



तव कथामृतं तसजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

• AUSTERITIES FOR KALI-YUGA

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• RESPECT THE DEVATAS

Srila Thakur Bhaktivinode Śrī Caitanya-śikṣāmṛta 3.3

• "BHAGAVAN" BECOMES A GHOST

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• GIVE UP FAULTFINDING

Srila Jagadananda Pandit Prema-vivarta, chapter eight

• CONSIDERATIONS ON ACCEPTING FOOD FROM OTHERS

Śrī Hari-bhakti-vilāsa, chapter nine

• RARELY GIVEN

Purport to Sanatan Goswami's Śrī Bṛhad-bhāgavatāmṛta 1.5.16-17

AUSTERITIES FOR KALI-YUGA

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

It is apparent that the chanting of the *mahā-mantra* or the Vedic mantras must be accompanied by severe austerities. In Kali-yuga, people cannot undergo severe austerities like those mentioned herein — drinking only water and eating only air for many months. One cannot imitate such



a process. But at least one must undergo some austerity by giving up four unwanted principles, namely illicit sex, meat-eating, intoxication and gambling. Anyone can easily practice this *tapasya*, and then the chanting of the *hare kṛṣṇa mantra* will be effective without delay. One should not give up the process of austerity. If possible, one should bathe in the waters of the Ganges or Yamuna, or in the absence of the Ganges and Yamuna one may bathe in the water of the sea. This is an item of austerity. Our Krishna consciousness movement has therefore established two very large centers, one in Vrindavan and another in Mayapur,

[next column](#)

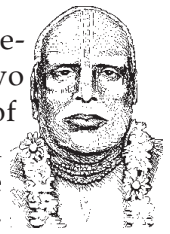
Nabadwip. There one may bathe in the Ganges or Yamuna, chant the *hare kṛṣṇa mantra*, and thus become perfect and return home, back to Godhead.

— Purport to *Bhāg.* 6.5.27-28

RESPECT THE DEVATAS

*Srila Thakur Bhaktivinode
Śrī Caitanya-śikṣāmṛta 3.3*

The devotee should not disrespect the *devatas*. There are two types of *devatas*, incarnations of the Lord and *jīvas* with special qualification. None of the Lord's servants should be disrespected. Those souls who by the mercy of the Lord have attained positions to control and protect the world are considered to be *devata* and are to be worshipped by all. The *vaiṣṇava* should not out of envy disrespect them. Giving them proper respect, the *vaiṣṇava* may pray to them for the boon of devotion to Krishna. The *vaiṣṇava* should not disrespect any living entity. Respect should be given to all the forms of the *devatas* that are being worshipped in various places, for by worshipping those



forms the people on a lower level of consciousness learn the preliminaries to devotional service. By disrespecting them, the devotee's pride will grow and humility will decrease. In this way the heart will no longer be a suitable dwelling place for devotion. ❀

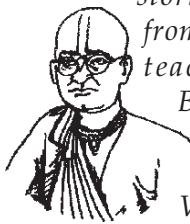
— English translation by Sri Bhanu Swami. Unpublished manuscript.

“BHAGAVAN” BECOMES A GHOST

*Srila Bhaktisiddhanta Saraswati
Thakur Prabhupada*

Chapter 74 of *Upākhyaṇe Upadeśa*

Upākhyaṇe Upadeśa is a collection of short stories with explanations gathered from the spoken lectures and other teachings of Prabhupada Bhaktisiddhanta Saraswati Thakur and compiled by his disciple Sri Sundarananda Vidyavinode Prabhu. It was first published in 1940.



There once lived a learned person named Bhagavan Pandit who by dint of his scholarship became friendly with the local king. The king's ministers became envious and hatched a plot so that the pandit would be driven out of the country. The ministers told the gatekeeper, “The king has ordered that the pandit should not be permitted to enter the royal palace again.” The gatekeeper carried the instruction as advised. When he didn't see the pandit, the king became anxious. The king asked the ministers about the whereabouts of the pandit, and they told him, “Bhagavan has expired.” By the subterfuge of the ministers, the royal physician also reported that Bhagavan had died. The king was very depressed hearing the news that his friend had passed away.

A few days later the king came out of the palace for a stroll, and Bhagavan Pandit wanted to meet him. The ministers and aides cleverly surrounded the king with such a tight human barricade that the pandit was unable to get through. Desperate, the pandit climbed a tree and started shouting, “O king! Here I am, your Bhagavan Pandit!” When the king glanced up at him, the aides and ministers said, “O king!

Bhagavan Pandit has become a ghost after his death. Look, he is calling you from that treetop. Let us quickly move aside.”

