



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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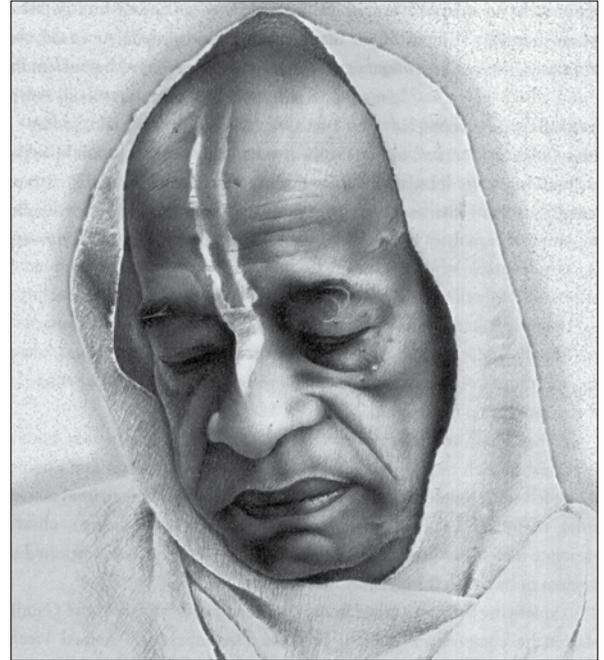


THE GOPIS WORSHIP KATYAYANI

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

The *gopīs*, they used to go to Krishna. These *gopīs*, they were married, because in India at the age of twelve or thirteen, the girls are married and they go to their husband’s place at thirteen or fourteen years. Before they were married, they prayed to Katyayani, “Krishna is so beautiful. Please give me Krishna as my husband.” Krishna is all-attractive, so Krishna fulfilled their desire, and that is *vastra-haraṇa-līlā*. Of course, these things are not to be publicly discussed, but still you are little interested in Krishna. So all the *gopīs*, before their marriage, prayed to Katyayani: “Give me Krishna as my husband.” So it is not possible socially, but Krishna makes such a plan that he accepted every one of them as his wife. That is *vastra-haraṇa-līlā*. (Lecture, 26 May 1976, Honolulu.)

The *gopīs* liked Krishna. They did not know that Krishna is the Supreme Lord. They liked Krishna. He was a very funny young boy, very beautiful, and these girls were attracted. They went to Katyayani and each prayed, “Mother Katyayani, please give Krishna as my husband.” Their only prayer was that. They did not go to Katyayani for begging:



Painting by Anuradha Dasī

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

dhanam dehi, rūpam dehi, yaśo dehi—“Give me wealth, beauty, and fame.” No. “Give me Krishna. Give me Krishna.” Worship of demigods was possible for the *gopīs*, because they did not know anything except Krishna. (Lecture, 17 September 1975, Vrindavan.)



“DON’T GO TO KRISHNA!”

The Harsh Words of the Yajnic Brahmins to their Wives

From Govinda Maṅgala by Duhkhi Shyamdas

Duhkhi Shyamdas, also known as Duhkhishtyam, lived in the late 1500s. He was a disciple of Srila Shyamananda Pandit and an accomplished poet. He was born in the village Hariharpur in the Kedarkund district, about sixteen miles east of Midnapore. His parents were Srimukha De and Bhavani.

In his book Govinda Maṅgala he has presented, in various metrical styles, Krishna’s pastimes of the tenth canto of Śrīmad Bhāgavatam, including points from various other sources, such as the Brahma-vaivarta Purāṇa and Srila Sridhar Swami’s Bhāvārtha-dīpikā commentary on Śrīmad Bhāgavatam. It is said that Duhkhi Shyamdas spent his time wandering around in the Midnapore area reciting from his Govinda Maṅgala.

The twenty-third chapter of the tenth canto of Śrīmad Bhāgavatam describes how the wives of the sacrificial brahmins of Vraja left their husbands and went to Krishna. Those materialistic brahmins were more attached to their religious rituals than

they were to the original Lord of all sacrifices, Sri Krishna. In the following song, Duhkhi Shyamdas describes what they spoke to their wives when they saw them leaving to go to Krishna.

