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THE ADVENT OF LORD KRISHNA

Sṛīla Sukadeva Goswami

King Parikṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings. O best of *munis*, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Krishna, who appeared in that Yadu dynasty with Baladeva, His plenary expansion. The Supersoul, the Supreme Personality of Godhead, Sri Krishna, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life. Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system, that is, it is conveyed from the spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self? Taking the boat of Krishna's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhisma-deva resembled great fish that could very easily have swallowed them. By the mercy of Lord Krishna, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Krishna's lotus feet, the Lord, *Sudarśana-cakra* in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pandavas, which was almost destroyed by the fiery weapon of Asvatthama. Lord Sri Krishna, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time that is, as *Paramātmā* and as *virāt-rūpa* gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.

My dear Sukadeva Gosvami, you have already explained that Sankarsana, who belongs to the second quadruple, appeared as the son of Rohini named Balarama. If Balarama was not transferred from one body to another, how is it possible that He was first in the womb of Devaki and then in the womb of Rohini? Kindly explain this to me. Why did Krishna, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vrndavana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vrndavana? Lord Krishna lived both in Vrndavana and in Mathura. What did He do there? Why did He kill Kamsa, His mother's brother? Such killing is not at all sanctioned in the *śāstras*. Krishna, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vrsni? How many wives did He marry, and for how many years did He live in Dvaraka? O great sage, who know everything about Krishna, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them. Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Krishna, which is flowing from the lotus mouth of your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

Suta Gosvami said: O son of Bhr̥gu, after Sukadeva Gosvami, the most respectable devotee, the son of Vyasadeva, heard the pious questions of Maharaja Parikṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Krishna, which are the remedy for all sufferings in this Age of *Kali*.

Sṛīla Sukadeva Gosvami said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vasudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime. The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vaasudeva, Krishna,

three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahma for relief. Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahma and told him about her misfortune. Thereafter, having heard of the distress of mother earth, Lord Brahma, with mother earth, Lord Siva and all the other demigods, approached the shore of the Ocean of Milk. After reaching the shore of the Ocean of Milk, the demigods worshiped the Supreme Personality of Godhead, Lord Visnu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Visnu, who lies on the Ocean of Milk, by reciting the *Vedic mantras* known as the *Puruṣa-sūkta*. While in trance, Lord Brahma heard the words of Lord Visnu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣirodakasayi Visnu, the Supreme Person, and execute it attentively without delay.

Lord Brahma informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus. The Supreme Personality of Godhead, Sri Krishna, who has full potency, will personally appear as the son of Vasudeva. Therefore, all the wives of the demigods should also appear in order to satisfy Him.

The foremost manifestation of Krishna is Sankarsana, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Krishna, this original Sankarsana will appear as Baladeva, just to please the Supreme Lord Krishna in His transcendental pastimes. The potency of the Lord, known as *Visnu-māyā*, who is as good as the Supreme Personality of Godhead, will also appear with Lord Krishna. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she

will appear with her different potencies in order to execute the work of the Lord.

Sukadeva Gosvami continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahma, who is the master of all other *Prajāpatis* and is therefore known as *Prajāpati-pati*, returned to his own abode, Brahmaloaka. Formerly, Surasena, the chief of the Yadu dynasty, had gone to live in the city of Mathura. There he enjoyed the places known as Mathura and Surasena. Since that time, the city of Mathura had been the capital of all the kings of the Yadu dynasty. The city and district of Mathura are very intimately connected with Krishna, for Lord Krishna lives there eternally. Some time ago, Vasudeva, who belonged to the demigod family [or to the *Śūra* dynasty], married Devaki. After the marriage, he mounted his chariot to return home with his newly married wife. Kamsa, the son of King Ugrasena, in order to please his sister Devaki on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots. Devaki's father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments. O beloved son, Maharaja Parikṣit, when the bride and bridegroom were ready to start, conch shells, bugles, drums and kettle-drums all vibrated in concert for their auspicious departure. While Kamsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!"

Kamsa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body. Wanting to pacify Kamsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Krishna, spoke to him in the following words.

