

Katyayani Vrata
(For Early Marriage or Marriage Problems)
20th November to 18th December 2021



Katyayaani Devi

Marriage has become a huge issue these days. There are variegated reasons for such a delayed or problematic marriage in a person's horoscope. Despite all these issues/problems that a kundali (birth chart) may foretell, there are various remedial measures which are mentioned in our Puranas which not only assist in finding the right match but also help in sustaining the relationship throughout your life or getting out of any marriage related problem.

About Katyayaani devi: Mother Katyayaani is the sixth form amongst Navadurga or the nine forms of Durga Devi who are worshipped esp. on the 6th lunar day and during the Navaratri (9 nights) celebrations. She is the power of Vengeance/Victory. Skanda Purana mentions Devi being created out of the spontaneous anger of Devas, which eventually led to slaying the demon, Mahishasura.

One of the best remedies for early marriage or for marriage problems is observing the Katyayaani Devi Vrat (a.k.a Gauri Devi Vrat). This vrat is mentioned in detail in this article. During this special month, the unmarried female (or unmarried male) eats only

unspiced khichari, and after bathing in the river at sunrise, makes an earthen deity of the Goddess on the riverbank, and worships the earthen deity of Katyayaani Devi by whose grace they will be blessed with a good, faithful and worthy husband/wife soon after completion of this vrat.

Below is the vrata procedure that an unmarried woman or male should observe in this period (20th November to 18th December 2021) to obtain a good, faithful and worthy husband/wife.

The Katyayaani vrat katha has been mentioned in Brahma-Vaivarta Purana in the Krishna Janma Khanda Chapter 27. Lord Narayan Himself narrates the katha behind this to Shree Narada Muni.

This vrat was also observed by Sita Devi who was blessed by Durga Devi and was able to marry Shree Raam.

In today's hectic life-styles it is quite difficult to implement the intricate methodologies of the Vrat procedures. Hence we at www.dipika.org.za are laying out a simple yet effective procedure for this day in age. It is also worth mentioning that not only does this vrat benefit females who want to get married or who want to come out of marriage related problems, but it also benefits men. This remedy is also a very powerful tool to fulfill all your desires pertaining to health, wealth and happiness in marriage as suggested by Lord Narayan Himself.

One can achieve maximum benefits of this puja when it is observed in the month of Marghashirsha because there is a great importance of Lord Krishna in this month. The Lord himself says in Bhagavad Gita Chapter 10 verse 35 that He is the Margashirsha month out of all the months. Lord Krishna said "I, Myself, stay in Bruhathsama in the Samaveda, Gayatri in Chandassu or literature, Margashirsha in the Vedic months and Vasant rithu in rithus or seasons".

Katyayaani Devi Vrat vidhi (procedure)

Katyayaani Devi vrat has four main parts 1) Dhyam 2) Chanting 3) Stuti 4) Fasting.

Step 1 –Dhyam (meditation) and establishing Devi on a Bedi:-

As per one's circumstances one can perform this either in the morning or evening. After having a bath, you should wear fresh clothes. Then at your prayer place, sprinkle water to purify the selected puja place. Then sprinkle ata (flour) on a red cloth that has been placed on a clean board/tile (or see what you can use – use your discretion). This is called a mandala/bedi (a place where the prayer is going to be performed). Fill a clay/brass/copper pot with white or basmati rice, place five fresh washed mango leaves in the pot and place a coconut (you should have already cleaned the coconut)

in the pot. Thereafter drape a red cloth around the coconut. Then place this pot at the center of the mandala. Fresh grains are used in the worship as they convey the idea of growth and prosperity. Then print the picture above of Katyayaani Devi and place next to the clay pot. On the bedi place a Lord Ganesh murti or picture. Firstly either offer an agarbatti, lamp or flower (or all three) to Shree Ganeshji (turn seven times clockwise around the murti), and pray to Shree Ganeshji and praying to him to remove all obstacles in the path of your vrat to his mother Katyayaani Devi.

Katyayaani Devi is now invoked and worshipped in the pot (khumbha/lota). Pray to Katyayaani Devi asking Devi to please enter in the pot (khumbha/lota) and accept your prayers. Visualize the divine form of Katyayaani Devi and narrate your wishes. It is important to ask Devi to take you under Her Divine protection and to always be pleased with your prayers and dedication to Her.

