

TWO LOVING EXCHANGES

which help us understand more clearly the difference between Śrī Kṛṣṇa and Lord Nārāyaṇa, Śrī Vṛndāvana and Vaikuṅṭha.

Śrī Caitanya Mahāprabhu and Vyeṅkaṭa Bhaṭṭa

Constantly associating with each other, Śrī Caitanya Mahāprabhu and Veṅkaṭa Bhaṭṭa gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

Śrī Caitanya Mahāprabhu told the Bhaṭṭācārya, “Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation.

However my Lord is Lord Śrī Kṛṣṇa, a cowherd boy who is engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord?”

– CC Madhya 9.110-112



Veṅkaṭa Bhaṭṭa then said, “Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature.

Since Kṛṣṇa and Nārāyaṇa are the same personality, Lakṣmī’s association with Kṛṣṇa does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa.”

Veṅkaṭa Bhaṭṭa continued, “According to transcendental realization, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.”

– CC Madhya 9.115-117



The Lord replied, “Lord Kṛṣṇa has a special characteristic: He attracts everyone’s heart by the mellow of His personal conjugal love.

By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana, one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead.

There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

The inhabitants of Vrajabhūmi know Kṛṣṇa as the son of Mahārāja Nanda, the King of Vrajabhūmi, and they consider that they can have no relationship with the Lord in the rasa of opulence.

One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhūmi attains Him in the transcendental planet of Vraja, where He is known as the son of Mahārāja Nanda.”

– CC Madhya 9.127-131



The Lord then continued, “My dear Venkaṭa Bhaṭṭa, please do not continue doubting. Lord Kṛṣṇa is the Supreme Personality of Godhead, and this is the conclusion of the Vedic literatures.

Lord Nārāyaṇa, the opulent form of Kṛṣṇa, attracts the minds of the goddess of fortune and her followers.

All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.”

– CC Madhya 9.141-143



Venkaṭa Bhaṭṭa then said, “I am an ordinary fallen living entity, but You are Kṛṣṇa, the Supreme Personality of Godhead Himself.

The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

I have been engaged in the service of Lakṣmī-Nārāyaṇa, and it is due to Their mercy that I have been able to see Your lotus feet.

Out of Your causeless mercy You have told me of the glories of Lord Kṛṣṇa. No one can reach the end of the opulence, qualities and forms of the Lord.

I can now understand that devotional service unto Lord Kṛṣṇa is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts.”

After saying this, Venkaṭa Bhaṭṭa fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

– CC Madhya 9.157-162

Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara and Śrīvāsa Thākura

Śrīvāsa Thākura smiled and told Svarūpa Dāmodara, “My dear sir, please hear! Just see how opulent my goddess of fortune is!

“As far as Vṛndāvana’s opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as guñjā.

“When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

“She wondered, ‘Why did Lord Jagannātha give up so much opulence and go to Vṛndāvana?’ To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

“Then the maidservants of the goddess of fortune said to the servants of Lord Jagannātha, ‘Why did your Lord Jagannātha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Śrīmatī Rādhārāṇī?

“‘Your master is so expert at everything, but why does He do such things? Now bring your master before the goddess of fortune.’

– CC Madhya 14.203-208



Śrīvāsa Thākura continued to address Svarūpa Dāmodara: “Your *gopīs* are engaged in boiling milk and churning yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems.”

Śrīvāsa Thākura, who was enjoying the mood of Nārada Muni, thus made jokes. Hearing him, all the personal servants of Śrī Caitanya Mahāprabhu began to smile.

Śrī Caitanya Mahāprabhu then told Śrīvāsa Thākura, “My dear Śrīvāsa, your nature is exactly like that of Nārada Muni. The Supreme Personality of Godhead’s opulence is having a direct influence upon you.

Svarūpa Dāmodara is a pure devotee of Vṛndāvana. He does not even know what opulence is, for he is simply absorbed in pure devotional service.”

Svarūpa Dāmodara then retorted, “My dear Śrīvāsa, please hear me with attention. You have forgotten the transcendental opulence of Vṛndāvana.

The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvārakā and Vaikuṅṭha is not even to be compared to a drop.

Śrī Kṛṣṇa is the Supreme Personality of Godhead, full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma.

Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the *cintāmaṇi* stone is used to decorate the lotus feet of the maidservants of Vṛndāvana.

Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

In Vṛndāvana there are cows that fulfill all desires [*kāma-dhenus*], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

The water in Vṛndāvana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.

The *gopīs* there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuṅṭha. In Vṛndāvana, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion.

The damsels of Vṛndāvana, the *gopīs*, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead, Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode.”

– CC Madhya 14.214-227



Śrīvāsa Ṭhākura then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

– CC Madhya 14.229