

# The Greed of the Lord

Śrī Śrīmad  
Gour Govinda Swami



The page features decorative floral patterns in the corners, rendered in a light gray, embossed style. The patterns consist of swirling acanthus leaves and scrolls, typical of classical or Art Nouveau design. The top-left and bottom-right corners have the most prominent designs, while the other two corners have smaller, partial designs.

# The Greed of the Lord

A decorative flourish consisting of a large, elegant scroll that curves downwards and then back up to the right, ending in a smaller, tighter scroll.

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# The Greed of the Lord

**Śrī Śrīmad  
Gour Govinda Swami**

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The Appearance Day of Lord Śrī Caitanya Mahāprabhu*



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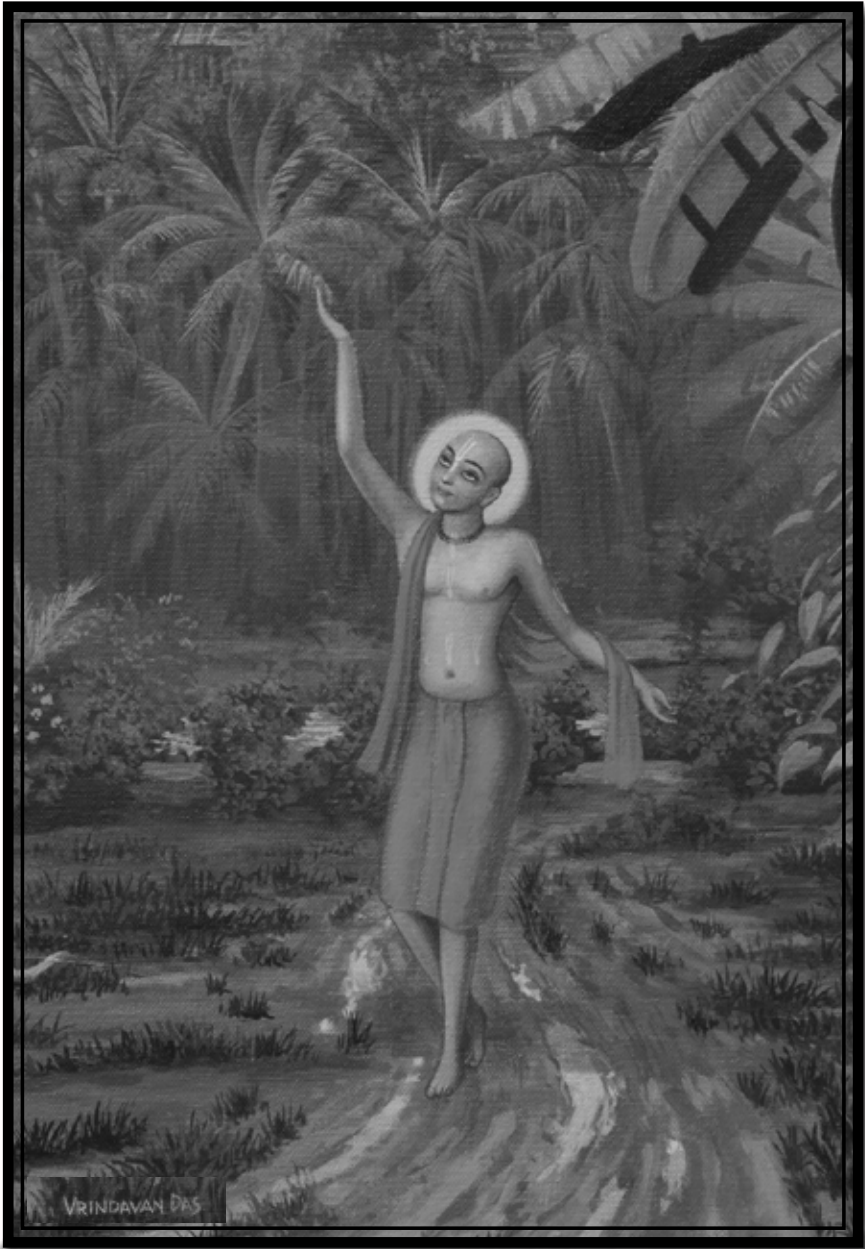


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*śrī rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā-  
svādyo yenādbhuta-madhurimā kīḍṛśo vā maḍīyaḥ  
saukhyam cāsya mad-anubhavataḥ kīḍṛśam veti lobhāt  
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ*

“Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.”

