



ŚIVA TATTVA

Lectures by

His Divine Grace

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja



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Śrī Śrīmad Bhakti Prajñāna
Keśava Gosvāmī Mahārāja

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PREFACE

Lord Śiva is manifest from the Supreme Lord's own divine desire. An understanding of *śiva-tattva* (the principle of Śiva) is therefore essential in realizing the deep purpose behind human life and its relationships. Lord Śiva is a personality of many forms and names, such as Śaṅkara, Śambhu and Maheśa. He is situated eternally in his original form as Gopīśvara, and in that form he guards the doorway to that which matters most – our transcendental life. By his own selfless dedication, this gentle and mysterious figure patiently guides those who traverse the path to the Absolute, assuring them safe passage through all the stages of devotion.

In this book *Śiva-Tattva*, Śrīla Bhaktivedānta Nārāyaṇa Mahārāja brilliantly clarifies the holy Hindu trinity: Brahmā, Viṣṇu and Śiva. Empowered by his spiritual masters in the disciplic succession of the Gauḍīya Vaiṣṇava tradition, he reveals the conclusive truth (*tattva*) of Lord Śiva's original position and gives us a look into his endearing and affectionate nature.

The many intriguing historical narrations herein, all from authoritative Vedic literatures, are interwoven with conclusive philosophy. In this way, *Śiva-Tattva* reveals the beautiful harmony in Lord Śiva's apparently contradictory qualities. He is the destroyer and simultaneously the ingredient cause of creation. He is the predominating deity of the mode of ignorance and simultaneously the reservoir of absolute knowledge. He is the clever cheater and at the same time the giver of mercy. His associates are ghosts, hobgoblins and witches, and at the same time he associates with the most exalted demigods and sages, and even God Himself.

The profound topic of *śiva-tattva* is so vast that this work could have included entire chapters on each of Lord Śiva's glories, pastimes and manifestations. The intention of this edition, however, is to inspire the reader with its essence, and to awaken interest in the evolution of consciousness.

Śiva-Tattva opens with the history of a special mission, originally told in Śrīla Sanātana Gosvāmī's epic, *Śrī Bṛhad-bhāgavatāmṛta*. The aim of this mission was to establish in the world the ultimate goal of all yogic practices, *prema-bhakti*. In a heart-to-heart conversation with the sage Nārada Muni, Lord Śiva brings to light the qualifications of a genuine Vaiṣṇava or devotee of the Supreme Personality of Godhead. Setting the scene for this divine conversation, Śrīla Sanātana Gosvāmī writes:

In his own abode, Lord Śiva was just completing his worship of Lord Śaṅkarṣaṇa and, absorbed in ecstatic love, he began dancing and performing *kīrtana*. His followers, headed by Śrī Nandīśvara, were lovingly praising him by singing, playing musical instruments and calling out, "Jaya! Jaya! All glories to you! All glories to you!" With her lotus hands,

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GATE KEEPER TO THE ABODE OF LOVE

Pārvatī-devi was creating an enchanting rhythm with *karatālas*, and Lord Śiva was praising her for that. Seeing all this from a distance, the sage Nārada jubilantly offered obeisances and began playing his *vina*. Time and again he said, “You are the greatest recipient of Śrī Kṛṣṇa’s mercy.” Repeating Lord Brahmā’s words, he began glorifying Śiva in a melodious voice. When Śrī Nārada approached Śrī Rudra (Lord Śiva) to take the dust from his lotus feet, Śiva, who was intoxicated in the nectar-stream of *kṛṣṇa-prema* and who is very dear to the Vaiṣṇavas, pulled the sage near, embraced him, and respectfully said, ‘Oh, son of Brahmā! What are you saying?!’ (Śrī Bṛhad-bhāgavatāmṛta Chapter Three, verses 1-5)

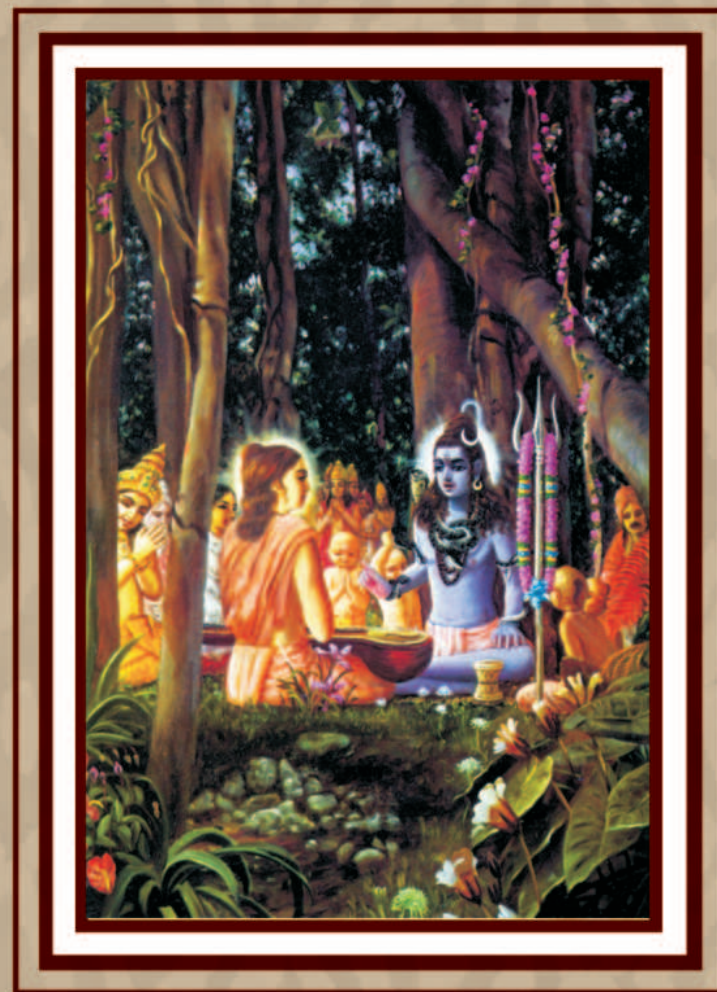
Lord Śiva’s fame as the greatest devotee of Lord Kṛṣṇa was first presented to the English-speaking world by His Divine Grace Śrīla A.C. Bhaktivedānta Swami Prabhupāda. The foremost world-wide teacher of Gauḍīya Vaiṣṇavism, Śrīla Prabhupāda inspired an international movement. He gave to the world a veritable treasure-chest in his English translations of Vedic literature. It is that treasure-chest upon which we continually drew, to enrich this publication with footnotes and supplements. It was on the request of Śrīla Prabhupāda that Śrīla Nārāyaṇa Mahārāja now travels and teaches audiences world-wide, nurturing the spiritual lives of thousands.

Śiva-Tattva is a compilation of four transcribed lectures of Śrīla Nārāyaṇa Mahārāja which, although not spoken in a series, takes the reader on a marvelous journey. Chapters one and two were spoken during his 1997 World Tour in Holland, on the morning and evening of July 3. Chapter three came from the English translation of his Hindi lecture, given in Mathurā, India on the eve of *Śiva-ratri*, March 5, 2000. Finally, in the fourth chapter, in a discourse spoken on October 10, 2001, he takes us on a pilgrimage to a temple in the ancient city of Jagannātha Purī, where Lord Śiva resides as Lokanātha Mahādeva.

The chronicles and personalities discussed in this book do not belong to the realm of religion or mythology; rather, they encompass universal truth. Usage of Sanskrit, the language in which the Vedic science was originally told, has been kept to a minimum for easy reading. The occasional word used, such as *bhakti*, meaning devotion, is clearly explained in the text. Following the tradition of our spiritual preceptors, we use standard diacritical markings to indicate the pronunciation of Sanskrit words. Pronounce *ā* like *a* in father, *ī* like *ea* in neat, *ū* like *oo* in root, *ṛ* like *ri* in rip, *ṁ* and *ṇ* like *ng* in hung, *ś* and *ṣ* like *sh* in shy, and *c* like *ch* in chap.

Begging for the mercy of Śrī Hari, Guru and Vaiṣṇava, we humbly present Śrīla Nārāyaṇa Mahārāja’s glorifications of that most unconventional of transcendental personalities, Lord Śiva. We also beg the reader’s forgiveness for any mistakes or shortcomings in our delivery of his offering to Lord Śiva, on the auspicious occasion of *Śiva-ratri* – March, 2005.

The Editors



CHAPTER I

LORD ŚIVA'S HIGHEST BENEDICTION

Once, the great sage Nārada Muni traveled to the abode of Lord Śiva and began to glorify him, saying, “You are very near and dear to the Supreme Lord Kṛṣṇa. Not only that, you are Kṛṣṇa’s manifestation; you are non-different from Him. You can give liberation and also *kṛṣṇa-prema*, the rare jewel of transcendental love for Kṛṣṇa.”

Hearing Nārada glorify him in numerous ways, Lord Śiva became angry and said, “Your glorification of me is false. I am not at all dear to Śrī Kṛṣṇa.”

Lord Śiva is actually most dear to Śrī Kṛṣṇa, and therefore Kṛṣṇa can give him services which He cannot give anyone else. When the demigods and demons were churning the Milk Ocean in order to obtain the nectar of immortality, the first substance produced was a powerful and dangerous poison, burning the entire world. The demigods appealed to Śrī Kṛṣṇa, and He advised them to request Lord Śiva to drink the poison. Thus, they worshiped Lord Śiva and prayed, “Please save us! Only you can protect us!” Lord Śiva collected the poison and took it in his mouth, but he hesitated to swallow it, considering, “Lord Kṛṣṇa is in my heart. The poison will affect Him.” He therefore kept the poison in his throat, which was burned, and his neck turned the color blue.

Now, out of genuine humility, Lord Śiva told Nārada: “I want to be His beloved devotee, but actually I am not. You know that I always wear ashes from the burial grounds, and a garland of skulls. All my associates are ghosts and witches, so I am not qualified to be Kṛṣṇa’s dear devotee. If I am so dear to Him, why would He have ordered me to engage with the mode of ignorance in the terrible function of destroying the universe? If I am such a great recipient of His mercy, why would he have ordered me to become Śaṅkarācārya and preach a philosophy that is adverse to Him?”

