

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one who has attained this realization can understand the sac-cid-ananda form of the Lord. Similarly, Paramatma realization — realization of the plenary expansion of the Absolute Truth within everyone's heart — is also an incomplete understanding of the Absolute Truth. Even a devotee of the Personality of Godhead Narayana cannot actually understand the transcendental attractive features of Krsna. Indeed, a devotee of Krsna who is attached to the sublime attractive features of the Lord does not consider Narayana very important.

When the gopis sometimes saw Krsna in the form of Narayana, they were not very much attracted to Him. The gopis never addressed Krsna as Rukmini-ramana. Krsna's devotees in Vrindavana address Him as Radharamana, Nandanandana and Yasodanandana, but not as Vasudeva-nandana or Devaki-nandana. Although according to the material conception Narayana, Rukmini-ramana and Krsna are one and the same, in the spiritual world one cannot use the name Rukmini-ramana or Narayana in place of the name Krsna. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called rasabhasa, an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a rasabhasa situation by using one name for another. Because of the influence of Kali-yuga, there is much rasabhasa in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees. (*CC Madhya 8.90 pp*)

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