

# Sri Krishna Kathamrita



## Bindu

Issue 621

*pārijāta-vṛkṣopākhyānam*

*The Story of the Parijata Tree*



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# Sri Krishna Kathamrita Bindu

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Highlights

• **KRISHNA IS DETERMINED**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **EMOTIONS EVOKED FROM RIVALS**

Srila Thakur Bhaktivinode

• **UNRELIABLE BLACK MEN!**

Sri Srimad Gour Govinda Swami Maharaja

• **THE LEGEND OF THE PARIJATA TREE PART TWO**

A summary of the story from the Harivaṁśa Purāṇa

• **DOES THE PARIJATA TREE EXIST TODAY?**



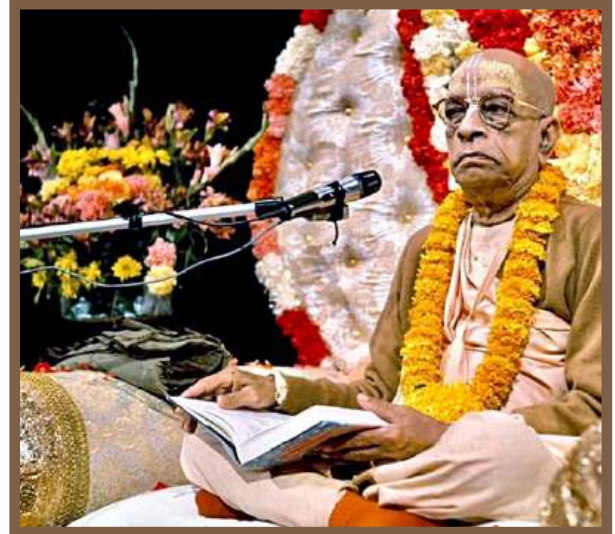
**KRISHNA IS  
DETERMINED**



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Any person who observes regulative principles and fulfills his promises by practical activity is called determined. As far as the Lord's determination is concerned, there is an example in his dealings in the *Hari-vaṁśa*. This is in connection with Lord Krishna's fighting the king of heaven, Indra, who was forcibly deprived of the parijata flower. Parijata is a kind of lotus flower grown on the heavenly planets. Once, Satyabhama, one of Krishna's queens, wanted that lotus flower, and Krishna promised to deliver it; but Indra refused to part with his parijata flower. Therefore, there was a great fight, with Krishna and the Pandavas on one side and all of the demigods on the other. Ultimately, Krishna defeated all of them and took the parijata flower, which he presented to his queen. So, in regard to



Unknown photographer.

that occurrence, Krishna told Narada Muni, "My dear great sage of the demigods, now you can declare to the devotees in general, and to the nondevotees in particular, that in this matter of taking the parijata flower, all the demigods — the Gandharvas, the Nagas, the demon Rakshasas, the Yakshas, the Pannagas — tried to defeat me, but none could make me break my promise to my queen." 🍌

— *Nectar of Devotion*. Chapter 21. Bhaktivedanta Book Trust. Bombay. 1989.

Cover: Krishna steals the parijata tree. Attributed to Purkhu of Kangra. Circa 1780-1820.

Unknown artist, Rajasthan Udaipur, 1750.



The madness of the gopīs in separation from Krishna

### EMOTIONS EVOKED FROM RIVALS



#### Srila Thakur Bhaktivinode

Once, in Dwarka, Krishna narrated the incident to his queens of how he had given parijata flowers to Queen Rukmini. Amongst the queens present, only the heart of Satyabhama was smitten with *māna* (sulky anger), not the others; Satyabhama was emotionally disturbed by this show of love to Rukmini, who was of her opposite camp. This is an example of *vipakṣa-vaiśiṣṭya-anubhāva* — emotional reactions brought about by the rival camp member. 🍌

— From *Jaiva Dharma*. Chapter 37. Translated by Sarvabhavana Das. Published by Brhat Mrdanga Press. Vrindavan. 2003.



