

Dear Maharajas, Prabhus, and didis,
Dandavat Pranamas. Jaya Sri Sri Guru and Gauranga.

On March 5, 2000, Siva Ratri, Srila Bhaktivedanta Narayana Maharaja gave a discourse in honor of Lord Siva. During and after class he periodically requested Pujoyapada Ramacandra prabhu to translate his words in to English. At the end of the class he said, "I think that this class should be printed in our magazines—both English and Hindi."

Srila Maharaja had ended the previous evening's lecture by saying, "Tomorrow is Siva Caturdasi. Unbonafide smartas and other groups celebrate this today, but those who are actually followers of Sri Caitanya Mahaprabhu will observe the fast tomorrow, March 5. You are not bound to follow this fast. It is not compulsory. As for myself, however, I consider myself a follower of Srila Sanatana Goswami. In his Sri Hari Bhakti-vilas he writes that a fast should be observed tomorrow.

Lord Siva is very dear to Krsna and, by his mercy, many were able to enter the Rasa dance. He even received the form of a gopi. Because Siva is so dear to Krsna, Sri Sanatana Goswami liked to live near him at Kamyavana, Manasi Ganga, and other places.

"Some people say that devotees of Krsna should not take darsana of Siva. However, as followers of Srila Sanatana Goswami, we take his darsana."

A few weeks later, Srila Maharaja requested the devotees who were engaged in transcribing and editing his Hindi class to add quotes from the Brahma Samhita, where Siva-tattva is elaborately explained. In this English rendition of the class, following this same instruction, we have also quoted excerpts from Brahma Samhita, with translations and commentaries of the Sanskrit by Srila Sacidananda Bhaktivinoda Thakura, in the body of Srila Maharaja's lecture. These quotes will be found at the end of the section called 'The Cause of Creation.'

You aspiring servant, Syamarani dasi

TRIDANDI SVAMI SRI SRIMAD BHAKTIVEDANTA NARAYANA MAHARAJA

THE GLORIES OF LORD SIVA AND SIVA-RATRI

Mathura, 05.03.2000

The Cause of Creation

Today is the appearance day of Sadasiva. His form was manifest by the desire of Krsna. At Bamsivata, when Krsna desired to perform Rasa-lila for the first time, Swayam Sadasiva, as Gopiswara Mahadeva, manifested from His right side.

The desire of the prathama (first) purusa incarnation, Maha-Vishnu, is called iccha-sakti. At the time of the creation of this material world, Krsna desires to create. At that time He expands Himself as Maha-Sankarsan. That Sankarsan, thus possessed of creative desire, expands as Karanabdasayi Visnu, Maha-Visnu, and Maha-Visnu thus desires to create. This desire then takes the form of a light, which emanates from in between his eyebrows. The abhasa, the semblance or dim twilight reflection of this light, is called Sambhu-linga. Many people worship Lord Siva in the form of

Sambhu-linga. The light itself is eternal: 'Jotirupa sanatanah'. It is not Sambhu-linga. Sambhu-linga is the semblance of that light.

There is also another semblance, called Yoni, and she is the shadow of Ramadevi. Ramadevi is Vaikuntha-pati Narayana's beloved divine consort Laksmidevi. Ramadevi is the power, the spiritual (cit) potency of Karanabdasayi Visnu. This is her suddha swarupa, her original transcendental form, and her shadow is Mayadevi, the limited conceiving potency.

In order to understand this more comprehensively, it may be noted that Maha-Visnu has two types of potency. One is called 'nimitta' and another is called 'upadana'. One is the instrumental cause, and the other is the efficient cause.

The instrumental cause can be explained in this way: "I killed a snake with a stick." "I killed..." The desire of the person who performed the activity is the instrumental cause. The person who desired and performed the activity is the instrumental causal principle nimitta karana. And, "I killed it with a stick". The stick is the efficient cause, the upadana-karana.

There is 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 principle of mundane causality—the efficient cause.