— *Caitanya-caritāmṛta, Ādi-līlā 1.6*





# Maṅgalācaraṇa

## Auspicious Invocation



*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmilitam yena tasmai śrī-gurave namaḥ*

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

*śrī-caitanya-mano-'bhīṣtam sthāpitam yena bhū-tale  
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?”

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāms ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitam tam sa-jīvam  
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāms ca*

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as

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Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Śrī Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with their associates Śrī Lalitā and Viśākhā.”

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate  
gopeśa gopikā-kānta rādhā-kānta namo'stu te*

“O my dear Kṛṣṇa, O ocean of mercy, you are the friend of the distressed and the source of creation. You are the master of the *gopīs* and the lover of Rādhārāṇī. I offer my respectful obeisances unto you.”

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi praṇamāmi hari-priye*

“I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and you are very dear to Lord Kṛṣṇa.”

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubyā eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.”

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

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“O most munificent incarnation! You are Kṛṣṇa himself appearing as Śrī Kṛṣṇa Caitanya Mahaprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī and you are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto you.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 19.53)

*yad advaitam brahmopaniṣadi tad apy asya tanu-bhā  
ya ātmāntaryāmī puruṣa iti so ‘syāṁśa-vibhavaḥ  
ṣaḍ-aiśvaryaīḥ pūrṇo ya iha bhagavān sa svayam ayam  
na caitanyāt kṛṣṇāj jagati para-tattvam param iha*

“What the Upaniṣads describe as the impersonal Brahman is but the effulgence of his body, and the Lord known as the Supersoul is but his localised plenary portion. He is the Supreme Personality of Godhead himself, full with six opulences. He is the absolute truth, and no other truth is greater than or equal to Him.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 1.3)

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
ekātmānāv api bhuvī purā deha-bhedam gatau tau  
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam  
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 1.5)

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*cirād adattaṁ nija-gupta-vittaṁ  
svaprema-nāmāmṛtam aty-udāraḥ  
āpāmaram yo vitatāra gaurah  
kṛṣṇo janebhyas tam aham prapadye*

“The most munificent Supreme Personality of Godhead, known as Gaura Kṛṣṇa, distributed to everyone — even the lowest of men — his own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto him.” (Śrī Caitanya-caritāmṛta, *Madhya-līlā* 23.1)

*gaurah sac-caritāmṛtāmṛta-nidhiḥ gauram sadaiva-stuve  
gaureṇa prathitam rahasya-bhajanam gaurāya sarvaṁ dade  
gaurād asti kṛpālu-ratra na paro gaurasya bhṛtyo bhavam  
gaure gauravam ācarāmi bhagavan gaura-prabho rakṣa mām*

“I pray to Śrīmān Gaurāṅga Mahāprabhu whose ecstatic transcendental pastimes are like a river of nectar. Gaura has given the path of confidential devotional service. I will completely surrender to Gaura. Is there anyone more merciful than Gaura? I will become a servant of Gaura. I shall preach the glory of Gaura. May my Lord Gaura protect me.” (Śrīla Raghunandan Gosvāmī, *Gaurāṅga-virudāvalī*, text 110)

*mādhurye-madhubhiḥ sugambhi-bhajana svarṇāmbhujānām vanam  
kāruṇyāmṛta nirjharair upacitah sat-prema hemācalaḥ  
bhaktāmbodhara dhāraṇī vijayanī niṣkampa sampāvalī  
daivo naḥ kula daivatām vijayatām caitanya-kṛṣṇa-hariḥ*

“I worship the golden hued Śrī Caitanya Mahāprabhu, who is absorbed in the enchanting mellows of *mādhurya-rasa*. May the

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transcendental love of Kṛṣṇa that Mahāprabhu is distributing pour down on this earth like a waterfall of nectar! All glories to that Śrī Kṛṣṇa Caitanya Mahāprabhu!”