Vasudeva said: My dear brother-in-law Kamsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage? O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity. When the present body turns to dust and is again reduced to five elements: earth, water, fire, air and ether, the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body. Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before. Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [*tathā dehāntara-prāptih*]. At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body. When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes sometimes round, sometimes long, and so on because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature. Therefore, since envious, impious activities cause a body in which one suffers in the next

life, why should one act impiously? Considering one's welfare, one should not envy anyone, for an envious person must always fear harm from his enemies, either in this life or in the next. As your younger sister, this poor girl Devaki is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

Sukadeva Gosvami continued: O best of the Kuru dynasty, Kamsa was fiercely cruel and was actually a follower of the *Rākṣasas*. Therefore, he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next. When Vasudeva saw that Kamsa was determined to kill his sister Devaki, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kamsa. As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense. Vasudeva considered: By delivering all my sons to Kamsa, who is death personified, I shall save the life of Devaki. Perhaps Kamsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him. For the time being, let me promise to hand over my sons so that Kamsa will give up this immediate threat, and if in due course of time Kamsa dies, I shall have nothing to fear. When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly, when a living being accepts one kind of body and leaves aside another, there is no other reason than unseen destiny. After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kamsa with great respect. Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kamsa, he externally smiled and spoke to him as follows.

Vasudeva said: O best of the sober, you have nothing to fear from your sister Devaki because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore, I promise that when she gives birth to the sons from

whom your fear has arisen, I shall deliver them all unto your hands.

Srila Sukadeva Gosvami continued: Kamsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kamsa, pacified him further and entered his own house. Each year thereafter, in due course of time, Devaki, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadra. Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kirtiman, into the hands of Kamsa. What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Krishna by those who have fully surrendered at His lotus feet? My dear King Pariksit, when Kamsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows. O Vasudeva, you may take back your child and go home. I have no fear of your first child. It is the eighth child of you and Devaki I am concerned with because that is the child by whom I am destined to be killed. Vasudeva agreed and took his child back home, but because Kamsa had no character and no self-control, Vasudeva knew that he could not rely on Kamsa's word.

The inhabitants of Vrindavana, headed by Nanda Maharaja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Maharaja Pariksit, best of the descendants of Bharata, and so too were the descendants of the Vrsni dynasty, headed by Vasudeva and Devaki and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Maharaja and Vasudeva and even those who externally appeared to be followers of Kamsa were all demigods. Once the great saint Narada approached Kamsa and informed him of how the demoniac persons who were a great burden on the earth were going to be killed. Thus Kamsa was placed into great fear and doubt. After

the departure of the great saint Narada, Kamsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devaki might be Visnu. Fearing his death, Kamsa arrested Vasudeva and Devaki and chained them with iron shackles. Suspecting each of the children to be Visnu, Kamsa killed them one after another because of the prophecy that Visnu would kill him. Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends. In his previous birth, Kamsa had been a great demon named Kalanemi and been killed by Visnu. Upon learning this information from Narada, Kamsa became envious of everyone connected with the Yadu dynasty. Kamsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Surasena.

- Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 10: The Summum Bonum » Chapter One » Translations by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

THE PURPOSE OF KRISHNA'S COMING
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

śrī-rājovāca
kathito vaṁśa-vistāro
bhavatā soma-sūryayoḥ
rājñām cobhaya-varṁśyānām
caritaṁ paramādbhutam

King Pariksit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

At the end of the Ninth Canto, Twenty-fourth Chapter, Sukadeva Gosvami summarized the activities of Krishna. He spoke of how Krishna had personally appeared to reduce the burden on the earth, how He had manifested His pastimes as a householder, and how, soon after His birth, He had transferred Himself to His *Vrajabhūmi-līlā*. Pariksit Maharaja, being naturally a devotee of Krishna, wanted to hear more about Lord Krishna. There-

fore, to encourage Sukadeva Gosvami to continue speaking about Krishna and give further details, he thanked Sukadeva Gosvami for having described the activities of Krishna in brief. Sukadeva Gosvami had said:

*jāto gataḥ pitṛ-grhād vrajam edhitārtho
hatvā ripūn suta-śatāni kṛtorudāraḥ
utpādya teṣu puruṣaḥ kratubhiḥ samīje
ātmānam ātma-nigamaṁ prathayaṁ janeṣu*

