



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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TOO MANY DISCIPLES

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

To become a guru is not an easy task. He has to take all the poisons and absorb. So sometimes, because he's not Krishna, there is some trouble. Therefore, Chaitanya Mahaprabhu forbade, "Don't make many disciples." But for preaching work we have to accept many disciples, for expanding preaching. Never mind we suffer. But that's a fact. The spiritual master has

to take the responsibility of all the sinful activities of his disciples. So, to make many disciples is a risky job unless he's able to assimilate all the sins. 🙏

— Talk with Bob Cohen. 28 February 1972.

BHARAT MAHARAJA'S DEMIGOD WORSHIP

Sri Srimad Gour Govinda Swami Maharaja

While describing the activities of King Bharat, the subject of worship of the demigods arises. Why was Bharat Maharaja performing sacrifices and offering oblations to the demigods?"

Because the Goddess Durga satisfies Krishna, we should therefore offer respect to her. Because Lord Shiva is Krishna's functional body, we should offer respects to him. In a similar way, we should offer respects to Brahma, Agni and Surya. [In Vedic culture] there are many offerings to different demigods. One should always remember that these offerings are usually meant to satisfy the Supreme Personality of Godhead. Bharat Maharaja did not expect to receive some benediction from the demigods. His aim was to please the Supreme Lord.

The *Bhagavad-gītā* condemns demigod worship. Text 7.20 says, *kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nyadevatāḥ*—“Those who have no intelligence, who are bereft of knowledge, worship demigods.” *Kāma* means material desire. To fulfill that material desire they worship demigods. All the demigods are subordinate to Krishna.

Lord Hari is the Supreme Truth. Brahma, Shiva, and Indra are all his subordinates. *Ekale īśvara kṛṣṇa, āra saba bhṛtya* — “Krishna is the only *īśvara*, the only Supreme Lord.” (Cc ādi 5.142) Bhaktivinoda Thakur says: *tumi sarveśvareśvara, brajendra-kumāra* — “O Vrajendra Kumar! O son of Nanda Maharaja! You are the *īśvara* of all *īśvaras*.” Brahma carries out your order. Shiva carries out your order. Vishnu carries out your order. Maya carries out your order. Agnidev carries out your order. Kuvera carries out your order. All the demigods are carrying out your orders. So those who are bereft of true knowledge, who are fools or not intelligent, they worship demigods to fulfil their material desires.

Gītā (7.23) says, *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām* — “One who has no intelligence or very little intelligence worships the demigods.” What result do they get? *antavat tu phalaṁ* — they get a very temporary result. The demigods cannot give anything eternal because they are not eternal. Their capacity is very limited. They work under Vasudev, Vishnu, Krishna. *yajanty avidhi-pūrvakam*. Krishna says that thing in *Bhagavad-gītā* (9.23). Those who worship other demigods and don’t worship me, their worship is not according to *vidhi*, regulations or principles. And here my Guru Maharaja says, giving example, that if you worship the hand of a person we intend to satisfy the person himself. If we massage a person’s legs, we do not really serve the legs but the person who possesses the legs. The *Śrīmad Bhāgavatam* (4.31.14) says:

*yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ
tathaiva sarvārhaṇam acyutejyā*

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities.

Meaning has been given here in the purport. Srila Prabhupada says that if you pour water on the root of a tree, automatically the whole tree — its branches, twigs, flowers, fruits, and leaves — all get water. No separate sprinkling is needed. If you give food to the stomach, automatically the whole body is nourished. No need of giving food separately to the eye, to the nose, to the ear, to the hand or leg. No need. If Achyuta, the infallible Lord, the Supreme Personality of Godhead,

Vasudev Krishna, is worshiped, then automatically all demigods are worshiped. Because here this verse (*Śrīmad Bhāgavatam* 5.7.6) says: *yajamāno yajña-bhājō devāṁs tān puruṣāvayaveṣv abhyadhyāyat. Abhyadhyāyat* means thinking of them as part of the body, limbs of the body. The demigods are the limbs of the body of that Vasudev Krishna, the Supreme Personality of Godhead. Thinking like that, Bharat Maharaja performed *yajña*. His intention was to satisfy Krishna. 🌸

— From a lecture on *Śrīmad Bhāgavatam* (5.7.6), 16 August 1991.

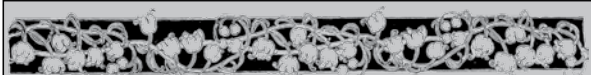
NEVER THROUGH MATERIAL EYES

**Srila Jiva Goswami’s Bhagavat-sandarbha
(Anuccheda 34)**

[*Srila Jiva Goswami explains how it is impossible to perceive the Lord through the material senses. The Lord can only be perceived when he desires to show himself.*]

The imperceptibility of the form of the Supreme Lord through the material senses is spoken of [in *Śrīmad Bhāgavatam* (10.64.26)]:

*sa tvaṁ katham mama vibho ’kṣi-pathaḥ parātmā
yogeśvaraḥ śruti-dṛśāmala-hṛd-vibhāvyaḥ*



Nāma-tattva

BETTER THAN REMEMBRANCE

**From Bhagavan-nāma-māhātmya-
saṅgrahaḥ**

*ajasraṁ smaraṇaṁ viṣṇor bahvāyāsena sādhyate
oṣṭha-spandana-mātreṇa kīrtanaṁ tu tato varam*

The incessant *smaraṇa*, remembrance of Lord Vishnu, is achieved only after a great deal of practice. That same remembrance can be easily had by simply chanting his names by moving one’s lips. Therefore, performing *kīrtana* is superior to *smaraṇa*.

