



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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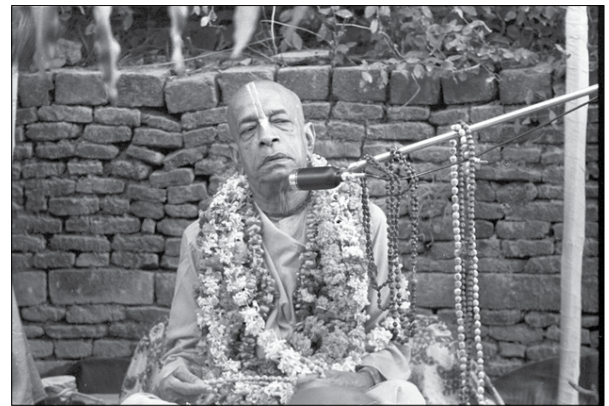
DIVINE GUIDANCE

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

My sincere blessings are for you for your nice prosecution of Krishna Consciousness. Whatever you are doing at the present moment is approved by me and I think on account of your becoming a sincere soul, Krishna is dictating from within and you are doing things so nicely. There are two gurus — one internal and the other external. The internal guru is Krishna himself seated in everyone's heart, and the external guru is the spiritual master. In this way a sincere devotee is helped both externally and internally. To the sincere devotee, the internal guru Krishna dictates, but that inspiration has to be confirmed by the external guru. Then it is all right. I am very glad that you don't go out but keep indoors engaging yourself in Krishna Consciousness activities.

Regarding love affairs in the material world, they are only shadows or reflections of the real love with Krishna. If you love Krishna in any capacity you shall never be frustrated because everything in Krishna is perfect, eternal, blissful, and full of knowledge. So continue your present activities and chant on your beads. Whenever there is some difficulty, consult Brahmananda or write to me, and Krishna will help you more and more on the path of perfection. ❀

— Letter to Kancanbala. 14 January 1968.



Unknown photographer. Vrindavan. Oct. 1972

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

THE PURPOSE OF TAKING SANNYASA

Sri Srimad Gour Govinda Swami Maharaja

Devotee 1: Sometimes devotees have taken *sannyāsa* in our movement because they have been frustrated in family life. Family life is troublesome. They don't want that trouble anymore, so they reject it and take *sannyāsa*.

Gour Govinda Swami: There is no such *sannyāsa* in our line. That is *karma-sannyāsa*, *jñāna-sannyāsa*, and it is in the *māyāvādī* line.

Devotee 1: But devotees in ISKCON have taken *sannyāsa* for that reason.

Gour Govinda Swami: But in our *vaiṣṇava* line, no such *sannyāsa* is there. There is only one *sannyāsa*, complete surrender unto the

lotus feet of Krishna. Therefore you take up this *tri-daṇḍa* — *kāya-daṇḍa*, *vāk-daṇḍa*, *mano-daṇḍa* — three staffs, indicating surrender of the body, the words, and the mind.

Devotee 1: For instance, previously many people took *sannyāsa* mainly because they were frustrated with family life. They weren't necessarily willing to serve Krishna.

Gour Govinda Swami: That is all cheating. That is not *sannyāsa*.

Devotee 1: Can they make any advancement in that *āśrama*?

Gour Govinda Swami: What has Prabhupada said? If you are not completely free from sex desire, don't take *sannyāsa*. What is this? It is only a farce.

In your family life, if you find it difficult to render pleasing service to Krishna, then it is better to leave. If it is favorable, why should you leave? If the wife is devoted and all of the children are devoted, then why should you leave? If you find it not to be favorable, if you tried your best but you failed, then better to leave. Ramanujacharya did that. He played a trick on his wife and left. He tried his best. It is your duty; you should try your best to bring your wife on this path. But, if you tried your best but failed, then make some trick and leave.

Devotee 2: What if a *sannyāsi* is not Krishna-conscious?

