



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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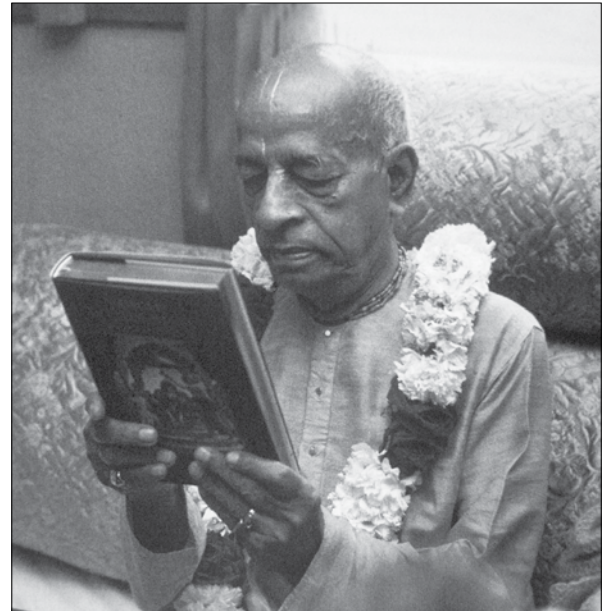


ANYONE CAN PREACH

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

For lecturing, any one of our members can speak. Simply one has to memorize the purports and then speak in one's own language. For anyone who chants and follows the rules and regulations, where is the anxiety? You are an old, experienced devotee, so you behave like this and teach her to do so wherever you may stay. (Letter to Revatinandana Swami. 7 November 1975.)

Please continue your devotional service, cooking, etc., and you can also keep giving *Bhāgavatam* class if you like. Women in our movement can also preach very nicely. Actually, male and female bodies, these are just outward designations. Lord Chaitanya said that whether one is brahmin or whatever he may be, if he knows the science of Krishna then he is to be accepted as guru. So those who give class should read and study regularly and study the purport and realize. They should not add anything or concoct anything. Then they can preach very nicely. The qualification for leading class is how much one understands about Krishna and has surrendered to the process, not whether one is male or female. (Letter to Malati Dasi. 25 December 1974.)



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

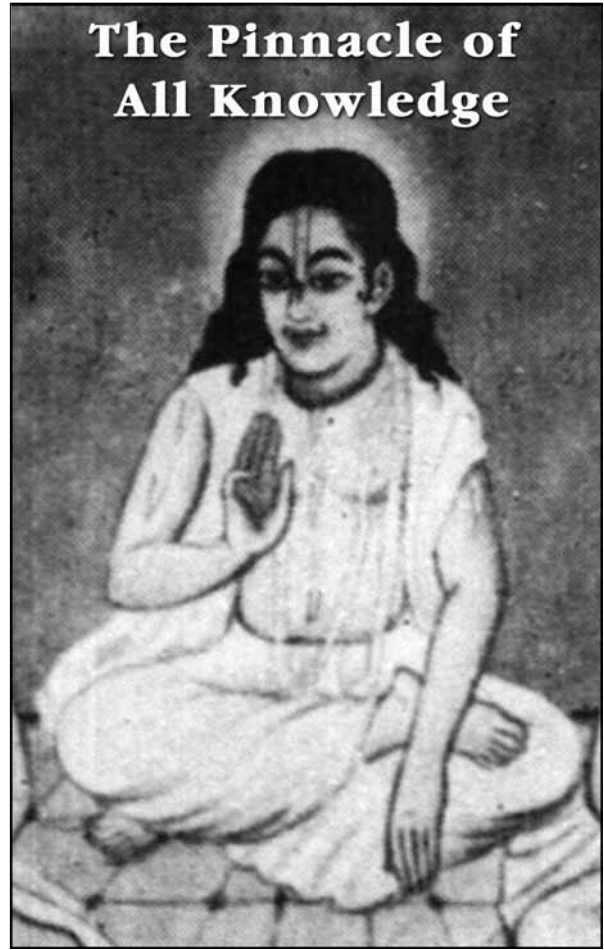
So far as the women distributors who have left New York and Boston temples and have gone to New Vrindavan, they should return immediately and resume their original service. In Chaitanya Mahaprabhu's movement, everyone is a preacher. Whether man or woman, it doesn't matter. I don't know why he is encouraging our women devotees not to go out on *saṅkīrtana* for book distribution.

