



# Sri Krishna Kathamrita Bindu

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## GURU IS ONE WHO PRESENTS BHAGAVAD-GITA AS IT IS

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

To become guru is very difficult job, but if you simply carry the message of *Bhagavad-gītā* and try to convince anyone you meet, then you become a guru.

This Krishna consciousness movement is meant for this purpose. We are presenting *Bhagavad-gītā* as

it is, without any malinterpretation. If we interpret *Bhagavad-gītā* in our own way, that is not very good. If you have got a different opinion, you can preach your philosophy. Everyone is free. But one should not take *Bhagavad-gītā* and through *Bhagavad-gītā* try to preach your own philosophy. That is very bad. You should not do that. Then the authority of *Bhagavad-gītā* is lost. If everyone can interpret in his own way, then where is the authority of the *Bhagavad-gītā*? Just like in the *Vedas*... We take *Vedas* as the authority. But if you interpret in your own way and squeeze out some meaning in your own way, then where is authority of the *Vedas*? So our special stress on this point is that don't squeeze out some meaning of *Bhagavad-gītā* for your own convenience. Present *Bhagavad-gītā* as it is, and people will be benefited. And that is being practically seen. We are preaching *Bhagavad-gītā* as it is. 🍌

— Press interview in Chandigarh. 16 October 1976.

## THE STORY OF SUSHARMA

Padma Purāṇa

In the *Gītā-Māhātmya* of the Padma Purāṇa, Parvati inquires from Lord Shiva about the glories of the *Bhagavad-gītā*, and Lord Shiva relates the following story.

After Lord Vishnu had killed the demon Mura and was resting peacefully on Ananta-Sesh, Sri Lakshmi,

the bestower of all good fortune in the universe, respectfully inquired from him:

“Bhagavan, you are the controller and maintainer of the whole universe, yet you are sleeping unhappily on this ocean of milk. What is the reason?”

Lord Vishnu said, “My dear Lakshmi, I am not sleeping but am watching how wonderfully my energy is working. It is by this wonderful energy of mine that I am controlling all things, and yet remain separate. And it is by remembering these divine activities of mine that the great devotees and yogis manage to free themselves from the cycle of birth and death and attain that transcendental nature of mine, which is eternal and free from all material qualities.”

Lakshmi said, “O controller of all things, you are the goal of the meditation of great yogis. Nothing can go on without you! And yet you are separate. You are the cause of creation, maintenance and destruction of all the material universes. Kindly inform me about the workings of your wonderful energies, which are so attractive that even you are lying here and meditating upon them.”

Lord Vishnu said, “My dear Lakshmi, the workings of my multifold energies and how to become free from the bonds of birth and death and attain my eternal nature can only be understood by one of pure intelligence who is inclined to render service unto Me. This transcendental knowledge is fully explained in the *Śrīmad Bhagavad-gītā*.”

Lakshmi inquired, “My dear Lord, if you yourself are amazed by the workings of your energies and are ever trying to fathom their limit, then how is it possible that the *Bhagavad-gītā* can describe those unlimited energies of yours and how to cross over them and attain the transcendental nature?”

Lord Vishnu said, “I myself have manifested in the form of *Bhagavad-gītā*. Please understand that the first five chapters are my five heads, the next ten chapters are my ten arms, and the sixteenth chapter is my stomach. The last two chapters are my lotus-feet. In this way you should understand the transcendental deity of the *Bhagavad-gītā*. This *Bhagavad-gītā* is the destroyer of all sins, and that intelligent man who daily recites one chapter or even one sloka, one half sloka, or at least one quarter sloka, will attain the same position as Susharma had attained.”

Lakshmi inquired, “Who was Susharma? What class did he belong to? And what destination did he attain?”

Lord Vishnu said, “My dear Lakshmi, Susharma was a very wicked and sinful man. Although he was born in

a Brahmin family, his family had no Vedic knowledge. He only took pleasure in hurting others. He never engaged in the chanting of my names, in giving charity, or receiving guests. He never performed any pious activities. For his livelihood he collected leaves and sold them in the bazaar. He especially enjoyed drinking wine and eating flesh. In this way he passed his life.

“One day that foolish Susharma had gone to the garden of a sage for collecting leaves when a snake bit him and he died. After his death he was cast into many hells, where he suffered for a long time. After which he attained the body of a bull. That bull was purchased by a crippled man, who engaged him in his service. For seven or eight years he was carrying extremely heavy loads. One day that crippled man piled a very heavy load onto the back of his bull. Very quickly he was forcing that bull along when suddenly the bull fell over and became unconscious. Many persons gathered there, to see what was happening, feeling sorry for the bull. One pious man bestowed upon that bull the results of some of his pious activities. Seeing that, other persons standing there started remembering



### Nāma-tattva

## THE SACRIFICE OF THE HOLY NAME

### His Divine Grace

### A. C. Bhaktivedanta Swami Prabhupada

*yajñānām japa-yajño 'smi*

[Krishna to Arjuna:] “Of sacrifices I am the chanting of the holy names [japa]”

[From the purport:] Of all the sacrifices, the chanting of *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare* is the purest representation of Krishna. Sometimes animal sacrifices are recommended, but in the sacrifice of *Hare Kṛṣṇa, Hare Kṛṣṇa*, there is no question of violence. It is the simplest and the purest.