Actually, although he expressed otherwise, it was because Śiva is so dear to Kṛṣṇa that Kṛṣṇa was able to give him the difficult task

of appearing as Śaṅkarācārya.¹ Many people had been worshiping the Supreme Lord only to fulfill their selfish purposes, thinking, “Simply by our worship of God, He will be pleased with us and satisfy all our worldly desires.” They worshiped Him only so that He would rapidly arrange for all of their needs, not to please Him. Lord Kṛṣṇa thought, “This is very dangerous.” He called Lord Śiva and instructed him, “Such false devotees will create great disturbances, so keep them far away from Me. Create a philosophy which teaches, ‘*brahma satyaṁ jagan mithyā* – the Absolute is true, this world is false.’ You should preach, ‘All souls are Śiva; all souls are Brahmā; all are one. You are *brahma*, the impersonal Absolute. There is no need to worship any other God; you are the Supreme God.’ ” Reluctant, Lord Śiva asked Kṛṣṇa, “Can you please tell someone else to do this? I am not qualified for this service.” Kṛṣṇa replied, “No, you will have to do this. In the entire world, I see no one else who is as capable.”

Feeling ashamed, Lord Śiva now told Nārada, “At last, I had to agree to follow His order. Appearing as Śaṅkarācārya I preached everywhere, ‘You are *brahma*, you are *brahma*, you are the impersonal *brahma*. The entire world is false.’ I am so much regretting this. I know I have committed a great offence by causing so many people to be averse to Lord Kṛṣṇa. Still, to carry out His order I spread this doctrine. It is clear by the fact that He sometimes gives me such orders that I am not His dearest one.”

Cheating the Cheaters

Lord Śiva also expressed to Nārada his regret in having given benedictions to Lord Kṛṣṇa’s enemies. To fulfill his Lord’s desires, he had given benedictions to demons like Rāvaṇa, Vṛkāsura, Śālva and Jayadratha, and thus he had performed many activities that were seemingly opposed to Kṛṣṇa and *kṛṣṇa-bhakti*.

Nārada Muni said, “Master, please don’t try to mislead me. I know that whatever you do is to please Lord Kṛṣṇa and to assist Him in His pastimes, for the benefit of all beings. You told me that you have many

¹ Lord Śiva was referring to the long history in relation to Śrīpād Śaṅkarācārya’s propagating the concept of the living entities’ oneness with God in all respects. Before the appearance of Śaṅkarācārya fifteen hundred years ago, voidist Buddhism, which rejects the Vedas, was prominent in India. Śaṅkarācārya is an incarnation of Lord Śiva, the topmost devotee of the Lord. However, in order to drive away Buddhism and re-establish Vedic authority, he had to compromise with the atheistic Buddhist philosophy and preach a non-devotional doctrine.

times given benedictions to His enemies. I know that His enemies, as well as the enemies of His devoted cousins, the Pāṇḍavas, worship you for ill-motivated benedictions. I also know that you grant them benedictions. But those benedictions are not foolproof; they always have some loophole. Actually, you cheat these beneficiaries in order to please Lord Kṛṣṇa. You are undoubtedly His dearest friend.”

Śiva and Nārada continued to discuss some historical incidents which, according to Śiva, proved that he was not dear to Kṛṣṇa – but according to Nārada, proved the opposite.

A Loophole

The great epic *Mahābhārata* tells of King Jayadratha, one of the many demons who received such a clever benediction from Lord Śiva. Duryodhana, the paternal cousin of the five Pāṇḍava brothers, had given his sister Dushala in marriage to King Jayadratha, and therefore the king had also become like a brother-in-law of the Pāṇḍavas. Once, Jayadratha tried to kidnap the Pāṇḍavas’ wife, Draupadī, desiring strongly to make her his own wife. As he forced her onto his chariot, she admonished him, crying, “I am the wife of the Pāṇḍavas. When they catch you, they will punish you and kill you!”

Jayadratha’s arrogance prevented him from hearing her, and he continued his abduction. Meanwhile, the sage Nārada approached the Pāṇḍavas and informed them, “Oh, I saw Jayadratha taking away Draupadī, and she was weeping!”

Two of the Pāṇḍavas, Bhīma and Arjuna, immediately chased after Jayadratha. Bhīma dismounted his chariot and ran faster than Jayadratha’s horses. With his bow and arrows, Arjuna created a fire that surrounded the chariot of Jayadratha, who was then captured and could not move. Severely beaten by Bhīma and arrested by Arjuna, Jayadratha was bound to the chariot and taken to where Yudhiṣṭhira Mahārāja had been staying with Draupadī.

Bhīma and Arjuna spoke to Yudhiṣṭhira, their respected senior brother. Bhīma urged him, “I want to kill Jayadratha. Please order me to kill him.”

In support of Bhīma, Arjuna said, “Jayadratha has performed a heinous act and should be killed.”

King Yudhiṣṭhira replied, “The offense was committed against Draupadī. We should take the case to her, and we will do whatever she orders.”

When Jayadratha was brought at the feet of Draupadī, she mercifully told her husbands, “Don’t kill him; forgive him. He is our brother-in-law.

If you kill him, your cousin-sister will be widowed and she will weep for the rest of her life.”

Bhīma and Arjuna then approached Lord Kṛṣṇa and appealed to Him: “What should we do? We have vowed to kill Jayadratha, and now Draupadī tells us to forgive him.”

Kṛṣṇa replied, “For one who has been honored, dishonor is worse than death.”

Arjuna then shaved King Jayadratha’s head, leaving five patches of hair, and he shaved one side of his face, leaving the other side unshaven. Jayadratha felt humiliated, and after being released by Bhīma and Arjuna he considered it better to have died. He thought, “I will somehow take revenge.” Thus absorbed, he went to Gangotri in the Himalayas and undertook a severe type of penance to please Lord Śiva.

After some months he gave up all food, water, and bodily activities, and was about to die. At this point Lord Śiva came before him and asked what boon he wanted as a result of his austerity. Jayadratha replied, “I want revenge against the Pāṇḍavas. I want to defeat and kill all of them.” Lord Śiva told him, “You can defeat the Pāṇḍavas, but only Yudhiṣṭhira, Bhīma, Nakula and Sahadeva; not Arjuna.” Jayadratha said, “If you cannot benedict me to my full satisfaction, then please grant that neither Arjuna nor anyone else will be able to kill me.” Lord Śiva replied, “I can grant you this: if your head is severed and falls on the ground, the person who caused this will die immediately. Your life will be saved and your head will rejoin your body. You may be ‘killed’ hundreds of thousands of times, but you will not die. On the other hand, if your severed head falls into your father’s hands and he throws it on the ground, then you will die.” Jayadratha was satisfied, thinking, “My father would never do this.”

When the battle of Kurukṣetra began, Jayadratha took the side of the Pāṇḍavas’ enemy, Duryodhana. One evening during the battle, as the sun was setting, Jayadratha’s father was absorbed in prayer and making an offering of water to the Sun-god. Arjuna saw this opportune moment. With the skillful release of an arrow, he severed Jayadratha’s head from his body and caused it to fall into the hands of his meditating father. Startled and without thought, Jayadratha’s father tossed the head on the ground. Then, opening his eyes he exclaimed, “What was that wet thing?” Seeing that he had just thrown his son’s head, he began to cry, “Oh my son! Oh my son! You are dead now!”

A Clever Benediction

Envious of Kṛṣṇa and with a desire for the strength to destroy him, the demon Śālva also took shelter of Lord Śiva. He performed a severe type of austerity and ate no more than a handful of ashes daily. After one year, Lord Śiva became pleased with him and asked him to beg for a boon.

Śālva begged from Lord Śiva the gift of an airplane, saying, “This airplane should perform as I wish; it should be operated by my mind. On my order it should go to heaven or anywhere I desire. In summer it should be air-conditioned. If there are only two men, there should only be two seats, and if I want to travel with hundreds of thousands of persons, many seats should manifest. It should never crash due to mechanical difficulty, and it should be equipped with all varieties of weapons. It should be dangerous and fearful to the Yadus.”

Lord Śiva agreed, and Śālva was helped by the demon Maya Dānava to manufacture a mystical airplane that began to destroy Dvārakā, Lord Kṛṣṇa’s abode. Śālva personally attacked from above, and his soldiers attacked on the ground. Headed by Pradyumna, the Yadu dynasty warriors fought with Śālva and his army, but they could not defeat him.

Finally, Lord Kṛṣṇa personally appeared on the battlefield, and after much intense fighting on both sides and many mystic displays by Śālva, the Lord took up His disc, cut off the demon’s head, and gave him liberation.

In this way, the benedictions given by Lord Śiva to the enemies of Lord Kṛṣṇa always have a weak point – a loophole. Lord Śiva is extremely clever, and he is always serving his Lord, Śrī Kṛṣṇa. Nārada knew this fact, and he wanted to publicize Lord Śiva’s glories. Śiva is very near and dear to Kṛṣṇa, and non-different from Him. Try to always honor him, for he is Kṛṣṇa’s greatest devotee.

*nimna-gāṇāṃ yathā gaṅgā
devānāṃ acyuto yathā
vaiṣṇavānāṃ yathā śambhuḥ
purāṇānāṃ idam tathā
Śrīmad-Bhāgavatam (12.13.16)*

Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta [Kṛṣṇa] the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all Purāṇas.

The Principle of Śiva

The principle of Śiva – *śiva-tattva* – is extremely complex. The principle of Brahmā is not as complicated, because Lord Brahmā is always a *jīva*, a finite spirit soul. Sometimes, when there is no qualified *jīva*, Lord Viṣṇu (Kṛṣṇa’s expansion) personally takes the post of Brahmā, but that is rare. Lord Śiva is not like that; he is not a finite soul.

After passing through the eight material coverings, and after crossing the Virajā (the river that divides the material world and the spiritual world) and the planet of Lord Brahmā (the highest material planet), one comes to the planet of Śiva. There he is known as Sadāśiva, a manifestation of Lord Viṣṇu.

Śiva-tattva can be understood by the analogy of yogurt and milk. Yogurt is nothing but a transformation of milk. Milk can become yogurt, but yogurt cannot become milk. This analogy is found in *Brahma-saṁhitā* and elucidated in Śrīla Jīva Gosvāmī’s commentary: “Just as milk is transformed into yogurt by contact with a transforming agent, Śrī Govinda, Lord Śrī Kṛṣṇa, similarly accepts the form of Śambhu (Śiva) in order to accomplish a specific purpose. The example of yogurt is actually given in order to convey the idea of cause and effect, not the idea of transformation. Śrī Kṛṣṇa is reality and cannot be transformed, so it is not possible for Him to undergo any kind of distortion. A wish-fulfilling gem manifests many things according to one’s desire, yet its constitutional nature remains untransformed.”²

Rāmeśvara Mahādeva

When Śrī Rāmacandra was making the bridge to Laṅkā, he established a Śiva-līṅga (deity form of Śiva) called Rāmeśvara. All the common people began glorifying Lord Śiva, shouting, “Rāmeśvara *ki jaya!* You are Rāma’s *īśvara*: you are the lord of Rāma.” The demigods were unsatisfied by this and announced through an arial voice, “*Rāmas ca asau īśvaraḥ*: Rāma is God, and Śaṅkarā is also God; they are the same.” Hearing this, the Śiva-līṅga broke. Lord Śiva emerged from the *līṅga* and told them all, “You are all foolish; you do not know my *tattva*, the established truths regarding my identity. Rāma is my beloved and my God, and that is why I am called Rāmeśvara.”

