



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 293

Śrī Putradā Ekādaśī

22 January 2013

Circulation 6,186

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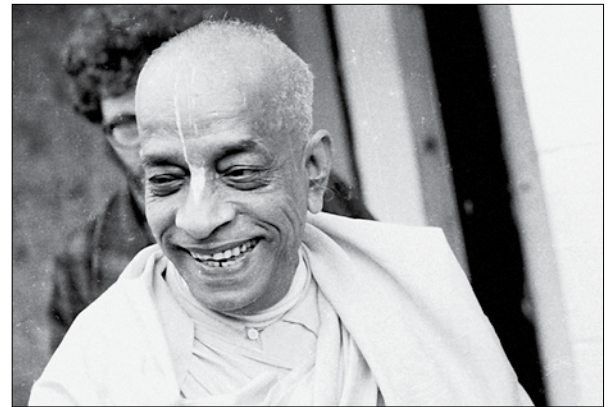


PLEASING KRISHNA PRACTICALLY

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

Regarding your questions, your first question was: Should a devotee always speak the truth to everyone in all circumstances? The answer is yes. One should always speak the truth. But a qualified devotee will be able to speak the truth very palatably to everyone so that it will sound pleasing even to his enemy. That is the art of speaking the truth. We must speak the truth to all people, but how you say it is another thing, *satyam bruyāt, priyam bruyāt*. When you become a little more experienced in Krishna consciousness by preaching, and if you are sincere and serious to make progress in spiritual understanding, you need not have to worry yourself further, because the truth will always be spoken by you in the proper manner. Krishna will give you that intelligence; you need not be concerned for it. Simply try to please him always by your sincere service and chanting. That's all.

Of course, for doing business with businessmen you have to lie. Just like Krishna himself, the Supreme Personality of Godhead, sometimes he also had to also fabricate something in emergency situations. Although he promised not to interfere in the battle of Kurukshetra, he was forced to break his promise just to save his pure devotee. So there is no prohibition that one shall never tell lie,



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

because for business of carrying our propaganda work sometimes it may be necessary to lie. Krishna consciousness means practical living, not something utopian or idealistic and vague. We simply do the needful, whatever pleases Krishna most. That's all.

Gradually you will understand what it means to please Krishna and what it means to displease Krishna. That you will learn by studying our books and by yourself engaging in practical devotional service. In material dealings there is always something undesirable, but even so, you cannot give up your occupation. Just like fire is very pure, but still there is some smoke. You cannot avoid it. All these things can be rectified when the result is offered to Krishna. Otherwise, even though you may do very honest business, it has no utility whatsoever.

— Letter to Yajneswar, 2 January 1972. ❁

Drawing by Ananta Sakti Das



PREACHING BOLDLY

Srila Bhaktisiddhanta Saraswati Thakur

Question: How should we preach to ordinary people?

Answer: Human beings carry a variety of diseases, and each needs to be treated individually. Unless the disease is properly diagnosed, proper treatment cannot be administered and the ailment will not be cured. A platform speaker cannot do much for most sick people. He can give only token relief. I have not found anyone sincerely interested in Krishna consciousness for forty years. Now, whoever comes to me is not interested in hearing *hari-kathā*. They are not ready to give up their dependence on their own education and intelligence. In this world, people like to become popular; they do not like to inquire about the Absolute Truth. Those who claim to be religious preachers are busy trying to protect their own existence by flattering others. By speaking and hearing the truth, one's popularity is unlikely to be enhanced. Therefore, we are not interested in the sympathy or support of ordinary people who are averse to the Lord.

Question: Should we boldly speak the truth?

Answer: Without cheating anyone we should boldly speak the truth to everyone. If the truth is bitter or unpopular but bestows blessings on the living entities, we must speak it. This will not ultimately cause them anxiety.

We ourselves should inquire about the Absolute Truth, and then we should try to understand how to help everyone else. Giving Krishna consciousness to others requires firm determination. Do not think

of saving only the people of the present age. Think of the people in all ages and all times. Teach about the most pleasant kingdom of Vaikuntha, the place from which no one ever returns to this material world. If you want to preach transcendence, it is vital that you yourself have taken shelter at the lotus feet of your spiritual master.

Always serve the spiritual master who imparts to you transcendental knowledge. Even if you live at home instead of in the *maṭha*, we should all serve him together. We should also maintain the Lord and his devotees in opulent houses with comfortable atmospheres, and we ourselves should live in ordinary cottages. If we feed Krishna nicely, rather than enjoying things for ourselves, we will attain his mercy. Always remember that everything belongs to Krishna. Our lives will become successful only when we use everything in this world in his service. However, before preaching these instructions we must live them.

Unless we speak the truth boldly we cannot please guru and Gaurāṅga. The more determined one is in devotional service, the bolder and more courageous he will be as a preacher.

If I fail to speak the impartial truth because I might become unpopular, I have certainly abandoned the path of my disciplic succession and accepted an unauthorized path. In the end I will either find myself cheated or will become an atheist.

