



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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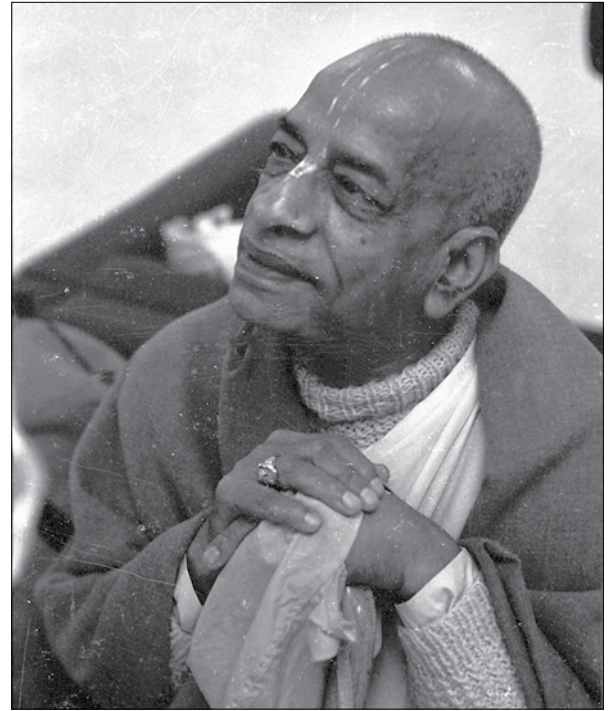
## BECOME SELF-SUFFICIENT

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

In New Vrindavan our program is that the inhabitants should produce their own food. Somehow or other they should be self-independent. Otherwise, what is the use of occupying such a great tract of land? (Letter to Hayagriva, 7 October 1968.)

My idea is to purchase land for agriculture so that residents may not depend on outsiders but grow food there and things may go on nicely. (Letter to Dinesh Babu, 14 August 1971.)

Your farm appears very nice, with open plain land. The cows are very nice, and so are the sheds. This farm project you should consider very important. The idea is that people can be self-sufficient, raise their own foodstuffs, and have sufficient milk to save time and chant Hare Krishna. Why should they work so hard in the hellish factories? Let everyone live simply and be Krishna conscious. (Letter to Nityanand Das, 1 July 1975.)



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

## KRISHNA PROMISES THROUGH A DEVOTEE

*Sri Srimad Gour Govinda Swami Maharaja*

In the *Bhagavad-gītā* (9.31) Krishna says, “Oh son of Kunti, Arjuna, you go out beating drums, proclaiming, ‘I give protection to my bhakta, my devotee! He is protected! He will never perish!’”

He proclaimed it through his devotee, Arjuna. Why didn’t he proclaim it himself? If he himself promises, he may break it, but that is not the case if he makes a promise

through a devotee. So is a devotee greater than him? Yes. Krishna is not greater but the devotee is greater. He says in the *Bhagavad-gītā* (7.7), *mattaḥ parataram nānyat kiñcid asti dhanañjaya*, — “There is no one superior to me!” At the same time he makes his dear devotee greater than himself. Srila Krishnadas Kaviraj Goswami says, *kṛṣṇera samatā haite baḍa bhakta-pada*. No one can be equal to Krishna because he is supreme. But if you become his dear devotee he will make you greater than himself.

— From an undated lecture on *Śrīmad Bhāgavatam* 1.7.25.

## THE “FAULTS” OF KRISHNA

From Srila Rupa Goswami's  
Bhakti-rasāmṛta-sindhu 2.1.246 – 247

vaiṣṇava-tantre 'pi —

aṣṭādaśa-mahā-doṣai rahitā bhagavat-tanuḥ  
sarvaiśvāryamayī satya-vijñānānanda-rūpiṇī

aṣṭādaśa-mahā-doṣāḥ, yathā viṣṇu-yāmale —

mohas tandrā bhrama rukṣa-rasatā kāma-ulbaṇaḥ  
lolatā mada mātsarye hiṁsā kheda pariśramau  
asatyaṁ krodha ākāṅkṣā āśāṅkā viśva-vibhramaḥ  
viśamatvaṁ parāpekṣā doṣā aṣṭādaśoditāḥ

In the *vaiṣṇava-tantra* it is said: The body of the Lord is free from the eighteen faults [found in mortals]. It is full of all opulences and is the personification of truth, realized knowledge and bliss.

The eighteen faults [of conditioned mortals] are described in the *viṣṇu-yāmala* as follows: *Moha* (perplexity), *tandrā* (sleep), *bhrama* (mistakes), *rukṣa-rasatā* (artificial attachment without actual love), *kāma-ulbaṇaḥ* (troublesome lust), *lolatā* (fickleness), *mada* (intoxicated behavior), *mātsarya* (envy), *hiṁsā* (violent behavior), *kheda* (weariness), *pariśrama* (fatigue due to overwork), *asatya* (lying), *krodha* (anger), *ākāṅkṣā* (expectation to obtain a desired object), *āśāṅkā* (doubt or concern), *viśva-vibhrama* (indulgence in worldly activities), *viśamatva* (partiality) and *parāpekṣā* (dependence on others).