²“ In this case the special transforming agent is constituted of a mixture of *māyā*’s aspect of the mode of ignorance, the minuteness aspect of the marginal potency, and a slight degree of the combined knowledge (*saṁvit*) and bliss (*hlādinī*) aspects of the transcendental potency. The effulgent subordinate controller in the form of Śambhu-līṅga, being united with this special transforming agent, is constitutionally the semblance of God’s expansion.” (*Brahma-saṁhitā* commentary by Śrīla Bhaktivinoda Ṭhākura)

Granting Perfect Love

Lord Śiva eternally resides in Lord Kṛṣṇa's abode, Vṛndāvana, where he manifests many forms to render devotional services to Him. The form of Gopīśvara Mahādeva³ was manifested by Lord Kṛṣṇa's desire. When Kṛṣṇa desired to perform His *rāsa* dance, Śrīmatī Rādhikā, the embodiment of His pleasure potency, manifested from His left side and Gopīśvara Mahādeva manifested from His right side. The form of Śiva who lives in Kāśī or Kailāsa in the material world is a partial manifestation of the original Sadāśiva in Vṛndāvana. The many other commonly worshiped forms of Lord Śiva are expansions of Sadāśiva. They are not the original. Partial expansions such as Pippaleśvara Mahādeva, Bhūteśvara Mahādeva, Raṅgeśvara Mahādeva and so on cannot award the benediction that can be attained by the mercy of Gopīśvara – the highest perfection of love, namely *gopī-prema*.

Śrīla Raghunātha dāsa Gosvāmī has composed a prayer in his *Vraja-vilāsa-stava*:

*muḍā gopendrasyatmaja bhuja parisranga nīdhaye
sphurad gopīrvndair yam iha bhāgavatam pranayibhih
bhajadbhistair bhaktyās vamaḥhilasitam prāptam acirād
yamitire gopīśvaram anudinam taṁ kila bhaje*

³ In his original and most pure form, Śiva is eternally Gopīśvara Mahadeva. Yet, he performed the following human-like pastime in which he 'became' Gopīśvara:

"Lord Śiva wanted to become a *gopī*. He performed austerities, and when Paurṇamāsī Yogamāyā became pleased and appeared before him, he prayed to join Kṛṣṇa's *rāsa-līla*. Paurṇamāsī mercifully assisted him in dipping in Brahmā-kuṇḍa, and he immediately assumed the form of a teenage *gopī*. He then went to the place where *rāsa-līla* was being performed, and hid there in a grove.

"Kṛṣṇa and the *gopīs* sensed that someone of a different mood had come. They asked each other, 'Why are you not so happy today? What is the matter?' After searching, they discovered the new *gopī* and asked 'her', 'Who are you? What is your name? Who are your parents? What is your husband's name? Where is your in-laws' house?'

"When Śiva could not reply, they began to slap her so much that her cheeks became swollen and she began to cry, 'Yogamāyā, Yogamāyā. Save me. I will never again come to Vṛndāvana, and I will never dare take part in *rāsa-līlā*.' Paurṇamāsī arrived, and she requested the *gopīs* to show Lord Śiva mercy. 'She is the object of my mercy,' Paurṇamāsī told them. The *gopīs* then accepted her as a *gopī* and Kṛṣṇa named her Gopīśvara (she whose *īśvaras*, controllers, are the *gopīs*). He blessed her to become the guard of the *rāsa-līlā* and said, 'Without the sanction of Gopīśvara, no one will be able to enter the *rāsa-līlā*.' " (*Pinnacle of Devotion*)

I daily worship Gopīśvara Mahādeva, who is situated on the bank of Yamunā. That very Gopīśvara was worshipped with deep devotion by the *gopīs*, and he quickly fulfilled their desire to attain a supremely precious jewel in the form of the embrace of the son of Nanda Mahārāja [Kṛṣṇa].

Śrīla Sanātana Gosvāmī, the great Vaiṣṇava saint who resided in Vṛndāvana near the old Śrī Madana-Mohana Temple, would go daily to see Śrī Gopīśvara Mahādeva at his temple. Once, in his older years, Sanātana Gosvāmī had a dream wherein Gopīśvara Mahādeva appeared and instructed him: "Now that you are old, please do not go through so much trouble to see me." Sanātana Gosvāmī replied, "I will continue to come. I cannot change this habit." Gopīśvara Mahādeva said, "Then I will come and stay very near to your residence, manifesting in Bankhandī." The very next day, Śrī Gopīśvara Mahādeva appeared in Bankhandī, halfway between his original temple and Śrīla Sanātana Gosvāmī's residence. Seeing this, Sanātana Gosvāmī became overwhelmed with transcendental ecstasy, and from that day on he visited Bankhandī Mahādeva every day.

Wherever he was, Śrīla Sanātana Gosvāmī could not live without his beloved Lord Śiva – Gopīśvara Mahādeva and Bankhandī Mahādeva in Vṛndāvana, and Kāmeśvara Mahādeva in Kāmyavana forest. In Govardhana he would stay near his very dear friend, Cakreśvara Mahādeva, who acquired the name when he served Govardhana Hill and the Vrajavāsīs by holding up his trident like a *cakra* (disc weapon), protecting them from the torrential deluge sent by King Indra.

Prior to this, Lord Śiva had asked Śrī Kṛṣṇa for the boon to witness His childhood pastimes. Kṛṣṇa ordered him to situate himself in Nandagaon in the form of a hill. Śiva followed this order and became Nandīśvara Hill, and he thus became known as Nandīśvara. (Lord Brahmā became Brahma-parvata, the mountain in Śrīmatī Rādhikā's birthplace, Varṣāṇā. Because Brahmā is so near to Rādhikā, he is also our Gurudeva.)

We honor Lord Śiva as a great Vaiṣṇava and as Guru. We do not worship him separately. We observe *Śiva-rātri*, Lord Śiva's appearance day, and we glorify him in connection to his relationship with Śrī Kṛṣṇa. Śrīla Sanātana Gosvāmī has written in his *Hari-bhakti-vilāsa* that all Vaiṣṇavas should observe *Śiva-caturdaśī* (*Śiva-rātri*). Lord Śiva, in whom all good qualities reside, should certainly be honored by the observance of this day.

We offer obeisance to Lord Śiva with prayers like this:

*vṛndāvanāvani-pate! jaya soma soma-maule
sanaka-sanandana-sanātana-nāradeḍya
gopīśvara! vraja-vilāsi-yugāṅghri-padme
prema prayaccha nirupādhi namo namas te*
(Sāṅkalpa-kalpadruma 103)

O Gatekeeper of Vṛndāvana! O Soma, all glories to you! O you whose forehead is decorated with the moon, and who is worshipable by the sages headed by Sanaka, Sanandana, Sanātana and Nārada! O Gopīśvara! Desiring that you bestow upon me *prema* for the lotus feet of Śrī Śrī Rādhā-Mādhava, who perform joyous pastimes in *Vraja-dhāma*, I offer obeisances unto you time and again.



Gopīśvara Mahādeva in Vṛndāvana, U.P., India

By Śiva's Benediction

A *brāhmaṇa* in Kāśī Vārāṇasī once prayed to Lord Śiva, "I want to give my daughter in marriage, but I have no money. Please give me money." Lord Śiva told him, "Go to Vṛndāvana and meet with Śrīla Sanātana Gosvāmī. You can ask him to give you some wealth for your daughter's marriage." The *brāhmaṇa* went to Vṛndāvana, by foot, and there he asked the villagers there for the whereabouts of a person named Sanātana Gosvāmī. As they all knew him, they pointed out his residence.

Śrīla Sanātana Gosvāmī was practicing *bhajana* near the Yamunā River at Kāliya-hrada, the former abode of the very poisonous snake named Kāliya. Kāliya-hrada was close to the Yamunā, and therefore its surrounding area was full of sand. Śrīla Sanātana Gosvāmī wore only a loincloth. He used to go begging door-to-door for a small amount of *prasāda* (Kṛṣṇa's food remnants), and would take as his meal only one dry chapatti (flat bread), with no salt.

The *brāhmaṇa* arrived at his cottage and told him, "I went to Śaṅkara Mahādeva, Lord Śiva, and he told me to meet you. He said you will give me some wealth for my daughter's marriage." Sanātana Gosvāmī replied, "I have no possessions. You can see that I have nothing but a loincloth." Then he thought, "Oh, Śiva cannot tell a lie. He is my bosom friend." Thinking of Lord Śiva and contemplating further, he remembered a touchstone he had once disgarded and then forgotten. Now he told the *brāhmaṇa*, "Go to the Yamunā and remove some of the sand, and there you will find a touchstone. It is somewhere in the sand, though I don't remember where."

The *brāhmaṇa* found the jewel, touched it to iron, and the iron turned into gold. He was very, very happy that Lord Śiva had told him to come to Vṛndāvana, and thought with gratitude, "My prayer has been answered by him." On the way home, however, his greed for money increased and he began thinking, "Why did Sanātana Gosvāmī keep the touchstone in the sand? It had no use there. He must have still more valuable jewels."

He thus returned, and Sanātana Gosvāmī asked him, "Why have you come back?" He replied, "I've come because I know that you have more valuable jewels than this." Sanātana Gosvāmī then said, "Go and throw the touchstone in the Yamunā. The *brāhmaṇa* did so with all his power, and then Sanātana Gosvāmī told him, "Come here. Come here." He gave him the *mantra*, "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare" and said, "I do not have worldly jewels, but I have transcendental jewels. The jewel of Lord Kṛṣṇa and Śrī Rādhā will come to you in a very short time. So remain here. Your daughter's marriage will take place automatically. Stay here and chant Hare Kṛṣṇa." That *brāhmaṇa* followed his instruction and became a very elevated saint.



CHAPTER 2

THE POST AND THE PERSON

Śrī Nārada desired to proclaim the glories of Lord Śiva. As previously described, he praised Śiva as the greatest devotee of Lord Kṛṣṇa and most dear to Him, and Lord Śiva became upset by hearing those praises. Śiva then related a number of incidents which, according to him, were evidence that he was not dear to Kṛṣṇa at all.

Now Lord Śiva compares himself to Śrī Prahlāda Mahārāja,⁴ the famed devotee of Lord Nṛsimhadeva described in *Śrīmad-Bhāgavatam*. He told Nārada, “Śrī Prahlāda Mahārāja is superior to me, and it is he who is the dear devotee of the Lord.” Even though Lord Śiva is superior to Prahlāda Mahārāja, he told Nārada that Prahlāda Mahārāja is superior. Why? He said this to encourage people to follow Prahlāda Mahārāja’s ideal character and teachings.

