



तव कथामृतं तप्तजीवनम्  
tava kathāmātaà tapta-jévanam

# Sri Krishna Kathamrita Bindu

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## PRAYING TO LORD NRSIMHADEVA

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

When Prahlad Maharaja saw Lord Nrsimhadeva he was not at all afraid of the fierce features of the Lord. The big jaws and nails of Lord Nrsimhadeva, the fiery tongue of the Lord, and the gigantic lion's head did not create any fear for Prahlad Maharaja. He said, "My dear Lord! I am not afraid of your fierce features, but I am afraid of the repeated cycle of birth and death in material existence." That instruction is very valuable. In our material existence we are always in a dangerous and fearful condition, but by the spell of *māyā* we do not take it very seriously. (Letter to Jadurani. 13 January 1968.)

After killing the demon Hiranyakashipu, Lord Nrsimhadeva was pacified by Prahlad Maharaja, who offered prayers in hymns that are very instructive. I shall be preparing these for you in my *Śrīmad Bhāgavatam*. I will simply cite one nice verse: "Oh benevolent Lord! Friend of the fallen! Oh tender-hearted one! Bound by my own karma, I have been thrown into the midst of these demons who are destroying everything of your devotees! I am therefore extremely averse to the unbearable and terrible miseries of this cycle of birth and death in this world devoid of service and devotion to you. Oh Lord! When will you be pleased with me and call me to the shelter of your lotus feet, which are soothing like the cooling beams of ten million autumnal moons?" (Letter to Uddhava. 16 February 1968.)



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

## UNFIT FOR HEARING BHAGAVAD-GĪTĀ

*Various Commentaries on Bhagavad-gītā 18.67*

*idaṁ te nātapaskāya nābhaktāya kadācana  
na cāśuśrūṣave vācyam na ca mām yo 'bhyasīyati*

This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of me.

**Srila Sridhar Swami:**

*evaṁ gītārtha-tattvam upadiśya tat-sampradāya-pravartane  
niyamam āha idaṁ iti. idaṁ gītārtha-tattvam te tvayā atapaskāya  
dharmānuṣṭhāna-hīnāya na vācyam. na ca abhaktāya gurāv*



Lord Nrsimhadev

*īśvare ca bhakti-sūnyāya kadācid api na vācyam na cāśuśrūṣave paricaryām akurvate vācyam. mām paramēśvaram yo 'bhyasūyati manuṣya-dṛṣṭyā doṣāropeṇa nindati tasmai na ca vācyam.*

**Translation:** Thus having spoken the absolute truth named *Bhagavad-gītā*, in this verse the Lord now speaks of the rule regarding its propagation in the various *sampradāyas*. The Lord says, “This confidential truth about *Bhagavad-gītā* should not be spoken by you to a person who is devoid of religiosity and scriptural rites (*atapaska*). Nor should it ever be spoken to a person who is devoid of devotion to guru or the Lord (*abhakta*). Nor to a person who does not worship me (*āśuśrūṣava*); and neither to those who envy me (*abhyasūya*), the Supreme Lord, for they see me as an ordinary human and criticize me.”

