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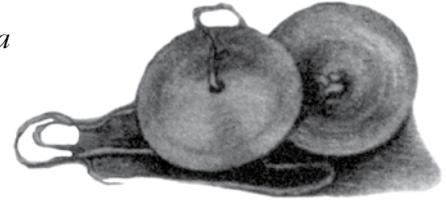
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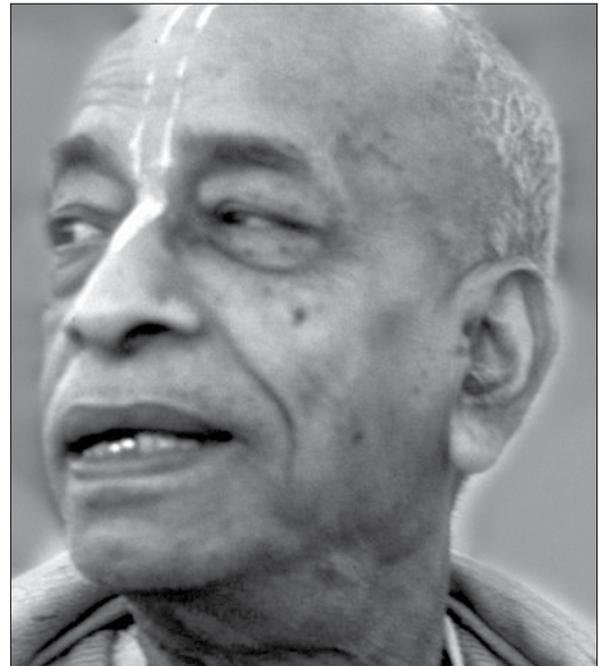


## ECONOMIC PROSTITUTION

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

Do not accept paper currency. It must be gold or some metal worth. Just like one dollar, it must be worth one dollar metal. Then the economic problems are solved. But the government wants to cheat, so how can these problems be solved? Because if I pay you one dollar, I must pay you value for one dollar. But the cheating process is going on, "I pay you one dollar, a piece of paper. That's all." So you accept this cheating, and I also cheat. Government allows. So how can the problem be solved? It is cheating. But the government allows it as law. And you accept, I accept. (Morning Walk, 31 December 1973)

To stop inflation, the government must stop paper currency. Then there will be no more inflation. But they will not do that. They want to cheat people. "In God I trust. Take this paper and you be satisfied that you have got a thousand dollars." That's all! This cheating is going on. Why should you pay me paper? Give me a real dollar, in gold. That they haven't got. They will employ laborers and cheat them by paying these papers, and this rascal will think, "I am getting more money." Since the world has taken to this system of paper currency, the situation has degraded. (Morning Walk, 25 May 1974)



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

The basic principle is falsity because currency notes are issued in value beyond that of the actual reserved gold. This artificial inflation of currency by the authorities encourages prostitution of the state economy. The price of commodities becomes artificially inflated because of bad money, or artificial currency notes. Bad money drives away good money. Instead of paper currency, actual gold

coins should be used for exchange, and this will stop prostitution of gold. (Purport to *Bhāg.* 1.17.39) ❀

**INSTRUCTIONS ON  
CONFIDENTIAL WORSHIP  
PREFACE TO *SRI BHAJANA RAHASYA*  
*Srila Bhaktisiddhanta  
Saraswati Thakur Prabhupada***

This *Śrī Bhajana-rahasya* is compiled by Srimad Bhaktivinode Thakur. In the form of this book he has given a hint of his own method of *bhajana*, worship, so that his sincere followers may have a guideline. A few years before, this *akiñcana* carefully observed him reciting the *ślokas* mentioned in this book, and at the same time he was relishing overwhelming ecstatic love of Godhead.

In the kingdom of *bhakti* there is provision for *arcana*, deity worship, for those who have *niṣṭha* at the level of *kaniṣṭha*. The difference which exists between *arcana* and *bhajana* is sometimes difficult to follow by many people. That is why they misunderstand the word *arcana* as *bhajana*. The performance of *navadhā-bhakti*, the nine-fold processes, is the basis of *bhajana*. *Arcana*, being a part of *navadhā-bhakti*, is therefore accepted as a part of *bhajana*. It can be concluded therefore that *arcana*, being a part of *bhajana*, cannot be equal to *bhajana* as a whole.

While worshipping the Supreme Lord by *arcana*, one is bound by a feeling of reverence mixed with awe and submission. To serve the Supreme Personality with a mood of awe and submission along with various paraphernalia is known as *arcana*. On the other side, if one serves on the platform of fraternity, the intensity of the rays of service in awe and submission are subdued. No one can reject the cool refreshing moonlight of the sweetness of that pure love. An abbreviated *arcana-paddhati* (rules of *arcana*) is included as an appendix to this work.

