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HEARING KRISHNA-KATHA

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

There are many *kṛṣṇa-kathās*. The Vedic literature is full of them. Vedas mean that they are *kṛṣṇa-kathās*. Scripture, including the Vedas, may appear to be different, but they are all meant for *kṛṣṇa-kathā*. If we simply hear these topics on Krishna, then what will be the result? It is pure transcendental vibration, and the result will be spiritual consciousness.

We have accumulated many inauspicious things within our hearts due to our material contamination during the course of many, many births. Many, many births — not only this birth, but part births as well. So, when we search into our hearts with the *kṛṣṇa-kathā*, then the contamination we have accumulated will be washed off. Our hearts will be cleansed of all rubbish. And, as soon as all the rubbish is cleared off, then we are situated in pure consciousness.

It is very difficult to eradicate all the false designations from oneself. For example, I am Indian. It is not very easy to immediately think that I am not Indian, but pure soul. Similarly, it is not a very easy task for anyone to end his identification with these bodily designations. But still, if we continue hearing the *kṛṣṇa-kathā* it will be very easy. Make an experiment to see how easily

you'll be able to free yourself from all these designations. Of course, it is not possible to clear out the rubbish from the mind all of a sudden, but we are immediately aware that the influence of the material nature has become slackened.

The material nature is working in three modes—goodness, passion, and ignorance. Ignorance is hopeless life. Passion is materialistic. One who is influenced by the modes of passion wants this false enjoyment of material existence. Because he does not know the truth, he wants to squeeze out the energy of the body just to enjoy this matter. That is called the mode of passion. As for those in the mode of ignorance, they have neither passion nor goodness. They are in the deepest darkness of life. Situated in the mode of goodness, we can understand, at least theoretically, what I am, what this world is, what God is, and what our interrelationship is. This is the mode of goodness.

By hearing *kṛṣṇa-kathā*, we will be freed from the stages of ignorance and passion. We will be situated in the mode of goodness. At least we'll have the real knowledge — knowledge of what we are. Ignorance is like the animal's existence. The animal's life is full of suffering, but the animal does not know that he is suffering. Take the case of a hog. Of course, here in New York City no hog is seen. But in villages in India one sees the hog. Oh, how miserable his life is, living in a filthy place, eating stools, and always unclean. Yet the hog is very happy by eating stools, and having constant sexual intercourse with the she-



hog and just getting fat. The hog gets very fat, because of the spirit of enjoyment that is there — although, for him, it is sensual enjoyment.

We should not be like the hog, falsely thinking that we are very happy. Working hard all day and night, then having some sex life — we think that in this way we are very happy. But this is not happiness. This has been described in the *Bhāgavatam* as a hog's happiness. Man's happiness is when he is situated in the mode of goodness. Then he can understand what true happiness is.

If in our daily routine we hear this *kr̥ṣṇa-kathā*, the result will be that all the dirty things in the heart, accumulated life after life, will be cleared out. As a matter of fact, we will see that we are no longer in ignorance or in passion but are situated in the mode of goodness. What is that position? We will find ourselves joyful in every circumstance of life. We will never feel morose. ❀

— From *Kṛṣṇa, the Reservoir of Pleasure*.

WORSHIPPING A BRAHMANA'S FEET WHILE BEATING HIM ON THE HEAD

Śrī Caitanya-bhāgavata, madhya 5.139-143

With purports by Srila Bhaktisiddhanta
Saraswati Thakur Prabhupada

TEXT

*abhyarcayitvā pratimāsu viṣṇum
nindañ jane sarva-gataṁ tam eva
abhyarcya pādaḥ hi dvijasya mūrdhni
druhyann ivājñō narakaṁ prayāti*

Just as a foolish person who worships the feet of a *brāhmaṇa* and then beats him on the head goes to hell, one who worships the deity form of Lord Vishnu, and then disrespects that same Lord who is situated in the hearts of all living entities, also goes to hell.

PURPORT

In this regard one should discuss the *Śrīmad Bhāgavatam* (3.29.21-24 and 11.5.14-15).

TEXT

*vaiṣṇava-himsāra kathā se thākuka dūre
sahaja jīvere ye adhama pīḍā kare
viṣṇu pūjīyā o ye prajāra pīḍā kare
pūjā o niṣphale yāya, āra duḥkhe mare*

What to speak of being envious of the *vaiṣṇavas*, if one causes pain to ordinary living entities he is considered a fallen low-class person. Even after worshipping Lord Vishnu, if a person gives trouble

to other living entities his worship becomes fruitless. Such a person suffers unlimited miseries.