Now chant the following:

1) Om swagatam su swagatam Om Katyayaaniyai namah

(Swagatam means O Mother Katyayaani I welcome you.)

Now garland the coconut.

Then offer flower or flower petals.

2) Om idam pushpam – Om Katyayaaniyai namah. (Pushpam = flowers)

Then offer incense

3) Om tato dhoopam aghraapayaami – Om Katyayaaniyai namah.

(Dhoopam = incense)

Then offer lamp

4) Om pratyaksha deepam darshayaami – Om Katyayaaniyai namah.

(Deepam = lamp)

You offer the above items by turning the items seven times around the coconut.

5) Om naivedyam samarpayaami – Om Katyayaaniyai namah

Offer cut fruit) (Naivedyam = food)

You can also place a small lota/chumbu of milk next to the coconut.

6) Offer prayers for forgiveness to Katyayaani Devi to atone for any mistakes made during the puja proper.

Om yaani kaani cha paapaani janmaantara kritaanee cha, taani sarvaani vinashyanti pradakshinaa pade pade //

Then offer your personal prayers to Mother Katyayaani. Ask Devi for whatever you want and Devi being so merciful will grant what you desire. But be careful what you desire for.

Step 2 = Daily Chanting:

After this, recite the following mantra 3 malas or rounds.

(A mala has 108 beads. So you would be reciting the mantra provided below 324 times). However if you are unable to do 3 malas, please recite the mantra as per your circumstance. The Sanskrit mantra is

Om shree durgayai sarvavighna vinaashinyai namah.

Step 3 = Hearing or chanting the Shree Durga Stuti

This stuti was recited first by Lord Brahma when he was being troubled by Madhu and Kaitabha. Srimati Radharani along with all the Vraja Gopikas also recited this Stuti for pleasing Durga Devi. This Stuti is called Jai Durga Stotra. I humbly suggest downloading the Durga Stotra on your phone and instead of chanting it and making mistakes. I rather prefer you to hear to the following link. And it is only 3.24 minutes.

<https://www.youtube.com/watch?v=HnqUn8F7sGo>

English Translation of Jay Durga Stotra (Shree Durga Stuti)

Jay Durga Stotra is in Sanskrit format. It is in praise of Mother Katyayaani by Lord Brahma. Lord Brahma chanted: O Durge, Shive, Abhaye, Maye, Narayani, Sanatani, Jaye please bless me. Sarva Mangale I bow to you. It is said that meaning of the lettered in your name Durga is destroyer of demons. Ukara is called as destroyer of all troubles and difficulties in Vedas. Ref is destroyer of diseases. Gakar is destroyer of sins. Aakar is destroyer of fear and enemies. Bhagavati Durga is called as energy of Lord Shree Hari. Remembering, reciting and singing the name of Bhagavati Durga, the demons are destroyed. This is mentioned by none other than Lord Shree Hari Himself. The word Durga indicates troubles or difficulties. Aakar indicates removal or destroying. Hence the Goddess who destroys troubles and difficulties is called by the name Durga. Durga also indicates the king of demons Durgamaasura. Aakar indicates destroying. Goddess Durga had destroyed king Durgamaasura. Hence the Goddess is named as Durga by Rishis and other learned people. In the name Shiva; Shakar indicates blessings, Ekar indicates collection or many things, Vakar indicates donor.

The Goddess is giver of blessings and many good things and hence she is called by the name "Shiva". She is "Shiv" i.e. pious and hence she is called by the name "Shiva". Shiv means Moksha (removal of worldly bondage). Aakar indicates giver. Goddess is giver of Moksha and hence she is called as Shiva. Abhaya means to remove fear. Aakar means giver. Goddess removes fear from our life and hence she is called by the name "Abhaya". Ma means wealth. Ya mean giver. Hence Goddess who gives us wealth within no time is called by the name "Maya". The Goddess represents half body of the Lord and she is as pious and lustrous as Lord Narayana hence she is called by the name "Narayani". The word Sanatan indicates Goddess was there, is there and will be there (Sanatan) and always in Nirgun (without form) roopa. Hence she is called by the name "Sanatani". The word Jaya indicates victory. Aakar indicates giver. The Goddess bestows upon us victory

over our enemies hence she is called by the name “Jaya”. The name Sarva Mangal indicates wealth, property and all desired. Aakar indicates giver. The Goddess bestows upon us wealth, property and all desired. Hence she is called by the name “Sarva Mangala”. These eight names of Goddess are very pious, holy and very auspicious names of Divine Goddess. This Stotra is filled with these names with their auspicious meaning. This stotra was recited by Lord Narayana to Lord Brahma who was sitting on nabhi Kamal (Lotus). Then Lord Narayana went in deep meditation. When demons Madhu and Kaitabha came to kill Lord Brahma; he praised Durga Devi with this stotra named “Jay Durga Stotra” and Goddess Durga pleased by this stotra removed fear of Lord Brahma and made him fearless.