The eternal instrumental potency of Maha-Visnu, nimitta-sakti, takes its semblance form as Yoni, the limited shadow potency. The upadana-karana, efficient cause, assumes the semblance form of Sambhu (Siva)-linga. Creation then takes place by the union of Sambhu-linga and his female consort Yoni. Linga means symbol. In this connection Linga is the symbol of the male organ, and the female organ is Yoni. Maya has taken the form of Yoni. This Yoni is called asraya-sthala, she who gives shelter to the entire universe. She is the instrumental cause, and the upadana-tattva is Sambhu.

Ultimately, the original nimitta and upadan are not actually Yoni and Sambhu. It is by dint of the kama-bija impregnated in her that prakrti, as yoni, desires to create. That kama-bija is alluring her to create. Because she wants to create, she is therefore called the instrumental cause. Sambhu, the lord of pradhana, supplies prakrti the materials of creation, and he is therefore called the efficient cause. Sambhu, the dim reflection of the Supreme Lord's own divine desire-filled glance, consummates his union with Maya. Still, he can do nothing independently of the energy of Maha-Visnu.

Prakrti is called Yoni, and she is desiring. Although the nimitta-karana is Yoni, Maha Visnu, is the original nimitta-karana. When He desires, His icca-sakti, desire potency, the shadow of Ramadevi, desires to create, and thus she becomes instrumental. She becomes like a secondary nimitta-karana. In that case, then the nimitta-karana is Maya as Yoni and the upadana-karana is Sambhu.

Maha-Visnu is the Supreme personified will, and it is He who brings about the union of the two—Yoni and Sambhu. He is the divine dominating person, the plenary portion of Krsna, the manifestor of the mundane world. All these three are creators.

In order for creation to take place, therefore, there must be two causes: the instrumental cause, and the material cause. Along with these two causes, however, there must be the desire of the Karta,

the Supreme Doer. He must be present. The desire or glance of Maha-Visnu must be mixed with these other two causes; and then creation takes place. The initial form of the creation is Mahat-tattva, the sum-total 24 elements. This Mahat-tattva is the reflection or shadow of the original kama-bija (seed of desire) in Goloka Vrndavana.

The seed of amorous creative desire in Goloka is the embodiment of pure cognition. The seed of sex desire in this mundane world is this Yoni, the shadow of the divine potency. The former, although the prototype of the latter, is located very far from it. The seed of the mundane sex desire is the perverted reflection of the Kama-bija, the seed of the original creative desire in Goloka Vrndavana.

Is stated in the Caitanya Caritamrta, Adi-lila 6.14-17:

“Just as the external energy consists of two parts—the efficient cause [nimitta] and the material cause [upadana], Maya being the efficient cause and pradhana the material cause—so Lord Visnu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes. Lord Visnu Himself is the efficient [nimitta] cause of the material world, and Narayana in the form of Sri Advaita is the material cause [upadana]. Mahat-tattva then becomes engaged in the work of creating this universe.”

Excerpted Quotes from Brahma Samhita

Verse 8 Translation: The transcendental potency of the Lord, Ramadevi, is Destiny, the beloved consort of the Supreme Lord. At the time of creation, the halo of the portion of Krsna’s plenary portion appears as Bhagavan Sambhu, the manifest divine male organ. He is the dim reflection of Yoti, the eternal light, and he is responsible for the generation of the material world. The reproductive potency that evolves from Destiny appears as the female organ, the embodiment of Maya, the inferior potency. The union of these organs brings forth the existence of the Mahat-tattva, which is only a reflection of the Supreme Lord Hari’s Original Seed of Desire (Kama-bija).

Purport: Being endowed with the creative desire, the plenary expansion of Krsna, Sankarsana, takes the initiative in bringing about the creation of the mundane world. Taking the form of the first Purusavatara, He reclines on the Causal Waters and casts a glance, filled with desire, at Maya.