*ājānu-lambita-bhujau kanakāvadātau  
saṅkīrtanaika-pitarau kamalāyatāksau  
viśvambharau dvija-varau yuga-dharma-pālau  
vande jagat priyakarau karuṇāvatārau*

“I worship their Lordships Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose long arms extend down to their knees, whose beautiful complexions are radiant yellow like molten gold and whose elongated eyes are like red lotuses. They are the topmost *brāhmaṇas*, the guardians of religious principles for this age, the most munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Kṛṣṇa.” (*Śrī Caitanya Bhāgavata, Ādi-khaṇḍa* 1.1)

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ purata-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

“May that Lord who is known as the son of Śrīmatī Śacī-devi be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, he has appeared in the age of Kali by his causeless mercy to bestow what no incarnation ever offered before, the most sublime and radiant spiritual knowledge of the mellow taste of his service.” (*Vidagdha-mādhava* 1.2, quoted in *Śrī Caitanya-caritāmṛta, Ādi-līlā*)



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*śrī-kṛṣṇa-caitanya prabhu-nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

“I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.”

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

*ānanda-līlāmaya-vigrahāya  
hemābha-divya-cchavi-sundarāya  
tasmai mahā-prema-rasa-pradāya  
caitanya-candrāya namo namas te*

“O Lord Caitanya-candra! O Lord whose form is full of blissful pastimes! O Lord whose complexion is as splendid as gold! O Lord who gives in charity the nectar of pure love for Lord Kṛṣṇa! I offer my respectful obeisances unto you.” (Śrī Caitanya-candrāmṛta, text 11)

*kali-yuga dharma haya hari-saṅkīrtana  
etad arthe avatīrṇa śrī śacīnandana*

“Śacīnandana, Lord Caitanya, the father of *hari-saṅkīrtana*, appears for this purpose: to teach the chanting of the holy name.” (Śrī Caitanya-bhāgavata, Ādi-kaṇḍha 2.22)

*ei kahe bhāgavata sarva-tattva-sāra  
'kīrtana'-nimitta 'gauracandra-avatāra'*

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“It is stated in the *Śrīmad-Bhāgavatam* that the Supreme Absolute Truth, Lord Gauracandra, incarnates to propagate the chanting of the holy names.” (*Śrī Caitanya-bhāgavata, Ādi-kaṇḍha 2.23*)

*kali-yuge sarva-dharma—’hari-saṅkīrtana’  
saba prakāśilena caitanya-nārāyaṇa*

“Lord Caitanya inaugurated the congregational chanting of the holy names as the essence of all religious principles for the age of Kali.” (*Śrī Caitanya-bhāgavata, Ādi-kaṇḍha 2.26*)

*kali-yuge saṅkīrtana-dharma pālibāre  
avatīrṇa hailā prabhu sarva-parikare*

“In Kali-yuga the Lord incarnates with His associates in order to maintain the religious principle of *saṅkīrtana*.” (*Śrī Caitanya-bhāgavata, Ādi-kaṇḍha 2.27*)

*yuga-dharma pravartāimu nāma-saṅkīrtana  
cāri bhāva-bhakti diyā nācāmu bhuvana*

“I shall personally inaugurate the religion of the age—*nāma-saṅkīrtana*, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realising the four mellows of loving devotional service.” (*Śrī Caitanya-caritāmṛta, Ādi-līlā 3.19*)

*āpani karimu bhakta-bhāva aṅgīkāre  
āpani ācari’ bhakti śikhāimu sabāre*

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“I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 3.20)

*āpane nā kaile dharma śikhāna nā yāya  
ei ta' siddhānta gītā-bhāgavate gāya*

“Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the *Gītā* and *Bhāgavatam*.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 3.21)

*yuga-dharma-pravartana haya aṁśa haite  
āmā vinā anye nāre vraja-prema dite*

“My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.” (Śrī Caitanya-caritāmṛta, Ādi-līlā 3.26)