### UNRELIABLE BLACK MEN!



#### Sri Srimad Gour Govinda Swami Maharaja

Radharani’s love is known as *bāmya-bhāva*, the mood of a left-wing *gopī*. The *gopī* Chandravali is a rightist and Radharani is a leftist. Out of pure love, Radharani sometimes develops sulkiness, *abhimāna*. If Krishna goes to Chandravali’s *kuñja* then Radharani becomes sulky. She then says, “Black men are unreliable, unreliable. I won’t see those black men!” She becomes mad, not eating and not sleeping, giving up everything, and wandering about speaking to stone pillars, creepers, and trees. Seeing the black sky at night, she roars in anger, “Very black face! Unreliable!” These are all symptoms of madness, *udghūrṇā-pralāpa* — mad, delirious speech. This is described in the forty-seventh chapter of the tenth canto of the *Bhāgavatam*. Radharani is feeling separation and has become mad because Krishna has gone to Chandravali’s *kuñja*. So when Krishna finally comes,



Kangra painting by an unknown artist. Circa 1810 to 1820.

*A repentant Krishna falls before the feet of Radha*





Krishna selects Radha as his favorite gopī

Radharani's intimate *sakhīs* Visakha and Lalita tell him, "Get out from here! Get out from here! Get out from here! Why have you come? Our *prāṇa-priya-sakhī*, our most beloved friend Radharani, won't look at you! Get out from here! Go! Go to Chandravali!"

This is sweet *līlā* — *mādhurya-rasa*. You cannot find any such thing in Mathura or Dwarka. There the *rasa* is mixed with *jñāna* and *aiśvarya*. Real love of Godhead begins with *aiśvarya-śīthila*, without opulence, simply on the basis of pure love. Srila Prabhupada has indicated this with the words:

There are five stages of loving service to the Supreme Personality of Godhead, *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. Devaki is on the platform of *vātsalya*. She wanted to deal with her eternal son Krishna in that stage of love, and therefore she wanted the Supreme Personality of Godhead to withdraw his opulent form of Sri Vishnu. Srila Viswanath Chakravati Thakur illuminates this fact very clearly in his explanation of this verse, *bhakti*, *bhagavān* and *bhakta* do not belong to the material world. 🍌

— *Mathura Meets Vrindavan*. Chapter 2. Gopal Jiu Publications. Bhubaneswar. 2003. From a lecture given on the occasion of *Śrī Kṛṣṇa Janmāṣṭami* in Bhubaneswar, Odisha, 18 August 1995.

