



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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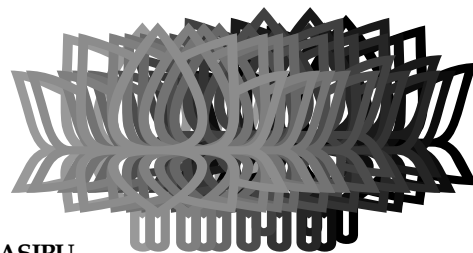
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FIT TO HEAR AND CHANT

HIS DIVINE GRACE A.C.

BHAKTIVEDANT A SWAMI PRABHUPADA

Attachment for household paraphernalia and for Lord Krishna go poorly together. One attachment is the path of darkness, and the other attachment is the path of light. Where there is light there is no darkness, and where there is darkness there is no light. But an expert devotee can turn everything to the path of light by an attitude of service to the Lord, and the best example here is the Pandavas. Maharaja Yudhisthira and householders like him can turn everything to light by dovetailing so-called material assets in the service of the Lord. But one who is not trained or is unable to turn everything to the service of the Lord (nirbandhaḥ kṛṣṇa-sambandhe) must give up all material connections before he can be fit to hear and chant the glories of the Lord. In other words, one who has seriously heard Śrīmad Bhāgavatam from a fit personality like Sukadeva Goswami for even one day, like Maharaja Parikshit, may be able to lose all affinity for material things. There is no utility simply in imitating Maharaja Parikshit and hearing Bhāgavatam from professional men, even for seven hundred years. To take Śrīmad Bhāgavatam as a means of maintaining family expenditure is the grossest type of nāmāparādha offense at the feet of the Lord (sarva-śubha-kriyā-sāmyam api pramādaḥ).

— Purport to Bhāg. 2.4.2

INCONCEIVABLE

PASTIMES OF VRAJA

SRILA BHAKTISIDDHANT A SARASWATI THAKUR

The loving activities of the milkmaids of Vraja are neither the babblings of a prattler, nor the licensed concoction of a poet, nor the riddles of a humorist. Persons who have lost all knowledge of the nature of their real self by preferring to wallow in the slough of worldly enjoyments, and who are absorbed in the vain pursuits of the world, which are quite different from the service of Godhead, if they really desire to be able to understand the true import of the sanctifying pastimes of Sri Krishna in Vraja, must desist from attempting to swallow the deadly poison of indulging their passions in foolish imitation of Rudra [Siva], who is alone immune from their deadly consequences. By following the contrary course they are sure to be brought to utter ruin.

The Supreme Lord entrusted Sri Gopal Bhatta Goswami with the function of drawing up a code of rules for the guidance of neophytes in order to save them from mistaking the nature of the pure erotic emotions of Vraja for the immoral passions of sensualists. This code of rules is known as Śrī Hari-bhakti-vilāsa. It is necessary for all conditioned souls to undergo, in a loyal spirit and under the direction of pure devotees, the full course of preliminary training provided by the agency of Sri Gopal Bhatta Goswami in his immortal work Hari-bhakti-vilāsa before one is in a position to realize the transcendental nature of the erotic performances of the milk-maids of Vraja.

— Harmonist Magazine, October 1931, pages 107-108.

THE ILLUMINATION OF THE SUDARŚANA CAKRA

SRILA GOUR GOVINDA SWAMI MAHARAJA
FROM A LECTURE GIVEN ON 11 FEB 1993

The conditioned souls are captured by *māyā*. They are deluded and are groping in the darkness. That darkness, nescience, should be dissipated by the *sudarśana cakra*. The *sudarśana cakra* is spinning very speedily. She will cut off the darkness. This is illumination. “Come out from the darkness! O fools and rascals, why do you remain in the darkness? Come out to the light! The Vedas say (*Bṛhad-āraṇyaka Upaniṣad 1.3.28*), *tamasi mā jyotir gamah* — “Don’t remain in the darkness, come to the light.” This is *sudarśana*.