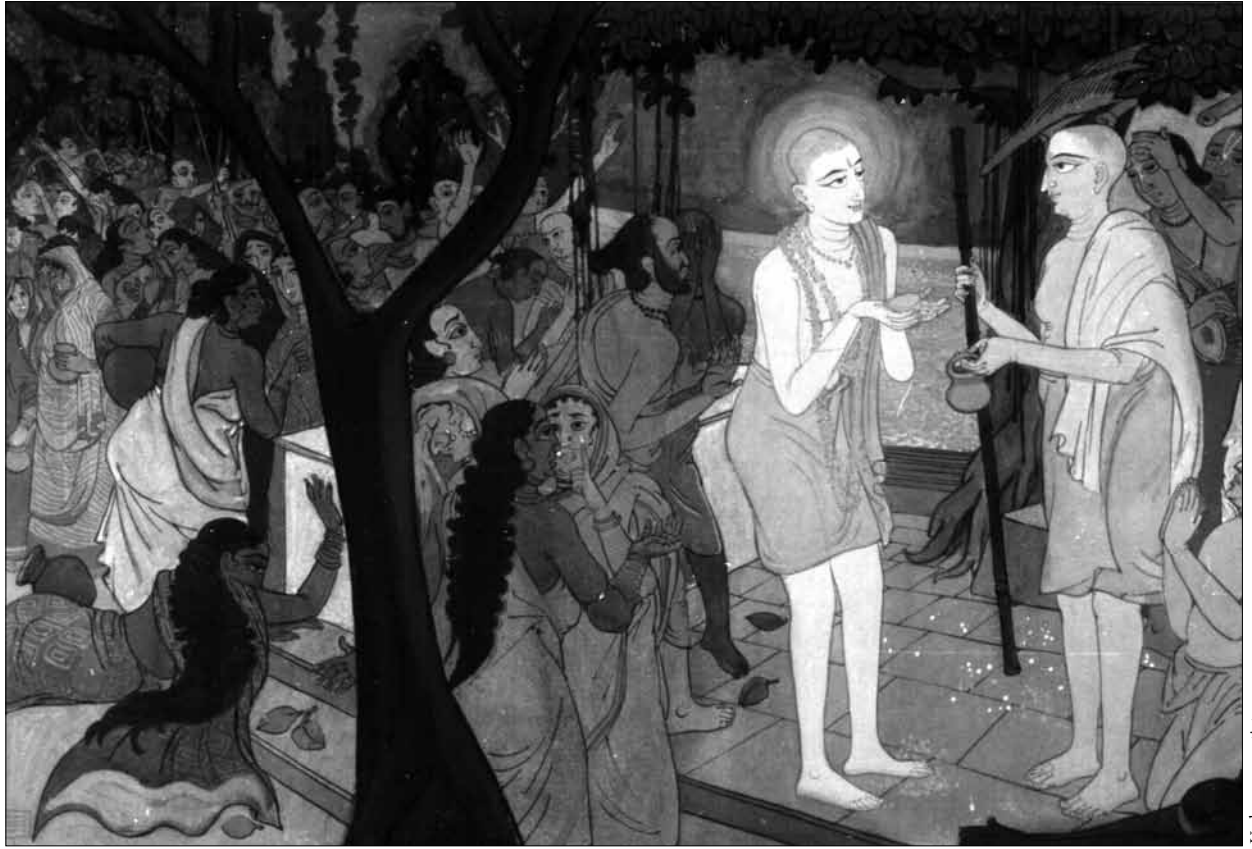
Question: Why were the *maṭhas* established?

Answer: The *maṭhas* were not established to favor ordinary people but to help pure devotees advance in spiritual life. We serve Lord Gaurāṅga simply by performing *śrī-kṛṣṇa-saṅkīrtana*. The *Bhāgavatam* verse (11.5.32) *yajñaiḥ saṅkīrtana prāyair yajanti hi sumedhasaḥ* supports this idea. The example set by Shri Krishna's Gaura pastimes is the only auspicious way to perfection for the *jīvas*.

The *maṭhas* have not been established to please *bhogīs* or *tyāgīs*. They have been established to preach pure devotional service. We receive blessings as we serve Hari by establishing *maṭhas*.

Our intention is not to collect one or two rupees to benefit the *maṭha*. We should not be eager to take help from unscrupulous people. Rather, if we can benefit anyone by speaking the bold truth, then the *maṭha's* purpose is served.

People will often play tricks on us. We should consider such tricks as the Lord's test. It is difficult



Unknown artist

Sri Chaitanya Mahaprabhu takes sannyāsa from Keshava Bharati

to cross beyond insurmountable *māyā* unless we are greatly fortunate. *Māyāvādīs* and *bhogīs* are both conditioned souls. By the mercy of Krishna's devotees, persons who surrender to Hari can discriminate between good and bad, right and wrong. Know for certain that being drawn by the enjoying spirit, many people cannot realize the Absolute Truth.

Question: Should we glorify Hari constantly?

Answer: Mahaprabhu taught *kīrtanīya sadā hariḥ*, that we should always chant the holy name of Hari. The word "*sadā*" leaves no room for interruption. Human beings have no work or duty other than to glorify Hari. Hari should be glorified even to birds and animals. We do not care if the ignorant call us mad or fools. We will constantly propagate *hari-kathā* under the order and guidance of our spiritual master and Lord Gauranga.