Step 4: Fasting:

There is a lot of importance of fasting in our puranas. Not only does it have enormous health benefits, but it also helps one to achieve dominance on ones senses, urges and desires. However based on personal preference, one may observe a fast or refrain from it. The main aim of this Vrat is to please Katyayaani Devi and one should offer ones complete devotion in the form of Dhyan, Daily Chanting and Daily Stuti, be it with fasting or without fasting according to your health situation.

What is forbidden for the one that is observing this month long vrat:

Sexual intercourse

Eating of non-veg foods, no smoking or drinking of alcohol.

No visiting clubs

Curbing of one's anger and other vices etc

What is allowed for the one that is observing this month long vrat:

Eating of Veg foods esp. Havishyana (recipe is below)

Increasing one's spiritual activities.

To keep on observing even if you have your menstrual cycle

To attend all types of pujas (except Animal sacrifices)

Offering of Surya jal, lighting of deeyas, performing aartee and other forms of daily puja which constitute one's nityakarma (daily worship) should continue.

Japa (chanting the holy names of God).

Performing charity liberally.

Reading of shastras (scriptures).

Attending satsanghs.

Performing ceremonies relating to death and birth.

Ingredients for Havishyana as mentioned in Sri Haribhaktivilasa (13.1013)

The following are ingredients that can be used in making Havishya, which is like an unspiced khichari made with these items.

- * Aatap (sunned rice) or white rice
- * Ghee from cow
- * 'Saindhava' salt (Rock salt – Himalayan Pink salts)
- * Milk from cow
- * Milk with cream
- * Ripe banana
- * Wheat
- * Fruits (Skanda Puraana, Naagara Khanda says they must be with a small seed or with few seeds only)
- * Mango
- * Jackfruit
- * Roots
- * Pippali (Long pepper)

So from the above list of possible ingredients of havishya most commonly it just contains rice and dal boiled together, without spices and with a pinch of sea salt. One may also mix in some simple roots or fruits.

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Chapter 21 of the Srimad Maha Bhagavatam contains 20 verses, describing how Lord Krishna entered the forest of Vrindavana in the autumn, playing His flute, and how He attracted the gopis, who were singing His glories. The 22nd chapter contains 38 verses, describing how the gopis prayed to the goddess Katyayani to obtain Lord Krishna as their husband and how Lord Krishna later stole the garments of the gopis while the gopis were bathing in the Yamuna.

Srimad Bhagavatam 10th Canto 22nd Chapter Summary by HDG Srila A.C. Bhaktivedanta Swami Prabhupada.

Lord Krishna Steals the Garments of the Unmarried Gopis



This chapter describes how the marriageable daughters of the cowherd men worshiped Katyayani Devi to get Lord Krishna as their husband, and how Lord Krishna stole the garments of the young girls and gave the girls benedictions. During the month of Margasirsha, every day early in the morning the young daughters of the cowherds would take one another hands and, singing of Krishna's transcendental qualities, go to the Yamuna to bathe. Desiring to obtain Krishna as their husband, they would then worship the goddess Katyayani with incense, flowers and other items.

One day, the young gopis left their garments on the shore as usual and began playing in the water while chanting of Lord Krishna's activities. Suddenly Krishna Himself came there, took away all the garments and climbed a nearby kadamba tree. Wanting to tease the gopis, Krishna said, "I understand how fatigued you gopis are from your austerities, so please come onto the shore and take back your clothes."

The gopis then pretended to become angry and said the cold water of the Yamuna was giving them great pain. If Krishna did not give them back their garments, they said, they would inform King Kamsa of all that had happened. But if He did give the clothes back, they would willingly carry out His orders in the mood of humble servants. Lord Krishna replied that He had no fear of King Kamsa, and that if the girls really intended to follow His command and be His maidservants they should each immediately come onto the shore and take their respective garments. The girls, trembling from the cold, climbed out of the water with their two hands covering their private parts. Krishna, who felt great affection for them, again spoke: "Because while executing a vow you bathed in the water naked, you have committed an offense against the devas, and to

counteract it you should offer obeisances with joined palms. Then your vow of austerity will achieve its full result.”

