



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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QUALIFICATION TO PRAY

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

For offering prayers to the Supreme Personality of Godhead, you do not require any high qualification. It doesn't matter. You can offer your prayer from any standard of life. Not that you have to become a very learned, very scholarly man, and you have to present your prayers in very nicely selected words so that poetry, rhetoric, prosody, everything is there, metaphor. Nothing is required. Simply you have to express your feelings.

So what is that real feeling? One must be aware of his position; then one can express his feeling. Feeling should be very sincere and automatic. ☪

— Lecture in Montreal. 18 August 1968.

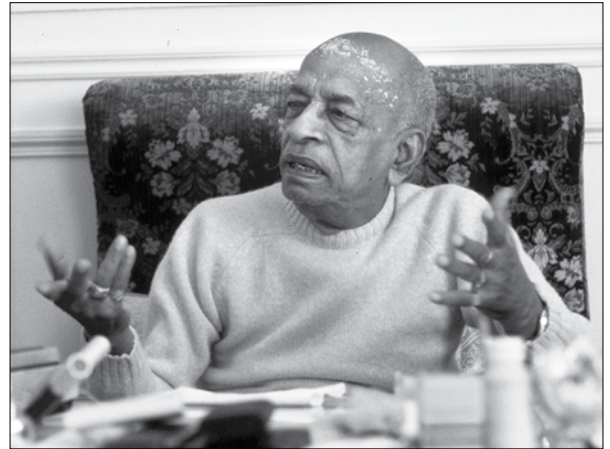
MOOD OF THE VAISHNAVAS

Sri Srimad Gour Govinda Swami Maharaja

Mahaprabhu has taught in Śikṣāṣṭaka (Cc. ādi 17.31):

ṭṛṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtaniyaḥ sadā hariḥ

This is the most important teaching in Śikṣāṣṭaka. *uttama hañā āpanāke māne ṭṛṇādharma* — The nature of a real *vaiṣṇava* is that although he may be the topmost *paramahaṁsa*, he thinks, "I am the lowest of the low, much lower than a blade of grass lying on the street



His Divine Grace A. C. Bhaktivedanta Swami

[Cc. *antya* 20.22]. Those who are walking on the street step on the grass under their feet. A real *vaiṣṇava* never retaliates against such things. Rather, he submits and tolerates. *dui-prakāre sahiṣṇutā kare vṛkṣa-sama* — One should be as tolerant as a tree. There are degrees of tolerance. A tree doesn't ask for water. In the summer season when the scorching heat of the sun is drying up the tree, it never asks for water. It tolerates. It may dry up and die, but still it never asks for water. A *vaiṣṇava* is as tolerant as this.

Madhavendra Puri is the example. He never asked for anything. If he was hungry or thirsty he tolerated. He never asked Krishna to help him. One who tolerates like this becomes as tolerant as a tree and becomes much humbler than a blade of grass

lying on the street. He can chant the pure name. The pure name means Krishna. So Krishna comes.

Krishna told Madhavendra Puri, “What sort of *sannyāsī* are you? A *sannyāsī* goes out to collect some *bhikṣā*, *mādhukarī*. You are thirsty and hungry. Why are you not going out to beg alms?”

“How do you know I am hungry and thirsty? Who are you?”

“I am a cowherd boy. I live in this village. I tend the cows here.”

“How do you know that I am hungry and thirsty?”

“I heard. Some women were taking bath in that pond. They were talking amongst themselves: ‘That *sannyāsī*, sitting underneath that tree is very hungry and thirsty.’ I have brought this pot of milk for you. Take it.”

Caitanya-caritāmṛta (antya 20.24) states:

*yei ye māgaye, tāre deya āpana-dhana
gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa*

A tree will give whatever someone asks for. He gives his cool shade to whoever sits under his branches. He gives flowers and fruits, He gives his leaves, twigs, and branches. He will give his whole body for someone to cut. He never complains. He tolerates the scorching heat of the sun, torrential rain, the pelting of stones, and beatings. He tolerates and gives everything. He always does good to others. A *vaiṣṇava* should be like that. *Caitanya-caritāmṛta* (antya 20.25) states:

*uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni* ‘krṣṇa’-adhiṣṭhāna

A *vaiṣṇava* is *uttama*, *paramahansa*, the topmost person, but he thinks, “I am lowest of the low.” He never demands respect. Rather he respects one and all thinking that Krishna is there in the heart of every living entity. He never demands respect. This is *amānī mānada*. ❀

— From a lecture in Bhubaneswar, 23 April 1992.