"The Supreme Personality of Godhead, Sri Krishna, known as *līlā-puruṣottama*, appeared as the son of Vasudeva but immediately left His father's home and went to Vrindavana to expand His loving relationships with His confidential devotees. In Vrindavana the Lord killed many demons, and afterward He returned to Dvaraka, where according to *Vedic* principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life." (SB 9.24.66)

The Yadu dynasty belonged to the family descending from Soma, the moon-god. Although the planetary systems are so arranged that the sun comes first, before the moon, Pariksit Maharaja gave more respect to the dynasty of the moon-god, the *soma-varṁśa*, because in the Yadava dynasty, descending from the moon, Krishna had appeared. There are two different *kṣatriya* families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun. When the Supreme Personality of Godhead appears, He generally appears in a *kṣatriya* family because He comes to establish religious principles and the life of righteousness. According to the *Vedic* system, the *kṣatriya* family is the protector of the human race. When the Supreme Personality of Godhead appeared as Lord Ramacandra, He appeared in the *sūrya-varṁśa*, the family descending from the sun-god, and when He appeared as Lord Krishna, He did so in the Yadu dynasty, or *yadu-varṁśa*, whose descent was from the moon-god. In the Ninth Canto, Twenty-fourth Chapter, of *Śrīmad-Bhāgavatam*, there is a long list of the kings of the *yadu-varṁśa*. All the kings in both the *soma-varṁśa* and *sūrya-varṁśa* were great and powerful, and Maharaja Pariksit praised them very highly (*rājñāṁ cobhaya-varṁśyānām caritam*

Bhāgavata Mahāvidyālaya

paramādbhutam). Nonetheless, he wanted to hear more about the *soma-varṁśa* because that was the dynasty in which Krishna had appeared.

The supreme abode of the Personality of Godhead, Krishna, is described in *Brahma-saṁhitā* as the abode of *cintāmaṇi*: *cintāmaṇi-prakara-sadma-su kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam* [Bs. 5.29]. The Vrindavana-dhama on this earth is a replica of that same abode. As stated in *Bhagavad-gītā* (8.20), in the spiritual sky there is another, eternal nature, transcendental to manifested and unmanifested matter. The manifested world can be seen in the form of many stars and planets such as the sun and moon, but beyond this is the unmanifested, which is imperceptible to those who are embodied. And beyond this unmanifested matter is the spiritual kingdom, which is described in *Bhagavad-gītā* as supreme and eternal. That kingdom is never annihilated. Although material nature is subject to repeated creation and annihilation, that spiritual nature remains as it is eternally. In the Tenth Canto of *Śrīmad-Bhāgavatam*, that spiritual nature, the spiritual world, is described as Vrindavana, Goloka Vrindavana or Vraja-dhama. The elaborate description of the above-mentioned *śloka* from the Ninth Canto—*jāto gataḥ pitṛ-grhād* (SB 9.24.66)—will be found here, in the Tenth Canto.

-- *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 10: The Summun Bonum
» Chapter One » Verse: 1 » Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

THE ULTIMATE OBJECT OF WORSHIP

Srila Bhaktisiddhanta Saraswati Thakura

What is the difference between Krishna and Visnu?

In truth Krishna and Visnu are one. Both are the Absolute Truth, complete, and full of energies. Krishna, who is the personification of sweetness, is Visnu or Narayana in His opulent feature. Krishna has two arms and He plays the flute, and Visnu has four arms and carries a conch, disc, club, and lotus. Lord Visnu is full in sixty qualities and Lord Krishna is full in sixty-four. Krishna can attract Laksmi, but Narayana cannot attract the minds of the *Vraja gopīs*, who are Krishna's beloved devotees. Lord Visnu is served in two and a half *rasas*, or namely, *Śānta*, *dāsya*, and *gaurava-sakhya* (friendship with

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awe and reverence), but Lord Krishna is served in all five *rasas* (*sānta*, *dāsya*, *viśrambha-sakhya* [friendship with love], *vātsalya*, and *mādhurya*).

