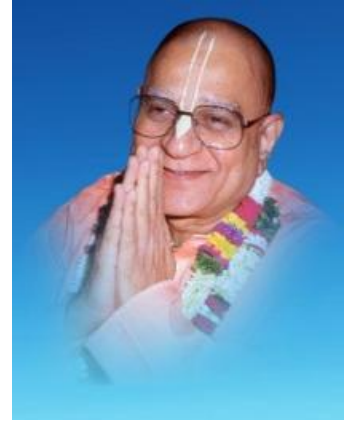


Bhagavat Kathamrita

By His Divine Grace Srila Bhakti Swarupa Tirtha Goswami Maharaj



Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

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Highlights

- Rarity of Human Life by His Divine Grace Srila B.S. Tirtha Goswami Maharaja
- Are you Secure by His Divine Grace Srila B.S. Tirtha Goswami Maharaja
- Krishna's Kids Korner

"Only a sense controlled man can really do good for others."

- Excerpt from Are the Vedas Ultimate?

Rarity of Human Life

-continued from the previous issue.

Ahir ivakhum antakah

Ahir means serpent. Akhu means frog. Antakam is Yamaraja...Yamaraja coming as a serpent. You know, when you go to a village side in India, during the rainy season...the whole night it may rain and in the early morning, it may stop. At that time, the frogs around a pond will gather and start cracking...bak bak..bak bak. Immediately, the snake comes...gluk...then bak bak....no. Finished. So what was the frog doing...bak bak? Planning! What is this serpent? Krishna. Yamaraja comes. Finished. So it says, before death comes upon us, one should quickly take the step to realize God or how to go back to God. We should not struggle here. That is the whole idea. There is a spiritual world. I know that to get that realization is difficult. There is a place. *paras tasmāt tu bhavo 'nyo 'vyaktat 'vyaktat sanatanah /yah sa sarvesu bhūtesu nasyatsu na vinasyati* - He says other than this material world, I have a spiritual world, *sa sarvesu bhūtesu nasyatsu na vinasyati* -when all this entire cosmic manifestation is destroyed during the cataclysm, that portion will remain. Spiritual world will remain.

*mām upetya punar janma
duḥkhālayam aśāsvatam
nāpnuvanti mahātmānaḥ
samsiddhim paramām gatāḥ*

Samsiddhim means perfection. Mahatmanah - the great souls. The great souls who have achieved the highest perfection will come to Me to the spiritual world. *Nāpnuvanti* - they don't come back to this material world. Why? Because He says this material world is *duḥkhalayam asasyatam*. The two characteristics of this material world is *duḥkhalayam...full of miseries and asasyatam* - everything is temporary. Nothing is permanent here. This is not surprising that we're not able to understand this. Even Arjuna couldn't understand this. Isn't it? That's why Gita...otherwise, why Gita? Because Arjuna himself could not understand. He was thinking these relationships are permanent. My grandfather, my cousins, these are all permanent relationships. He said no. Nothing is permanent here. *Asasyatam*. Only My relationship with you is permanent. Because I am paramatma and you're Jivatma. This is an eternal relationship but you're relationship with Bhisma...temporary. He is your grandfather only in this life. In the last life, he was not your grandfather. In the next life, he will not be your grandfather.

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Therefore, give up this mentality. Arjuna was arguing out very nicely. General public like you and me will more or less agree with Arjuna than Krishna. Arjuna said why should I conduct this war? I am not greedy like Duryodhana. I am ready to go to forest and beg and live. I don't want to commit sin. And secondly, what is the use if I kill these six crores of people here, there will be six crores widows and my name will be tarnished in the history...that I was the cause for this. So I don't want to do it. So was he saying something wrong? He was saying absolutely logical. But Krishna said, no you must kill! So who's right? If you ask a young man, he will say that the living being wants to be non-violent and God makes him violent. What kind of a God is yours? (laughs). Any intelligent fellow here will ask this question. Isn't it? It's not that God is trying to be violent. This is the misunderstanding ...misconception. Arjuna was talking on the bodily platform....Krishna was talking on the spiritual platform.

- continued in the next issue.

Are you Secure?

- continued from previous issue.

A five year old child holding the hand of his mother while walking in a crowded street may lose his grip. He may be injured in an accident due to a reckless driver's suddenly applying a brake very close to them, since the tender hold of a child is weak. On the contrary, when the mother holds the hand of the child, he is fully secured because of the strength of his grip. Similarly, the security obtained by worshipping demigods is like the child's holding the hand of his mother, whereas the security assured in the worship of the Supreme Lord Krishna is akin to the mother's firm grasp.

The Bhagavat Maha Purana supports and explains this beautifully. It says, "*Bhayam dvitiya abhiniveshatah syat,*" meaning, "The fear and the consequent anxiety for security is due to one's total absorption in the products of Maya, the material energy of the Supreme Lord which means attraction for sense gratification and affinity for bodily relationships." Forgetfulness of our eternal relationship with God is the cause of *viparyaya*, the bodily conception and *asmiritih*, forgetfulness of our

original identity as spirit soul. This is called the conditioning of a living entity in this material world. How is this conditioning imposed? *Tan mayaya* - by the illusory energy of the Supreme Lord. What is the way out?

- continued in the next issue.

Krishna's Kids Korner

(Ram Navami Special)

1					4	
2			3			
	8	7		5		6

Across

1 - Brother of Jatayu Bird

Down

- 2 - Father of Hanuman
- 3 - Brother of Lava (Rama's son)
- 4 - Demon Subahu's mother

Up

- 5 - Golden deer demon
- 6 - Author of epic Ramayana
- 7 - Father of Sita
- 8 - Wife of Gautama Maharishi

- Answers posted in the next issue
- Previous issue's answers:
- Across 1.Nimai 2. Jagai Down Nitai Up 3. Madai
- 4. Gaura 5. Arjuna 2. Janaki 6. Radha

Bhagavat Kathamrita

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