In *Caitanya-caritāmṛta madhya 20.122* it is said:

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

The conditioned soul cannot revive his Krishna consciousness by his own effort. But out of causeless mercy Lord Krishna compiled the Vedic literature and its supplements, the *Purāṇas*.

Śrīmad Bhāgavatam 12.13.15 describes that the *Bhāgavata-mahā-purāṇa* is the essence of all Vedic literatures — *sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate*. The *Bhāgavatam* is *jīvere kṛpāya kailā kṛṣṇa veda-purāṇa* — the mercy of Krishna on the *jīvas*. Krishna has appeared here and given the Vedas and *Purāṇas* to the conditioned souls captured by *māyā* in this world, souls who are completely forgetful of effulgent Krishna. *Koṭi-sūrya-tejah* — the effulgence of crores of suns is emanating from Krishna, the possessor of *sudarśana cakra*; this is *sudarśana’s* emanation, illumination. Krishna is so merciful! The illusory energy is nescience for the bewildered conditioned souls, and it is the cause of darkness for them. For the conditioned *jīvas* groping in the darkness, the illumination of *veda-purāṇa*, transcendental knowledge, has come. This is the mercy of Krishna and of the very intimate dear devotees of Krishna, the *mahājanas*. Maharaja Ambarish has prayed to Krishna’s *sudarśana cakra*:

*tvat-tejasā dharmā-mayena saṁhṛtam
tamaḥ prakāśaś ca dṛṣo mahātmanām
duratyayas te mahimā girāṁ pate
tvad-rūpam etat sad-asat parāvaram*

O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle,

superior and inferior, are but various forms of you that are manifested by your effulgence. — *Bhāg. 9.57*

Those who have been illuminated, whose heart is completely bereft of ignorance, are known as *mahājanas*. There is no darkness in their hearts — they have gotten Krishna. They have bound Krishna up in their hearts. It is stated in *Caitanya-caritāmṛta, madhya 22.31*:

*kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra*

Krishna is like the effulgent sun and *māyā* is like darkness. Where there is Krishna there is no *māyā*, there is no darkness.

The effulgence coming from Krishna is not material. *Koṭi-sūrya-prabhā* — it is like the effulgence of millions of suns. A *vaiṣṇava*, *mahājana*, *sādhu*, who has gotten Krishna, who has bound up Krishna in his heart with the rope of love, is always in illumination. He is always with Krishna. There is no question of darkness for him at all. Such a *sādhu* is the embodiment of the *Bhāgavata*. He is therefore known as *bhakta-bhāgavata*. The *Bhāgavata* is the essence of all *veda-purāṇas*, and the heart of such a *vaiṣṇava-sādhu* is completely, transcendently illuminated because of the presence of Krishna. Krishna is there in his heart. Therefore the heart of such a *sādhu* is Vrindavan. In *Prārthanā*, Srila Narottam Das Thakur has prayed to the *vaiṣṇava-sādhus*:

*tomāra hṛdoye sadā govinda-viśrām
govinda kohena—mora vaiṣṇava parāṇ*

Your heart is always the resting-place of Lord Govinda, and Lord Govinda says, “The *vaiṣṇavas* are in My heart.”

O *vaiṣṇava-ṭhākura*! Your heart is Vrindavan! Krishna resides there blissfully and peacefully. *Vṛndāvanam parityajya sa kvacin naiva gacchati* — because Krishna never leaves Vrindavan, therefore He never leaves your heart. (*Laghu-bhāgavatāmṛta 1.5.461*)