— Translated by Hari Parshad Das from *Bhagavan-nāma-māhātmya-saṅgraha*. Princess of Wales Saraswati Bhavana Text No. 56. Edited by Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya Vilasa Press, Benares City, 1934.





*sākṣād adhokṣaja uru-vyasanāndha-buddheḥ
syān me 'nudr̥śya iha yasya bhavāpavargah*

O almighty one! How is it that you have appeared on the pathway of my eyes? You are the Supreme Soul whom the greatest masters of mystic yoga can meditate upon within their pure hearts only by employing the spiritual eye of the Vedas. Then how, O transcendental Lord, are you directly visible to me, even though my intelligence has been blinded by the severe tribulations of material life? Only one who has finished his material entanglement in this world should be able to see you.

[**Translator's Note:** This verse is spoken by King Nriga, who was cursed by a Brahmin to become a lizard and was later rescued by Krishna from his cursed existence. Nriga spoke this verse after being rescued.]

Srila Sridhar Swami explains this verse as follows:

“O almighty Lord! That you appeared on the pathway of my eyes is indeed astonishing.” What is the astonishment? In reply to this, Nriga says, “You are *parātmā*, the supreme soul. Therefore, you are fit to be visualized through the eyes of the sacred *śrutis* in the contamination-free heart of the topmost yogis. You can only be visualised there because you are Adhokshaja, the one who suppresses all forms of knowledge derived

by sense perception. The conclusion is that only those whose cycle of material existence has ended can perceive you continuously. The fact that a person such as myself, who had gone blind due to attaining the birth of a lizard, also attained your *darśana* is indeed amazing.”

The reason for the Lord giving *darśana* to someone is given in the *Nārāyaṇa-adhyātma* as follows:

*nityāvyakto 'pi bhagavān iksyate nija-śaktiḥ
tām ṛte paramātmānam kaḥ paśyetaṁṛtam prabhum*

The Supreme Lord is ever unmanifest [to the material eyes], and can be seen only by his spiritual potency. Without that spiritual potency, who can ever see that immortal Supreme — the supersoul of all living entities?

[**Translator's Note:** In other words, material eyes can never have *darśana* of the Supreme Lord. Only when the spiritual potency makes someone's eyes spiritual in nature can they see the Lord.]

His mercy alone is the reason for the manifestation of his spiritual potency. This is specified in the *śrutis* as follows:

na cakṣuṣā paśyati rūpam asya

“His form cannot be seen through the material eye.”
(*Kātha-upaniṣat* 2.3.9)

*yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām*

He is attained only by one who he himself chooses. To such a person he manifests his personal form. (*Kaṭha-upaniṣat* 1.2.23)

na sandrśe tiṣṭhati rūpam asya

His form cannot manifest in front of the material eye. (*Kaṭha-upaniṣat* 2.3.9)

Other *śrutis* have similar statements.

In the *Nārāyaṇīya* section of the *mokṣa-dharma-parva* of *Mahābhārata* (12.347.43 – 44), the Lord of Shwetadwip says to Sri Narada:

*etat tvayā na vijñeyam rūpavān iti dṛśyate
icchan muhūrtān naśyeyam īśo 'haṁ jagato guruḥ
māyā hy eṣā mayā sṛṣṭā yan māṁ paśyasi nārada
sarva-bhūta-guṇair yuktam naivam tvaṁ jñātum arhasi*

“You should never have the consideration that, ‘He is seen because he has a material form.’ I can disappear in an instant if I desire to do so, for I am the Lord and the master of all the worlds. Your logical consideration that the form of mine in front of you is created by my material potency which consists of material qualities that pervade all living entities in the material world is a false consideration. Such a consideration should not be had by you.”



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In this verse, the Lord says, “Just like other living entities are seen in this world because they have a material form, similarly you should not think that I am also seen for the same reason.” Thus, by specifying his non-perceivability even in his form, the Lord specifies the transcendental nature of his form. By saying that he can disappear at his own will, the Lord has indicated that the sole reason for obtaining his *darśana* is the Lord’s free-will. The term *naśyeyam* in these verses indicates that he can disappear at his own will. He can do so because he says that he is *īśa*, the Supreme Lord. He further says, “Your logical consideration that I am seen because I am made of material qualities is actually a false impression created by my *māyā* potency.” The Lord says further that Narada should not have this impression. By the term *māyā* in the verse, the Lord has indicated his illusory potency.

[**Translator’s Note:** The sum and substance of this is that the Supreme Lord has a spiritual form that can be seen only through eyes that have been spiritualized by the potency of the Lord. The Lord can never have a material form, nor can he be seen by material eyes.]

In the same section of the *Mahābhārata*, Sri Bhishma says:

*prītas tato 'sya bhagavān deva-devaḥ sanātanaḥ
sākṣāt taṁ darśayāmāsa dṛśyo nānyena kenacit*

The eternal Lord was thus satisfied with Uparichar Vasu and showed him his form, which cannot be seen by anyone else.

Further in the same section, Uparichar Vasu says:

*na śakyah sa tvayā draṣṭum asmābhir vā brhaspate
yasya prasādam kurute sa vai taṁ draṣṭum arhati*

O Brihaspati! The Supreme Lord cannot be seen by your efforts or mine. He can only be seen by one on whom he has bestowed his mercy.

This non-perceivability of forms is spoken of in the *śrutis*, such as those cited above. 🙏

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

