



Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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“NATURE WILL TAKE CARE OF IT”

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

You have got a short duration of life, say fifty, sixty years. Instead of contemplating what will happen to this world, chant Hare Krishna and go back to home, back to Godhead. Don't consider what will happen to this world. Nature will take care of it. Don't puzzle your brain with these thoughts. Utilize whatever time you have in your possession and go back to home, back to Godhead. You cannot check it. ... instead of thinking what will happen. It will happen. People will go on with their rascal civilization, and natural consequences will be there. Better you take advantage of whatever time you have and become fully Krishna conscious and go back to home. 🙏

— Morning walk conversation in Caracas, 21 February 1975.

ESTABLISHING THE LOWER FIRST

Sri Srimad Gour Govinda Swami Maharaja

When the Veda was going to be lost, Narayan ordered Shankar, Shivaji, who is very powerful, to go and establish Veda. Shankar came in the form of ācārya — Shankaracharya. This is all mentioned in *Caitanya-caritāmṛta*. His business was to carry out the order of his master to preach this *Māyāvāda* philosophy. Shankar was not at fault. That was needed at the time. When you establish something, you first establish it from the lower part, then go to the higher part. All of a sudden you cannot establish the higher part. Shankar established the lower part of the Vedas — *karma-kāṇḍa*, *jñāna-kāṇḍa* — all *gauṇa*, secondary. Mahaprabhu accepted Shankar as ācārya because he did the ācārya's work — he laid the foundation. He played his role. Then Mahaprabhu built the mansion by giving the highest philosophy. This was needed at that time, and that is what ācārya, Srila Prabhupada, did. You should understand. But these rascals criticize him. They cannot understand Srila Prabhupada. 🙏

— Lecture in Bhubaneswar, 21 August 1992.

THE LOW BORN MERCHANTS AND WOMEN

In *Bhagavad-gītā*, 9.32, Krishna states:

*mām hi pārtha vyapāsṛitya ye 'pi syuḥ pāpa-yonayah
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim*

This verse is translated in various ways at different times by different *ācāryas*. In his chapter nine translation to *Bhagavad-gītā As It Is*, Srila Prabhupada writes:

O son of Pritha, those who take shelter in me, though they be of lower birth — women, *vaiśyas* [merchants] and *sūdras* [workers] — can attain the supreme destination.

However, in his introduction to the same book, Srila Prabhupada translates this verse slightly differently, giving a different meaning to the word *striya*:

... the Lord says that even a merchant, a fallen woman, or a labourer, or even human beings in the lowest status of life, can attain the Supreme.

Srila Prabhupada quotes this verse many times in his writings and at different times he gives these two different translations. For example, in his purports to *Bhāg.* 4.30.41, and *Bhāg.* 5.26.23 he uses *Bhagavad-gītā* 9.32 to describe birth a woman's birth as lower. However, in his purport to *Bhāg.* 2.9.36 he translates *striya* as, “the fallen woman”, which is the same translation he gives in his introduction to the *Gītā*. Again, in his purport to *Bhāg.* 4.21.33, he translates the word as “a degraded woman”.

In his Bengali versification of *Bhagavad-gītā*, *Gītāra-gāna*, Srila Prabhupada used a different kind of synonym for *striya*:

āmāke āśraya kari yebā pāpa-yoni
mlecchādi yavana kimvā veśyā madhye gaṇi
kimbā vaiśya sūdra yadi āmāra āśraya
pāibe vaikuṅṭha gati jāniha niścaya

All those who are sinful by birth viz. *mlecchas*, *yavanas*, prostitutes, *vaiśyas* (merchants) and *sūdras* — if they take my shelter then know for sure that they all attain *vaikuṅṭha* as their destination. (*Gītāra-gāna*, 9.32)

Thus, Srila Prabhupada has presented the same verse in two strikingly different ways.

It is interesting to see how some of our previous *ācāryas* have explained this verse:

Srila Sanatan Goswami has not commented upon the entire *Bhagavad-gītā*, but he has commented upon this specific verse, as he quotes it in *Hari-bhakti-vilāsa* (10.179). In his commentary to the verse he puts women and *sūdras* in a separate category and says that they are unfortunate due to not having any access to the study of the Vedas, etc. According to him, the *vaiśyas* (merchants) are unfortunate because they are engaged only in mundane agricultural work, etc.

Srila Vishwanath Chakravarti Thakur considers all four categories to be independent of each other.

For him, *pāpa-yonayaḥ* means the outcastes described in *Śrīmad Bhāgavatam* (2.4.18). The women, *vaiśyas*, and *sūdras* are grouped in a separate category and are considered unfortunate by him because they are *alikādimantaḥ* — having faults such as lying. So he too doesn't consider *pāpa-yonayaḥ* to be an adjective of the women, *vaiśyas* and *sūdras*. Regarding the *vaiśyas*, they too have to lie. The merchants have to lie in order to get things done. They can't make a living by being brutally true all the time. This makes them unfortunate.

