



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 360

Śrī Indirā Ekādaśī

8 October 2015

Circulation 8,183

Highlights

- **IMPORTANCE OF HIGHER ASSOCIATION**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- **NOTES ON THE BHAGAVATA**
Srila Thakur Bhaktivinode
- **FIRE OF SEPARATION**
Srila Rupa Goswami
- **RESPECT TO ALL**
Sri Srimad Gour Govinda Swami Maharaja
- **WHEN WILL I GO TO VRINDAVAN?**
Sri Radhamohan Das
- **THE ANT AND THE MOON**
Subhāṣita-ratna-bhāṇḍāgāra



IMPORTANCE OF HIGHER ASSOCIATION

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

A neophyte and an intermediate devotee should always be eager to hear from the *mahā-bhāgavata* and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of *uttama-adhikārī* and become first-class devotees. (Purport to *Cc. madhya* 16.74.)

The second-class devotee, even though he cannot support his position with *śāstric* reference, can gradually become a first-class devotee by studying the *śāstras* and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with non-devotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikārī*, a first-class devotee. (Purport to *Cc. madhya* 22.71) 🙏



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



NOTES ON THE BHAGAVATA

Srila Thakur Bhaktivinode

“Notes on the Bhāgavata” was compiled by Thakur Bhaktivinode in English. The following excerpts appear in the sub-section entitled “The Fruitless Reader and the Shallow Critic”.

1. We love to read a book that we never read before. We are anxious to gather whatever information is contained in it, but after such acquirement our curiosity stops. This mode of study prevails amongst a great number of readers who are great men in their own estimation as well as in the estimation of those who are of their own stamp. In fact, most readers are mere repositories of facts and statements made by other people. But this is not study. The student is to read the facts with a view to create, and not with the object of fruitless retention.

2. Students, like satellites, should reflect whatever light they receive from authors and not imprison the facts and thoughts.... Thought is progressive. The author’s thought must have progress in the reader in the shape of correction or development. He is the best critic who can show the further development of an old thought, but a mere denouncer is the enemy of progress. ☞

— Found in the *Vaiṣṇava Folio Archives*. Compiled by Sri Narasingha Caitanya Matha. No date.

RESPECT TO ALL

Sri Srimad Gour Govinda Swami Maharaja

One should be very, very careful. One should consider everyone to be a *vaiṣṇava* but oneself — “I am not a *vaiṣṇava*.”

*tṛṇād api su-nīcena taror iva sahiṣṇunā
amāninā māna-dena kīrtanīyaḥ sadā hariḥ*

One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord. [*Śikṣāṣṭaka* 3.]

This is Mahaprabhu’s teaching. One should think, “All are superior to me, all are greater than me. I am the lowest of the low.” We should think, “Everyone is a *vaiṣṇava* except me. I am not a *vaiṣṇava*.” One who has developed *kṛṣṇa-prema* thinks:

FIRE OF SEPARATION

Srila Rupa Goswami’s Bhakti-rasāmṛta-sindhu 3.3.116

*aghasya jaṭharānālāt phaṇi-hradasya ca kṣveḍato
davasya kavalād api tvam avitātra yeṣām abhūḥ
itas tritayatō ’py atiprakāṣa-ghora-dhātī-dharāt
katham na viraha-jvarād avasitān sakhīn adya nah*

[The cowherd boys address Krishna:] You protected us, your friends, from the digestive fire of the demon Agha’s stomach, from the fierce poison of the serpent Kaliya, and even from the consuming destruction of the forest fire. Then how come you don’t protect us now from the burning pain of separation from you, which is an even greater and more terrible assault than were these three?

— Translated by David L. Haberman. *The Bhaktirasāmṛtasindhu of Rūpa Gosvāmin*. Indira Gandhi National Centre for the Arts. New Delhi. 2003.





Unknown artist. Rajasthan reproduction

The wonderful land of Vrindavan

*premera svabhāva — yāhān premera sambandha
sei māne — 'kṛṣṇe mora nāhi prema-gandha'*

Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Krishna. [Cc. antya 20.28.]

Such a devotee says, “I have no touch of *prema* at all. I am such a rascal, such a stupid fellow. I am fallen and most degraded. I have not developed *prema* at all. I have no touch of *prema*.” Kaviraj Goswami says, *uttama hañā āpanāke māne tṛṇādharma* — “[The symptom of one who chants the Hare Krishna *mahā-mantra* is that] although he is very exalted, he thinks himself lower than the grass on the ground.” [Cc. antya 20.22.]

— From a lecture in Bhubaneswar. 25 September 1993.

WHEN WILL I GO TO VRINDAVAN?

The medieval Gaudiya poet

Sri Radhamohan Das

(Gurjarī-rāga)

*kabe prabhura anugraha haba
viṣaya-vāsanā-pāśa kabe mora habe nāśa
kabe āmi vṛndāvane yāba*

(Refrain) When will the Lord be merciful to me?
When will the noose of material desires around my
neck be cut? When will I go to Vrindavan?

*e saṁsāre duḥkha-phala se ānande mahā-bala
jāniyā yāiba sei sthāne
saba duḥkha palāibe gaḍāgaḍi diba yabe
rāsa-sthalī yamunā-puline*

The material world bears suffering as its only fruit. I shall go to a place where I know there is only intense bliss. Then all material sufferings will flee far away. I will go to the *rāsa*-dance arena on the Yamuna’s banks. There I will roll on the ground.

*kṛṣṇa-mūrti govardhana mahā-bhāgya daraśana
mora kiye habe hena karma
kṛṣṇera rādhikā yaiche śrī kuṇḍa tāhāra taiche
kāya mane kabe habe marma*



Unknown artist. Basohli, Jammu and Kashmir



If I become fortunate I will see the deity of Krishna on Govardhan Hill. Will I be able to do that? When will my body, mind, and heart run to Radha Kund and Shyama Kund?



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



Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.

kuṇḍa-yuge snāna kari sei khāne yadi mari
tabe bujhi mora haye gati
tumi prabhu dayāmaya e rādhā-mohana kaya
siddha kara ei ta kākuti

I know the destination I will attain if I bathe in those two *kuṇḍas* (Radha Kund and Shyama Kund) and die in the place around them. Radhamohan Das says, “O Lord, You are very merciful. Please fulfill these pleading words of mine.”

Bibliography

— *Songs of the Vaisnava Acaryas*. Collected and translated by Sri Kusakratha Das. Unpublished.

— *Vaiṣṇava Padāvalī*. Compiled by Hare Krishna Mukopadhyaya. Sahitya Samsad. Calcutta. 1980.



Unknown artist. From: <https://hdwallpapers.cat/>

THE ANT AND THE MOON

From the Subhāṣita-ratna-bhāṇḍāgāra

assajjanaḥ sajjana-saṅgi-saṅgāt
karoti duḥsādhyam aṭiḥa sādhyam
puṣpāśrayāc chaṁbu-śiro 'dirūḍhā
pipilikā cumbati candra-bimbam

By the association of great souls, even a rascal can achieve the impossible, just as an ant in association with a flower on the hair of Lord Shiva can perform the feat of touching the moon.

— Translated by Hari Parshad Das from *Subhāṣita-ratna-bhāṇḍāgāram*. 6th Edition, page 91, verse 25 (*sat-saṅgati-praśaṁsā*). Selected and arranged by Kashinatha Panduranga Parab. Revised by Wasudev Laxman Sastri Pansikar. Published at the Nirnay Sagar Press, Bombay. 1929 A.D.

