



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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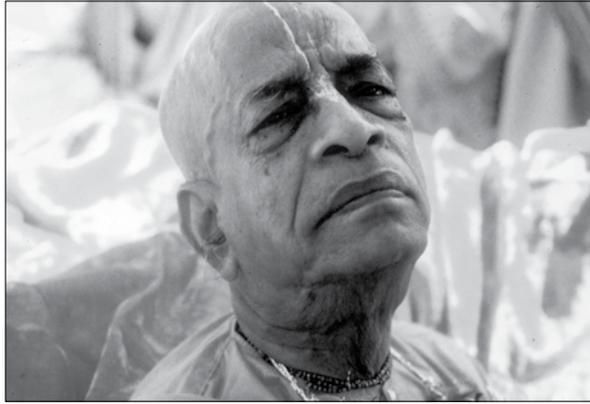
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Highlights

- **THE DUTIES OF A BRAHMIN**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **RADHA-GOVINDA WITHOUT GAURA-GOVINDA**
Srila Gour Govinda Swami Maharaja
- **BHAKTI PERVADES EVERYTHING — PART 1**
Srila Jiva Goswami's Bhakti-sandarbha (115)
- **NARADA TAKES A SEVERE VOW**
From the Uttara-khaṇḍa (194.14 - 16) of the Padma Purāṇa



THE DUTIES OF A BRAHMIN

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

A Brahmin's business is *paṭhana*, *pāṭhana*, *yajana*, *yājana*, *dānaḥ*, *pratigrahaḥ*. Brahmin means he is learned himself. He is a very erudite scholar. That is a Brahmin's first qualification. And he also makes others scholars – not that he just remains himself a scholar. This is called *paṭhana*, *pāṭhana*. Then *yajana*, *yājana*. *Yajana* means he worships the deity and *yājana* means he teaches others how to worship. *Dānaḥ pratigrahaḥ* means that he accepts charity from others, and he gives it to others. That we have mentioned. What he gets in the day, he gives in the night. So these are six principles to become a Brahmin. Otherwise, if he gets the degree and then he smokes, he does not follow, he does not act, then he cannot be a Brahmin, because *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ* (Bhagavad-gītā 4.13).

Krishna said, “The four divisions are according to quality and work.” Whether he is qualified will be proved by his work. Not that he has taken the degree and now he is smoking. That is going on. Academic means this. They get degrees, and after that they do all nonsense. That is academic. But the Vedic culture is not like that. He must act properly. Then it will be all right.

In Western culture, the idea is, “Never mind his private character. We don't mind. He has passed Ph.D. so let him become a teacher. Privately he may be a rascal. It doesn't matter.” However, that is not brahminical culture. There is no “private” or “public” here. We chant that *ācamana* mantra:

*apavitraḥ pavitro vā sarvāvasthām gato 'pi vā
yaḥ smaret puṇḍarikākṣaṁ sa bāhyābhyantaraḥ śuciḥ*

Whether pure or impure, or having passed through all conditions of material life, one who remembers lotus-eyed Krishna becomes externally and internally clean. (*Garuḍa-purāṇa*, quoted in *Hari-bhakti-vilāsa* 3.47)

Bāhya means external, and *abhyantara* means internal. Both should be the same; there should be no duplicity. Externally something and internally something else — that will not be successful. We have to present an ideal institution; not that we make compromise with everybody. That is not our business. We don't want stars; we want moon. What is the use of millions of stars? Get one moon. That is sufficient. 🌙

— Morning Walk in Los Angeles. 23 June 1975.

RADHA-GOVINDA WITHOUT GAURA-GOVINDA

Sri Srimad Gour Govinda Swami Maharaja

Here in this Bhubaneswar center, Srila Prabhupada, my beloved spiritual master, said that there should be three altars – for Gaura-Nitai, Krishna-Balaram, and Jagannath, Balabhadra and Subhadra. Many ask this question: “How is it that in all ISKCON centers in the world there is Radha and Krishna but here there is no Radha? I ask, “Why do you say that there is no Radha? There is Gauranga. Radha is there. Gauranga appeared assuming *rādhā-bhāva*, Radha’s mood. If you find Gauranga then you can know Radha is there. The major percent of Gauranga is Radha. The minor percent is Krishna. As Radharani was feeling the pangs of separation and was crying for Krishna, similarly Gauranga Mahaprabhu was crying for Krishna as if he was Radha. He has said:

*gaura aṅga nahe mora—rādhāṅga-sparśana
gopendra-suta vinā teṅho nā sparśe anya-jana*

*tāṅra bhāve bhāvita kari’ ātma-mana
tabe nija-mādhurya kari āsvādana*

Actually my body does not have a fair complexion. It only appears so because it has touched the body of Srimati Radharani. However, she does not touch anyone but the son of Nanda Maharaja. I have now converted my body and mind into the ecstasy of Srimati Radharani and thus I am tasting my own personal sweetness in that form. (C.c. madhya, 8.287 – 288)

So if you find Chaitanya Mahaprabhu, how can you say that there is no Radha present? Therefore it is stated that even if Radha-Govinda are present, if there is no Gaura-Govinda we won’t go there. It has a very, very confidential purport.