THE DEVOTEES ARE YOUR LIFE

The Odishan Poet Salabega

Born of a Muslim father and a Hindu mother in the first decade of the 17th century, Salabega was rejected by Hindu society and refused entrance to the Jagannath Mandir in Puri. In spite of that, today his heartfelt songs are the most well-known and popular prayers to Jagannath in all of Odisha.

*ekā to bhakata jīvana,
bhakata nimante tora śaṅkha cakra cihna*

O Lord! The devotee is your only life. You accept the symbols of the *śaṅkha* (conch) and *cakra* (disk) for the sake of your devotees.



Painting by an unknown artist. From a Bengali almanac. C. 1885. Kolkata.

Jagannath, Baladev, Subhadra and their beloved devotees

*bhakata to pitā mātā bhakata to bandhu
bhakata hitare tora nāma kṛpāsindhu*

The devotees are your father and mother. The devotees are your friends. Because you are the benefactor of your devotees your name is Kripasindhu, the ocean of kindness.

*dhenu pache pache vatsā game kṣīra lobhe
bhakata pachare tuhi thāu sehi bhāve*

As a calf, being greedy for milk, runs behind the cow, in the same way you always follow behind your devotee [greedy for their love].

*bāpa mo mogala-pua māā mo brāhmaṇī
e kule jammili hindu na khāe mo pāṇi*

Oh Lord, my father is a Muslim; my mother is from a Brahmin family. With such ancestry no Hindu will accept water from me.

*kahe sālabega hīna jātire yavana
śrī-raṅgā-caraṇa binu na jāṇa-i āna*

This lowborn Salabeg says, by caste I am a *yavana*. I don’t know anything in this world but your lotus feet. ❀

— Translated by Pradyumna Das from *Bhakta-kavi Sālabega Jīvanī O Padyāvalī*. Edited by Pandit Niramani Mishra. Published by Manoj Kumar Mahapatra. Cuttack. 1994.

JEWELS FOR BUTTERMILK

Srila Lochan Das Thakur’s

Śrī Caitanya-maṅgala, śeṣa-khaṇḍa, song 3

*nīlācale cale prabhu harisa-hiyāya
hā hā jagannātha! bali anurāge dhāya*

In a joyful mood Lord Chaitanya moved quickly toward Nilacala. In ecstatic love he exclaimed, “Ha ha Jagannath!” (1)

premānande cale prabhu simhera gamane
sanhati calite nāre saṅgera yata jane

Absorbed in *kṛṣṇa-prema*, Gauranga moved with the determination of a lion. He was moving so fast that his associates couldn't keep up. (2)

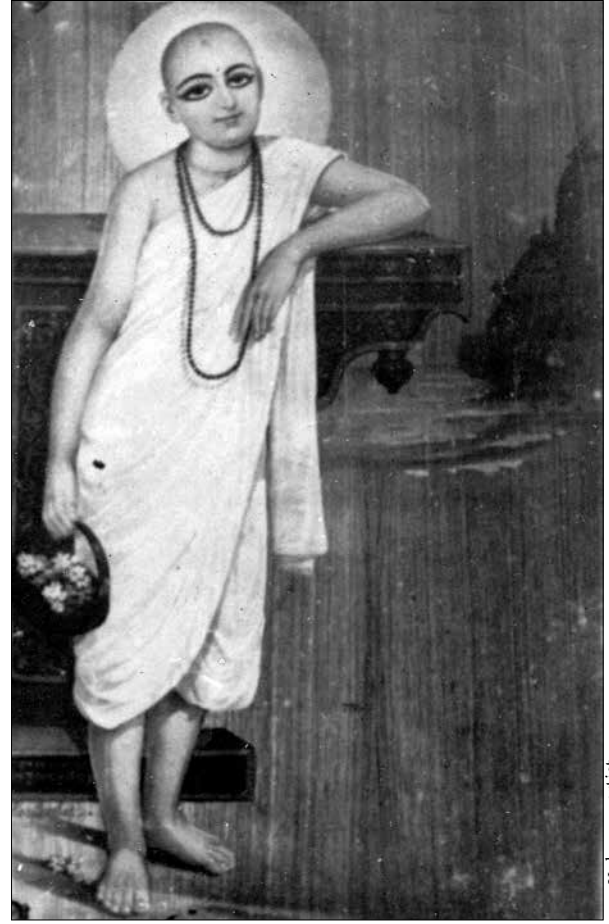
The Lord came to a small village in the forest and met a cowherd boy who was carrying a pot full of buttermilk to sell in the market.