*brāhmaṇīr caritra dekhiyā dvija-gaṇa
patha āgulyā rākhe bale kuwacana*

When the brahmins saw the condition of their wives [who were going to Krishna], they obstructed the path and spoke harsh words.

*emana kubuddhi kebā dila to sabāre
odana vyañjana paye dibe rākhālere*

“Who has given you such bad intelligence that you are taking rice and curries to that cowherd boy?

*vīpra-patnī haiyā torā karili ki karma
tāra pāṣe gele nā rahibe kula-dharma*

“You are brahmin’s wives! What are you doing? If you go to him it will destroy the family principles!

*kulera kāmīnī torā kena yāha vane
yajña kārye deha mana calaha sadane*

“You are wives of good families. Why are you going to the forest? Go back to the house and resume your services for the successful conduct of the sacrifices.”

*nā māne prabodha tāra brāhmaṇera ṭheli
kṛṣṇa daraśana āṣe pelā sabe cali*

They did not listen to their husbands and kept on going to see Krishna. ❀

— Translated from the edition published by Sri Biharilal Sarkar. Kolkata. 1808 Sakabda.



Nāma-tattva

COUNTING LIKE A MISER

Sri Bhavananda

*viceyāni vicāryāṇi vicintyāni punaḥ punaḥ
kṛpāṇasya dhanānīva tvaṅ-nāmāni bhavantu naḥ*

O Lord, just as a miser continually collects, counts, and remembers his money, in the same way let us continually collect, count, and remember your holy names.

— Quoted in Srila Rupa Goswami’s Śrī-Padyāvalī, verse 30. Translated by Kusakratha Dasa. Krishna Library. Culver City, California 1989.



PRABHUPADA'S BOOK DISTRIBUTION

**Sri Srimad Gour Govinda
Swami Maharaja**

Our revered spiritual master Srila Prabhupada spent gallons and gallons of his blood printing and distributing books and traveling extensively. He tolerated so many difficulties as an old man because his heart cried seeing the suffering of the *jīvas* in this world. He wanted to give everyone *kṛṣṇa-kathā*, knowing it to be food for the soul. Everyone else makes arrangements to feed the body, but the body only gives continuous trouble and pain, *kleśa-da āsa dehaḥ*. Still, people struggle so hard, working like asses to be happy and peaceful through the body. Instead of becoming happy, though, they become more afflicted and despairing. Practically no one thinks to feed the soul. But, you are the soul. *yenātmā suprasīdati* — When the soul is happy, you will be happy. Prabhupada arranged to supply that food by setting up printing presses to publish books filled with *kṛṣṇa-kathā*. This is what the *mahājanas* do. When Prabhupada sees more books being printed and distributed he becomes so happy!

— From *My Revered Spiritual Master*, p. 113. Lecture on Srila Prabhupada's Disappearance Day, Bhubaneswar, 29 October 1992.

SHOWING GOLOKA TO THE VRAJA-VASIS

**Some Points from the Commentaries on
Śrīmad Bhāgavatam 10.28.14**

Part One: Vaikuntha and Brahman

*iti sañcintya bhagavān mahā-kāruṇiko hariḥ
darśayām āsa lokān svān gopānān tamasah param*

Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men his abode, which is beyond material darkness. (*Bhāg.* 10.28.14)



Ragmala Series, Basholi School, Circa 1710

Krishna and the Vraja gopīs

Srila Sanatan Goswami (Bṛhad-vaiṣṇava-toṣiṇī):

