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Highlights

• **WE EXIST ON COOPERATION (PART TWO)**

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• **THE DUTIES OF A MARRIED MAN**

From the Life of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• **THE BEGINNING OF INQUIRIES**

Srila Saccidananda Thakur Bhaktivinode

• **FALSE GURUS**

WE EXIST ON COOPERATION

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Part Two

Anyone who voluntarily cooperates with Krishna's desire He responds to that call very eagerly. Krishna descends to teach us *Bhagavad-gītā*, begging our cooperation, and anyone who cooperates with Him becomes blessed. All you boys and girls in San Francisco are sincerely cooperating with Krishna, and therefore you are working together harmoniously. Harmony means Krishna Consciousness. Without Krishna Consciousness there cannot be harmony in the world. — Letter to Jayananda, 16 September 1967.



I am pleased to note that everything is going on very harmoniously in your temple, and this is a symptom that you are all executing your Krishna conscious duties nicely. — Letter to Pradyumna, 15 July 1969.

Krishna Consciousness means full cooperation with Krishna, and Krishna means with all His entourage. We should always remember this. Just like when we speak of a tree, it includes the root, the trunk, the branches, the leaves, the flowers — everything. Therefore to love Krishna means

to love Him along with all His name, His fame, His qualities, His entourage, His abode, His devotees, etc. — Letter to Yamuna, 2 March 1970.

Now we are growing, and if we work cooperatively our strength will also grow. Then the mission will not be checked in its progress. — Letter to Candanacarya, 12 March 1970.

Always work cooperatively, in Krishna Consciousness, without any self-motivation, and your progress towards the perfectional stage of Krishna Conscious life is certain. — Letter to Krishna dasa, 15 November 1970.

Relationships between godbrothers must be very genuine and pleasing, otherwise the future of our institution will not be very hopeful. — Letter to Tamala Krishna, 1 October 1969.

One thing is, too much competition between centers is not good. The emphasis should be on cooperation and not competition. — Letter to Amogha, 9 May 1972.

Please do your duty combinedly, without any disruption of peaceful attitudes amongst yourselves. We are pushing our movement on the background of a peaceful atmosphere in the world, and if we show a little disturbance in our own camp that will not be a very good example. Therefore, everyone should be

forbearing, tolerant and cooperative. — Letter to Janaki, 18 January 1969.

Now all my disciples must work combinedly and with cooperation to spread this *saṅkīrtana* movement. If you cannot work together then my work is stopped up. Our society is like one big family and our relationships should be based on love and trust. We must give up the fighting spirit and use our intelligence to push ahead. You should accept help from your godbrothers. — Letter to Upendra, 6 August 1970.

My request to you is that you try to follow the authorities there — the temple president, the GBC, etc. Cooperate nicely with them. Our movement is based on love and trust, so if we do not cooperate then how is that love and trust? Follow all of the rules and regulations very strictly without deviation, chant 16 rounds, attend class and *maṅgala-ārati*, and then everything will be all right. — Letter to Krishnavesa, 16 January 1975.

Your love for me will be shown by how much you cooperate to keep this institution together after I am gone. — *Srila Prabhupāda Lilāmṛta*, chapter 52.

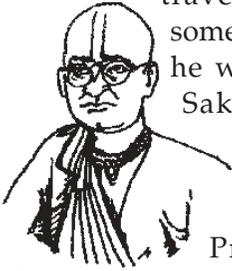
THE DUTIES OF A MARRIED MAN

From the life of

Srila Bhaktisiddhanta Saraswati Thakur

Srila Bhaktisiddhanta Prabhupada was traveling through Orissa with some of his disciples. One day as he was coming back from the Sakshi Gopal temple, some beggars asked for alms from the married men who accompanied Srila Prabhupada, but none of them gave anything. Srila Prabhupada, seeing this, stopped, sat down and started to talk about the duties of married men. During his chat he said:

“If married men think: ‘I must not give any of my money, which I consider reserved for Krishna, to the poor and deprived,’ then they are really showing symptoms of wretchedness, cruelty, and lack of compassion for others. They should not consider that giving charity to the poor is a fruitive activity.



