



Sri Krishna Kathamrita

तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ taptā-jīvanam

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HIGH CLASS NOT MASS

His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada



I like this idea of distributing books and preaching. That is Lord Chaitanya's plan, and because you are doing it so nicely you are already making the greatest contribution. So what need there is for some special instruction from me? But if you want, I must give, because you are serving Krishna so nicely. So in that case my request to you is that you enter into the universities and colleges wherever possible and preach there with a view to recruiting some first-class devotees for helping me manage and push on this movement all over the world. Overall, there is a shortage of first-class, experienced men to manage things to the highest standard, as you are doing. Therefore I am calling upon you, the big leaders, to push this idea forward, namely, to attract some educated men to join us. The idea is that they will only agree to join us if we conduct ourselves intelligently by our preaching approach. The secret will be to engage them as they like to be engaged. Suppose I have some education, I am business student, or I have some skill or talent, I am typist, a musician, or something like that. I will like to utilize these things for Krishna, only if I am encouraged in a certain way, very

tactfully. I must not be discouraged at first by too much forcing me to accept everything such as shaving the head, rising very early, going for street *saṅkīrtana*, etc. No, let me come gradually. Let me study Krishna Consciousness and see how it is practical and sublime. Gradually I may get some taste for these other things and agree to do them voluntarily and intelligently. We are not dogmatic or like an army-camp. We are servants of Krishna. We understand that Krishna is our protector under all circumstances. We have no anxieties, so we are very liberal and tolerant of others. Seeing their sinful activities, we consider them innocent victims of *māyā*, and we try to help them understand the real position of life. You know this art, how to attract and engage men, so aim for the top-class of men and give them every opportunity and facility to become convinced of our philosophy and engage themselves to their satisfaction. That will be the best contribution. Spread this idea also to the other leaders. So now I do not think there will be any difficulty for you to fill your Seattle centre with the best devotees in our movement. And then I shall be very glad to come there at the next opportunity to give them personal instructions. Appeal to the high class of men, not the mass. The mass also — we do not eliminate anyone — but if the best men are there to run things, the masses will follow later. ❀

— Letter to Sukadev. 13 December 1972.

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TOLERANCE

Srila Thakur Bhaktivinode

Bhaktivinoda-vāñī-vaibhava is a collection of the teachings of Srila Thakur Bhaktivinode compiled by Sri Sundarananda Vidyavinode, a prominent disciple of Srila Bhaktisiddhanta Saraswati Thakur, and published in 1938. The book is in the form of a series of questions composed by the compiler, with answers extracted from Thakur Bhaktivinode's teachings. The following are some extracts from chapter 91:

What is the duty of a tolerant person?

If anyone blasphemes you, you should tolerate it. Do not insult anyone. You should not take shelter of the material body and envy others. There is no doubt that lust is a place where Kali can reside. Becoming lusty to serve Krishna is transcendental and is also known as love of God. To desire sense gratification is mundane and is Kali's residence. One must give up such mundane desires. (*Sajjana Toṣaṇī* 15.2)

Is it part of one's occupational duty to display intolerance toward other processes?

Those who blaspheme, hate, or envy other processes are certainly ignorant and foolish. They are not as concerned about their own goal of life as they are about indulging in useless argument. (*Caitanya-śikṣāmṛta* 1.1)

Can devotees who maintain material desires be tolerant?

Those whose devotional service is motivated cannot conquer anger. It is not possible to conquer anger only by one's intelligence. In a short time, attachment for sense enjoyment will overcome the intelligence and give anger a place in the intelligence's kingdom. (*Sajjana Toṣaṇī* 11.5)

How should a devotee who chants the holy names practice tolerance?

One should be more tolerant than a tree. One should also give up envy and maintain proper respect for everyone. (*Sikṣāṣṭaka* 3)

What kind of compassion is indicated by the phrase taror api sahiṣṇunā — "More tolerant than a tree?"

The phrase "more tolerant than a tree" indicates that although a tree is cut, it does not protest. Rather, it helps others by its

shade, fruits, and flowers. Similarly, Kṛṣṇa's devotees should show greater compassion than a tree by helping everyone whether friends or enemies. Such compassion is the ornament of the non-envious devotees who chant the holy names. (*Sikṣāṣṭaka* 3)

Can one who is impatient engage in the worship of Hari?