The gopis followed this instruction and, folding their hands in respect, offered obeisances to Sri Krishna. Satisfied, He gave them back their clothing. But the young girls had become so attracted to Him that they could not leave. Understanding their minds, Krishna said that He knew they had worshiped Katyayani to get Him as their husband. Because they had offered their hearts to Him, their desires would never again become tainted by the mood of materialistic enjoyment, just as fried barleycorns can no longer grow into shoots. Next autumn, He told them, their most cherished desire would be fulfilled.

Then the gopis, fully satisfied, returned to Vraja, and Sri Krishna and His cowherd friends went off to a distant place to graze the cows. Sometime later, when the boys felt disturbed by the great heat of summer, they took shelter at the base of a tree that stood just like an umbrella. The Lord then said that the life of a tree is most excellent, for even while feeling pain a tree continues to protect others from heat, rain, snow and so on. With its leaves, flowers, fruits, shade, roots, bark, wood, fragrance, sap, ashes, pulp and sprouts, a tree fulfills the desires of everyone. This kind of life is ideal. Indeed, said Krishna, the perfection of life is to act with one’s vital energy, wealth, intelligence and words for the benefit of all. After the Lord had glorified the trees in this way, the entire company went to the Yamuna, where the cowherd boys let the cows drink the sweet water and also drank some themselves.

SB 10.22.1. TRANSLATION: Sukadeva Gosvami said: During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Katyayani. For the entire month they ate only unspiced khichri.

PURPORT: The word hemante refers to the month of Margasirsha from approximately the middle of November to the middle of December, according to the Western calendar. In Volume One, Chapter 21, of Krishna, the Supreme Personality of Godhead, Srila Prabhupada comments that the gopis “first ate havishyanna, a kind of food prepared by boiling together mung dal and rice without any spices or turmeric. According to Vedic injunction, this kind of food is recommended to purify the body before one enacts a ritualistic ceremony.”

SB 10.22.2-3 TRANSLATION: My dear King, after they had bathed in the water of the Yamuna just as the sun was rising, the gopis made an earthen deity of Durga Devi on the river bank. Then they worshiped her with such aromatic substances as sandalwood pulp, along with other items both opulent and simple, including lamps, fruits, betel nuts, newly grown leaves, and fragrant garlands and incense.

PURPORT: The word balibhih in this verse indicates offerings of clothing, ornaments, food and so on.

SB 10.22.4 TRANSLATION: Each of the young unmarried girls performed her worship while chanting the following mantra. “O goddess Katyayani, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Maharaja my husband. I offer my obeisances unto you.”

PURPORT: According to various acaryas (gurus), the goddess Durga mentioned in this verse is not the illusory energy of Krishna called Maya but rather the internal potency of the Lord known as Yoga-maya. The distinction between the internal and external, or illusory, potency of the Lord is described in the Narada-pancaratra, in the conversation between Sruti and Vidya: “The Lord’s inferior potency, known as Durga, is dedicated to His loving service. Being the Lord’s potency, this inferior energy is non different from Him. There is another, superior potency, whose form is on the same spiritual level as that of God Himself. Simply by scientifically understanding this supreme potency, one can immediately achieve the Supreme Soul of all souls, who is the Lord of all lords. There is no other process to achieve Him. That supreme potency of the Lord is known as Gokulesvari, the goddess of Gokula. Her nature is to be completely absorbed in love of God, and through Her one can easily obtain the primeval God, the Lord of all that be. This internal potency of the Lord has a covering potency, known as Mahamaya, who rules the material world. In fact she bewilders the entire universe, and thus everyone within the universe falsely identifies himself with the material body.”

From the above we can understand that the internal and external, or superior and inferior, potencies of the Supreme Lord are personified as Yogamaya and Mahamaya, respectively. The name Durga is sometimes used to refer to the internal, superior potency, as stated in the Pancaratra: “In all mantras used to worship Krishna, the presiding deity is known as Durga.” Thus in the transcendental sound vibrations glorifying and worshiping the Absolute Truth, Krishna, the presiding deity of the particular mantra or hymn is called Durga. The name Durga therefore refers also to that personality who functions as the internal potency of the Lord and who is thus on the platform of suddha-sattva, pure transcendental existence. This internal potency is understood to be Krishna’s sister, known also as Ekanamsa or Subhadra. This is the Durga who was worshiped by the gopis in Vrindavana. Several acaryas have pointed out that ordinary people are sometimes bewildered and think that the names Maha maya and Durga refer exclusively to the external potency of the Lord.