However, Prahlāda Mahārāja cannot enter Śrī Kṛṣṇa’s transcendental abode, Vṛndāvana, whereas Lord Śiva resides there eternally as Gopīśvara. Śiva serves Śrī Kṛṣṇa personally in numerous ways. He and his wife Pārvatī-devī meditate on *aṣṭa-kālīya-līlā*, Lord Śrī Kṛṣṇa’s confidential

⁴ In the hermitage of Śrī Nārada Muni, Prahlāda Mahārāja heard the message of *Śrīmad-Bhāgavatam* while within the womb of his mother. From his birth, Prahlāda was fixed in transcendental realization of the all-pervading presence of the Supreme Lord, and he preached love of God to his schoolmates at the tender age of five. Despite efforts by his atheistic father to change his nature — efforts that culminated in repeated attempts to kill him by means of administering poison, putting him in boiling oil, tossing him from the top of a cliff and so on — Prahlāda continued to experience great joy by remembering Lord Viṣṇu and chanting his holy names. Prahlāda was protected by the Supreme Lord in every situation. Finally, Lord Viṣṇu appeared in the form of a half-man, half-lion and killed his demonic father. When offered a benediction by the Lord, Prahlāda simply asked for the liberation of his father, as well as that of all conditioned souls. He is honored in this world by all pure devotees.

eight-fold daily pastimes. These secret pastimes are very confidential, yet both Śiva and Pārvatī are able to meditate upon them. Śiva is hundreds of thousands of times superior to and more worshipable than Śrī Prahlāda Mahārāja, and yet the artful Śiva declared Prahlāda Mahārāja to be superior. Why did he do so? In one sense Prahlāda Mahārāja is superior, and in another sense he is not.

We can reconcile this by considering the two perspectives from which to understand the identity of Lord Śiva: We can see Śiva from the point of view of his post, and also from the point of view of his personality. As a personality, separate from his post, he appears as an associate of the Supreme Lord, such as Gopīśvara, Hanumān and Bhīma. As Gopīśvara he resides eternally in Vṛndāvana. As Hanumān he always associates with and serves Lord Rāma. As Bhīma he always serves Lord Kṛṣṇa. And, when Hanumān and Bhīma combine together in this present age of Kali-yuga, they become Madhvācārya, our Sampradāya-guru.⁵

From the point of view of Lord Śiva's function as the god of annihilation, and also that of Brahmā as the secondary creator of the universe, Śiva and Brahmā are actually posts. Lord Brahmā and Lord Śiva are not ordinary human beings, but their posts are like that of the president or prime minister of a nation, wherein the man representing the post has to perform a certain defined job.

Both as the post and the person, Śiva is superior to Brahmā. Lord Śiva is an expansion of Lord Viṣṇu, but sometimes a *jīva* (living entity) may become Śiva's expansion known as Rudra. If a man purely performs the duties of *varṇāśrama* for one hundred births, he may become Brahmā.⁶ In other words, he may attain the position or post of Brahmā. In turn, when a person in the post of Brahmā carries out his function expertly for one hundred births, he becomes qualified to perform the function of Śiva in his manifestation as Rudra. Śiva's post is therefore superior to that of Brahmā, and this is also evidence that Śiva is more powerful than Brahmā.

⁵ "Śrīla Madhvācārya is the original *ācārya* for those who belong to the Madhva-Gauḍīya-sampradāya." (SB 6.1.40 purport) "This Madhva-Gauḍīya-sampradāya is also known as the Brahmā-sampradāya because the disciplic succession originally began from Brahmā. Brahmā instructed the sage Nārada, Nārada instructed Vyāsadeva, and Vyāsadeva instructed Madhva Muni, or Madhvācārya." (Kṛṣṇa Introduction).

⁶ "The Vedas say, 'Svadharmā-niṣṭhaḥ śata janmabhiḥ pumān viriṇcatām eti - One who strictly follows the principles of *varṇāśrama-dharma* for at least one hundred births will be rewarded with the post of Lord Brahmā.'" (Śrīmad-Bhāgavatam 5.20.33 purport)

Varṇāśrama-dharma – the institutions dividing society into four divisions of social life and four occupational divisions of castes.

The Duty of Destruction

What is the function of Lord Śiva's post, and why is it superior to that of Lord Brahmā? One reason is that Brahmā cannot execute *pralaya*, the complete destruction of the universe – a very dangerous thing, whereas Śiva can do so.

Śiva's function as destroyer is similar to that of a farmer who plants and cultivates a large area of wheat. The farmer carefully waters and nourishes the crop, guarding it from animals, and after five or six months the wheat matures and ripens. Then, either by hand or a machine, the farmer harvests the plants and carefully removes the grains from their shafts. The rest of the plant-matter becomes refuse, and subject to rotting and attracting disease, vermin, and snakes. Therefore, the farmer sets fire to it and burns it.

Just as the farmer extracts the grains from the plants, Lord Śiva extracts the eternal spirit souls from their material bodies and from the world. At the time of annihilation he creates an inferno, setting the entire universe on fire, but the spirit souls are not destroyed.

There are two kinds of universal devastations: one at the end of Lord Brahmā's day and one at the end of his life. At the end of his day (4,320,000,000 solar years) he rests in a mystic sleep within the body of Garbhodakaśāyī Viṣṇu, and all the conditioned living entities enter as well.⁷

While the entire universe is submerged in water, the living entities rest in their subtle bodies within the transcendental body of Garbhodakaśāyī Viṣṇu. They await the start of the next day of Brahmā, the next material creation or manifestation. Some of them become liberated, and others do not.

⁷ "At the beginning of Brahmā's day, all living entities become manifest from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again. Again and again, when Brahmā's day arrives, all living entities come into being, and with the arrival of Brahmā's night they are helplessly annihilated." (Bhagavad-gītā 8.18-19)

"At the end of the day, under the insignificant portion of the mode of darkness, the powerful manifestation of the universe merges in the darkness of night. By the influence of eternal time, the innumerable living entities remain merged in that dissolution, and everything is silent." (Śrīmad-Bhāgavatam 3.11.28)

"The dissolution of the three worlds is effected by the incarnation of darkness, Rudra, represented by the fire of eternal time which blazes over the three worlds. These three worlds are known as Bhūḥ, Bhuvaḥ and Svaḥ (Pātāla, Martya and Svarga). The innumerable living entities merge into that dissolution, which appears to be the dropping of the curtain of the scene of the Supreme Lord's energy, and so everything becomes silent." (Śrīmad-Bhāgavatam 3.11.28 purport) *cont...*

When Lord Brahmā completes the one hundred celestial years of his life, Lord Śiva again performs this duty of destruction. At that time all the spirit souls enter into the body of Kāraṇodakaśāyī Viṣṇu or Mahā-Viṣṇu. At the end of each day of Lord Brahmā, all souls enter Garbhodakaśāyī Viṣṇu, and at the end of Brahmā's life, even the millions of manifestations of Garbhodakaśāyī Viṣṇu enter Kāraṇodakaśāyī Viṣṇu⁸ along with the spirit souls. At the time of creation, Kāraṇodakaśāyī Viṣṇu generates innumerable manifestations of Garbhodakaśāyī Viṣṇu, and at the time of complete annihilation, they enter back into his body.⁹

Lord Śiva is not a living entity, but he is also not in the category of Lord Viṣṇu. He is much more powerful than any living entity, even up to Lord Brahmā. However, he is not equal to Lord Viṣṇu. Because he is almost as good as the Supreme Personality of Godhead, he can see the three phases of time: past, present and future. One of his eyes is like the sun and another is like the moon. He also has a third eye, located between his eyebrows. It is from

⁷ cont. "It is said that the blazing fire from the mouth of Saṅkarṣaṇa rages for one hundred years of the demigods, or 36,000 human years. Then for another 36,000 years there are torrents of rain, accompanied by violent winds and waves, and the seas and oceans overflow. People forget all these devastations of the worlds and think themselves happy in the material progress of civilization. This is called *māyā*, or 'that which is not.'" (*Śrīmad-Bhāgavatam* 3.11.31 purport)

"Thereafter, at the end of the millennium, the Lord Himself, in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds. This creation is very appropriately compared to clouds." (*Śrīmad-Bhāgavatam* 2.10.43)

⁸ "There are two types of dissolution of the manifested cosmos. At the end of every 4,320,000,000 solar years, when Brahmā, the lord of one particular universe, goes to sleep, there is one annihilation. And at the end of Lord Brahmā's life, which takes place at the end of Brahmā's one hundred years of age, in our calculation at the end of 8,640,000,000 x 30 x 12 x 100 solar years, there is complete annihilation of the entire universe, and in both the periods both the material energy called the *mahat-tattva* and the marginal energy called *jīva-tattva* merge in the person of the Supreme Lord." (*Śrīmad-Bhāgavatam* 1.10.21 purport)

⁹ "Kāraṇodakaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and he is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving." (*Śrīmad-Bhāgavatam* 2.6.42)

this third eye that he generates fire and employs it at the time of the universal destruction.

Seen from this perspective – the destroyer – Lord Śiva cannot serve Śrī Kṛṣṇa directly, because he is engaged at his post. Those souls who are liberated after hundreds of thousands of lifetimes of devotional practice, having renounced all responsibilities and concerns of the world – including occupations like that of Brahmā and Śiva – and who constantly hear about, glorify, and remember Lord Kṛṣṇa, take birth in this world as pure devotees like Prahlāda Mahārāja. This was told by Lord Śiva to Śrī Nārada.

Prahlāda Mahārāja has nothing to do with this world; nothing to create or demolish. He rejected all such affairs as insignificant. Although he had inherited a large kingdom, it was controlled and governed by his ministers. His senses were totally absorbed in the transcendental loving service to the Supreme Lord. He was always engaged in hearing the name and glories of the Lord, singing and speaking about his glories, remembering and meditating on him, offering prayers, carrying out the his orders and fully surrendering to him.

Devotees in Prahlāda's category have no need to approach Lord Kṛṣṇa's manifestations like Lord Nṛsiṃhadeva and Lord Rāma, for the Lord personally comes to them in these forms. Lord Śiva told Śrī Nārada that because he is always engaged in the post of controlling the universe, he can neither see nor offer services to the Lord daily, as Prahlāda Mahārāja sees Lord Vāmanadeva or Lord Nṛsiṃhadeva. Vāmanadeva and Nṛsiṃhadeva are both manifestations of the same Lord, who regularly gives Prahlāda his divine association and the opportunity to serve and offer obeisance at his lotus feet.

