



तव कथामृतं तसजीवनम्
tava kathāmṛtam tapta-jīvanam

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Highlights

• REALITY VERSES FORMALITY

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

• RULES FOR THE TEMPLE

From the Life of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• A WILD IDEA

Srila Saccidananda Thakur Bhaktivinode

• WHAT HAPPENED TO YASODA'S SON?

Kanu Das

REALITY VERSES FORMALITY

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

Only unto one who has unflinching devotion to the Lord and to the spiritual master does transcendental knowledge become automatically revealed. Such relationship between the disciple and the spiritual master is eternal. One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient



to his spiritual master. Brahmaji, as a disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Narada, and similarly Narada, as spiritual master, handed over this knowledge to Vyasa, and so on. Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahma and Narada or Narada and Vyasa. The relationship between Brahma and Narada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Narada is not only well-behaved, meek, and obedient, but also self-controlled. One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, the

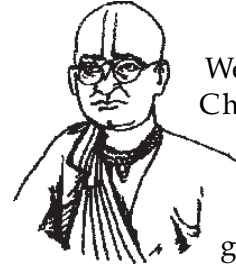
[next column](#) ↗

tongue, the mind, the belly, and the genitals. One who has controlled the particular senses mentioned above is called a *gosvāmī*. Without becoming a *gosvāmī* one can become neither a disciple nor a spiritual master. The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated. ❧

— Purport to *Bhāg.* 2.9.43.

RULES FOR THE TEMPLE

*Srila Bhaktisiddhanta Saraswati
Prabhupada*



We who have come to the Sri Chaitanya Math are all surrendered to Sri Chaitanya Deva, therefore we do not have any other goal besides devotional service to the Supreme Lord. If we lack in our service, then our mentality will become like that of a materialistic person and ultimately devour us. In order to protect the math, however, we have to abide by some rules.

1. It should be the duty of a *sannyāsī* that they should never use shoes, rather they should go everywhere on foot.

2. They should never accept service from anyone. Neither should they ever ask someone to massage their body or feet with oil.

3. Eating nice food and eating separately from other devotees is totally forbidden.



4. One should never go to a physician and should never take medicine according to their own wish. When a *sannyāsī* needs something then it should be the duty of residents of the math to nicely take care of him. It is the duty of a *sannyāsī* to serve the ones who are not *sannyāsīs*. The living entity invites difficulties by criticizing others, scandalizing others, and unnecessarily talking about others. One should always desire auspiciousness. A devotee can easily control his mind and destroy his desires by steadfastly serving the holy name.

5. The Supreme Personality of Godhead Sri Krishna is residing in every spirit soul, therefore one should not consider himself worshipable and that others should serve him. When a *sannyāsī* is free from false ego then the residents of the math should enthusiastically serve him, otherwise he should go back home.

6. Excessive foppery [dressing in fancy, extravagant clothes], excessive drinking of milk, eating luxuriously like a big man, should be totally given up. We don't want gymnasts (body builders) in our math. This is the place for the devotees of the Lord.

7. Strengthening the senses by taking excessive medicine and trying to spread one's domination in order to attract others' wives should be given up totally.

8. Sri Krishna is the only lord and enjoyer of everybody and everything. One should remember that all the time. One should serve according to the degree of their devotion. There cannot be any auspiciousness unless we become free from the evil desire to use the devotees in our service. The fire of lust that burns for material sense gratification should be given up. But that doesn't mean one should speak uncivilized language and dress in an uncivilized way in order to mix with dignified society.

A *bramacārī* should not desire to become a *sannyāsī* simply in order to have greater sense gratification. The desire to dominate is detrimental to devotional service. To consider a sense enjoyer to be a *sannyāsī*, and wanting to become a *sannyāsī* with that ideal, should be totally rejected. When one begins to enjoy his senses and becomes deceptive he cannot serve the Lord or His devotees.

One should be very careful that no mood of foppery enters into Sri Chaitanya Math, as it will

ruin the *sannyāsīs* and *bramacārīs*. The examples we are having about should not be tolerated. The householders also, like the *sannyāsīs*, should overcome the urges of lust, anger and greed. Everyone should consider himself to be very low and serve the residents of the math and the other *vaiṣṇavas* with all humility.

Those who are not residents of the math but are staying in the math for some business or for wanting some favor from the math should always be willing to serve the residents of the math and the math itself. The residents of the math should never behave indecently with a guest of the math.