**Srila Vishwanath Chakravarti Thakur:**

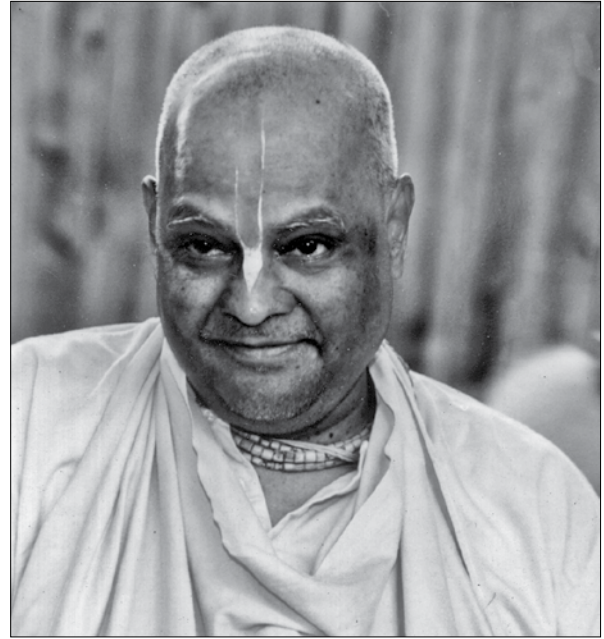
*evam gītā-śāstram upadiśya sampradāya-pravartane niyamam āha idam iti. atapaskāya asaṁyatendriyāya manaś cendriyāṇām ca aikāgryam paramam tapaḥ iti smṛteḥ. saṁyatendriye saty api abhaktāya na vācyam. saṁyatendriyatvādi-dharma-traya-vattve 'pi yo mām abhyasūyati mayi nirupādhi-pūrṇa-brahmaṇi māyā-sāvarnya-doṣam āropayati tasmai sarvathaiva na vācyam.*

**Translation:** Thus having spoken the literature named *Bhagavad-gītā*, the Lord now speaks of the rule regarding its propagation in the various *sampradāyas* in this verse. The word *atapaskāya* refers to a person

who has not controlled his senses. The *śruti* says, “The concentration of mind and senses is the ultimate austerity (*tapa*)”. Furthermore, even if someone has controlled his senses, still this knowledge should not be spoken to him if he is a non-devotee (*abhakta*). And even if someone has attained the three qualities of sense control, devotion, and following scriptural regulations, this literature should never be spoken to him if he is envious (*abhyasūya*) of me by imposing my qualities on the attributeless brahman.

**Translator’s Note:** Srila Baladeva Vidyabhushan repeats almost the same points, except that he interprets the word *āśuśrūṣave* to mean – “One devoid of the desire to listen.” He also quotes a reference from the *Vedānta-sūtra* (4.50) which says – *anaviṣkurvann anvayāt* – “True knowledge is not attained by those not in the disciplic succession.”

— Translated by Hari Parshad Das from the Sanskrit text available at Gaudiya Grantha Mandira (<http://www.granthamandira.com>)



## PLEASE HELP ME

**Sri Srimad Gour Govinda Swami Maharaja**

For these last two days you have arranged this *guru-pūjā* and spent much valuable time. As a friend I must tell you that I have many frailties, weaknesses, and disqualifications in me. I am telling you the truth. We have all come here being attracted to the lotus feet of *guru-pāda-padma*, our revered spiritual master Sri Srimad A. C. Bhaktivedanta Swami Prabhupada and the previous *ācāryas*. Those gurus are very rich people. They are not materially rich, but their wealth



is *prema-dhana*, love of God. We have come here with the greed how to get that wealth, that *prema-dhana*. That is our purpose in coming here.

For the last two days you have all offered *śraddhāñjali*, homages, unto me. Although I am a most fallen and wretched worm in stool, you have glorified me. Indirectly, by your glorification, you have given me a hint of how I can possess all those good qualities. Therefore, bowing my head with folded hands, I offer prayers to you one and all. Today we have gotten an opportunity to make our offerings from the core of our hearts to the lotus feet of such *ācārya-guru-vargas*. But how can I offer such *pūjā*? I am not guru, I am *aguru*, *laghu*. In Sanskrit, *laghu*, light, is the opposite of *guru*, heavy. For one who is *laghu*, how will he be able to see guru? By some of the very small and insignificant portion of mercy that I have gotten from my *guru mahārāja*, I am trying my best to render service to his lotus feet. On this day I request you, one and all, please help me in this effort. I request your heartfelt love, help, and cooperation. I consider this my asset. Otherwise I cannot render such service.