Krishna never even takes one step away from Vrindavan. He is always in Vrindavan. And where is that Vrindavan? The heart of a pure devotee, a *premi-bhakta*, is Vrindavan. He who has developed *kṛṣṇa-prema*, who has bound up Krishna with the rope of love in his heart — his heart is illuminated by *bhāgavatārka*, the sun-like effulgence of Krishna. This *bhāgavat-tattova-jñāna*, knowledge of the Lord, is illumination. The heart of such a *premi-bhakta* is completely illuminated with that *tattova-jñāna*. There is no question of darkness for him. Such devotees always see Krishna everywhere — *yāñhā yāñhā netra paḍe*

tānīhā kṣṇa sphure (Cc. ādi 486). Wherever they look they see only Krishna. There is no question of *māyā*, nescience, ignorance. They have transcendental vision, which comes from the effulgence of *sudarśana*. You should hear *bhāgavat-tattva-jñāna* from such a devotee *bhāgavata*, *bhakta-bhāgavata*, who sees Krishna always and everywhere. He sees with *śāstra-cakṣus*, transcendental vision, the vision of *śāstra*:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

What is the work of guru? *ajñāna-timirāndhasya jñānāñjana-śalākayā* — He opens the eyes with the torchlight of knowledge. He imparts the illumination of *tattva-jñāna*. As long as you have not gotten this *tattva-jñāna* you are in darkness. You are in nescience. You are a blind man groping in the darkness. These *tattva-ācāryas*, Rupa, Sanatana, Jiva, the *gauḍīya guru-varga*, are imparting the illumination of this *tattva-jñāna*. That illumination will dissipate the darkness that has been prevailing in your heart from time immemorial. That means your heart will be completely cleansed of all material contamination. Your heart will be completely purified. Then it will become Vrindavan. And Krishna, who is as effulgent as millions of suns, will appear there.

They are guru and their work is to open the eyes. Through those eyes you can see Krishna everywhere. Rupa, Sanatana, and Jiva Goswamis, Bhaktivinoda Thakur, Srila Bhaktisiddhanta Saraswati, and Srila Bhaktivedanta Swami Prabhupada, all of these *gauḍīya-guru-varga-ācāryas* are dissipating this darkness. With the torchlight of knowledge they are opening the eyes. This is the duty, the work, of the real guru, to impart *tattva-jñāna*, to dissipate the darkness of nescience. To bring the disciple to the light, to illumination, whereby he can see the Lord face-to-face.

THE GARBHĀDHĀNA -SĀMSKĀRA OF HIRANYAKASIPU

In his purport to *Śrīmad Bhāgavatam* 3.16.35, Srila A.C. Bhaktivedanta Swami Prabhupada has described the importance of the purificatory ceremony known as *garbhādhāna-sāmskāra*:

... while conceiving a child one's mind must be very sober and devotional. For this purpose the *garbhādhāna-sāmskāra* is recommended in the Vedic scriptures. If the mind of the father is not sober, the semen discharged will not be very good. Thus the living entity, wrapped

in the matter produced from the father and mother, will be demoniac like Hiranyaksha and Hiranyakasipu.

One may then inquire how it is that such a demoniac personality as Hiranyakasipu was able to have the great *vaiṣṇava* Prahlada Maharaja as his son? This was explained by the great sage Markandeya Rsi while speaking to King Sahasranika, as recorded in the forty-first chapter of *Nṛsiṁha Purāṇa*:

Rigorous Austerities

Hiranyakasipu once decided that he would go to the forest to perform penance. When he set out, many omens indicating ill-fortune for one's desired gain were observed. There were earthquakes, and fire was seen in all directions. Ignoring the inauspicious portents, the haughty demon, intoxicated with pride, started for Mount Kailash. There, near the peak of Mount Kailash, Hiranyakasipu began performing rigorous austerities for the sake of obtaining demoniac boons. Seeing the penance performed by Hiranyakasipu, lotus-born Brahma became worried. He thought to himself, "How can I dissuade this demon from his austerities?"

Just then, the great sage Narada, arrived at that place. Perceiving his father's distress, Narada Muni said, "O revered father! You are a devotee of Lord Narayan. Why do you worry? Those persons who meditate on Govinda need not fear anything. I will persuade this demon to stop his penance. Lord Vishnu, the Lord of the universe, will guide me." Narada Muni then bowed down to his father and, accompanied by the sage Parvata Muni, left that place, absorbed in thoughts of Lord Vasudev.

