



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• **KRISHNA CONSCIOUSNESS AT HOME**

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **VARNASHRAMA DHARMA**

SRI SRIMAD GOUR GOVINDA SWAMI MAHARAJA

• **BEFORE EVERYTHING ELSE**

Srila Srinivas Acharya's commentary on Śrīmad Bhāgavatam 2.9.33 - 34

• **RULES FOR PURUSHOTTAM MASA**

from the Sixteenth Vilāsa of Hari-bhakti-vilāsa

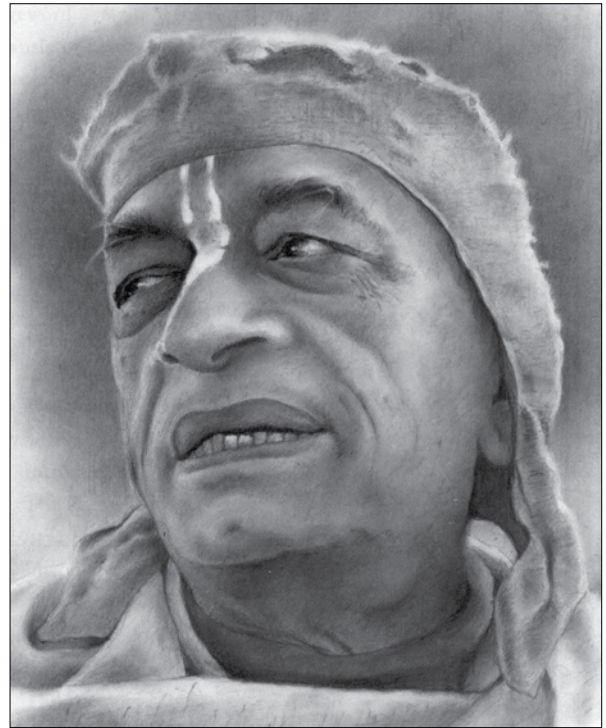


KRISHNA CONSCIOUSNESS AT HOME

*His Divine Grace A. C. Bhaktivedanta
Swami Prabhupada*

It is not very difficult to open a center for our activities. You can remain in any apartment as husband and wife and invite persons there to hear your chanting and topics; that is our center, and let it be gradually improved. I think this program will be very much suitable for you at the present moment. (Letter to Annapurna and Ananda, 4 September 1968)

That boys and girls from the neighborhood are coming to help the temple activities is the good result of our attempts. The temple center is started just to present an example to the neighboring residents how they can make a small temple in each and every home. It is not necessary that hundreds and thousands of people will live in our temple, but if we can make an effective propaganda then the neighboring residents, householders, will be inclined to be initiated and follow the modes of temple life. So you encourage the visitors, boys and girls as well as married couples, to understand the value of life and how they can peacefully and happily live if they follow the routine worship method in the temple and establish this in their home to be happy in all respects. The Krishna consciousness movement



Drawing by Anuradha Dasi

*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

is actually an attempt to make all people happy generally, and becoming liberated in this life from material contamination, they'll thus be eligible to enter into the kingdom of God after quitting this body. (Letter to Tamal Krishna, 1 June 1969)

With reference to the boys holding *kīrtana*s independently, our propaganda should be like that. That people may open different centers of their own, or each and every householder may have his own class at home. It is not that everyone is required to join the Society; they may take the idea from the Society and introduce in their private life. And if possible, let us sell to them the paraphernalia of *kīrtana*, *karatālas*, *mṛdanga*, deities, etc. (Letter to Mandali Bhadra, 2 April 1972)

We want every house to be a temple, not that our place should be the only place for the people to come. No, this should be the process: that they learn at our place, and then establish the same thing at home. (Letter to Bhavananda, 14 April 1972)

Householder life is also a perfect platform for rendering devotional service to Krishna. Any station of life — whether you are unmarried, married, or in any occupation of life — you can achieve the highest goal by adopting and practicing the principles of devotional service. You are married and your husband is striving to become a devotee of Krishna, so you become his devotee, that is the position of husband and wife, that the husband will become a great devotee of Krishna by his wife's assistance, and the wife will take benefit and advance in spiritual life by serving her husband. You are anxious about the rules and regulations, but without rules and regulations there is more frustration. So it may be a little difficult at first, but if you are sincere to achieve the highest result of your lifetime, then you can be assured that by your efforts in Krishna consciousness that you will very quickly become happy more and more. The difficulties of this material world will shrink to no more than the size of a hoof-print left by a calf.