The residents should reject the mentality that the math is their personal property and that the guests are merely objects of their mercy. A guest should be treated with the highest honor — actually everybody in this world should be respected. Otherwise we may land up in the same extreme distress the materialists are suffering. A resident of the math should remember all these things very carefully. One should always serve Sri Krishna — there shouldn't be any mistake in that — and even more indispensable is service to a *vaiṣṇava*.

If a *sannyāsī* must go to the shop or the dispensary for some reason other than for service to the math, then he should go on foot. Let the car be sitting empty, but still they will not get into it. What everybody else gets, they should receive only that.

Never should they use any conveyance, but with the excuse of going to the doctor they take the car. They buy medicine and eat luxurious food. If they again behave properly for one year then their eligibility can be considered. The math is not the place for foppery or staying in a hospital. One should not display his foppery. They can better behave that way by staying at home. Instead of saffron cloth they may be clad in white with a tail and send them back home. The ones who desire foppery, luxurious food, and medicine, they can go back to their homes and take care of their families. Then they won't have to identify themselves with the math.

Everybody should be reminded that cars, horses, launches, and indeed men, are all meant for the use of the math, not any individual's display of foppery. Luxurious eating should be totally stopped. The *sannyāsīs* who do not

indulge in foppery should be recognized as Gauḍīya Maṭha *sannyāsīs*. The rest should be sent back to their respective homes. If our manpower decreases due to that, that is still better. The ones who have taken shelter of the math but are simply motivated by their bellies and genitals, if they are driven away then the expenses of the math will be reduced. The pleasure loving, sense gratifying managers should not be allowed to waste money, rather everyone should earn for the math. It is important to make a list of how much one earns. It is not necessary to eat, buy medicine, and display foppery more than one earns.

The ones who come to render devotional service are *bramacārīs*, *gṛhasthas*, *vānaprasthas* and *sannyāsīs*. To the ones who do not render any devotional service, the math will not give them shelter, because they do not deserve it. One should never think: “I have rendered a lot of service to the math, so I will use their car.” This is the mentality of a materialist. One who is serving the math should do that without any expectation of return, because everyone has come to serve the math. If anyone takes anything in return of his service to the math, or serves himself, he will become a sense gratifier. When one is a guest, then he cannot demand. He should eat according to the wishes of the host. One who is busy seeking sense gratification should be asked to leave.

Your ever well wisher,

Sri Siddhanta Saraswati. ❀

A WILD IDEA

From *Tattva Viveka*

By *Srila Thakur bhaktivinode*

*ādi-jīvāparādhād vai sarveṣāṁ bandhanāṁ dhruvam
tathānya-jīva-bhūtasya vibhor daṇḍena niṣkṛtiḥ*

Some philosophers say that because of the first living entity's sin all the other living entities are imprisoned in the material world. Later, punishing Himself for their sins, God delivers the living entities.



Author's Commentary

Thinking about the virtues and faults of this world, some moralist monotheists concluded that this material world is not a place of unalloyed pleasures. Indeed, the sufferings outweigh the pleasures.

They decided that the material world is a prison to punish the living entities. If there is punishment, then there must be a crime. If there were no crime, then why would there be any punishment? What crime did the living entities commit? Unable to properly answer this question, some men of small intelligence gave birth to a very wild idea. God created the first man and placed him in a pleasant garden with his wife. Then God forbade the man to taste the fruit of the tree of knowledge. Following the evil counsel of a wicked being, the first man and woman tasted the fruit of the tree of knowledge, thus disobeying God's command. In this way they fell from that garden into the material world filled with sufferings. Because of their offense, all other living entities are offenders from the moment of their birth. Not seeing any other way to remove this offense, God Himself took birth in a humanlike form, took on His own shoulders the sins of His followers, and then died. All who follow Him easily attain liberation, and all who do not follow Him fall into an eternal hell. In this way God assumes a humanlike form, punishes Himself, and thus liberates the living entities. An intelligent person cannot make sense of any of this. — Text 1.25 ❀

— Translation by Sri Kusakratha Das, Krishna Books, Culver City, California.

