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OVERLOOK OTHERS' MINOR OFFENSES

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

You should understand that Krishna consciousness is a purificatory process. One may not be purified immediately, but since he is on the right path for purification, one should not criticize him for some faults that he may still have. Just because you have made some mistakes does that mean that you should give up your whole career in Krishna consciousness? What will that accomplish? Simply more rebirth and death. The fact that you have left our movement just on account of some minor disagreements shows that you are not actually serious about going back to home, back to Godhead. I suggest that you become serious about spiritual life and try to overlook the minor offenses of others. You should keep yourself in the association of devotees, chant at least 16 rounds, read my books, and follow all of the rules and regulations very strictly. ❀

— Letter. 14 March 1975

MAHAPRABHU'S SUPREME GIFT

Sri Srimad Gour Govinda Swami

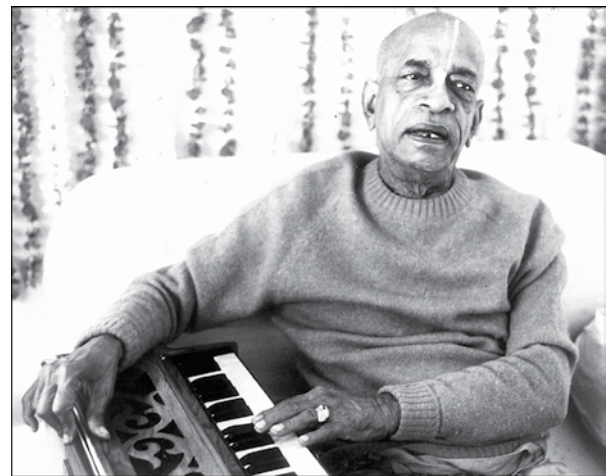
Mahaprabhu gave *prema*. No one else gave *prema*.

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāme gaura-tiṣe namaḥ*

I offer my respectful obeisances unto the Supreme Lord Sri Krishna Chaitanya, who is more magnanimous than any other *avatāra*, even Krishna himself, because he is bestowing freely what no one else has ever given — pure love of Krishna. [Cc. *madhya* 19.53]

Srila Rupa Goswami offered this *praṇāma-mantra* to Sri Chaitanya Mahaprabhu. He addressed Mahaprabhu as the most munificent incarnation who gives *kṛṣṇa-prema*. Nobody else gives *prema*. Even Krishna himself doesn't give it. So unless one comes into the fold of Mahaprabhu, he cannot get *prema*.

Lord Rama is known as *maryādā-puruṣottama*, he who very strictly follows Vedic etiquette. The devotees of Lord Rama strictly



His Divine Grace

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Advaita Acharya worships Sri Chaitanya Mahaprabhu

observe Vedic etiquette, so how can they get *prema* unless they come to the fold of Srīman Chaitanya Mahaprabhu? When Srīman Chaitanya Mahaprabhu came and was distributing *prema* indiscriminately, Brahma came, Shivaji came, and Narada came. All came and saw, “Now is the opportunity. Otherwise we cannot get it.”

Murari Gupta and Hanuman

Hanumanji was a great devotee of Lord Rama and a great *sādhu* also. When Mahaprabhu came, Hanuman came as Murari Gupta. He was a great devotee of Lord Rama as well as being a very dear devotee of Lord Chaitanya. Once Mahaprabhu told Murari Gupta to become a devotee of Lord Krishna:

*parama madhura, gupta, vrajendra-kumāra
svayam bhagavān kṛṣṇa — sarvāṁśi, sarvāśraya
viśuddha-nirmala-prema, sarva-rasamaya*

The supreme sweetness, my dear Gupta, is Lord Sri Krishna, the son of Nanda Maharaja. He is the Supreme Personality of Godhead, the origin of all incarnations, and the shelter of everyone. He is pure transcendental love itself and the reservoir of all loving relationships. [Cc. *madhya* 15.138-139]

Mahaprabhu said, “Oh Gupta, become a devotee of Lord Krishna. Why are you a devotee of Lord Rama?”



Krishna is *svayam bhagavān* while Lord Rama is only a plenary portion. Krishna is full of eternity, knowledge, and bliss:

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*

Krishna who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and he is the prime cause of all causes. [Brahma-saṁhitā 5.1]

Krishna is *sac-cid-ānanda*: *san-maya*, eternal existence, *cin-maya*, eternal knowledge, and *ānanda-maya*, eternal bliss. He is filled completely with all mellows — *prema-rasa-maya*. He is *rasa-pradātā* — the giver of all mellows. He is the source of all mellows. He is Krishna. Mahaprabhu told him:

*sakala-sadguṇa-vṛnda-ratna-ratnākara
vidagdha, catura, dhīra, rasika-śekhara*

Krishna is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and he is the summit of all humors.