While revealing the secrets of *bhajana* it has been narrated in this book that in the process of *arcana* there more or less remains a connection with the gross and subtle bodies. In the realm of *bhajana*,

the embodied soul, freed from gross and subtle designations, is directly engaged in the service of the Supreme Personality. One who is sincerely engaged in *bhajana* and is completely freed from all material designations realizes through his spiritual senses something beyond the material sphere. The realization which he achieves leads him to the proximity of the *advaya-jñāna-tattva*, the absolute truth without duality, where he serves on a platform beyond the material senses and time.

The distinctive knowledge revealed by the guru to the completely faithful persons is known as *rahasya*. In the *Bhakti-rasāmṛta-sindhu*, while describing the [sixty-four] different parts of *sādhana-bhakti*, it is said that after receiving instructions on Krishna consciousness from a bona fide guru, the third step is to perform worship with feelings of fraternity following in the footsteps of the *sādhus* [*sādhu vartmānuvartanam*]. This is known as the performance of *bhajana-rahasya*. Those who are devoted to the worship of the Supreme Lord by this method of *bhajana* are freed from all material bondage. They are completely freed from the association of worldly-minded persons who are bound by various material desires unfavorable to Krishna consciousness. Then, the propensity to serve the Supreme Personality every moment throughout the twenty-four hours (*aṣṭa-kāla*, eight segments of the day) manifests. Those pure devotees who are anxious to engage in service consider the association of non-devotees — both sense enjoyers and renunciates — a great obstacle in obtaining their desired ultimate goal. Those possessed of desires other than Krishna — *karmīs* and *jñānīs* — have no taste for *bhajana rahasya*. Therefore they have no qualification to enter into the realm of *aṣṭa-kāla-bhajana*, which manifests on the platform of transcendental knowledge. This book is never very much appreciated by such persons.

When the twenty-four hour day is divided into eight parts, each part (three hours) is known as a *yāma*. Day and night each consist of three *yāmas*, together with dawn and dusk — each one *yāma* — total eight *yāmas*. Only for a pure *vaiṣṇava* is it possible to perform *kṛṣṇa-bhajana* at all times and circumstances with intense determination.

Such continuous *bhajana* is not possible for one possessed of a sense of material egotism. For the living entity that ascribes material concepts on objects related to Hari, it is not possible to become freed from material bondage and achieve liberation. *Vaiṣṇavas* devoted to *bhajana* who have achieved their eternal spiritual form (*svarūpa*) are always engaged in serving Krishna.

The eight verses composed by Sri Gaurasundara in the *Śikṣāṣṭika* are according to *aṣṭa-yāma*. The eleven verses compiled by Sri Rupa Goswami (*Smarāṇa-maṅgala-stotram*) — and following them the songs of other *mahājanas* based on intense desire for *aṣṭa-kāla-bhajana* — prescribe continuous *bhajana*. For the sincere servant of the spiritual master it is appropriate to always discuss this *bhajana rahasya*, being completely freed of the concepts of time, place and recipient.

*Śrī-hari-jana-kīṅkara* (servant of the devotees of Lord Hari), Das Sri Siddhanta Saraswati

Kanpur, 13 November 1927

— Translated by Sri Bhumiapati Das. Edited and published by Sri Pundarika Vidyandhi Das. Available from Vrajraj Press, c/o ISKCON Vrindavan.

## TWO BODIES

***Srila Viswanath Chakravarti Thakur***

*saṅgatāḥ kāścīd yogamāyākrītamukūlyān nirodham  
uktvā abhisṛīya tasyām eva rātrau rāsa-vihāriṇān  
tam prāptāḥ kāścīd anyasyām api.*

The word ‘*saṅgatāḥ*’ [in *Bhāg.* 10.29.11] speaks about certain *gopīs* who by the arrangement of *yogamāyā* were able to meet the Lord despite prohibitions by seniors such as in-laws and husbands.

*nanu, puruṣāntaro prabhukta-dehābhis tābhiḥ  
saha bhagavad-vilāso na yujyata iti. tatrāha—jahur  
iti. deham iti jātyapekṣayā ekatvam. tasya dehasya  
yogamāyayai vālakṣitam antardhāpanam ity eke, anye  
tv evam āhuḥ—atra heyo deho guṇamaya eva bhavaty  
ato guṇamayam iti viśeṣaṇasyādhikyāt tāsāṃ dehā veṇu-  
vādanāt pūrvam dvidhābhūtā guṇamayāś cinmayāś  
cāsann iti budhyate tatra ye guṇamayāḥ svapaty-  
upabhuktā dehās tān eva jahuḥ.*

An objection may be raised here. Does it befit the Lord to enjoy those bodies of the *gopīs* which have already been enjoyed by their so-called husbands?



From the collection of the Maharaja of Bikaner. C. late 18th century.

