



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

- **PREACH TO THE INTELLIGENT**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **PURE AND IMPURE**
Srila Bhaktisiddhanta Saraswati Thakur
- **THE SECRET OF MY APPEARANCE**
Various Commentaries on Bhagavad-gītā 4.9

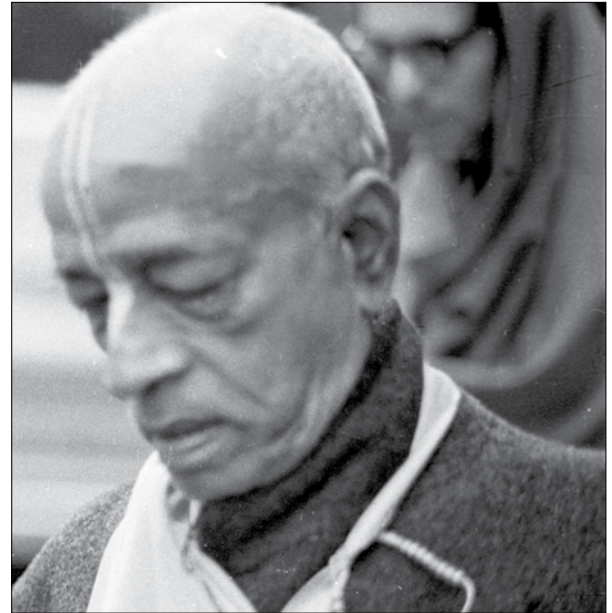


PREACH TO THE INTELLIGENT *His Divine Grace A. C.* *Bhaktivedanta Swami Prabhupada*

The report of book distribution going on in Chicago is very pleasing to me. As you know, our Chicago center is one of the most important. Please continue to use your intelligence to find out how to distribute my books more and more. I am especially pleased to learn that you are introducing my books as textbooks in the colleges. We especially have to try to attract the educated young men and women in your country so that in the future there will be many strong leaders to keep our Krishna consciousness movement strong. (Letter to Govinda Das, 7 April 1973.)

The report of the BBT traveling library party is something new for us and this is also only the beginning. Please give my heartfelt thanks to the boys, Srīman Maha Buddha Das Brahmachari and Srīman Ghanashyam Das Brahmachari. These books are specifically meant for the intellectual class of people in your country and I have great hope in the results of this preaching at the universities. (Letter to Ramesvara Das, 9 May 1974.)

Your report of the book distribution there is very encouraging. Make program to distribute our books all over the world. Our books are being appreciated by learned circles, so we should take advantage. Whatever progress we have made, it is simply due to distributing these books. So go on and do not divert your mind for a moment from this. I have full confidence in you. (Letter to Ramesvara Das, 11 October 1974.)



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Try to increase the book distribution as much as possible. This is our business — to put our books in the hands of the intelligent men of America. If they read even one page, the influence will be so great. (Letter to Jagadisa Das, 2 February 1975.)

It is a great service to sell our books to educational institutions. The more you do this, the more you become recognized by Krishna. Take standing orders as much as possible. If you can induce any of these educational institutions to invite me, I shall go there to speak amongst the educated persons. Please continue your good work with added enthusiasm. (Letter to Amogha Das, 17 April 1975.)

PURE AND IMPURE

Srila Bhaktisiddhanta Saraswati Thakur

I am very glad to know that you have understood that by chanting the holy names of Krishna with a prescribed number of rounds one can achieve all auspiciousness. Do not stop the chanting of the holy name just because mundane thoughts keep surfacing in your mind while chanting. By constant chanting of the holy names of the Lord, all such useless thoughts will gradually go away.

There is no need to be anxious. The result of chanting is not easily attainable in the beginning. By developing intense love for chanting the holy name of Krishna, all hankering for mundane thoughts will diminish. Where is the possibility of mundane thoughts if strong eagerness is developed for chanting Krishna's name?