Although both Brahmā and Śiva are actually superior in *bhakti* (devotion) to Prahlāda Mahārāja, their posts involve contact with the three *guṇas*, or modes of material nature, namely goodness, passion and ignorance. The role of Lord Brahmā is creation and procreation in *raja-guṇa*, the mode of passion. Lord Śiva's role of demolition and dissolution is in *tama-guṇa*, the mode of ignorance. It is for this reason that they are called *guṇa-āvatāras*, incarnations of the material qualities.

Prahlāda Mahārāja is *nirguṇa*, transcendental to the three modes of nature. He has nothing to do with activities in material goodness, passion, and ignorance, by which this world is shackled. Lord Śiva is also beyond the three modes of nature, but he adopts the mode of ignorance (*tama-guṇa*) to efficiently perform his function.

The Personal Associate

Regarding Lord Śiva's glorification of Prahāda Mahārāja, now consider Lord Śiva's identity as a transcendental personality – separate from his post.

Sometimes senior Vaiṣṇavas express sincere recognition of the novice, inspiring him or her on the path of devotion. The Vaiṣṇava may say, “Oh, you work so hard and earn money, and with that money you support and nourish me. I have no means at all. I do nothing but visit for a short while, eating and sleeping at your expense. I would not be able to speak the glories of Lord Kṛṣṇa at this festival if you had not arranged for the management of all the activities here, so you are superior to me.”

Out of sincere humility, gratitude and affection, liberated souls speak in this endearing manner, and at the same time they are fixed in the realization that they are always being personally maintained by the Supreme Lord. The senior Vaiṣṇava has the disciple's personal benefit in mind.

However, Lord Śiva was not speaking for Prahāda Mahārāja's benefit, but to acquaint aspiring devotees with the stages of devotion. His desire was to facilitate the service of Śrī Nārada Muni and Śrīla Sanātana Gosvāmī¹⁰, whose mission was to establish in the world the sequence of the grades of devotion and ultimately establish the glories of the *gopīs*. Try to understand all these truths, and seek to gradually become firmly situated in *bhakti*.

Imagine that you are in a market in which there are thousands of varieties of shops. In some of those shops there are products made of iron, in some shops there are products made of gold, in some there are jewels, and in others *cintāmaṇi* (wish-fulfilling stones). An expert is guiding you through all the shops, pointing out different products and revealing which are superior.

If there are a thousand pounds of iron and only one ounce of gold, the gold has more value. On the other hand, many pounds of gold will not amount to the value of one Kaustubha-maṇi or a similarly precious stone. Millions of such precious jewels cannot compare with a tiny quantity of *cintāmaṇi*, and even millions of *cintāmaṇi* stones cannot compare with one holy name of Lord Kṛṣṇa.

Now suppose someone is chanting the name of Lord Kṛṣṇa alone, and another is absorbed in the name of Rādhā-Ramaṇa. The name Rādhā-Ramaṇa, meaning Śrī Kṛṣṇa, the enjoyer of pastimes with Śrīmatī Rādhārāṇī, has more transcendental taste (*rasa*) than the name Kṛṣṇa alone. The person absorbed in that holy name will therefore experience a greater spiritual pleasure.

Regarding the analogy of the shops in a market, that expert tells you, “This shop is good, that shop is better, and this one is the best. Similarly, in his *Śrī Bṛhad-bhāgavatāmṛta*, Śrīla Sanātana Gosvāmī establishes the gradations of excellence of various devotees and their devotion, in order to help his readers determine their spiritual path.

The history of Nārada Muni's coming to the abode of Lord Śiva and glorifying him was first narrated in this *Śrī Bṛhad-bhāgavatāmṛta*. Like Śrīla Sanātana Gosvāmī, Nārada is also that expert described above. He desired to establish pure *bhakti* in the world, and therefore he played the role of searching for the greatest devotee and recipient of Lord Kṛṣṇa's mercy. His search had taken him first to the ‘shop’ of a *brāhmaṇa* in Prayāga, and after that to South India, to the shop of a king. Then he traveled to heaven, where he entered the shop of King Indra, and Indra sent him to the shop of Lord Brahmā. Brahmā sent him to Lord Śiva, and Lord Śiva is now sending him to Prahāda Mahārāja. Gradually, Śrī Nārada will bring us to the greatest recipients of Lord Kṛṣṇa's mercy, the *gopīs*. In the form of Gopīśvara, Lord Śiva is the beloved servant and associate of those *gopīs*.

¹⁰ Please see the Preface for more details.



CHAPTER 3

THREE CONSIDERATIONS

There are three considerations (*vicāras*) from which to understand the relationship between Lord Kṛṣṇa and Lord Śiva. One is called *tattva-gata-vicāra* – the consideration of their relationship by established philosophical truth. Another is called *aiśvarya-gata-vicāra* – the consideration of their relationship in the Supreme Lord’s pastimes of majesty, and the third is *naravat-gata-vicāra* – the consideration of their relationship in the Supreme Lord’s sweet, human-like pastimes.

According to philosophical truth (*tattva*), Śrī Kṛṣṇa’s plenary portion is Sadāśiva, and Sadāśiva’s partial manifestation is Lord Śiva. From the perspective of Lord Kṛṣṇa’s pastimes in opulence and majesty (*aiśvarya*), Lord Kṛṣṇa is Śiva’s worshipful Deity, who is always loved, honored and respected by him. However, in *naravat-gata-vicāra*, Kṛṣṇa plays another role – that of an ordinary human being. He performs pastimes as a very young, small child who cannot do anything independently. His mother, Śrīmatī Yaśodā-devī, feeds Him and tends to all His needs. During these human-like pastimes, Lord Śiva might come and give Him benedictions. In the scriptures called the Purāṇas it is stated that when Kṛṣṇa resided in Dvārakā, He worshiped Śiva to beget a child from the womb of His wife Jāmbavatī. Although Śiva is worshiped by Kṛṣṇa in those pastimes, he never thinks himself superior. He is always conscious that Kṛṣṇa is the Supreme Personality of Godhead and that he is Kṛṣṇa’s eternal servant.

It is essential to have a clear understanding of these truths. One who knows these three perspectives or considerations can understand the relationship between Lord Śiva and his Lord.

Established Truth

According to the principle of philosophical truth, Lord Śiva is a partial manifestation of Śrī Kṛṣṇa’s plenary expansion, Sadāśiva. When Kṛṣṇa desires to create, He expands Himself as Mahā-Saṅkarṣaṇa, and possessing

this creative desire, Saṅkarṣaṇa expands as Mahā-Viṣṇu (Kāraṇodakaśāyī Viṣṇu). Mahā-Viṣṇu then desires to create, and His desire takes the form of a light that emanates from between his eyebrows. The semblance or dim twilight reflection of that light is called Śambhu-līṅga (Śiva). Many people worship Lord Śiva in the form of Śambhu-līṅga. The light itself is eternal and is not Śambhu-līṅga; Śambhu-līṅga is its semblance or shadow.

There is another semblance called Yoni, and this is the shadow of Ramā-devī. Ramā-devī is the spiritual potency of Mahā-Viṣṇu, and in Vaiṣṇava she is Lord Nārāyaṇa's beloved consort Lakṣmī-devī. This is her original transcendental form, and her shadow is the limited conceiving potency – Yoni.

Mahā-Viṣṇu has two types of potency with which he creates the material worlds. One type of potency is called *nimitta* – the instrumental cause of creation, and the other is called *upādāna* – the ingredient cause. Instrumental and ingredient causes can be explained in this way: Suppose I say, “I killed a snake with a stick.” The person who desired and performed the activity is the instrumental cause (*nimitta*), and the stick is the ingredient cause (*upādāna*). In another example, a potter makes a pot. The desire or will of the potter to make the pot is the instrumental cause. The sum total of all the instruments used to create it, like the wheel, clay, mud and water, is the ingredient cause.

Mahā-Viṣṇu's eternal instrumental potency takes its reflected form as Yoni, the limited shadow potency, and the ingredient cause assumes the reflection-form of Śambhu-līṅga. Creation then takes place by the union of Śambhu-līṅga and his female consort Yoni. Śambhu is called the *līṅga* of the Supreme Lord, which means that he is the manifest symbol of the Lord's male generative capacity, and he appears for the purpose of preparing the cosmic manifestation. That potency which gives birth to the material creation is the energy called Māyā, and her intrinsic form is Yoni.

Actually, the original instrumental and ingredient cause is not Yoni and Śambhu; it is Mahā-Viṣṇu. Material nature, as Yoni, desires to create by dint of the *kāma-bīja* (desire seed) impregnated in her, and she is therefore the secondary instrumental cause. The desire-seed gave her the urge to create, and because she then wanted to create, she is called the instrumental cause. Śambhu supplies the materials of creation, and he is therefore called the ingredient cause. Śambhu, the dim reflection of the Supreme Lord's own divine desire-filled glance, consummates his union with Yoni. However, he can do nothing independent of the energy of Mahā-Viṣṇu.

Mahā-Viṣṇu is the Supreme Personified Will, and it is he who brings about the union of the two – Yoni and Śambhu. He is the divine dominating person, the plenary portion of Lord Kṛṣṇa and the creator of the mundane world. In order for creation to take place, there must be the desire of the Supreme Doer. He must be present. The instrumental cause and ingredient cause must be mixed with the desire or glance of Mahā-Viṣṇu.

The initial form of the creation is *mahat-tattva*, the sum-total twenty-four elements.¹¹ This *mahat-tattva* is the reflection of the *kāma-bīja*, the original desire-seed in Goloka Vṛndāvana. The seed of amorous creative desire in Goloka is the embodiment of pure cognition. It is a prototype of the sex desire in this mundane world, though it is located far from it. The seed of the mundane sex desire is thus the perverted reflection of the seed of the original creative desire in Goloka Vṛndāvana.

Service in Pastimes of Majesty

The historical narrations that follow are examples of *aiśvarya-gata-vicāra*, Lord Śiva's relationship with Kṛṣṇa from the perspective of Kṛṣṇa's majesty. Revealed in *Śrīmad-Bhāgavatam*, these transcendental histories demonstrate Lord Śiva's dependence on Him. They also further reveal that when Śiva gives benedictions to Kṛṣṇa's enemies, he does so to assist in the Supreme Lord's pastimes, which are performed for the benefit of all beings.

Śiva's Dependence

Śrīmad-Bhāgavatam tells of a demon named Vṛkāśura who, desiring to enjoy Lord Śiva's wife, Pārvatī, performed severe austerities to 'please' Lord Śiva. When Lord Śiva appeared before him to grant him a benediction, Vṛkāśura expressed his desire that as soon as he would touch the head of anyone, that person's head would immediately split open and he would die.

