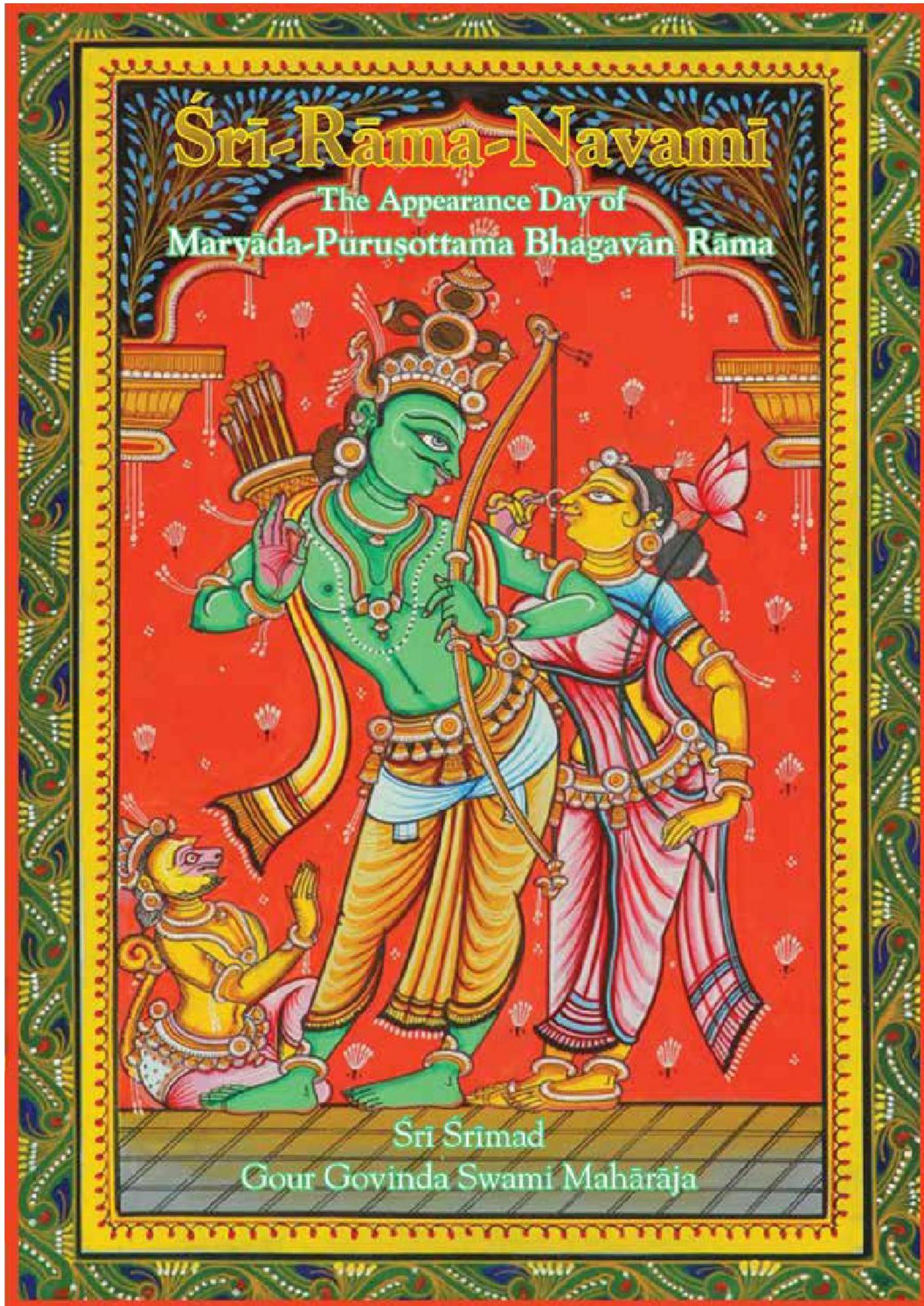


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The appearance day of Lord Ramachandra





Śrī-Rāma-Navamī

The Appearance Day of
Maryāda-Puruṣottama Bhagavān Rāma





Śrī-Rāma-Navamī

The Appearance Day of
Maryāda-Puruṣottama Bhagavān Rāma

Śrī Śrīmad
Gour Govinda Swami Mahārāja

A lecture delivered in Bhubaneswar, India, April 20, 1994.



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Śrī Daśāvatāra Stotra

(From *Gitā-govinda* by Jayadeva Gosvāmī)

(1)

*pralaya-payodhi-jāle dhṛtavān asi ṣedam
vihita-vahitra-caritram akhedam
keśava dhṛta-mina-śarīra jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a fish! All glories to You! You easily acted as a boat in the form of a giant fish just to give protection to the Vedas, which had become immersed in the turbulent sea of devastation.”

(2)

*kṣitir iha vīpulatare tiṣṭhati tava pṛṣṭhe
dharanī-dhārana-kiṇa-cakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a tortoise! All glories to You! In this incarnation as a divine tortoise the great Mandara Mountain rests upon Your gigantic back as a pivot for churning the ocean of milk. From holding up the huge mountain a large scarlike depression is put in Your back, which has become most glorious.”

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(3)

*vasati daśana-śikhare dharaṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a boar! All glories to You! The earth, which had become immersed in the Garbhodaka Ocean at the bottom of the universe, sits fixed upon the tip of Your tusks like a spot upon the moon.”

(4)

*tava kara-kamala-vare nakham adbhuta-śringam
dalita-hiraṇyakasiṣṭu-tanu-bhṛigam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of half-man, half-lion! All glories to You! Just as one can easily crush a wasp between one’s fingernails, so in the same way the body of the wasp-like demon Hiraṇyakaśipu has been ripped apart by the wonderful pointed nails on Your beautiful lotus hands.”