Everyone should go out. (Letter to Karandhara. 6 October 1973.)

I am especially proud of how my householder disciples are preaching Lord Chaitanya's mission. This is a new thing in the history of the *sankīrtana* movement. In India, all the *ācāryas* and their descendants acted only from the man's side. Their wives were at home because that is the system from old times. But in *Bhagavad-gītā* we find that women are also equally competent like men in the matter of the Krishna Consciousness movement. Please therefore carry on these missionary activities and prove it by practical example that there is no bar for anyone in the matter of preaching work for Krishna consciousness. (Letter to Himavati. 20 December 1969.)

Lecture is also *kīrtana*, so just like a morning *kīrtana* is there, similarly morning lectures can also be delivered. In New York, or even San Francisco, when I was present I too was giving lectures in the morning. So as far as girls or boys lecturing in the morning, that doesn't make any difference. Either girl or boy devotees may deliver lecture if they choose to do. We have no such distinction of bodily designations, male or female. Krishna consciousness is on the spiritual platform. As such, anyone who is a devotee of the Lord, following in this line of disciplic succession, can deliver a lecture on the teachings of *Bhagavad-gīta*, *Śrīmad Bhāgavatam*, etc. (Letter to Syama Dasi. 21 October 1968.)

Regarding lecturing by women devotees, I have informed you that in the service of the Lord there is no distinction of caste, creed, color, or sex. In the *Bhagavad-gītā*, the Lord especially mentions that even a woman who has taken seriously is also destined to reach him. We require a person who is well-versed in the knowledge of Krishna, which is the only qualification for speaking. Materially, a woman may be less intelligent than a man, but spiritually everyone is pure soul. On the absolute plane there is no gradation of higher and lower. If a woman can lecture nicely and to the point, we should hear carefully. That is our philosophy. But if a man can speak better than a woman, the man should be given first preference. A sincere soul should be given proper chance to speak, because we want so many preachers, both men and women. (Letter to Jaya Govinda. 8 February 1968.) ❀



Srila Srinivas Acharya's commentary on Śrīmad Bhāgavatam 2.9.31

The first verse of the catuḥ-śloki is as follows:

śrī-bhagavān uvāca

*jñānaṁ parama-guhyam me yad vijñāna-samanvitam
sarahasyam tad-aṅgam ca gṛhṇāna gaditam mayā*

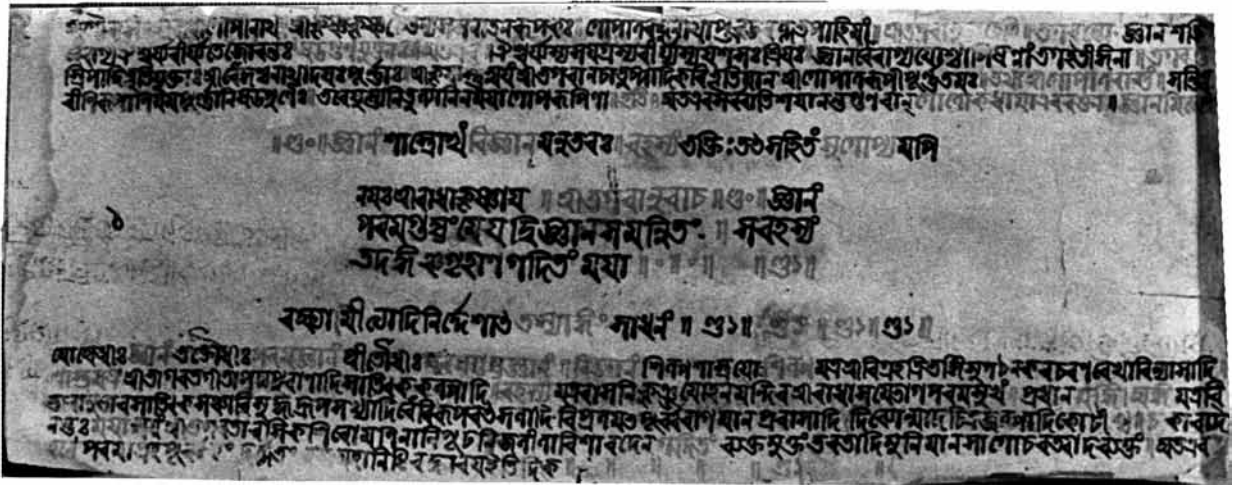
The Personality of Godhead said: Knowledge about me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by me. You may take it up carefully.