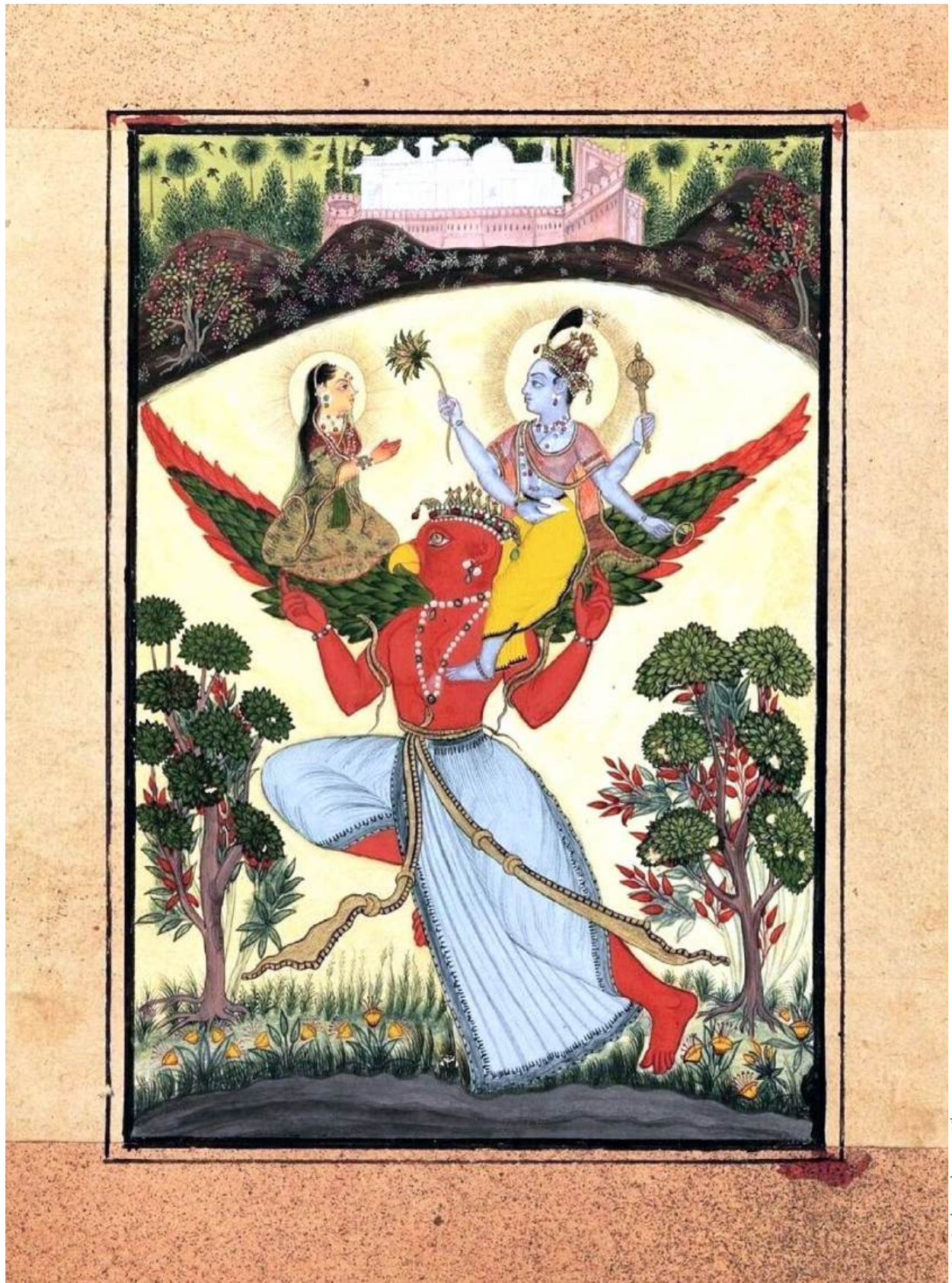
## THE LEGEND OF THE PARIJATA TREE part two



*Adapted from Harivaṁśa Purāṇa*

To see part one of this series or to read about the Harivaṁśa Purāṇa, see Bindu 620.

In the next chapter (sixty-six), Krishna leaves Rukmini with Narada and goes alone to discover his beloved Satyabhama lodged deep in the chamber of anger. Hidden from her sight, Krishna watched from a distance as she drifted between deep, lingering sighs and moments of unrestrained laughter. Every now and then she would draw lines on the ground with her toes and would suddenly turn her head in different random directions. At other times, lost in thought, she would rest the left cheek of her beautiful face in her left palm. When a servant girl approached her with sandal-paste, she initially received it with welcome joy, only to immediately and mercilessly scold that girl the next moment. He also curiously observed her distracted and



Painting by Accha ram, Bikaner. 1675-1700.

*Krishna and Satyabhama on Garuda*



Ascribed to Purkhu of Kangra. Circa 1800-1815.