(5)

*chalayasi vikramane balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of a dwarf-brāhmaṇa! All glories to You! O wonderful dwarf, by Your massive steps You deceived King Bali, and by the Ganges water that has emanated from the nails of Your lotus feet, You deliver all living beings within this world.”

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(6)

*kṣatriya-rudhira-maye jagad-apagata-pāpam
snapayasi payasi śamita-bhava-tāpam
keśava dhṛta-bhṛgupati-rūpa jaya jagadiśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhṛgupati [Paraśurāma]! All glories to You! At Kurukṣetra You bathe the earth in the rivers of blood from the bodies of the demoniac *kṣatriyas* that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.”

(7)

*vitarasi diksū rāṇe dik-pati-kamaniyam
daśa-mukha-mauli-balim ramanīyam
keśava dhṛta-rāma-śarīra jaya jagadiśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Rāmacandra! All glories to You! In the battle of Laṅkā You destroyed the ten-headed demon Rāvaṇa and distributed his heads as a delightful offering to the presiding deities of the ten directions, headed by Indra. This action was long desired by all of them, who were much harassed by this monster.”

(8)

*vahasi vapuṣi viṣade vasanam jaladābhām
hala-hati-bhiti-milita-yamunābhām
keśava dhṛta-haladhara-rūpa jaya jagadiśa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Balarāma, the wielder of the plow!

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All glories to You! On Your brilliant white body You wear garments the colour of a fresh blue rain cloud. These garments are coloured like the beautiful dark hue of the River Yamunā, who feels great fear due to the striking of Your plowshare.”

(9)

*nindasi yajñā-vidher ahaha śruti-jātam
 sadaya-hṛdaya darsita-paśu-ghātam
 keśava dhṛta-buddha-śarīra jaya jagadīsa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Buddha! All glories to You! O Buddha of compassionate heart, You decry the slaughtering of poor animals performed according to the rules of Vedic sacrifice.”

(10)

*mleccha-nivaha-nidhane kalayasi karavālam
 dhūmaketum iva kim api karālam
 keśava dhṛta-kalki-śarīra jaya jagadīsa hare*

“O Keśava! O Lord of the universe! O Lord Hari, who have assumed the form of Kalki! All glories to You! You appear like a comet and carry a terrifying sword for bringing about the annihilation of the wicked barbarian men at the end of the Kali-yuga.”

Invocation



*om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmilitam yena tasmai śrī-gurave namah*

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

*śrī-caitanya-mano-bhiṣṭam sthāpitam yena bhū-tale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

“When will Śrila Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?”

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam
śrī-gurūṇ vaiśṇavāṁś ca
śrī-rūpam sāgrajātam saha-gaṇa-raghunāthānvitam tam sa-jīvam
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrila Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrila Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my

Invocation

respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā.”

*he kṛṣṇa karuṇā-sindho dina-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te*

“O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the *gopīs* and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.”

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī pranamāmi hari-priye*

“I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.”

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namah*

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.”

*vāñchā-kalpatarubhyas ca kṛpā-sindhubhyā eva ca
patitānām pāvanebhyo vaisṇavebhyo namo namah*

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.” (Caitanya-caritāmṛta Madhya-līlā 19.53)

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*śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

“I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.”

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

*rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām*

“O Lord Rāmacandra, descendant of Mahārāja Raghu, kindly protect me! O Lord Kṛṣṇa, killer of the Keśī demon, kindly protect me!” (*Caitanya-caritāmṛta Madhya-līlā 9.13*)

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

*yasyaiva pādāmbuja-bhakti-lābhyaḥ
premābhidhānah paramah pum-arthaḥ
tasmai jagan-maṅgala-maṅgalāya
caitanyacandrāya namo namas te*

“O Lord Caitanya-candra, by devotedly serving Your lotus feet one can attain the pure love for Lord Kṛṣṇa that is the ultimate goal of all endeavours. O Lord Caitanya-candra, O great auspiciousness of the world, I offer my respectful obeisances unto You. I offer my respectful obeisances unto You.” (*Śrīla Prabhodhānanda Sarasvatī, Śrī Caitanya-candrāmṛta text 9*)



*rāmāya rāma-bhadrāya
 rāmacandrāya medhaṣe
 raghunāthāya nāthāya
 sītayai pataye namah*

“I offer my respectful obeisances unto Lord Rāmacandra, who is all-auspicious, the Lord of the Raghu Dynasty and the husband of Sīta-devī.”

— *Sīta-Rāma-praṇāma-mantra*

Introduction



om rāmacandrāya namaḥ

“Obeisances to Śrī Rāma, who is as lustrous as the moon.”

Śrī Rāma-Navamī is the appearance day of Lord Rāmacandra. He is the eighteenth incarnation of the Lord appearing in the Raghu dynasty, the dynasty of the sun. In order to perform some pleasing work for the demigods, He exhibited superhuman powers. The Rāmāyaṇa describes how He built a floating bridge of stones on the Indian Ocean and reached Laṅkā, the kingdom of Rāvaṇa, who had kidnapped Sītā. Later on Rāvaṇa was killed by Him.

In the *Gopāla-tāpanī Upaniṣad* it is said: “Decorated with earrings and a jewel necklace, His complexion dark, His garments yellow, and the hair on His head matted, saintly, two-armed Lord Rāma is accompanied by goddess Sītā.”

Lord Rāmacandra is known as *maryādā-puruṣottama*. That means He very strictly follows Vedic rules, regulations, etiquette, and *eka-patni-vrata* — He had taken a vow to accept only one wife. Lord Rāmacandra is the ideal king who is devoted to the *brāhmaṇas* and religion, and to maintaining and protecting the highest culture of humanity, known as *brahmaṇya-dharma*. His mission was to establish an ideal human society.

