



तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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ACHIEVING THE GRACE OF THE LORD

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

As already stated, Brahma is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the message of *Śrīmad Bhāgavatam* is coming down by disciplic succession, and in order to receive the real message of *Śrīmad Bhāgavatam* one should approach the current link, or spiritual master, in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession, one should engage himself in the discharge of *tapasya* in the execution of devotional service. One should not, however, think himself on the level of Brahma to be initiated directly by the Lord from inside, because in the present age no one can be accepted to be as pure as Brahma. The post of Brahma to officiate in the creation of the universe is offered to the most pure living being, and unless one is so qualified one cannot expect to be treated like Brahmaji directly. But one can have the same facility through unalloyed devotees of the Lord, through scriptural instructions (as revealed in the *Bhagavad-gītā* and *Śrīmad Bhāgavatam* especially), and also through the bona fide spiritual master available to the sincere soul. The Lord Himself appears as the spiritual



master to a person who is sincere in heart about serving the Lord. Therefore the bona fide spiritual master who happens to meet the sincere devotee should be accepted as the most confidential and beloved representative of the Lord. If a person is posted under the guidance of such a bona fide spiritual master, it may be accepted without any doubt that the desiring person has achieved the grace of the Lord. ❀

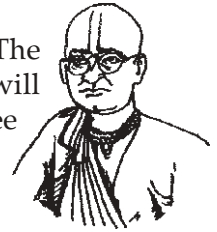
— Purport to *Bhāg.* 2.9.7

NOT BY DRESS ALONE

*Srila Bhaktisiddhanta Saraswati Thakur
Prabhupada*

Question: Will it be more helpful if we become *sannyāsīs*?

Srila Prabhupada: Never. The external garb of a *sannyāsī* will not help anyone. If a devotee thinks that gurudeva is his life and soul, and serving gurudeva is his life's purpose, then he will become a real *sannyāsī*. One has to become a devotee-*sannyāsī* by being attached to gurudeva and the holy name. But those who will not serve Krishna under the guidance of gurudeva will have bad association, and will face disaster. They will never know the Supreme Lord, nor will they ever be able to serve him.



In this world, it is possible to take the garb of a *sādhu* and deceive others. But the omniscient Lord, who is the giver of the

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result of karma, will not let them get away with it. Those who are taking the garb of a *sādhu* and spending their time in bad association are only hurting themselves. Those who rely on others instead of relying on God face only misery. ❀

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

THE GREED OF THE LORD

Sri Srimad Gour Govinda Swami Maharaja

(Continued from issue 98:) As explained earlier, the Lord developed three types of greed that could not be fulfilled in *kṛṣṇa-līlā*. Therefore, He descended as Chaitanya Mahaprabhu. In *gaura-līlā* those three types of greed are fulfilled.

Using the word “greed” is wonderful. Has anyone used the word this way before? No one has used such a word previously. But Swarupa Damodara Goswami has used it. He said that because of this greed, *vrajarāja-nandana* Krishna became Sachinandana Gaura Hari.

The Supreme Lord is *pūrṇa-brahma*, the complete whole, who has no deficiency and who is in want of nothing. Still, He develops greed. This is wonderful. He is *āptakāma* and *ātmārāma* — self-satisfied. He lacks nothing. Then why such greed? One should understand its mystery, the *tattova* behind it. He who is *paramānanda-maya*, supremely blissful, and *sac-cid-ānanda-maya*, full of eternity, knowledge and bliss, He develops greed. But what type of greed, and for what?

From this we can understand how the seed of greed is also there in the Supreme Lord, what to speak of us. The seed of this greed gradually develops, and the culmination is there in *gaurāṅga-svarūpa*, Sri Chaitanya Mahaprabhu. The *ācāryas* have explained how this takes place.

The Greed of Lord Vishnu

Vishnu, the Lord of Vaikuntha, develops some greed — He wants to fight. Because He is *bhagavān*, the Supreme Lord, the six types of opulence are completely manifested in Him. And one of His opulences is *bala*, strength. Since He has incomparable strength, it is quite natural that He desires to fight and fulfill this greed. Whenever Bhagavan wants

to fulfill some desire, His internal energy, *yogamāyā*, creates the proper atmosphere. So when Vishnu desired to fight, *yogamāyā* created the circumstances to fulfill that desire.

Another point is that the opponent should be equally strong, otherwise one cannot get pleasure in fighting. But with whom shall the Lord fight? By the will of the Lord and the arrangement of *yogamāyā*, the two strong doorkeepers of the spiritual world, Jaya and Vijaya, were cursed by the four Kumāras to become demons for three lives. First, they became Hiranakshya and Hiranyakashipu, then Ravana and Kumbha-karna, and finally Shishupala and Dantavakra. In three incarnations, Lord Vishnu, Narayana, enjoyed fighting with them. This is the greed of Vishnu as described in the *Śrīmad Bhāgavatam*.