Gour Govinda Swami: Then they will fall down. They cannot keep up *sannyāsa* if they are not Krishna-conscious. No. This is not a joke. It is very serious. It is the highest, topmost *āśrama*. Is it child's play? Today you play with this thing and then, throwing it away, you take another toy and play with it? Is it child's play to carry a *tri-daṇḍa*? Today you hold the *daṇḍa* and tomorrow you throw it and catch another woman? What is this nonsense? ❁

— Darshan, New Mayapur, France, 29 July 1991.

THE GLORIES OF SRILA RAY RAMANANDA, PART III

Traditionally, Gauḍīya poets often weave their name into the last verse of their compositions as a kind of signature. However, it is also not uncommon for Gauḍīya poets to write anonymously, signing off their songs with a general appellation such as kṛṣṇa-dāsa, "servant of Krishna". The author of

this song identifies himself as dīna-dvija, meaning "fallen brahmin". But we don't find any historical mention of a poet named Dina Dwija. So the authorship of this song is uncertain.

*ājñā diyā āni tāre nilācale corā ghare
antaraṅga rasa āsvādane
prema vaicitra līlā milane milā amilā
bhāvocchāse niśi jāgaraṇe*

Giving the order [through Maharaja Prataprardra], Mahaprabhu had Ramananda come to that confidential room [the Gambhira] in Nilachal, Jagannath Puri. There, throughout the night, they would meet and relish the *rasa* of various divine loving pastimes.

*bale sakhī o viśākhā kothā se tribhaṅga bāṅkā
ene dekhā nahe prāna yāya
rāya kahe vinodinī kena ha-ila unmādinī
ei bāje madhura vāṁśarī
dhairya dharaha rāi cala vṛndāvane yāi
milāiba śyāma vaṁśidhārī*

Nāma-tattva

EVEN FOR HALF A MOMENT The Dhvajāropana-māhātmya of the Brhan Nārādīya Purāṇa

*utkrānti-kāle yan-nāma śrutavanto 'pi vai sakṛt
labhante paramaṁ śhānaṁ kim u śuśrīṣaṇe rataḥ*

Those who at the time of death hear a single utterance of the Lord's holy name go to the supreme spiritual abode. What need be said, then, of they who serve the Lord with faith?

*muhūrtam vā muhūrtārthan yas tiṣṭhed dhari-mandire
sa yāti paramaṁ śhānaṁ kim u śuśrīṣaṇe rataḥ*

A person who for a moment or even half a moment visits a temple of Lord Krishna, goes to the supreme spiritual abode. What need be said, then, of they who serve the Lord with faith? ❁ — Quoted in *Hari-bhakti-vilāsa* 11. 232-233

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Unknown artist

Sri Chaitanya Mahaprabhu with Ramananda Ray in Gambhira

In the mood of Radha, the Lord would say to Vishakha, “O my dear *sakhī*, where is *tribhaṅga bāṅkā*, three-fold bending Krishna? If I don’t see him now I will be unable to maintain my life.” Ray would answer, “O Vinodini, pleasing Radha, why are you becoming so bewildered? Can’t you hear the charming song of that flute-player? O Radha, be patient. Let us go to Vrindavan. There I will arrange your meeting with the flute-holder Shyama.”

āveśete gaura hari rāya svarūpera kare dhari
cala sakhī vilamba nā saya
cala tvarā vṛndāvane parāṇa vaṅdhuyā bine
dehe mora prāṇa nāhi raya

Gaurahari, absorbed in the mood of Radha, caught Ray’s hands and said – “Yes, my dear *sakhī*, let us go there without delay. We must go to Vrindavan now! O dear Vishakha, it’s impossible for me to survive without my beloved.”

rāya svarūpa saha-carī laye gorā rāseśvarī
gopīnātha samīpete jāya
heri gorā gopīnātha māne pāimu prāṇa-nātha
bhāvollāse bāmete dāṅḍāya

As an eternal companion, Ray brought Lord Gaura, who was in the mood of Raseswari, the queen of the *rāsa-līlā*, to meet Gopinatha,

Krishna. Beholding Gopinath, Gauranga felt, “Now I have obtained my beloved, my life and soul.” In this mood, Mahaprabhu stood on the left side of Gopinath.