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Introduction

Śrī Rāma-Navamī, is most significant and an auspicious day in the life of Śrī Śrīmad Gour Govinda Swami:

1. Śrī Rāma-Navamī 1974, Śrī Śrīmad Gour Govinda Swami left household life and began wandering throughout India, searching for a bona fide spiritual master, from the Himalayas to Cape Comorin, (Kanyā-kumārī). At last he met his spiritual master in Vṛndāvana, and fully surrendered.
2. Śrī Rāma-Navamī 1975, Śrī Śrīmad Gour Govinda Swami was formally awarded the Sannyāsa order from Śrīla A. C. Bhaktivedanta Swami Prabhupāda.
3. Śrī Rāma-Navamī 1976, Śrī Śrīmad Gour Govinda Swami moved to the donated land in Bhubaneswar, Orissa (Odisha), constructed a simple hut, and performed his *bhajana* in that place. In 1977, Śrīla A.C. Bhaktivedanta Swami Prabhupāda came to Bhubaneswar, stayed for seventeen days and waited for the auspicious day of Nityānanda Trayodaśī, to lay the cornerstone of the Śrī Śrī Kṛṣṇa Balarāma temple.
4. Śrī Rāma-Navamī 1985, Śrī Śrīmad Gour Govinda Swami initiated disciples for the first time.
5. Śrī Rāma-Navamī 1994, Śrī Śrīmad Gour Govinda Swami installed Śrī Śrī Rādhā-Gopinātha Deities in the wonderful Lotus Temple in the compound of the Kṛṣṇa Balarāma Temple in Bhubaneswar.

Śrī Śrīmad Gour Govinda Swami's life aspiration, from a very young age, was to take *sannyāsa* and preach the mission of Prema



om rāmacandrāya namaḥ

Puruṣottama Śrī Caitanya Mahāprabhu, who distributed love of Kṛṣṇa, indiscriminately, to one and all.

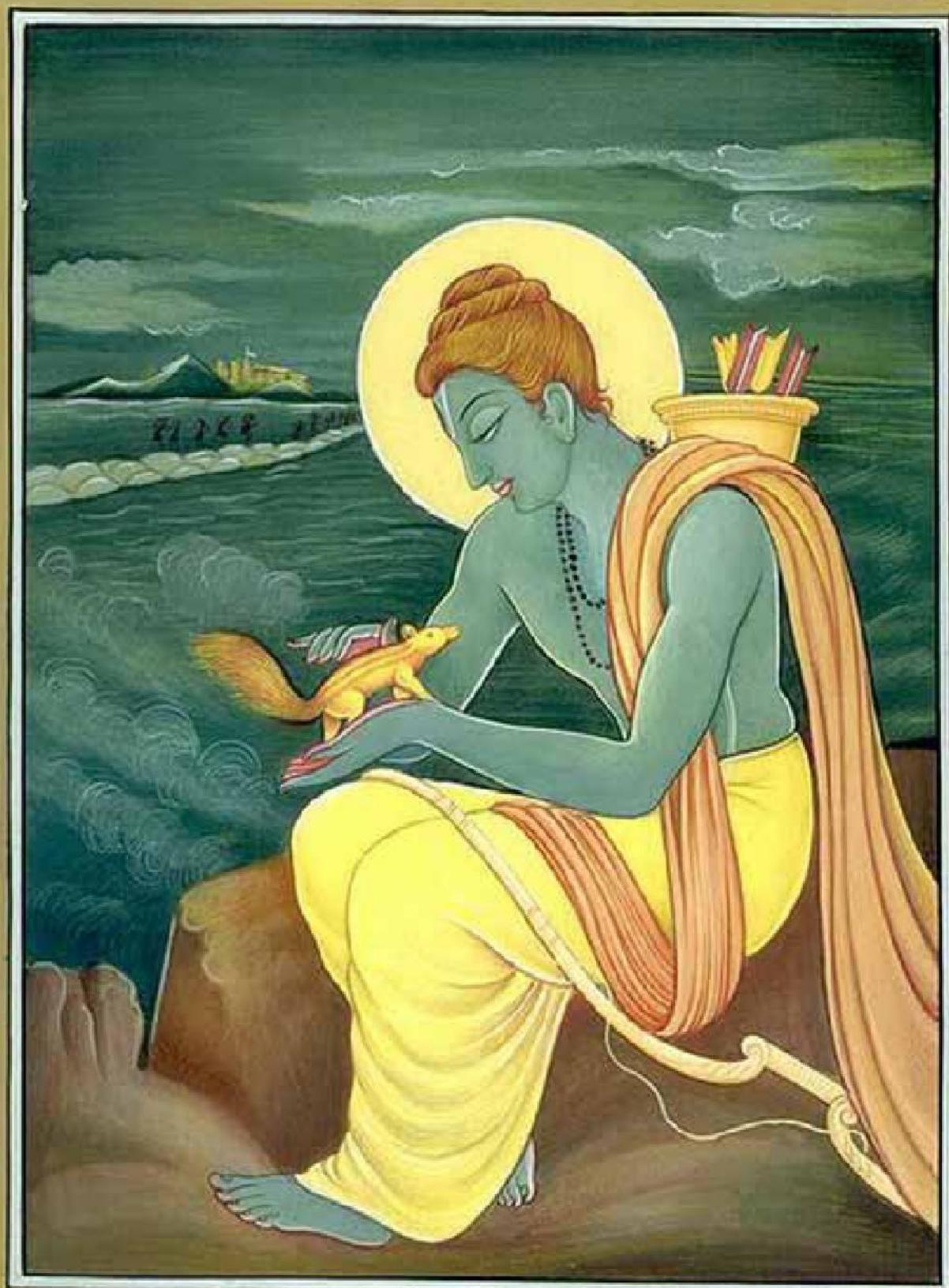
After Śrīla Prabhupāda awarded Śrī Śrīmad Gour Govinda Swami *sannyāsa*, some of Śrīla Prabhupāda's senior disciples questioned him: "Why has he been given *sannyāsa*? He is a new man." Śrīla Prabhupāda replied, "He is not a new man. You are all new men. He is a devotee from his birth."