PURPORT

If a person is knowingly or unknowingly envious of a *vaiṣṇava* who is engaged in the non-duplicitous service of Lord Hari, his degradation is inevitable. Of this there is no doubt. Apart from this, if even persons claiming to be devotees of Vishnu are envious of ordinary living entities and give various troubles to them, they are actually far away from devotional service to Vishnu and are not fit to be called human beings. Their worship of Vishnu becomes the source of misery. Those endowed with an absence of *jīve-dayā*, compassion for other living entities, and yet proudly consider themselves servants of Lord Vishnu, achieve the threefold miseries rather than the devotional service of the Lord.

TEXT

*sarva-bhūte āchena śrī-viṣṇu, nā jāniyā
viṣṇu-pūjā kare ati prākṛta ha-iyā*

The worship of persons who do not know that Lord Vishnu is present within the heart of all living entities is certainly materialistic.

PURPORT

Activities performed through material senses by conditioned souls who desire to enjoy their results are called *prākṛta*, materialistic. Those who consider that the Supersoul, Lord Vishnu, is not present within each and every atom of gross and subtle matter and consider that He does not exist within the heart of all living entities — such persons' worship is simply cheating and materialistic foolishness.

TEXT

*eka haste yena vipra-caraṇa pākhāle
āra haste ḍhelā māre mātḥāya, kapāle*

Their worship is like someone who washes the feet of a *brāhmaṇa* with one hand and beats him on the head with his other hand.

PURPORT

By becoming envious of living entities, one automatically becomes envious of Lord Vishnu, who is situated in their hearts. As it is contradictory for a person to hit the head of a *brāhmaṇa* with a stone and wash his feet with another hand, if one is indifferent to the worship of a *vaiṣṇava*, who is non-different from Vishnu, and worships Lord Vishnu, then that worship becomes a source of misery. ❀

— Translated by Sriman Bhumipati Das. Edited and published by Sriman Pundarika Vidyaniidhi Das. Available from Vrajraj Press, c/o ISKCON Vrindavan.

NIMAI WANTS THE MOON

Srila Lochan Das Thakur

(Sung in dhānaśī-rāga)

sukhe śacī gaura-hari prāṅgaṇe rākhila
dāsa-dāsī-gaṇe sandhyākārjye niyojila

Sachi gave the servants and maidservants their sunset duties. Then, taking Lord Gaura-hari with her, she went to the courtyard.

hena-mate dina avasāne sandhyā haila
pūrṇimāra pūrṇacandra gagane udila

After the sun set a full moon rose in the sky.

hena-kāle viśvambhara catura su-jñāna
mā, mā, baliyā ḍāke ye-mata ajñāna

Then Lord Gaura, who knows everything, acted as if He were a foolish child. “Mother! Mother!”, He called out.

śacī bole — sandhyā-kāle na kara krandaṇa
yāhā cāha tāhā diba — śunaha vacana

Sachi said: “Don’t cry at sunset. Hear my words. Whatever You want I will give You.”

prabhu kahe — cānda deha āmāre pāḍiyā
hāsi hāsi śacī bole — āre abodhiyā

Then Lord Gaura said: “Bring the moon down here and give it to Me.” Laughing and laughing, Sachi said: “Such foolishness!

dhik dhik putra dilena mora ghare
cānda ke va ākāśera dharibāre pāre

“Alas! Alas! There is such a son in my house! Who has the power to grasp the moon in the sky?”

prabhu bale — bolile ye yāhā cāha tumi
tāhā diba — emana kahile kene vāñī
ei lāgi cānda nite haila mora mana
ihā bali ucca kari karaye rodana

“Didn’t you say you would give Me whatever I wanted? I want the moon!” Speaking these words, Lord Gaura cried loudly.

āñcale dhariyā kānde nānā khaṭi kare
caraṇa āchāḍe kare nayāna kacāle

Grasping the edge of His mother’s dress, He wept and demanded many things. He stomped His feet. He rubbed His eyes.

māyera galāya dhari kānde gorā rāya
khalā khelibāre ākāśera cānda cāya

Clinging to mother’s neck, Lord Gaura Ray wept, wanting to play with the moon in the sky.

kṣaṇe khaṭi kṣaṇe luṭi māyera culi chinḍe
dhūlāya dhūsara — kara hāne nija-munḍe

Sometimes He demanded, sometimes He rolled on the ground, and sometimes He pulled His mother’s hair. His body was covered with dust. With His hand He struck His own head.

dekhīyā janani bole — abodhiyā puta
tohāra caritra more baḍa adbhuta

Seeing all this, Mother Sachi said: “O my foolish son! I am very surprised to see Your behavior.