Lord Śiva granted this benediction, and Vṛkāśura immediately rushed forward to use it against Lord Śiva.

Śiva asked, “What are you doing?” He replied, “Now I am applying my benediction.” He did not say, “I want Pārvatī.” He simply looked at Pārvatī and then ran towards Lord Śiva. Fearful, Śiva ran away, and Vṛkāśura immediately chased after him. Lord Śiva was attired in a deerskin, which fell

¹¹ *Mahat-tattva*: the twenty-four elements are the five gross elements, the three subtle elements, ten senses, five sense objects and the total material cause.

off, and then his *ḍamaru* drum also fell. He kept running, however, and he remembered his Lord. Who was the Lord he remembered? It was Śrī Kṛṣṇa. This is *aiśvarya-gata-vicāra*.

Lord Śiva fled from the land to the sky and from the sky to other planets, until he reached the limits of the universe, but Vṛkāsura continued to chase him. The predominating deities of higher planets, such as Brahmā, Indra and Candra, were not able to save him from the impending danger, and finally he approached Kṛṣṇa's incarnation, Lord Viṣṇu in Śvetadvīpa.

In order to protect his devotee, Lord Viṣṇu appeared as a perfect *brahmacārī*, and the effulgence emanating from his body was attractive to both Śiva and the demon. After stopping Vṛkāsura by offering obeisances to him, and winning his confidence by speaking sweet and reassuring words, Lord Viṣṇu asked, "Why are you running after Śiva?"

Vṛkāsura replied, "He has given me the benediction that when I put my hand on someone's head it will split open. Now I will use the benediction on him."

Lord Viṣṇu in the dress of a *brahmacārī* said, "You are very foolish. You believe the benediction of this man who smokes *gañjā*, takes all types of intoxication and lives in crematoriums? Do you believe that he is authorized and powerful enough to give benedictions? His benediction will prove futile. He is just fooling you. You are running after him, but in the end you will find that his benediction is ineffective. Try it on yourself; put your hand on your head. You will see that nothing happens."

Vṛkāsura agreed, "Yes, I will try."

In this way, by Lord Viṣṇu's sweet words and by the expansion of his illusory energy, the demon became bewildered. He forgot the power of Lord Śiva and his benediction. He therefore put his hand on his own head, it immediately split open, and he died.

This pastime gives evidence that Lord Śiva is not independent; his worshipable Deity is Kṛṣṇa.¹²

Śiva's Benefactor

All the pastimes performed by Śiva are meant to teach everyone about Śrī Kṛṣṇa's supremacy, and to inspire everyone to serve Him and take shelter of Him. The following history is another example of this.

¹² "Thus by the grace of the Supreme Personality of Godhead Nārāyaṇa, who is transcendental to all material qualities, Lord Śiva was saved from being killed by a demon. Anyone who hears this history with faith and devotion is certainly liberated from material entanglement as well as from the clutches of his enemies." (*Kṛṣṇa*, Chapter 88)

The demigods once fought with the demons and defeated them. The demons then took shelter of their leader, Maya Dānava, who then prepared three mystic airplane-like residences for them. The demons thus began to vanquish all the planetary systems.

Thereafter, when the demons began to destroy the higher planetary systems, the rulers of those planets went to Lord Śiva, surrendered unto him and said, "Dear Lord, we demigods are about to be vanquished. We are your followers. Kindly save us."

Lord Śiva reassured them and said, "Do not be afraid." He fixed his arrows to his bow and released them toward the three residences occupied by the demons, and all the demons were killed. The great mystic Maya Dānava then dropped the bodies of the demons into a nectarean well he had created, making the demons return to life and become practically invincible.

Śiva became very worried. Seeing this, Lord Kṛṣṇa in His form as Lord Viṣṇu considered how to help him destroy the demons. Lord Viṣṇu became a cow and Lord Brahmā became a calf, and they entered the residences and drank all the nectar in the well. Then, by His personal potency of religion, knowledge, renunciation, opulence, austerity, education and so on, Kṛṣṇa equipped Lord Śiva with everything he needed for the battle. He manifested a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows, and Lord Śiva sat down on the chariot to fight. He destroyed the three residences of the demons, the inhabitants of the higher planets glorified and worshipped him, and he became known as Tripurāri, the annihilator of the three dwellings of the demons.

So don't fear. Kṛṣṇa will save you if you offer yourself to Him. He Himself has promised this in *Bhagavad-gītā*. If you hand over your complete responsibility in life to Him – not only your bodily maintenance, but your intelligence, your senses and everything else you possess – He will take full care and responsibility for you. Don't fear. No suffering or sorrow of any kind will be able to touch you. Moreover, you will be able to enter the realm of *bhakti* and be happy forever.

Śiva's Worshipable Deity

Further evidence of Lord Śiva's relationship with Kṛṣṇa in the Supreme Lord's pastimes of majesty is found in the history of Aniruddha. Aniruddha is the grandson of Lord Kṛṣṇa, and he wanted to marry the daughter of Bāṇāsura, a demonic person who was a staunch devotee of Lord Śiva. By the blessings of Lord Śiva, Bāṇāsura had one thousand arms, and he served Lord Śiva with all of them. He assisted Śiva's famous dancing by rhythmically

beating drums with his one thousand hands, and he thus received the benediction of protection from his enemies.

Kṛṣṇa was informed by Śrī Nārada that Bāṇāsura and his army had fought with and arrested Aniruddha for intimately meeting with Bāṇāsura's daughter, Ūṣā. Therefore, in order to save Aniruddha, He called upon His own army, the Yadu dynasty, and advanced on Bāṇāsura's city. When Bāṇāsura saw Lord Kṛṣṇa's army, he immediately ordered his men to fight.

Lord Śiva arrived there at that time, but instead of praying to his Lord, he apparently took the side of his own devotee, Bāṇāsura. He personally began fighting with Kṛṣṇa as Bāṇāsura's commander-in-chief. He shot many weapons at Kṛṣṇa, including his Pāsupata-astra and his ultimate weapon, the Śiva-jvara, but all of them failed.

During the battle, Bāṇāsura showered his weapons upon Śrī Kṛṣṇa with his one thousand arms. Kṛṣṇa then cut off his arms with His Sudarśana *cakra*, leaving him with only four. Finally Lord Śiva, realizing that he was helpless to save his devotee, surrendered to Lord Kṛṣṇa and offered his heartfelt prayers.¹³

After hearing Śiva's prayers, Lord Kṛṣṇa told him that because Bāṇāsura was the son of Bali Mahārāja and the great-grandson of Prahlāda Mahārāja, and because he was favored by Lord Śiva himself, He would not only spare Bāṇāsura's life, but would give him immortality.

Śiva Takes Shelter

According to *Śrīmad-Bhāgavatam* and *Skanda Purāṇa*, when Kṛṣṇa resided in Dvārakā, He often assumed His form as four-handed Vāsudeva. In fact, He was famous there as such. At that time there was a king named Pauṇḍraka, who had attached two artificial arms on his body and declared, "Kṛṣṇa is not the four-handed Vāsudeva. I am that Vāsudeva." He sent a messenger to Śrī Kṛṣṇa with the declaration, "Stop claiming to be four-handed Vāsudeva. I am He." After Lord Kṛṣṇa and His royal family laughed for a considerable time, the Lord sent a reply to the challenge and prepared to fight.

¹³ "Śukadeva Gosvāmī assured King Parikṣit that the narration of the fight between Lord Śiva and Lord Kṛṣṇa is not at all inauspicious, like ordinary fights. On the contrary, if one remembers in the morning the narration of this fight between Lord Kṛṣṇa and Lord Śiva, and takes pleasure in the victory of Lord Kṛṣṇa, he will never experience defeat anywhere in his struggle of life." (*Kṛṣṇa*, Chapter 63)

The King of Kāśī was a staunch devotee of Lord Śiva, and he took the side of Pauṇḍraka Vāsudeva. He had previously received a benediction from Lord Śiva to be able to defeat Kṛṣṇa in combat, but in this battle he was not only defeated, but killed. With the assistance of His Sudarśana *cakra* Śrī Kṛṣṇa killed Pauṇḍraka, and by His arrows He killed the king of Kāśī. Having cut off the head of the king, He then arranged to throw it into the city of Kāśī.

The King had a son named Sudakṣiṇa, who was determined to avenge the death of his father. Sudakṣiṇa thus worshiped the lord of Kāśī, Viśvanātha – Lord Śiva – who then instructed him to perform a special ritualistic ceremony that calls forth a fire demon for the purpose of killing one's enemy. Lord Śiva also sanctioned his ghostly companions to accompany the fire demon, and Dvārakā then fell under attack.

Kṛṣṇa called for his Sudarśana *cakra*, which froze the demon and forced him to return to Kāśī and destroy his creators. Moreover, following behind the demon, the Sudarśana *cakra* burned the entire city to ashes.

At that time even Lord Śiva himself had to run from the city. Where his deerskin fell, he did not know. He also left his trident and everything else, including his wife, and quickly fled. He arrived at a place in Navadvīpa¹⁴ called Harihara-kṣetra, and there he took shelter of Śrī Caitanya Mahāprabhu.¹⁵

¹⁴ Lord Nityānanda said, "To the west of the Alakananda River see Kāśī, where the followers of Śiva and his consort endeavor for liberation. This Navadvīpa Kāśī, however, is superior to the other Kāśī. Here, Śiva is always dancing and chanting the name of Gaurāṅga [Caitanya Mahāprabhu], begging his followers to accept devotion to Mahāprabhu. The renunciates who live for a thousand years in Kāśī may attain liberation through the cultivation of knowledge leading to impersonal liberation, but here the devotees kick away that liberation as they dance and chant the name of Gaurāṅga. While leaving the body here, living entities are delivered by Lord Śiva, who chants the name of Gaurāṅga in their ears. This abode is thus called Mahā-Vārāṇasī, for here there is no fear of death." (*Śrī Navadvīpa-Māhātmya* by Śrīla Bhaktivinoda Ṭhākura)

¹⁵ The identity of Śrī Caitanya Mahāprabhu is given as follows: "According to the Vedic literature, the foremost occupational duty for humanity in this Age of Kali is nāma-saṅkīrtana, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya." (*Śrī Caitanya-caritāmṛta*, Ādi-līlā, Chapter 3 Summary)

From Navadvīpa he went to Ekāmra-kānana (now Bhuvaneśvara) near Purī, in Orissa, where he took shelter of Śrī Kṛṣṇa in His form as Lord Jagannātha. This pastime is *aśvarya-gata-vicāra*, and it also reveals that the worshipable Deity of Lord Śiva is Śrī Caitanya Mahāprabhu, or Śrī Kṛṣṇa.