Actually there is no difference between devotees living inside the temple and devotees living outside the temple. You are right that the important thing is to remember Krishna, whatever is your activity. So try to remember Krishna always by following the principles as you know them, namely, rising early, taking bath, cleansing, attending *ārati*, reading scriptures at least one hour or two hours daily, chanting sixteen rounds on beads of Hare Krishna mantra, going for street *saṅkīrtana*, offering all your foodstuffs to Krishna, like that. In this way very quickly you will make progress in Krishna consciousness and become

very, very happy in your life. (Letter to Susan Beckham, 20 September 1972) ❀

VARNASHRAMA DHARMA

Sri Srimad Gour Govinda Swami Maharaja

It is the order of the Supreme Lord that *varṇāśrama-dharma* should be established in the human society of *baddha-jīvas*, the conditioned souls of this material world. *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśah* — One's *varṇa* is not determined according to birth but is determined according to one's *guṇa* and *karma*, qualities and activities. That is the order of the Supreme Lord in the *Bhagavad-gītā*, and it should be followed in society. People should be taught real science. What is that? They should follow *varṇāśrama-dharma* under the expert guidance of a *vaiṣṇava-ācārya*.

In Kali-yuga there are two types of *varṇāśrama-dharma*, *daivī-varṇāśrama-dharma* and *āsuri-varṇāśrama-dharma* — divine *varṇāśrama* and demoniac *varṇāśrama*. *Āsuri-varṇāśrama-dharma* is now prominent. *Daivī-varṇāśrama-dharma* is destroyed in Kali-yuga.

The purpose of *varṇāśrama-dharma* is *saisiddhir hari-toṣaṇam* — one must offer the results of his activity for the pleasure of Lord Hari. If one uses the results of one's activity for one's own enjoyment, for one's *dharma*, *artha*, *kāma*, or *mokṣa*, then one is not following the principles of *daivī-varṇāśrama-dharma*. This is the principle of *āsuri-varṇāśrama-dharma*. If one acts selfishly — and even acting for *mokṣa*, for liberation, is selfish — that becomes duplicity, *kāpaṭya*. This is what is going on in *Kali-yuga*.

Bhakti performed under the regulation of *daivī-varṇāśrama-dharma* is *gauṇa-bhakti*, *gauṇa-pātha*, an inferior, indirect path. *Gauṇa-bhakti* is a *bhakti-pātha*, a path of devotion, but it is secondary, not chief. *Varṇāśrama-dharma* is meant for conditioned souls, not for liberated souls who are situated in their constitutional position. It is not pure devotion.

By offering the fruits of one's activity for the pleasure of Lord Hari, the heart will become purified of material desires. When one becomes free from desires for one's own enjoyment and happiness, and under the guidance of a bona fide

guru utilizes the fruit of his activities for Lord Hari's satisfaction, then one is elevated to the stage of pure devotion, *śuddha-bhakti*. He will then inquire and put forward questions about the soul and the supersoul — *tattva-jijñāsā*. A taste for *hari-kathā* will develop. By these symptoms it may be understood that such a person is not in the category of *varṇāśrama-dharma*, but has gone above it. Therefore it is said that a *vaiṣṇava* does not belong to any caste. One should never say that a *vaiṣṇava* is a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*. He is a *vaiṣṇava*. A *vaiṣṇava* is not under the modes of material nature. He is beyond them. ❀

— *When Good Fortune Arises*, p. 379-380. Lecture, Bhubaneswar, 5 November 1994.



Srila Srinivas Acharya's commentary on Śrīmad Bhāgavatam 2.9.33 - 34

The next two verses of the catuḥ ślokī are as follows:

*aham evāsam evāgre nānyad yat sad-asat param
paścād ahaṁ yat etac ca yo 'vaśiṣyeta so 'smy aham
ṛte 'rtham yat pratiyeta na pratiyeta cātmani
tad vidyād ātmano māyām yathābhāso yathā tamaḥ*

Brahma, it is I, the Personality of Godhead, who existed before the creation, when there was nothing but myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead. (33)

O Brahma, whatever appears to be of any value, if it is without relation to me, has no reality. Know it as my illusory energy, that reflection which appears to be in darkness. (34)

(Srila Srinivas Acharya comments on verse 33)

*aham eva pūrvokta-mahānubhāvo gopāla-rūpī.
agre sarva-loka-mukuṭa-maṇi-śrī-golokākhyā
āsam eva śrī-rāsa-līlayā virājamāna evāvatiṣṭham,
asudīptaṭra atra nānyad ity ādi sat sad-rakṣārtham
asura-vadhādi. asat prakṛta-darśanādi. param
nija-grhiṇiṣu gopīṣu parakīyā-bhāvam. tad evam
mad-vinā yat etac ca jagad-ādi sarvaṁ ke kurvanti?
tatrāha paścād ahaṁ sarva-loka-madhye mūlādhāre
saṅkarṣaṇa-kamaṭhādi-rūpeṇa, yo 'vaśiṣyeta
sarva-loka-madhye vilāsa-puruṣa-guṇāvātāra-
līlavātārāveśa-prabhāva-vaibhava-padmanābha-
kṣīrodaśāyī-prabhṛtayo 'mśa-kalā mama sarvaṁ
vidhāsyanti, kārya-kāraṇayor abhedāt, param ca
svayam ahaṁ gokule sarvaṁ kariṣyāmīti bhāvaḥ*

