



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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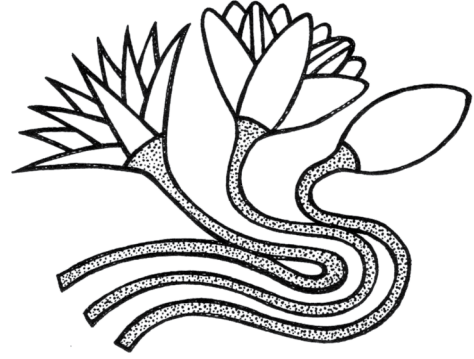
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Highlights

- **YOGA PREACHING**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **SRI NIMBARKA DEBATES A JAIN MONK**
Srila Bhaktisiddhanta Saraswati Thakura Prabhupada
- **WITHOUT SERVING GAURA'S DEVOTEES**
Sri Srimad Gour Govinda Swami Maharaja
- **MISSING OUT ON VRINDAVAN**
From *Bhakti-rasāmṛta-sindhuḥ* (1.2.303)
- **A WHEEL FOR KRISHNA**
From Sri Keshava Kashmiri's *Krama-dīpikā* (8.116)



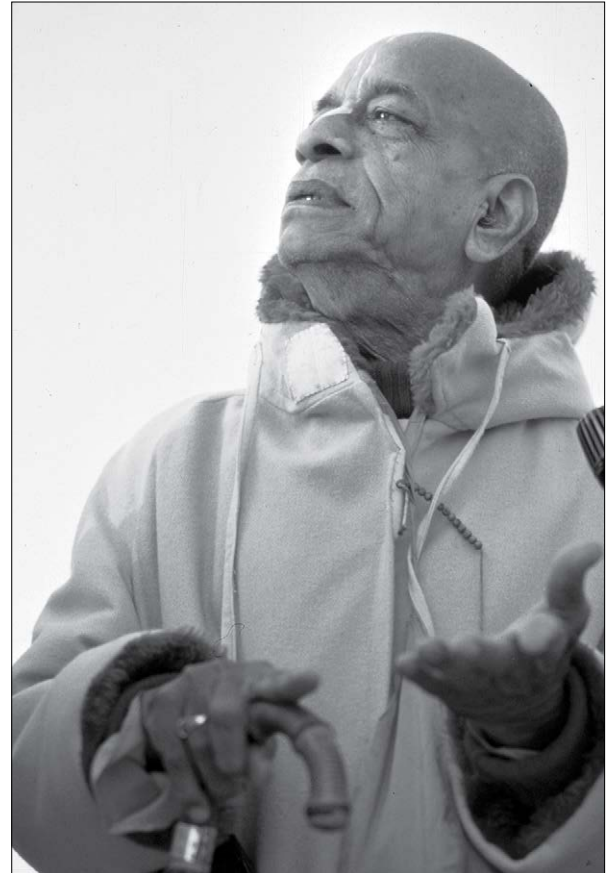
YOGA PREACHING

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

I understand that you have started to firmly initiate a campus society, called OSU Yoga Society. It would have been better to name it as Bhakti Yoga Society, otherwise the society may be understood as one of the many yoga societies. Anyway, whatever the name may be, it does not matter. If you are successful in capturing the students for chanting in the auditorium, it will be a great success. (Letter to Hayagriva Das, 8 November 1968.)

It is very nice that you shall speak at the yoga group program. Subala should read carefully that *hatha-yoga* as described in the *Bhagavad-gītā* is very difficult in this age. The yoga system is approved, but nobody can follow the rules and regulations strictly, neither there is suitable place for executing it, and everyone is always full of anxiety. So how can they concentrate? The best thing is to chant Hare Krishna, which is forced meditation. In this way make a nice speech, and conclude with declaring that the topmost yogi is he who surrenders to Krishna and worships Krishna with all thoughts, activities, and intelligence. (Letter to Brahmananda Das, 20 November 1968.)

I am pleased to note that you have performed at certain yoga groups in the area, and already you are



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

making a nice dent in their *māyā* as they are now preferring the *mahā-mantra* to the chanting of *om*.