I will give you a simple example. Just think of the two types of mango — a green unripe mango and a yellow ripe mango. What is the difference between them? One is green and the other is yellow. Shyamasundar means unripe, or green, and Gaurasundar means ripe, or yellow. It is the same mango; only the color differs. A ripe mango is very tasty and sweet while a green mango is never sweet. Shyamasundar and Gaurasundar have this exact difference. Shyamasundar means unripe, while Gaurasundar means ripe. Shyamasundar means green – the *rasa* or mellow is not ripened yet. Whereas in Gaurasundar, the *rasa* or mellow is ripe. If there



Painting by Rosana Araujo

Devotees of Krishna

is no Gaurasundar or Gaura-Govinda the mellow is not ripened. There may be Radha-Govinda, but their mellow is green, unripe. This is the difference. ☞

— From a lecture given on 7 April 1989.

BHAKTI PERVADES EVERYTHING – PART 1 *Srila Jiva Goswami’s Bhakti-sandarbha (115)*

Bhakti is to be found in all scriptures, in all living entities, in all countries, through all senses, in all objects, in all activities, in all prescribed duties and in their results.

(1) In all scriptures — In a conversation between Lord Brahma and Narada in the *Skanda-purāṇa*, the following statement is found:

*saṁsāre ’smin mahā-ghore janma-mṛtyu-samākule
pūjanam vāsudevasya tārakam vādibhiḥ smrtam*

All the learned philosophers conclude that in this dreadful world, replete with repeated birth and death, the worship of Vasudev is the only delivering factor.

Examples of scriptures that support the execution of bhakti in a positive manner through affirmative statements (*anvaya*):

*bhagavān brahma kārtsnyena trir anvīksya maṁṣayā
tad adhyavasyat kūṭa-stho ratir ātman yato bhavet*



Painting by Prithvi Soni

Radha is reminded of Krishna everywhere

The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krishna is the highest perfection of religion. (*Śrīmad Bhāgavatam* 2.2.34)

The *Padma Purāṇa* and *Skanda Purāṇa* have the following statement:

*āloḍya sarva-śāstrāṇi vicārya ca punaḥ punaḥ
idam ekaṁ suniṣpannam dhyeyo nārāyaṇaḥ sadā*

Having studied all scriptures and meditated on their meanings again and again, the clear conclusion is that Lord Narayan is always to be meditated upon.

Now, an example of *vyatireka*, a negative statement: The *Garuḍa Purāṇa* says: *pāraṅgato 'pi vedānām* — Even if one is learned in all the Vedas [a person who is not a devotee is the lowest among men.]

(2) For all living entities — The *Śrīmad Bhāgavatam* (2.7.46) says:

*te vai vidanty atitaranti ca deva-māyāṁ
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-jaṇā api kim u śruta-dhāraṇā ye*

Ladies, *śūdras*, the lower castes such as the Hunas and Shabaras, and other sinful living entities can know the truth and cross over the influence of the illusory energy if they follow the footsteps of devotees who are exclusively

sheltered in the refuge of the Supreme Lord. Even animals can be delivered in this way. What then to speak of those fortunate souls who are born in elevated families?

The *Garuḍa Purāṇa* also says:

*kīṭa-pakṣi-mṛgāṇāṃ ca harau sannyasta-cetasām
ūrdhvam eva gatiṃ manye kiṃ punar jñānināṃ nṛṇām*

The insects, birds and beasts who surrender their consciousness in the thoughts of Hari certainly achieve an elevated destination. What then to speak of the learned souls?

Here it should be known that bhakti can be found in all types of people — in those with good conduct and those with bad; in the learned as well as the ignorant; in the attached as well as the detached; in those who desire liberation as well as those who have attained it; in those whose bhakti is perfected as well as in those whose bhakti is not perfected; in those who have attained the association of the Lord as well as those who are eternally liberated. Thus, bhakti is all pervasive.

Bhakti can be found in both — those with good conduct (*sācāra*) and those with bad (*durācāra*). The *Bhagavad-gītā* (9.30) says:

*api cet su-durācāro bhajate mām ananya-bhāḥ
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ*

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Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

The implication is that if the person committing the most abominable action is to be considered a saintly soul upon performing bhakti, what to speak of those who behave in auspicious ways? (To be continued).

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.net).

NARADA TAKES A SEVERE VOW

*From the Uttara-khaṇḍa (194.14-16)
Of the Padma Purāṇa*

*kalinā sadṛśaḥ ko 'pi yugo nāsti varānane
tasmims tvām khyāpayisyāmi gehe gehe jane jane*

*anya-dharmāṃs tīras kṛtya puras kṛtya mahotsavān
yadi pravartaye na tvām tadā dāso harer nahi*

*tvad-anvitās ca ye jīvā bhaviṣyanti kalāv iha
pāpino 'pi gamiṣyanti nirbhayā hari-mandiram*

[Seeing the pitiable condition of Bhakti Devi at the beginning of the age of Kali, Narada said to her], “O beautiful-faced lady! There is no age equal to Kali. In this age I will personally preach your glories in each and every home and establish you within the hearts of each and every individual. Hear my vow! Giving priority to devotional festivals over all other forms of religiosity, if I do not spread you everywhere on earth, then I shall no longer be known as a servant of Hari. The living entities that will be born in this age of Kali will be devotees who attain the abode of Lord Hari without any hindrances, even if they are sinners.”

—Translated by Hari Parshad Das from the *Padma-purāṇam*. Vol 6 and 7, pp. 625. Gurumandal Series No. XVIII. Calcutta. 1946 A.D.