# The Greed of the Lord



When we speak of the advent of Gaurāṅga Mahāprabhu, we should understand the cause of His appearance. There are two types of causes: external and internal. The external cause is *nama-prema-pracār*, *yuga-dharma-pracār*.\*

*kali-yuga dharma haya hari-saṅkīrtana  
etad arthe avatīrṇa śrī śacīnandana*

“Śacīnandana, Lord Caitanya, the father of *hari-saṅkīrtana*, appears for this purpose: to teach the chanting of the holy name.” (*Caitanya-bhāgavata*, *Ādi-kaṇḍha* 2.22)

*ei kahe bhāgavata sarva-tattva-sāra  
'kīrtana'-nimitta 'gauracandra-avatāra'*

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\**Nama-prema-pracār*: to spread love of God through *hari-nama-saṅkīrtana*, the chanting of the pure name. *Yuga-dharma-pracār*: to teach the essence of all religious principles for the age of Kali.

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“It is stated in the *Śrīmad-Bhāgavatam* that the Supreme Absolute Truth, Lord Gauracandra, incarnates to propagate the chanting of the holy names.” (*Caitanya-bhāgavata*, *Ādi-kaṇḍha* 2.23)

*kali-yuge sarva-dharma—’hari-saṅkīrtana’  
saba prakāśilena caitanya-nārāyaṇa*

“Lord Caitanya inaugurated the congregational chanting of the holy names as the essence of all religious principles for the age of Kali.” (*Caitanya-bhāgavata*, *Ādi-kaṇḍha* 2.26)

*kali-yuge saṅkīrtana-dharma pālibāre  
avatīrṇa hailā prabhu sarva-parikare*

“In Kali-yuga the Lord incarnates with His associates in order to maintain the religious principle of *saṅkīrtana*.” (*Caitanya-bhāgavata*, *Ādi-kaṇḍha* 2.27)

Gaurāṅga Mahāprabhu is the Father of *hari-saṅkīrtana* and He appears in Kali-yuga, especially in this special Kali-yuga, with His *dham* and all His associates and paraphernalia, for this purpose: to teach Kali-yuga *dharma*, the religion for Kali-yuga, *nama-prema-pracār*. He offers and distributes the chief result of *hari-nāma-saṅkīrtana* — *kṛṣṇa-prema*, love of God — freely, indiscriminately.

*brahmār durlabha prema sabākāre jāce  
patita pāmara nāhi bāche*

It is very difficult, even on the part of Lord Brahmā, to get such *prema*, but Mahāprabhu gives it freely and indiscriminately

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even to *patitas* and *pāmaras*, the most degraded and sinful persons, such as Jagāi and Mādhāi. Therefore He is known as *prema-puruṣottama*, the Personality of Godhead who gives *kṛṣṇa-prema*.

### The External Cause for Lord Caitanya's Advent

Five thousand years ago Kṛṣṇa came in His own *svarūpa*, form. In His pastimes at Kurukṣetra He taught the *Bhagavad-gītā* through Arjuna to all mankind, giving confidential, more confidential, and most confidential instructions. His most confidential instruction is *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*: “Engage your mind always in thinking of Me, become My devotee, worship Me, and offer your homage unto Me.” The concluding instruction is *sarva dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja*: “Give up all varieties of *dharma* and just surrender unto Me.”

Lord Kṛṣṇa only said this theoretically; He never taught how to surrender practically. However, Kṛṣṇa is *suhṛdam sarva-bhūtānām*, the only well-wishing friend of all living entities. Therefore after winding up His pastimes at the end of Dvāpara-yuga, the previous age, He thought: “I’ve given confidential, more confidential, and most confidential instructions to Arjuna for all mankind, but after Dvāpara-yuga comes Kali-yuga, the most sinful age. In Kali-yuga, as sinful activities increase, the consciousness of the people becomes most polluted. They cannot understand *śaraṇāgati tattva*, complete surrender, because I haven’t demonstrated it practically. Therefore I shall have to go again.” So He came again as Gaurāṅga Mahāprabhu, Lord Caitanya. This was His mission:

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*yuga-dharma pravartāimu nāma-saṅkīrtana  
cāri bhāva-bhakti diyā nācāmu bhuvana  
(Caitanya-caritāmṛta, Ādi-līlā 3.19)*

I shall go spread the holy name and give the four forms of *bhakti*, devotional service: *dāsyā* [servitorship], *sakhya* [friendship], *vātsalya* [parenthood], and *mādhurya* [conjugal love].” Śānta, neutrality, is discarded in Mahāprabhu’s line. The Lord decided: “I shall make the whole world dance with *bhāva-bhakti*, ecstatic love of God.

*āpani karimu bhakta-bhāva aṅgikāre  
āpani ācari’ bhakti śikhāimu sabāre  
(Caitanya-caritāmṛta, Ādi-līlā 3.20)*

I shall accept *bhakta-bhāva*, the mood of a devotee, and I shall teach *bhakti*. Unless I practice *bhakti*, *śaraṅāgati*, in My own life, I cannot teach it to others.

*āpane nā kaile dharma śikhāna nā yāya  
ei ta’ siddhānta gīta-bhāgavate gāya  
(Caitanya-caritāmṛta, Ādi-līlā 3.21)*

This is the external cause for the advent of Lord Caitanya, *bahirāṅga-kāraṇam*. The external cause is for the sake of others, the people of Kali-yuga, whereas the internal cause, *antarāṅga-kāraṇam*, is for Himself. The internal cause is to fulfill three desires.



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## Three Unfulfilled Desires

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vā anayaivā-  
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ  
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt  
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduḥ  
(Caitanya-caritāmṛta, Ādi-līlā 1.6)*

Svarūpa Dāmodara Gosvāmī spoke this verse, and it is quoted by Rūpa Gosvāmī in his *Lalita-mādhava*. When Kṛṣṇa performed His pastimes He still had three desires that remained unfulfilled. First, Kṛṣṇa wanted to know: What is Rādhārāṇī's love? Next He desired to know: What is My *rūpa-madhuri*, My excellent beauty, that Rādhārāṇī relishes? How can I relish it? Then the third desire: What type of pleasure or happiness does Rādhārāṇī derive by relishing My beauty, and how can I relish it? These three desires, these three types of greed, developed in the Supreme Lord Kṛṣṇa. Therefore, *śacī-garbha-sindhau harīnduḥ*, He appeared from the womb of Śacimātā as Lord Caitanya Mahāprabhu to fulfill these desires. That is *gaura-avatāra*.

## The Consequence of Greed Is Suffering

Here the word *lobha*, 'greed' is very significant. The Lord has greed. It is quite natural that we have greed. We are greedy persons, materially greedy, but the greed of the material world is condemned; it is considered one of our enemies. In the sixteenth chapter, twenty-first verse, of the *Bhagavad-gītā* Lord Kṛṣṇa has said:

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*tri-vidham narakasyedam  
dvaram nāsanam ātmanah  
kāmaḥ krodhas tathā lobhas  
tasmād etat trayam tyajet*

Give up these three — *kāma*, *krodha*, *lobha*: lust, anger, and greed. If you become influenced or affected by them, then you will open your door to hell. So give them up.

Greed is bad because those who are materially greedy have to suffer. There is a small story to illustrate this point.

A greedy boy saw his mother put some berries into an earthen pot that had a narrow opening. Greedy to get some of those berries, he put his hand into the pot and grasped a handful, but when he tried to get his hand out of the pot, his hand got caught because the opening was too narrow. This caused some pain as he pulled, so he was crying, but though he was suffering, he would not let go of the berries. This is a simple story showing that the consequence of greed is suffering. Therefore Bhagavān Kṛṣṇa has said in the *Gītā*, “Give up greed.”