All glories to Maryādā-Puruṣottama Lord Rāmacandra!

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Śrī-Rāma-Navamī

The Appearance Day of
Maryāda-Puruṣottama Bhagavān Rāma



Kṛṣṇa-kathā is very sweet and nectarean and those who are devotees, they can relish it. One who has relished it, cannot give it up. Rather he will develop more greed for it, “How can I obtain more and more, and relish more and more?” When there is difficulty with the language I request you not to feel disgusted. That would be offensive. Kṛṣṇa-kathā, bhāgavata-kathā, is not different from Bhagavān. Wherever that kathā is going on, when dear devotees are discussing such transcendental topics, the Lord appears there. So if you become upset and leave then that is an offence. Do not become an offender, rather please have patience.

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Kṛṣṇa Is the Source of All Incarnations

Today is a most auspicious day; this is the Appearance Day of *maryāda-puruṣottama* Bhagavān Śrī Rāma. Lord Rāma is one of the incarnations of the Supreme Personality of Godhead Śrī Kṛṣṇa.

*avatārā hy asaṅkhyeyā
 hareḥ sattva-nidher dvijāḥ
 yathāvidāśinah kulyāḥ
 sarasah syuh sahasraśah*

“O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.”
(Śrimad-Bhāgavatam 1.3.26)

In the first canto of *Śrimad-Bhāgavatam* Śukadeva Gosvāmī has said, “Lord Hari has innumerable incarnations as innumerable outlets come out from a very big lake. Similarly, innumerable incarnations come from Lord Hari. He is the source of all incarnations. Lord Hari or Kṛṣṇa is the source of all incarnations”.

All the Avatāras Are Kalā

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
 nānāvatāram akarod bhuvaneṣu kintu
 kṛṣṇah svayam samabhavat paramah pumān yo
 govindam ādi-puruṣam tam aham bhajāmi*

“I worship Govinda, the primeval Lord, who manifested Himself personally as Kṛṣṇa and the different *avatāras* in the

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world in the forms of Rāma, Nṛsiṁha, Vāmana, etc., as His subjective portions.” (*Brahma-saṁhitā* 5.39)

The *Brahma-saṁhitā* states that Rāma, Nṛsiṁha and Vāmana are incarnations of the Supreme Lord Kṛṣṇa. These incarnations are the portions, plenary portions and portions of the portion of the Lord. The portion of the portion is called *kalā*, *kalā-niyamena*. Śukadeva Gosvāmī has said, *ete cāṁśa-kalāḥ pūṁsaḥ kṛṣṇas tu bhagavān svayam* (*Śrīmad-Bhāgavatam* 1.3.28), all the *avatāras* are *kalās*, portions of the portion, and Kṛṣṇa is *svayam* Bhagavān; He is *avatāri*. Thus Rāma is one of the incarnations of Kṛṣṇa, He is a portion of the portion, *kalā*.

A Form According to the Desire of His Devotee

The *Brahma-saṁhitā* explains that there is no difference between *avatāra* and *avatāri*, by giving the example of the candle. There is one original candle, and many candles are lit from that original candle. Each candle has the same *dharma* of giving light. Thus there is no difference in that sense between *avatāra* and *avatāri*. This is *tattva*. If one understands this in *tattva* then there will be no confusion, otherwise one cannot understand it and will become confused.

Anādim acyutam ananta-rūpam, the Supreme Lord has unlimited forms. There are devotees who want to see a certain form of the Lord. Those who are devotees of Lord Rāma, want to see His form as Rāmacandra. Those who are the devotees of Lord Kṛṣṇa, want to see the form of Kṛṣṇa. Because He is *bhakte ca utpatha rūpayā bhagavān bhakta-vatsala*, very affectionate to His devotees, the Lord appears in the form that His devotee wants to see. According to the desire of the devotee, the Lord manifests in

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that form, and according to the will of the devotee the Lord also descends.

Hanumān Is Still in this Material World

Those who are *rāma-bhaktas*, devotees of Rāma, they want to see the Lord in the form of Rāma. In this connection it is said that Hanumānjī is a great and famous *rāma-bhakta*, a *dāsyā-bhakta*, *dāsyē kape pati*. Hanumānjī is still living here in this material world, in Kimpuruṣa-varṣa. He is still there engaged in chanting *rāma-nāma*. When Lord Rāma wound up His manifest *lilā* in Treta-yuga and went back to His abode in the spiritual world, He took everyone in Ayodhyā with Him, but He did not take Hanumān. He left him here and said, “You stay here and teach *dāsyā-bhakti*.” Thus Hanumān is still here.

