



तव कथामृतं तप्तजीवनम्

tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 359

Śrī Parivartini Ekādaśī

24 September 2015

Circulation 8,160

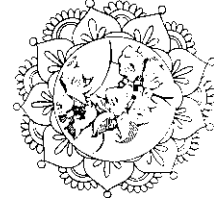
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OUR CONTRIBUTION

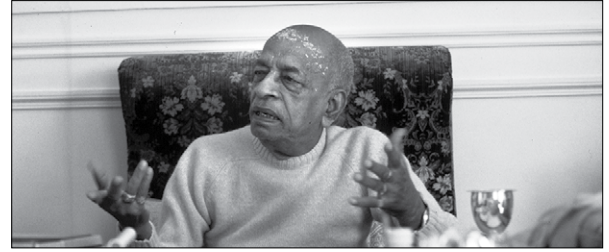
*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

So far I am concerned, I don't take any credit, but I am confident that because I am presenting the Vedic knowledge as it is, without any adulteration, it is being effective. That is my contribution. Just like if you have got a right medicine and if you administer to a patient, you must be sure that he'll be cured. (Conversation with Prof. Kotovsky, 22 June 1971.)

We are giving a unique contribution with this book; a book which tells of the activities of God. There is no other book that has been authoritatively presented to the western world up till this time that has given so high a contribution. If persons will simply read this book or even look at the many pictures within, then this alone will bring immense spiritual benefit to their lives. (Letter to Shyamsundar Das, 31 July 1969.)

That is our contribution, Krishna consciousness. The whole world is plunged into darkness. They do not know what is life and what is the aim of life. That is a fact. Periodically they manufacture some ideas, and people will follow, and then it is failure, and again another revolution. The Russian philosophy is that periodically a revolution is required. That is also true to some extent. But why revolution? Take to the standard! They do not know what is the standard. (Conversation with Yogi Amrit Desai, 2 January 1977.)

That is our contribution. Nobody before me could introduce this deity worship in the Western countries, *śrī-vigrahārādhana-nitya-nānā*, and large-scale distribution of Indian cultural traditions. This is a new contribution. (Conversation, 27 May 1977.)



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

The world is in a very precarious condition simply for lack of God consciousness. This should be our point of stressing, that we should revive this emphasis on God-consciousness everywhere in the world. That will be our contribution. (Letter to Jagadish Das, 2 May 1972.)

It takes some time, but if we stick to our principles and do not make any compromise, and push on in this way as I have given you instruction, it will never stop; it will go on. At least for ten thousand years it will go on. This movement is meant for these fourth class, fifth class, tenth class men. It is not that this movement is fourth class or fifth class. They are so fallen that they cannot be counted even as third or fourth class — they are tenth class of men. Deliver them. *Patita-pāvana-hetu tava avatāra* — Chaitanya Mahaprabhu's incarnation is for delivering these classes of men. Chaitanya Mahaprabhu never meant to start this movement for high class Brahmins, sages, or saintly persons — no. It was for all of the fallen. In Kali-yuga, everyone is fallen. Don't be disappointed. Go on, go on. (Conversation, 21 June 1976.)

FIFTEEN ESSENTIAL TRUTHS

*Srila Vishwanath Chakravarti Thakura's
Bhāgavatāmṛta-kaṇikā*

Bṛhad-bhāgavatāmṛta extracts the essential nectar from Śrīmad Bhāgavatam. The Laghu-bhāgavatāmṛta

condenses that nectar further. This composition further condenses the nectarean teachings of the Laghu-bhāgavatāmṛta in fifteen short points. It was composed by Srila Vishwanath Chakravarti Thakura for those who want to know the essential conclusions of the Laghu-bhāgavatāmṛta but have not studied Sanskrit grammar in detail. It can be easily memorized so that one always has a correct idea of the essential teachings of Srila Rupa Goswami.

1) As delineated in the ŚrīBṛhad-bhāgavatāmṛta and Śrī Laghu-bhāgavatāmṛta, the topmost personality of Godhead, with the greatest opulence and sweetness and who does not require support from any other form, is Sri Krishna, also known as *svayam-rūpaḥ*.

