundane thoughts keep surfacing in your mind while chanting. By constant chanting of the holy names of the Lord, all such useless thoughts will gradually go away. There is no need to be anxious. The result of chanting is not easily attainable in the beginning. By developing intense love for chanting the holy name of Krishna, all hankering for mundane thoughts will diminish. Where is the possibility of mundane thoughts if strong eagerness is developed for chanting Krishna’s name?

— *Patrāmṛta, Nectar from the Letters*. 15th Padmabha 429 Gaura Era (8 October 1915). Translated by Bhumiapati Dasa, published by Isvara Dasa. Touchstone Media, Kolkata, 2012. Page 18.



Miniature lithograph by B. K. Mitra

RESPECTING OTHER DEITIES

Srī Srimad Gour Govinda Swami Maharaja

One who is completely surrendered unto the holy name of Lord Krishna never worships other demigods. He only worships Krishna, because he knows that if Krishna is satisfied, all demigods are satisfied. The demigods never become dissatisfied with such a devotee. How does a *vaiṣṇava* deal with demigods? That’s a question. How does he deal with them?

Devotee: He respects them, but he doesn’t worship them.



Unknown artist

Krishna wants the moon

Gour Govinda Maharaja: Yes.

*yathā yathā anya deve karena darśana
kṛṣṇa-dāsa bali tānre karena vandana*

As and when the devotee gets a *darśana* of other gods, he addresses them as servants of Krishna, pays obeisances and glorifies them in that way. (*Harināmā-cintāmaṇi*, 5.74)

This is our principle. A *vaiṣṇava* doesn't disrespect other demigods, he pays them respects, because they are *kṛṣṇa-dāsa*, they are servants of Krishna. That has been said by Prabhupada. It is *vaiṣṇava* philosophy. They are *kṛṣṇa-dāsas*, they are servants of Krishna, so they should be offered respect. So a *vaiṣṇava* never disrespects any demigods. Don't disrespect Durga, Shiva, Surya, Brahma, Indra, Chandra, Varuna, Kuvera, etc. No. They are the servants of Krishna. They should be paid respect, that's all. This is our philosophy, this is *anya-deva-tattva*, truth pertaining to deities other than Krishna. If someone will disrespect he will definitely commit *aparādha*. This is our *tattva*. The *Brahma-purāṇa* (226.46) says:

*yo hi mām draṣṭum iccheta brahmāṇaṁ vā pitāmahaṁ
draṣṭavyas tena bhagavān vāsudevaḥ pratāpavān*

[Lord Shiva says], "One who wants to see me or the great grandfather of this universe named Brahma should see the valorous Lord Vasudeva. If he sees Vasudeva then he can automatically see me or Lord Brahma, because we are the limbs of the Lord."

This is the essence of all Vedas and *Purāṇas*. 🙏

— From a Lecture in Bhubaneswar, 15 August 1991.

YASHODA'S HEARTFELT SUPPLICATIONS

The medieval poet Harideva

Tathā rāga

*yaśodā balena bāchā śuna mora vāṇī
ghare ghare curi karyā kena khāu nūni*

Yashoda said, "Child! Hear my words. Why do you steal butter from other people's homes to eat?"

*yateka gopera māyyā deya gālā-gāli
teṇi puna niṣedhiyā tomā prati bali*

Every cowherd boy's mother strongly abuses you. For this reason, I again forbid you to steal butter. Listen to me now!

*sonāra lāṭima diba kanaka pāñcāni
ure basi khāu tumi dadhi dugdha nūni*

I will give you a golden spinning top as well as a golden cow-herding stick. Sit down here and peacefully eat yoghurt, milk and butter.

*anyera bāṭite yāu tumi nūni khāite
gopa-nārī pathē āise gālyāite gālyāite*

When you go to other cowherd's homes for eating butter, the *gopīs* come this way while shouting abusive words.