*Indra consults with Brihaspati*

restless performance of repeatedly rising and sitting down from her cot. When she at last covered her head with a cloth and rested it upon a pillow, Krishna thought it to be the opportune moment to approach her. Hinting to the servant girls not to disclose his presence, he slowly advanced, stationing himself behind Satyabhama, and began to fan her whilst emitting the fragrance of the parijata flower from his own limbs. Perceiving the astonishing fragrance, Satyabhama was startled — removing her veil she sat up smiling and said, “What is this?” Without noticing Krishna, she questioned her servant girls, “Where does this wonderful fragrance come from?” When asked by their mistress, the girls kept quiet and remained kneeling on the ground with their heads lowered and their hands folded. At first, Satyabhama wondered if the fragrance came out of the earth but failed to convince herself that it did. Then, as she looked around, she suddenly noticed Krishna standing there. Upon seeing him, she said, “How is it possible that such an exquisitely fine scent can come from your body?” She then said, “I used to believe that I was your beloved, but now I think that your love for me is simply empty words.”

Krishna replied to her, “Your face typically resembles the grace of the rising sun, why does it now appear like a faded lotus of the evening? O pretty one, although I love all my brides, you, and you alone, have my special love. As a flame is one with fire, as sunrays with the sun, and moonbeams with the moon, so shall our love ever remain inseparable.” The rest of chapter sixty-six describes Krishna brushing away her tears as he holds her in a close embrace (having four arms, he embraces her with two, and with the other two, he wipes away her tears) whilst gently encouraging her to disclose the cause of her sorrow and sulkiness. Yet despite lavishing her with words of reassuring consolation and praise, the chaste Satyabhama, choked with tears, simply sobbed as she clung onto his yellow garments whilst pleading for his approval to let her enter the forest to perform *tapas* (and thereby earn the merit to achieve the same favor as Rukmini.)

In chapter sixty-seven, still inside the *krodha-grha* (huff-room) Krishna says to Satyabhama, “O lotus-eyed damsel of beautiful and charming limbs, the immense grief I feel upon seeing your suffering burns my body. If you do not desire my destruction and you deem it worthy to tell a



Unknown artist. Galer. Circa 1780.

*Satyabhama offers gifts and the parijata tree to Narada*



Unknown artist. Pahari painting. Circa late 1800s to early 1900s.



*Krishna and Satyabhama seated on Garuda carrying the Parijata tree*

husband who is truly and forever devoted to his beloved wife, then tell me the reason behind your anger.”

Satyabhama replied, “You revealed your special affection for Rukmini by giving her the parijata flower, which is far more valuable than all the precious gems and jewels in the three worlds. Narada then praised her in your presence which was, according to the report of my servant girls, most lovingly heard by you.

If Narada feels the need to praise Rukmini, then let him do so, but what enrages me is that he did so in your presence, and that you enjoyed it. O praiseworthy Lord, I do not know what good or bad deeds I may have done by which the *devas*, despite me being your bride, have caused me to fall from your grace. You used to say to me, ‘O fair daughter of Satrajit, there is no one as dear to me as you,’ but now, O lord, where have those



Painting by Debanjan. Circa 1967.

### *Krishna and Satyabhama on Garuda*

words gone? You conceal your nature behind a sweet voice, but, O deceiver, you have exposed yourself by favoring my co-wife and are in fact wicked by nature.”

Krishna said, “O sweet goddess of my life, Narada gave me the flower, and I simply passed it to Rukmini, if this is a crime in your eyes, then kindly bear it, and accept me as your own. What to speak of a flower from the parijata tree, I shall bring the whole tree to Dwarka and plant it in your courtyard, where it shall remain as long as you wish it to be there.”

Chapter sixty-eight commences with Krishna and Narada relaxing together on the jeweled thrones in the inner chambers of Rukmini’s palace. Krishna requests Narada to go to heaven and ask Indra to send the parijata tree to Dwarka. Narada agrees to convey the message but expresses doubts as to Indra agreeing to the proposal. “O Janardan,” said Narada, “I recall how, in ancient times, when the gods and demons churned the milk ocean, the parijata arose from their churning. At that time, I was deputed by Shiva to retrieve the tree from Indra (who had already claimed it for himself) but Indra succeeded in