2) Those forms of the Lord who have almost the same opulence, such as the Lord of Vaikuntha, are known as his *vilāsa* expansions. The forms such as Matsya and Kurma, who have still lesser opulence, are known as the *svāmśa* expansions of the *vilāsa* expansions.

3) Wherever a particular energy of the Lord manifests in a *jīva*, such as in the case of Vyasadeva, that *jīva* becomes known as a *śaktyāveśa* expansion.

4) Those expansions of the Lord that descend into this world are of three types — those responsible for the creation, *puruṣāvātāras*, those that control the material modes, *guṇāvātāras*, and those that perform various pastimes, *līlāvātāras*.

5) The first *puruṣāvātāra* is the creator of the sum total of all material elements. He is an expansion of Lord Sankarshan who lies down on the Karana Ocean and is the Lord of the material energy. The second *puruṣāvātāra* is the expansion of Lord Pradyumna who lies down on the Garbhodak Ocean, who is the supersoul of the entire creation, and who is the creator of Lord Brahma. The third *puruṣāvātāra* is the expansion of Lord Aniruddha who lies down on the Kshirodak Ocean and who is the supersoul of each atom.

6) Now the *guṇāvātāras*. The *guṇāvātāra* who maintains the universe through the mood of goodness is Lord Vishnu, the Lord residing on the Kshirodak Ocean.

Through the mode of passion the expansion named Brahma creates the material world. Brahma is born from the lotus arising from the navel of the second *puruṣāvātāra* lying down on the Garbhodak Ocean. In some ages, a sufficiently pious soul takes the position of Brahma. In that case, Brahma is known as a *śaktyāveśa* expansion due to the Lord's creative energy being present with that soul. In any case, due to being in constant contact with the mode of passion Brahma is never equal to Vishnu. In some ages, though,

Vishnu himself takes the position of Brahma. This is just like when sometimes Vishnu as Yajna takes up the position of Indra. In all these cases, there is equality between Vishnu and Brahma/Indra. The entire universal manifestation from the lowest planet up to the highest is the gross manifestation of Brahma's body and is also known as Brahma. The tiny soul who usually occupies the position of the creator is also known as Hiranyagarbha or Brahma. The supersoul of Brahma is the second *puruṣāvātāra* who lies down on the Garbhodak ocean.

Through the mode of ignorance (*tamo guṇa*) Shiva is the destroyer. Brahma born out of the lotus, who has the universe as his gross form and Hiranyagarbha as his subtle form, is the creator of this universe. Brahma is [in most *kalpas*] the Lord himself. In some *kalpas* he is a *jīva*. However, Sadashiva (the original manifestation of Lord Shiva in his eternal Kailash abode) is without the influence of any material modes and is a *vilāsa* expansion of Krishna. This Sadashiva is the origin of the Shiva of this material world. Therefore, he (Sadashiva) is superior to Lord Brahma and is similar to Lord Vishnu and belongs to a different category from the *jīvas*, because the *jīvas* are subject to control by the material modes.

7) The *līlāvātāras* are the four Kumaras, Narada, Varaha, Matsya, Yajna, Nara-Narayan, Kapil, Dattatreya, Hayagriva, Hamsa, Prishnigarbha, Rishabha, Prithu, Nrsimha, Kurma, Dhanvantari, Mohini, Vaman, Parashuram, Rama, Vyasadev, Balaram, Krishna, Buddha, Kalki, etc. They appear once in every *kalpa*.

8) Now the *manvantarāvātāras* — Yajna, Vibhu, Satyasena, Hari, Vaikunth, Ajit, Vaman, Sarvabhauma, Rishabha, Vishvaksen, Dharmasetu, Sudama, Yogeshwar and Brhadbhanu [who appear in every *manvantara*].

9) Now the *yugāvātāras* — *śukla* (white), *rakta* (red), *śyāma* (dark) and *kṛṣṇa* (black).