*madhura-caritra kṛṣṇera madhura-vilāsa
cāturya-vaidagdhya kare yānra līlā-rasa*

His character is very sweet and his pastimes are melodious. He is expert in intelligence, and thus he enjoys all his pastimes and mellows.

*sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya
kṛṣṇa vinā anya-upāsanaṁ mane nāhi laya*

Worship Krishna and take shelter of him. But for his service, nothing appeals to the mind. [Cc. *madhya* 15. 140-142].

Mahaprabhu said, the pastimes of Krishna are so nectarean, so sweet. He is the ocean of all transcendental qualities. He has 64 qualities. Nobody else has all these 64 qualities. He is very intelligent, sober, and wise. He is *rasika-śekhara*, the enjoyer of all mellows. *Sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya*, you should become a devotee of Krishna and do *kṛṣṇa-bhajana*, take shelter of Krishna. *Krishna vinā anya-upāsanaṁ mane nāhi laya* — the worship of Krishna is the only worship, the only *bhajana*.

Fixed in Service

After hearing Mahaprabhu, Murari Gupta thought for some time what to do. There was



some hesitation in his mind, but he also had strong faith in Mahaprabhu. He then said, “*Āmi tomāra kiṅkara tomāra ājñā kāri āmi nāhi svatantara* — I am your servant, O Lord. Whatever you say, I must do.” [Cc. madhya 15. 144] Then Murari Gupta returned to his residence. That night he thought very deeply. “How can I give up *rāma-upāsana*, the worship of Rama?” Murari Gupta is a very great, dear devotee of Lord Rama. He could not sleep the whole night. He cried and cried and thought, “I must finish my life because I cannot follow the order of Sri Chaitanya Mahaprabhu. He has asked me to become a devotee of Lord Krishna and do *kṛṣṇa-bhajana*, but I cannot give up Lord Rama.” He thought [Cc. madhya 15.146-7]:

*kemane chāḍiba raghunāthera caraṇa
āji rātrīe prabhu mora karāha maraṇa*

“How can I give up *rāma-bhajana* and do *kṛṣṇa-bhajana*? It is better to die.” He prayed to the Lord, “O Lord, please bring death to me. During this night let me die, let me die.”

*ei mata sarva-rātri karena krandana
mane soyāsti nāhi, rātri kaila jāgaraṇ*

The whole night he cried and cried. He had no sleep. When it was morning he got up. Every day he was doing *rāma-bhajana*. Now he was thinking of Mahaprabhu and how he had told him to do *kṛṣṇa-bhajana*. But he couldn't do it, and he was confused about what he should do. He could not give up Rama and do *kṛṣṇa-bhajana*. He thought, “It is better to die.” Then he went to Mahaprabhu and said:

*raghunāthera pāya muṇi veciyāchoṅ māthā
kāḍhite nā pāri māthā, mane pāi vyathā
śrī-raghunātha-caraṇa chāḍāna nā yāya
tava ājñā-bhaṅga haya, ki karoṅ upāya
tāte more ei kṛpā kara, dayāmaya
tomāra āge mṛtyu ha-uka, yāuka saṁśaya*

“I have already dedicated myself at the lotus feet of Raghunath, Lord Rama. I cannot get out of it. It is quite impossible on my part. At the same time I am unable to follow your words. You have told me to do *kṛṣṇa-bhajana*, but I cannot do so. I have committed an offense at your feet because I cannot

obey your order. Please shower your mercy on me and let me die before you.” [Cc. madhya 15.149-151]

Hearing this, Mahaprabhu was very pleased and praised him:

*sādhu sādhu, gupta, tomāra sudṛḍha bhajana
āmāra vacaneha tomāra nā talila mana*