persuading Shiva to let it remain in his celestial garden for Sachi’s pleasure sports, thus it is highly unlikely that he will easily part with it. When Indra refused to part with the tree, Lord Shiva, to please Uma, filled up an entire cave in the Mandarachal mountain with parijata trees. O Krishna, the rays of the sun and moon cannot reach the trees (as they are inside a cave) and the entire forest is illuminated and nourished by the divine luster of Shiva’s body. As per the wishes of Uma, the forest remains perpetually surrounded by the summer season, and apart from myself and certain select members of Shiva’s clan, no one else may gain access to this parijata orchard. The trees of that place are far superior to the tree that grows in Indra’s garden. It is with a heavy heart that I tell you that the thousand-eyed Indra will never consent to give you his parijata tree.” Hearing this, Krishna said, “If Indra proves reluctant to part with the tree, then his chest, smeared with sandal-paste from the touch of Sachi’s breasts, shall become the sure target of my club. He will either peacefully give the tree to me, or I shall invade Indralok and take it by force.”

Unknown artist. Jaipur. Mid 19th century.



*Indra fights with Krishna over the Khandava forest*

In chapter sixty-nine, Narada delivers Krishna’s message to Indra which reads as follows: “Indra, I am Achyuta, your younger brother. As such, I am entitled to receive your unreserved affection. O best of the gods, my bride and your sister-in-law, Satyabhama, demands from me the parijata tree and I have promised her that she shall have it. O Lord of Paradise, give me the parijata, and afford the world the opportunity to behold this marvelous tree.”

Indra, having heard Krishna’s message, replied, “Krishna is *strī-vasa* — “controlled by his wife’. If the world were to hear of this, he would surely gain ill-repute. Besides, it is most unbecoming for Madhusudan, who is living now in human disguise somewhere on the earth, to make such an unreasonable request. If I were to send the tree to earth for the sake of pleasing a single woman, then no one in heaven, including Sachi, would have any more respect for me. Brahma has created plenty of materials for the use of humans on earth, Krishna should remain content with those objects. Just by merely seeing or touching the tree the people of the earth shall enjoy the comforts of heaven even while on the earth. In which case, no one would ever aspire to win the felicities of heaven. Enjoying the comforts of

heaven whilst on earth, humans would be equal to the gods themselves. They would neither perform *yajñas* to please us gods, nor spend their riches on noble deeds. Delighting in the merits of the parijata, humans would no longer adore us, and thus deprived of the rewards of sacrifice, all of us will lose our splendor, and become devoid of luster. O Narada, the advantage derived from the parijata tree would mean that humans would never have to experience hunger, thirst, old age, grief or even death. They would be entirely relieved of all unwanted odors and would not have to suffer the consequences of evil deeds. In such circumstances, why would they care for heaven, or even the performance of *yajñas* required to attain our realm? O dear one, please tell Krishna that moving the parijata to earth is wholly improper. O sage, I shall, however, furnish you with a vast array of marvelous gems, exceptionally fragrant flower garlands and astonishing costumes for the bride Satyabhama, but by no means can I part with the parijata under any condition. It is simply not appropriate that the tree resides anywhere other than here in heaven.”

[**Note:** Throughout this parijata episode in the *Harivaṁśa Purāṇa*, Indra often refers to Krishna as his younger brother. This is because previously when Hari



Unknown artist. Mughal painting. Late 16th century.

*Indra and the devas try to stop Krishna from taking the parijata tree*

Photo by Jean-Pierre Dalbera from Paris.



*Indra on his elephant carrier Airavata. A relief from the 10th century Banteay Srei Temple in Cambodia*

appeared as Vaman, then Aditi and Kashyapa were Vaman's parents. Aditi and Kashyapa are also Indra's parents too, but Indra was born of Aditi and Kashyapa before Vaman appeared, hence Indra considers himself to be the elder brother of Hari or Krishna.]

In chapter seventy, Narada replies to Indra, "I knew you would decline his request, you even refused to give it to Shiva when he desired to take it to Kailash (what to speak of your younger brother Krishna asking you to send it to the earth.) But as he is your younger brother, and he has vowed to strike your chest with his club if you do not yield to his request, I suggest that you send the tree to Dwarka at once."

