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SLEEPINESS

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

Once, Lord Baladev began to talk in his sleep, saying: “O lotus-eyed Krishna, your childhood adventures are manifest simply according to your own will. Therefore please immediately dispose of the stubborn pride of this Kaliya serpent.” By saying this, Lord Baladev astonished the assembly of the Yadus and made them laugh for some time. Then, yawning so hard as to make ripples on his abdomen, Lord Baladev, the bearer of the plow, returned to his deep sleep. This is an instance of sleepiness in ecstatic love. ॐ

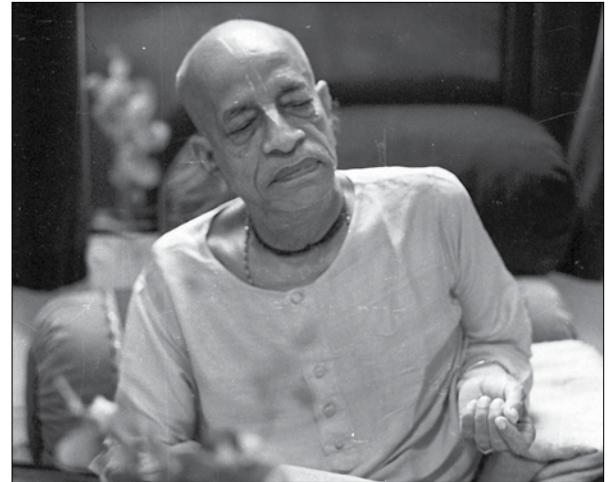
— From *Nectar of Devotion*, chapter 30.

BLAZING NRSIMHADEV

In district Sangli in southwestern Maharashtra lies a little known village by the name of Nrsimhapur, and an even lesser known form of Lord Nrsimhadeva. Known to the locals as “Jwala [flaming] Nrsimha”, this impressive sixteen-handed form of the Lord standing on one foot has been the protector and benefactor of his reverential devotees for thousands of years.

The local tradition related to this deity has been compiled in a book known as *Kṛṣṇa-māhātmya*. A verse reads as follows:

*yadā punas-tadā bhaktiyā tapaḥ kartuṁ parāśaraḥ
nārasimhaṁ tadā dhyāyan kṛṣṇā-tīre muneśvaraḥ*



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

The foremost amongst the sages, Parashar, performed austerities on the bank of the river Krishna with a heart full of devotion, meditating on Lord Nrsimhadev.

According to the local tradition, Lord Nrsimhadev was pleased with the devotion of Parashar Muni and hence appeared in a wonderful sixteen-handed form. This was the same blazing form that the Lord had assumed while killing Hiranyakashipu.

Seeing that it was not possible for anyone to establish this ferociously blazing form on earth, the Lord ordered Parashar Muni to immerse him in the river Krishna. With a heavy heart, the sage immersed the deity in the water.

Centuries later, around the year 178 A.D., a brahmin couple staying at a village named Anjana had been cursed to become blind and dumb by a sage.

On begging forgiveness, they were advised by the sage to perform austerities for the pleasure of Lord Nrsimha to absolve themselves of the curse. After twelve years of rigorous austerities, the Lord appeared in their dreams and told them that he now wished to establish himself on earth as a deity and asked them to approach the local king named Bhimadev to get him out of the river. When asked how they would find the exact location where he was under the water, the Lord told them to place some dry *kuśa* grass in the stream and that they would find him exactly under the place where the grass caught fire. After that *darśana* of the Lord, the couple immediately regained their sight and speech and set off to inform the king.

On hearing the request of the couple, the king sent his entourage to discover the deity. While searching in the river according to the procedure specified by the Lord, one of the blades of grass caught fire and the wonderful sixteen-handed form of the Lord was discovered from the depths of the river.

On examining the deity, the devotees could see that the Lord was positioned with his left leg raised and bent in order to place the demon Hiranyakashipu

upon it, and also to hold the left arm of the demon to prevent him from escaping. His other foot was placed firmly on the doorstep of Hiranyakashipu.

On the left side of the Lord were small deities of Lakshmi-devi and Prahlad Maharaja. On the right side were deities of Bhudevi (the earth goddess) and Garuda. All around the form of Lord Nrsimha were wonderful carvings of the famous *daśāvātāras*, ten incarnations of Lord Krishna. Most of these carvings can be seen even today. Unfortunately, the carving of Garuda has been lost and two hands of the Lord have been separated due to rough handling. These two hands have been preserved at a *pujāri*'s home nearby.