Srila Baladev Vidyabhushan considers all four terms to be independent. He interprets the term *pāpa-yonayaḥ* in an interesting way. He says, *pāpa-yonayo 'ntyajāḥ sahaja-durācārāḥ* — “Low born are those who are outside the caste system, naturally inclined to misdeeds.” He does not include women, *sūdras* and *vaiśyas* in this list because he uses the term *antyaja*, outcaste, and this term is never applied to a *sūdra*, *vaiśya* or a woman within the *varṇāśrama* system.

Srila Bhaktivinode Thakur, in his *Rasika-rañjana* commentary on *Bhagavad-gītā*, explains this verse as follows, “O Partha, if the outcastes such as *mlecchas*, fallen women such as prostitutes, and members of the lower *varṇas*, the *vaiśyas* and *sūdras*, take shelter of my unalloyed devotional service with determination, they too will quickly attain the supreme destination. There is no question of there being any impediment due to *varṇa* for those who traverse the path of devotional service to me.” Like Srila Prabhupada, the Thakur uses the word *veśyā*, prostitute, as the synonym for *striya* in the verse. — HPD

ŚRĪ GADĀDHARĀṢṬAKAM

Eight Prayers Glorifying Gadadhar Prabhu by Srila Swarup Damodar Goswami

sva-bhakti-yoga-lāsinām sadā vraje vihāriṇām
hari-priyā-gaṇāgragam śacīsuta-priyeśvaram
sarādha-kṛṣṇa-sevana-prakāśakaṁ mahāśayaṁ
bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ guruṁ prabhum

I worship the greatly learned and exalted spiritual master, Gadadhar Prabhu, who appears very splendid, engaged in the Lord's devotional service. He always performs pastimes in Vraja, where he is very prominent among the *gopīs*, who are very dear to Lord Hari. Lord Chaitanya, the Son of Saci, is the dear Lord of Gadadhar Prabhu, who is preaching the service of Radha and Krishna.

navojjvalādi-bhāvanā-vidhāna-karma-pāragam
vicitra-gaura-bhakti-sindhu-raṅga-bhaṅga-lāsinam



Gaura Gadadhara worshiped by Bhaktivinoda at Surabhi Kunja
*surāga-mārga-darśakaṁ vrajādi-vāsa-dāyakaṁ
 bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ guruṁ prabhuṁ*

I worship the greatly learned and exalted spiritual master, Gadadhar Prabhu. He is expertly absorbed in meditation on the nine *rasas* of devotional service, beginning with conjugal love, and he dances in the waves of the amazing ocean of devotional service to Lord Chaitanya. He preaches the path of spontaneous devotional service, and he bestows residence in the holy *tīrthas* such as Vraja etc.

*sacīsutāṅghri-sāra-bhakta-vṛnda-vandya-gauravaṁ
 gaura-bhāva-citta-padma-madhya-kṛṣṇa-vallabham
 mukunda-gaura-rūpiṇaṁ svabhāva-dharma-dāyakaṁ
 bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ guruṁ prabhuṁ*

I worship the greatly learned and exalted spiritual master, Gadadhar Prabhu. Those who are exclusively devoted to the lotus feet of Lord Chaitanya, the Son of Sachi-devi, offer respectful obeisances to him and treat him with great importance. He is very dear to Lord Krishna, who is seated in the middle of the lotus flower that is his heart, assuming his golden form of Chaitanya Mahaprabhu. He preaches that Lord Mukunda has assumed the form of Lord Chaitanya, and he returns the living entities to their constitutional position as servants of the Lord.

*nikuñja-sevanādika-prakāśanaika-kāraṇaṁ
 sadā sakhī-rati-pradaṁ mahā-rasa-svarūpakam
 sadāśritāṅghri-paṅkajam saṅgī-sad-guruṁ varaṁ
 bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ guruṁ prabhuṁ*

I worship the greatly learned and exalted spiritual master, Gadadhar Prabhu. It is only because of him that the truth of the exalted devotional service performed by the intimate associates of Krishna in the forests and groves of Vrindavan has been revealed. He is preaching the ecstatic love attained by the *gopīs*, and he is indeed a personification of the mellows of devotional service. The saintly devotees take shelter of his lotus feet, and he teaches the truth of spiritual life to the living entities.