Manufactured sugar and adulterated ghee are impure, whereas homemade pure sugar and unadulterated ghee are pure. Both pure and impure objects are products of matter. Unless offered with heartfelt love and devotion, the Supreme Lord accepts neither pure nor impure objects. It is the duty of everyone to insure that they do not commit any *sevāparādha* while engaging in the Lord's service. When one simply serves the holy name with body, mind, and speech, the Supreme Lord reveals his most auspicious form. ❧

— *Patrāmṛta, Nectar from the Letters*, translated by Bhumiapati Dasa, published by Isvara Dasa, Touchstone Media, Kolkata, 2012.

THE SECRET OF MY APPEARANCE

Various Commentaries on Bhagavad-gītā 4.9

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

One who knows the transcendental nature of my appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains my eternal abode, O Arjuna.

Srila Sridhar Swami — In this verse, the Lord explains the result one achieves through understanding his birth and activities as they are described in *Bhagavad-gītā* 4.5–8. The Lord says, “My birth (*janma*) is by my own volition.”

The term *karma* refers to his activities of protecting religious principles. The term *divyam* means transcendental. The term *tattvataḥ* means “learning for the ultimate goal”. One who understands in this

way gives up his mundane bodily ego and does not attain rebirth. Instead, he attains the Lord.

Srila Madhvacharya — [The previous chapter of *Bhagavad-gītā* already describes various ways of attaining liberation.] The additional statement here about liberation indicates a person who comprehensively knows the birth and activities of the Lord. It is not that a mere rudimentary understanding will do. As it is said in the *Mahā-kaurma*:

*vedādy uktam tu sarvaṁ yo jñātvopāste sadā hi mām
tasyaiva darśana pathaṁ yāmi nānyasya kasyacit*

I appear on the path of the eyes of only those who understand the entirety of the Vedic literature and worship me continually, and not to anyone else.

A person who has such knowledge is described by the term *naiti* — he does not attain rebirth. The statements of the *Mahā-kaurma* quoted earlier have no other meaning, since the Lord specifically says that he does not appear “to anyone else”.

By using the adjective *tattvataḥ*, the comprehensive aspect of knowledge is stressed. Even if a part of truth is explained, it should be done after understanding the whole. In this there is no contradiction, for the *Skanda Purāṇa* says:

*ekam ca tattvato jñātum vinā sarvajñatām naraḥ
na samartha mahendro 'pi tasmāt sarvatra jijñaset*

One who simply understands a partial truth without the entire scope of detail cannot be suitable for explaining it, even if such a person is a great leader. Therefore, inquire from all directions.

Sripad Ramanujacharya — [The Lord says,] “*Evam* — In this way, one who knows that my birth is free from the karma-generating inferior material nature and is endowed with qualities such as almightiness, omniscience, true resolve, etc., that my purpose is to provide deliverance to the saintly souls and evoke exclusive surrender — in other words, one who knows my transcendental (*divyam*) non-ordinary birth and activities in truth (*tattvataḥ*), such a person after quitting the present body doesn't attain a rebirth. Rather, he attains me.

“One who knows, as it is, the science of my transcendental birth and activities, whose entire stock of sins preventing surrender unto me have been destroyed — such a person in this life takes shelter of me as described previously, becomes solely concentrated in meditation on me, and thus attains me.”



Gita Press painting. Unknown artist

Srila Vishwanath Chakravarti Thakur — [The Lord says,] “According to the described symptoms, simply by understanding in truth my birth and subsequent activities after birth, one becomes successful.”

The word *divyam* means non-material, as stated in the commentaries of Sri Ramanujacharya and Sri Madhusudan Saraswati. The same word, *divyam*, is interpreted as “transcendental” by Srila Sridhar Swami. Since the word *loka* means the material world created by the material energy, the word *alaukika* [used by Srila Sridhar Swami] also means non-material. Therefore, this word (*divyam*) proves that the birth and pastimes of the Lord are eternal due to being transcendental to the modes of nature. This is explained by Srila Jiva Goswami in the *Bhagavat-sandarbha* in the explanation of the *na vidyate yasya ca janma karma vā* verse of *Śrīmad-bhāgavatam* (8.3.8).