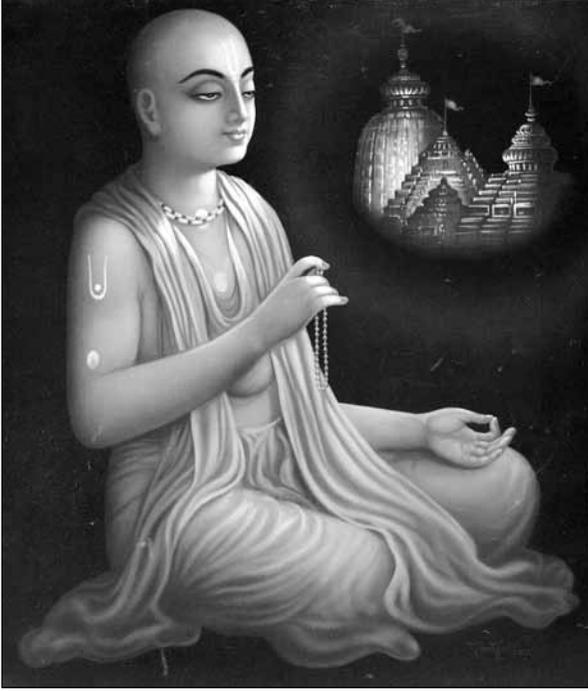
- He showed his own identity, which is beyond ignorance, to the cowherd men. As the Lord is *bhagavān*, complete in all opulences, he could show the cowherd men the spiritual realm without any difficulty. Moreover, because the Lord is all-pervading, *brahman* is also his personal attribute.

- Alternatively, the Lord showed the spiritual realm to the cowherd men because he is the Supreme Lord himself and is especially inclined to manifest his great mercy. On top of that he is the master of the cowherd men and is under the control of their abundant love.

- It has been made clear by Srila Sridhar Swami that the cowherd men desired to see both the impersonal feature and the planet of the Lord. It should be understood that the Lord showed them both.

- In case one interprets that the cowherd men desired to see only the Goloka planet situated in Vaikunṭha and not the impersonal feature, this verse would mean either that the Lord showed them his own planet known as Vaikuntha or he showed them the Goloka planet which is under the control of the cowherd men.

Unknown artist



• Having decided that, “Now I will make everyone understand the supreme position of my eternal abode, Vrindavan, by experience of the happiness of impersonal liberation and Vaikuntha,” the Lord showed the cowherd men his spiritual abode and also his impersonal feature. This shows that the Lord is greatly compassionate. He wants the cowherd men to know by contrast that

the sweetness of Vrindavan is superior to both impersonal realization and residence in Vaikuntha.

• The vision of *brahman* itself is the attainment of *brahman*, and that itself is impersonal liberation. As coming back from impersonal liberation is impossible, how will the cowherd men be able to again experience the sweetness of Vrindavan? In response, it is said here that the Lord is *vibhu*, meaning that he is capable of removing one even from impersonal liberation (*sāyujya muktī*), and Vaikuntha, both of which are transcendental to material nature (*tamasah param*). (To be continued) ❁

— Translation by Bhakta Vinit from the Sanskrit given in *Śrīmad-bhāgavata-mahā-purāṇam*, Canto 10. Published by Shri Krishna Shankar Shastri, Sri Bhagavat Vidyapeeth, Gujarat.

LORD GAURANGA’S JAPA

The Medieval Gaudiya Poet Vasudev Ghosh

(*Suha-i-rāga*)

*ro-i ro-i jape gorā kṣṇa-nāma-madhu
amiyā jharaye yena vimala vidhu*

Weeping and weeping, Lord Gaura chants *japa*. He tastes the nectar of Krishna’s holy name, which is flowing like a nectar river on a spotless transcendental moon.

*śiva vihi nāhi pāya yāra pade bhaji
taru-tale vaiṭhala saba saṅga teji*

Even Shiva and Brahma cannot approach to worship his feet. Leaving all companions, he sits alone under a tree.

*chāḍiyā sakala sukha bhela aśakati
sāta-kumbha kalevara bhāva vibhūti*

He shuns all worthless material pleasures. Matter has no power over him. His body of seven cubits is filled with a great treasure of ecstatic spiritual love.

*dekhiyā sakala loka anukṣaṇa kānde
vāsudeva ghoṣa hiyā thira nāhi vāndhe*

Seeing him, everyone weeps at every moment. Now Vasudev Ghosh’s heart cannot be peaceful. ❁

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