Considering that so many people were saying the same thing, the king thought it must be true. Thus he ignored the calls of Bhagavan Pandit and went away in a different direction. The pandit lamented, saying, “Oh, how powerful is the intrigue of these people! By their deception, Bhagavan Pandit has become a ghost!”

PURPORT: This is the situation today in the material world under the intrigue of atheistic public opinion, particularly in the domain of religion and spiritual living. So-called public opinion is now demonically discouraging pious people from listening to any sort of devotional subject. The majority of the common public are now of the opinion that devotional service is just like material or academic practices. They advocate that there are as many ways of liberation as there are philosophies. They are unable to realize that devotional service is the ultimate philosophy of life. ❀

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kuṭīnāṭi chāḍa

GIVE UP FAULTFINDING

*Srila Jagadananda Pandit
Prema-vivarta, chapter eight*

Worship Gauranga with a Pure Heart

*gorā bhaja gorā bhaja gorā bhaja bhāi
gorā vinā e jagate guru āra nāi*

O my brothers! Worship Gaura! Worship Gaura! Worship Gaura! Other than Gaura there is no guru in this world. (1)

*yadi bhajibe gorā sarala kara niṣa mana
kuṭīnāṭi chāḍi bhaja gorāra śaraṇa*

If you want to worship Gaura, then give up duplicity and the tendency to find fault in others. In this way, take shelter of the lotus feet of Lord Gaura. (2)

*manera kathā gorā jāne phānki kemane dibe
sarala hale gorāra śikṣā bujhīyā la-ibe*

Lord Gaura knows everyone's innermost thoughts, so how can you cheat him? By becoming simple you will easily understand his instructions. (3)

*ānera mana rākhite giyā āpanāke dibe phānki
manera kathā jāne gorā kemane ḥṛdaya ḍhāki*

By dwelling on such unnecessary thoughts you will only end up cheating yourself. How can you hide your thoughts from the Supreme Lord Gaura? He knows everything in your heart. (4)

*gorā bale āmāra mata karaha carita
āmāra ājñā pālana kara cāha yadi hita*

Lord Gaura says, "If you want the best for yourself then do as I am doing and follow my teachings. (5)

Duplicitous Worship

*gorāra āmi gorāra āmi mukhe balile nā cale
gorāra ācāra gorāra pracāra la-ile phala phale*

Telling everyone, "I am a devotee of Gaura! I am a devotee of Gaura!" will not suffice. One's life will be fruitful only when one follows the behavior and teachings of Gaura. (6)

*loka dekhāno gorā bhajā tilaka mātra dhari
gopanete atyācāra gorā dhare curi*

Wearing *tilak* and *vaiṣṇava* dress, one may make a show of being a devotee of Gaura while secretly misbehaving. But Gaura will certainly discover such deception. (7)

*adhaḥ patana habe bhāi kaile kuṭīnāṭi
nāma aparādhe tomāra bhajana habe māṭi*

O brother, you will become degraded if you act in such a duplicitous way. All of your devotional practices will be ruined as you commit offenses against the holy name. (8)

*nāma lañā ye kare pāpa haya aparādha
era mata bhakti āra āche kibā bādha*

If you chant the holy name but at the same time perform sinful activities it is an offense. Such a mentality will create obstacles in your *bhakti*. (9) ❀

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CONSIDERATIONS ON ACCEPTING FOOD FROM OTHERS

Śrī Hari-bhakti-vilāsa, chapter nine

*nādyāc chūdrasya vipro 'nnam mohād vā yadi kāmataḥ
na sūdra-yoniṁ vrajati yas tu bhūṅkte hy anāpadi*

*duṣkṛtaṁ hi manuṣyasya sarvaṁ anne pratiṣṭhitam
yo yasyānnaṁ samaśnāti sa tasyāśnāti kilbiṣam*

A twice-born person should not eat from a *sūdra*'s house or from his hands for any reason, either due to uncontrolled senses, illusion, or difficult times. If he does, he will take his next birth as a *sūdra*. (264-265, from *Kurma Purāṇa*)

*pāyasaṁ sneha-pakvaṁ yad go-rasaṁ caiva śaktavaḥ
piṇyākam caiva tailaṁ ca sūdrād grāhyaṁ tathaiḥ ca*

Learned people, after paying a small price, can buy from a *sūdra* sweet rice, ghee, ingredients deep fried in oil, milk, flour, oil cakes and oil. (267, from *Kurma Purāṇa*)

*vaiṣṇavānāṁ hi bhoktavyaṁ prārthyaṁnnaṁ vaiṣṇavaiḥ sadā
avaiṣṇavānāṁ annaṁ tu parivarjyam amedhyavat*