bhāva nidhi gaura hari rāya bhāva puṣṭikārī
bhāva bujhi karaye sevana
āpana nāṭaka gīta śunāya satata niti
sukhe gorā kare āsvādana

Lord Gaurahari is like an unlimited ocean of *bhāva*, which Ray nourished as an expert servant who understood exactly the appropriate moods. Ray sang his own *nāṭaka* and songs and Sri Chaitanya Mahaprabhu relished their incomparable taste. [*Nāṭaka* (drama) may indicate Ramananda Ray’s poem *Jagannātha-vallabha-nāṭakam*, which he wrote prior to Mahaprabhu’s arrival in Orissa.]

gaurāṅga parāṇa bandhu rāma-rāya guṇa sindhu
eka bindu jagata ḍubāya
arjuna arjunā yāya kari nitya samāśraya
gaura līlāmṛta āsvādāya

Ramananda Ray is an ocean of good qualities and the dear-most companion of Sri Gauranga. One drop of that ocean is enough to flood the whole world. Arjuna and Arjunā have taken shelter in Ramananda Ray and taste the nectar of *gaura-līlā*. [Srila Kavi Karnapur in texts 120-124

of his *Gaura-gaṇoddeśa-dīpikā* explains the identity of Ramananda Ray as being a combined manifestation of the Pandava Arjuna, the cow-herd boy Arjuna, and the *gopī* Arjuniya (who is described in *Padma Purāṇa* as a manifestation of the Pandava Arjuna).]

*pradyumna miśrera dvāre jānāilā jagatere
nija rāmānandera mahimā
rājā pratāparūdra rāya yāra kṛpāya gaurapāya
tāra guṇera ke pāibe sīmā*

Sri Chaitanya Mahaprabhu spread the glories of Ramananda Ray all over the world through Pradyumna Mishra [See *Cc. antya* 5.4-85]. Maharaja Prataparudra attained the lotus feet of Sri Gauranga by the mercy of Ramananda Ray.

*jaya rāmānanda rāya kṛpākara amāyāya
eka bindu gaurāṅge mati diyā
gambhīrāra guptadhane dhanī kara nija guṇe
kahe dīna dvija abhāgiyā*

All glories to Sri Ray Ramananda! Who can reach the limit of his glorious qualities? O Ramananda Ray, please bestow your mercy and give me a drop of devotion unto Lord Gauranga. This humble and unfortunate Brahmin (*dīna dvija*) begs for the mercy of the secret wealth of the Gambhira. ❀

— Translated by Mani Gopal Das from *Śrī Gaurāṅga Pārśada Vargera Śūcaka Kīrtana*. Compiled by Kishori Das Babaji. Published by the Vaishnava Research Institute. Halisahar. West Bengal. 2005. Bengali.



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ONLY KRISHNA IS OMNISCIENT

*Jiva Goswami's
Paramātma Sandarbha 1 text 38*

*kṣetrajñāṁ cāpi mām viddhīty atra mām svayam
bhagavantam eva sarveṣv api samaṣṭi-vyaṣṭi-rūpeṣu
kṣetreṣu. na tu pūrva-kṣetrajña-vat nija-nija-kṣetra
eva kṣetrajñāṁ ca viddhīti*

In *Bhagavad-gītā* 13.3, the Supreme Lord's declaration, *kṣetrajñāṁ cāpi mām viddhi* — “You should understand that I am also the knower in all bodies.” — means that the Supreme Personality of Godhead knows what is happening in each and every body and in the entire universe as a whole. In this way he is not like the individual spirit souls who each know only what is happening within their own limited sphere of perception. ❀

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NO IMPEDIMENTS TO SERVICE

Śrīmad Bhāgavatam 7.6.19

*na hy acyutaṁ prīṇayato bahv-āyāso 'surātma-jāḥ
ātmavāt sarva-bhūtānām siddhatvād iha sarvataḥ*

[Prahlaḍ Maharaja said:] My dear sons of demons, the Supreme Personality of Godhead, Narayan, is the original Supersoul, the father of all living entities. Consequently, there are no impediments to pleasing him or worshipping him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord. ❀

— Translation by Srila A. C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Singapore. 1982.