Hearing these words, Indra was aghast and said to Narada, "O best of the ascetics, if Krishna has resolved to behave in such an unworthy manner with his elder brother (whom he is by custom and duty expected to honor) then what can be done? He has acted contrary to my wishes several times in the past, as when I poured rain on the Khandava forest and he scattered all my clouds with his arrows. He also disturbed a *yajña* undertaken in my name when he lifted mount Govardhan. My younger brother, Krishna, cannot control his mind as he has been covered by *rāja-guṇa* and speaks out of passion for the

sake of his wife. O Narada, go and tell Krishna, who is but an obedient slave to his wife, that I am someone who cannot flee if challenged to a fight. Until I am defeated by the disc-holder, I will not give him the parijata. No. In fact, I will not give him even a leaf from my tree."

In chapter seventy-one, before leaving heaven to return to Dwarka, Narada says to Indra, "O Indra, I do not see how any good can come from such a confrontation. I say this to you, because Hari, who is the cause and the creator of the universe, has now appeared on earth as Krishna. He is the one who is visualized by learned people as being beyond *prakṛti*, and he is the supreme soul incarnate. Hari is aware of all past, present and future, is the source of all creation and destruction, and takes birth in various forms by his own sweet will. He appeared once as your brother and was known as Upendra. Yet, he is the protector, creator and destroyer of the universe, and is also known as Keshava. He has presently been born for the welfare of mankind in Mathura and has taken a vow to destroy wicked people. It was he who killed Ravan in his form of Rama, and just as a lion defeats an elephant, he has likewise vanquished many *asuras* in his other forms and incarnations. O best of gods, as I do not wish to lie to you, so I must tell you that Krishna will surely carry away the parijata to Dwarka.



Unknown artist. From Amber Rajasthan. 17th century.

### Indra and his wife Sachi ride on Airavata

Indra replied, “By his own sweet will Hari was born as Upendra, and thus became, of his own accord, my younger brother. If now he does not wish to acknowledge my seniority as his eldest brother, then he can, according to his sweet will, appear again as my elder brother in some other future incarnation. But in the meantime, he will just have to respect me as his elder, and likewise my decision not to give the parijata to the earth.”

In chapter seventy-two, Narada descends from heaven into the pleasing metropolis of Dwarka and enters the palace of Satyabhama wherein he finds the Lord solacing his bride with honey-like words promising her the attainment of the parijata. Hearing from Narada of Indra’s refusal, Krishna declared, “Then I shall invade *amarāvati* (heaven) tomorrow.” Krishna further informed Narada to give Indra the following message, “O Indra, you will not be able to stand before me in the field of battle. You must be aware that I have firmly resolved to carry away the parijata from the gardens of paradise.” Indra then approached Brihaspati for counsel. Brihaspati promised to stop the war but nevertheless told him to fight with Krishna until a peace settlement has been struck. Brihaspati then takes the matter to Kashyapa, (the father of Indra and Upendra) who decides to petition their mother Aditi to intervene and solve the contention between her two belligerent sons. The rest of this chapter (verses 29-60)

present a long prayer offered by Kashyapa to Shiva. Delighted with Kashyapa’s praise, Shiva appears and tells him that Indra was cursed to lose the parijata as he incurred the ill-favor of the great sage Devasharma, who became angry with him when Indra carried away his wife while he was engaged in *tapas*. Shiva concludes, saying, “O Kashyapa, know that both your sons are indeed illustrious, but the auspicious Janardan shall carry away the tree.”