Service in Human-like Pastimes

Lord Rāmacandra's worship of Lord Śiva is an example of *naravata-gata-vicāra* – a sweet, human-like pastime. As stated earlier, Rāma played the role of an ordinary human being who had to perform the difficult task of crossing the ocean to reach Laṅkā, and he worshiped Lord Śiva for the power to do this.

Lord Rāma established a *līṅga* of Rāmeśvara Mahādeva and began worshiping him, thinking, “By Lord Śiva's mercy I can cross the sea.” Actually he was powerful enough to personally jump across the ocean in a second, but he was playing a role to inspire ordinary people. The common people present considered that Rāmeśvara Mahādeva was in fact the lord of Rāma, and that was why his name was Rāmeśvara. The demigods then appeared and declared, “Rāmeśvara Mahādeva and Rāma are both the same. There is no difference between them. Both are *īśvara*; both are God, the Supreme Lord. Ordinary people think only that Rāmeśvara is the lord of Rāma, but they are not intelligent. It is not like that.” At that moment Lord Śiva manifested from the *līṅga* and said, “No. Try to understand this truth. Rāmeśvara means ‘He whose Lord is Rāma.’ Rāma is my Lord!”

The pastimes of Lord Rāma are found in *Rāmāyaṇa*, *Śrīmad-Bhāgavatam*, the Purāṇas and *Rāma-carita-mānasa*, and they take place in a previous Age, called Tretā-yuga. The demonic king Rāvaṇa had kidnapped Lord Rāma's wife, Sītā-devī, and taken her to Laṅkā. Before Rāma knew where Sītā had been taken, he was weeping profusely, and Lakṣmaṇa was trying to console him. The more Lakṣmaṇa tried to pacify him, however, the more bitterly he wept. In this state of mind, he was beseeching the trees and creatures of the forest, and even the Godāvarī River. He appealed to the trees of Panjātavi forest, “O Panjātavi, have you seen Sītā? Where has she gone? O deer, have you seen Sītā? O Godāvarī, have you seen my dear Sītā? Why has she left me?” Lord Rāma became maddened from inconsolable grief.

At this time Lord Śiva and his wife Satī came to Daṇḍakāraṇya Forest, where Lord Rāma had been living with Sītā and His brother Lakṣmaṇa for fourteen years, following the order of His father, King Daśaratha. Śiva was thus present to witness Lord Rāma's divine pastimes, and seeing them, he

was moved; his heart melted. He offered full obeisances, with all the limbs of his body touching the ground, and glorified Rāma: “Oh! These pastimes are so beautiful and marvelous that they will melt the heart of anyone who sees them.” He then circumambulated the outer precincts of that area, weeping due to the transcendental emotions of grief in separation exhibited in his Lord's pastimes.

Offering his final respects, Śiva was ready to return to Kailāsa, when Satī asked him, “My dear husband, to whom are you offering obeisances?” Lord Śiva replied, “Śrī Rāma is my worshipful Deity. I worship him always.” Satī said, “I see that Rāma is like an ordinary man weeping for his wife. Even I know where Sītā is, but he does not know? Why is he grieving? He appears to be a weak person. Is he not strong enough to bring Sītā back? He must be an ordinary man, not God. Why are you honoring him so?”

“You are ignorant,” Lord Śiva told his doubting wife. “You do not understand that Rāma is the Supreme Personality of Godhead.” He told her that if she did not believe him she could conduct a test of some sort, to determine Śrī Rāma's position.

Lord Śiva rested under a banyan tree a little distance away, and Satī, by her inherent mystic power, changed to a form like Sītā's. She went to the area where Śrī Rāma was piteously searching for Sītā. She thought that if she would appear before Rāma as Sītā, he would come and embrace her in joyous relief, believing that he had found His wife. However, although she appeared before him again and again, He ignored her each time. He simply looked away. Finally he said to her, “Mother, why are you roaming alone here in the forest? Where is your husband, Śiva?”

Satī became astonished and fearful, and wondered how Rāma knew who she really was. She knelt in reverence, and at that time she no longer saw the trees, plants, and wildlife of the forest as before. She saw Sītā-Rāma everywhere and in everything. Wherever she looked in the forest – here, there and everywhere – she saw only Sītā-Rāma, Sītā-Rāma, Sītā-Rāma.

In this manner, Śrī Rāma showed Satī that he and Sītā are eternally inseparable, that he was performing this dramatic pastime to captivate the minds of human beings by its remembrance, and that he is, in fact, the Personality of Godhead. She reflected, “My husband is never ignorant. He was right and I was wrong.” Rising to her feet, she saw that Rāma was still there alone in the forest with Lakṣmaṇa, weeping, “Oh Sītā, where are you, where are you?”

Then, reassuming her own form, she returned to the spot where Śiva was waiting under the banyan tree. He asked her, “Did you test him to see who he is?”

Satī lied, “Most respected husband, I believed you; so there was no need to test him.”

Lord Śiva saw in a trance what had actually happened and silently vowed, “Satī has taken the form of Sitā, my mother; therefore she is no longer my wife. She is now my mother, and from now on I will treat her as such.”

When he made this vow, the demigods at once showered flowers from heaven, and they praised him, “You have made a remarkable vow.”

Satī asked, “What vow did you make?”

Śiva remained silent.

The bona fide disciple always has faith in his self-realized *guru*. Lord Śiva was the Guru of Satī, but she had not believed him when he told her that Rāma is the Supreme Personality of Godhead. If a disciple does not obey his *gurudeva*, his *bhakti* and spiritual life will diminish. If a disciple lies to his *gurudeva*, he again goes to hell.

When Lord Śiva and Satī-devī returned to their cottage in Kailāsa, Śiva placed her seat facing him. In Vedic culture a wife sits on the left side of her husband and a mother, respected as *guru*, sits in front of her son, facing him.

A disciple does not offer obeisance to his *gurudeva* from his *guru*’s right or left side, but always in front of him. A true disciple does not remain silent, but respectfully asks relevant questions of his *guru* and serves him. He does not ask questions in a challenging mood, but rather to learn. It is stated in *Bhagavad-gītā* (4.34):

*tad viddhi pranipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*

*Just try to learn the truth by approaching a spiritual master.
Inquire from him submissively and render service unto him. The self-
realized souls can impart knowledge unto you because they have seen
the truth.*

Lord Śiva entered a trance for thousands of years, and Satī felt severe separation from him. She thought, “Śiva has left me. He is treating me like his mother because I took the form of Sitā. As long as I am in this body he will not accept me as his wife, so I will have to give up this body.”

After some time, Satī’s father Dakṣa, the son of Lord Brahmā and great progenitor of the universe, began a sacrifice. Although every sacrifice is

intended to please the Supreme Lord Viṣṇu, all the demigods, especially Lord Brahmā, Lord Śiva and the other principal demigods, are invited and take part. However, Lord Śiva was not invited to Dakṣa’s sacrifice.

The chaste Satī heard the heavenly denizens, who were flying in the sky, speaking about the great sacrifice being performed by her father. She saw that the wives of the heavenly denizens, dressed in fine clothing, were coming from all directions and were going to the sacrifice. She approached her husband and said, “My dear Lord, your father-in-law is now performing a great sacrifice. All the demigods who were invited by him are going. If you desire, we may also go.”

Lord Śiva warned her not to go, due to her father’s enmity and envy towards him – an enmity that had begun long before, in a former Age. Lord Śiva now remembered his father-in-law’s harsh words spoken at that time. Śiva had come to Dakṣa’s council, where Dakṣa was being honored by many leaders of the universe. Dakṣa’s daughter was married to Lord Śiva, so he considered Śiva to be like his son. He offered obeisances to Brahmā because Brahmā was his father, but he did not show any respect to Śiva. Lord Brahmā welcomed Dakṣa, but Śiva was absorbed in meditation and chanting the *mahā-mantra*: “Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.”

Insulted by Śiva’s apparent neglect and considering himself Śiva’s superior, Dakṣa publically criticized him. Many incidents took place as a result of that, and Śiva returned to Kailāsa. Previous to this, Dakṣa had often criticized Śiva, being disturbed that his daughter had married such an ‘inferior person’, but after this incident he considered Śiva his enemy. Lord Śiva, on the other hand, had never felt enmity towards Dakṣa.

Now Lord Śiva told Satī, “A woman can go without an invitation to see her *guru* or her father and mother, but if her father thinks that her husband is his enemy, then she should not go to see him. You know that your father thinks I am his enemy, although I have never considered him as such.”

Despite her husband’s words, Satī was determined to go. She went, but upon her arrival she observed Dakṣa dishonoring him. She angrily condemned her father and glorified Lord Śiva in front of all present. Then, while meditating on Lord Śiva’s holy lotus feet, she gave up her body in a mystic fire that manifested from her heart.

By quitting her body, Satī was able to disconnect herself from her offensive father and transfer herself to another body in order to associate with Lord Śiva without that contamination. However, her main motive was to become free from the result of her own offenses, and again be accepted as Lord Śiva’s beloved wife. In her next life she took birth as Pārvatī, the

daughter of the Himālayas. In that birth she performed austerities for many years and achieved her desired goal.

Here we see that Śiva's worshipable Deity is Rāma, and because Satī took the form of Sītā-devī, he left her. He is a chaste Vaiṣṇava, always serving Lord Kṛṣṇa and Lord Rāma. Satī-devī is also a pure devotee. She is the Supreme Lord's divine energy, but she was playing a role in order to give lessons to ordinary persons.

Both Śiva and Satī served in Lord Rāma's human-like pastimes. Rāvaṇa had not actually taken the real Sītā. He was not able to touch her. He could only take a *māyā-sītā*. The real Sītā, the transcendental potency of Rāma, was taken away and protected by the lord of fire, Agnideva. Rāma's crying and asking each and every plant, tree, mountain and river, "Where is my Sītā?" was an exhibition of his human-like pastimes.

The great saint Tulsidāsa has written in his *Rāma-carita-mānasa* that we should accept Śrī Śiva-Pārvatī as our Guru, and they will give us love for the lotus feet of Rāma. Those who worship Śiva as an independent lord are like Vṛkāsura. They want to have sense gratification with Kṛṣṇa's potency. Instead of becoming Vṛkāsura, we should become devotees, and consider Śiva-Pārvatī as our Guru in the matter of devotion to the Supreme Lord.

Consider further the identity of Lord Śiva's worshipable Deity. Śiva's *mantra* is Rāma, and he always chants the holy name of Rāma. To whom does this refer? Although this also refers to Śrī Sītā-Rāma, the name he actually chants is that of Mūla-Saṅkarṣaṇa, Balarāma, the first expansion of Lord Kṛṣṇa. Śrī Rāmacandra is also an expansion of the original Rāma – Balarāma – but the factual worshipable Deity of Lord Śiva is Balarāma.