Even if we accept hypothetically that the gopis were worshiping the external Maya, there is no fault on their part, since in their pastimes of loving Krishna they were acting as ordinary members of society.

Srila Prabhupada comments in this regard: “The Vaishnavas generally do not worship any devas. Srila Narottama dasa Thakura has strictly forbidden all worship of the devas for anyone who wants to advance in pure devotional service. Yet the gopis, who

are beyond compare in their affection for Krishna, were seen to worship Durga devi. The worshipers of devas also sometimes mention that the gopis also worshiped goddess Durga, but we must understand the purpose of the gopis. Generally, people worship Durga devi for some material benediction. Here, the gopis could adopt any means to satisfy or serve Krishna. That was the super excellent characteristic of the gopis. They worshiped Durga devi completely for one month in order to have Krishna as their husband. Every day they prayed for Krishna, the son of Nanda Maharaja, to become their husband.”

The conclusion is that a sincere devotee of Krishna will never imagine any material quality to exist in the transcendental gopis, who are the most exalted devotees of the Lord. The only motivation in all their activities was simply to love and satisfy Krishna, and if we foolishly consider their activities to be mundane in any way, it will be impossible for us to understand Krishna consciousness.

SB 10.22.5 TRANSLATION: Thus for an entire month the girls carried out their vow and properly worshiped the goddess Bhadrakali, fully absorbing their minds in Krishna and meditating upon the following thought: “May the son of King Nanda become my husband.”

SB 10.22.6 TRANSLATION: Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Krishna while going to the Kalindi to take their bath.

SB 10.22.7 TRANSLATION: One day they came to the river bank and, putting aside their clothing as they had done before, happily played in the water while singing the glories of Krishna.

PURPORT: According to Srila Visvanatha Cakravarti Thakura, this incident occurred on the day the young gopis completed their vow, which was a full moon day. To celebrate the successful completion of their vow, the girls invited young Radharani the daughter of Vrishabhanu and the special object of their affection along with other important gopis, and brought them all to the river to bathe. Their playing in the water was meant to serve as the avabhritisnana, the ceremonial bath taken immediately upon the completion of a Vedic sacrifice. Srila Prabhupada comments as follows: “It is an old system among Indian girls and women that when they take bath in the river they place their garments on the bank and dip into the water completely naked. The portion of the river where the girls and women take bath was strictly prohibited to any male, and this is still the system. The Supreme Personality of Godhead, knowing the minds of the unmarried young gopis, awarded them their desired objective. They had prayed for Krishna to become their husband, and Krishna wanted to fulfill their desires.”

SB 10.22.8 TRANSLATION: Lord Krishna, the Supreme Personality of Godhead and master of all masters of mystic yoga, was aware of what the gopis were doing, and thus He went there surrounded by His young companions to award the gopis the perfection of their endeavor.

PURPORT: As the master of all masters of mystic power, Lord Krishna could easily understand the desires of the gopis, and He could also fulfill them. The gopis, like all young girls from respectable families, considered the embarrassment of appearing naked before a young boy to be worse than giving up their lives. Yet Lord Krishna made them come out of the water and bow down to Him. Although the bodily forms of the gopis were all fully developed, and although Krishna met them in a secluded place and brought them fully under His control, because the Lord is completely transcendental there was not a trace of material desire in His mind. Lord Krishna is the ocean of transcendental bliss, and He wanted to share His bliss with the gopis on the spiritual platform, completely free of ordinary lust. Srila Visvanatha Cakravarti Thakura explains that the companions of Krishna mentioned here were mere toddlers two or three years old. They were completely naked and were unaware of the difference between male and female. When Krishna went out to herd the cows, they followed Him because they were so attached to Him that they could not bear to be without His association.

SB 10.22.9-11 TRANSLATION: Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly. Lord Krishna said: My dear girls, you may each come here as you wish and take back your garments. I'm telling you the truth and I am not joking with you, since I see you're fatigued from executing austere vows. I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes.