Chapter seventy-three begins with Krishna flying to heaven seated on the back of Garuda followed by Pradyumna in his aerial chariot. Arriving there in the twinkling of an eye, Krishna observed Indra’s guards protecting the area where the tree was, but in the very presence of those guards, Krishna nonchalantly uproots the tree and loads it onto the back of Garuda. The parijata itself now appears in a human-form and stands before Krishna. Krishna reassures him [Note: The Sanskrit pronoun *sa* “he” is used when referring to the parijata.] by saying, “Be not afraid”, and, taking the tree with him, Krishna flew over and around Indra’s splendid capital, delighting himself in the pleasant vista of the city below, whilst seated at ease upon Garuda. The guards reported the matter to Indra who soon emerged from his palace sitting upon his elephant Airavata, along with his son Jayanta (who is ever victorious in battle) riding in his magnificent



*Indra on Airavata. A relief from the 10th century Banteay Srei Temple in Cambodia*

war-chariot, following behind. As Krishna glided over the eastern gates of heaven, Indra caught sight of him in the sky and said, “O Madhusudan! What are you doing?”

Offering his pranam to Indra, Krishna says, “O Devaraja! Your sister-in-law is desirous of this tree. To fulfil her wishes, I am here to take it away for her pleasure.”

Indra said: “O lotus-eyed Acyuta! You will not be able to take it away without a fight. Attack me first, and keep that promise of yours to hurl your mace at my chest.” The gods, sages, *Siddhas*, *Cāraṇas*, and all the residents of heaven then witnessed the spectacular and astonishing battle that ensued between Indra and Krishna, between Pradyumna and Jayanta, and between Garuda and Airavata, a battle in which all manner of celestial weapons were discharged. A daring and rash attempt to recover the tree was made by a friend of Indra called Pravara. He had the power to make himself invisible and presumed to take the tree from the back of Garuda when Krishna

## WHY NO ONE COULD SEE RUKMINI’S ANGER

*Srila Rupa Goswami’s  
Bhakti-rasāmṛta-sindhu 2.4.122*

*sātrājīti-sadana-sīmāni pārijāte  
nīte praṇīta-mahasā madhusūdanena  
drāghīya-sīmāni vidarbha-bhuvas taderśyāṃ  
sauśīlyataḥ kila na ko ‘pi vidāṃ babhūva*

When Madhusudana brought the parijata tree to the house of Satyabhama, though Rukmini was filled with anger, no one could detect that deception because of her mildness.

— English translation by Bhanu Swami. Sri Vaikuntha Enterprises. Chennai. 2006.





Unknown artist. Pahari. Early 19th century.

### *Krishna steals the parijata tree*

was fighting with Indra. Yet Krishna managed to see him, and he was soon chased away by the arrows of Satyaki. The chapter concludes with Krishna telling Pradyumna to go back to the earth, and to give the following message to Balaram and Ugrasena, “I will return to Dwarka tomorrow, victorious from the battle, with the parijata.” He also told Pradyumna to tell Daruka to come to heaven with his chariot.

Chapter seventy-four continues with more graphic scenes of the furious battle which began in the previous chapter. As the fight rages on, Krishna notices that the sun was about to set, and, sitting in his chariot driven by Daruka, and followed by Pradyumna and Satyaki riding on Garuda carrying the parijata, they arrive before Indra. Krishna says, “O valorous one, your mighty elephant has been sorely injured by Garuda. Let the fighting rest here for today, and in the morning, we can resume the battle.”

Indra agrees, and says, “Let it be so.” The remaining verses of this chapter describe Krishna offering his prayers to Shiva (verses 22-34.)

Shiva appears and promises Krishna that he will indeed carry away the tree.

In the final chapter, chapter seventy-five, Brahma implores Kashyapa and Aditi to go and stop the war. Seated in their chariot, they advanced to where



### **RADHA AND CHANDRAVALI IN DWARKA**

In his *Lalita-mādhava* (1.1.41 and 6.1.32), Srila Rupa Goswami states that after Krishna left Vraja, Radharani went to the Sun God, who in turn gave her to his devotee Satrajit. From that time, she became known as Satyabhama. In the same vein, Rupa Goswami says that Chandravali became Rukmini (LM. 10.157-158).



Unknown artist. From Nepal, Kathmandu Valley. Circa 1775.



