



# Sri Krishna Kathamrita Bindu

Issue No. 41 Fortnightly email mini-magazine from Gopal Jiu Publications

16 November 2002

Utthāna Ekādaśī, 26 Dāmodara, 516 Gaurābda

Circulation 1,138

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## PURE DEVOTION

Translation and purport to *Bhāg.* 3.29.11-12 by  
*His Divine Grace*

*A.C. Bhaktivedanta Swami Prabhupada*

*mad-guṇa-śruti-mātreṇa mayi sarva-guhāśāye  
mano-gatir avicchinnā yathā gaṅgāmbhaso 'mbudhau  
lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam  
ahaituky avyavahitā yā bhaktiḥ puruṣottame*

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.



## PURPORT

The basic principle of this unadulterated, pure devotional service is love of Godhead. *mad-guṇa-śruti-mātreṇa* means, "just after hearing about the transcendental qualities of the Supreme Personality of Godhead". These qualities are called *nirguṇa*. The Supreme Lord is uncontaminated by the modes of material nature and therefore He is attractive to the pure devotee. There is no need to practice meditation to attain such attraction; the pure devotee is already in

the transcendental stage, and the affinity between him and the Supreme Personality of Godhead is natural and is compared to the Ganges water flowing towards the sea. The flow of the Ganges water cannot be stopped by any condition. Similarly, a pure devotee's attraction for the transcendental name, form and pastimes of the Supreme Godhead cannot be stopped by any material condition. The word *avicchinnā*, "without interruptions", is very important in this connection. No material condition can stop the flow of the devotional service of a pure devotee.

The word *ahaitukī* means "without reason". A pure devotee does not render loving service to the Personality of Godhead for any cause or for any benefit — material or spiritual. This is the first symptom of unalloyed devotion. *anyābhilāṣitā-śūnyam*: [*Bhakti-rasāmṛta-sindhu* 1.1.11] he has no desire to fulfill by rendering devotional service. Such devotional service is meant for the *puruṣottama*, the Supreme Personality, and not for anyone else. Sometimes pseudo-devotees show devotion to many demigods, thinking the forms of the demigods to be the same as the Supreme Personality of Godhead's form. It is specifically mentioned herein, however, that *bhakti*, devotional service, is meant only for the Supreme Personality of Godhead, Narayan, Vishnu, or Krishna, not for anyone else.

*Avyavahitā* means "without cessation." A pure devotee must engage in the service of the Lord

twenty-four hours a day, without cessation. His life is so molded that at every minute and every second he engages in some sort of devotional service to the Supreme Personality of Godhead. Another meaning of the word *avyavahitā* is that the interest of the devotee and the interest of the Supreme Lord are on the same level. The devotee has no interest but to fulfill the transcendental desire of the Supreme Lord. Such spontaneous service unto the Supreme Lord is transcendental and is never contaminated by the material modes of nature. These are the symptoms of pure devotional service, which is free from all contamination of material nature. ❀

## A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

*Prākṛta Rasa Śata Dūṣiṇī*

*Sri Srīla Bhaktisiddhanta  
Saraswati Thakur Prabhupada*

Originally published in Sajjana Toṣaṇī magazine during its nineteenth year, 1916-17.

(Continued from the previous issue)

*rāgānuṅā bolile-i prāpta-rasa jāne nā  
vidhi-śodhya jane kabhu rāgānuṅā bole nā*

By merely speaking of spontaneous devotion one can never factually attain divine *rasa*. One who should still be further purified by performing regulated devotional service should never claim to be on the level of performing spontaneous loving service unto the Lord. (21)

*sādhanaera pūrve keha bhāvānkura pāya nā  
jaḍe śraddhā nā chāḍile rati kabhu haya nā*

Prior to the practice of devotional service one will not experience the sprouting of pure ecstatic emotions. Without giving up faith in material things the stage of spiritual attachment (*rati*) will not develop. (22)

*jāta-bhāva nā hoile rasika to' haya nā  
jaḍa-bhāva nā chāḍile rasika to' haya nā*

If divine ecstatic emotions have not yet awakened, there is no possibility of becoming a *rasika-bhakta*, a true relisher of devotional mellows. If materialistic emotions are not entirely rejected, one can never become a *rasika-bhakta*. (23)

*mūla-dhana rasa-lābha rati-vinā haya nā  
gāche nā uḥhite kāṇḍi oṛkṣa-mūle pāya nā*

Without first developing pure attachment (*rati*), the attainment of devotional mellows, which is the greatest wealth, can never be possible, just

as, without first climbing the branch of a tree the fruits can never be reached. (24)

*sādhane anartha āche, rasodaya haya nā  
bhāva-kāle nāma-gāne chala-rasa haya nā*

*Rasa* can never truly awaken in one who still has unwanted material impediments (*anarthas*) present in his or her performance of *sādhana-bhakti*. Pretentious devotional mellows (*chala-rasa*) will never be found when the holy name of the Lord is chanted from the platform of pure ecstatic emotion (*bhāva*). (25) ❀

## WHY THE FEET OF SRI GURU ARE COMPARED TO A LOTUS

*Sri Srimad Gour Govinda Swami Maharaja*

*Padma-madhu* cures eye disease and clears out all the impurities from the eye, but it cannot clear the impurities from the heart. However, the honey emanating from the lotus feet of Sri Guru, *guru-pāda-padma-madhu*, has such a special and wonderful characteristic that it cures both the eye and the heart. *Sri-guru-caraṇa-padma-madhu* cleanses and purifies the heart so that it will become a suitable place for Govinda, Krishna, to reside.