**Commentary by Srila Jīva Goswami and Srila Vishwanath Chakravarti Thakur:** When these faults are found in the Lord, in the context of his love for his devotees, then they are understood to be his divine qualities.

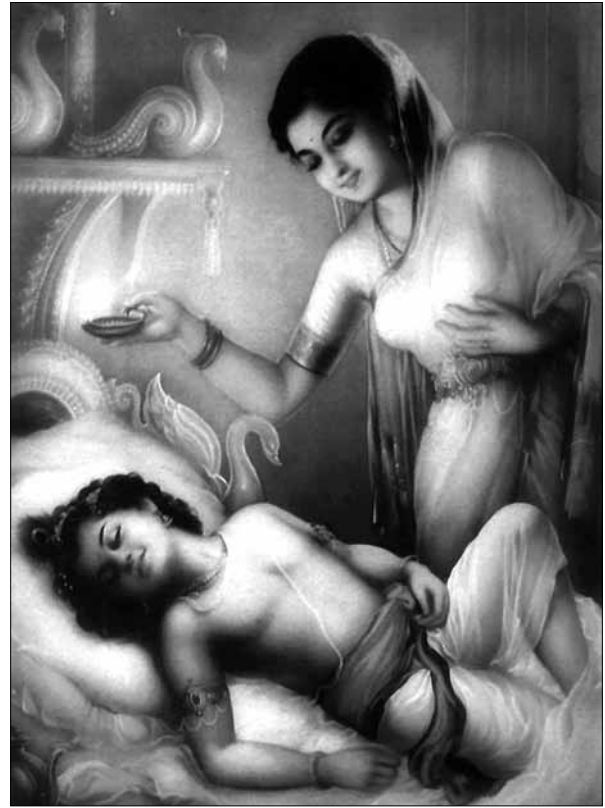
For example, the quality of *moha*, perplexity, in connection with devotees is found in the Lord as follows:

tato vatsān adṛṣṭvaitya puline 'pi ca vatsapān  
ubhāv api vane kṛṣṇo vicikāya samantataḥ

When Krishna was unable to find the calves he returned to the bank of the river, but there too he was also unable to see the cowherd boys. Thus he began to search for both the calves and the boys as if he could not understand what had happened. (Bhāg.10.13.16.)

The triad of *tandrā*, sleep, *kheda*, weariness, and *pariśrama*, fatigue due to overwork, are found in Krishna as follows:

kvacit pallava-talpeṣu niyuddha-śrama-karśitāḥ  
vṛkṣa-mūlāśrayaḥ śete gopatsaṅgopabarhaṇaḥ



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The "faults" of sleep, weariness, and fatigue are all found in Krishna.

Sometimes Lord Krishna grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as his pillow. (Bhāg.10.15.16.)

The quality of *bhrama* (making mistakes) is found in the Lord as follows:

tāv aṅghri-yugmam anukṛṣya sarīṣpantau  
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu  
tan-nāda-hṛṣṭa-manasāv anusṛtya lokarṁ  
mugdha-prabhītavad upeyatur anti mātroh

When Krishna and Balaram, with the strength of their legs, crawled in the muddy places that had been created in Vraja by cow dung and cow urine, their crawling resembled the crawling of serpents, and the sound of their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, they used to follow these people as if going to their mothers, but when they saw that these were other people, they became afraid and returned to their real mothers, Yashoda and Rohini. (Bhāg.10.8.22.)

*Rukṣa-rasatā* means artificial attachment without actual love. This quality is not in him (in other words, he is attached only to those whom he really loves). Also, *ulbaṇaḥ-kāmaḥ* means troublesome lust. Since his lust is nothing but *prema*, transcendental love,

this quality too is not present in him (in other words, his lust does not bring him material suffering).

*Lolatā* means fickleness, and Krishna does exhibit that quality as follows:

*vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ  
steyam svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ  
markān bhokṣyan vibhajati sa cen nātti bhāṇḍam bhinatti  
dravyālābhe sagrha-kupito yāty upakrośya tokān*

[The adult *gopīs* complained]: Our dear friend Yashoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes he devises some process by which he steals palatable curd, butter and milk, which he then eats and drinks. When the monkeys assemble, he divides it with them, and when the monkeys have their bellies so full that they won't take more, he breaks the pots. Sometimes, if he gets no opportunity to steal butter or milk from a house, he will be angry at the householders, and for his revenge he will agitate the small children by pinching them. Then, when the children begin crying, Krishna will go away. (*Bhāg.*10.8.29.)

The quality of *mada*, intoxicated behavior, is found in the Lord as follows:

*mada-vighūrṇita-locana īṣat  
māna-daḥ sva-suhrdām vana-mālī  
badara-pāṇḍu-vadano mṛdu-gaṇḍam  
maṇḍayan kanaka-kuṇḍala-lakṣmyā*

As Krishna respectfully greets his well-wishing friends, his eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of his soft cheeks is accentuated by the brilliance of his golden earrings and the whiteness of His face, which has the color of a badara berry. (*Bhāg.*10.35.24.)