For the practitioner of devotional service, *dhairya*, patience, is extremely necessary. Those who possess *dhairya* are called *dhīra*, sober. When men lack this quality, they become restless. Those who are impatient cannot work. By *dhairya*, a practitioner controls first himself and then the whole world. (*Sajjana Toṣaṇī* 11.5) ❀

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GANGADEVI'S LOVE FOR GAURANGA

Adapted from Srila Lochan Das Thakur's

Śrī Caitanya-maṅgala, Ādi Līlā Chapter Five

During one enchanting evening, Vishwambhar and his friends went to have *darśana* of the Ganga. On both banks of the river, many brahmins and saintly devotees offered respects and prayers to Gangadevi. Village ladies came carrying waterpots on their hips. Many saintly and pious men as well as crowds of different panditas with names like Mishra, Acharya, and Bhatta, and saintly pious men, came and gazed at the pure and beautiful river. Both young and old were worshiping the Ganga with flowers, fragrances, sandalwood paste, garlands, and splendid bananas.

Overcome with love for Lord Gaura, Gangadevi could not restrain herself, and her waters rushed and spilled over her banks in order to gently touch the body of Lord Gauranga.

People wondered, "Why does the Ganga seem more beautiful today? Although she is usually calm and quiet, today she is loudly roaring and her current is swiftly surging. There are no rainclouds, yet she is flooding over her banks."

Amongst them was a brahmin who was a great devotee of the goddess Ganga. By Gangadevi's mercy, this pure-hearted brahmin knew everything about the past, present, and future. Seeing the Ganga swirling in ecstasy, this brahmin became joyful. He started meditating on the meaning of what was happening before his eyes. Suddenly he saw Lord Vishwambhar and his friends approaching the Ganga. With great love, the Lord gazed at the Ganga. The hairs of his body stood erect, his body expanded in size, and his reddish eyes filled with tears of compassion. The brahmin understood, "He is the Supreme Personality of Godhead."

Approaching the Lord, the brahmin fell down like a stick to offer obeisances. He saw that the Lord was overcome with love for the Goddess Ganga. Again and again the Lord remembered the Ganga in his heart. When the Lord approached her, the Ganga touched the Lord's hands. Although she touched the Lord's hands, Gangadevi still didn't feel completely satisfied, so she splashed her waves across the lotus feet of the Lord. Filled with ecstasy, Lord Gauraranga shouted, "Haribol!"

*prabhu anurāge gaṅgā hiyāmājhe rahe
śata dhārā jala āṅkhi-sāgarete bahe*

*lome lome bahe nīra — loka bole gharma
uthalila premasindhu — drava-maya brahma*

Filled with love, Goddess Gaṅga embraced Lord Gaura to her chest. The tears from her eyes flowed towards the ocean in a hundred currents. Her pure waters flow from each hair on Gauranga's body. Although the people call it perspiration, it is the rising ocean of ecstatic love, the pure spiritual nature in liquid form. (Texts 25-26)

In all directions, everyone ecstatically chanted, "Hari! Haribol!" With blissful waves, the Ganga became a rising ocean of ecstatic love. The people of Nadiya were all filled with wonder. Only the brahmin devotee of the Ganga understood what was happening. That brahmin saw Vishwambhar as the Supreme Personality of Godhead with the Ganga overflowing as she gazed at him with ecstatic love. Falling at Lord Vishwambhar's feet, in a voice choked with emotion, the Brahmin said, "On this day, goddess Ganga

has truly given her mercy to me. With my own eyes I now see the Supreme Personality of Godhead, whom even the kings of the yogis and the kings of the sages cannot see in their trance of meditation." He rolled on the ground and loudly wept. Overcome with the ecstasy of love, that brahmin forgot himself.

Casting a glance at the brahmin overcome with ecstatic love, Lord Gaura, his heart filled with joy, returned to his home. Everyone please hear what the brahmin then spoke, his words describing the goddess Ganga's birth. He said, "I will tell you why Gangadevi has now risen so high. One day, Lord Shiva was filled with bliss while chanting Krishna's glories. Narada Muni came and began playing on his *vīṇa* and singing with him. Then Ganesh arrived and began playing on a *mṛdaṅga* drum. In ecstasy their bodies erupted in goose bumps from head to toe. The sounds of their *kīrtana* pierced the coverings of the material universe.

