



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ taptā-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 225.

Śrī Padminī Ekādaśī

25 April 2010

Circulation 2,950

Highlights

- **PREFACE TO SRI VEDANTA-SUTRA I.**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **THE GOSWAMI'S PRAYERS FOR BOOK DISTRIBUTION**
Srila Narahari Chakravarti
- **MATCHLESS GAURANGA**
The Poet Ray Shekhar



PREFACE TO SRI VEDANTA-SUTRA PART I

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

In approximately 1968, while staying in Montreal, Srila Prabhupada wrote a preface to a planned commentary on Vedānta-sūtra. After writing the preface, Srila Prabhupada started some other translating work and nothing more was done. To our knowledge it has never been printed.

All Glories to Guru and Gauranga!

om namo bhagavate vāsudevāya.

Let me offer my respectful obeisances unto the Supreme Personality of Godhead, Vāsudev.

First of all let me offer my respectful obeisances to my spiritual master Om Vishnupad Srimad Bhaktisiddhanta Saraswati Goswami Prabhupada, then my respectful obeisances to the Supreme Personality of Godhead Lord Chaitanya Mahaprabhu, who is associated with Sri Adwaita Prabhu, Nityananda Prabhu, Gadadhar Prabhu, Srivas Prabhu, their eternal assistants the Six Goswamis — Srila Rupa Goswami, Sanatan Goswami, Raghunath Bhatta Goswami, Gopal Bhatta Goswami, Sri Jiva Goswami, and Raghunath Das Goswami, as well as his private secretary Sri Svarup Damodar Das, and his eternal attendant Govinda.



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

Let us talk about the *Brahma-sūtra* or *Vedānta-sūtra*. There are many comments on the *Vedānta-sūtra*. In India the system is that anyone who is the head of a religious institution must be well conversed with the *Vedānta-sūtras*, and is expected to write comments on the *Vedānta-sūtra*, without which one is not accepted as an *ācārya*. *Ācārya* means one who knows the purpose of Vedic knowledge. He personally practices as well as teaches to his disciples the system of Vedic knowledge.

There are many *ācāryas* in the four *vaiṣṇava-sampradāyas*: Ramanuja-sampradaya, Madhvacharya-sampradaya, Vishnuswami-sampradaya, and

Nimbarka-sampradaya. Our *sampradāya* is called the Gaudiya-sampradaya, or the *vaiṣṇavas* who are in the disciplic succession of Lord Chaitanya Mahāprabhu. The Gaudiya-sampradaya actually belongs to the Madhva-sampradaya and the Madhva-sampradaya belongs to the Brahma-sampradaya.

Besides these four *vaiṣṇava-ācārya-sampradāyas*, there are also non-*vaiṣṇava-sampradāyas*, especially the impersonalist school headed by Shankaracharya. Shankaracharya has written a commentary on the *Vedānta-sūtras*, known as *Śārīraka-bhāṣya*. Shankaracharya's *Śārīraka-bhāṣya* is generally very popular with modern Indians who are influenced by materialistic activities. But there are other, different *bhāṣyas*, commentaries, made by various *vaiṣṇava ācāryas*, as well as those available in the Gaudiya-sampradaya headed by Rupa Goswami.

In the beginning there was no commentary on the *Vedānta-sūtra* because, according to *Śrīmad-Bhāgavatam*, the real commentary on the *Vedānta-sūtra* is *Śrīmad-Bhāgavatam* itself, as presented by the author himself, Sri Vyāsadev. In our English commentary on the *Śrīmad-Bhāgavatam*, first canto, first chapter, we have explained this fact that *Śrīmad-Bhāgavatam* is the natural commentary on *Vedānta-sūtra*. As such, the Gaudiya-vaishnava-sampradaya did not feel a need to present a commentary on *Vedānta-sūtra*.

About 200 years ago there was a meeting in the Gulta district in Jaipur wherein the followers of other *sampradāyas* challenged the Gaudiya-vaishnava-sampradaya that it has no commentary on the *Vedānta-sūtra*. At that time, Sri Viswanath Chakravarti Thakur was living in Vrindavan, but as he was very old, when the Gaudiya Vaishnavas approached him to present a commentary on the *Vedānta-sūtra*, he asked his disciple Sri Baladev Vidyabhushan to write. As *vaiṣṇavas* are generally very humble and meek, Sri Baladev Vidyabhushan thought himself unfit to write an authorized commentary on the *Vedānta-sūtra*. So he approached Lord Govinda in the temple of Jaipur. When he placed himself before Lord Govinda to take permission, so that on the Lord's authority he could begin writing such a commentary, he was assured by Govinda that he could do so. With this inspiration, he wrote the *Vedānta-sūtra* commentary known as *Govinda-bhāṣya*. This *Govinda-bhāṣya* is very authorized

and accepted by all the *vaiṣṇava-sampradāyas*. The present commentary, which may be known as *Bhaktivedānta-bhāṣya*, follows the footprints of *Govinda-bhāṣya*.

