



तव कथामृतं तसजीवनम्

tava kathāmr̥tam̄ tapta-jīvanam̄

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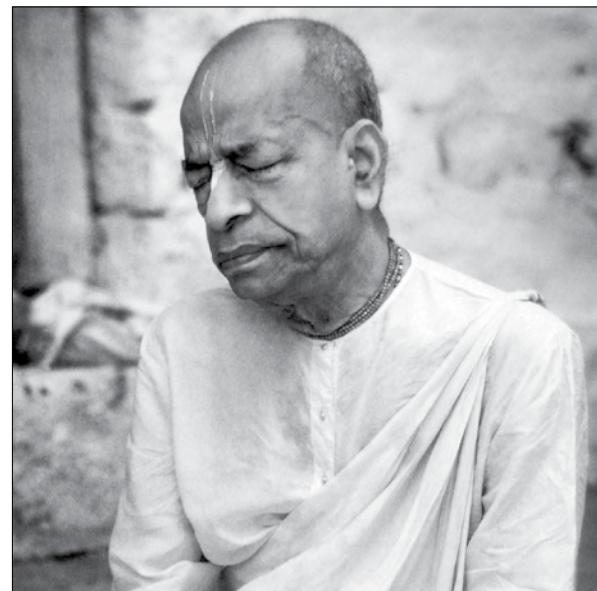
## THE TEMPLE AT JAGANNATH PURI

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

In 1958 there was a special fair in Jagannath Puri. It was written in the almanac that on that particular day, if somebody takes bath in the sea and has an audience of Lord Jagannath, then he will be liberated. I was also there with some friends. You'll be surprised to know that for a few-hour visit, about six million people assembled from all parts of India. The government had to make a special arrangement for their taking bath in the sea and visiting the temple. (Speech to Indian Audience, 28 July 1968.)

In the Puri Jagannath temple, they offer *bhoga* of fifty-six types. Any time you go they can supply you *prasāda* for one thousand persons. It is all ready. India is being advertised as a poor country without food, but if you go to the Jagannath temple at any time, and ask the manager, "We have come, one thousand devotees. Please supply us *prasāda*." "Yes, ready." [laughter] So that is being done. This arrangement is there for the last two thousand years. The Jagannath temple has property, there is production, and there is good management.

That process of temple worship is not to be introduced newly in this age. It is not possible. Therefore Śrīmad Bhāgavatam (12.3.52) says, *kṛte yad dhyāyato viṣṇum tretāyāṁ yajato makhaiḥ dvāpare paricaryāyāṁ kalau, kalau* means in this age, *tad dhari-kirtanāt*. Simply by chanting, you get the result of sacrifice, you get the result of meditation, you get the result of temple worship. Here



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

we are, of course, attempting to worship Jagannath with our teeny efforts, but if you go to the real Jagannath temple in Puri, you'll see the fifty-six offerings. (Lecture on Bhagavad-gītā 3.1-5, Los Angeles, 20 December 1968.)

## THE WISE SCAVENGER

*Sri Srimad Gour Govinda Swami Maharaja*

There is a story. Once there was an extremely opulent king who was also very charitable. Once he asked all of his officers, subordinates, ministers, commanders, and the other servants working under him, from the lowest to greatest officers, "You may ask whatever you want from me. I'll give you." Those ministers,



commanders and other officers asked for many things. Some asked for a good wife, some asked for much wealth. They asked for good homes and so many things.

That king also had a scavenger in his realm. A scavenger is the lowest person. The king asked him, “What do you want?”

The scavenger said, “O Lord! O King! I do not want anything. I only want that your feet should touch my poor humble cottage. Please visit my cottage and stay for a day. I don’t want anything else from you.”

The scavenger was a most intelligent person, because he never asked for any wealth or any promotion as the others wanted. He only wanted that the king would come to his humble cottage. He just prayed for this. Then the king granted, “All right. On this certain day we’ll go.”

Now if the king goes, he will not go alone. The king will go with all his paraphernalia, ministers, commanders — everything — with pomp and ceremony. There will be a grand procession. Because the king is coming to stay there, royal palaces should be built in that place. Otherwise, how will the king stay there? So everything was built there for the king to come. It was made just like the king’s palace.

The scavenger was intelligent.

