



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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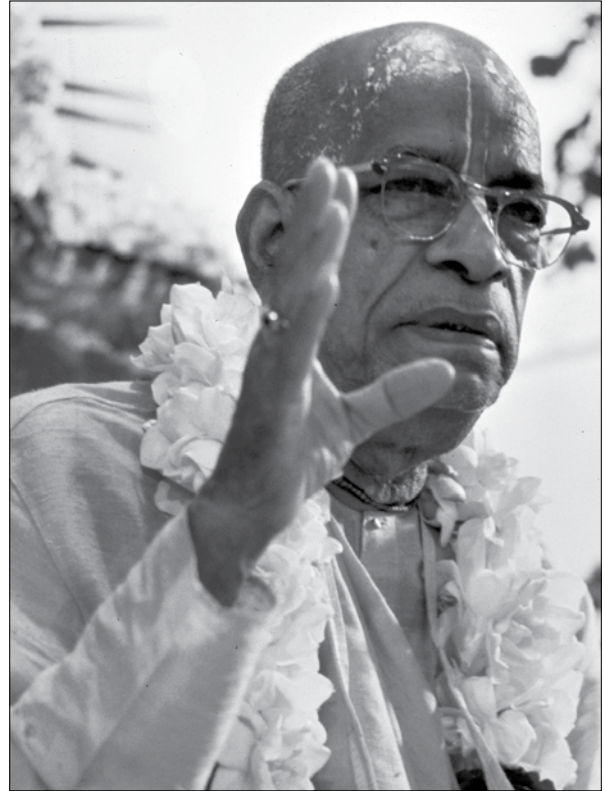
TEN CONCLUSIONS OF BHAGAVAD-GITA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

To summarise the conclusions of *Bhagavad-gītā*, it may be said that:

- 1) God is one and everything is in him and he is in everything.
- 2) To render transcendental service unto God is to serve everything that be, just like to water the root of the tree is to water the different branches and numerous leaves of the tree, or [just like] to supply food to the stomach is to vitalize all the senses and the sense organs of the body.
- 3) The parts are automatically served when the whole is served, but when [only] the parts are served the whole may not be served.
- 4) The parts and the whole [are] eternally related, [thus] it is the eternal duty of the parts to render service to the whole.
- 5) God is *sat-cit-ananda-vigraha*, the all-attractive cognizant and all-blissful eternal personality. He is a recipient of the services of his parts [the living entities]. He can reveal himself by his own potency, without any help of the external potency called *māyā*, in order to be cognizable by the limited potency of the parts, and as such he is not only the greatest of all but he is also the smallest of all. That is his prerogative.
- 6) He is better realized when by his causeless mercy he agrees to descend in this mortal world, but he is never realized by the speculations of the empiric philosophers, however systematic and long-termed [their speculations] may be.



His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

- 7) Sri Krishna is the Personality of Godhead and is the summum bonum cause of all causes, proved by facts and figures in the statements of *Bhagavad-gītā*, but he reserves the right of not being exposed to the sensual speculations of the empiric philosophers.
- 8) One should therefore surrender unto him if one wants to know him as he is. That is the real process for the infinitesimals to approach the infinite.

9) Sri Krishna is easily available by the religion of love, i.e. by love and service as conceived by the damsels of Vraja, who had practically no education whatsoever, much less any claim for high class birth-right.

10) The highest service that can be rendered to mankind is, therefore, to preach the philosophy and religion of *Bhagavad-gītā* at all times, in all places, and by all people. ❀

— Letter to Raja Mohendra Pratap, 13 July 1947.

UTILIZE YOUR GREED

Sri Srimad Gour Govinda Swami Maharaja

Greed is a condemnable quality because those who are materially greedy must definitely suffer. In this regard there is a small story: Once a greedy boy saw his mother put some berries into an earthen pot that had a very narrow opening. Greedy to get some of those berries, he put his hand into the pot and grasped a handful. But when he tried to get his hand out of the pot, his hand got caught because the opening was too narrow. This caused some pain as he pulled, so he was crying. Although he was suffering, he would not let go of the berries. This is a simple story showing that the consequence of greed is suffering. Therefore, Bhagavan Krishna says in the *Gītā*, “Give up greed.”