The necessity of presenting the *Bhaktivedānta-bhāṣya* commentary on *Vedānta-sūtra* should also be explained herein. My spiritual master, Om Vishnupad Paramhansa Sri Srimad Bhaktisiddhanta Saraswati Goswami Maharaja, ordered me to present the Gaudiya Vaishnava philosophy in English as far as possible, and for this purpose, since 1965 I have been in the western countries with my three books of the first canto of *Śrīmad-Bhāgavatam*. Then I presented my commentary on the *Śrīmad Bhagavad-gītā* known as *Bhagavad-gītā As It Is*, and similarly I have presented *The Teachings of Lord Caitanya*. Now, on the request of my many Western disciples, especially the worthy Sriman Hansadutta Das Adhikari and



Nāma-tattva

PAST, PRESENT AND FUTURE Laghu-Bhāgavata, as quoted in Śrī Hari-bhakti-vilāsa 11.339-340

*varitamānaṁ tu yat pāpaṁ yad bhūtaṁ yad bhaviṣyati
tat sarvaṁ nirdahaty āṣu govinda-nāma-kīrtanāt*

Chanting the holy name of Lord Govinda at once burns to ashes all sins in the past, present, and future.

*sadā droha-paro yas tu saḥ janānāṁ mahī-tale
jāyate pāvano dhanyo harer nāmānukīrtanāt*

Even a person who habitually disturbs the saintly devotees in this world becomes purified and glorious by chanting the holy name of Lord Hari. ❀

Bibliography

- Sanatan Goswami. *Śrī Hari-bhakti-vilāsa*. Sanskrit with Bengali translation by Kanailal Adhikari. Sri Chaitanya Gaudiya Math. Mayapur. 2000.
- Sanatan Goswami. *Śrī Hari-bhakti-vilāsa*. English translation by Bhumipati Das. Rasbiharilal & Sons. Vrindavan. 2005.
- Sanatan Goswami. *Śrī Śrī Hari-bhakti-vilāsa*. English translation by Sri Kusakratha Das. Krishna Library. Culver City, California. 1992.



Janardana Das Adhikari who are in charge of the Montreal center, I am trying to present an English commentary on the *Vedānta-sūtra*.

At the present moment all over the world there are mostly godless persons. In general, people are very attached to the void philosophy presented by Lord Buddha or the impersonal philosophy presented by Shankaracharya. In other words, people are becoming very atheistic. To say that there is no God, as the atheists declare, is rather bold. But to say that there is a supreme cause that is void, or there is God but he has no form, is more dangerous than the simple declaration that there is no God.

Our society, known as the International Society for Krishna Consciousness, has now started the movement for Krishna Consciousness, and it is very gratifying that the younger generation of the Western part of the world, in America, Canada, and Europe, are taking interest in this great movement. We already have branches in almost every important city of the United States and Canada, and have also started centers in London and Hamburg. We hope that our Krishna Consciousness movement will gradually increase, as predicted by Lord Chaitanya, who said that his missionary activities — the Krishna Consciousness movement — will be preached all over the world, in every village in every country. Taking into consideration the present activities of this movement, it is hoped that the prediction of Lord Chaitanya will soon be fulfilled and the people of the world will be very happy, having Krishna Consciousness.

As referred to above, generally the commentary known as *Śārīraka-bhāṣya* is taken as the ultimate purport of *Vedānta*. One of the prominent followers of Shankaracharya, Sadananda Yogindra, has compiled a book named *Vedānta-sāra*, in which he tries to prove that Shankaracharya's *Śārīraka-bhāṣya* is the only way to understand the Upanishads and *Vedānta-sūtra*. In this way the *māyāvāda* school tries to claim monopoly over the *Vedānta-sūtra*. And besides the *Śārīraka-bhāṣya* of Shankaracharya there are many other atheistic schools preaching *Vedānta* on the basis of godlessness. Actually, however, *Vedānta-sūtra* has many commentaries that are not based on the principal of monism or impersonalism. ❀

To be continued in the next issue.

THE GOSWAMI'S PRAYERS FOR BOOK DISTRIBUTION

***Adapted from Srila Narahari Chakravarti's
Śrī Bhakti-ratnākara 6.215-231***

Gathering together, all the *gosvāmīs* of Vrindavan decided in their hearts that Srinivas should at once be sent to Gaudadesh. Everywhere in Vraja the news spread, "Srinivas will carry the books to Gaudadesh. He will distribute the jewel-like books in place after place."