*na dhanarī na janarī na sundarīn kavitarīn vā jagad-iśa kāmaye  
mama janmanī janmanīśvare bhavatād bhaktir ahaitukī tvayi*

This is an intelligent prayer: “O Lord! I don’t want anything. I only want to serve your lotus feet.” (*Caitanya-caritāmṛta*, antya 20.29) Krishna’s lotus feet should arrive here in this temple. It is Krishna’s place. *lakṣmī-sahasra-śata-sambhrama-seyyamānam* — Innumerable Lakshmis will come to serve Krishna (*Brahma-samhitā* 5.29). Krishna is *pūrṇa-brahma*. He is completely full of all opulence. So why will there be any deficiency? If someone gets Krishna there will be no deficiency at all. That is intelligence. ☺

— Darshan on 24 November 1989.

## THE FIRST ATTRACTION – PART 6

*From Srila Jiva Goswami’s  
Gopāla-pūrva-campu, 15<sup>th</sup> pūraṇa*

Vrinda was worried that the so-called husbands might end up having a relationship with the gopīs and that would be the end of their relationship with Krishna. Paurnamasi consoles her and tells her how that won’t be possible. Paurnamasi assures her that she will create māyā-gopīs out of her potency and the so-called husbands will never be able to touch

the real gopīs. Although Vrinda is temporarily consoled, she becomes agitated again after a few days when she hears news of the marriage of the gopīs to the other cowherd men. She rushes to Paurnamasi again for an explanation. Paurnamasi tells her that she was deluded by the Lord’s energy and the marriage has not actually occurred. Vrinda requests her to explain the entire secret behind the līlā.

**Vrinda (in a timid voice):** If it is so (that the marriage has not occurred), then please explain to me the entire secret.

**Paurnamasi (laughing momentarily and whispering in a low voice):** I created the great illusion of a marriage for everyone simultaneously. They experienced it in the same way that one experiences a dream while sleeping, even though they were awake.

**Vrinda (heaving a sigh of relief after believing her):** Even if it is an illusion, the designation of the gopīs as the wives of these so-called husbands is not suitable.

[**Translator’s Note:** Vrinda says that even though it is an illusion, it is now a fact recorded in history that the gopīs got married to other men. Now everyone in history will remember how the gopīs’ love affair with Krishna ended in such an unfortunate way.]

**Paurnamasi:** That too will not happen, because even in the future all the sages will repeatedly sing in a favorable way [by calling them Krishna’s wives]. For example, the sage Durvasa in the *Gopāla-tāpanī-upaniṣad* (Uttara, 20) will say, *sa vo hi svāmī bhavati* — “That Krishna is certainly your husband!”

[**Translator’s Note:** Paurnamasi now describes all the scriptures which in the future will describe Krishna as the husband of the gopīs.]

**Paurnamasi (continues):** During the *rāsa-līlā* descriptions, Sri Sukadev Goswami will also address them as, *kṛṣṇa-vadhvah* — “[The gopīs] were the wives of Krishna.” (*Śrīmad Bhāgavatam* 10.33.7) Krishna will also say to Uddhava, *ballavyo me mad-ātmikāḥ*. And, *gacchoddhava vrajāḥ saumya pitror nau prītīm āvaha* — “These gopīs are my very soul. O Uddhava! Go to Vraja and also offer our love to our parents.” (*Śrīmad Bhāgavatam* 10.46.3 and 10.46.6.)

[**Translator’s Note:** Srila Jiva Goswami quotes two statements. The first one specifies that Krishna considers the gopīs his very own soul. The second one specifies clearly that Krishna considers Nanda and Yashoda as his parents.]



Painting by B. G. Sharma

**Paurnamasi:** Here, Krishna's addressing the *gopīs* as 'ballavyāḥ' is with the same feeling of belongingness in which a *brāhmaṇa* would usually say, "This is my *brāhmaṇī* wife."

Also, *mām eva dayitām preṣṭham ātmānam manasā gatāḥ* — "These *gopīs*, considering me as their dear husband, attained me in their minds." (*Śrīmad Bhāgavatam* 10.46.4.)

This half-verse clearly indicates that although the *gopīs* sometimes externally consider Krishna as their paramour, in the core of their hearts they always consider him as their husband.

Also, *api bata madhu-puryām ārya-putro 'dhunāste* — "O bee! Aryaputra indeed stays in Mathura." (*Śrīmad Bhāgavatam* 10.47.21.)

**[Translator's Note:** The term *ārya-putra* is used only for one's husband.]

Also, the sages who will write the various *tantras* and *āgama* literatures will also use the term '*gopī-jana-vallabha*' in the secret mantras described in their literature. The term '*vallabha*' means 'husband'. In this way, they too describe Krishna as the husband of the *gopīs*.

