



# Sri Krishna Kathamrita Bindu

Issue No. 157 Fortnightly email mini-magazine from Gopal Jiu Publications

26 July 2007

Śrī Śayanā Ekādaśī, 26 Vāmana, 521 Gaurābda

Circulation 1,970

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## LOVE KRISHNA WITH ALL HIS ENTOURAGE

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



We are not impersonalists. We have varieties of perception in the matter of discharging devotional service. In Rupa Goswami's *Upadeśāmṛta* it is stated that advanced life in

Krishna consciousness means one should always be very anxious to calculate whether every moment of his life has been utilized in devotional service. This is called feeling afraid of misusing time.

One should be very careful to estimate how every moment of his life is being utilized in the service of the Lord. The Goswamis were very advanced in this line of action, and therefore it is said about them, *nidrāhāra-vihāarakādi-vijitau* [Srinivas Acharya's *Ṣaḍ Gosvāmy Aṣṭaka*, text one] — they had conquered over eating, sleeping, and mating. The idea is to save more time from this materialistic business and utilize it for Krishna's service. When our anxiety is how to utilize life in that way, such a stage is

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*avyartha-kālatvam* — utilizing life without spoiling it. The next stage is *nāma-gāne-sadā-ruciḥ* — attraction for chanting the holy name always, and *prītis-tad-vasati-sthale* — feeling pleasure living in the temple or in a place of pilgrimage. [*Bhakti-rasāmṛta-sindhu* 1.3.25-26] So I am very glad that you are gradually coming to that stage. Continue it carefully. Try to realize it yourself and teach the method to all your younger brothers and sisters.

Krishna consciousness means full cooperation with Krishna, and Krishna means with all his entourage. We should always remember this. Just like when we speak of a tree, it includes the root, the trunk, the branches, the leaves, the flowers — everything. Therefore to love Krishna means to love him along with all his name, his fame, his qualities, his entourage, his abode, his devotees, etc. ❀

— Letter to Yamuna, 2 March 1970.

## THE GREATEST VERSE?

*Srila Bhaktisiddhanta Saraswati  
Thakur Prabhupada*

**Question:** Verse 18.66 is considered to be the most significant verse of the *Bhagavad-gītā*:

*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā sucaḥ*



Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

However, Mahaprabhu said, “*eho bāhya*” — this verse is external [Cc. *madhya* 8.63]. Why is that?

**Srila Prabhupada:** Yes, Mahaprabhu said to Ray Ramananda Prabhu that even this great verse was only external. Devotional love for the Supreme Lord is the natural inclination of the soul. So the Supreme Lord should not have to canvass for himself. He should not have to coax us to love him. He should not have to somehow persuade us to become his devotee. He should not have to make us promise to love him. His devotees naturally engage themselves wholeheartedly to make him happy, due to their spontaneous, uncontrollable love for him.

If a father has to take great trouble to make his son love him, then everyone can understand what kind of son he has. It is only natural that the devotee will automatically — following his heart’s desire — serve his Lord. But in this situation it seems that the opposite is happening. Not only has the devotee forgotten his Lord, but he has forgotten his own eternal identity. Being forgetful of his eternal existence, he has tried to become the master of the temporary, and he is serving the temporary. So, to teach us about pure devotion — the supreme devotion belonging to Vraja Dham — Mahaprabhu said of this great verse that it is external. ❀

— Excerpted from *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

## DEALINGS WITH SIKSHA AND DIKSHA GURUS

*Sri Srimad Gour Govinda Swami Maharaja*

*The following discussion took place following a lecture about Srila Baladev Vidyabhushan. It was mentioned in the lecture that Baladev received initiation from Sri Radha Damodar Goswami.*

**Devotee:** In the names of the *ācāryas* in our disciplic succession, Radha Damodar Goswami’s name is not there.

**Gour Govinda Swami:** Only the names of famous *ācāryas* have been given. Viswanath Chakravarti Thakur’s name is there. As the student of Viswanath Chakravarti Thakur, Baladev Vidyabhushan’s name is there. Taking permission from his guru Radha

Damodar Goswami, Baladev went to Vrindavan to learn from Viswanath Chakravarti Thakur about Mahaprabhu’s *gauḍīya-vaiṣṇava siddhānta*. That is our process. One should take permission from one’s *dīkṣā-guru* to take *śikṣā*. Therefore, *śikṣā-gurus* are many, but *dīkṣā-guru* is not more than one. The *dīkṣā-guru* is *sambandha-jñāna dātā* — he establishes knowledge of one’s relationship with Krishna. The *śikṣā-guru* is *abhidheya-jñāna dātā* — he teaches the process of *bhakti*, how to do *bhajana*. The *dīkṣā-guru* establishes *sambandha*, your relationship with Krishna, and the *śikṣā-guru* teaches you how to keep up the relationship, how to be engaged in a loving relationship with Krishna and render loving service to him, *abhidheya*.