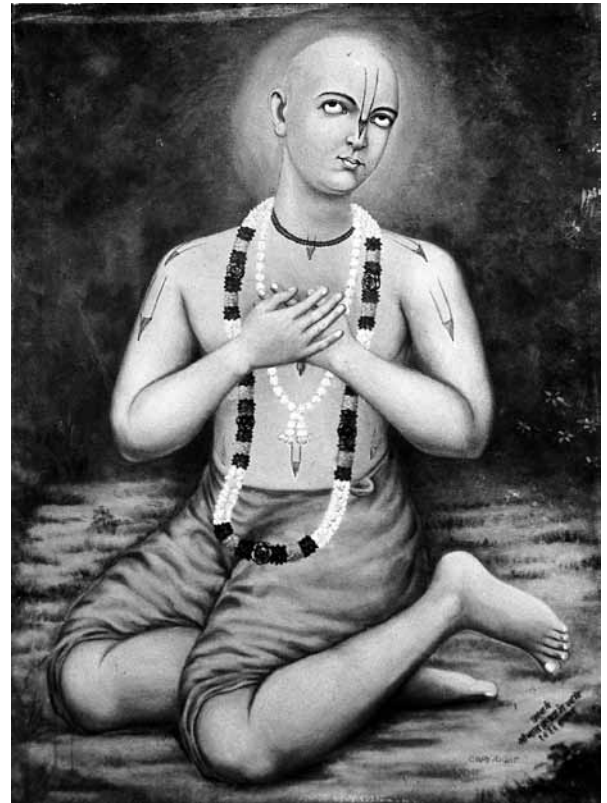
“All glories to you, Murari Gupta! Your method of worship is very firmly fixed — so much so that even upon my request your mind did not turn.

*ei-mata sevakera prīti cāhi prabhu-pāya
prabhu chāḍāileha, pada chāḍāna nā yāya*

“The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of his lotus feet.” [Cc. madhya 15.153-154]

*sei bhaktia dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana*

“Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon his servant.



Mahaprabhu said, “The worship of Krishna is the only worship, the only bhajana.”

*durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari' āne*

"If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair. [Cc. *antya* 4.46-47]

Mahaprabhu's Test

Mahaprabhu said, "*Sādhu, sādhu!* Your *bhajana* is very strong. All glory to you! Even though I told you to stop, still you are not deviated from your *bhajana*. You are *rāma-niṣṭha*, fixed in Lord Rama."

One should develop such *prīti*, such love towards his master. Even though the master wants him to get out, still he does not get out. That devotee is a first class devotee who never leaves the lotus feet of his master. And that master is a real master who never leaves his servants. If the servant goes to some other person, to some other place, then what is the duty of the master? He should catch hold of his hair and drag him back. Mahaprabhu was testing the *upāsana-niṣṭha*, how fixed Murari Gupta was in his worship. Murari Gupta came out successful in the test. Mahaprabhu said,

*sākṣāt hanumān tumi śrī-rāma-kiṅkara
tumi kene chādibe tānra caraṇa-kamala*



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*sei murāri-gupta ei—mora prāṇa sama
inhāra dāinya śuni' mora phāṭaye jivana*

"Murari Gupta, you are *sākṣāt hanumān*, you are directly Hanuman. You are *rāma-kiṅkara*, the eternal servant of Rama. Why should you give up his lotus feet?" Mahaprabhu said, "This Murari Gupta is my life and soul. When I hear of his humility it perturbs my very life." [Cc. *madhya* 15.156-157]

Then Mahaprabhu showed Murari his *ṣaḍbhūja*, six-handed form. How he is Lord Rama, and Lord Krishna, and now a *sannyāsī*. In many places, while Mahaprabhu was travelling in southern India, he converted many *rāma-bhaktas* into *kṛṣṇa-bhaktas*.

Hanuman teaches *dāsyā-bhakti*. *Dāsyā* means servitorship. When Lord Rama ended his pastimes during *tretā-yuga* here and returned to his abode in the spiritual kingdom, he took everybody from Ayodhya with him except Hanuman. He left Hanuman here. Hanuman is a great devotee of Lord Rama. Why did Rama leave behind such a dear devotee? He left Hanuman to teach *dāsyā-bhakti*. Hanuman is only devoted to his Lord Rama. Hanuman once said:

*śrīnāthe jānakī-nāthe cābhedaḥ paramātmani
tathāpi mama sarvasvaṁ rāmaḥ kamala-locanaḥ*

"Although Lord Narayan, the husband of Lakshmi-devi, and Lord Ramachandra, the husband of Sitadevi, are both the supersoul and are non-different, still the lotus-eyed Lord Rama is my all in all." [Prema-*bhakti-candrikā* 2.17]

Hanuman once opened his heart and showed how only Sita and Rama were there, no one else. This is the example of unalloyed devotion, *ananya-bhakti*. Hanuman's devotion is one-pointed, not multi-pointed. Murari Gupta showed this example. Murari Gupta is Hanuman. Mahaprabhu was testing him and he came out successful in that test. ❀

(To be concluded in the next issue.)

— Darshan. Mayapur. February 1991.