Sri Krishna is the Supreme Personality of Godhead. He is the original lamp from which innumerable lamps or *Viṣṇu-tattva* forms have been ignited. Krishna personifies sweetness and Visnu personifies opulence. Even though Krishna is the Supreme Lord, He does not consider Himself as such. Rather, He considers Himself Nanda's son and the beloved of Radha. Visnu is proud of being the Supreme Controller. Krishna is served on the *rāga-mārga* and Visnu is served on the *vaidhi-mārga*. Since Visnu's worship includes the mood of awe and reverence, the devotees always feel hesitant to approach Him, but the *Vrajavāsīs* serve Krishna without hesitation.

Is the Supreme Lord controlled by the devotees?

Lord Govinda is controlled by His devotees. Although the devotees are energies of the Lord and are therefore normally thought of as subordinate, according to the service consideration the Lord's energies are superior to Him. If they were not superior, how could they serve the Lord? Even though the Lord is supremely independent, He becomes dependent on the service of His devotees. He states in the Ninth Canto of *Śrīmad-Bhāgavatam*:

*aham bhakta-parādhīno
hy asvatantira iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priya*

The Supreme Personality of Godhead said to the *brāhmaṇa*: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

Actually, one cannot properly serve the object of service unless he knows that object's value and glories. A perfect servant sometimes waits for his master's order and sometimes serves his worshipable master according to his master's internal mood. As the Lord resides in the devotee's heart, so

the devotee resides in the Lord's heart. The devotee is the supersoul of the Supersoul.

3. Who is the ultimate object of worship?

Lord Krishna is the only object of service and the master of all. He is the only friend of the *jīvas*, the only son of all parents, and the only lover of all women. A person who has accepted Krishna as the object of his service does not serve anyone else. Lord Krishna is the cause of all causes, and He is the cause of *Brahman*, *Paramātmā*, and all the *Viṣṇu-tattva* forms.

4. Is material nature, *Maya*, the original cause of material creation?

The three modes of material nature *Maya* represents are not the primary cause of the material world. When *Maya* is empowered by the Lord's glance, on the strength of the Lord's energy she becomes the secondary cause of material creation, just as when iron is placed in a fire it acquires the power to burn.

But even for the indirect or secondary cause Lord Krishna remains the ultimate cause. Narayana is the direct cause. In the making of a pot, there is the direct cause, the potter, and the indirect cause, the wheel and a stick. *Maya* is the wheel and the stick. As no pots can be made without a potter, so creation cannot take place without Krishna.

Karanadaksayi Visnu's glance towards *Maya* works in two ways. First, it injects her with unlimited living entities, each a spiritual spark, and second, it creates unlimited universes by the reflection of His touch. That His touch is a reflection means there is no direct bodily contact between Visnu and *Maya*. Therefore it should not be thought that the Supreme Lord appeared by *Maya*'s help in each universe. Krishna alone entered each universe as His *Puruṣa* incarnation. Again, Krishna is the original cause of material creation. *Caitanya-caritāmṛta* Ādi 5.60 states:

*kṛṣṇa-śaktye prakṛti haya gaṇa kāraṇa
agni-śaktye lauha yaiche karaye jāraṇa*

Thus *prakṛti*, by the energy of Lord Krishna, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.



Outside the spiritual sky is the effulgent abode of *Brahman*, and outside the abode of *Brahman* is the Causal Ocean. The spiritual abode is devoid of cause, but *Maya* is illusion, and in the place between the material world and the abode of *Brahman* is an ocean of spiritual water called the Causal Ocean. Lord Visnu lies in this Causal Ocean. The glance He cast on *Maya*, who is situated outside the Causal Ocean, agitates her to create. *Maya* herself cannot touch the Causal Ocean.

5. Whom does the Supreme Lord attract?

Krishna, the son of Nanda Maharaja, is the Supreme Personality of Godhead. This Krishna attracts the three worlds. The spiritual master, who is dear to Krishna, represents Krishna's power of attraction. The Absolute Truth is all-attractive. Whom does He attract? As a magnet attracts iron and not wood, so the worshipable Lord attracts those inclined to serve Him. Through His inconceivable potency the Lord attracts both His own servants and those inclined to become His servants by His affection, mercy, and sweetness.