But greed can be engaged in Krishna’s service. The word *lobha* is an ancient word, not a modern word. The seed of greed exists in both Bhagavan, the Lord, and in *bhakta*, the devotee. In respect to *bhagavad-bhakta*, the devotee of the Lord, we say, *lobha sādhu-saṅge hari-kathā*. How can you use greed? Develop greed to have more and more *sādhu-saṅga*, association with *sādhus*, pure devotees, and to hear more and more *kṛṣṇa-kathā*, talks about the Lord. Develop this greed. Such greed is spiritual, transcendental. One should not give it up. Rather, one should develop it more and more. The more one develops this greed, the more he gets spiritual relishment and makes spiritual advancement. One who is not greedy in this way cannot make advancement on the spiritual path. Material greed should be given up, whereas spiritual greed should be developed. ❀

— From a *Vyāsa-pūjā* lecture, 9 September 1991.

THE DIVINITY OF KRISHNA’S ABODE

From Srila Jiva Goswami’s Kṛṣṇa-sandarbhā (107)

Krishna’s eternal abode of Goloka Vrindavan has been described in the *Śrīmad Bhāgavatam* (12.2.29 – 30) as follows:

*viṣṇor bhagavato bhānuḥ kṛṣṇākhyo ’sau divaṁ gataḥ
tadāviśat kalir lokāṁ pāpe yad ramate jaṇaḥ*

*yāvat sa pāda-padmaḥbhyāṁ spr̥śan āste ramā-patiḥ
tāvat kalir vai pṛthivīm parākrantuṁ na cāśakat*

When the sun-like globe named Krishna, who is the source of the various ray-like Lord Vishnus, returned back to his divine (*divam*) abode, at that time the personality of Kali-yuga entered the world, due to which the people in general started delighting in sin. Kali-yuga could not establish himself on earth as long as Krishna, the Lord of Lakshmi Devi, was touching the earth with his two lotus feet.

The meaning of these two verses is as follows: Lord Vishnu, who is the *guṇa-avatāra* of Lord Krishna, is compared to a ray, and Krishna is the sun-like source of the ray. When Krishna returned to those *vaikuṇṭha* planets (i.e. Goloka Vrindavan) which are not perceivable by the residents of this world and which are manifest here in this world as the replica abodes Mathura, Dwarka, etc., at that time Kali-yuga entered this world.

The abodes present here in this world are replicas of the abodes in the spiritual world. That abode, Goloka Vrindavan, resides here on earth in the form of a replica without actually coming in complete contact with it. This it does through the agency of an energy named ‘*antardhāna-śakti*’, the energy that causes partial or complete disappearance at specific times.

[**Translator’s Note:** In other words, the Vrindavan that we see here is a connected replica of Goloka Vrindavan. However, even though that Goloka Vrindavan is present here, it does not always come in full contact with the planet earth. Moreover, Srila Jiva Goswami says that the Vrindavan of the spiritual world is present here through its disappearing-potency, *antardhāna-śakti*. This means that although the same Vrindavan of the spiritual world is present here, it cannot always be seen in its full glory as it is seen in the spiritual world. This is because some aspects are hidden to the naked material eye. Srila Jiva Goswami now gives an example of what is hidden.]

Due to this energy named ‘*antardhāna-śakti*’, the divine abode of Goloka Vrindavan does not fully touch the earth, and ordinary people like us whose bodies are composed of five material elements cannot see objects like the great *kadamba* tree described in the *Varāha-purāṇa*.

[**Translator’s Note:** The *Varāha-purāṇa* describes a great *kadamba* tree on the banks of the Kaliya Hrada as follows:



Unknown artist, Jaipur, 1700 to 1800s.

Krishna-Balaram with the boys and cows in Vrindavan

*atrāpi mahad āścaryam paśyanti paṇḍitā narāḥ
kāliya-hrada-pūrveṇa kadamba mahito drumah*

*śata-śakham viśālākṣi puṇyam surabhi-gandhi ca
sa ca dvādaśa-māsāni manojñah śubha-śitalah
puṣpāyati viśālākṣi prabhāsanto diśo daśa*

Here [in Vrindavan] the great learned souls see an amazing thing. On the eastern side of Kaliya Hrada, there is a pure, fragrant and huge *kadamba* tree with hundreds of branches. This tree gives auspiciousness and cooling shade throughout the year and it constantly bears flowers and illuminates all directions.

However, such a tree cannot be seen today in Vrindavan by those who have material vision. This is due to the *antardhāna-śakti* of the abode of Goloka Vrindavan, by which it can partially or completely hide itself from the vision of the residents of earth.