Ultimately, in the Hare Kṛṣṇa *mahā-mantra*, Rāma does not refer to Daśaratha's son Rāma, nor to Paraśurāma or Balarāma. Lord Rāmacandra, Lord Paraśurāma and Lord Balarāma are all manifestations of Śrī Rādhā-ramaṇa.

Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare,
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare

The meaning of Rāma here is Rādhā-ramaṇa, Śrī Kṛṣṇa who engages in *ramaṇa* with Rādhā. *Ramaṇa* means playing or enjoying. Kṛṣṇa enjoys playful pastimes with Rādhārāṇī, and He is therefore called Ramaṇa or Rāma.

No Lust in Lord Śiva

The following history is another example of *naravata-gata-vicāra*, or *madhurya-gata-vicāra*. There is also some *tattva-gata-vicāra* here, and altogether it is a nectar cup-full of *madhurya* (sweetness) and *tattva* (philosophical truth) – tasting very good.

Lord Śiva is immensely powerful and he has no lust. He may even be naked, and his wife Pārvatī may also be sitting naked on his lap, but they have no lusty desires. If an ordinary girl and boy stay close together, especially without clothes, lust will enter their hearts. However, this falldown does not take place in the hearts of Lord Śiva and Pārvatī-devī under any circumstance.

In this regard, a transcendental pastime is described in the Sixth Canto of *Śrīmad-Bhāgavatam*. Lord Śiva was once giving a lecture in an assembly of great saintly persons, Pārvatī was sitting on his lap, and both of them were completely naked. At that time the exalted devotee King Citraketu came and said in a friendly way, "Just see the position in which you are giving your lecture." Pārvatī thought that he was criticizing Lord Śiva. Disturbed by the thought that anyone would think Lord Śiva has lusty desires in his heart, she cursed him.

King Citraketu was on friendly terms with Lord Śiva, and because Citraketu's Guru is also Mūla-Saṅkarṣaṇa, he and Śiva were god-brothers. He never meant to say that lust was in Śiva's heart. He was simply saying that this was not the standard way to deliver a lecture.

Lord Śiva chastized Pārvatī and said, "Why did you curse him? He is an exalted devotee. Look at his advancement in *bhakti*. Although he is quite competent to revoke your curse and curse you in retaliation, he has readily accepted your curse. This is his greatness – this is the behavior of a Vaiṣṇava."

Lust cannot remain near Lord Śiva. Neither Lord Sadāśiva nor his partial manifestation of Śiva who stays with Pārvatī have lust in their hearts. When Kāmadeva, Cupid, once came to disturb Lord Śiva's meditation, Śiva simply opened his third eye and burned him to ashes.

How could it happen then, that Lord Śiva was attracted to the beautiful form of Mohinī-mūrti? Mohinī is an incarnation of Lord Kṛṣṇa Himself, and He can do anything. It was Lord Kṛṣṇa who personally created the attraction within Lord Śiva's heart, and He who showed him this form of Mohinī. In the course of serving Kṛṣṇa's pastimes, His internal bewildering energy, *yogamāyā*, is so strong that it can do anything.



CHAPTER 4

GATEKEEPER TO THE ABODE OF LOVE

In October of 2001, Śrīla Nārāyaṇa Mahārāja took a party of six hundred pilgrims, including over two hundred Westerners, to the sacred and beautiful town of Jagannātha Purī on the east coast of Orissa. One of the many holy sites visited by the pilgrims was the temple of Lord Śiva in his form as Lokanātha Mahādeva. Arriving at the site, the pilgrims passed through a large gate that lead to a courtyard. On the right of the courtyard there was a beautiful pond and on the left there were some shops selling sweets and other items for worship.

As is the case with many Indian temples, the management of the temple of Lokanātha Mahādeva did not allow Westerners to enter. Therefore, Śrīla Nārāyaṇa Mahārāja and the Indian devotees went into the temple while the Western devotees waited patiently in the courtyard. After a few minutes, Śrīla Nārāyaṇa Mahārāja came out of the temple alone and sat down on a slab platform in front of one of the little shops. He was immediately surrounded by the Western devotees, eager to hear him speak, and the following is a transcription of his talk:

Lord Śiva is a most exalted devotee of the Supreme Lord Kṛṣṇa. He always faithfully serves Lord Kṛṣṇa and all His incarnations such as Lord Rāma, Lord Nṛsiṃha, Lord Kalki, and Lord Varāha.

In this world, Lord Śiva has five different kinds of manifestations: earth, water, fire, air and ether – of which our body, the Earth and the universe are made. He is also qualified to personally appear from forms composed of these five elements, in order to serve his Master.

You have no ability to see anything other than these five elements. Now you cannot see the soul, which is your self. If you develop *bhakti*, pure loving devotion to Śrī Kṛṣṇa, then you will see Him; and by His light you will see your own soul.

We went inside the temple but we simply saw a room full of water, so there was no need of going inside. You are fortunate to be out here at this big pond called Gaurī-kunḍa, which is a symbol of Lord Śiva. You can touch this pond, perform *ācamana*, and you can offer your obeisances here. In Bengal and other places there are also *ambu-līngas* (*līngas* made of water), and Śiva is worshipped in that form.

Indian devotees are fortunate to see the deity and offer *arati* (worship), whereas the Western devotees are not given permission to enter the temple. Because of this, the Western devotees have an opportunity to come to Lokanātha Mahādeva in a mood of great humility – thinking themselves to be very low and fallen. In fact, if they

come with this mood, they are even more fortunate than those devotees who went inside. If you are out here crying to Lokanātha – Gopīśvara Mahādeva – praying, “Please be merciful to me,” he will come to you first, and he will sprinkle his mercy upon you. Lord Śiva is a manifestation of Lord Kṛṣṇa, and as such, he is always hungry for love and affection. If you are crying and thinking, “We are very unfortunate,” Lord Kṛṣṇa will personally come to you. He is very merciful, so do not worry that you cannot go inside. You are most lucky.

Wherever Kṛṣṇa resides, Sadāśiva Viṣṇu is always present. In Mathurā and all other places where there is a temple of Kṛṣṇa or any Viṣṇu Deity, Sadāśiva as Lokanātha or Gopīśvara Mahādeva will be there – to serve the Supreme Lord’s abode. Śiva serves Kṛṣṇa everywhere; he is always in Kailāsa, always in Kāśī, and always in Bhubaneśvara. It seems from worldly, external vision that he sometimes leaves one place and goes to another, but this is not the real truth.

In his pastimes he shifted from Kailāsa to Kāśī. While in Kāśī he assisted the atheist King Kāśirāja and the king’s friend Pauṇḍraka Vāsudeva, who artificially became four-armed and challenged Lord Kṛṣṇa. In the battle that ensued, Lord Kṛṣṇa severed the heads of both Pauṇḍraka Vāsudeva and the king of Kāśī, who had considered himself one of Lord Śiva’s best servants. The king’s master, however, could not save him when Lord Kṛṣṇa’s Sudarśana *cakra* burnt down Kāśī.

Seeing his city in flames, Lord Śiva fled. After some time he arrived in Ekāmra-kānana in Bhubaneśvara and took shelter of Lord Jagannātha. Lord Jagannātha told him, “Never fear. Because you have come under my shelter, I will give you the post of Lokanātha, “the protector of my abode.” If anyone comes to this holy place and takes my transcendental association without taking yours, his coming here will not be complete. He must come to your place after visiting me, and then his mission here will be accomplished and he will become happy.”

Lord Śiva is extremely kind by nature, and he is the abode of love. In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura has written (*Saṅkalpa-kalpadruma* 103):

*vṛndāvanāvani-pate! jaya soma soma-maule
sanaka-sanandana-sanātana-nāradeḍya
gopīśvara! vraja-vilāsi-yugāṅghri-padme
prema prayaccha nirupādhi namo namas te*

O gatekeeper of Vṛndāvana! O Soma, all glories to you! O you whose forehead is decorated with the moon, and who is worshipable by the sages headed by Sanaka, Sanandana, Sanātana and Nārada! O Gopīśvara! Desiring that you bestow upon me *prema*, divine love for the lotus feet of Śrī Rādhā-Mādhava, who perform joyous pastimes in Vraja-dhāma, I offer obeisances unto you time and again.

We pray, “O Lord Śiva, even great personalities like Śrī Nārada Muni and the four Kumāras worship you. You can give love and affection like that of the *gopīs*. In your purest form of Gopīśvara Mahādeva, you are very powerful. You are *hari-hara-eka-ātmā*, which means that Kṛṣṇa has become your *ātmā* and you have become His *ātmā*.”

Here, *ātmā* means dearmost or very beloved, so Lord Kṛṣṇa and Lord Śiva are one at heart. Lord Śiva serves the Supreme Lord as Hanuman, as Bhīma, as Madhvācārya, as Advaita Ācārya at the time of Śrī Caitanya Mahāprabhu, and in so many other forms.

We have come here to beg for the mercy of Lokanātha, but personally I don’t see Lokanātha here. I see Gopīśvara Mahādeva, of whom Lokanātha is an expansion.

Please repeat after me: [*Śrīla Nārāyaṇa Mahārāja uttered each half line of the above-mentioned Sanskrit prayer alone, and the assembled pilgrims responded in unison. Then he shared with them its deep and intimate purport:*]

We pray, “O Gopīśvara Mahādeva, we have come to you. Here your name is changed. You have manifested as Lokanātha, but we don’t know you as Lokanātha. We only know you as Gopīśvara Mahādeva. You cannot cheat us by hiding from us. You can cheat demons like Rāvaṇa, Kāmsa, Jarāsandha and others, but you can never cheat us. This is because we have taken shelter of Yogamāyā Paurṇamāsī. If you cheat us, we will have to complain to Paurṇamāsī, and she will ‘punish’ you. Do you remember when all the *gopīs* slapped your cheeks so much that your cheeks became swollen? Kindly remember this.” [See page 8, footnote 3]

Pleased by the love expressed in this prayer, Lord Śiva will appear in his form of Gopīśvara Mahādeva. He will be very helpful, and happy to give mercy.

Lokanātha Mahādeva kī jaya!
 Śrī Śrī Gopīśvara Mahādeva kī jaya!
 Kāmeśvara Mahādeva kī jaya!
 Nandīśvara Mahādeva kī jaya!
 Cakaleśvara Mahādeva kī jaya!
 Pārvatī-patī kī jaya!
 Śrī Śrī Śaṅkara kī jaya!
 Hara Hara Hara Hara Mahādeva kī jaya!

I have shared something special with you. As you are sitting outside and feeling separation from Lord Śiva, he will surely sprinkle his mercy



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