ākāśera cānda kati pāba dharibāre
amana kateka cānda tomāra śarīre

“Who has the power to grasp the moon in the sky? And for that matter, how many moons are there in Your own body?”

hero dekha lāje cānda malina ha-ila
nā bujhiyā tora āge udaya karila

“Look! As he watches You, the moon has become ashamed. That is why it is dark now. The moon is ashamed to appear before You.

nā jāniñā navadvīpa-cāndera udaya
lajjā pāṣā meghera bhitarē giyā raya
navadvīpe hāu āila — śunaha vacana
nā kāndiha āre bāpa āmāra jīvana

“The moon of Nabadwip is not manifest. Because You are now in Nabadwip he is ashamed and hides behind the clouds. Please hear my words. Don’t cry, dear child. You are my very life.”

ihā bali kole kari cumba dei mukhe
āpanā pāṣare devī premānanda-sukhe

Speaking these words, Sachi hugged and kissed her son. Filled with ecstatic spiritual love, she forgot herself.

ānande-sānande śacī sampada-vihvalā
dig vidig nāhi dekhi putra-līlā

In this way Sachi was overcome with bliss. Alas! Alas! I did not see Lord Gaura’s childhood pastimes.

antara-ullāsa śacī gadagada-bhāṣa
gorāguṇa gāya sukhe e locana-dāsa

Her heart overcome with bliss, Sachi spoke broken words. This Lochan Das joyfully sings Lord Gaura’s glories. ❀

— Caitanya-maṅgala ādi-kaṇḍa, dvitīya adhyāya —
bālyā-līlā texts 263 to 281.

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WITHOUT LOVE OF GOD EVERYTHING IS USELESS

*sañjāta-premakāc cāsmāc catur-varga-vidambakāt
tat-pādābja-vaśī-kārād anyat sādhyam na kiñcana*

There is no goal other than pure love, which mocks the four goals of life and conquers the Lord's lotus feet. *Śrī Bṛhad-bhāgavatāmṛta* 2.1.106.

*kṛṣṇa-viṣayaka premā — parama puruṣārtha
yāra āge tṛṇa-tulya cāri puruṣārtha*

Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street. — *Cc. ādi* 7.84.

*prema-dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhana"*

[Sri Caitanya Mahaprabhu said:] Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God. — *Cc. antya* 20.37.

*bhavanti sampatty udayena yasya
sadā mahonmatta-viceṣṭitāni
na yad vinā sañjanayet sukham sā
nava-prakārāpi mukunda-bhaktiḥ*

Gaining the wealth of love of Godhead, one again and again acts as a madman. Without that love the nine processes of devotional service to Lord Mukunda bring no happiness.

*yathā hi sāko lavaṇam vinaiva
kṣudhām vinā bhogyā-cayo yathā ca*

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*vinārtha-bodhād iva śāstra-pāṭhaḥ
phalam vinārāma-gaṇo yathaiiva*

They become like vegetables without salt, a feast without hunger, scripture-study without understanding, or orchards without fruit. — *Śrī Bṛhad-bhāgavatāmṛta* 2.5.229-230.

*yā 'ny ahāni gatānīsa-smṛtyā tatra sa jīvati
puruṣas tato 'nyathā yāni tatrā-pūro-śvasaṇi-chavaḥ
maśakā makṣikāḥ kākā jīvanty anye 'pi koṭīśaḥ
bhukti me hana kāmāṭyās tathaiivāvaiṣṇavā janāḥ*

Those who spend their time engaged in devotion to Lord Hari are really alive, whereas those who are devoid of devotion to Hari are factually dead and undone. All creatures, even mosquitoes, flies, crows, as well as millions and millions of different kinds of insects also lead their lives engaged in eating, sleeping, mating, procuring etc. If human beings also lead lives of gross sense enjoyment devoid of devotion to Krishna, then they are no better than those insects.

— *Śrī Hari-bhakti-sudhodaya* 17.51-52.

*anidhisthāna-khanane śramo 'jñasya yathāphalam
tuṣāvaghāte ca tathā bahir-bhrāntira-yogināḥ*

As random digging in the earth where there is no buried treasure is a waste of time, and as by pounding husk no grain can be gotten, similarly for those who do not culture devotion to Krishna their every act is in vain. — *Śrī Hari-bhakti-sudhodaya* 19.36.

*dhig janma nas tri-ṛd yat tad dhig vratam dhig bahu-jñatām
dhik kulam dhik kriyā-dākṣyam vimukhā ye tv adhokṣaje*

[The Vedic *brāhmaṇas* said:] To hell with our birth as *brāhmaṇas*! To hell with our learning of Vedic literatures! To hell with our performing sacrifice and observing the rules and regulations of scripture! To hell with our families! To hell with it all, for as a result of these we have become opposed to loving the blessed Supreme Lord, who is beyond the speculation of our body, mind, and senses. — *Bhāg.* 10.23.40. ॐ

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