Actually, this chanting of *om* is also a bona fide form of meditation, but as we learn from Vedic literature and from Chaitanya Mahaprabhu, the chanting of Hare Krishna is the prime benediction for this age, and it is the authoritatively recommended means of God-realization. (Letter to Gaurasundara Das, 2 August 1969.)

So far as the road show and this yoga village are concerned, these things should be stopped. Simply perform our *kīrtana*. If we divert our attention in this way, the whole thing will gradually deteriorate. All these things are nonsense inventions. Such inventing spirit will ruin our movement. People may come to see, some will become devotees, but such devotees will not stay because they are attracted by some show and not by the real thing or spiritual life according to the standard of Lord Chaitanya. Our standard is to have *kīrtana* and start temples. What is this Road Show and Yoga Village? It will be another hippie edition. Gradually the Krishna Consciousness idea will evaporate — another change, another change, every day another change. Stop all this. Simply have *kīrtana*, nothing else. Don't manufacture ideas. (Letter to Sudama Das. 5 November 1972.)

SRI NIMBARKA DEBATES A JAIN MONK

*Srila Bhaktisiddhanta
Saraswati Thakura Prabhupada*

It is said that one day a *sannyāsī* from a Jain *sampradāya* came to Mathura and invited all the learned scholars there to a debate on the scriptures. This Jain *sannyāsī* scholar desired to conquer the entire country by proving the uselessness of Vedic religious principles. However, Nimbadiya, the *vaiṣṇava* monk from Vaidurya Pattana, effortlessly refuted all the arguments put forward by the Jain *sannyāsī* by quoting scriptural evidence.

The Jain *sannyāsī*, after being defeated, took shelter of the *vaiṣṇava ācārya*. The *vaiṣṇava ācārya* thus accepted him as a disciple and then instructed him in the true meaning of Vedic religious principles.

It is said that after the scriptural debate commenced between the Jain *sannyāsī* and the *vaiṣṇava ācārya*, it continued for a long while. Finally, realizing that the sun was about to set, the *vaiṣṇava ācārya* offered some remnants of Lord Vishnu to his guest, who had come to his ashram to gain relief from fatigue. Jain *sannyāsīs* are prohibited to eat anything in the evening or at night, so at first he refused to honor the *prasāda*. Because of this, the *vaiṣṇava ācārya* climbed a *neem* tree and held

the sun above the horizon until the *sannyāsī* could finish his meal. According to one rendition of the story, he climbed a *neem* tree and then invoked the Lord's Sudarshan *cakra* in the sky. As the *cakra* was as effulgent as the sun, the *sannyāsī* thought it to be the sun.

Because he climbed a *nimba (neem)* tree and manifested the *arka* (sun), also known as *āditya*, he became known as Nimbarka, Nimbadiya and Nimba Vibhavasū. At some places he was known as Aruneya, Niyamananda and Haripriyacharya. Some people say that Nimbarka appeared in this world when Krishna's great grandson Vajranabha was the king of Mathura.

— Excerpts from pages 33-34. *The Life and Teachings of the Four Vaishnava Ācāryas*. Translated by Bhumiapati Das. Edited by Purnaprajna Das. Presented by Laxman Das and Sanmohini Devi Dasi. Published by Jai Nitai Press. Vrindavan. 2007.