Many people have doubt in *guru-pāda-padma*. If you have doubts then you cannot make advancement. In the *Bhagavad-gītā*, Krishna says *saṁśayātmā vinaśyati* [Bg 4.40] — “A doubtful person perishes.” Criticism and doubt are not *bhakti*. In *bhakti* there is only *seva* and *sevaka* — the relationship of servant and master. One who is real guru never says, “I am guru.” He sees everyone according to *jīvera ‘svarūpa’ haya kṛṣṇera ‘nitya-dāsa’* — he sees their *svarūpa*, he sees that all are servants of Krishna. The guru has such a vision. His vision is not material vision, therefore he is guru. Through him we get *bhagavān*, Krishna. Guru says, *ṭṭṇād api sunicena* — “I am lower than the straw in the street.” He is so humble. He has no pride in being a guru. But if someone says, “Don’t you know who I am? I am a great guru! Great *ācārya*!” This is *dambha*, pride. It is a demonic characteristic, not a divine characteristic. It is not a characteristic of a *vaiṣṇava-sādhu-guru*. A real guru has humility. If one thinks, “I am guru.” Then he is not guru. He is *goru*, a quadruped, a cow or a bull.

I have no qualification to become guru. I have no desire to become guru. That was not the purpose for which I left my home. My guru said, “Accept disciples. Give them training. Otherwise how can you do this project? You should have your own men, otherwise how can you manage it?” He told me again and again.

He also wrote me a letter, “Under your leadership this project will be done.” At that time, I said, “My dear Srila Prabhupada, I don’t want to be the head. I want to be the tail.” But he said, “I want!” That means that my *gurudeva* wants that I become guru and accept disciples. To accept disciples means to welcome a great danger. You should understand that I’m in a very, very dangerous situation. I cannot eat. I cannot sleep at night. You will never find a more distressed person than me; you won’t find a person who is in a more dangerous situation than I am. So with folded hands I request you, please protect me. This is my request at your feet today. This is the desire of my guru that I remain in such a dangerous situation. By this he will be happy and pleased. Therefore for his pleasure I have accepted this dangerous situation to become guru and accept disciples. I think my guru has sent all of you to me just to give me protection, not to put me in a more dangerous situation. Therefore my request to you is to please protect me. To accept disciples means to keep up the missionary activities that guru has started. We are *goṣṭhy-ānandīs*, preachers. So we have to keep up the missionary activities that our guru has started. Not that we just occupy the *āsana*, seat, of guru. ❧

— Chapter 6. *Śrī-Guru-vandanā — The Worship of Sri Guru*. Gopal Jiu Publications, 2010.

## MY FINAL WILL

*Srila Jiva Goswami*

*saṁvat 1663 varṣe mārgaśiṛṣa-māsī kṛṣṇa-dvitiyāyām sugrhita-nāma-dheya-śrī-śrī-rūpa-sanātanākhyā-mahā-mahima-caraṇa-kamalānucarasya śrī-śrī-vṛndāvāna-sthasya jīva-nāmaḥ saṅkalpa-patṛiyam.*



*Srila Jiva Goswami's Original Handwritten Last Will*

mayā yaḥ kaścīd vyāpāraḥ kṛto 'yam asti, sa sarvo 'pi mayārādhyamānayoḥ śrīmat-pratimā-rūpeṇāvirbhāvitayor anayoḥ śrī-śrī-rādhā-kṛṣṇayoḥ sevā-saukāryārtham eva. sā ca sevā prathamata eva sādhu-caritāya paramārtha-mātra-parāyaṇāya śrī-vilāsa-dāsāya samarpitāsti. tasmād akhilāni tādīya-sevaupayikatayā saṅgrhitāni. mad-anantaram śrī-vilāsa-dāsasyaiva jñeyāni.

