



Sri Krishna Kathamrita Bindu

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tava kathāmṛtaṁ tapta-jīvanam

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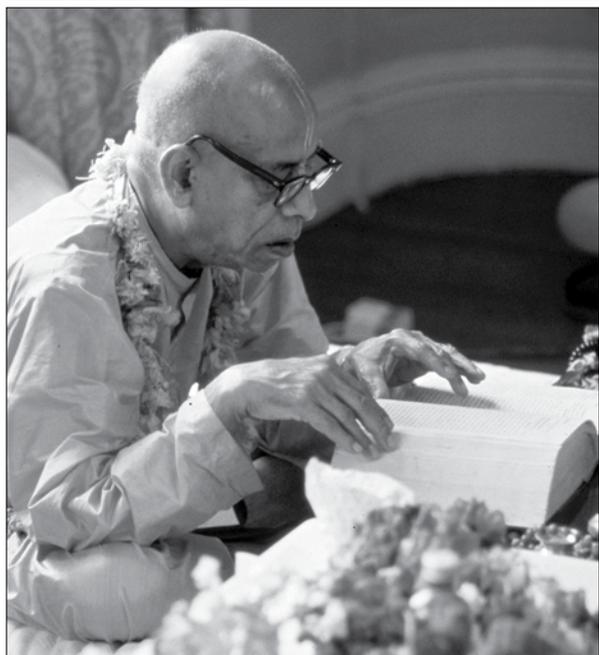
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OUTSIDE OF VARNASHRAM

Srila Thakur Bhaktivinode
Jaiva Dharma, chapter 7

Yadava Das: O saintly bābājī, householder devotees live under the shelter of the varṇāśrama system. May a householder devotee leave the varṇāśrama system?

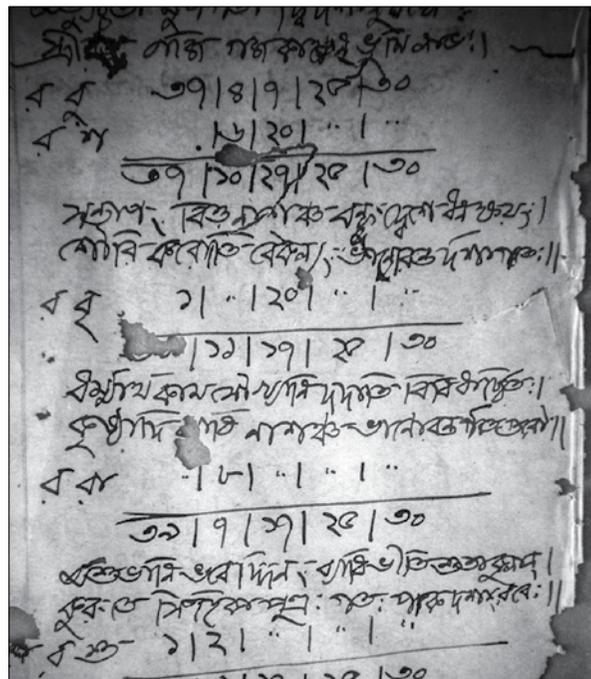
Ananta Das: Ah! The vaiṣṇava religion is very broad and generous. Another name for the

KIRTAN IS FOR SERVICE, NOT MONEY

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

Kṛṣṇa-kīrtana is not for earning a livelihood. Kṛṣṇa-kīrtana is not meant for entertaining the public with a demonstration of arts. It is dynamic service to the Lord. Therefore we do not mind so much about an artistic presentation of kṛṣṇa-kīrtana, but we want to see how much the devotee is satisfying the supreme will. ☪

— Letter to Jadurani Dasi. 12 December 1967.



Bhaktivinode Thakur's original handwriting

Photo by Indradyumna Swami. Courtesy of the Bhaktivedanta Research Institute, Kolkata.

vaiṣṇava religion is ‘*jaiva-dharma*’, the religion for all human beings. This means that every human being is qualified to join the *vaiṣṇava* religion. Even outcastes may embrace the *vaiṣṇava* religion and live as householders. For them there is no *varṇāśrama*. Those who break the *varṇāśrama* rules of *sannyāsa* may, by associating with devotees, attain pure devotional service and be householder devotees. For them there are no rules of *varṇāśrama*. Those who because of their misdeeds have left the *varṇāśrama* system may still, along with their children, take shelter of pure devotional service in the association of the devotees. Then they are householder devotees, but they are not part of the *varṇāśrama* system. Householder devotees are of two kinds: *varṇāśrama-dharma-yukta*, those who follow the *varṇāśrama* system, and *varṇāśrama-dharma-rahita*, those who do not follow the *varṇāśrama* system.