We give a crude example. Imagine your legs are dangling in the air. The *dīkṣā-guru* fixes your legs on the ground in Vrindavan and establishes your *sambandha*, relationship. Now you have to move. The *śikṣā-guru* teaches you how to move in Vrindavan. *Dīkṣā-guru* and *śikṣā-guru* are the same *guru-tattova*. One should not think that one is superior and the other inferior. That will be offensive. They are like two sides of the same coin. They are of equal level.

Therefore, taking permission from the *dīkṣā-guru*, one may go to a *śikṣā-guru*. Baladev Vidyabhushan took permission from his *dīkṣā-guru*, Radha Damodar Goswami. Then he went to Vrindavan and became a student and disciple of Viswanath Chakravarti Thakur. Our *guru-paramparā* is a *śikṣā-guru paramparā*, not a *dīkṣā-guru paramparā*. It is known as *bhāgavata-paramparā*, a succession of gurus and disciples who have heard and spoken *bhāgavata*. *Caitanya-caritāmṛta* describes all about *guru-tattova*. It is mentioned there, *śikṣā-guru haya kṛṣṇa-mahānta-svarūpe* — the *śikṣā-guru* is directly the form of Krishna [ādi 1.58].

**Devotee:** What if a disciple sees his *dīkṣā-guru* as a neophyte and wants to take *śikṣā* from someone he thinks is advanced. Is he still supposed to see the *dīkṣā-guru* and *śikṣā-guru* as the same?

**Gour Govinda Swami:** Yes, he should see like that, otherwise he will commit *aparādha*.

**Devotee:** As long as permission is granted, there is no *aparādha*?

**Gour Govinda Swami:** Yes, this is the process. Otherwise *aparādha* is there.

**Devotee:** What if the guru says, “No, I won’t give permission?”

**Gour Govinda Swami:** Then he is not a *vaiṣṇava*. A *vaiṣṇava* is *uddhāra*. He is not narrow-minded. He is very broad-minded. He will immediately give permission: “Alright, very good. You go. You get *śikṣā*. Make advancement. That will be my glory.” A *vaiṣṇava* is not envious. Parikshit Maharaja was a *pukka vaiṣṇava*. He was not envious of Kali, even though Kali was a mischief monger.

**Devotee:** Some persons may think that this is jumping over.

**Gour Govinda Swami:** First you should take permission, and then go. The *mahājanas* have set the example. See how Baladev Vidyabhusan behaved. First he got permission, and then he went. This is the process. And a *dīkṣā-guru* who is a genuine *vaiṣṇava* will immediately allow his disciple to go.

**Devotee:** Disciples who do like this, should they offer the same worship to the *dīkṣā-guru* and to the *śikṣā-guru*? Should they see them on the same worshipable level?

**Gour Govinda Swami:** Yes, the same level.

**Devotee:** You have previously spoken about *vyāṣṭi-guru* and *samaṣṭi-guru*. Could you explain them again?

**Gour Govinda Swami:** Krishna is the one Supreme Personality of Godhead. He is the absolute truth, one without a second. He is *bhāgavata-tattva*, *īśa-tattva*, the absolute truth. *Īśa-tattva* is one; similarly, *guru-tattva* is one. Guru is one. He is a manifestation of Krishna. *guru kṛṣṇa-rūpa hana śāstrera pramāṇe* — All the *śāstras* declare that Krishna appears as guru [Cc. ādi 1.45]. Krishna is one; *guru-tattva* is one. Krishna has different manifestations. Similarly, guru has different manifestations. When it is one *guru-tattva*, that is *samaṣṭi-guru*. When different manifestations come, then it is *vyāṣṭi-guru*. Krishna has different manifestations, Rama, Nrisimha, Vamana, Matsya, Varaha, etc. *keśava dhṛta-rāma-śarīra jaya jagad-īśa hare* — Keshava has assumed this *śarīra*, this form, but Keshava is one. *Brahma-saṁhitā* gives the example of lamps. Many lamps are lit from an original lamp, but the dharma of giving light is the same for all of them. *Guru-tattva* is similar.

*Guru-tattva* is one, but there are different manifestations. This person’s guru, that person’s guru, and another person’s guru, are all different manifestations. But they are the same *guru-tattva*.

**Devotee:** It’s been said that when you leave your guru to go to somebody else to hear it’s like being unchaste.

**Gour Govinda Swami:** It is not unchaste. Take permission before you go. Otherwise you will commit offense. And if someone accepts you without you first getting permission from your *dīkṣā-guru*, then he will also commit offense.

**Devotee:** What if the guru refuses to give permission and the disciple still wants to go?

**Gour Govinda Swami:** I have said, if the guru refuses to give permission then he is not a *vaiṣṇava*.

**Devotee:** So if the disciple still wants to go?

**Gour Govinda Swami:** Why should he say no?

**Devotee:** Perhaps he may say no because he is attached to his disciple.

**Gour Govinda Swami:** *Āre bābā!* Why attachment? Ones only attachment should be for Krishna. Why be attached to this and that? “My temple, my disciple, my, my, my. I and mine.” Nonsense. ❀

— Evening class. 8 June 1995. Towaco, New Jersey, USA.