That glance is instrumental in the cause of the creation. The twilight-reflection of the light emanating from Karanabdasayi Visnu at that time is the organ of generation, Sambhu, who unites with Maya in the form of Yoni, the shadow of Ramadevi. Then, the reflection of Kama-bija, the original Seed of Desire, emerges as the Mahat-tattva, the great or universal seminal principle. That Mahat-tattva thus engages in the creative function. The initial manifestation of the desire created by Maha-Visnu is thus known as Hiranmaya Mahat-tattva. It is the mental principle of readiness for universal creation.

The inner conception here is that, assuming the forms of both the instrumental and efficient material causes (nimitta-upadana), the Will of the Predominator or Purusa creates. The instrumental cause is personified as Maya, who represents the female reproductive organ. The efficient cause is personified as Sambhu, who represents the male generative organ. And ultimately, Maha-Visnu is the Predominator, or the Inaugurator by His Will.

The primordial ingredients or substance (Pradhana) is the efficient cause, while the female receptacle principle (Prakrti) is instrumental. The Willing Factor that unites them is the Manifestor of the illusory

mundane world, the Purusa-avatara, who is a plenary expansion of Krsna. These three form the agency of universal creation.

Kama-bija, the Original Seed of Desire that exists in Goloka, is Pure Transcendental Cognition, and the seed of desire that exists in the material world is a manifestation of the shadow potency, personified as Kali etc. Despite being the prototype of Maya, the Original Seed of Desire is infinitely distant from it. The mundane seed of desire is an illusory reflection. The process of Sambhu's birth is described in verses ten and fifteen.

Verse 10 Translation: Mahesvara Sambhu, the male principle, the efficient cause representing the primal male organ, is united with the instrumental cause represented by his Maya potency. Maha-Visnu, the Lord of the universe, partially adverts within him by the casting of His glance.

Purport: Sri Narayana, non-different from Krsna, presides in the Paravyoma, the area of the Spiritual World predominated by majesty and reverence. Maha-Sankarsana is one of Sri Narayana's Quadruple Expansions or Catur-vyuha. By the assistance of His Plenary Potency, Krsna's Narayana Form expands as Maha-Sankarsana. Maha-Sankarsana's Plenary expansion eternally reclines on the Viraja river, which is situated at the point midway between the Transcendental World and the mundane world. And at the time of universal creation He casts a glance at the distant shadow Maya potency.

At that moment, the reflection of the intrinsic form of Godhead in the form of His Divine glance—Sambhu, the lord of the Pradhana or primordial material elements, unites with the mundane instrumental cause, Maya. He is unable to act, however without being empowered by Maha-Visnu. With Maha-Vishnu's sanction, the Siva potency progressively creates ego (ahankara) and the five elements (panca-bhuta) of ether, etc., the sense objects, and the mundane senses of the conditioned souls. The individual souls or jivas emanate as particles of the rays of the effulgence of Maha-Visnu. This will be elucidated later in this commentary.

Verse 15 Translation: Maha-Visnu created Visnu from His left side, Prajapati from His right side, and Sambhu, the Divine manifested masculine effulgence, from between His Eyebrows.

Purport: Visnu is the Plenary Expansion (Svamsa-tattva) of Maha-Visnu, and thus He is Sarva-Mahesvara, or the Supreme Lord of all. Prajapati Brahma and Sambhu are Maha-Visnu's separated parts (vibhinamsa), and thus they are gods of delegated offices.

Verse 45 Translation: Milk becomes transformed into yogurt by reacting with an added agent, yet yogurt is not separate from its origin—milk. Similarly, for accomplishing a particular task, who assumes the nature of Sambhu—that Primeval Lord, Govinda, do I worship.

Purport: Tamoguna, or the material quality of inertia, the quality of minuteness of the marginal potency, and a minute degree of the mixture of Divine Cognizance (Samvit) and Ecstasy (Hladini)—all these elements combined constitute a particular transformation. This transformation constitutes the halo (dim reflection of the light) of the Divinity as the masculine generative organ, the Lord Sambhu form of Sadasiva. From Sambhu, Rudradeva is manifest.