**[Translator's Note:** Here, Paurnamasi is talking about the eighteen-syllabled mantra — *klīṁ kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā*].

Thus, by the order of use of the three terms '*gopī - jana - vallabha*', the first term expresses the

*pūrvā-pakṣa* and the successive terms express the *uttara-pakṣa* (the conclusion).

**[Translator's Note:** In every Vedic literature dealing with polemics, the sequence of dialogue is arranged such that the *pūrvā-pakṣa* (prima-facie view) is placed first and then the *uttara-pakṣa* (the counter-view) is placed after it. Usually the final argument establishes the *siddhānta* (conclusion). Here in the term *gopī-jana-vallabha*, the first term '*gopī*' is compared to the *pūrvā-pakṣa*, the term '*jana*' is compared to the *uttara-pakṣa*, and the final conclusion is given by the term '*vallabha*' (husband). Thus, the final verdict of the *tantras* describing Krishna as *gopī-jana-vallabha* is that he is the husband of the *gopīs*.

It seems as if the first term '*gopi*' places the question — "What is Krishna's relationship with a *gopi*?" The second term '*gopī-jana*' (group of *gopīs*) further adds to the question by asking — 'What is Krishna's relationship with the entire group of *gopīs*? The final term '*vallabha*' shines brilliantly as the *siddhānta*, or the conclusion. Krishna's relationship with all of them is that he is their eternal husband.]

The *Gautamīya-tantra* also says:

*gopīti prakṛtim vidyāj janas tattva-samūhakah  
anayor āśrayo vyāptya kāraṇatvena ceśvaraḥ  
sāndrānandam param jyotir vallabhatvena kathyate  
athavā gopī prakṛtir janas tad-arṇśa-maṇḍalam*

anayor vallabhaḥ proktāḥ svāmī kṛṣṇākhyā iśvaraḥ  
kārya-kāraṇayor iśāḥ śrutiḥis tena gīyate  
aneka-janma-siddhānāṁ gopīnāṁ patir eva vā  
nanda-nandana ity uktas trailokyānanda-vardhanāḥ

**[Translator's Note:** This verse from the *tantras* explains two different meanings of the term *gopī-jana-vallabha*, and it is translated as follows:]

The term “*gopi*” denotes the material cause of creation (*pradhāna*). The term “*jana*” denotes its transformation into various groups [of separated energies]. Due to the Lord being the refuge of the material cause as well as the effect (groups of separated energies), he is known as *iśvara* (the Supreme Lord). The term “*vallabha*” means the supreme effulgence, full of condensed happiness.

Alternatively, the term “*gopi*” denotes the personal energy of the Lord (cause) and the term “*jana*” indicates the group of its six aspects (effect). The Lord of both of these is known as Krishna.

Thus, according to the Vedic literature, he is glorified as *iśvara* (the Supreme Lord) because of the principle of cause and effect. The *gopīs* are perfected associates [of Krishna] since many lives and the Lord is known as the husband of these *gopīs*. Since he increases the joy of the three worlds he is known as Nanda-nandana.

**[Translator's Note:** These two meanings have been given according to the explanation given by Srila Jiva Goswami in this section of the *Gopāla-*



campū. Srila Jiva Goswami now explains in further detail these two meanings.]

In the first definition above, the term *prakṛti* means *pradhāna* (the material cause of creation) and *jana* indicates its transformation into *mahat-tattva*. In the second definition, *prakṛti* means *svarūpa-śakti* (personal energy) and the term *jana* indicates the six aspects of the personal energy of the Lord, which are as follows:

—  
jñāna-śakti-balaiśvarya-vīrya-tejāṇsy aśeṣataḥ  
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ

The term *bhagavān* cannot be used to indicate anyone who does not possess unlimited knowledge, energy, strength, opulence, potency and effulgence without any trace of contemptible matter. (*Viṣṇu Purāṇa* 6.5.79)

By using the term *aneka-janma-siddhānāṁ* (perfected associates for many lives) the eternal association of the *gopīs* and Krishna is demonstrated, just as the Lord said to Arjuna in the *Bhagavad-gītā*, *bahūni me vyatitāni janmāni tava cārjuna* — “Many lives both you and I have passed, O Arjuna!” (*Bhagavad-gītā* 4.5.)

The term ‘*patir eva*’ indicates that the descriptions of Krishna as the so-called paramour of the *gopīs* is an illusion created for this world. In reality, he is their eternal husband. The same understanding is provided by the term ‘*vā*’. ♪

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrvacampūḥ*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.

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