The Greed of Narasinghadeva

Then came the greed of Narasinghadeva. Narasinghadeva has two types of forms: *ugra*, fearsome, and *anugra*, peaceful. After killing Hiranyakasipu, Narasinghadeva’s form was extremely fearsome, and He danced like the *tāṇḍava-nṛtya*, the devastating dance of Lord Shiva at the time of annihilation. The whole world was trembling to see that angry dancing. Although the demigods were offering Him many prayers, they were unable to pacify Him. Then the demigods requested Bhakta Prahlada, “Please go and calm the anger of Lord Narasinghadeva.” Prahlada Maharaja is a dear devotee of the Lord, so when Prahlada went to offer Him prayers, Narasinghadeva became calm and manifested His peaceful form. Then Narasinghadeva sat His dear devotee Prahlada upon His lap as if he were His own son. *Vātsalya-prema*, parental love and affection, developed in Lord Narasinghadeva.

Both father and son relish this *rasa*, mellow. As the son sits on the father’s lap, the father relishes and the son relishes. The relishing is reciprocal. But of the two, the son relishes more than the father. So Narasinghadeva developed a type of greed: “How can I sit on the lap of My father and relish this *rasa*? In this incarnation My father is a stone pillar, so how can I relish it?” From then on, after Narasinghadeva, all the incarnations of the Lord accept a father and mother to fulfill that greed.

The Greed of Lord Rama

Lord Rama also developed greed. Vibhisana and Sugriva are Lord Rama's friends. This means there is *sakhya-rasa*, friendly affection, in the pastimes of Lord Rama. But there are two types of *sakhya-rasa* — *sambhrama* and *viśrambha*. *Sambhrama* means friendship with awe and reverence, and *viśrambha* means friendship as equals, without awe and reverence. In Lord Rama's pastimes, there is no question of equality. His friends Sugriva and Vibhisana cannot climb onto His shoulders or snatch food from His mouth. They are even afraid that their legs may touch Lord Rama's body, because they think that this would be offensive. Their friendship is *sambhrama-sakhya*, friendship with awe and reverence.

Viśrambha-sakhya is not like that. In *viśrambha-sakhya* there is such love and affection that the friends think themselves equal with the Lord. There is no question of awe and reverence. In *kṛṣṇa-līlā* you will find this *viśrambha-sakhya*. The cowherd boys climb onto Krishna's shoulders and snatch the food from His mouth, and Krishna snatches the food from their mouths. The legs of the cowherd boys touch Krishna's body, and Krishna is not disturbed because it is as if those were His own legs. If your own leg touches your own body, does that disturb you? No. There is no agitation because it is your own leg and not someone else's. If another person comes very near, one moves cautiously. But these cowherd boys are so dear to Krishna that their relationships with Him are on the platform of equality, *abhinnam*.

In the pastimes of Lord Rama, this type of *sakhya-rasa* is not relished. Therefore, Rama developed greed for it: "How can I relish it?" That desire was fulfilled in *kṛṣṇa-avatāra*.

Essence of Conjugal Mellow

Then there is also another *rasa*, *mādhurya-rasa*, the conjugal mellow. In His *rāma-avatāra*, the Lord is *maryāda-puruṣottama*, He strictly follows Vedic rules and regulations and never transgresses them. He accepts only one wife — *eka-patni-dhara*. Therefore, although His pastimes include *mādhurya-rasa*, the conjugal mellow, it is not relished fully. The essence of the mellow is not relished. That conjugal *rasa* is relished to the highest degree when there is union, *milana*, and

separation, *viraha*, between lover and beloved. In *rāma-līlā*, Ravana kidnapped Sita, and later Lord Rama banished Sita to give pleasure to His citizens. So Rama and Sita are united and separated. But there is no variegatedness in this type of separation, and it is not natural. It is forced. So there is no question of relishing the essence of the conjugal mellow.

In *Ujvala-nīlamanī*, Rupa Goswami has described different types of separation — *pūrva-rāga*, *māna*, *prema-vaicittya* and *pravāsa-viraha*. In *rāma-līlā* there are no such varieties of *viraha*, but in Krishna's pastimes there are. Therefore, Lord Rama developed the greed to relish them. In *kṛṣṇa-avatāra* this greed is fulfilled.

Viraha, separation between the lover and the beloved, is the highest platform of *prema*. On that platform, the *nāyaka* and *nāyikā*, lover and beloved, relish that mellow in their heart. Therefore, in *kṛṣṇa-līlā* the Lord is *rādhā-kānta* (the husband of Radharani) and *gopī-kānta* (the husband of the *gopīs*). But although Radha and the *gopīs* are His own wives, He made them the wives of others in order to relish *parakīya-rasa*, paramour love.