SB 10.22.12 TRANSLATION: Seeing how Krishna was joking with them, the gopis became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.

PURPORT: Srila Visvanatha Cakravarti Thakura explains this verse as follows: "The gopis were from most respectable families, and they might have argued with Krishna: 'Why don't You simply leave our clothes on the bank of the river and go away?' Krishna might have replied, 'But there are so many of you that some of the girls might take clothes belonging to another.' "The gopis would reply, 'We are honest and never steal anything. We never touch another's property.' "Then Krishna would say, 'If that's true, then simply come and get your clothes. What is the difficulty?' "When the gopis saw Krishna's determination, they were filled with loving ecstasy. Although embarrassed, they were overjoyed to receive such attention from Krishna. He was

joking with them as if they were His wives or girlfriends, and the gopis' only desire was to achieve such a relationship with Him. At the same time, they were embarrassed to be seen naked by Him. But still they could not help laughing at His joking words and even began to joke among themselves, one gopi urging another, 'Go ahead, you go first, and let us see if Krishna plays any tricks on you. Then we will go later.' ”

SB 10.22.13 TRANSLATION: As Sri Govinda spoke to the gopis in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.

PURPORT: Srila Visvanatha Cakravarti Thakura gives the following example of joking between Krishna and the gopis.

Krishna: O bird like girls, if you do not come here, then with these garments caught in the branches I will make a swing and a hammock. I need to lie down, since I have spent the entire night awake and I am now becoming sleepy.

Gopis: Our dear cowherd boy, Your cows, greedy for grass, have gone into a cave. So You must quickly go there to herd them back on the proper path.

Krishna: Come now, My dear cowherd girls, you must quickly go from here to Vraja and perform your household duties. Don't become a disturbance to your parents and other elders.

Gopis: Our dear Krishna, we will not go home for an entire month, for it is by the order of our parents and other elders that we are executing this vow of fasting, the Katyayani-vrata.

Krishna: My dear austere ladies, I too, by the strength of seeing you, have now developed a surprising mood of detachment from family life. I wish to stay here for a month and execute the vow of dwelling in the clouds. And if you show mercy to Me, I can come down from here and observe the vow of fasting in your company. The gopis were completely captivated by Krishna's joking words, but out of shyness they submerged themselves in the water up to their necks. Shaking from the cold, they addressed Krishna as follows.

SB 10.22.14-15 TRANSLATION: [The gopis said:] Dear Krishna, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water. Oh Syamasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!

SB 10.22.16 TRANSLATION: The Supreme Personality of Godhead said: If you girls are actually My maidservants, and if you will really do what I say, then come here with your innocent smiles and let each girl pick out her clothes. If you don't do what I say, I won't give them back to you. And even if the king becomes angry, what can he do?

PURPORT: Srila Prabhupada comments, “When the gopis saw that Krishna was strong and determined, they had no alternative but to abide by His order.”

SB 10.22.17 TRANSLATION: Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands.

PURPORT: The gopis had assured Krishna that they were His eternal servants and would do whatever He said, and thus they were now defeated by their own words. If they delayed any longer, they thought, some other man might come along, and this would be unbearable for them. The gopis loved Krishna so much that even in that awkward situation their attachment to Him was increasing more and more, and they were very eager to stay in His company. Thus they did not even consider drowning themselves in the river because of the embarrassing situation. They concluded that they could do nothing but go forward to their beloved Krishna, putting aside their embarrassment. Thus the gopis assured each other that there was no alternative and rose up out of the water to meet Him.

SB 10.22.18 TRANSLATION: When the Supreme Lord saw how the gopis were struck with embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection.

PURPORT: Srila Prabhupada comments, “The gopis’ simple presentation was so pure that Lord Krishna immediately became pleased with them. All the unmarried gopis who prayed to Katyayani devi to have Krishna as their husband were thus satisfied. A woman cannot be naked before any male except her husband. The unmarried gopis desired Krishna as their husband, and He fulfilled their desire in this way.” For aristocratic girls like the gopis, standing naked before a young boy was worse than death, and yet they decided to give up everything for the pleasure of Lord Krishna. He wanted to see the power of their love for Him, and He was completely satisfied by their unalloyed devotion.

SB 10.22.19 TRANSLATION: Lord Krishna said: You girls bathed naked while executing your vow, and that is certainly an offense against the devas. To counteract your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments.