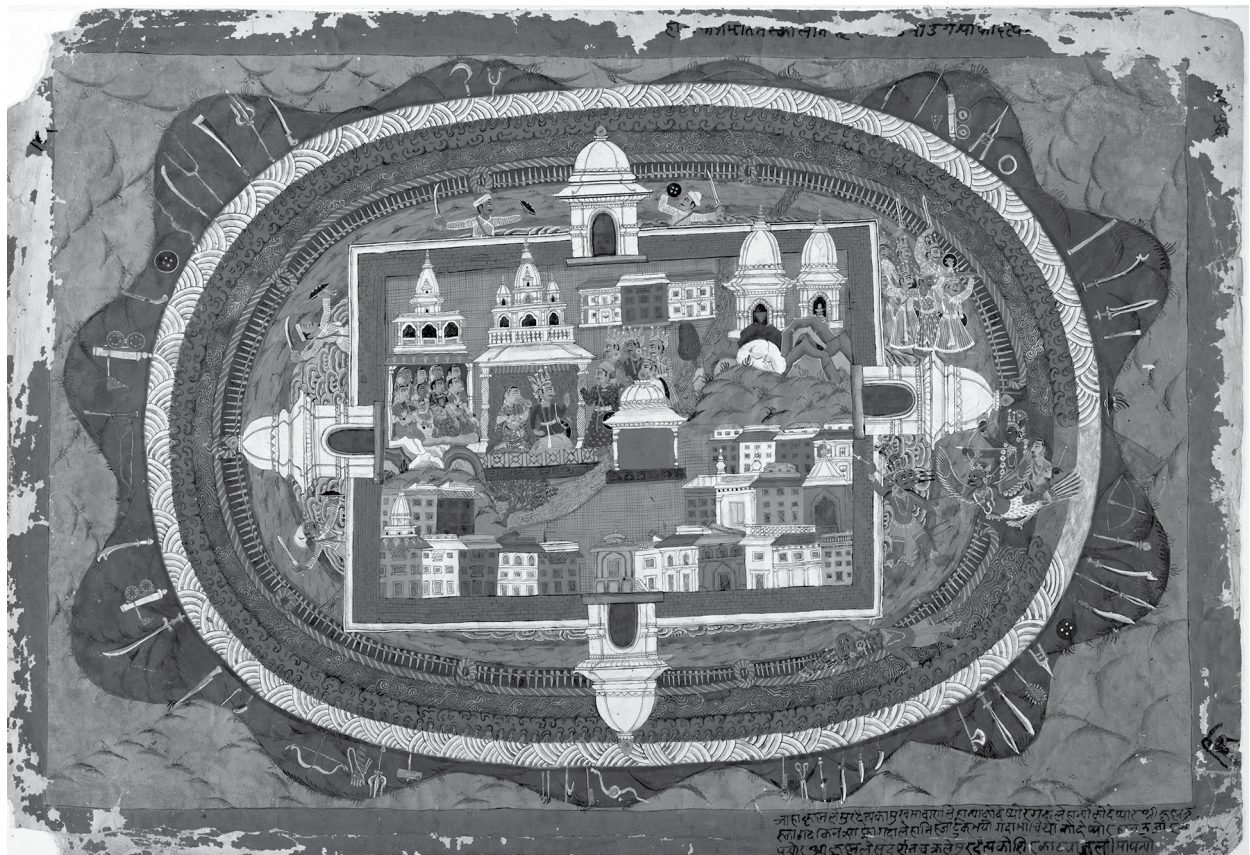
WITHOUT SERVING GAURA'S DEVOTEES

Sri Srimad Gour Govinda Swami Maharaja

Nityananda Prabhu is more merciful than Mahaprabhu. Unless you get the mercy of Nityananda Prabhu you cannot get the mercy of Mahaprabhu, and unless you get the mercy of Mahaprabhu you cannot approach Radha-Krishna. This is our process. Moreover, guru is the manifestation of Nityananda or Balaram, so guru is more merciful than Krishna. He is a devotee of Gaura, *gaura-priya-jana* — he is very dear to Gauranga Mahaprabhu. One who is a *gaura-priya-jana* is more merciful than Gaura. Srila Prabodhananda Saraswatipad has said this in *Caitanya-candrāmṛta* (22):

*ācārya dharmam paricārya viṣṇum
vicārya tīrthāni vicārya vedān
vinā na gaura-priya-pāda-sevām
vedādi-duṣprāpa-padam vidanti*