Yadava Das: Of these two, which is the best?

Ananta Das: He who has more devotion is the best. If neither have any devotion then according to the material point of view the follower of *varṇāśrama* is better because he is pious and the other is an outcaste. However, from the spiritual point of view they are both degraded, for neither has any devotion. ❀

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A BOLD-SPEAKING CHILD

*From the life of Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada*

Bimala [Srila Bhaktisiddhanta’s birth name] was becoming recognized as a nascent genius. Delighting in debates on many diverse subjects, his masterful command of knowledge and insight rendered him nigh undefeatable. And although generally respectful and polite toward his mentors, as was the norm in those days, he was so dedicated to truth that he could not brook any misleading statements or misrepresentations of fact in any field, and he did not hesitate to expose insufficiencies in opposing positions, even if presented by honorable superiors.

Mr. C. Little was a mathematics teacher assigned to teach physics to Bimala’s class. He would read

from the textbook three times, then say, “I think all of you can understand this.” He kept a list of the first three students’ names, and looking at the list would ask questions. One day, outside of class, he queried some students about the teachings of the Bible, knowing that most of them disliked having to learn it. But only Bimala was bold enough to pipe up: “In your scripture, prayers like ‘Give us our daily bread,’ resemble the outlook of the *viddha-sākteyas* (corrupted votaries of Durga) in this country. The Supreme Lord is the object of devotion, not the servant of us who have turned from him. Those who take his name wanting him to serve them have no devotion in their hearts.” ❀

— Bhakti Vikasa Swami. *Śrī Bhaktisiddhānta Vaibhava*. Page 12. Bhakti Vikasa Books. Vallabh Vidyanagar, Gujarat. 2008.

BHAKTI COMES FROM THE BHAKTA

Sri Srimad Gour Govinda Swami Maharaja

There are three types of *sukṛti*, pious acts — *karma-unmukhī-sukṛti*, virtue or merit that increases ones faith in activities that lead to material elevation, *jñāna-unmukhī-sukṛti*, virtue or merit that increases ones faith in activities that lead to impersonal liberation, and *bhakti-unmukhī-sukṛti*, virtue or merit that increases ones faith in activities that lead to serving the Supreme Lord. In *Harināma-cintāmaṇi*, *bhakti-unmukhī-sukṛti* is described as the best type of *sukṛti*. Even if someone has unknowingly acquired such *sukṛti*, they will develop attraction toward *sādhu-saṅga*. They will develop *bhakti*.

*bhaktira unmukhī sei sukṛti pradhāna
tāra phale jīva bhakta-sādhu-saṅga pāna*

Amongst all types of piety, the piety that helps realize *bhakti* is the best. The fruit of such piety is that the *jīva* achieves the association of devotees. (*Harināma-cintāmaṇi* 1.57)

*sat-saṅgaḥ prāpyate pumbhīḥ sukṛtaiḥ pūrva-saṅcitaiḥ
bhaktis tu bhagavad-bhakta-saṅgena pariṅyate*

Association of saintly persons is attained by those who have previously accumulated *sukṛti*, and only by such association does *bhakti* develop. (*Bṛhan-nāradya Purāṇa* 4.33, quoted in *Hari-bhakti-vilāsa* 10.279)

How can one develop *bhakti*? Only by the association of a *bhakta*, a *vaiṣṇava*. There is no other way. Who becomes attracted to such association of *bhakta*, *sādhu*,



Unknown artist

Gauranga Mahaprabhu's prema-nāma-saṅkīrtana

and who is not attracted? One who has acquired such *sukṛti* unknowingly in a previous birth naturally becomes attracted towards a *bhakta*.

That is the result. He comes for *sādhu-saṅga*. He becomes attracted to *sādhu-saṅga*.