The quality of *mātsarya*, envy, is also found in the Lord as follows:

*tatra pratividhiṁ samyag ātma-yogena sādhye  
lokeśa-māninām mauḍhyād dhanīṣye śrī-madam tamaḥ*

By my mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the lords of the universe. I will now destroy such ignorance. (*Bhāg.*10.25.16.)

The quality of *himsā*, violence, is clearly seen in many places in the *Śrīmad Bhāgavatam*, such as in the killing of Putana.

The quality of *asatya*, lying, is found in Krishna as follows:

*nāhaṁ bhakṣitavān amba sarve mithyābhiśamsinaḥ  
yadi satya-giras tarhi samakṣaṁ paśya me mukham*

[Krishna said]: My dear mother, I have never eaten dirt. All my friends complaining against me are liars. If you think they are being truthful then you can directly look into my mouth and examine it. (*Bhāg.*10.8.35.)

This quality of lying is also found in his cheating of Jarasandha [by begging alms disguised as a brahmin]. In similar places one can also see the qualities of *krodha*, anger.

The quality of *ākāṅkṣā*, expectation to attain a desired object, is also found in the Lord as follows:

*tām stanya-kāma āsādy mathnantīm jananiṁ hariḥ  
grhītva dadhi-manthānam nyaṣedhat pritim āvahan*

While mother Yashoda was churning butter, Lord Krishna, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure he caught hold of the churning rod and began to prevent her from churning. (*Bhāg.* 10.9.4.)

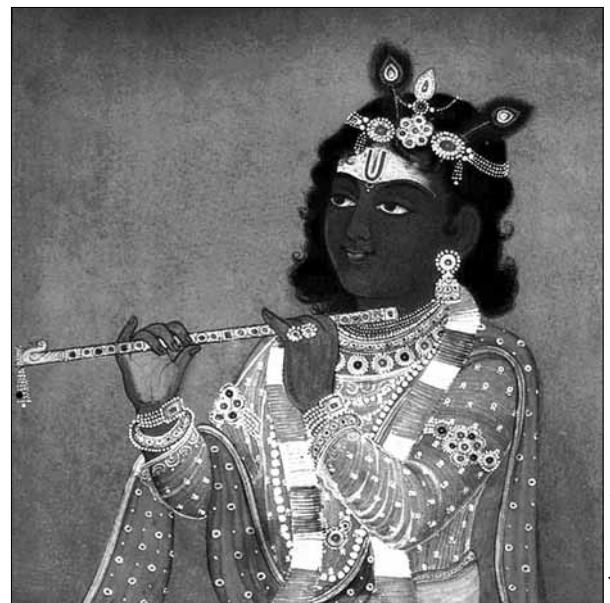
The quality of *āśāṅkā*, doubt or concern, is also found in him as follows:

*kvāpy adṛṣṭvāntar-vipine vatsān pālāmś ca viśva-vit  
sarvaṁ vidhi-kṛtaṁ kṛṣṇaḥ sahasāvajagāma ha*

When Krishna was unable to find the calves or their caretakers, the cowherd boys, anywhere in the forest, he could suddenly understand that this was the work of Lord Brahma. (*Bhāg.* 10.13.17.)

*Viśva-vibhrama* means indulgence in worldly activities, and it is found in many places in connection with his devotees like Lord Brahma who are engaged in fulfilling the Lord's desire to maintain the material world.

The quality of *vaiṣamatva*, partiality, is also found in him as follows:



Unknown artist

*samo 'ham sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham*

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto me in devotion is a friend, is in me, and I am also a friend to him. (Bg. 9.29.)

The quality of *parāpekṣā* (dependence on others) is also found in him as follows:

*ahaṁ bhakta-parādhīno hy asvatantra iva dvija  
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ*

The Supreme Personality of Godhead said to the brahmin: 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. (Bhāg.9.4.63.)

It is to be known that the faults that occur in the Lord are not the same as those that occur in the ordinary souls devoid of knowledge [these so-called faults occur only due to his love for his devotees and not due to any material factor]. Therefore it is said,

*kva śoka-mohau sneho vā bhayaṁ vā ye 'jña-sambhavāḥ  
kva cākhaṇḍita-vijñāna-jñānaiśvaryaś tv akhaṇḍitāḥ*

Neither are such faults found in intelligent and liberated souls. However, sometimes such faults are also seen in the liberated souls like Sri Shukadeva Goswami, as follows:



Bengali school, early 20th century

*Krishna has the "fault" of dependence on others*

*itthaṁ sma prṣṭaḥ sa tu bādarāyaṇis  
tat-smāritānanta-hṛtākhlendriyaḥ  
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ  
pratyāha taṁ bhāgavatottamottama*

Suta Goswami said: O Shaunaka, greatest of saints and devotees, when Maharaja Parikshit inquired from Shukadeva Goswami in this way, Shukadeva Goswami, immediately remembering subject matters about Krishna within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Maharaja Parikshit about *kṛṣṇa-kathā*. (Bhāg.10.12.44.)

In such cases, the faults in liberated souls are generated out of pure love of the Lord [and not because of any material factors]. ❀

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com)

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