16 November 1606: The following is the final will of the Vrindavan resident by the name of Jiva — the constant follower of the lotus feet of the greatly renowned Sri Rupa and Sri Sanatan, whose names are worthy of being chanted:

Whatever activities have been performed by me have all been performed for the facilitation of the service of my worshipable Lordships Sri Sri Radha Krishna, who are present in their deity forms. Firstly, I give this service to the saintly-natured soul exclusively dedicated to the service of the absolute — Sri Vilas Das. Whatever paraphernalia has been collected for Sri Sri Radha Krishna's worship should be known as belonging to Sri Vilas Das after my departure.

kintu madīya-deha-nāśe yady asau vairāgyād vā sāmārthyābhāvād vā svādhikāra-nivṛttim icchet, yadi ca parama-sac-caritraḥ śrī-bhāratācārya-tanūjaḥ śrīmān kṛṣṇa-dāsa-nāmā brāhmaṇaḥ sāmpratavad anayoḥ śrī-śrī-rādhā-kṛṣṇayoḥ sevāyām api tadānim api tiṣṭhet, tadā tena śrī-vilāsa-dāsena svayam asmai sevā-sevopakaraṇāni sevya-śrī-śrī-rādhā-kṛṣṇa-sahitāni sthānāni pustaka-paryantāni sarvaṇi madīyāni saṅkalpa-pūrvakaṁ dātavyāni. atra kasyāpy

anyasyādhikāro nāsti. madīyam sarvaṁ mayā samarpitam cet kasya vānyasyādhikāraḥ syāt? yaḥ kaścīd atra virodhī syāt, sa eva khalu śrī-śrī-rādhā-kṛṣṇa-sevā-drohi syāt, sarvair vaiṣṇavai rājabhiś ca daṇḍyaḥ syāt.

However, if on the destruction of my body he [Sri Vilas Das] due to renunciation or incapability, wishes to be relieved of this service, and if the supremely saintly son of Sri Bharatacharya, the brahmin named Sriman Krishna Das, desires to be situated in the service of Sri Sri Radha Krishna at that time, then Sri Vilas Das should himself hand over all my paraphernalia of worship along with the worshipable deities and everything else including books through another will. In this there is no other person who can claim any rights. Everything that belongs to me is being offered by me so how can anyone else have a say in this matter? If anyone opposes this then certainly he is a heretic and punishable by all the vaiṣṇava kings.

śrīmataḥ kṛṣṇadāsa-viprasyaṇyathā-bhāve tu śrī-vilāsa-dāsena svechayā kasmaicid anyasmai yogyāya sarvaṁ samarpaṇīyam. yadi ca mayi jīvaty eva śrī-vilāsa-dāsasyānyathā-bhāvāḥ syāt, tadā vicārya samādheyam mayaiva sarvam.

atra tu madīya-sva-hasta-lekho 'yam eva sāksi-sahasram. yato yo jas tam imān lekhaṁ draṅsyati, sa sa eva sāksi syāt. yadi tad idaṁ samprati lokesu na spaṣṭikṛtaṁ tat khalu sampraṇetā kaścit kaścīd atra mātsaryam kariṣyatīti vicāryam, kintu yadi mama maraṇe sāvadhānatā syāt, tadā tad idaṁ lokesu spaṣṭam eva jñāpayaṣyāmiti. tad idaṁ gauḍākṣareṇāpi likhyate. tad etad eva pramāṇam iti. atha ye kecin mad-iṣṭatamā bhavanti, te sarve 'py atra sāhāyām kariṣyantīti prārthyate ca. kalyāṇam astu kalyāṇam astu.

If the brahmin Sri Krishna Das also is incapable of performing this service, then Sri Vilas Das should willingly surrender everything to another fully eligible person. If Sri Vilas Das wishes to retire from this service in my mortal presence, then all decisions will rest on me solely.

That this is my handwriting is a fact that can be testified by thousands. Moreover, those who saw me writing this will are also witnesses to the same. If it is not clear that certain handwriting is mine, then it should be considered if someone has enviously written something fake. However, if caution is exercised after my death, then this letter will be clear enough to convey my will. I am also writing the same in Bengali alphabet. That too should be considered as evidence. And I pray to all those who are my well-wishers that they may kindly help me in this matter. Auspiciousness to everyone! Auspiciousness to everyone! 🙏

— Translated by Hari Parshad Das, from the Sanskrit text available at Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

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