*tomāra hṛdoye sadā govinda-viśrām  
govinda kohena — mora vaiṣṇava parāṇ*

Narottam Das Thakur sings, “O *vaiṣṇava-ṭhākura!* Govinda, Krishna, resides in your heart, which is like Vrindavan, the eternal abode of Govinda. He stays there very blissfully and peacefully. He never leaves your heart.” The guru makes the heart of his surrendered disciple a suitable place for Krishna to reside. By giving the disciple shelter at his lotus feet and allowing him to suck that special type of honey, which has that wonderful characteristic, the heart of the surrendered disciple is cleansed.

The conditioned souls are like diseased persons suffering from various kinds of material ills — *bhava-rogi*s. Their disease is very chronic. They have already taken many medicines — allopathic, homeopathic, and ayurvedic — but the disease is still not cured. The disease is incurable and has become chronic. They have already lost their vitality, *jīvana-śakti*, and cannot digest any food. They have taken so many medicines and that has also produced a bad effect. These days you will find so many strong drugs, but what is their effect? They simply result in chronic incurable disease. People lose

their vitality and they cannot even eat anything because their digestive fire is very low. How can they survive? They are dying. They cannot eat or digest anything. The kaviraj will advise, “You should only eat one thing — *madhu*. And especially *padma-madhu*, the special type of honey from the lotus flower.” He prescribes *padma-madhu* whereby they will regain their vitality. This honey will give them life. Any other type of food cannot be given, only *padma-madhu* is advised. Then they can regain their vitality. Such *jīvas*, wandering through innumerable universes and experiencing the miseries of innumerable species of life, have become completely hopeless. They are only getting suffering, so many material ills — *bhava-roga*. If such persons are fortunate, they will come to the lotus feet of Sri Guru. That guru is like a physician, *sādhu-vaidya*. He knows the perfect and unfailing medicine to cure the material disease, *bhava-roga*. He knows the cause of the *jīva*'s suffering. There is only one medicine, the honey emanating from the lotus feet of Sri Guru — *guru-pāda-padma-madhu*. So, as the lotus allows the bumblebee whose wings are torn by the thorns of the *ketakī* flower to take shelter inside the flower, similarly, the guru allows the disciple to take shelter at his lotus feet. The *guru-pāda-padma*, the lotus feet of Sri Guru, gives such hopeless wandering souls shelter and allows them to suck honey, whereby they regain their vitality. The suffering *jīva* gets nourishment and life there. That is why we say, ‘*śrī-guru-caraṇa-padma*.’ The lotus feet of Sri Guru are compared to a lotus, and not to anything else. This phrase has great significance.

*sākṣād-dharitvena samasta-śāstrair  
uktas tathā bhāvayata eva sadbhilā  
kintu prabhor yaḥ priya eva tasya  
vande guroḥ śrī-caraṇāravindam*

The spiritual master is honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and is followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of my spiritual master, who is a bona fide representative of Sri Hari.

Sri Guru is *sākṣād-dharitva*, he is as good as Lord Hari. He does not belong to this material world. He belongs to the spiritual world, Krishna's world. He comes down here out of his causeless mercy, either voluntarily to deliver the fallen souls

or when the Lord sends him. Whether he comes here voluntarily or by the will of the Lord, that *guru-pāda-padma* descends here to shower his mercy on the suffering conditioned souls who have been drowning in the dreadful ocean of materialistic existence since time immemorial. That *guru-pāda-padma* descends and stays here in the material world. Someone may raise the question, “This material world is illusory, *māyika jagat*. The three modes of material nature are here, *sattva*, *raja* and *tama*—goodness, passion, and ignorance. If the guru comes and stays in this material world, will he not be affected by those three modes? How can his transcendental nature remain unaffected in this dreadful ocean of material existence? How does he act here?”

This is very easy to understand from the example of the lotus flower. The lotus flower lives in the water, but it is not affected. It remains untouched. Similarly, although Sri Guru comes here to this material world, he remains untouched. He is never affected by the three modes of material nature. Therefore the feet of Sri Guru are compared to a lotus. The bumblebee that comes to the lotus that is in the water and takes shelter inside that lotus is also untouched by the water. Similarly, the fortunate soul who has taken shelter at the lotus feet of Sri Guru will never be afraid of this material world. Just as the lotus gives shelter to the bumblebee and protects him from being touched by the water, so the disciple who takes shelter at the lotus feet of Sri Guru will not be affected by the material nature. This is the lotus feet of Sri Guru.