Or else, the word *divyam* can mean “unapproachable by logic” by the force of the statements of the *śrutis*, such as the *Puruṣa-bodhini-śruti*, which says:

eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdayāntarātmā

The one [inconceivable] Lord, who is attached to eternal pastimes, expands inconceivably amongst the devotees and is simultaneously present as the supersoul within them.

The eternality of the birth (*janma*) and activities (*karma*) of the Lord is well described in the *Bṛhad-bhāgavatāmṛta* [of Sri Sanatan Goswami]. One who understands these in truth (*tattvataḥ*) i.e. one who understands theistically the statements “*ajo 'pi sann avyayātmā*” [*Bhagavad-gītā* 4.6] and the current statement “*janma karma ca me divyam*” and does not depend on any argument for confirming the eternality of the birth and pastimes [of the Lord], does not attain rebirth.

Or else, one [such as the *brahmavādī*] who understands in truth (*tattvataḥ*) the statement to be made later “*om tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ*” [*Bhagavad-gītā* 17.23] does not attain rebirth. Here the word *tat* indicates the impersonal *brahman*. One who understands the reality of this *brahman* by understanding its fundamental nature (*svarūpatva*) does not attain rebirth.

Krishna says, “Such a person, on quitting his present body, does not attain another one. Rather, he attains me.”

Here the word *evam* (in this way) is seen as superior to the words *tyaktvā deham* (on quitting the body). This implies that even before quitting the body, one who understands me in this way (*evam*) attains me (*mām eti*). “One who knows, as it is, the science of my transcendental birth and activities, whose entire

stock of sins preventing surrender unto me have been destroyed — such a person in this life takes shelter of me as described previously, becomes solely concentrated in meditation on me, and thus attains me.”

Srila Baladev Vidyabhushan — The Lord describes in this verse how liberation, which is difficult to attain even after many thousands of difficult practices, is easily attained by those who single-mindedly follow his path by hearing about his birth and activities, for which he says “I have appeared for this purpose.” He also says, “One who understands in truth the birth and activities of my various forms consisting of true resolve and almightiness, viz. Narsimha, Raghunath, etc., that are like the different reflections from a *vaidurya-maṇi*, and one who understands the pastimes in these forms with the various devotees to be non-material (*divyam*) and eternal, does not attain rebirth.”

This includes all eternal pastimes in the past and in the future. The *śruti* says [about divinity and eternality of pastimes]:

eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdayāntarātmā

The one [inconceivable] Lord, who is attached to eternal pastimes, expands inconceivably amongst the devotees and is simultaneously present as the supersoul within them.

Since this is the verdict of the *śruti*, such a person doesn't depend on any other logic. Krishna says, “O Arjuna! Such a person on quitting his body doesn't attain another material body.” He attains the state of his meditation, or, in other words, he becomes liberated. Besides understanding the truth, there is no other way of liberation, as described in the *Śvetāśvatara Upaniṣad* [3.8]:

tam eva viditvātimṛtyum eti nānyaḥ panthā vidyate 'yanāya

By knowing him only one surpasses death and attains liberation. There is no other way.

All other terms in this verse would be interpreted in the same way for the impersonal explanation. The arguments for the eternality of the Lord's birth and pastimes should be seen elsewhere where they are elaborately described.

Sri Keshav Kashmiri — In this way, the result of knowing [the Lord's] birth and activities is described [in this verse]. [The Lord says] — “I am the omniscient, all powerful, Lord of all and source of everything. My birth is untouched by the material nature consisting of three modes. It is eternally perfect, and through my eternal omniscient blissful form I demonstrate my supreme free will in my appearance. My activities are delivering the devotees and destroying the non-devotees.”

The term *divyam* means non-material. The term *tattvataḥ* means “by spiritual intelligence”. The Lord continues, “O Arjuna! One who understands me in the abovementioned way, such a person on quitting the gross body and subtle body does not attain rebirth. Rather he attains me — the destination of the liberated souls, the personification of truth, knowledge and bliss, the Supreme Brahman, Vasudev. This means that he attains to my consciousness (Krishna Consciousness).”

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