— *Bhagavad-gītā As It Is*, 10.25. Bhaktivedanta Book Trust. Bombay. 1995.







Krishna speaks the Bhagavad-gītā to Arjuna

their pious activities, and offered the results of some of those activities to that bull. In that crowd there was also one prostitute who did not know if she had ever performed any pious activities, but seeing everyone else, she also offered the results of any pious activities she might have performed. After that, the bull died, and was taken to the abode of Yamaraj, the god of death.

“Yamaraja informed him, ‘You are now free from the reactions of all your previous sinful deeds due to the pious credits given to you by that prostitute.’ After that he took birth in a very high Brahmin family. In that birth, he was able to remember his past lives. After many days, he decided to search out the prostitute who had been the cause of freeing him from his hellish situation.

“After he had found and introduced himself to that lady, he inquired from her, ‘What were the pious activities performed by you, the fruits of which freed me from my hellish situation?’

“The prostitute replied to him, ‘My dear sir, in that cage is a parrot that recites something every day. Hearing that recitation, my heart has become completely pure. The results of hearing that recitation I gave to you.’

“Thereafter, they both inquired from the parrot about the recitation. That parrot, remembering his previous life, began to narrate his history. ‘Previously, I had been

a very learned Brahmin. But, due to my pride, I used to insult other learned persons. I was also extremely jealous. After I died, I was cast into many hells, and after a long time of suffering, I achieved this body of a parrot. Due to my past sinful activities, my mother and father died while I was a baby. One day, while I was lying on the hot sands, with no protection, some rishis saw me, took me to their ashram, and put me in a cage. At that same place, the children of those rishis were learning the recitation of the first chapter of the Śrīmad Bhagavad-gītā, Hearing them repeat those ślokas, I also started repeating the ślokas with them. Shortly after, a thief stole me from that place and sold me to this pious lady.’”

Lord Vishnu continued, “By reciting the first chapter of the Bhagavad-gītā, that parrot became completely pure. And by hearing that recitation the prostitute also became completely pure. Then by receiving some of the pious results of hearing that recitation, Susharma also became completely pure.

“After discussing the glories of the first chapter of Bhagavad-gītā for some time, Susharma returned to his home, and the three of them individually engaged in reciting the first chapter of Śrīmad Bhagavad-gītā, thereby quickly attaining the supreme destination, Vaikuntha. Anyone who recites, hears, or studies the first chapter of Bhagavad-gītā will very easily cross

over the ocean of material miseries and attain the service of the lotus feet of Lord Krishna.” 🌸

— From *Gītā-Māhātmya of Padma Purāṇa*. Published by Isvara Das and Touchstone Media. Vrindavan 2011.

## KRISHNA SPOKE GITA NOT JUST FOR ARJUNA

*Sri Srimad Gour Govinda Swami Maharaja*

Krishna is known as *līlā-puruṣottama*. He manifests all varieties of *līlās*. He came 5,000 years ago in his own *svarūpa*. At the end, in his *kurukṣetra-līlā*, he gave his message in the form of *Bhagavad-gītā*. He spoke it to Arjuna. Through Arjuna he gave this message to the whole of mankind. We should not think that he only gave it to Arjuna. We call this *śākhā-candra-nyāya*. “*Nyāya*” means logic, “*śākhā*” means branch of the tree and “*candra*” means moon — the branch and the moon logic. The child cries, so what does the mother do? The mother says, “Don’t you see the moon there, the very effulgent silver plate? Don’t you want to have it?”

The child says, “Yes, mother. Where is it? Where is it?”

“Don’t you see it? It is in the sky.” The full moon looks like an effulgent silver plate. Very beautiful, but it cannot be seen because the branches of some tree are obstructing the vision. It is just at the opening of some branches, but the child cannot see it.

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Unknown artist. Gita Press, circa 1960's.

*Krishna instructs Arjuna*

“Where is it, where is it, where is it, mother?”

“Look at this tree. Look at that big branch there.”

She points out the tree’s branch and thus the mother shows the moon. This is the logic of *śākhā-candra-nyāya*. By pointing out the tree’s branch the mother shows the moon to the child. Similarly, pointing out to Arjuna, Krishna shows everything to mankind. 🌸

— From a lecture on *Bhagavad-gītā*, 1 June 1993, Baltimore, USA.

## BHAGAVAD-GITA IN POETRY

*By Kalakantha Das*

[Krishna to Arjuna:]

*Forever, forceful rivers flow and finish in the sea,  
which welcome all their water but won’t waver one degree.  
So senses push their urges in a river that won’t cease;  
the cool can view the surges and yet always keep the peace.*

*If you can see the senses sulk without ceding control  
you’ll keep a peaceful, humble scene, your mind serene and full.  
Subsisting in that saintly style, succeeding with each breath,  
you shift to the Supreme estate as soon as you meet death.*

— *The Song Divine* by Kalakantha Das. A poetic English rendition of verses from chapter two of *Bhagavad-gītā As It Is*. Non-Commercial (BY-NC). <https://www.scribd.com/document/117416963/The-Song-Divine-by-Kalakantha-dasa>