PURPORT: Lord Krishna wanted to see the full surrender of the gopis, and thus He ordered them to offer obeisances with their palms joined above their heads. In other words, the gopis could no longer cover their bodies. We should not foolishly think that Lord Krishna is an ordinary lusty boy enjoying the naked beauty of the gopis. Krishna is the Supreme Absolute Truth, and He was acting to fulfill the loving desire of the young cowherd girls of Vrindavana. In this world we would certainly become lusty in a situation like this. But to compare ourselves to God is a great offense, and because of this offense we will not be able to understand Krishna’s transcendental position, for we will wrongly take Him to be materially conditioned like ourselves. To lose

transcendental sight of Krishna is certainly a great disaster for one trying to relish the bliss of the Absolute Truth.

SB 10.22.20 TRANSLATION: Thus the young girls of Vrindavana, considering what Lord Achyuta had told them, accepted that they had suffered a fall down from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Krishna is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins.

PURPORT: The transcendental position of Krishna consciousness is clearly described here. The gopis decided that it was better to renounce their so-called family tradition and traditional morality and simply surrender unto the Supreme Lord Krishna. This does not mean that the Krishna consciousness movement advocates immoral activities. In fact, devotees practice the highest standard of restraint and morality, but at the same time we recognize the transcendental position of Lord Krishna. Lord Krishna is God and therefore has no material desire to enjoy young girls in sexual affairs. As will be seen in this chapter, Lord Krishna was not at all attracted to enjoying the gopis; rather He was attracted to their love and wanted to satisfy them.

The greatest offense is to imitate the activities of Lord Krishna. In India there is a group called prakrita-sahajiya, who imitate these affairs of Lord Krishna and try to enjoy naked young girls in the name of worshiping Krishna. Vaishnava movements sternly reject this mockery of religion, because the greatest offense is for a human being to ludicrously imitate the Supreme Personality of Godhead. In the Vaishnava movements there are no cheap incarnations, and it is not possible for a devotee of this movement to promote himself to the position of Krishna.

Five hundred years ago Lord Krishna appeared as Lord Caitanya Mahaprabhu, who practiced strict celibacy throughout His student life and at the age of twenty-four took sannyasa, a life long vow of celibacy. Caitanya Mahaprabhu rigidly avoided contact with women in order to carry out His vow of loving service to Krishna. When Krishna personally appeared five thousand years ago, He exhibited these wonderful pastimes, which attract our attention. We should not become envious or shocked when we hear that God can perform such pastimes. Our shock is due to our ignorance, because if we tried to perform these activities our bodies would be afflicted by lust. Lord Krishna, however, is the Supreme Absolute Truth and is therefore never disturbed by any material desire whatsoever. Thus, this incident in which the gopis gave up normal standards of morality and, raising their hands to their head, bowed down in compliance with Krishna's order is an example of pure devotional surrender and not a discrepancy in religious principles.

In fact, the gopis' surrender is the perfection of Sanatan Dharma, as Srila Prabhupad describes in Krishna, the Supreme Personality of Godhead: "The gopis were all simple

souls, and whatever Krishna said, they took to be true. In order to be freed from the wrath of Varunadeva (deity of water), as well as to fulfill the desired end of their vows and ultimately to please their worshipable Lord, Krishna, they immediately abided by His order. Thus they became the greatest lovers of Krishna, and His most obedient servitors.

“Nothing can compare to the Krishna consciousness of the gopis. Actually the gopis did not care for Varuna or any other deva; they only wanted to satisfy Lord Krishna.”

SB 10.22.21 TRANSLATION: Seeing them bow down like that, the Supreme Personality of Godhead, the son of Devaki, gave them back their garments, feeling compassionate toward them and satisfied by their act. Although the gopis had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Sri Krishna. Rather, they were simply joyful to have this opportunity to associate with their beloved.

PURPORT: Srila Prabhupada comments, “This attitude of the gopis is described by Lord Caitanya Mahaprabhu when he prays, ‘My dear Lord Krishna, You may embrace Me or trample Me under Your feet, or You may make Me brokenhearted by never being present before Me. Whatever You like, You can do, because You have complete freedom to act. But in spite of all of Your dealings, You are My Lord eternally, and I have no other worshipable object.’ This is the attitude of the gopis toward Krishna.”

SB 10.22.23 TRANSLATION: The gopis were addicted to associating with their beloved Krishna, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him.