A *vaiṣṇava* should beg food only from another *vaiṣṇava*. If one is not a *vaiṣṇava*, even if he is a *brāhmaṇa*, his food should be rejected as uneatable. (279, from *Kurma Purāṇa*)

*prārthayed vaiṣṇavād annaṁ prayatnena vicakṣaṇaḥ
sarva-pāpa-viśudhy-artham tad-abhāve jalam pibet*

To remove all of his sins, an intelligent person should go to a *vaiṣṇava* for food. He should make a great endeavor to approach a *vaiṣṇava* to obtain food. If one cannot find a *vaiṣṇava* then it is permissible for one to accept a cup of water from a non-devotee. (280, from *Padma Purāṇa*)

*śrotriyānnaṁ vaiṣṇavānnaṁ huta-śeṣam ca yad-dhaviḥ
ānakhāt śodhayet pāpam tuṣāgniḥ kanakam yathā*

As a fire made of straw purifies gold, similarly, grains from a person knowledgeable in the Vedas, from a *vaiṣṇava*, and from a fire sacrifice, all purify a person from the tips of his toes to the top of his head. (282, from *Viṣṇu-smṛti*)

*śuddham bhāgavatasyānnaṁ śuddham bhagīrathī-jalam
śuddham viṣṇu-param cittaṁ śuddham ekādaśī-vratam*

Food from a devotee of the Supreme Personality of Godhead, water from the Ganga, a mind that is engaged in the lotus feet of Lord Vishnu, and the *ekādaśī* day. These are all pure. (283, from *Skanda Purāṇa*)

*keśavārcā gr̥he yasya na tiṣṭhati mahī-pate
tasyānnaṁ naiva bhoktavyam abhakṣyeṇa samam smṛtam*

O king, one should not eat grains from a house where there is no deity of Lord Krishna. Such food is considered uneatable. (285) ❀

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RARELY GIVEN

Sanatan Goswami

Śrī Bṛhad-bhāgavatāmṛta 1.5.16-17 purport

Kalanemi was killed by the Lord of Vaikuntha during a battle between the demigods and demons. Hiranyaksha was killed by Lord Varaha, Hiranyakasipu by Lord



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Nrsimha, and the two brothers Ravana and Kumbhakarna by Lord Ramachandra. Other *daityas* and *rākṣasas*, including relatives of the demons mentioned in these verses, also met death at the hands of the Supreme Lord. Nonetheless, we know that upon being killed by the Lord, none of them attained liberation, since history records that they all took birth again. Only in the pastimes of Sri Krishna did many demons obtain liberation.

Lord Vishnu's *avatāras* rarely give liberation, but they even more rarely bestow pure devotional service. This is confirmed by Srila Rupa Goswami in his *Laghu-bhāgavatāmṛta*. The *Purāṇas* describe only one case in which pure devotional service was granted — when Lord Nrsimha blessed Prahlada — and that devotion, at least according to Prahlada's own testimony, was mixed with the tendency to cultivate knowledge. ❀

— Translated from the original Sanskrit, with a summary of the author's *Dig-darśinī* commentary, by Gopiparanadhana Das. Bhaktivedanta Book Trust. Los Angeles. 2002.

MEDITATION ON LORD JAGANNATH

Srila Murari Gupta

Śrī Caitanya-carita Mahākāvya 4.21.5

Murari Gupta writes that while gazing at the divine form of Lord Jagannath, Sri Chaitanya Mahaprabhu uttered the following meditation on the Lord, which is derived from the Purāṇas:

*nīlādrau śaṅkha-madhye śata-dala-kamale ratna-
sindhāsana-stham
sarvālaṅkāra-yuktaṁ nava-ghana-ruciraṁ
saṁsthitam cāgrajena
bhadṛāyā vāma-bhāge ratha-carāṇa-yutaṁ brahma-
rudrādi-vandyaṁ
vedānām sāram ekaṁ sakala-guṇa-mayaṁ brahma-
pūrṇa smarāmi*

I remember the absolute truth, who resides within a temple resembling a blue mountain in the land shaped like a gigantic conch shell. He is seated on a hundred-petalled lotus, upon a jeweled lion-throne. His body is the hue of a new lightning-illuminated thundercloud, and he is adorned with variegated ornaments. He is seated along with his elder brother, who has Subhadra to his left side. He is attended by his disc, and is offered prayers by all the gods headed by Brahma and Shiva. He is the essence of the Vedas and the reservoir of all sublime qualities. ❀

— English translation by Bhakti Vedanta Bhagavata Swami. Gaura Vani Press. Distributed by Nectar Books. Union City, Georgia. 1998.