CONVERSATIONS BETWEEN RADHA AND KRISHNA

Rādhayā saha harer vāko-vākyam

*aṅgulyā kaḥ kavāṭam praharati kuṭile mādhaveḥ kim vasanto
no cakrī kim kulālo na hidharaṇi-dharaḥ kim dvi-jihvaḥ phanīndraḥ
nāhaṁ ghorā-mardī kim asi khaga-patir no hariḥ kim kapīṣo
rādhā-vāñbhīr ittham prahasita-vadanaḥ pātu vaś cakra-pāñiḥ*

“Who is that tapping at My door?”

“O crooked girl, it is Madhava.”

[*Mādhava* is a name for the spring season.]

“Has springtime come knocking at My door?”

“Certainly not. I am the possessor of the [sudarśana] wheel.”

“Oh! You're a pot maker?”

“No. I support the entire world!”

“You're the king of serpents, Ananta?”

“No. I crush serpents.”

“So you're Garuda, the king of the birds?”

“No. I am Hari.”

“[Hari is a name of the monkey-king Hanuman.] Are You Hanuman?”

May Lord Krishna, who holds the *sudarśana-cakra* and who smiled to hear these clever words from Srimati Radharani, protect you all. (Author unknown.)

*kas tvam bho niśi keśavaḥ śirasijaiḥ kiṁ nāma garvāyase
bhadre śaurir ahaṁ guṇaiḥ pitṛ-gataiḥ putrasya kiṁ syād iha
cakrī candra-mukhi prayacchasi nu me kuṇḍīn ghaṭṭīm dohaṇīm
itthaṁ gopa-vadhū-jitottaratayā hrīṇo hariḥ pātu vaḥ*

“Who is that there in the darkness of night?”
“It is Keshava.”

[*Keśa* means hair.] “Since hair comes from the head, that is an appropriate name for a prideful person.”

“O beautiful girl, I am the grandson of Maharaja Surasena.”

“Of what use is the worthless son of a virtuous grandfather?”

“O moon-faced girl, I am Chakri, the possessor of the [*sudarśana*] wheel.”

[*Cakri* also refers to a potter.] “OK. Give me a bowl, a pot and a milk-bucket.”

May Lord Krishna, who was embarrassed by these clever replies of the *gopī* Radha, protect you all. (Sri Chakrapani) ❀

— Srila Rupa Goswami’s *Padyāvalī* texts 282-283.

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WHAT HAPPENED TO YASODA’S SON?

By Kanu Das

(Suha-i-rāga)

*ke go a-i gaura-baraṇa bāṅkā bhuru bāṅkā nayana
cina cina cina yena kari
e-i nā se nandera gopāla yaśodāra jīvāna dulāla
ā-ila kari gopīra mana-curi*

Look! Look! Look! Who is this person with a fair complexion, with curved eyebrows and eyes with crooked glances? He cannot be Nanda’s *gopa* son! He cannot be Yasoda’s beloved son! He cannot be the boy that robbed the *gopīs* of their hearts!

*śire chila mohana cūḍā ebe māthā kaila neḍā
kaupina parila dhaḍā chāḍī
gopī-mana mohanera tāre mohana-baṅśī chila kare
ebe se ha-ila daṇḍa-dhārī*

In the past His hair was glorious. Now His head is shaved. Now He wears a *kaupīna* and a *sannyāsī’s* garments. In the past He charmed the *gopīs’* hearts. In the past He played charming melodies on his flute. Now He carries a *sannyāsī’s* *daṇḍa*.

*nīpa-taru-mūle giyā adhare muralī laiya
rādhā-nāma karita sādhana
ebe suradhunī-tīre bāhu duḥī ucca ka’re
sadāi karaye saṅkīrtana*

In the past He sat under a kadamba tree, placed the flute to His lips, and played melodies that were actually songs chanting Sri Radha’s name. Now He stands by the Ganga’s banks, raises His arms, and always sings in *saṅkīrtana*.

*nabīna nāgara sāje gopī-saha kuṅja-mājhe
karita ye bibidha bilāsa
ebe pāriṣada saṅge nāma yāce dīna-beśe
sei ei kahe kānu-dāsa*

In the past He was the teenage hero of amorous pastimes. In the past He enjoyed many pastimes with the *gopīs* in the middle of the forest. Now He wears the garments of a *sannyāsī*. Accompanied by His companions, He begs everyone to accept the chanting of Lord Krishna’s holy names. Kanu Das speaks these words. ❀

— Unknown translator. From *Gaura-pada-taraṅgiṇī*, edited by Mrinalakanti Ghosh, page 11. 1903.