## PRAYERS TO SRILA GOPAL

### BHATTA GOSWAMI

*Srila Yadunandan Das Thakur*

*Karṇānanda, chapter five*

*niravadhi hari-bhakti-khyāpane yasya śaktiḥ  
satata-sad-anubhūtir naśvarārthe viraktiḥ  
prabhu-vara-gati-saubhāgyena vikhyāta-paṭṭaḥ  
sphuratu sa hṛdi me gosvāmi-gopāla-bhaṭṭaḥ*

May Srila Gopal Bhatta Goswami, who has the power to incessantly glorify devotional service of Lord Hari and who is detached from perishable material objects as a result of his uninterrupted spiritual realization, be manifest in my heart. His home has become glorious with the fortune of being the destination of the Supreme Lord Mahaprabhu. (Text 1)

*vraja-bhuvi guṇa-māñjaryākhyayā yaḥ prasiddhaḥ  
kali-jana-karuṇāvīrbhāvakena prayuktaḥ  
madhura-rasa-viśeṣāhlāda-vistāraṇāya  
sphuratu sa hṛdi me gosvāmi-gopāla-bhaṭṭaḥ*

May Srila Gopal Bhatta Goswami, who is celebrated by the name Guna Manjari in the land of Vraja, be manifest in my heart. Lord Sri Chaitanya, who appears out of compassion for the people of Kali-yuga, has impelled him to expand the exquisite bliss of transcendental conjugal mellows. (Text 2)

*rādhā-priya-prema-viśeṣa-puṣṭau  
gopāla-bhaṭṭo raghunātha-dāsaḥ  
syātām ubhau yasya sakṛt sahāyau  
ko nāma so' rtho na bhavet su-siddhaḥ*

If Gopal Bhatta Goswami and Raghunath Das Goswami come forward to help one nourish the excellent divine love for Sri Radha's beloved, what possibly is there that one will not achieve with ease? (Text 3)

*vraja-gata-nija-bhāvāsvādām āsvādya mādyan  
naṭati hasati gāyatyunmadam vibhramāḍhyaḥ  
kalita-kali-janoddhārājñayā bāhya-dṛṣṭaḥ  
sphuratu sa hṛdi me gosvāmi-gopāla-bhaṭṭaḥ*

May Srila Gopal Bhatta Goswami be manifest in my heart. Relishing the taste of his particular loving mood in Vraja, he has become mad. In that condition he is restless, and he dances, laughs and sings madly. Given the order to deliver the



### SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:  
Gopal Jiu Publications  
c/o Sri Krishna Balarama Mandir  
National Highway No. 5, IRC Village  
Bhubaneswar, Orissa, India, 751015  
**Phone:** (0674) 2553250, 2557026  
**Email:** katha@gopaljiu.org  
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conditioned souls beaten by the age of Kali, he makes himself visible to the eyes. (Text 4)

*vidita-pada-padārthaḥ prema-bhakti-rasārthaḥ  
śrīta-rati-rasa-bhedāsvādane yaḥ samarthaḥ  
idam akhila-tamo-ghnaṁ stotra-ratnaṁ pradhānaṁ  
paṭhati bhavati so' yaṁ mañjarī-yūtha-linaḥ*

One who understands these words and their meanings, which are imbued with the loving moods and affections of pure devotees and which depict the various mellows of transcendental exchange in pure divine love — that very person, by reciting this supreme jewel-like glorification which destroys all ignorance, will soon become a *mañjarī*, a young cowherd girl who assists the *gopīs*, and in that form enter into a group of such young maidservants of Radharani. (Text 5)

*sanātana-prema-pariplutāntaraṁ  
śrī-rūpa-sakhyena vilakṣitākhilam  
namāmi rādhā-ramaṇaika-jīvanam  
gopāla-bhaṭṭaṁ bhajatām abhīṣṭa-dam*

I offer my obeisances unto Srila Gopal Bhatta, whose heart is overwhelmed with transcendental love for Srila Sanatan Goswami, who is distinguished in every respect on account of Srila Rupa Goswami's friendship, whose life and soul is Sri Radha Ramana, and who fulfils the aspirations of his servitors. (Text 7) ❀

— Translated by Sri Nityananda Das, from the edition of *Śrī Karṇānanda*, edited by Hari-bhakta Das. Published by Sri Giridhari Lal Goswami Tirtha. Gaurabda 506.

### QUALIFICATION TO WRITE *Srila Krishnadas Kaviraj Goswami*

*nāhi kāhān savirodha, nāhi kāhān anurodha,  
sahaja vastu kari vīvaraṇa  
yadi haya rāgoddeśa, tāhān haye āveśa,  
sahaja vastu nā yāya likhana*

In this *Caitanya-caritāmṛta* there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth. ❀

— *Sri Caitanya-caritāmṛta madhya* 2.86. English translation by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1975.