Prabodhananda Saraswatipad says that you may strictly follow *ācārya-dharma*, the principles of religious life; *paricārya viṣṇu*, you may offer very opulent worship to the deity of Vishnu; *vicārya tīrthāni*, you may visit all the holy places of pilgrimage; *vicārya vedān*, you may study and become proficient in Vedic knowledge; whatever you may do, but *vinā na gaura-priya-pādasevām vedādi-duṣprāpa-padam vidanti* — without serving the lotus feet of a *gaura-priya-jana*, a dear devotee of Gauranga, you cannot attain *prema*. You cannot get *prema* merely by reading or acquiring Vedic knowledge. Only if you get the mercy of a *gaura-priya-jana* will everything be manifest before you, and you will get everything. Getting Krishna means getting everything, and Krishna is bound up by love or *prema*.



Unknown artist. Nepali painting. 1775.

Krishna's city of Dwarka

Mahaprabhu has given that *prema* freely. He gives freely that *prema-bhakti* which is very difficult even for Brahma to get. By serving the lotus feet of a dear devotee of Gaura you can get it. This is our process. Otherwise there is no possibility. You may do all the things described above, but you cannot get that *prema* without serving a dear devotee of Gaura. ॐ

— From a lecture in the United Kingdom. 28 August 1991.

MISSING OUT ON VRINDAVAN

From *Bhakti-rasāmṛta-sindhuḥ*

Srila Rupa Goswami explains how a devotee who worships Krishna in a conjugal mood without the desire to attain the mood of a resident of Vrindavan eventually attains residence in Dwarka.

*riraṁsāṁ suṣṭhu kurvan yaḥ vidhi-mārgeṇa sevate
kevalenaiva sa tadā mahiṣītvam iyāt pure*

“Whosoever enhances their desire to engage directly in conjugal love with Krishna but serves Krishna exclusively through the path of *vidhi*, after some time attains the position of a queen in Dwarka.”
(*Bhakti-rasāmṛta-sindhuḥ* 1.2.303)

Translation of Srila Jiva Goswami’s commentary:
The term *yaḥ*, “he who”, is masculine but is used here

as a general term to denote both male and female. The phrase *riraṁsāṁ kurvan*, “harboring conjugal desire”, means that such a devotee has not adopted the mood of becoming a lady in Vraja. The term *suṣṭhu*, “in an excellent manner”, means that one has developed a mood like a queen of Dwarka and has not touched the mood of a [Vrindavan-based] maid-servant of Krishna. The term *vidhi-mārgeṇa*, “by the path of *vidhi*”, means that one who has such a queen-like desire will attain this destination even if one worships the Lord using a meditation-mantra that focuses on him as the Lord of the Vrindavan *gopīs*. What then to say if one meditates on him using a mantra that focuses on him as the Lord of the queens of Dwarka?

The term *kevalena*, “exclusively”, means that such a devotee does not adopt the greed to come in contact with Vrindavan, its residents, etc. The term *mahiṣītvam* means that one becomes a follower of the queens in Dwarka. Thus, even when such a devotee performs *āvaraṇa-pūjā* [a devotional *pūjā* where the devotee worships the different associates of Krishna in various mandalas using the sacred ten-syllable mantra *gopī-jana-vallabhāya svāhā*], one gives much respect to the queens of Dwarka. The term *tadā*, “then”,

means after some time, unlike the *rāgānuga* path in which one attains results very quickly. [To be continued.]

— Translated by Hari Parshad Das from the Sanskrit available at Gaudiya Grantha Mandira (www.granthamandira.com).