This kind of mentality will make their hearts hard and they will suffer from greed. As a result of this they shall not want to spend their money even on the devotional service of the Supreme Lord, which is the ultimate goal in life. This will invite offenses in service. To save ourselves from this kind of deceit and sinful concept, Sri Gaurasundara used to give money and other things to the poor people during His pastimes as a married man. The money we have, we have only gotten by the Lord’s grace. If we give some of it to the mendicant poor people, then it is not a waste of money, rather it is its correct use. Serving *prasādam* to others is the necessary duty of every married *vaiṣṇava*. Even if these people have become poor by their karma, even so they are still a part of the Lord’s family. Therefore it is definitively the solemn duty of every honest married man to help them”.

— From a reproduction of a conversation with Major Rana N. J. Bahadur, at Armadale, Darjeeling, on 14 June 1935. Originally published in *The Harmonist* magazine (Vol. XXXI, No.21) on 27 June 1935.

THE BEGINNING OF INQUIRIES

From Tattva Viveka

By Srila Thakur Bhaktivinode

TEXT 1.1

*jayati saccidānanda rasānubhava vighrahaḥ
procyate saccidānandānubhūtiryat prasādataḥ*

Glory to Sri Krishna Chaitanya, the Supreme Personality of Godhead, in whose form rest eternity, knowledge, bliss, and the taste of nectar. By His mercy this book, subtitled as “Realization of the Eternally Existent, Transcendentally Blissful Supreme”, has been written.

TEXT 1.2

*ko 'haṁ vā kim idaṁ viśvam āvayoḥ ko 'nwayo dhruvam
ātmānam nivrto jīvaḥ pṛcchati jñāna-siddhaye*

A conditioned soul in want of knowledge will be inclined to inquire: “Who am I? What is this world? What is my relationship with this world?”

Author’s Commentary

Many days after their birth, human beings learn how to efficiently attain knowledge of sense objects. The objects of this



world, perceived by the senses, are called “*viṣaya*”. As his sensory powers grow, a child becomes increasingly aware of the world of sense objects. Tasting pleasure there, he is drawn to this world. Thus attracted, a human being thinks of and acts for nothing else. The constant companions, namely sound, touch, form, taste, and smell, gradually turn the human mind into their slave. In this way human beings are plunged into the world of sense objects. When one is fortunate enough to have the thought, “Death must come, and when it does, I will have no relationship with this world of senses objects,” one turns from the world and yearns to know the truth, asking: “Who am I, the person who perceives this world? What is this world? What is my relationship with this world?”

TEXT 1.3

*ātmā prakṛti-vaicitryād dadāti citram uttaram
sva-svarūpa-sthito hy ātmā dadāti yuktam uttaram*

Because of their different natures, those who ask these questions attain a great variety of answers. Only a soul situated in a pure condition attains the true answers.

Author’s Commentary

These three questions of the unattached person are answered by the indwelling spirit (*ātmā*), and the answers, collected together, are known as the philosophy or science of religion. In India, the self-evident revealed scriptures such as the *Vedas* are the original source of spiritual science. In this country, answers are also given by philosophies that misinterpret the Vedic teachings, such as *nyāya*, *sāṅkhya*, *pātañjala*, *vaiśeṣika*, and *karma-mīmāṃsā*, as well as by philosophies that openly oppose the Vedic teachings, such as Buddhism and the philosophy of the atheist Charvak. Philosophies such as Materialism, Positivism, Secularism, Pessimism, Scepticism, Pantheism, and Atheism have been preached in other countries such as China, Greece, Persia, France, England, Germany, and Italy.

Many philosophers have used logic to prove the existence of God. In other places the idea has been preached that one should simply have faith in God and worship Him.

Such religions based upon faith are of two types. Some claimed to be originally given by God while others were rooted in each person’s own individual faith in God. Religion rooted on faith is called Theism. Included among the religions with belief-systems and scriptures said to be given by God are Christianity and Mohammedanism.