[**Translator's Note:** In his writings, Srila Jiva Goswami usually interprets the last one as *akṛṣṇa* (golden-colored Lord Chaitanya)].

10) [Another method of categorization]: Among all these, some are *āveśa* expansions, some are *prābhava* expansions, some are *vaibhava* expansions and some are *parāvastha* expansions.

[**Translator's Note:** *Āveśa* is an expansion in which Krishna has invested a particular aspect of his energies in a *jīva*. For example, Krishna's bhakti energy is invested in Narada. *Parāvastha* is when the Lord himself

Nrsimha is a *līlāvātāra*

comes to the earth. i.e. Krishna himself is *parāvastha*. *Prābhava* and *Vaibhava* are expansions who have lesser potencies than Krishna. *Vaibhava* exhibits higher potencies than *Prābhava*, but both of them are lesser than the original *parāvastha*, Krishna.]

11) The *āveśa* expansions are the Kumaras, Narada, and Prithu. The *prābhava* expansions are Mohini, Dhanvantari, Hamsa, Vyasadev, Dattatreya, and Shukla, etc. The *vaibhava* expansions exhibit energies superior to what is exhibited by the *prābhava* expansions, and they are Matsya, Kurma, Nara-Narayan, Varaha, Hayashirsha, Prishnigarbha, Balaram, and Yajna. Carrying even more energies are the *parāvastha* expansions such as, in increasing order of energies manifested, Nrsimha, Rama, and Krishna. Lord Krishna is the Supreme Lord himself and no other form can surpass him.

12) The four abodes of Krishna, in decreasing order of superiority are Vraja, Mathura, Dwarka and Goloka. Krishna is described as most complete in Vraja, and the same can be said of his family members and Baladeva. In Mathura he is described as more complete. In Dwarka, along with Pradyumna, Aniruddha, and family members, he is described as complete. In Goloka he can also be described as complete, for his pastimes in Goloka somewhat resemble the pastimes in Vraja. In these four abodes there is decreasing manifestation of sweetness and increasing manifestation of opulence.

13) The river Viraja contains many millions and millions of universes emanated from the pores of Mahavishnu. Above the border of the Viraja is the great spiritual world (*mahā-vaikuṅṭha-loka*). In its upper section is Goloka. There, Krishna, the Lord of Goloka and the performer of transcendental pastimes, resides along with his eternal family. The supersoul of the spiritual world, Vaikunthanath, is the *vilāsa* expansion of Krishna, and Brahman is an impersonal feature

of this expansion. The immediate second expansion of Krishna, the Lord of Goloka, is Baladev. Baladev's *vilāsa* expansion in *mahā-vaikuṅṭha* is Lord Sankarshan. Sankarshan partly manifests as Karanodakashayi Vishnu in the material world. The *vilāsa* expansion of Karanodakashayi Vishnu is Garbhodakashayi Vishnu, who is the supersoul of the universe and a part of Lord Pradyumna. The *vilāsa* expansion of Garbhodakashayi Vishnu is Kshirodakashayi Vishnu who is a part of Lord Aniruddha. The incarnations in the material world such as Matsya, Kurma, etc., are all *vilāsa* expansions of Garbhodakashayi Vishnu.

14) The sweetness increases sequentially in Dwarka, Mathura and Vrindavan due to the sequential increase of human-like pastimes in these places. These pastimes are of two types, manifest (*prakaṭa*) and unmanifest (*aprakaṭa*). Krishna's unlimited pastimes that take place with his various associates simultaneously as an infant, child, adolescent and youth are carried out through Krishna's unlimited *prakāśa* expansions in the spiritual world, and there they are known as *aprakaṭa* pastimes. When these pastimes become manifest in a particular universe by a particular *prakāśa* manifestation they are known as *prakaṭa* pastimes. The pastimes of arrival and departure from Vrindavan, Mathura and Dwarka are a special feature of the *prakaṭa* pastimes only.