Two Sparrows

Narada and Parvata Muni then assumed the form of sparrows and went to Kailash where Hiranyakasipu was practicing penance. Seated on the branch of a tree, Narada Muni, in the form of a small sparrow, began to sweetly sing the holy names of Lord Narayan so that the demon Hiranyakasipu could hear him. Three times Narada sang the holy mantra, "*namo nārāyaṇāya*", and then he fell silent.

When Hiranyakasipu heard the holy name of Narayan spoken by the sparrow with so much devotion, he fell into a fit of rage and picked up his bow and arrows. No sooner had he fixed an arrow to his bow and aimed it at the two birds when Narada and Parvat Munis disguised as sparrows flew away. Enraged at his failure to hit the birds, Hiranyakasipu left the hermitage and returned to his capital city.

Kayadhu

There in his palace, Hiranyakasipu met his beautiful wife named Kayadhu. It just so happened that her monthly courses had just ended and she had just taken bath. Surprised to see her husband, Kayadhu inquired from him, “My Lord, when you left to perform your penance you told us that your austerities would continue for ten thousand years. O sovereign lord, how is it that you have given up your penance and returned early? Just out of my attachment for you I would like to know the fact of this matter.”

Hiranyakasipu replied, “O lovely lady, listen to me. I will tell you the truth why I gave up my vow. An incident occurred which enraged me very much, although the gods were no doubt delighted by it. O queen, in the great pleasure-grove on top of mount Kailash there appeared two small birds that were reciting the mantra, “*namo nārāyaṇāya*”. O gracious lady, after hearing their recitation two or three times I became angry and fixed an arrow to my bow. But just on the point of discharging the arrow the birds became frightened and flew away. Then, considering destiny to be all-powerful, I stopped my penances and returned here.”

Bhakta Prahlada

Markandeya Rsi then described that after speaking with his wife Kayadhu, Hiranyakasipu engaged in sex life with her. As a result, Kayadhu

conceived as her child the great devotee Prahlada Maharaja. Markendeya Rsi explained to king Sahasranika that, first Hiranyakasipu had heard the devotional recitation of the mantra, “*namo nārāyaṇāya*”, from the lips of the great devotee Narada Muni. Then, just before uniting with his wife, Hiranyakasipu had repeated that mantra to Kayadhu. The consequence was that the child born of them became a great devotee of Lord Krishna.

In his purport to *Śrīmad Bhāgavatam* 3.20.28 Srila Prabhupada comments:

Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities.

Hiranyakasipu’s chanting was not devotional, nor was it directed toward the Lord. He chanted in a neglectful way. Hence it was only a shadow of the holy name, *nāmābhāsa*. There are four types of *nāmābhāsa*. This *nāmābhāsa* of Hiranyakasipu is known as *helanā*, neglectful. The potency of the holy name is so great that even though Hiranyakasipu chanted in a neglectful way, the holy name sanctified his mind and as a result the great devotee Prahlada Maharaja took birth from his semen. The holy name is so powerful that even chanting on the level of *nāmābhāsa* gives immense benefit. It is stated in *Śrī Caitanya-caritāmṛta*:

mukti’ tuccha-phala haya nāmābhāsa haite

Liberation is the insignificant result derived from even a glimpse of the holy name. — *Cc. antya* 3.186

However, one should not imitate Hiranyakasipu and enjoy unrestrained sex life and then casually chant at the time of procreation, thinking that then their child will be like Prahlada. A sincere *grhastha* devotee only engages in sex life under the order of the spiritual master. If one neglects the instructions of the spiritual master then one’s chanting is not *nāmābhāsa* but rather it is *nāmāparādha*, an offense to the holy name. Specifically, it is the offense known as *guror-avajñā* — disobeying or neglecting the instructions of the spiritual master.

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