Hanumān's Unalloyed Devotion

Śrīla Sanātana Gosvāmī has mentioned in his *Bṛhat-bhāgavatāmṛta* that once Lord Kṛṣṇa sent Garuda to Hanumān, “You go and tell Hanumān that I want to see him, he must come.” So Garuda went there. Hanumānjī was engaged in chanting *rāma-nāma*. Garuda approached him and said, “I have come from Dvārakā. Lord Kṛṣṇa has sent me. He wants you to come and see Him.” However, Hanumānjī did not listen. Garuda said it once, twice, thrice; He repeatedly said it. Then Hanumān became angry, and gave him a great lash with his tail. Garuda was hurled away and landed before Kṛṣṇa in Dvārakā. Kṛṣṇa understood what had happened. Kṛṣṇa asked, “What did you say to him?” Garuda said, “I told him that Kṛṣṇa wanted to see him in Dvārakā.” “Why did you say Kṛṣṇa? Go again and tell him that Lord Rāma wants to

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see him. Unless you say Rāma he'll never listen. That is because he has *aikāntikatā*, unalloyed devotion or one pointed devotion". Hanumānjī is a great *sādhu*, he knows *tattva*. He has said,

*śrīnāthe jānaki-nāthe cābhede paramātmāni
tathāpi mama sarvasvo rāmāḥ kamala-locaṇāḥ*
(*Srī Prema Bhakti-candrikā*, Text 17)

"I know there is no difference between Śrīnātha and Janakīnātha, the husband of Śrī, Lakṣmījī and the husband of Janakī, Sītā-devī. Both are *paramātmā*, *parambrahma*, but my heart and soul is the lotus-eyed Rāma, not Śrīnātha, Kṛṣṇa." He knows that there is no difference, but still Rāma is the Lord of his heart.

So Garuda went again and said, "Lord Rāma wants to see you." Then Hanumān said, "Why didn't you say Lord Rāma? My Lord has called, so I must go." Garuda said, "Come and sit on my shoulder, I'll fly you there."

"No, I don't need you. You go, I will go by myself."

When Garuda reached Dvārakā, Hanumān was already there. Garuda saw that Kṛṣṇa had assumed the form of Rāma, Balarāma had assumed the form of Lakṣmaṇa and Rukmiṇī had assumed the form of Sītā. She was standing and Hanumān was sitting beside Them with folded hands. Thus the Lord manifests the form the devotee wants to see.

Six-Handed Form

Śrī Caitanya Mahāprabhu showed the *ṣad-bhūja*, six-handed form to Sārvabhauma Bhaṭṭācārya. In two hands He was holding a bow and arrow; that is Rāma. With the other two hands He

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was playing a flute; that is Kṛṣṇa. With the additional two hands He was carrying a *kamandula* (water pot) and *dandā* of a *sannyāsī*; that is Mahāprabhu. So the Lord's *śad-bhūja* manifestation is the combined form of Rāma, Kṛṣṇa and Mahāprabhu.

Hanumānji is Murāri Gupta in Gaura-Līlā

The devotees of Lord Rāma are also present in Gaurāṅga Mahāprabhu's pastimes. Gaurāṅga Mahāprabhu gives *kṛṣṇa-prema* and unless one comes to the fold of Gaura one cannot get that *prema*. Therefore many devotees of Lord Rāma are also present in *gaura-līlā* and most prominently His most dear servant, *dāsa*, Hanumānji, appeared there as Murāri Gupta.

Mahāprabhu Converted Many Rāma-Bhaktas

After taking *sannyāsa* Mahāprabhu travelled for six years in South and Northern India to preach. While travelling in South India the Lord met many *rāma-bhaktas*, as mentioned in the *Caitanya-caritāmṛta*. He converted many of them to *kṛṣṇa-bhaktas*; they started chanting *kṛṣṇa-nāma*. The *Caitanya-caritāmṛta* states,

sei saba vaiṣṇava mahāprabhura darsane
 kṛṣṇa-upāsaka haila, laya kṛṣṇa-nāme
 (*Caitanya-caritāmṛta*, *Madhya-līlā* 9.12)

All the Vaiṣṇavas after seeing Mahāprabhu, and obtaining the mercy of Mahāprabhu, became worshippers of Kṛṣṇa and started chanting *kṛṣṇa-nāma*.

While passing along the road, Mahāprabhu was chanting,

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*rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām*

“O Lord Rāmacandra, descendant of Mahārāja Raghu,
kindly protect me! O Lord Kṛṣṇa, killer of the Keśī demon,
kindly protect me!” (*Caitanya-caritāmṛta, Madhya-līlā 9.130*)

Mahāprabhu visited the Temple of Ahovala-nṛsiṁha, where He meditated upon the Deity. Then Mahāprabhu saw the *vigraha* of Sītā-Rāma in Siddhavaṭa. There the Lord met a *rama-bhakta*, a dear Vaiṣṇava devotee of Rāma and was invited to his home to have *prasāda*. Mahāprabhu accepted the invitation and went to stay in the *brāhmaṇa*'s house. That *vipra* (*brāhmaṇa*) was always chanting *rāma-nāma*, “Rāma, Rāma, Rāma, Rāma”. Mahāprabhu accepted *biksa* from the *brāhmaṇa* and showered His mercy on him. Then Mahāprabhu left his house and proceeded.

Both Names Indicate Parambrahma

Thereafter Mahāprabhu went to Skanda-kṣetra and took the *darśana* of Skanda, Kārtikeya. Then Mahāprabhu went to Trimathī, where He had the *darśana* of the Vāmana Deity. After that He went back to Siddhavaṭa. When He returned to the house of that same *brāhmaṇa*, Mahāprabhu saw that the *vipra* was chanting *kṛṣṇa-nāma* instead of *rāma-nāma*. Mahāprabhu asked him,

*pūrve tumi nirantara laite rāma-nāma
ebe kene nirantara lao kṛṣṇa-nāma”*
(*Caitanya-caritāmṛta, Madhya-līlā 9.24*)

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“Last time I visited, you were chanting *rāma-nāma*. Why are you chanting *kṛṣṇa-nāma* now?”

*bālyāvadhi rāma-nāma-grahaṇa āmāra
tomā dekhi' gela mora ājanma svabhāve*

*bālyāvadhi rāma-nāma-grahaṇa āmāra
tomā dekhi' kṛṣṇa-nāma āila eka-bāra*

*sei haite kṛṣṇa-nāma jihvāte vasilā
kṛṣṇa-nāma sphure, rāma-nāma dūre gelā*
(Caitanya-caritāmṛta, Madhya-līlā 9.25-27)

The *vipra* replied, “By seeing You! From that day onward my tongue is uttering *kṛṣṇa-nāma*. From my very childhood I was chanting *rāma-nāma*, which was my nature, but that is now changed by seeing You. Now my tongue is always chanting *kṛṣṇa-nāma*.”