Jwala Nrsimha has been worshipped since then with great pomp and reverence, and was visited by many prominent saints of Maharashtra. The current temple structure was built under the guidance of Hemadri Pant, the disciple of the great *vaiṣṇava* scholar Vopadev and commentator on Vopadev's magnum opus entitled *Muktā-phalam*. Hemadri Pant was an expert diplomat, administrator, poet, theologian, and scholar.

Mentioned by Srila Jiva Goswami in *Tattva-Sandarbhā* as a historical authority, Hemadri Pant held the position of minister in the court of King Ramachandra Dev of the Yadava dynasty of Maharashtra. It was under the guidance of Hemadri Pant that the temple was constructed by the king in 1273 A.D. The architecture of the temple is of a unique style named after Hemadri Pant, which relies on usage of locally available raw material.

The temple has two main doors — one on the northern side and another on the eastern side. Visitors generally enter through the eastern door. The deity is located 14 feet under the ground, and in order to reach there one has to climb down steep staircases and pass through narrow tunnels many of which are under several inches of flowing water from the nearby Krishna river. The temple complex contains a painting and *samādhi* of a *siddha-mahātma* named Sri Siddheshwar Maharaja.

The devotees meditate on the wonderful sixteen arms of Jwala Nrsimha as follows:

*dhyeyo yadā mahat-karma tadā ṣoḍaśa-hasta-vān
nṛsimhaḥ sarva-lokeśaḥ sarvābharaṇa-bhūṣitaḥ*

*dvau-vidāraṇa karmāṇau dvau cātrodधारणा-ḥṣamau
cakra-śaṅkha-dharāv anyāv anyau bāṇa-dhamur-dharau*



The deity of Jwala Nrsimha



Eastern gate of the Jwala Nrsimha temple

*khadga-kheṭa-dharāv anyau dvau gadā-padma-dhārīṇau
pāsāṅkuṣa-dharāv anyau dvau ripor-mukuṭārpitau
iti śoḍaśador-daṇḍa-maṇḍitam nṛharim vibhum
dhyāyed-ambuja-nīlābhām ugra-karmāny-ananyadhiḥ*

Amongst all types of meditations on the great activities of the Lord, let there be meditation on the sixteen-handed Lord Nrsimha, the Lord of all the worlds, decorated with all ornaments. Two of his arms are engaged in tearing apart the demon Hiranyakashipu, while two others prevent the demon from resisting. Two others carry the disc and the conch, while two others carry a bow and arrows. Two others carry a sword and a shield, while two others carry a club and a lotus. Two other hands carry a rope and a chastisement rod, while two others are placed on the crown of the demon. In this way, the sixteen hands of the almighty Lord Nrsimhadev are decorated. One should meditate upon this dark-hued lotus like form of the Lord, who is the performer of ferocious activities and the master of infinite universes.

— HPD ❧

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- <http://www.jwalanarsimha.blogspot.in>

DISCIPLE'S ATTITUDE TOWARD GURU

Sri Srimad Gour Govinda Swami Maharaja

The guru is *svarūpa-śakti-puṣṭa-kṛṣṇa-parikara*, the eternal associate of Krishna who is nourished by the *svarūpa-śakti*. You should think of guru like that, and if you do you will develop *guru-bhakti*. If you think of guru as an ordinary human being then you commit an *aparādha*. ❧

— *When Good Fortune Arises*, p. 337. Lecture, Bhubaneswar, 1 January 1994.

BALARAM'S RETURN TO VRINDAVAN PART THREE

Various aspects of Lord Balaram's return from Dwarka to Vrindavan are described in chapter sixty-five of the tenth canto of Śrīmad Bhāgavatam, in Hari-varṇa, and by various Gaudiya ācāryas.

Krishna's Letter

Balaram then began reading Krishna's letter:

My dear *gopīs*, all the messages that I have sent you after leaving are full of promises that I will return. I have sent Uddhava to you as my emissary to speak this message. Now I have similarly instructed and sent Balaram.

If I make myself a liar, to hell with me! But how can I make the greatest gentleman Uddhava a liar? How can I make Balaram, who is famous as the greatest among the great, a liar? Dear *gopīs*! My words cannot be untrue.