Gopiswara Mahadeva

In the beginning of creation Sri Krsna desired to perform Rasa dance. At that time Swarupa-sakti, Hladini-sakti Srimati Radhika was manifest from His left side. Sadasiva, the same Sadasiva who is

Gopisvara Mahadeva, was manifest from His right side. The Siva who lives in Kasi or Kailash in this world, is the amsa, or part of a part, of Svayam Sadasiva in Vrindavan.

Srila Rangunatha das Goswami has composed a prayer in his Vraja Vilas Stava: 'muda gopendrasyatmaja bhujā parisranga nidhaye/ sphurad gopirvndair yam iha bhagavatam pranayibhih/ bhajadbhistair bhaktya svamabhilāsitaṁ praptam acirad, yamitire gopisvaram anudinam tam kila bhaje.' 'I daily worship Gopisvara Mahadeva, who is situated on the bank of Yamuna. That very Gopisvara was worshipped with deep devotion by the gopis. Gopisvara Mahadeva quickly fulfilled their desire to attain a supremely precious jewel in the form of the embrace of the son of Nanda Maharaja.

Srila Visvanatha Cakravarti Thakura writes in Sri Sankalpa-druma-druma:

vrndavanavani-pate! Jaya soma soma-maule
sanaka-sanandana-sanatana-naradedya
gopisvara! Vraja-vilasi-yuganghri-padme
prema prayaccha nirupadi namo namaste

"O gatekeeper of Vrindavana! O Soma, all glories to you! O you whose crest is decorated with the moon. You are worshipable for the sages, Sanat, Sanaka, Sanandana, and Sanatana, and by Narada! O Gopisvara! Desiring that you bestow upon me prema for the lotus-feet of Sri Sri Radha-Madhava who perform joyous pastimes in Vraja-dhama, I offer pranamas unto you time and again."

The many other forms of Siva, such as Sankara and Rudra, who are being worshiped by common people, are semblances of Sadasiva. They are not the original. Sankara, who is worshiped by local people as Pippaleshwara Mahadeva, Bhuteswara Mahadeva, Rangeswara Mahadeva and so on, cannot award this highest Vraja-prema.

No Lust in Lord Siva

Lord Siva is immensely powerful. He has no lust. He may be naked, and Parvati may 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 the hearts of both. However, this falldown does not take place in the case of Lord Siva and Parvati, though they may live together in any position and posture. Srimad-Bhagavatam describes that Lord Siva was once giving a lecture in an assembly of great saintly persons, and Parvati was sitting on his lap. Both of them were completely naked. At that time Citraketu, a very exalted devotee of Lord Krsna, came and said in a friendly gesture, "O, just see the position and posture in which you are giving your lecture." Parvati could not understand how anyone would think that Lord Siva has lusty desires in his heart; lust does not come near him at all. She gave him a curse.

Citraketu, however, was on friendly terms with Siva. He never meant to say that lust was in Lord Siva's heart. He was simply saying that this was not the way to deliver a lecture. Lord Siva chastised

Parvati, “Why did you curse him? He is such an exalted devotee. Look at his advancement in devotion. 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 Vaisnava.”

Lust cannot remain near Lord Siva. Neither Lord Sadasiva nor his shadow Sankara who stays with Parvati have lust in their hearts. When Kamadeva came to disturb Lord Siva’s meditation, Siva simply opened his third eye and burned Kamadeva into ashes.

So how could it happen that Lord Siva was attracted to Mohini Murti? Mohini is an incarnation of Lord Krsna Himself, and Krsna can do anything. It was Krsna who personally created the desire of lust in Lord Siva, and He who showed him this form of Mohini. Then that incident took place. When Krsna’s pastimes take place, His maya is so strong that even Baladeva may be bewildered. For one whole year Krsna remained in the many forms of cowherd boys and calves, and Baladeva Prabhu was not able to detect what happened. Krsna’s maya is so strong that it can do anything.