He explained the verbal root of the words Rāma and Kṛṣṇa from *sāstra*. He quoted from the *Padma-Purāṇa*, where *Rāma-śata-nāma-stotra*, the one hundred names of Lord Rāma, are mentioned,

*ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
param brahmābhidhīyate*

“The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.’ (*Śata-nāma-stotra* 8)

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These names are “*satyānanda*, like the *sac-cid-ānanda* form. Those who are *yogīs*, they always take pleasure in these unlimited names of the *sac-cid-ānanda* *vigraha*. *Iti rāma-padenāsau param brahmābhidhīyate*, Rāma indicates *parambrahma* and Rāma also means *ramaṇa*. *Ramaṇa* means ‘who enjoys’ thereby he gets pleasure, that is Rāma. The name, *rāma-nāma* also indicates *parambrahma*.”

Then he quoted from the *Mahābhārata* (*Udyoga-parva* 71.4) where it is mentioned,

*kṛṣṇa bhū-vācakah śabdo
 ḥnaś ca nīrvāṇi-vācakah
 tayor aikyam param brahma
 kṛṣṇa ity abhidhīyate*

Thus he explained *kṛṣṇa-nāma*. The *dhatu* (verbal root) ‘*kṛṣ*’ plus the *pratya* (suffix) ‘*ḥna*’ combined together becomes ‘*kṛṣṇa*’. ‘*Kṛṣ*’ means attraction and ‘*ḥna*’ means pleasure; *paramānanda*, supreme *ānanda*. So ‘*kṛṣṇa*’ means all attraction and all pleasure combined, and that is also *parambrahma*.

Thus *rāma-nāma*, the name of Rāma, indicates *parambrahma* and ‘*kṛṣṇa*’ indicates *parambrahma* therefore there is no difference between *rāma-nāma* and *kṛṣṇa-nāma*, because both indicate *parambrahma*.

The Glories of Kṛṣṇa-Nāma

*param brahma dui-nāma samāna ha-ila
 punah āra sāstre kichu višeṣa pāila*

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“As far as the holy names of Rāma and Kṛṣṇa are concerned, they are on an equal level, but for further advancement we receive some specific information from the revealed scriptures.”
(Caitanya-caritāmṛta, Madhya-līlā 9.31)

Quoting from *Śrī Viṣṇu-sahasranāma* from the *Padma-Purāṇa*, he continued,

rāma rāmeti rāmeti
 rame rāme manorame
 sahasra-nāmabhis tulyam
 rāma-nāma varānane

(Bṛhad-viṣṇu-sahasranāma-stotra, Padma Purāṇa, Uttara-khaṇḍa 72.335)

Śivajī said to Pārvatījī, “O Varānane, O Pārvatījī, one *rāma-nāma*, one name of Rāma is equal to one thousand names of Viṣṇu.”

Then from Śrīla Rūpa Gosvāmī’s *Laghu-bhāgavatāmṛta* he quoted a verse from the *Brahmāṇḍa Purāṇa*,

sahasra-nāmnāṁ puṇyānāṁ
 trīr-āṇtyā tu yat phalam
 ekāṇtyā tu kṛṣṇasya
 nāmaikam tat prayacchati

(Laghu-bhāgavatāmṛta 1.5.354)

If one utters the one thousand names of Viṣṇu three times, that means three thousand names of Viṣṇu, he will get the same result if he utters *kṛṣṇa-nāma* only once. In other words, that means if someone utters three times *rāma-nāma*, what result will he get? He will get the same result as when he utters *kṛṣṇa-nāma* once.

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*ei vākye kṛṣṇa-nāmera mahimā apāra
tathāpi la-ite nāri, śuna hetu tāra*

“According to this statement of the *sāstras*, the glories of the holy name of Kṛṣṇa are unlimited. Still I could not chant His holy name. Please hear the reason for this.” (*Caitanya-caritāmṛta, Madhya-līlā 9.34*)

The *vipra* explained the real reason he began chanting *kṛṣṇa-nāma*,

*iṣṭa-deva rāma, tānra nāme sukha pāi
sukha pāñā rāma-nāma rātri-dina gāi*

*tomāra darśane yabe kṛṣṇa-nāma āila
tāhāra mahimā tabe hṛdaye lāgila*

*sei kṛṣṇa tumi sākṣat—ihā nirdhārila
eta kahi’ *vipra* prabhura caraṇe padila*
(*Caitanya-caritāmṛta, Madhya-līlā 9.35-37*)

“From the very beginning of my life, from childhood I was chanting *rāma-nāma*. I was getting pleasure out of it. Day and night I was chanting, but when I saw You, the name of Kṛṣṇa came to me. Then I understood the glory of the name of Kṛṣṇa and You are that Kṛṣṇa. Mahāprabhu, You are that Kṛṣṇa!” Saying this he fell flat at the lotus feet of Mahāprabhu, and Mahāprabhu again showered His mercy on him.

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The Sentimental Vipra

From Siddhavaṭa Mahāprabhu proceeded to Southern Madurā, which nowadays is known as Madurāi. There He met another *rāma-bhakta* who invited Mahāprabhu to his house to accept *biksa*. Mahāprabhu took bath first and then went to the house of that *vipra*. When Mahāprabhu arrived there in the afternoon, He saw that the *vipra* had not cooked any food. “You have not cooked any food.” Mahāprabhu asked, “Why haven’t you cooked yet?” The *vipra* replied,

*prabhu, mora aranye vasati
pākera sāmagri vane nā mile samprati*

*vanya śaka-phala-mūla ānibe lakṣmaṇa
tabe sitā karibena pāka-prayojana*
(*Caitanya-caritāmṛta, Madhya-lilā 9.182-183*)

“My Lord Rāma is staying in the forest. Nothing is available in the forest for cooking; no rice, *dahl*, *subji*, nothing. When Lakṣmaṇa brings some forest vegetables, roots, flowers and leaves, then Sītā devī will cook. However, Lakṣmaṇa has not yet come back.”