## How Can You Use Greed?

However, greed can be engaged in Kṛṣṇa’s service. The word *lobha*, greed, is an ancient word, not a modern word. The seed of greed exists in both Bhagavān (the Lord) and *bhakta* (the devotee). So in respect to *bhāgavat-bhakta*, the devotee of the Lord, we say, *lobha sādhu-saṅge hari-kathā*. How can you use greed? Develop greed to have more and more *sādhu-saṅga*, association with *sādhus*, pure devotees, and hear more and more *kṛṣṇa-kathā*, talks about the Lord. Develop this greed. Such

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greed is spiritual and beyond the modes of material nature. You should not give it up; you should develop it more and more. The more you develop this greed, the more you spiritually relish and make spiritual advancement. One who is not greedy in this way cannot spiritually advance. So material greed should be given up, but spiritual greed should be developed.

Again it is said:

*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ  
krīyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalam  
janma-koṭi-sukṛtair na labhyate*

“Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price — that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.” (*Caitanya-caritāmṛta, Madhya-līlā 8.70*)

The word *laulya* means *lobha*, greed. From this verse you can understand how the seed of greed is present. The purport is that if you have such spiritual greed you can achieve *kṛṣṇa-bhakti-rasa*, the mellow of love for Kṛṣṇa. Otherwise you cannot have it if you are devoid of this greed. Therefore, one should develop the greed of having more and more *sādhu-saṅga*, association of *sādhus*, and hearing more and more *hari-kīrtan*, *hari-kathā*. Then you will make advancement in *bhajana-sādhana*, devotional service. Materialistic people do not know how to use greed. They abuse it by directing it toward material enjoyment and material possessions, and they suffer thereby.

# The Greed of the Lord

So when we speak about the advent of Śacīnandana Gaura Hari, the appearance of Gaurāṅga Mahāprabhu, this greed is there. In the beginning I explained that Kṛṣṇa developed three types of greed that could not be fulfilled in *kṛṣṇa-līlā*. Therefore He descended as *gaura-avatāra*. In *gaura-līlā* those three types of greed are fulfilled.

## Pūrṇa Brahma's Greed Fructifies in Gaurāṅga-Svarūpa

Using the word 'greed' is very wonderful. Has anyone used this word, in this context, previously? No one has used it, but Svarūpa Dāmodara Gosvāmī did. Because of the development of this greed, Vrajarāja-nandana Kṛṣṇa became Śacīnandana Gaura Hari.

Pūrṇa Brahma, the Complete Whole, who has no deficiency, who wants nothing, still develops greed. Wonderful! He is self-satisfied. He does not want anything, He lacks nothing. Then why has He such greed? You should understand its mystery, the *tattva* behind it. He who is *paramānanda-maya*, supremely blissful, and *sac-cid-ānanda-maya*, full of eternity, knowledge and bliss, He develops greed. But what type of greed, and for what? This is very wonderful.

From this we can understand how the seed of greed is also present in the Supreme Lord, what to speak of us. The seed of this greed gradually develops, and the culmination is there in *gaurāṅga-svarūpa*. The *ācāryas* give an example.





# The Greed of the Lord

## The Greed of Lord Viṣṇu

Vaikuṅṭhapati, Viṣṇu, develops some greed. He cherishes the desire to fight. Because He is Bhagavān, the Supreme Lord, the six types of opulence\* are completely manifested in Him, and one of His opulences is *bala*, or strength. Since He has incomparable strength, it is quite natural that He should desire to fight and fulfill this greed. Whenever Bhagavān wants to fulfill some desire, His internal energy, Yoga-māyā, creates the proper atmosphere. So when Viṣṇu desired to fight, Yoga-māyā created the circumstances to fulfill that desire.

Another point is that the opponent should be equally strong, otherwise one cannot get pleasure in fighting. So with whom will the Lord fight? By the will of the Lord and the arrangement of Yoga-māyā, the two strong doorkeepers of the spiritual world, Jaya and Vijaya, were cursed to become demons for three lives. First they became Hiraṇyākṣa and Hiraṇyakaśipu, then Rāvaṇa and Kumbha-karṇa, and finally Śiśupāla and Dantavakra. In three incarnations Lord Viṣṇu enjoyed fighting with them. This is the greed of Lord Viṣṇu, as described in the *Śrīmad-Bhāgavatam*.