*nārība sahite āmi goyālāra gāli
kara-puṭe tomā-sthāne hainu kṛtāñjali*

I can no longer tolerate the abusive words of these cowherd women. Folding my hands in front of you, I earnestly request you.

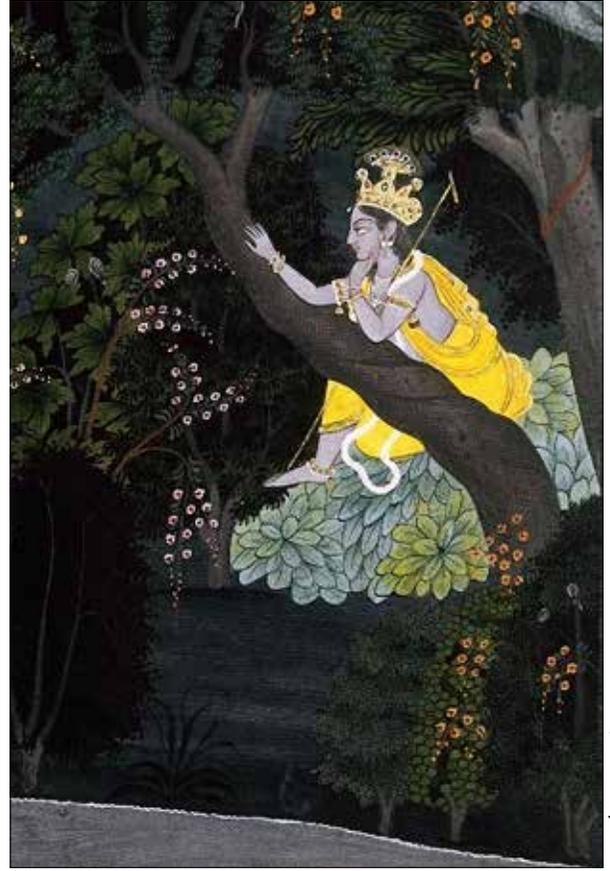
*sakala āchaye mora dadhira pasāra
tava pitā ghare āile bhaya ta tomāra*

I have all varieties of yoghurt with me. If your father comes home [and hears of your theft] then you will experience great fear.

*āra nā khāiye re bāchā dadhi dugdha nūni
āmāra vacana śuna rāma jādumaṇi*

My child! Do not eat such yoghurt, milk and butter! O Balaram! O jewel of the Yadu dynasty! You too hear my words carefully.”

*harideva kahe rāni bālaka tomāra
janmilā devakī-amśe samsārera sāra*



Unknown artist

Vrindavan meditation

Seeing this, Haridev says, “O Queen Yashoda! Your child born from Devaki is the essence of all essential objects in this world.” 🙏

— Translated from *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

IN VRAJA, MEDITATE ON THIS

Srila Prabodhananda Saraswati's Vṛndāvana-mahimāmṛtam (3.77)

*abhyaṅgaṁ vasaṅtārāpy abhiṣavaṁ kiñcic ca tīrtha-kriyāṁ
sambhuktiṁ vara-gandha-mālya-vilasat-tāmbūla-parṇa-grahaṁ
saṅgītānubhavaṁ sahaiva-śayanam śyāmena saṁvāhanam
śrī-sakhya-padayoḥ smara vraja-vadhūtamāsya vṛndāvane*

The body massage with fragrant oils; the bathing without clothes; some roaming around here and there; the eating together; the acceptance and enjoyment of the best of fragrances, garlands, and betel-nut leaves; the enjoyment of good music; the sleeping on the same bed with Shyam, and the acceptance of the service of the lotus feet performed by the other *gopīs*. [O friend!] Here in Vrindavan, remember all these pastimes of Sri Radha — the crest-jewel of all the maidens of Vraja! 🙏
— Sanskrit taken from the Gaudiya Grantha Mandira (www.granthamandira.com)

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