In *rāma-līlā*, only *svakīya-rasa* is relished — love with one's own wife — not *parakīya-rasa*. Therefore, Lord Rama developed greed for the *parakīya-rasa*.

To relish *parakīya-rasa*, Krishna made His own wives the wives of others. So that greed which remained unfulfilled in the pastimes of Rama is fulfilled in the pastimes of Krishna.

In this way, the development of greed gradually caused the descent of one incarnation of the Lord after another.

The Abode of Love

Now in *kṛṣṇa-līlā* these three types of greed are there:

śrī rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā-svādyo yenādbhuta-madhurimā kīḍṛśo vā madīyaḥ saukhyaṁ cāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduḥ

Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Srimati Sachi-devi, as the moon appears from the ocean. (Cc. ādi 1.6)

Sri Chaitanya Mahaprabhu is Krishna Himself, but His mood is different. He is in the mood of a devotee, especially *rādhā-bhāva*, the mood of Radharani,

*ataeva sei bhāva aṅgikāra kari'
sādhilena nija vāñchā gaurāṅga-śrī-hari*

Then Lord Gauranga, who is Sri Hari Himself, accepted the sentiments of Radha and thus fulfilled His own desires. (Cc. ādi 4.50)

This is the internal cause of *caitanya-avatāra*. Krishna developed three very deep desires. The first greed is this: “What is the love of Radharani? How can I understand it?”

*ei prema-dvāre nitya rādhikā ekali
āmāra mādhyamṛta āsvāde sakali*

Only Srimati Radharani, by the strength of Her love, completely relishes the mellow or beauty of Krishna. (Cc. ādi 4.139)

Krishna is *viśaya-vigraha*, the object of love, and Radharani is *āśraya-vigraha*, the abode of love. How can the *viśaya* understand the *āśraya* unless He accepts the mood of the *āśraya*? It is not possible.

Mirror of the Heart

Secondly, “What is My beauty?” Krishna is extremely beautiful, *mādhuryaka-nilaya*. *Brahma-saṁhita* (5.30) states: *kandarpa-koṭi-*

kamanīya-viśeṣa-śobham — His beauty far excels that of crores of Cupids. Krishna is so beautiful. *Caitanya-caritāmṛta* (*madhya* 8.138) states: *vṛndāvane ‘aprākṛta navīna madana’* — In Vrindavana He is the transcendental spiritual Cupid, ever fresh and new. Whenever you see Krishna, His beauty is newer and newer. He never grows old.

Krishna asks, “What is My beauty?” But how can He understand it? Can you see your own face? You may see the face of someone else, but to see your own face the help of a mirror is required. Then you can see your own face, but that is only a reflection. A mirror reflects and you see the reflection. How can Krishna see His beauty? What kind of mirror is required? *sat-prema-hṛdaya-darpaṇa* — The heart is a mirror, *darpaṇa*, and *sat-prema-hṛdaya* is the heart of a *premi-bhakta*, one who has developed completely pure love. So the heart of such a *premi-bhakta* is a mirror, and in that mirror Krishna sees His form. But that is not a reflection. You may see the reflection in a mirror, but in the heart of a *premi-bhakta*, in the mirror of pure love, Krishna sees Himself. In Sanskrit, a reflection is called “*prati-bimba*”. “*Prati*” is an *upasarga*, a prefix. There are twenty-one *upasargas*: *pra*, *parā*, *ap*, *saṁ*, *su*, *abi*, *api*, *upa*, *prati*, *ati*, *ā*, etc. So *prati* is one of the twenty-one *upasargas*. In English, “*prati-bimba*” means “reflection”, but Krishna never sees the *prati-bimba*; Krishna sees the *bimba*. In other words, He sees Himself. Not *prati-bimba*, but *bimba*. That is *sat-prema-darpaṇa*. The heart of a *premi-bhakta* is such a mirror where Krishna sees Himself. And the best mirror is the heart of Srimati Radharani.

Krishna’s third desire is, *saukhyam cāsyā mad-anubhavataḥ kīdṛṣaṁ veti lobhāt* — “What *sukha* and what *ānanda*, what happiness and what pleasure, does Radharani feel by relishing My beauty. How can I know it?”

Because these three types of greed remained unfulfilled in *kṛṣṇa-līlā*, to fulfill them Krishna appeared from the womb of Sachi-mata as Sri Chaitanya Mahaprabhu. This is the internal cause of Mahaprabhu’s appearance.

Therefore, Swarupa Damodara Goswami has used this word *lobhāt*, meaning “from greed”. This word is most significant. ❀

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