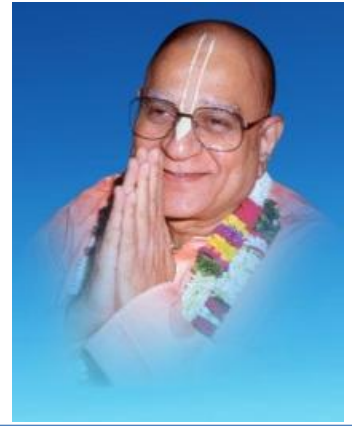


# Bhagavat Kathamrita

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

## HDG Swami B.S.Tirtha Maharaj Visiting USA in July-Aug 2010

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July 2010

Volume 1 Issue 19

Highlights

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

*“What belongs to me that I will renounce here? Nothing belongs to me!  
Everything belongs to God. Then how can I claim I’m renouncing?”*

*– Excerpt from You Ask We Answer*

### Rarity of Human Life

-continued from the previous issue.

When the Bharat Yudhya battle was over, Yuddhisthira came forward to Gandhari and Dhritarashtra saying, all your hundred sons are finished but don't bother, I am like your son. Both of you can come and stay with me. So they started staying with him. One day Vidura came and he saw his brother sitting so he fired him. We'll discuss the details some other time. So they all went away without even telling Yuddhisthira. So, the next day morning, when Yuddhisthira came to offer obeisances to Dhritarashtra, the door was open ajar but nobody inside. So later, he found out that they all had left. Then Yuddhisthira felt very sorry. Oh, what a great tragedy. Where will they stay? Who will look after them at this old ripe age? He started crying. At that time, Naradaji came. Naradaji asked, what's the matter. Why are you so sad? Then he said, I wanted to do something good for the two. They're suffering, they're both blind, old age. So I was taking care of them. I personally looked after their needs. I everyday came and offered obeisances. I did this, I did that. Immediately, Naradaji got annoyed.

What..stop this I, I, business. Naradji said stop it. So Yuddhisthira got shocked. Then he explains this,

*kāla-karma-guṇādhīno  
deho 'yam pāñca-bhautikah  
katham anyāms tu gopāyet  
sarpa-grasto yathā param*

Naradji tells Yuddhisthira, all of us are suffering from four disadvantages. This *deho yam*, this deha is made of *panca bhautikah*, five gross elements. That is disadvantage #1. Then, over and above that, there is *kala adhina*, our movements are under control of time factor. So nobody can say that after 22 years, I will come and meet you. Nobody can say that. Then *Karma adhina*..means whatever good actions you do in this life, but result will be bad. Why? Because in the last life what you've done, you've not taken into account. *Guna adhina*..suppose you're controlled by tamasic mode, after 10 minutes, you will simply quit even while I'm speaking. So, one who is suffering from these four disadvantages, that person's situation is *sarpa grasto*..means python's mouth is open and he's now standing here (at python's mouth), if the fellow says, oh my dear family members, don't bother, I will take care of you, I'll give you security. Is he not a fool? Are you secured? The moment the python shuts his mouth, you'll go in. And you're standing here assuring security to family members, brothers, sisters, etc.

Hare  
Krishna  
Hare  
Krishna  
Krishna  
Krishna  
Hare  
Hare

Hare  
Rama  
Hare  
Rama  
Rama  
Rama  
Hare  
Hare



Everything is being protected and secured by God, Krishna. If you can rely on him 100%, then you're fully secured. If you foolishly think that I'm self sufficient, I'm self reliant, you're simply degraded, nothing else. You cannot ensure any security, including you.

- Continued in the next issue.

### Quest

**In the past, why did sages retire to the forest?**

A mind free from distraction and temptation is essential for any spiritual practice. So the sages opted for secluded forests that were free from disruptive influences and conducive to spiritual practices in peace without any disturbance.

Generally, Brahma Jnanis or impersonalists and mystic yogis go to the forests in spiritual pursuit. Since solitude in forests can lead one to both spiritual exaltation and moral debilitation, we come across many instances of the steep fall of jnanis and yogis from the spiritual practices. Hence practice of Bhakti Yoga or devotion to Sri Krishna or Sri Vishnu is a sure success whether in cities or forests, it does not matter. However, Gaudiya Vaishnavas definitely prefer to stay in the forest of Vrinda or Vrindavana because it is a place of transcendental pastimes of Lord Krishna.

Vaishnavas, especially Gaudiya Vaishnavas believe in congregational or group practices of chanting the holy names of the Lord for quick advancement.

**Is it necessary to give up the worldly life to seek God?**

No, not necessary. In fact, Lord Krishna advises Arjuna, "*mam anusmara yudhya cha.*" You constantly think of me and be engaged in the battle." This is because artificial renunciation without purification of the mind is dangerous. One may externally, by force, restrain one's senses from enjoyment but the mind will nevertheless continue to contemplate on the very same objects which one has outwardly rejected. Therefore, gradual elevation to the platform of renunciation through carrying worldly obligation situated in

Krishna Consciousness is what is recommended for most people. This means that we can think of Lord Krishna while being involved in our normal duties. The easiest way to think of Krishna while carrying out various day-to-day activities is to regularly chant the all auspicious Mahamantra- Hare Krishna. In this way, we can continue with this world while remembering the holy name that is our way to salvation.

### Krishna's Kids Korner

1						
2						
3						
4						
5						6

#### Across

- 1 - Krishna's mother
- 2 - Krishna's friend (gopa)
- 3 - Topmost yoga system
- 4 - Meditation
- 5 - Radha's friend (gopi)

#### Up

- 6 - Arjuna's brother

- Answers posted in the next issue

- Previous issue's answers:
- **Across** 1. Sudama 2. Putana 3. Poha 4. Kesi
- 5. Radha **Down** 6. Agni

### Bhagavat Kathamrita

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Gaudiya Vaishnava Association  
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Mumbai - 400 614

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