Another point is there. When the sun rises, the lotus blossoms, and when the sun sets, the petals of the lotus close. Similarly, the petals of the *guru-pāda-padma* will open when it sees the intense desire and crying in the heart of the suffering soul to go back to Godhead and get Krishna. This crying for *bhakti* is like the rising of the sun.

When the sun sets, the petals of the lotus close. Similarly, a disciple who has developed an intense and burning desire in his heart has come to the guru and received shelter. But many times we see that later on that disciple loses his *bhakti-vṛtti*, his devotional engagement. Because of committing some offense like *nāma-aparādha* or *vaiṣṇava-aparādha* he loses his *bhakti-vṛtti*. His *bhakti* becomes shrunken and he does not carry out the orders of the guru or hear the guru's message. He is avoiding or disobeying his guru.

When the sun sets, the petals of the lotus close. Similarly, the guru disappears from the vision of that disciple.

Of course, for one who has made advancement and developed some taste for this transcendental mellow, this is not applicable. It is only applicable to neophytes who have not yet made much advancement and who have not developed any taste for this mellow. If such a devotee commits some *aparādha* and associates with offenders and materialistic persons, if he does not do real *sādhusaṅga*, then the sun will never rise. He will disobey the order of the guru and violate his instructions. The *guru-pāda-padma* will disappear from such a disciple who is acting according to his own whims. This is not applicable for advanced devotees who have developed taste for this transcendental mellow. They cannot leave it because it has become their life and soul. They cannot survive without it. For such a disciple the *guru-pāda-padma* will never disappear. He is always with the guru and the guru is always with him. In all conditions he is engaged in the loving service of *guru-pāda-padma*. He is a *niṣṭhāpara-bhakta*, who has achieved at least the minimum stage of *niṣṭhā*. For such a very advanced devotee who has developed a taste — meaning he has come to the minimum stage of *niṣṭhā*, or beyond that like *ruci*, *āsakti* or *bhāva* — for him there is no question of disappearance of

the guru. He is with guru. The guru never disappears from him. He always sees and realizes the presence of his guru. For that *bhakta* the guru is always manifest, the guru will never leave him. But for one who has not achieved the stage of *niṣṭhā* the apprehension is there that if he commits some *aparādha* or violates the guru's instructions the guru may disappear from his vision. That means the sun will set and the petals of the lotus will close. ❀

— From "The Worship of Sri Guru". Gopal Jiu Publications. Bhubaneswar, India. 2000

## CHANT RADHE! KRISHNA! GOVINDA!

Rohininandan Das

Not much is known about the poet Rohininandan Das, other than the fact that he was a Gaudiya Vaishnava. He wrote songs in Bengali and also, like the following poem, in the Brajabuli language. The earliest known manuscript containing his writings dates back to at least the early 18<sup>th</sup> century.

Here, the song's editors were unsure of one word and marked it with a question mark.

*bhaja mana rādhe kṛṣṇa govinda*  
*yā-ko nāma-hi mocita bhava-bandhana*  
*hota-hi prema-ānanda*  
*e śuka śaṅkara sanaka sanātana*  
*anta nāhi pāoye ananta*  
*yā-ko nāma-hi tri-bhuvana-maṅgala*  
*aharniśi japata-hi santa*  
*yā-ko nāma-hi surāsura-nara-vara*  
*muni-gaṇa karata dheyāna*  
*yā-ko nāma rauta (?) nārada sadā*  
*bhuvana phirata kara gāna*  
*veda-hi yā-ko yaśa guṇa gāota*  
*karata-hi nāma-ki āśa*  
*tā-ko nāma-hi pāpi-jana vañcita*  
*rohiṇinandana-dāsa*

O my mind, just worship and chant the names, "Radhe! Krishna! Govinda!" What a name! Just by uttering it, one becomes free from the bondage of birth and death and receives ecstatic love of God. The great sages Sukadev Goswami, Sankara, Sanaka and Sanatan and even Lord Ananta Sesa cannot find the limit of the holy name. What a name! It is auspicious for all the three worlds and is chanted day and night by saintly persons. What a name! It is meditated on by the best of the gods, demons, men and munis. Always chanting the holy name, Narada Muni roams about the universe. The Vedas sing only of the glories and wonderful qualities of the holy name, and the followers of the Vedas place all of their hopes on the holy name alone. It is certain that only sinful persons like Rohininandan Das are cheated by being deprived of the holy name. ❀

— Adapted from Sukumar Sen's, *A History of Brajabuli Literature*. University of Calcutta. Calcutta. 1935.

SRI KRISHNA KATHAMRITA BINDU

a free bi-monthly service provided by:

Gopal Jiu Publications

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