But if those who are attracted become absorbed in some irrelevant object on the way to their Lord, they fall down from their original attraction. The living entities therefore face two types of attraction, the bondage or artificial attraction of material existence, and attraction to Krishna. Sense objects that have form, taste, sound, and touch are always nearby. Because we are weak, we are attracted to them. Therefore we should absorb ourselves in hearing *hari-kathā* from living sources, powerful devotees. If we continue to hear such *kathā* from *guru* and *sādhū*, we will be protected from the enemies that drag our senses away. Until we are fully attracted to Krishna, *Maya* will always attract us.

- *Amṛta Vāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada Compiled by Sripada Bhakti Mayukha Bhagavat Maharaja Adapted and Published by Isvara dasa Translated from Bengali by Bhumipati das*

AN OBJECT OF THE LIVING ENTITIES' SPONTANEOUS LOVE

Srila Bhaktivinod Thakura

1. Why is pure love most applicable to Sri Krishna?

Among all the features of the Absolute Truth that are found in this world, the form of Krishna is most suitable for pure love. The conception of "Allah" established in the Islamic scripture cannot be the object of pure love. Even the dearest prophet could not meet Him because, even though the worshipable is achievable through friendship, He remains far away from His worshipers due to their conception of His opulence. The conception of God in Christianity is a faraway object. What then can be said about *Brahman*? Even Lord Narayana does not become an object of the living entities' spontaneous love. Rather Lord Krishna eternally resides in the spiritual abode of Vraja as the only object of pure love.

- (*Caitanya-sikṣāmrta* 1/1)

2. Is there any object other than Krishna for pure love?

Even though words like Krishna, Vṛndavana, *gopas*, *gopīs*, Yamuna, and *kadamba* are not found

elsewhere due to linguistic differences, still the name, form, abode, paraphernalia, and pastimes are revealed by the words and moods of exalted devotees. There is no object for pure love other than Krishna.

- (Caitanya-sikṣāmṛta 1/1)

3. What is the highest manifestation of Visnu?

Sri Krishna alone is the highest manifestation of Visnu. When a living entity transcends the three material modes and becomes situated in pure goodness, he achieves the service of Krishna.

- (Sajjana-toṣaṇī 11/6)

4. Are *Brahman*, *Paramātmā*, and *Bhagavān* separate truths?

Brahman, *Paramātmā*, and *Bhagavān* are one object. According to one's qualification, one sees a particular feature of the Supreme Lord and accepts Him as the highest.

- (Caitanya-sikṣāmṛta 1/3)

5. How is Krishna different from *Brahman* and *Paramātmā*?

Sri Krishna is eternal, full of knowledge and bliss. He is the source of *Brahman* and *Paramātmā*.

- (Śrī Manah-sikṣā Chapter 3)

6. What is the difference between *Brahman* and *Bhagavān*, and the result of Their worship?

Brahman and *Bhagavān*, the Personality of Godhead, are not separate truths. *Brahman* refers to indirect qualities or unmanifest energies of the Lord. *Bhagavān* refers to the possessor of manifest, inconceivable, wonderful variegated energies. That is why contradictory qualities are perfectly present in Him. A living entity in *Brahman* realization, possessing dry knowledge, only attains a token of the happiness of liberation. But one in *Bhagavān* realization can relish unlimited happiness in the form of mellows of pure devotional service.

- (Purport of *Bṛhad-bhāgavatāmṛta*)

7. What is the difference between *Brahman* and form of the Supreme Lord?

The lotus feet of Krishna are the only source of happiness and can be compared to a piece of sugar candy. *Brahman* gives that happiness, but it is not the source of happiness. Such differences between *Bhagavān* and *Brahman* are made possible only by *Bhagavān*'s energy of inconceivable oneness and difference.

- (Purport of *Bṛhad-bhāgavatāmṛta*)

8. Is there any difference between Lord Krishna's body and soul?

The body of Sri Krishna is eternal, full of knowledge and bliss. There is no difference between His body and His soul, unlike ordinary embodied beings. On the platform of *advaya-jñāna* or nondual knowledge, the body is the self and the self is the body. Although the form of Krishna is situated in one place, it is all-pervading.

- (Śrī Manah-sikṣā)



!! Sri Sri Nitai Gaurchandra Jayati !!

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A.C. Bhaktivedanta Swami Prabhupada

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