That *vipra* was very sentimental. Upon hearing his method of worship, Mahāprabhu became very happy. Then the *vipra* began cooking food. Mahāprabhu took *prasāda*, but that *vipra* did not; he fasted. Mahāprabhu asked, “Why are you fasting? Why don’t you take *prasāda*? Why are you lamenting? Why do you think like that?” The *vipra* replied, “You see, a demon touched Sītā Thākuraṇī, *jaganmātā*, Mother of the world, Mahā-Lakṣmī. My

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ear heard this, and it's so painful to me. Therefore I don't want to survive. My whole body is blazing, as if it is on fire, but life is not leaving." The *vipra* spoke in this way. Hearing that, Mahāprabhu consoled him. Then Mahāprabhu explained the *siddhānta*, the proper understanding.

A Spiritual Form Cannot Be Seen with Material Eyes

*īśvara-preyasi sītā-cid-ānanda-mūrti
prākṛta-indriyera tāire dekhite nāhi śakti*

*sparsibāra kārya āchuka, nā pāya darśana
sītāra ākṛti-māyā harila rāvaṇa*

*rāvaṇa āsitei sītā antardhāna kaila
rāvaṇera āge māyā-sītā pāṭhāila*

*a-prākṛta vastu nahe prākṛta-gocara
veda-purāṇete ei kahe nirantara*

(Caitanya-caritāmṛta, Madhya-līlā 9.191-194)

Sītā is not an ordinary woman. Sītā is the wife of the Supreme Lord; His internal potency. Her form is *cid-ānanda-maya*, a completely transcendental, spiritual form; *sac-cid-ānanda-mūrti*. No one can see Her with material eyes. So how is it possible that the demon Rāvaṇa could see Her? What to speak of even touching Her? That demon could not see Her because no one can see *cid-ānanda-mūrti* with material eyes.

Rāvaṇa cannot see Her, so what to speak of touching Her? Then who did Rāvaṇa take? Rāvaṇa took *māyā* Sītā, the illusory form of Sītā, not the real Sītā. He could not touch, or see Sītā,

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because Sītā-devī is *sac-cid-ānanda-mūrti*. Thus Rāvaṇa took only *māyā* Sītā. When Rāvaṇa came, Sītā disappeared. Thus *māyā*, the illusory energy sent an illusory Sītā to Rāvaṇa.

All Vedas and Purāṇas state that *aprākṛta vastu*, those who are transcendental, not material, cannot be visualised nor seen through material eyes.

Mahāprabhu said, “Believe Me, and don’t cherish such bad thoughts of committing suicide.” Then that *vipra* took some food, broke his fasting and gave up the desire of committing suicide. Mahāprabhu consoled the *brāhmaṇa* in this way.

Sītā-Devī Took Shelter of the Fire-God

Thereafter, Mahāprabhu went to Mahendra Parvata and had the *darsana* of the Deity of Brghu Rāma. Then Mahāprabhu went to Dhanus-tīrtha, where He took bath. There He had *darsana* of Rāmeśvara. During that time, at Rāmeśvara, in an assembly of *brāhmaṇas*, the *Kūrma Purāṇa* was being read out. Mahāprabhu sat down and listened. At that time the topic of Rāvaṇa stealing *māyā* Sītā came up.

*pativrata-siromati janaka-nandinī
jagatera mātā sitā—rāmera gṛhiṇī*

*rāvaṇa dekhiyā sitā laila agnira śaranya
rāvaṇa haite agni kaila sitāke āvaraṇa*

*‘māyā-sitā’ rāvaṇa nila, śunilā ākhyāne
śuni’ mahāprabhu haila ānandita mane*

*sitā lañā rākhilena pārvatīra sthāne
‘māyā-sitā’ diyā agni vañcila rāvane*

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*raghunātha āsi' yabe rāvaṇe mārila
 agni-parikṣā dite yabe sītāre ānila*
 (Caitanya-caritāmṛta, Madhya-līlā 9.201-205)

Janaka-nandinī, the daughter of Janaka Mahārāja, Sītā, is the crest jewel of all chaste ladies and most devoted wives, *pativrata*. *Jagatera mātā*, She is the Mother of the whole universe. She is the wife of Lord Rāma.

When Rāvaṇa came, Sītā-devī took shelter of the fire-god. The fire-god covered Sītā-devī. He sent an illusory Sītā to Rāvaṇa and Rāvaṇa took that illusory Sītā.

The fire-god took the real Sītā, kept Her with Pārvatī Devī and gave a *māyā* Sītā, illusory Sītā to Rāvaṇa. Thus Rāvaṇa took the illusory Sītā.

After Rāma came to Lanka, killed Rāvaṇa, and rescued Sītā, He asked Sītā to enter into the fire. Thus when that illusory Sītā entered into the fire, then the fire-god Agni delivered the real Sītā to Rāma. This is a fact.