A WHEEL FOR KRISHNA

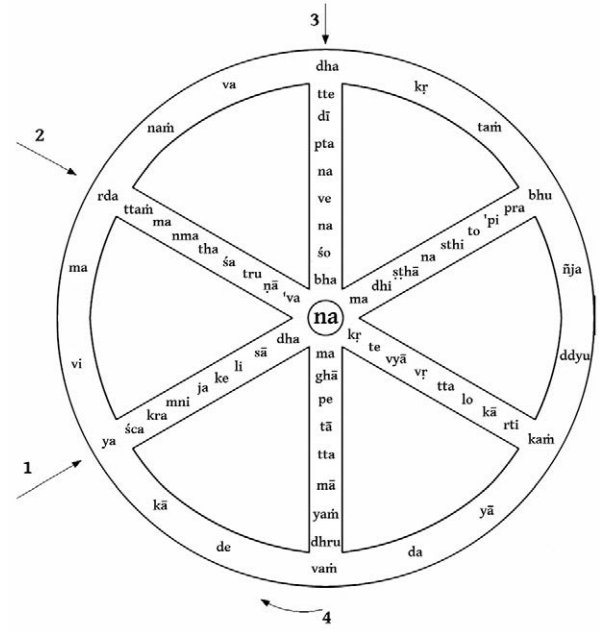
From Sri Keshava Kashmiri's *Krama-dīpikā* (8.116)

The following verse is composed in the style known as *citra-kāvya*, which literally means, “picture-poem”. In this gender of Sanskrit poetry, which goes back at least 2,000 years, the verses are designed to be read in the form of a picture. When the reader lays out the syllables, or sometimes words, in the shape of the given picture, hidden meanings are found.

Perhaps the most famous example of this style of poetry is Srila Rupa Goswami's *Citra-kavitvāni* from his book *Stava-māla*. However there are examples of this style to be found in the literary traditions of Odisha, South India, and other places on the Indian subcontinent. The following verse is in a sub-style of *citra-kāvya*, known as *cakra-bandha*, wheel-shaped:

yaś cakramnija-keli-sāadhanam adhiṣṭhāna-sthito 'pi prabhur-
dattaṁ manmatha-sātruṇā 'vana-kṛte vyāvṛtta-lokārttikam
dhatte dīpta-navena śobhanam aghāpetāttamāyaṁ dhruvaṁ
vaṁde kāya-vimardanaṁ vadha-kṛtāṁ bhūñjad-dyukaṁ yādavam

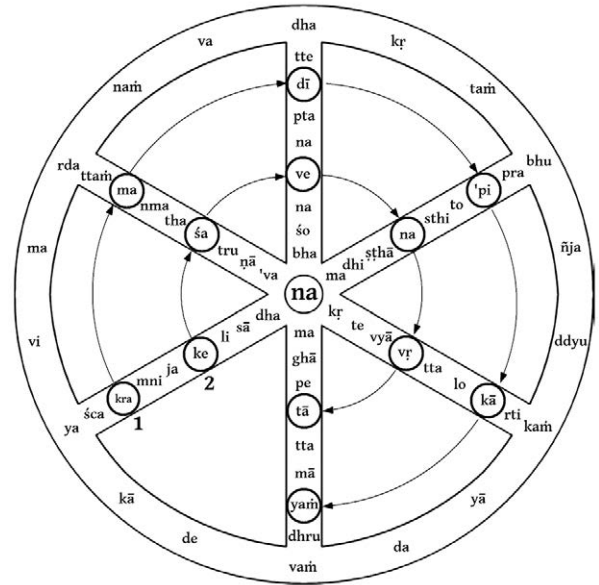
He is the one Lord who, although situated in his eternal spiritual position, for the protection of this material world takes up in his hands



Verse wheel constructed by Keshava Kashmiri

the *cakra* (discus) given by the enemy of Cupid (Lord Shiva) and which is as brilliant as the sun. He is eternally free from sins and he accepts interactions with *māyā* just to perform pastimes. He is indestructible, he destroys the demons who create upheavals in this world, and he controls even the heavenly planets. I offer my obeisances to that Krishna, born in the Yadu dynasty.

— Translated by Hari Parshad Das from *Krama-dīpikā* of Mahamahopadhyaya Kashmiri Keshava Bhatta with the commentary of Vidyavinoda Shri Govinda Bhattacharya. Chowkhamba Sanskrit Series. Edited by Devi Prasad Sharma. Printed at Vaidya Vilasa Press. Benares. 1917 A.D.



Hidden inner signature by the author:

krama-dīpikāyaṁ keśavena vṛtā —

This *krama-dīpikā* was created by Keshava Kashmiri

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