*mahāprabhor mahā-rasa-prakāśanānkuraṁ priyaṁ
 sadā mahā-rasānkura-prakāśanādi-vāsanam
 mahāprabhor vrajāṅganādi-bhāva-moda-kāraṇam
 bhajāmy ahaṁ gadādharaṁ supaṇḍitaṁ guruṁ prabhuṁ*

I worship the greatly learned and exalted spiritual master, Gadadhar Prabhu. He is very dear to Lord Chaitanya Mahaprabhu, and it is as if he had



Chaitanya Mahaprabhu and Gadadhar Pandit

manifestated from the Lord's ecstatic love. He is always adorned with the garments of ecstatic love of Godhead, and he delights Lord Chaitanya Mahaprabhu by arousing in the Lord the ecstatic emotional love experienced by the *gopīs* of Vraja.

*dvijendra-vṛnda-vandya-pāda-yugma-bhakti-varḍhakam
nijeṣu rādhikātmatā-vapuḥ-prakāśanāgraham
aśeṣa-bhakti-śāstra-śikṣayojjvalāmṛta-pradam
bhajāmy aham gadādharam supaṇḍitaṁ gururṁ prabhum*

I worship the greatly learned and exalted spiritual master, Gadadhar Prabhu, who expands the mellows of devotional service and whose lotus feet are worshiped by the leaders of the *brāhmanas*. Among his confidential associates he reveals his actual form as Srimati Radharani. He distributes the nectar of the ecstatic mellow of the *gopīs* conjugal love, strictly following the instructions of all the devotional scriptures.

*mudā nija-priyādika-svapāda-padma-sindhuhir
mahā-rasārṇavāmṛta-pradeṣṭa-gaura-bhaktidam
sadāṣṭa-sattvikānvitam nijeṣṭa-bhakti-dāyakam
bhajāmy aham gadādharam supaṇḍitaṁ gururṁ prabhum*

I worship the greatly learned and exalted spiritual master, Gadadhar Prabhu. With delight he is giving the devotional service of Lord Chaitanya, which reveals the nectarean ocean of the most exalted

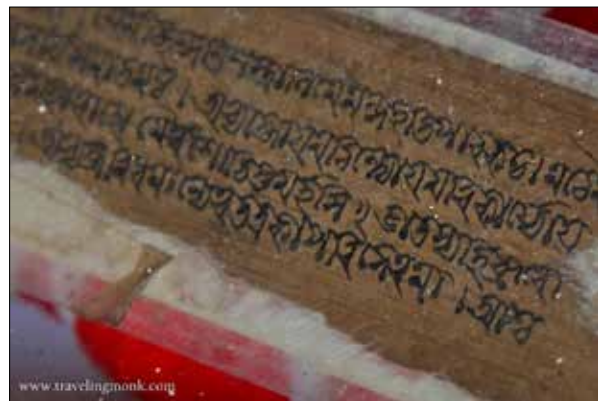


Photo by Indradyumna Swami

Bhāgavatam in the original handwriting of Gadadhar Pandit

mellows of devotional service, along with the nectar flowing from the lotus feet of the *gopīs*, headed by Srimati Radharani, who is most dear to Krishna. Gadadhar Prabhu is decorated with the eight transcendental ecstatic symptoms of *sattvika-bhāva*, and he is distributing devotional service to his worshipable Lord Krishna.

*yadyā-rīti-rāga-raṅga-bhaṅga-digdha-mānaso
naro 'pi yati tūrṇam eva nārya-bhāva-bhājanam
tam ujvalākta-cittam etu citta-matta-śatpado
bhajāmy aham gadādharam supaṇḍitaṁ gururṁ prabhum*

I worship the greatly learned and exalted spiritual master, Gadadhar Prabhu. If the mind of even a conditioned soul becomes anointed with the colorful waves of spontaneous devotional service as delineated by Gadadhar Prabhu, he quickly attains the highest level of devotional service. He becomes like a maddened bumblebee whose mind is anointed with the mellow of conjugal love.

*mahā-rasāmṛta-pradam sadā gadādharaṣṭakam
paṭhet tu yaḥ subhaktito vrajāṅgaṇa-gaṇotsavam
sacī-tanuja-pāda-padma-bhakti-ratna-yogyatām
labheta rādhikā-gadādharaṅghri-padma-sevayā*

These eight verses glorifying Gadadhara Prabhu distribute the nectar of the most exalted mellow of devotional service, and they are like a festival for the *gopīs* of Vraja. If one regularly reads these verses and serves the lotus feet of Gadadhar Prabhu, who is an incarnation of Srimati Radharani, then he will become qualified to attain the jewel of pure devotional service at the lotus feet of Lord Chaitanya, the son of Sachi Devi. 🙏

— Unknown translator. Found in the Vaishnava Folio Archives. Compiled by Sri Narasingha Caitanya Matha. No date.

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