Srila Srinivas Acharya comments:

śrī-bhagavān uvāca:

*śrī-bhagavān uvāceti. bhagavanto jñāna-sakti-vairāg-
yaiśvarya-vīrya-tejovantaḥ ṣaḍ-guṇa-yuktāḥ. ata eva—
aiśvaryaśya samagrasya vīryasya yaśasaḥ śrīyaḥ
jñāna-vairāgyayoś caiva ṣaṅṅām bhaga itiṅganā
[Viṣṇu Purāṇa 6.5.74]*

This verse starts with *śrī-bhagavān uvāca*. The term *bhagavān* or *bhagavanta* is for one who simultaneously possesses six qualities, viz. all wealth,



Courtesy of the Bhaktivedanta Research Centre

A page from Srinivas Acharya's commentary on the catuḥ-śloki in his own handwriting. This manuscript was collected and printed by the late Haridas Das Babaji of Haribol Kutir, Nabadwip.

all power, all fame, all beauty, all knowledge, and all renunciation. Therefore, the *Viṣṇu Purāṇa* says:

Full wealth, strength, fame, beauty, knowledge and renunciation are the six opulences of the Supreme Personality of Godhead.

bhagavantas tripād-vibhūti-yuktāḥ śrī-vaikuṇṭha-nāihādayaḥ pūrṇāḥ. śrī-kṛṣṇas tu svayam bhagavān cātuṣpādika-vibhūtimān śrī-gopāla-rūpī pūrṇatamaḥ. tathā hi śrī-gopāla-vākyam brahmāṇḍa-purāṇe—

santi bhūrṇi rūpāṇi mama pūrṇāni ṣaḍ-guṇāṇi bhaveyus tāni tulyāni na mayā gopa-rūpiṇā. iti.

ata eva sarvāṭiśāyāmanta-guṇavān goloka-dhāmā eva vaktā.

The Lord of Vaikuntha (Narayan), who is fully equipped with spiritual potency, is categorized as *pūrṇa*, the complete personality of Godhead. However, Lord Krishna is *svayam-bhagavān*, the Supreme Personality of Godhead. Amongst all features of Lord Krishna, his feature as Gopāl is most complete and fully equipped with all potencies. This is confirmed by Lord Gopāl's own statement in the *Brahmāṇḍa Purāṇa*, "There are many expansions of me full of six opulences. However, none of them match my form as a cowherd boy."

Therefore, by saying *śrī-bhagavān uvāca*, it is made clear that Lord Krishna, who possesses boundless qualities and resides in Goloka, is the speaker here.

jñānam parama-guhyam:

jñānam ity-ādi—mokṣe dhīḥ jñānam. bhaktau dhīḥ parama-jñānam. prītau dhīḥ parama-guhyā-jñānam.

Jñāna refers to the activities of a mind fixed in liberation, *parama-jñāna* refers to the activities of a

mind fixed in devotion, and *parama-guhyā-jñāna* refers to the activities of a mind fixed in pure love of Godhead.

vijñāna:

vijñānam śilpa-sāstrayoḥ śilpam atra śrī-vigraha-tribhaṅgi-sugathana-kara-caraṇa-rekhā-vinyāsādi. caraṇa-cihna-veṣa-vinyāsādi sāstram atra śrī-bhāgavata-gītā-padma-purāṇādi-sāttvika-kalpādi.