PURPORT: By association with their beloved Krishna, the gopis had become more attached to Him than ever. Just as Krishna had stolen their clothes, He had also stolen their minds and their love. The gopis interpreted the whole incident as proof that Krishna was also attached to them. Otherwise, why would He have gone to the trouble of playing with them in this way? Because they thought that Krishna was now attached to them, they glanced at Him with shyness, and being stunned by the rising of their ecstatic love, they could not move from where they stood. Krishna had overcome their shyness and forced them to come out of the water naked, but now, having dressed properly, they again became shy in His presence. In fact, this incident increased their humbleness before Krishna. They did not want Krishna to see them staring at Him, but they cautiously took the opportunity to glance at the Lord.

SB 10.22.24 TRANSLATION: The Supreme Lord understood the determination of the gopis in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Damodara, Krishna, spoke to them as follows.

SB 10.22.25 TRANSLATION: Lord Krishna said: O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass.

PURPORT: Just as Krishna is free of all impure desire, so are the gopis. Their attempt to gain Krishna as their husband was therefore motivated not by a desire for personal sense gratification but by their overwhelming desire to serve Krishna and to please Him. Because of their intense love, the gopis did not see Krishna as God but rather as the most wonderful boy in all creation, and being beautiful young girls, they desired only to please Him by loving service. Lord Krishna understood the pure desire of the gopis and was thus satisfied. The Lord could certainly not be satisfied by ordinary lust, but He was moved by the intense loving devotion of the cowherd girls of Vrindavana.

SB 10.22.26 TRANSLATION: The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barley corns burned by the sun and then cooked can no longer grow into new sprouts.

PURPORT: The words mayy avesita-dhiyam are very significant here. Unless one has achieved an advanced degree of devotion, one cannot fix the mind and intelligence on Krishna, since Krishna is pure spiritual existence. Self-realization is a state not of desirelessness but rather of purified desire, wherein one desires only the pleasure of Lord Krishna. The gopis were certainly attracted to Krishna in a mood of conjugal love, and yet, having fixed their minds and indeed their entire existence completely on Krishna, their conjugal desire could never manifest as material lust; rather, it became the most exalted form of love of Godhead ever seen within the universe.

SB 10.22.27 TRANSLATION: Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Katyayani, O pure-hearted ones.

SB 10.22.28 TRANSLATION: Sukadeva Gosvami said: Thus instructed by the Supreme Personality of Godhead, the young girls, their desire now fulfilled, could bring themselves only with great difficulty to return to the village of Vraja, meditating all the while upon His lotus feet.

PURPORT: The gopis' desire was fulfilled because Lord Krishna had agreed to act as their husband. A young girl can never spend the night with any man except her husband, and thus when Krishna agreed to engage the girls in the nocturnal rasa dance during the coming autumn season, in effect He was agreeing to reciprocate their love for Him in the role of a husband.

Thus end the purports of the humble servants of His Divine Grace A . C. Bhaktivedanta Swami Prabhupada to the 10th Canto, 22nd Chapter, of the Srimad Bhagavatam, entitled “Krishna Steals the Garments of the Unmarried Gopis.”

Kindly note: Some the information above may portray the Lord and the gopia's as lusty and adharmic, but you should know much information that one reads in our Shastras is totally inconceivable to us mere mortals. To truly understand our Vedic Scriptures can be quite an effort indeed hence It requires a Guru to explain the intricacies and the secrets it has in It. Every event conveys some noble secrets in some direct or indirect way. You have to understand It with one's inner self and not like a novel. The personalities in our Vedic Scriptures are of course not worthy of comparison to the characters we come across in a novel. In each personality in our Vedic Scriptures, are there to convey message(s) to us. But let me state here categorically, when the Supreme Personality of Godhead Shree Krishna and His devotees like Lord Brahma, Lord Shiva, Mother Durga, Lord Indra, the 9 planets, and so forth performs an act, it should NEVER be questioned. Yes, this will not go down well with many so called “new-aged” “I want the truth” people out there, but honestly what right does one have to question the Lord and his elevated servants? God can do what ever He pleases and He is not accountable to no being. BUT His servants are. The Lord has a reason for everything He does, and who gives one the right to question our Dear Lord. His Lila (pastime) is beyond human comprehension but we humbly tried to explain a little (with my minuscule intelligence) above as to why the Lord or His devotee acted in this regard.

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