The *prakaṭa* pastimes beginning from Krishna's birth and ending with the pastimes of the Yadus killing each other are manifested in sequence in each universe. The same Vrindavan, the same Mathura, and the same Dwarka are seen by the residents of the unlimited universes staying in the country known as Bharat in those universes. This is just like the sun situated in the universe manifests morning in one place, and when it is no longer morning in that place it then manifests morning in another place. In some places, the sun does not manifest a particular aspect [such as during an eclipse or when covered by a cloud]. In a similar way, Krishna situated in his eternal abode (Goloka) manifests his pastimes beginning from childhood in a particular universe and in some other universe he does not manifest them [but another incarnation appears]. In the *prakaṭa* pastimes, the pastimes of childhood, Krishna's birth, etc., are eternal [because they are always going on in some universe] and they are full of knowledge and bliss, but the ending pastimes such as the fratricidal war amongst the Yadus and the kidnapping of the queens of Dwarka are illusions created to hide the eternal nature of the other authentic pastimes [and to make Krishna appear a mere mortal to

the atheists]. These pastimes have not been accepted as true and worshipable by exalted personalities.

Even in the *prakaṭa* pastimes, only a few associates of Krishna are able to see the true jewel-studded form of Vrindavan while others do not. This is due to the desire of Krishna. When the *prakaṭa* pastimes in a universe end, some individuals by the strength of their devotional practices, and due to their extreme eagerness, are able to see these pastimes as if they are currently manifesting. Here too, their eagerness according to their respective desire should be understood to be the cause of them seeing such pastimes.

Thus, among all forms of Krishna, Vrajendranandana is the topmost, and among all abodes of Krishna, Gokula is the topmost. There are four types of *mādhurī*, sweetness, that exist exclusively in Vraja eternally — *prema-mādhurya*, sweetness of conjugal love, *līlā-mādhurya*, sweetness of the pastimes, *veṇu-mādhurya*, sweetness of the flute, and *śrī-vigraha-mādhurya*, sweetness of Krishna's beautiful form.

15) Now the primary devotees of the Lord:

*mārkaṇḍeyo 'mbariṣaś ca vasur vyāso vibhīṣaṇaḥ
puṇḍarīko baliḥ śambhuḥ prahlādo viduro dhruvaḥ
dālbhyaḥ parāśaro bhīṣmo nāradaādyāś ca vaiṣṇavaiḥ
sevyo harir amī sevyā no ced āgaḥ param bhavet*

Just like Hari is worshiped by devotees such as Markandeya, Ambarish, Vasu, Vyasadev, Vibhishan,



Pundarik, Bali, Shambhu, Prahlad, Vidura, Dhruva, Dalbhya, Parashar, Bhishma, Narada, etc., similarly, these devotees are also worshipable for us. Not worshiping them becomes the cause of the topmost disaster.

Among all these devotees, Prahlada is the greatest. The Pandavas are greater than him. Some Yadavas are greater than them. Uddhava is better than those Yadavas. The damsels of Vraja are even better. And Sri Radhika is the best of them all.

*anadhīta-vyākaraṇaś caraṇa-pravaṇo harer jano yasmāt
bhāgavatāmṛta-kaṇikā maṇi-kāñcanaṁ ivānususūtā*

Those who have not studied Sanskrit grammar but are devoted to the feet of Hari, for them this *Bhāgavatāmṛta-kaṇikā* has been written. It is written according to the *maṇi-kāñcana-nyāya*.

[Translator's Note: *maṇi-kāñcana-nyāya* refers to the maxim of the pearl and gold. A necklace made only out of pearls looks very nice. A necklace made only out of gold also looks very nice. However, when a necklace is made combining both pearls and gold, its looks are beyond comparison. Thus, when two excellent objects combine to generate an extremely superior phenomenon, such combination is described as *maṇi-kāñcana-nyāya*. Thus, the author is stating that those who are devoted to Hari are glorious, like pearls, and that this composition of his, since it is based on the works of the previous acharyas, is also glorious, like gold. When the eager devotees come into contact with this composition, the combination is exceedingly glorious.]

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com)

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, Orissa, India, 751015

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

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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