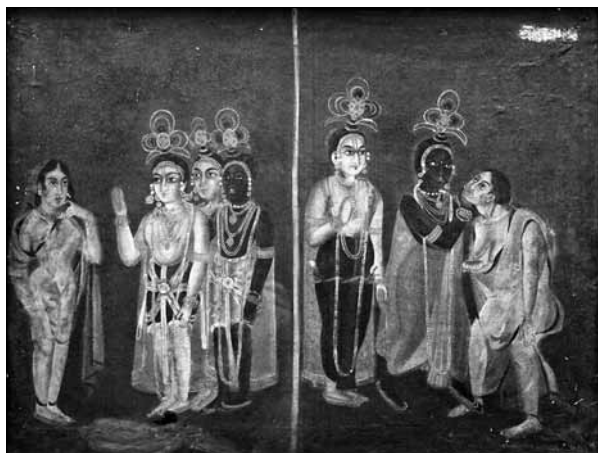
You do not know it, but I am residing close to you. I am simultaneously present in both Dwarka and Vraja. If not, both places could not be perfect. I am most anxious to return. After quickly killing the remaining seven or eight enemies of the devotees, I will come to Vraja in seven or eight days.

Śrīmad Bhāgavatam (10.65.16) explains:

*saṅkṣaṇas tāḥ kṛṣṇasya sandeśair hṛdayam-gamaiḥ
sāntvayām āsa bhagavān nānāmunaya-kovidāḥ*

The Supreme Lord Balaram, the attractor of all, being expert at various kinds of conciliation, consoled the *gopīs* by relaying to them the confidential messages Krishna had sent with him. These messages deeply touched the *gopīs*' hearts.

Srila Viswanath Chakravarti Thakur comments that the phrase *nānāmunaya-kovidāḥ*, meaning “expertise in various kinds of consolation”, implies that Balaram was indirectly informing the *gopīs* of his great capabilities. In a hidden way, Balaram was saying, “My dear *gopīs*, now that I have consoled you,



Krishna and Balaram in Mathura with Kubja

I will go to Dwarka and bring Krishna here by force. I am not exclusively under his control as Uddhava is.”

Dancing with Balaram

Balaram remained in Vraja Gokula for two months. In the company of many young ladies of Vraja, the killer of the demon Pralambasura took pleasure in the forest gardens on the banks of the Yamuna. The light of the full moon illuminated the waters of the Yamuna, while the air was heavy with the sweet smell of night-blooming lotus flowers. Ramabhadra’s pastimes were conducted at the place now known as Rama-ghat, which is a far distance from the place of Krishna’s *rāsa-līla* at Keshi-ghat.

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In their commentaries on *Śrīmad Bhāgavatam* 10.65.17, our *ācāryas* have emphasized that one should not think that the *gopīs* who danced with Balaram were the consorts of Krishna. In his *Bṛhad-vaiṣṇava-toṣaṇī*, Srila Sanatan Goswami explains:

Baladev first solaced those *gopīs* who were attached to Krishna and thus fulfilled the principal purpose of his visit. He thus exhibited his affection for the residents of Vraja. Thereafter he enjoyed spring pastimes with other *gopīs*.

Srila Jiva Goswami gives a similar explanation in his *Laghu-toṣaṇī* commentary:

“The *gopīs* described in the previous *rāsa* pastimes of the *Bhāgavatam* are different from these *gopīs*. Therefore one should understand that Balaram’s *gopīs* are different. So Sri Baladeva expertly pacified Krishna’s beloved *gopīs* and then went to those *gopīs* in whose presence he was once teased by Krishna, who said, ‘My dear older brother, the *gopīs* desire the touch of your broad chest and the embrace of your two arms.’ These joking words indicated that although Balaram did not touch those *gopīs* at the time, it would take place in the future.

In his *Sārārtha-darśinī* commentary, Viswanath Chakravarti Thakur has quoted Sridhar Swami:

The conjugal affairs of the *gopīs* mentioned in this section refer to those *gopīs* who had either not taken birth when Krishna enjoyed his *rāsa-līlā* pastimes or who were too young to take part. This is the standard understanding of the previous *ācāryas*.

At that time, the demigod Varuna sent the heavenly *vāruṇī* liquor, which was distilled from honey and oozing from the hollow of a tree. Smelling that fragrant beverage, Balaram went there and drank that liquor along with his female associates.

Surrounded by the beautiful ladies of Vraja, Baladev looked like a lordly elephant surrounded by she elephants. The Gandharvas began singing, playing musical instruments, and showering flowers on Balaram and his companions, while the sages sang the glories of Krishna’s elder brother. As his pastimes were recited, Balabhadra wandered about with his eyes rolling, seemingly intoxicated from drinking the *vāruṇī* beverage. (To be continued.) — MD ❀