Another question arises: When Krishna has already withdrawn his pastimes from this world, why is Vrindavan still visible in its partial aspects to our materialistic eyes? Sri Jiva replies as follows:]

Those abodes of Mathura, etc., which are visible in the ordinary world are visible due to the mercy of that eternal abode. That abode has appeared here in part by coming in contact with the earth.

Therefore, wherever the earth has been touched by that divine abode, we can see objects like *kadamba* trees.

[**Translator's Note:** “*kadamba* trees” here refers to the general *kadamba* trees that are seen in Vrindavan even today.]

The conclusion is that whenever the Lord personally manifests his pastimes on this planet within places like Mathura, at that time the spiritual abode fully touches the earth. And due to that complete touch, it appears as if the Lord himself has touched the earth. Currently [in *Kali-yuga*] when the Lord has wound up his pastimes, the spiritual abode expresses separation by not fully touching the earth [and manifesting itself only partially].

[**Translator's Note:** The conclusion is that the Lord is always present here on the earthly Vrindavan as well as in Goloka Vrindavan. However, when he manifests his pastimes in the twenty-eighth *Dvāpara-yuga* of Lord Brahma's day, at that time he becomes visible through his internal potency to all those who have material vision. Since he becomes manifest, his eternal abode Goloka Vrindavan also comes in contact with the earth and manifests its full glory on earth. When Krishna disappears, he does not actually leave the earth. He simply switches to the *aprakāṭa* or non-manifest mode.

In other words, he becomes non-manifest to those who have material vision, although he is still residing here. Seeing this, his abode also partially disappears from materialistic vision and remains only partially visible. This partial visibility is also by the causeless mercy of the abode. It can disappear fully from the material vision at any point of time by its free will.]

In this way, it should be understood that when Krishna is personally manifesting his pastimes, both abodes, the Goloka Vrindavan in the spiritual world as well as its replica here on earth, appear non-different, and when Krishna is not personally manifesting his pastimes, they appear different.

Therefore it has been said in the *Bhāgavatam* verse above that as long as Krishna was “touching” the earth with his lotus feet, *Kali-yuga* could not enter.

[**Translator’s Note:** Srila Jiva Goswami emphasizes here that the term ‘*spr̥śan*’ in the original verse implies that Lord Krishna simply touches or does not touch this world. He does not actually appear or disappear. His touching the world is considered his appearance and when he is no longer touching it is considered to be his disappearance. Even if he is not touching the earth and not manifesting his presence to those who have materialistic vision, the pastimes are still always going on eternally in the *aprakāṣa* or



Unknown artist

non-manifest mode in the Vrindavan of the spiritual world as well as in its replica present here on earth.]

The term *parākrantum* in the original verse means that *Kali-yuga* had already entered this world some time before Krishna decided to switch off his pastimes from material vision, but could not fully establish its control as long as Krishna was in touch with this world. ☪

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

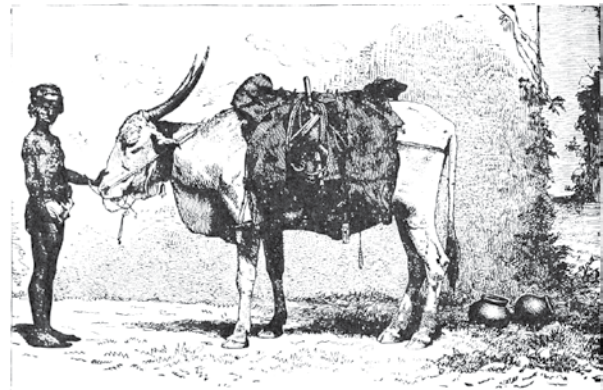
MAKE YOUR BHAJAN KUTIR

Srila Prabodhananda Saraswati’s Vṛndāvana-mahimāmṛtam (17.53)

*na loka-vedoddhṛta-mārga-bhedair
āviśya saṁkliśya re he vimūḍhāḥ
haṭhena sarvaṁ parihṛtya vṛndā-
vanāntare parṇa-kuṭīrṁ kurudhvam*

O fools! Do not suffer by investing your time and yourself in the variety of worldly and religious paths shown in the Vedas. Vehemently giving up all these paths, make your *bhajana-kuṭīra* here in Vrindavan. ☪

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



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