### *Krishna's pastimes in Dwarka*

their two sons were fighting. Dismounting from their chariot, they stood on the ground. Seeing their parents before them, both Indra and Krishna drop their weapons and offered their respects to them. Aditi said, “Why do you aspire to kill each other like people not born from the same womb? Listen to the words of your mother and obey the command of your father. Put aside your arms and stand before me and do whatever I command.” Aditi then said to Krishna, “Go to Dwarka with the parijata, and after your bride Satyabhama has performed the *punyaka-vrata*, then you should re-establish the tree in the Nandana garden of heaven.” Sachi (Indra’s wife) then brought presents of colorful gems and never-fading clothing for all of Krishna’s sixteen thousand queens. Carrying all these gifts, and the parijata, Krishna proceeded toward Dwarka. The divine parijata tree gloriously made its grand entrance into the magnificent city of Dwarka. Triumphant mounted on the back of Garuda, Krishna rode behind with the tree mounted on his chariot thereby affording all the residents an opportunity to look at it. Yet despite repeated gazing, the citizens of Dwarka did not feel satisfied. Simply by

seeing it, the old and infirm instantly resumed their youth, and merely by inhaling its fragrance, the ailing and sick recovered their health. The blind suddenly gained vision, everyone marveled at the divine scent and the exceptionally sweet music that pleasantly issued from the parijata. Krishna then brought the tree to the abode of Satyabhama, who was now exceedingly happy. She offered *pūjā* to Krishna, the younger brother of Indra, and welcomed the celestial tree with over-flowing joy. One of the astonishing features of the parijata tree is that it could change its dimensions to cover the entire city of Dwarka, or shrink itself to the size of a thumb, so that it could be carried around in the palm of one’s hand. 🍌

*Thus ends the description from the Harivamśa Purāṇa of Krishna taking the parijata tree away from Indra.*

Summary by Jagannath Mishra Das.

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## DOES THE PARIJATA TREE EXIST TODAY?



In India there are at least two contemporary trees that some consider to be the original parijata. The most popular is the well-known Latin-named *nyctanthes arbor-tristis* tree. In Sanskrit that tree is called *sephalika*. Known widely all over India as *parijata*, the tree also has many alternative names in various regional languages: In Hindi it is also called *harsingar*, *shiuli*, and *prajakta*. These are also the names

*Left: The two-hundred-year-old baobab tree in Uttar Pradesh. Right: The common sephalika tree. Both are popularly addressed as parijata.*

used in Bengali and Gujarati, except in the latter they also call it *jayaparvati*. In Tamil it is also known as *pavazhamallikai*, *parijatam*, and *manjhapu*. Marathi speakers also call it *parijatak* and *prajakta*. In the Malayam tongue it is also called *pavizhamalli* and *parijatakam*. In Kannada language it is also called *havalamallige*,

Unknown photographer.



*Krishna takes the parijata tree from Indra. From a statue at Somnathpur Karnataka circa 1258.*

while in Odisha it is also known as gangasiuli, godokodiko, and shephali.

Others say that the ancient tree in Kintoor, near Barabanki, Uttar Pradesh, is a parijata, or even the

only parijata. That tree is considered sacred and is a protected heritage tree. Thousands of people come to worship it as parijata.

It does not seem possible for anyone to state with certainty whether either of them is the original parijata that Krishna brought down from the abode of Indra. However, it may be noted that neither of the above trees exhibits the descriptions given in *śāstra* of the heavenly parijata. The sephalika tree is described in many places in the *purāṇas* and Goswami literatures, yet we have not found any mention of it being the original parijata.

The tree in Uttar Pradesh, which is worshipped by many, is a two-hundred-year-old baobab tree, a kind of African tree that is not found in India. Again, neither of these types of trees exhibits any of the heavenly qualities described about the parijata in *śāstra*. Thus, while these trees may be honored in their own right, it appears unlikely that they are the original parijata from Indra's abode as described in *śāstra*. 🍌 — MDas.

### SRI KRISHNA KATHAMRITA BINDU

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