The term *vijñāna* refers to *śilpa-sāstra*, the science of sculpture. Especially, *śilpa* here should mean the art of drawing well formed lines and marks for sculpting beautiful threefold-bending forms of the Lord. The scriptures to be used for such drawing are the *Bhāgavatam*, *Gītā*, *Padma Purāṇa*, and other literatures in the mode of goodness.

rahasya:

rahasyam atra rāsa-nikuṅja-mohana-mandira-śrī-rādhā-sambhoga-parama-sukham pradhānam aṅgi.

The term *rahasya*, secret, here refers to the top-most conjugal pleasure pastimes of Lord Krishna in the flowery bower temples known as *rāsa-nikuṅjas*. This is the *aṅgi*, or the mainstay of this great secret.

aṅgam ca:

aṅgam atra vibhāvānubhāva-sāttvika-saṅcārī-suhṛd-rūpa-sakhyādi-vairi-rūpa-vatsalādi-vipralambha-pūrva-rāga-māna-pravāsādi-divyonmāda-citra-jalpādi-koṭiś ca. ca-kārād anantam.

Aṅga is the complement of *aṅgi*, and refers to the millions of limbs of ecstasy that are generated in such conjugal pastimes, such as *vibhāva*, *anubhāva*, *sāttvika bhāva*, *saṅcārī-bhāva* or *vyabhicārī-bhāva*, *rasas* such as *sakhya*, *vatsala*,

etc., along with varieties of *vipralambha*, *pūva-rāga*, *māna*, *pravāsa*, *divyonmāda*, *citra-jalpa*, etc. The term *ca* in the verse denotes the infinite variety of such vivid experiences.

grhāṇa gaditaṁ mayā:

mayā svayaṁ bhagavatā rasika-śiromaṇinā nigūḍha-nija-lilā-viśāradena gaditaṁ vyaktam uktam bharatādī-muni-mānasāgocaravād avyaktam. ata eva grhāṇa paramāgraha-pūrvakam durlabham vastu mahā-nidhivad dhāraya iti dik.

It is through the agency of me (*mayā*), the Supreme Personality of Godhead, the most expert *rasika*, that this confidential truth is being revealed (*gaditaṁ*) to you. Know that this great secret was unknown even to the minds of great *rasika* poets such as Bharat Muni. Therefore, accept it (*grhāṇa*) with great respect and maintain it with you like a great treasure. ❀

— Translated from the Sanskrit available at Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

THE MOST MUNIFICENT

Sri Narahari Chakravarti

*gorāpreme gara-gara nitāi āmāra
aruṇa nayāne vahe sura-dhunī dhāra
vipula pulakāvali śohe pahuṅ gāya
gajendra-gamane heli duli cali yāya*

While walking, my Nitai stumbles in ecstatic love of Gaura. From the reddish corners of his eyes comes

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a stream of tears of love. His body is decorated with ecstatic goose bumps, and he sings and exhibits a step which defeats the gait of the king of elephants.

*patitere nirakhiyā dubāhu pasāri
kore kari saghane bolāya hari hari
emana dayāra nidhi ki ha-ibe āra
narahari adhame tārite avatāra*

As soon as he sees a fallen soul, he spreads out his arms wide and embraces him. With great fervor he then requests them to chant, “Hari! Hari!” How can there be a greater ocean of benevolence than the incarnation who delivered the fallen Narahari? ❀

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Sri Nityananda Prabhu

QUALIFIED SPEAKERS

Śrī Hari-bhakti-vilāsa 10.536

*śāstrābhyaśasya cābhāve pūrveṣāṁ loka-viśrutāṁ
satām ādhunikānām ca kathāṁ bandhuṣu kīrtayet*

Only a person who is well-versed in the *śāstra* should be allowed to speak. However, if there is no such speaker, and even if there are not many inquisitive listeners, one should never give up discussing topics about the Supreme Lord. In the association of friends, brothers, children, and other family members, one can always discuss narrations of the Supreme Lord as presented by saintly persons. ❀

— From Srila Sanatan Goswami's *Śrī Hari-bhakti-vilāsa*. English translation by Bhupati Das. Rasbiharilal & Sons. Vrindavan, 2005.