Rameswara Mahadeva

Sadasiva always lives with his consort, mula Parvati. In the Ramayana and the Puranas it is stated that Lord Rama established Rameshwara Mahadeva in South India, and began worshiping him. Why was He worshiping Him? Lord Rama thought, “By his mercy I can cross the sea.” Actually Rama was powerful enough to jump across the ocean in a second, but he showed to ordinary persons that, “By the mercy of Sankara I may cross this endless ocean.” The common people considered that Rameshwara Mahadeva was in fact ‘the Lord of Rama’, and therefore his name was ‘Rameshwara’. At that time the demigods appeared and said: “No, no, no. Rameshwara Mahadeva and Rama are both the same. There is no difference. Both are Iswara. Ordinary people think only that Rameshwara is Ishwara of Rama; but they are not intelligent. It is not like that. Lord Rama and Lord Siva are both Ishwara.”

At that moment Lord Siva manifested from the linga of Rameshwara Mahadeva and said, “No. Try to understand this fact. Rameshwara means ‘He who’s Lord is Rama.’ It is Rama who is my Lord!”

Three Considerations

There are three ‘vicaras’, perspectives, from which to understand the relationship between Krsna and Lord Siva. Vicara means point of view or consideration. One vicara is called ‘tattva-gata-vicara’. This is the viewpoint of conclusive philosophical truth. Another is called ‘aiswarya-gata-vicara’. This is the view point of pastimes in opulence and majesty. The third is madhurya-gata-vicara, the viewpoint of the Lord’s pastimes which appear like those of an ordinary human being.

According to the principle of tattva-gata-vicara, Lord Siva is a ‘kala’ of Krsna’s expansion. This means that Sri Krsna’s amsa, plenary portion, is Sadasiva, and Lord Siva is His fractional part. According to aiswarya-bhava, or aiswarya-gata-vicara, Sri Krsna is the supreme worshipable Deity of Lord Siva. Lord Siva is always worshiping Krsna. When we take madhurya-bhava, or naravat-

gata-vicara, however, Krsna plays another role. He is a very small, young child. He cannot do anything. Yasodamayi is feeding Him and doing everything. At that time Lord Siva, Mahadeva, comes and gives benedictions to that child. Because Krsna is performing naravat human-like pastimes, Siva becomes worshipable to this child. In this category of madhurya-bhava there are so many pastimes. In our Puranas it is stated that Krsna was worshiping Lord Siva to beget a child from the womb of Jambavati.

Lord Rama's worship of Lord Siva in order to cross the ocean is also a madhurya pastime. Here Rama is thinking Himself an ordinary human being who has to perform this difficult task of crossing the ocean. Therefore, in order to receive power from Siva, He is worshipping him. These are all aspects of the madhurya-gata-vicara. One who does not understand this principle is unable to categorize who is who. We should have a clear understanding of these points.

Who is Who

Who is who? What is the position of Lord Siva in relation to Krsna? The following instances will clarify this:

Once there was a demon named Vrkasura. He wanted to enjoy Lord Siva's wife, Parvati, and he therefore performed austerities to please Lord Siva. He obtained the benediction that the person on whose head he would place his hand would be burnt to ashes. Lord Siva appeared and granted this benediction. Vrkasura then approached Lord Siva to place his hand on the head of Lord Siva himself. Lord Siva asked, "What are you doing?"

He replied, "Now I am applying my benediction." He did not say, "I want Parvati." He simply looked at Parvati and then ran towards Lord Siva. Extremely fearful, Siva ran away, and Vrkasura quickly chased after him. Lord Siva was attired in a mrgachala, deerskin. It fell away, and then his damaru drum also fell. He kept running, however, and at that time he remembered his Lord. This is aiswarya-gata-vicara. Who is the Lord he remembered? It was Bhagavan Sri Krsna.