The answers to the previously mentioned three questions are of two kinds, namely the characteristic answers given by a soul situated in a pure condition, and the great varieties of answers given by all others. The question may arise that if the answers are coming from the indwelling spirit or *ātmā*, which is a homogeneous principle, why is there not a single answer given to each of these questions? Actually, all persons situated in a pure condition will give the same answers, but persons who have fallen into the material world are not situated in purity. The material world is not their real home. It is a world born from material illusion. The Supreme Truth, *para-tattva*, has a spiritual potency, *parā-śakti*. The shadow of that spiritual potency is the potency of illusion, *māyā-śakti*. *Māyā-śakti* is the mother of the material world. The great variety of qualities *māyā* offers are accepted by the souls residing in the material world as their own qualities. Thus the soul’s original qualities are withdrawn and the specific mixture of qualities and an identity offered by *māyā* are accepted by the soul. In this way the spirit soul identifies with matter. Spiritual and material ideas thus become mixed together in many different ways in the mind of the spirit soul. Each accepting a different mixture of material qualities, the spirit souls misidentifying with matter each give their own answers to these three questions and thus a great variety of answers manifest. Influenced by the traditions, activities, associates, foods, language, and thought patterns of the countries where they live, the souls in this world give varying answers to these three questions. Time, place, and circumstance combine to create a great variety of natures. Firstly, the souls come in contact with matter in different ways. Those different kinds of contact bring one set of variations of nature. Secondly, their different countries, languages,

families, and other circumstances bring another set of variations of nature, and the great variety of natures becomes multiplied. Only a person who has travelled to every country, learned every language, and studied every country's history can understand the scope of that variety. Here I will only point in the direction of that variety, as to do more would be very difficult.

Of the two kinds of answers given by the living entities, one is the true answer. The other is the great variety of answers according to the views of different philosophies. The great variety of answers may be divided into two groups. The first group is called "jñāna" and the second group is called "karma". Here, someone may protest: "When you say the true (*yukta*) answer, you imply that you honor logic (*yukti*) as the way to know the truth. Why, then, do you not accept the great variety of answers that logic brings?" To this protest, I reply, "Spiritual logic does not depend on the material logic that brings a variety of answers. Therefore when I use the words logic (*yukti*) and truth (*yukta*), I refer to the logic and truth accepted by liberated souls purified of matter's touch, logic and truth that properly distinguish between matter and spirit. Logic that is material, that takes

shelter of matter, will always lead to a great variety of conclusions. A liberated soul situated in his original spiritual form can give the true, the genuinely logical answer."

Among the great variety of answers is seen the group called *jñāna*. Employing *jñāna*, the spirit soul in contact with matter tries to distinguish spirit from matter. When it speaks positively (*anvaya*), *jñāna* affirms the primacy of matter, saying matter is the beginningless root of all that exists. When it speaks negatively (*vyatireka*), *jñāna* says that matter cannot be destroyed, for it is merely a transformation of the Supreme *brahman*, who has no potencies (*niḥśakti*). They who follow *karma* say God does not exist, and therefore the living entities should engage in material activities. Pure *jñāna* and *karma* have their place in true spiritual love and spiritual activities. They are part of the true answers to our three questions. They will be discussed later in this book, when devotional service (*bhakti*) will be described. Because they are material in nature, words cannot completely describe the pure spiritual truth. ❀

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FALSE GURUS

paricaryā-yaśo-lipsuḥ śiṣyād gurur na hi

One who accepts disciples for personal service and fame is unfit to be a guru. — *Viṣṇu Smṛti*.

*guravo bahavaḥ santi śiṣya-vittāpahāraḥ
durlabhaḥ sad-gurur devī śiṣya-santāpahāraḥ*

Many gurus take advantage of their disciples and plunder them. They exploit their disciples for sex, and use them to amass wealth, but a *sad-guru* who can remove the miseries of his disciples is very rare. — Siva to Parvati in *Padma Purāṇa*.

— From *Gauḍīya Kaṅṭhahāra* texts 1.47-1.48. Eye of the Bird Books. Vrindavan, India.

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