When Mahāprabhu heard this, He became very happy, and at that time He remembered Rāmadāsa Vipra who had developed the desire to commit suicide. Mahāprabhu wrote down the verses from the *Kūrma Purāṇa*, and when He went back to see Rāmadāsa Vipra He showed him these verses,

*sītayārādhito vahniś chāyā-sītām ajījanat
 tām jahāra daśa-grīvah sītā vahni-puram gatā*

*parikṣā-samaye vahnim chāyā-sītā viveśa sā
 vahnih sītām samānīya tat-purastād anīnat*
 (Caitanya-caritāmṛta, Madhya-līlā 9.211-212)

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That means that when Rāvaṇa came, Sītā took shelter of Agnideva. Then Agnideva made a *chāyā* Sītā, an illusory Sītā or a shadow of the real Sītā. He delivered that *chāyā* Sītā to the ten-headed Rāvaṇa. Rāvaṇa took Her illusory form, but the real Sītā stayed in Bhandhipūra with the fire-god. Then when Rāmacandra killed Rāvaṇa and rescued Sītā, He asked that *chāyā* Sītā to enter the fire. When that *chāyā* Sītā entered the fire, Agnideva delivered the real Sītā to Rāmacandra. This is the meaning of that verse. Therefore Mahāprabhu told the *brāhmaṇa*, “You see, this is *siddhānta*. It is stated in *śāstra*.”

*vipra kahe,—tumi sāksāt śrī-raghunandana
sannyāsīra veṣe more dilā darāśana*
(Caitanya-caritāmṛta, Madhya-lilā 9.214)

When that *vipra* saw the verse, he became very happy. He clasped the two lotus feet of Mahāprabhu and started crying and said, “You are that Raghunāth, Rāmacandra, and You gave me *darśana* in the form of a *sannyāsi*.” The *vipra* saw so much humility in Mahāprabhu and invited Him again to his house, but this time he cooked many nice palatable dishes for Him. Mahāprabhu was very pleased, showered His mercy on that *brāhmaṇa* and continued to Tāmraparṇī.

Understand the Activities of the Lord in Siddhānta

This is all described in the *Caitanya-caritāmṛta*. You will find there how Mahāprabhu met so many *rāma-bhaktas*, devotees of Lord Rāma, and how some of them were converted into *kṛṣṇa-bhaktas*. They were previously chanting *rāma-nāma* and then, by Mahāprabhu’s influence, began to chant *kṛṣṇa-nāma*, and

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He cleared the misconceptions of *siddhānta* that some of those *bhaktas* had. That is Mahāprabhu's mercy; their misconceptions were cleared, and they understood real *siddhānta*.

As long as your misconceptions are not cleared, you have not understood the real *siddhānta*, and you cannot go back home, back to Godhead. Therefore in *Śrimad Bhagavad-gītā* Kṛṣṇa has said,

*janma karma ca me divyam
 evam yo vetti tattvataḥ
 tyaktvā deham punar janma
 naiti mām eti so 'rjuna*
(Bhagavad-gītā 4.9)

"My birth, My activities are not material. It is *divya*, transcendental. One who knows it in *tattva*, who knows it in *siddhānta*, *tattva*, after quitting this body, he'll definitely come to Me; there will be no rebirth". That means that he will never come down here again to this material world and take another birth. He must go back home, back to Godhead.

This is the goal of human life. One should understand the activities of the Lord in *siddhānta*, in *tattva*. So there should be no misconception of *siddhānta*. There are four types of *anarthas* and one of the *anarthas* is *tattva-bhrahma*, misconception of *tattva*. As long as that misconception is there you are not free from *anarthas*. It is by the mercy of Mahāprabhu, *sādhu-guru* and Kṛṣṇa that *anarthas* will be dispelled. Mahāprabhu showered His mercy on so many souls and dispelled such misconceptions. There are so many instances. Thus one who understands this, will understand that there is no difference between Rāma and Kṛṣṇa.

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Come to the Fold of Gaurāṅga

*advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca*
(*Brahma-saṁhitā* 5.33)

The *Brahma-saṁhitā* states that the Lord is *acyuta*, infallible; *anādi*, without beginning; *ananta-rūpa*, has unlimited forms, and He is always fresher and fresher, and newer and newer. Yes, that is what the Supreme Lord is. If a devotee is interested in seeing a certain form, then the Lord manifests that form.

You will also find that there are many *rāma-bhaktas* in *gaura-līlā*. The dear most devotee of Lord Rāma, Hanumānjī is there in the form of Murāri Gupta. Thus there is no harm for those who are *rāma-bhaktas* to come into the fold of Gaura. They should come, because Gaura gives *kṛṣṇa-prema*. No one else gives this *prema* and no one can achieve the supreme perfection of life unless he comes to the fold of Gaurāṅga.

Daily Associate with Tattva-Ācāryas

*acaitanyam-idam viśvam yadi caitanyam-iśvaram
na viduh sarva-sāstra-jñā hyapi bhrāmyanti te janāḥ*
(*Caitanya-candrāmṛta*, Text 37)

It is stated that as long as one cannot understand that Caitanya is the Supreme Lord, although he might be a great scholar or *pāṇḍita*, still he cannot be delivered from the cycle of birth and death. This is *siddhānta*. Therefore the word ‘*nitya*’ (always) is stated; you should daily have the association of those who are

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tattva-ācāryas, who are very conversant in *tattva*, *caitanya bhakta-gaṇera nitya kara saṅga*. Those who are dear devotees of Caitanya, know the *siddhāntas* very well.

*caitanyera bhakta-gaṇera nitya kara ‘saṅga’
 tabeta jānibā siddhānta-samudra-taraṅga
 (Caitanya-caritāmṛta, Antya-lilā 5.132)*

If you associate with dear devotees of Caitanya, those who know, and are well conversant with the *tattva-siddhānta*, then all misconceptions of *siddhānta* in *tattva* will be dispelled. You will understand it clearly, otherwise you cannot.

*maryāda-puruṣottama rāmacandra ki jay!
 maryāda-puruṣottama rāmacandra āvīrbhāva tithi ki jay!
 samaveta bhakta vrnda ki jay!
 gaur premānandi! haribol!*

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