Sri Krsna took the form of a young brahmachari waiting for that demon to come. Then seeing him Krsna asked, "Who are you running after?"

"I am running after Lord Siva."

"Why?"

"Because he has given me the benediction that when I put my hand on someone, he will be burnt to ashes. I am going to apply it on him."

"Oh, you are a foolish person. You believe in the benediction of this man who smokes, who takes all types of intoxication and who lives in crematoriums? Do you believe that he is authorized and powerful enough to give benedictions? It is all futile. He is just fooling you. You are running after him, but finally you will find that you won't be able to do anything. Try it on yourself. Put your hand on your own head. Just see! Nothing will take place."

Vrkasura agreed. “Yes, why should I not try?” He did it, and he was burned into ashes.

This is the *aiswarya-gata-vicara*. This *lila* gives evidence to support the conclusion that Sankara is not independent. His worshipable Deity is Krsna.

Another evidence is in a pastime of Aniruddha, the son of Krsna. He wanted to marry the daughter of Banasura, a demoniac person and a very staunch devotee of Lord Siva. Banasura had one thousand hands, and he used to perform his services to Lord Siva with all of them. Krsna came to know from Narada that because Aniruddha had met intimately with Banasura’s daughter Usa, Banasura and his army had fought with him, and had finally captured and arrested him. Along with His entire army, Krsna went to Banasura and fought with him. He cut off almost all his 1000 hands, and only four remained. He was just about to cut off his head when Lord Siva arrived. That day, instead of praying to Krsna, Lord Siva took the side of his devotee, Banasura, and began fighting with Krsna. He had many weapons, like Siva-astra, Pasu-pati astra and others; but all failed. Krsna put Siva in illusion by His Maya, and Siva began to shiver from a very intense cold.

Parvati saw the position of Sankara, and the imminent death of Banasura. She approached Krsna, half dressed, and tried to allure Him. Instead of looking at her, however, Krsna turned his face away. Parvati then fell at Krsna’s feet and prayed, “O Lord Krsna, Banasura is our child. Please forgive him. Don’t kill him. And please forgive my husband also”. Krsna became pleased and did not kill Banasura.

When Krsna was performing His many pastimes in Dwaraka, He often took the form of four-handed Vasudeva. In fact, He was famous there as four-handed Vasudeva. There was a king named Paundraka who had attached two artificial arms on his body. He challenged, “Krsna is not 4-handed Vasudeva. I am Vasudeva.” He sent a messenger to Krsna with the decree, “Stop saying that you are the 4-handed Vasudeva. I am He”. Krsna met his challenge and fought with him. The King of Kasi had taken the side of Paundraka Vasudeva. Therefore with the assistance of His cakra, Krsna killed Paundraka and the King of Kasi as well. He cut off the head of Kasiraja with His cakra, throw it into the city, and then burnt the whole city to ashes. Kasiraja was a very staunch devotee of Lord Siva because Kasi is Siva’s residence. At that time Lord Siva himself had to run from that city. He came to a place in Navadwipa called Hari-Hara Ksetra. From there he went to Ekamra-kanana (Bhuvaneshwara) near Puri, and there he took shelter of Sri Caitanya Mahaprabhu. This shows that his worshipable Lord is Caitanya Mahaprabhu and Krsna. This is the *aiswarya-gata-vicara*.

Who is Lord Siva’s worshipable Deity? Rama. His mantra is Rama and He always chants the Name of Rama. Which Rama? We may include Sita-Rama, but in fact he chants the name of Mula Sankarsana Balarama. King Citraketu’s Lord is also Mula Sankarsana, and therefore They are god-brothers. Sita-Rama is also Rama. Maharaja Dasaratha’s son Rama is also an expansion of Mula-Rama, Balarama. But the real worshipable Deity of Lord Siva is Mula-Sankarsan Balarama, and he always chants His Name.