"Overcome with ecstasy, Krishna came there. He told the three of them, 'Please don't sing like this. Shiva, please listen. You don't know what happens when you sing like this. When you sing like this my body cannot remain stable. My body will melt.'

"Hearing Krishna's words, Mahadeva laughed and said, 'I will see if that is the truth.' Then Mahesh began to sing with even more fervor. His singing gradually filled the whole material universe. Suddenly, Krishna's body began to melt. Frightened, Shiva stopped singing and the Lord stopped melting. The part of Krishna that melted became famous in the worlds as *kāruṇya-jala*, the water of Lord Krishna's mercy.

*sei drava-brahma-nāma karuṇāra jala
tīrtharūpī janārdana goṣaye sakala*

"The part of Krishna that melted became known as *drava-brahma*, liquid spirit. It was full of compassion, the embodiment of Lord Janardan, and a great place of pilgrimage. (Text 48)

"That water is very, very rare in this world. Lord Brahma carefully kept it in his *kamaṇḍalu*, waterpot.

To favor his dear devotee Bali Maharaja, Krishna later manifested himself in his dwarf form of Vamanadev. The Lord begged

three steps of land from Bali Maharaja. With his first step, Lord Vamanadev covered the earth planet, his second step covered the universe and he put his final step on Bali's head. No one else is as merciful as Krishna. His mercy blessed everyone in the three worlds. The water flowing from his toenails filled the material universe. With great love, Lord Brahma worshiped that water. The people of this world therefore call the Ganga *tripāda-sambhavā* — the water born from Krishna's third step.

The brahmin continued, "With your own eyes, everyone please gaze at Lord Vishwambhar Mahaprabhu, who is the Supreme Lord himself."

The brahmin explained, "When Gangadevi saw Sri Chaitanya Mahaprabhu she remembered these pastimes, and in ecstatic love she overflowed her banks. Lord Vishwambhar lovingly gazed at the Ganga's waters. Then, on the pretext of making great waves, Gangadevi tenderly caressed Vishwambhar's lotus feet. Goddess Ganga explained all this to me." ❀

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DRINK THE SWEET NECTAR OF THE KING OF MANTRAS

The poet Jagadananda

(*Aśābarī-rāga*)

*nara! hari-nāma antare achu bhāvaha
habe bhava-sāgare pāra
dhara re śravaṇe nara hari-nāma sādare
cintāmaṇi uha sāra*

O people! When in your heart you love Krishna's holy names, then you will cross to the farther shore of the ocean of birth and death. O people, with your ears please grasp Krishna's holy names! With love and respect hold the *cintāmaṇi* jewel of Krishna's holy names.

*yadi kṛta-pāpī ādare kabhu mantraka-
rāja śravaṇe kare pāna
śrī-kṛṣṇa-caitanya-bale haya tachu durgama
āpa-tāpa saha trāṇa*

If you have committed sins, then with your ears drink the sweet nectar of the king of mantras! Lord Sri Krishna Chaitanya will save you from all sins and sufferings.

*karaha gaura-guru- vaiṣṇava āśraya
laha nara! hari-nāma hāra
saṁsāre nāma la-i sukṛtī ha-iyā tare
ā-pāmara durācāra*

Take shelter of Lord Gaura, guru, and the *vaiṣṇavas*! Wear the necklace of Krishna's holy names. Even the most misbehaved and unimportant person in this world will become a saint by chanting Krishna's holy names.

*ithe kṛta viṣaya tṛṣṇā pahūñ nāma-hāra
yo dhāraṇe śrama bhāra
kutṛṣṇa-jagadā- nanda kṛta-kalmaṣa
kumati rahala kārāgāra*

One should thirst after Krishna's holy names. One should wear a necklace of Krishna's holy names. With great diligence one should meditate on Krishna's holy names. These words were spoken by Jagadananda, a person who thirsts after the wrong things, a sinner with a wicked heart, and a criminal who resides in a prison. ❀

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