Gauranga said, "O dear cowherd boy! I am thirsty. Can you give me some buttermilk?"

Falling down at the Lord's feet, the boy said, "Please take this buttermilk and drink as much as you like."

Lord Chaitanya drank the whole pot of buttermilk. Then that so-called *sannyāsī* walked away while saying, "You stay here and collect the money from my colleagues who are following me."

[**Note:** In this verse Srila Lochan Das Thakur describes Mahaprabhu as a *kapaṭa-sannyāsī* — "disguised as a *sannyāsī*", meaning a person who is not really a *sannyāsī* but is dressed up in order to appear to be one. This is generally used to describe someone who is cheating the public by claiming to be renounced in order to make illicit gains. This statement is in line with the Thakur's description in beginning of *Caitanya-maṅgala* (1.1.113) of Mahaprabhu's *sannyāsa* as *vairāgya adbhuta* or the Lord's, "astonishing renunciation". What is so astonishing about it? Krishna speaks of the meaning of *sannyāsa* in *Bhagavad-gītā* 18.2: *kāmyānām karmanān nyāsām, sannyāsām kavayo viduḥ* — "Giving up activities that are based on material desire is what learned men call *sannyāsa*." There is no question of Krishna,



Unknown artist

the source of all material and spiritual worlds, having material desires, so then what is the meaning of his *sannyāsa*? Our *ācāryas* have described the inner purpose of Mahaprabhu's *sannyāsa* to be his desire to taste the mood of Srimati Radharani, understanding that, Lochan Das Thakur refers to him being "disguised as a *sannyāsī*."]

The Lord moved on quickly and the boy sat down, thinking to himself. After some time the Lord's followers arrived there and inquired of that boy, "Did you see a *sannyāsī*?"

The cowherd boy said, "Yes. He drank all my buttermilk and said that you would pay for it. If you have any money, then please pay me so I can go home."

Surprised, Gauranga's associates looked at each other and replied, "Where will we get money? We don't have any money with us."

The cowherd boy said, "That's all right, just forget it. Just tell that *sannyāsī* that this was my humble offering to his lotus feet." Then the boy tried to lift



Painting by Ajoy Kumar Ghosh

Mahaprabhu takes *sannyāsa* from Keshava Bharati



Unknown artist

Mahabharata's associates pursue him as he runs through the forest in Jagannath Puri

his empty buttermilk pot and go home. But the pot wouldn't budge. Removing the lid, he saw that it was full of precious jewels and gold.



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Email: katha@gopaljiu.org
Website: www.gopaljiu.org
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The cowherd boy ran down the road in the direction of Lord Chaitanya. He found the Lord waiting for his associates a short distance away. Gauranga smiled benevolently upon the boy. When Lord Chaitanya's associates arrived, they were happy to see that the cowherd boy had attained the lotus feet of the Lord.

*prabhu bole — gopa tumi cali' yāha ghara
tore anugraha kṛṣṇa kaila - pāile bara*

Gauranga said, "Hey cowherd boy, now go back home! You obtained a boon and Krishna gave you his mercy." (19)

*leuṭī āsīte gopa pāila parasāda
nāciyā buliye gopa premāra unmāda*

While walking home the boy became filled with love of God. He danced and chanted madly in the ecstasy of *kṛṣṇa-prema*. (20)

*goyālā dekhiyā sabhāra bāṭila ullāsa
gorāguṇa gāya sukhe e locana-dāsa*

All the villagers became overjoyed to see that the cowherd boy had received the mercy of the Lord. This Lochan Das happily sings the glories of Gauranga. (21) 🎶

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