## The Greed of Nṛsimhadeva

Then came the greed of Nṛsimhadeva. Nṛsimhadeva has two types of form; *ugra* (fearsome) and *anugra* (peaceful). After killing Hiraṇyakaśipu, Nṛsimhadeva's form was extremely fearsome, and He danced like the *tāṇḍava-nṛtya*, the devastating

\*Footnote: The six opulences are: wealth, strength, fame, beauty, knowledge and renunciation. The Supreme Lord has these in full.

## The Greed of the Lord

dance of Lord Śiva at the time of annihilation. The whole world was trembling to see that angry dancing. All the demigods were offering prayers to pacify Him, but they could not. Then the demigods requested Bhakta Prahlāda, “Please go and calm the anger of Lord Nṛsimhadeva.” Prahlāda Mahārāja is a dear devotee of the Lord, so Prahlāda went to offer Him prayers, and Lord Nṛsimhadeva became calm and manifested His peaceful form. Then Nṛsimhadeva took His dear devotee Prahlāda, like a son, on His lap, and at that time *vātsalya-prema*, parental love and affection, developed in Nṛsimhadeva.

Both father and son relish this *rasa*, mellow. As the son sits on the father’s lap, the father relishes and the son also relishes. This relishing is reciprocal. But of the two, the son relishes more than the father. So Nṛsimhadeva developed a type of greed: “How can I sit on the lap of My father and relish this *rasa*? In this incarnation My father is a stone pillar, so how can I relish it?” From then on, after Nṛsimhadeva, all the incarnations of the Lord accept a father and mother to fulfill that greed.

### The Two Types of Sakhya-Rasa

Lord Rāma also developed greed. Vibhīṣaṇa and Sugrīva are Lord Rāma’s friends. This means there is *sakhya-rasa*, friendly affection, in the pastimes of Lord Rāma. There are two types of *sakhya-rasa*—*sambhrama-sakhya* and *viśrambha-sakhya*. *Sambhrama* means friendship with awe and reverence and *viśrambha* means friendship as equals, without awe and reverence. The *sakhya-rasa* in *rāma-avatāra* is the *sambhrama-sakhya*, with awe and reverence. In *rama-līlā* there is no question of *viśrambha-sakhya*, equality. His friends Sugrīva and Vibhīṣaṇa cannot climb onto His shoulders or snatch food

## The Greed of the Lord

from His mouth. They are even afraid their leg may touch Lord Rāma's body, because they think that this would be offensive. Their friendship is *sambhrama-sakhya*, friendship with awe and reverence.

However, *viśrambha-sakhya* is different. In *viśrambha-sakhya* there is such love and affection that the friends think themselves equal with the Lord. There is no question of awe and reverence. In *kṛṣṇa-līlā* you will find this *viśrambha-sakhya*, where the cowherd boys climb onto Kṛṣṇa's shoulders and snatch the food from His mouth, and Kṛṣṇa snatches the food from their mouths. The legs of the cowherd boys touch Kṛṣṇa's body, and Kṛṣṇa is not disturbed, because it is as if those were His own legs. If your own leg touches your own body, does that disturb you? There is no problem at all, because it's your own leg and not someone else's. So these cowherd boys are very dear to Kṛṣṇa. Therefore there is equality and *abhinnam* (non-difference).

However, in the pastimes of Lord Rāma this type of *sakhya-rasa* is not relished. Therefore Lord Rāma developed greed for it: "How can I relish it?" That desire was fulfilled in His *avatāra* as Kṛṣṇa.