*Krishna calls the gopīs with his flute*

This objection is answered by the word ‘*jahuḥ*’ in the same verse. The *gopīs* are many in number, yet the word ‘*dehāni*’ in the verse is singular according to rules of Sanskrit, and not plural. This indicates that the speaker has classified all the bodies of the *gopīs* in a separate spiritual category. Certain authorities on this subject matter have said that the bodies of the *gopīs* disappeared from their homes to appear in the *rāsa* dance. Other authorities say that the bodies of the *gopīs* which stayed back at home were material bodies. By taking both such authorities into consideration, it is to be concluded that on hearing the beautiful sound vibrations of Krishna’s flute, the bodies of the *gopīs* divided into two — material and spiritual — after which the material body that was enjoyed by their husbands stayed back and the spiritual body escaped to the *rāsa* dance.

*ayam atra viveko gurūpadiṣṭa-bhaktiyārambha-daśāta  
eva bhaktānānī śravaṇa-kīrtana-smarāṇa-daṇḍavat-  
praṇati-paricaryādi-mayyānī sūddha-bhaktāu śrotrādiṣu  
praviṣṭāyānī satyānī—nirguṇo mad-apāśrayaḥ iti  
bhagavad-ukter bhaktāḥ sva-śrotrādibhir bhagavad-  
guṇādīkaṃ viśayīkurvan nirguṇo bhavati. vyavahārika-  
śabdādīkaṃ api viśayīkurvan guṇamayo ‘pi bhavātīti  
bhakta-dehasyānīśena nirguṇatvaṃ guṇa-mayatvaṃ  
ca syāt. tataś ca—bhaktiḥ pareśānubhavo viraktiḥ  
iti tuṣṭiḥ puṣṭiḥ kṣud-apāyo ‘nu-ghāsam iti nyāyena*

The following parallel should be analyzed in this regard: When devotees begin their devotional service under the guidance of a bona-fide spiritual master, they engage in activities such as hearing, chanting, singing, remembering the Lord, paying obeisances, worshipping the deity in various ways, listening to a pure devotee, etc. In this way, they become transcendental. The Lord himself proclaims this in *Bhāg.* 11.25.26 by the words *nirguṇo mad-apāśrayaḥ* — “The devotees transcend the modes of material nature in these ways”. However, the same devotees may sometimes be found engaging in mundane sounds, activities and tastes. Therefore, just like the *gopīs*, the devotee’s body can also have two aspects — that which is material (*guṇa-maya*) and that which is spiritual (*nirguṇa*). The verse *Bhāg.* 11.2.42, beginning with *bhaktiḥ pareśānubhavo viraktiḥ*, says that with every morsel of food, satisfaction and nourishment increase while hunger decreases. Similarly, as devotional service increases in a devotee, the *nirguṇa* body becomes prominent and the *guṇa-maya* fades away. ❀

— From the *Sārārtha Darśinī Tikā* commentary on *Śrīmad Bhāgavatam* 10.29.10-11. Translated by Hari Parshad Das from the Sanskrit available at <http://www.granthamandira.com>



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Phone: (0674) 2553250, 2557026

Email: [katha@gopaljiu.org](mailto:katha@gopaljiu.org)

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## SRI GAURANGA IN PURI

### *Sri Govinda Acharya*

*nāce sacinandana, dekhena śrī samātana  
gāna kare svarūpa dāmodara  
gāya rāya rāmānanda, mukunda mādhavānanda  
vāsughoṣa govinda śaṅkara*

Just See! Lord Sachinandan dances beautifully as Sri Sanatan Goswami watches him. Sri Svarup Damodar sings, along with Ramananda, Mukunda, Madhavananda, Basu Ghosh, Govinda and Shankar.

*prabhura dakṣiṇa pāṣe, nāce narahari dāse  
vāme nāce priya gadādhara  
nācite nācite prabhu, āula-iyā paḍe kabhu  
bhāvāveṣe dhare tāñhāra kara*

Narahari Das dances to the right of Lord Gauranga, and dearest Gadadhar dances to the left. While dancing, sometimes the Lord swoons and collapses on the ground. In ecstasy, the Lord holds their hands.

*nityānanda mukha heri, bale pahuṅ hari hari  
kṛṣṇa-kṛṣṇa ḍake ucca svare  
soṅhari śrī-vṛndāvāna, prāṇa kare ucāṭana  
paraśa karaye rāyera kare*

Gazing at the beautiful face of Lord Nityananda, the Lord says “Hari! Hari!” He calls out loudly, “Krishna! Krishna!” Touching the hands of Ray Ramananda, the Lord says that the beautiful sight of Sri Vrindavan agitates his life-force.

*śrīvāsa haridāsa, nāce gāya premollāsa  
prabhura sāttvika bhāvāveṣa  
iha rasa premadhana, pāola jagā jana  
govinda māgaye eka leṣa*

Seeing ecstatic transformations in the Lord, Srivas and Haridas dance and sing in the joy of divine love. Govinda asks only for a small fraction of this wealth of *prema-rasa*, which is now available to each and every individual of the world. ❀

— Translated by Hari Parshad Das from *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