*śraddhāvān haye kṛṣṇa-bhakta-saṅga kare
nāme ruci, jīve dayā, bhakti-patha dhare*

He develops faith in the words of *sadhu*. He develops greed for the association of *sadhu* and *vaiṣṇava*, greed to hear more and more *kṛṣṇa-kathā* from the lips of *sadhu* and *vaiṣṇava*. Thereby he develops pure *bhakti* and a taste for *kṛṣṇa-kathā*, *kṛṣṇa-nāma*, *kṛṣṇa-guṇa-kīrtana*. He also shows mercy to all living entities because he sees Krishna everywhere. He treads the path of pure devotion. 🕉

— From a lecture in Bhubaneswar. 5 April 1993.

PRIDE IS THE DESTROYER OF ALL GOOD QUALITIES

Mahābharata, ādi-parva, chapter 90

King Ashtaka asked Maharaja Yayati how one can attain a higher destination in one's next life. Maharaja Yayati replied as follows:

*tapaś ca dānaṁ ca śamo damaś ca
hrīr ārjavan sarva-bhūtānukampā
svargasya lokasya vadanti santo
dvārāṇi saptaiva mahānti puṁsām
naśyanti mānena tamo 'bhībhūtāḥ
puṁsaḥ sadaiveti vadanti santaḥ*

Austerity, charity, peacefulness, self-control, modesty, simplicity, and mercy to all living entities, are seven gates that lead to heaven. Sainly persons say that these gates are destroyed if one becomes blinded by pride. (Text 22)

*adhīyānaḥ paṇḍitaṁ manyamāno
yo vidyayā hanti yaśaḥ pareṣām
tasyāntavantaś ca bhavanti lokā
na cāsya tad brahma phalaṁ dadāti*

One who studies Vedic knowledge and [proudly] considers himself a pandit and then uses his learning to defeat and humiliate others finds himself in a situation where his attainment of higher planets is temporary. His knowledge, too, does not bear the highest fruit. (23)

*catvāri karmāṇy abhayaṅkarāṇi
bhayaṁ prayacchanty ayathākṛtāni
mānāgnihotram uta māna-maunaṁ
mānenādhītam uta māna-yajñāḥ*

Four activities — fire sacrifice, control of speech, study of *śāstra*, and worship of the Lord — bestow fearlessness. However, if these four activities are performed out of pride then these very activities become a source of fear. (24)

*na mānyamāno mudam ādadīta
na santāpaṁ prāpnuyāc cāvamānāt
santaḥ sataḥ pūjayantiha loke
nāsādhavaḥ sādhubuddhiṁ labhante*

An intelligent person should not be elated upon being praised nor become indignant upon being insulted. One should be tolerant, knowing that only saintly persons recognize and honor the saintly, while materialistic persons can never recognize a *sādhu*. (25)

*iti dadyām iti yaja ity adhīya iti vratam
ity etāni bhayāny āhus tāni varjyāni sarvaśaḥ*

“I have given so much charity! I have performed so many sacrifices! I have studied so many books! I have executed so many vows!” Such proud statements are full of fear and should be totally given up.” (26)

*ye cāśrayaṁ vedayante purāṇaṁ
maniṣiṇo mānasa-mārga-ruddham
tad vaḥ śreyasa tena saṁyogam etya
parāṁ śāntiṁ prāpnuyuḥ pretya ceḥa*

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Maharaja Yayati

Unknown artist.

May Lord Vishnu, who is the shelter of everything, who is the oldest and yet ever new, and who is unapproachable by mental speculation, bestow the ultimate benefit upon you. Intelligent persons who [having given up the bad qualities mentioned in the previous verses] know him are able to establish their relationship with him in this world and in the next, and are able to attain the highest peace. (27)

— Translated from *Mahābhārata* with the commentary of *Nīlakaṇṭha*. Edited by Pandit Ramchandra Shastri Kinjawadekar. Printed at Chitrashala Press, Sadashiv Peth, Pune, India. 1929 A.D.

MERCIFUL PUNISHMENT

Sanat-kumāra Samhitā, text 112

*tāḍanaṁ bhartsanaṁ kāmī bhogyatvena yathā striyāḥ
grhṇāti vaiṣṇavānāṁ ca tat-tad-grāhyaṁ tathā budhaiḥ*

A lusty man enjoys when his mistress rebukes and hits him. Wise persons say that in the same way one should take pleasure in the chastisement and beating offered by the *vaiṣṇavas*.

— *Sanat-kumāra-samhitā*. Edited and published by Shri Haridas Shastri. Shri Gadadhar Gaurahari Press, Shri Haridas Nivas, Kalidah, Vrindavan, Mathura, Uttar Pradesh.