In the maha-mantra, Rama does not refer to Dasaratha’s son Rama, nor to Parasurama, nor to Balarama. The meaning of Rama here is Radha-Raman, Krsna who engages in 'ramana' with Radha. Ramana means to play. He plays with Radharani, and so He is called Ramana or Rama.

There is a very famous pastime in the Ramayana about Lord Rama's searching for Sita after she was taken by Ravana. Ravana did not actually take the real Sita. He was not able to touch Her. He could only take a Maya-Sita. The real Sitarani, the Swarup-sakti of Rama, was taken away and protected by the Lord of Fire, Agnideva. Rama was crying and asking each and every plant, tree, mountain and river, "Where is my Sita?" This was an exhibition of His naravat or human-like pastimes.

At that time Lord Siva prayed to Rama, "O my Lord, what wonderful pastime you are performing! You are so great." When he then paid his obeisances, his wife, Sati, questioned him, "O Prabhu, to whom you are paying your obeisances?"

"I am paying my obeisances to my Lord Rama."

"O, your Rama is Parabrahman Rama. How can this be your Rama? I can't believe it. If He is the Lord Himself, the Supreme Personality of Godhead, whose Name you are always chanting, how could His wife be taken by a demon like Ravana? And, even if Ravana was able to take His Sita, He is Lord Rama Himself. He is antaryami, who knows everything, who is omniscient. He should know what happened. But He is wandering here in search of Sita as though He knows nothing—as if he is in ignorance. How can He be the Lord?"

"No, no. He is performing His pastimes. Don't disbelieve this. He is the Lord Himself."

"I can't believe it."

"Al right, then you can test Him."

Sati took the form of Sita and came in front of Rama. Instead of looking at that 'Sita', however, Rama started going in a different direction. When she went in front of Him again, He again took another direction. Finally she came directly in front of Him. She thought, "If He is an ordinary person, then seeing 'Sita' he will come and embrace me. But if He is Lord Rama, then He will recognize me."

Rama said to her, "O mother, O Bhagavati, how is it that you are here alone? Where is your Prabhu Mahadeva?" She realized, "Oh, He recognized me", and she fell at His feet. The moment she did this, she became surprised to see Sita-Rama in each and every entity and atom. She was very much astonished. She again paid her obeisances, and again she saw the same Rama crying for Sita. Then She returned to Lord Siva. Her lips were dried and She trembled in fear She approached her husband who was standing at some distance. He asked her, "Have you made your examination?" "O Lord," she said, "I believed what you said."

Siva is her Guru. She doubted the statement of her Guru and therefore committed an offense. Now she was telling him a lie, and so she was committing another offense. She had said, "I have not made any examination, I believed what you told me." She did not admit that, "I took the form of Sita." Because she committed two offenses, she had to give up that body of Sati.

Some time later a fire-sacrifice took place in the house of Sati's father Daksa. She went there without the consent of her husband and, when she arrived, Daksa spoke many bad things to her. He said, "Why have you come?! I have not called you!" There was also no place or seat reserved for Lord Siva. Upset to find that her husband was insulted there she was hurt, and angry. Finally she gave up her body in a blazing fire of mystic yoga. After that, in her next life, she took birth as Parvati, she performed austerities for many years, and then she was able to get back her husband.

So if we tell a lie, or if we commit an offense at the lotus-feet of Gurudeva, we will have to suffer. Tulsidas, one of the leading saints, has written a version of Ramayana called 'Sri Rama-carita manasa'. There he says, "We should take Siva-Parvati as our guru, and they will give us love for the lotus-feet of Rama.

We should try to understand all the pastimes of Sankara and Rama. We should try to see what is the position of Lord Siva and what is the position of Rama. In this way we should do our bhakti. Those who take Lord Siva as an independent Lord are like Vrkasura. They want to have sense gratification with Krsna potency. They take benediction from the Lord, and then run after Him to kill Him. Instead of becoming Vrkasura, we should become devotees, and consider Siva-Parvati as our guru in the matter of devotion to the Supreme Lord.