### The Greed Lord Rāma Developed

There is also another relationship — the conjugal mellow, *mādhurya rasa*. In *rāma-avatāra*, Lord Rāma is *maryāda-puruṣottama*; that is, He strictly follows Vedic rules and regulations and never transgresses them. *Eka-patni-dhara*: He accepts only one wife. Therefore, although His pastimes include *mādhurya-rasa*, the conjugal mellow, it is not relished fully. The essence of the mellow is not relished. That conjugal *rasa* is relished to the highest degree when there is union (*milana*)

## The Greed of the Lord

and separation (*viraha*) between lover and beloved. In *rāma-līla*, Rāvaṇa kidnapped Sītā, and Lord Rāma banished Sītā to give pleasure to His citizens. So Rāma and Sītā are united and separated, but there is no variegatedness in this type of separation. It is not natural; it is forced. So there is no question of relishing the essence of the conjugal mellow.

In *Ujjvala-nīlamaṇi*, Śrīla Rūpa Gosvāmī has described different types of separation *pūrva-rāga-viraha*, *māna-viraha* and *prema-vaicitya-viraha*. In *rama-līlā* there are no such varieties of *viraha*, but in Kṛṣṇa's pastimes there are. Therefore Lord Rāma developed the greed to relish them. In *kṛṣṇa-avatāra* this greed is fulfilled.

### Greed Caused One Incarnation After Another to Descend

*Viraha*, separation between lover and beloved is the highest platform of *prema*. On that platform the *nayaka* and *nayika*, lover and beloved, both relish that mellow in their own heart. Therefore in *kṛṣṇa-līlā*, Kṛṣṇa is Rādhā-kānta (the husband of Rādhārāṇī) and Gopī-kānta (the husband of the *gopīs*). Although Rādhā and the *gopīs* are His own wives, He made them the wives of others to relish *parakīyā-rasa*, paramour love.

In *rāma-līlā* only *svakīyā-rasa* is relished — love with one's own wife — not *parakīyā-rasa*. Lord Rāma, therefore, developed greed for the *parakīyā-rasa*. So to relish *parakīyā-rasa*, Kṛṣṇa made His own wives the wives of others. Therefore that greed which remained unfulfilled in the pastimes of Rāma is fulfilled in the pastimes of Kṛṣṇa. In this way, the development of greed gradually caused the descent of one incarnation of the Lord after another.

# The Greed of the Lord

## The Internal Cause for Lord Caitanya's Descent

Still, in *kṛṣṇa-līlā* there are those three types of greed that I mentioned previously:

*śrī rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-  
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ  
saukhyam cāsya mad-anubhavataḥ kīdṛsam veti lobhāt  
tad-bhāvādhyāḥ samajani śaci-garbha-sindhau harīnduḥ*

“Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śaci-devī, as the moon appeared from the ocean.”  
(*Caitanya-caritāmṛta*, *Ādi-līlā* 1.6)

The first greed is this: What is the love of Rādhārāṇī and how can I relish it? The second greed: What is My excellent all-attractive beauty? I can’t relish Myself. So how can I have it? And the third greed: What happiness does Rādhārāṇī get by relishing My all-attractive excellent beauty? How can I have it? The desire to fulfill these three types of greed remains unfulfilled in *kṛṣṇa-līlā*. Therefore the Lord appeared again as Śrī Caitanya Mahāprabhu. The fulfillment of these types of desires is *antarāṅga kāraṇam*, the internal cause, for Lord Caitanya’s descent. Therefore, Svarūpa Dāmodara Gosvāmī has used this word *lobhāt*, meaning “from greed.” This word is most significant.

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Śrī Śrīmad Gour Govinda Swami Mahārāja

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# The Greed of the Lord

**U**sing the word greed is wonderful. Has anyone used the word this way before? No one, but Svarūpa Dāmodara Gosvāmī did. He said that because of this greed, Nandanandana (Kṛṣṇa) became Śacīnandana (Lord Caitanya). Pūrṇa Brahma, the Complete Whole, who has no deficiency, who wants nothing, still develops greed. Wonderful! He is self-satisfied. He lacks nothing. Then why such greed? You should understand its mystery, the truth behind it. He, who is self-satisfied, who is full of eternity, knowledge and bliss, develops greed. What type of greed and to get what? In the Supreme Lord the seed of desire gradually develops, and it fructifies in Gaurāṅga-svarūpa, the form of Gaurāṅga, Lord Caitanya. Let me explain to you how.



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