Translation: (Krishna says), “It was me only (*aham eva*) who existed in the glorious form of a cowherd boy before the creation (*agre*), in the crest-jewel abode of all abodes known as Sri Goloka, I was well situated, amidst the *rāsa-līlā*. None of my personal activities (*nānyat*) were manifest in this world, such as protecting the devotees and killing the demons (*sat*), or my activities of appearing as an ordinary human (*asat*), or my demonstration of conjugal moods towards the married *gopīs* (*param*)”.

“So then who were in-charge of the world and its functions without me?”

(Krishna replies to his own question), “When I'm not there directly (*paścād*), at that time my forms such as Sankarshan, Kurma, etc. handle the base (*mūlādhāra*) of the universe. Remaining parts of the universe (*yo 'vaśiṣyeta*) are handled by my other forms such as my *vilāsa*, *puruṣa*, *guṇa*, *līlā*, *āveśa* expansions, and other expansions such as Lord Padmanabha, Kshirodakasayi Vishnu, etc., perform all my work. Since, according to the *Vedānta-sūtra*, there is no difference between the

cause and effect, and since I am the Supreme Lord, it should be understood that it is me (*aham*) who will do everything from Goloka.”

(Srila Srinivas Acharya comments on verse 34)

nanv imam artham sarve katham nānubhavanti? tatrāha — ṛte rtham iti. etad eva parama-kautukanī tat tām bhrū-kṣeṇa sakala-bhuvanām nakharāgre nartayanām ātmano mama māyām vidyāt. ṛte satye cātmani mayi imam artham parama-puruṣārtharūpam premāṇam yat yasyāḥ prabhāvena na karoti. tataḥ prathama-padenāvayaḥ. ātmani ātmaupamyēsu strī-putrādiṣu pratīyate karoti ca. vaiparītye dṛṣṭāntaḥ — yathābhāsaḥ ghaṭādi-jñānam na karoti, tamas tu karoty eva. mama māyāiva ātmatīṣayena vidyāt vidyām attīti.

Translation: So a question arises here — “Why does everyone not experience all this greatness of yours?” Krishna replies to that by this verse by saying, “The greatest wonder, who makes the entire universe dance on her fingernails, by the simple movement of her eyebrows, is to be understood (*vidyāt*) as my material energy, known as Maya (*ātmano māyā*). By her influence, one lives without (*ṛte*) pursuit (*artham*) of loving activities towards the Supreme Lord (*cātmani*), seeing no good in them (*na pratīyeta*). And by the same influence one invests love (*pratīyeta*) in one’s wife, son, etc. This

topsy-turvy phenomenon can be understood as follows: One who is a self realized (*yathābhāsaḥ*) soul does not distinguish between a mud-pot and a mud-plate, considering them both to be made out of mud, whereas the person in ignorance (*yathā tamaḥ*) sees them as independent entities. In a similar way, my material energy eminently causes the concealment of all spiritual knowledge.” ❀

— Translated from the Sanskrit available at Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

RULES FOR PURUSHOTTAM MASA

From the Sixteenth vilāsa Of Hari-bhakti-vilāsa

*bhaviṣyottare,
adhīmāse tu samprāpte smṛtvā gopī-priyam harim
suvārṇam cājya-sanyuktam trayastriṁśad-apūṣakam
dadyaḥ ca veda-viduṣe śrotriyaḥ kuṭumbine
naśyaty akarāṇe śighram puṇyam dvādaśa-māsajam*

In the *Bhaviṣyottara Purāṇa* it is stated, “When *puruṣottama-māsa*, also known as *adhika-māsa*, an extra month, arrives, one should remember Lord Hari who is dear to the *gopīs*, and should offer gold and thirty-three pastries and cakes cooked in pure ghee to families who are well-versed in the Vedas. Not doing so quickly destroys the piety accrued during the previous twelve months.” (16.437 – 438)

Srila Sanatan Goswami’s Commentary: *adhīmāso nāma mala-māsa tasmin. tatra suvarṇādi-dānasya nityatvam āha — naśyatīti. etad api śakta-viṣayakam eva. sarveṣām api karmaṇām svata eva samartha-viṣayakatvād ity eṣā dik.*

Translation: Another name for *adhika-māsa* is *mala-māsa*. The second verse speaks about the need for regularly donating gold, etc. In this there are also considerations of one’s ability to donate. All such activities are automatically subject to considerations of one’s capacity. This is the direction shown by this verse. ❀

— Translated from the Sanskrit available at Gaudiya Grantha Mandira (<http://www.granthamandira.com>).



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