As Srinivas prepared for the journey, tears flowed from their eyes and everyone said, "How will we remain peaceful at heart?" The wise *vrajavāsīs* could not remain peaceful. Srinivas Acharya was everyone's very life. Who was not delighted by Srinivas's activities? Even wretched and fallen people honored him.

Seeing how Srinivas walked on the path of devotional service, Srila Jiva Goswami always felt limitless joy in his heart. One day, with joyful hearts, Srila Jiva Goswami and the other devotees assembled at Sri Govinda's temple.

*śrī govinda-deve kahe sumadhura bhāṣe
grantha-vitaraṇa-śakti deha śrīnivāse*

With sweet words they prayed to Sri Govindadev, "Please give Srinivas the power to distribute the holy books." (text 224)

As the devotees spoke this prayer, the garland around Sri Govinda's neck broke and fell to the ground.



Srinivas Acharya

The Lord wished to give that garland to Srinivas. Quickly, carefully, and with tears of divine love, the *pujārī* gave the garland to Srinivas. Srinivas respectfully accepted the garland. Gazing at Govinda's face, Srinivas became wild with ecstatic love. Again and again he fell to the ground to offer his respects. He could not check the river of tears that flowed from his eyes.

Seeing how Lord Govinda bestowed his mercy, with very joyful hearts everyone praised Srinivas. At that time Srila Jiva Goswami and the others decided on the day when Srinivas would depart for Gaudadesh. Everyone agreed that in the month of *Agrahāyana*, on the fifth day of the bright fortnight, Srinivas would begin his journey. ❀

Bibliography

— Srila Narahari Chakravarti. *Śrī Bhakti-ratnākara*. English translation by Kusakratha Das. Published by Krishna Library, Alachua, Florida.

— Srila Narahari Chakravarti. *Śrī Bhakti-ratnākara*. Gaudiya Mission. Calcutta. 501 Gaurabda. Bengali.

MATCHLESS GAURANGA The Poet Ray Shekhar

For information about Ray Shekhar, see Bindu issue 66.

(*Kāmōda-rāga*)

*atula atula gaurāṅgera rūpa, atula tāhāra ābhā
atula atula śaśāṅka-vayāne, atula hāsira śobhā*



SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015

Phone: (0674) 2553250, 2557026

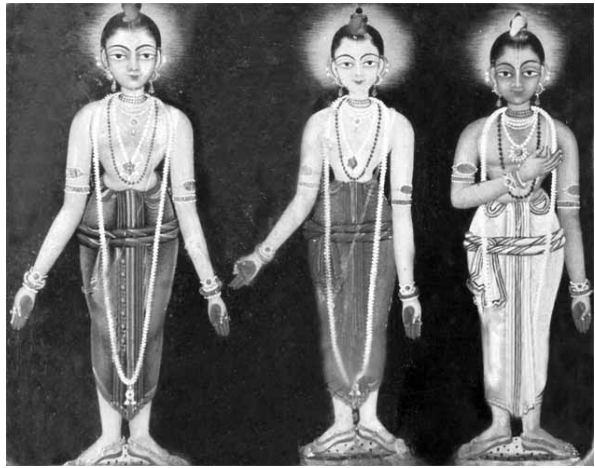
Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.



Mahaprabhu, Nityananda and Advaita Acharya

Matchless, matchless is Gauranga's beauty

Matchless is his effulgence

Matchless, matchless is his moon-like face

Matchless is the splendor of his smile.

*atula yajña-sūtrera gochāṭī, atula gīmete dole
atula rajata-sarita janu, atula himādri-kole*

Matchless, matchless is the cluster of his *brāhmaṇa* threads

Matchless as they sway from the curve of his neck

Matchless, they appear as a silver stream falling

From the matchless Himalayas of his bosom

*atula atula śuka-chañchu-tula, atula nasikā śohe
atula atula sapharī-nayane, atula chaṭula chāhe*

Matchless, matchless like the beak of a parrot,

Matchless his nose shines

Matchless, matchless are his fish-like eyes

Matchless they glance restlessly

*atula atula pakka bimba-phala, jini oṣṭha duṭṭi tāra
atula atula darśanera ruci, janu mukutāra hāra*

Matchless, matchless like ripe *bimba* berries,

His two lips put them all to shame

Matchless, matchless is the luster of his teeth

Appearing like strands of glowing pearls

*atula helana atula dolana, atula calana tāya
atula rūpete bātula sabahuñ, vañcita śekhara rāya*

Matchless is his swaying, matchless are his swinging arms,

Matchless is his mode of walking

Matchless is his beauty making everyone go mad,

But Shekhar Ray is deprived of all this..... ❀

— Translated by Sri Dasarath Suta Prabhu. From *Rādha-Krishna Nectar*. Nectar Books. Union City, Georgia, USA. 1992. Page 191.