In order to hear mundane topics, people read daily newspapers and remain ever absorbed in worldly matters. Our proposition is to let everyone hear about Chaitanya Mahaprabhu every day. Let them discuss Chaitanya whenever they meet one another, and let them survive on the strength of these topics. Let there be nothing else discussed in this world.

In order to keep the cultivation of Chaitanya and his instructions alive forever, we ourselves have to remain absorbed in *chaitanya-kathā*. At present, despite impediments put forth by materialists, we are spending large amounts of money to arrange for the constant glorification of Hari.

This world's senseless people suffer from a variety of *anarthas* and are intoxicated by material life. They are so intoxicated that they will do anything except to try to remedy their suffering. Instead, they use their time, money, and intelligence to hear mundane topics, thereby inviting their own ruination by worsening their diseased condition. It is as if they are eating improper food instead of healthy food. Finally, they will go to hell. But still they will not hear about Shri Chaitanya even a little. It is as if they have taken a vow to avoid the proper remedy. Nevertheless, despite the obstacles, Shri Chaitanya's devotees regularly propagate the message of Shri Chaitanya throughout the world. •

— From *Amṛta-vāṇī* — *Nectar of Instructions for Immortality*, Chapter 8. Touchstone Media. 2011.

SHOWING GOLOKA TO THE VRAJA-VASIS

Some Points from the Commentaries on Śrīmad Bhāgavatam 10.28.15

Part Two: Spiritual Effulgence

*satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanam
yad dhi paśyanti munayo guṇāpāye samāhitāḥ*

Lord Krishna revealed the indestructible spiritual effulgence, which is unlimited, conscious, and eternal. When the consciousness of sages is free from the modes of material nature they see that spiritual existence in trance. (Bhāg. 10.28.15)

Srīla Sridhar Swami (Bhāvārtha-dīpikā)

Those who are covered with material bodies cannot see the spiritual world, and hence the Lord showed them his *brahman* form, which is devoid of any body. This is described in this verse starting with *satyam*.

Srīla Vishwanath Chakravarti Thakura (Sārārtha-darśinī) —

- The impersonal feature of the Lord is unobstructed, intelligent, unlimited, uninterrupted, effulgent, and eternal. It is perceived by the *jñānīs* when they transcend the modes of material nature.
- The flame of a lamp looks more beautiful because it is situated in the middle of darkness. Even though Vrindavan is of the form of the bliss of *brahman*, its sweetness is greater than that derived from *brahman*



SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village

Bhubaneswar, Odisha, India, 751015

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Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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because it is situated in the middle of the manifestation of *māyā*. Thus, while referring to the impersonal aspect of the Lord, the previous verse said that the Lord showed the cowherd men his abode that is beyond the material realm. It did not say that the abode is situated in the material realm, because that only applies to Vrindavan.

• Moreover, from the experience of the self-satisfied devotees headed by Srila Sukadev Goswami, it is understood that the personal feature of the Lord, which is always engaged in variegated pastimes, is far sweeter than the impersonal feature.

• Even though the body of the Lord is all-pervading, still he appears in a humanlike form with limited dimensions. Although the Lord's body is free from the six transformations (of birth, growth, staying, producing byproducts, dwindling, and death), the Lord takes birth, grows, and so on, just like an ordinary mortal. Even though the Lord's body is free from the faults of urges and so on, the Lord appears to feel hunger and thirst. He perspires, feels fear and bewilderment, and sometimes is injured by weapons in battle. All this is because of his inconceivable, unlimited potency.

• In the same way, even though Vrindavan pervades unlimited universes, as seen by Lord Brahma, still it appears to be limited. Vrindavan is eternal and free from faults, even though it contains humans, animals, birds, trees, and other living entities that experience hunger, thirst, birth, old age, and so on. Thus it is a shelter of unlimited wonders. (To be continued) ❀

— Translation by Bhakta Vinit from the Sanskrit given in *Śrīmad-bhāgavata-mahā-purāṇam with Multiple Commentaries*, Canto 10. Published by Shri Krishna Shankar Shastri, Sri Bhagavat Vidyapeeth, Gujarat.

ETIQUETTE OF SPEAKING AND HEARING

Nārada Purāṇa 1.1.73-74

*naro yaḥ sat-kathā-madhya sambhāṣaṁ kurute 'nyataḥ
sa yāti narakam ghoram tad ekāgra-manā bhavet
śrotā vaktā ca vipreṇdrā eṣa dharmah sanātanaḥ
asamāhita-cittas tu na jānāti hi kiñcana*

The man who during a narration of the Lord's pastimes talks about something else goes to a terrible hell. Thus, one should be mentally fixed [in his respective duty as either a speaker or listener]. O Brahmins! This is the eternal duty of both the listener and the speaker, for nothing can be understood with a wavering consciousness. ❀

— Translated from *Nārada Purāṇa*. Sanskrit with Hindi translation. Hindi. Sahitya Sammelan. 1989. Prayag.