



Sri Krishna Kathamrita Bindu

तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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THE GURU MUST BE LIBERATED

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

Unless one is a resident of Krishnaloka, one cannot be a spiritual master. That is the first proposition. A layman cannot be a spiritual master, and if he becomes so then he will simply create disturbance. Who is a liberated person? One who knows Krishna. It is stated in the fourth chapter of *Bhagavad-gītā* that anyone who knows Krishna in truth is immediately liberated, and after quitting the present body he immediately goes to Krishna. That means he becomes a resident of Krishnaloka. As soon as one is liberated one is immediately a resident of Krishnaloka, and anyone who knows the truth of Krishna can become a spiritual master. That is the version of Lord Chaitanya. So to summarize the whole thing, it is to be understood that a bona fide spiritual master is a resident of Krishnaloka.

Your next question, whether the spiritual master was formerly a conditioned soul? Actually a bona fide spiritual master is never a conditioned soul. There are three kinds of liberated persons. They are called 1) *sādhana-siddha*, 2) *kṛpā-siddha*, and 3) *nitya-siddha*. *Sādhana-siddha* means one who has attained perfection by executing the regulative principles of devotional service. *Kṛpā-siddha* means one who has attained perfection by the special mercy of Krishna and the spiritual master, and *nitya-siddha* means one who was never contaminated. The symptoms of a *nitya-siddha*



His Divine Grace A. C. Bhaktivedanta Swami

are that from the beginning of his life he is attached to Krishna and he is never tired of rendering service to Krishna. So we have to know what is what by these symptoms. When one is actually on the *siddha* platform there is no such distinction as to who is *sādhana*, *kṛpā*, or *nitya-siddha*. When one is *siddha* there

is no distinction. Just like when the river water glides down to the Atlantic Ocean, no one can distinguish which portion was the Hudson River or some other river. Neither is there any necessity to make such a distinction. Actually, every living entity is eternally uncontaminated, although he may be in touch with matter. This is the version of the Vedas. *Asaṅga hy ayam puruṣaḥ* — the living entity is uncontaminated (*Bṛhad-āraṇyaka Upaniṣad*4.3.15). Just like when there is a drop of oil in water you can immediately distinguish the oil from the water. The water never mixes with the oil. Similarly, a living entity, although in material contact, is always distinct from matter.

You are correct when you say that when the spiritual master speaks it should be taken that Krishna is speaking. That is a fact. A spiritual master must be liberated. It does not matter if he has come from Krishnaloka or he is liberated from here. But he must be liberated. The science of how one is liberated is explained above. When one is liberated, there is no need of distinction whether he has come directly from Krishnaloka or from the material world. ❧

— Letter to Mukunda. 10 June 1969.

THE FINAL WORDS OF BHAKTA KAVI GOPAL KRISHNA

Gopal Krishna was born in 1784 in the town of Paralakhemundi in Ganjam District of India's state of Odisha. He was a Gauḍīya Vaiṣṇava in the line of Srila Syamananda Prabhu. Although he is not well known in other parts of the world, he is one of the most beloved Gauḍīya Vaiṣṇava poets in Odisha and is known there as Bhakta Kavi, devotee poet. The following excerpt from the book Bhakta Kavi Gopal Krishna by Fakir Mohan Das, describes the last days of this great devotee.

A person's nature, good or bad, is revealed at the time of his death. When the poet [Gopal Krishna] reached the age of sixty, his second son Haribandhu died, leaving behind his wife Purnamasi and daughter Sanama. Next, the poet's son-in-law also expired. In spite of such misfortune, the poet remained calm and unruffled. Rather than lamenting, the poet increasingly engaged himself in the reading of *Śrī Caitanya-caritāmṛta*, in the worship of his *iṣṭadeva* [his family deities of Sri Sri Radha Rasikaraja Krishna], and in remembering the divine pastimes of Sri Sri Radha Krishna. He expressed his mood thus:



Unknown artist



Nāma-tattva

NAMA IS ALL POWERFUL

Skanda Purāṇa

*dāna-vrata-tapas-tīrtha-yātrādīnāṁ ca yāhsthitāḥ
śaktayo deva-mahatām sarva-pāpa-harāḥ śubhāḥ*

*rāja-sūyāśvamedhānām jñānasyādhyātma-vastunaḥ
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu*

Whatever potency to award auspiciousness and destroy sin that may be found in the performance of charity, penances, austerities, visiting holy *tīrthas*, worshiping demigods, performing *Rājasūya* or *Aśvamedha* sacrifices, or the attainment of knowledge related to the soul, that potency has been invested in the holy name of Sri Hari.

— Quoted in *Hari-bhakti-vilāsa* 11.398-399



brajabanaku māna jā chālire
 jaya rādhe kṛṣṇa bolire
 bhālanā ethire kichi nāhiṅ sukha
 murukha sabuti dukhalare
 nibhṛta kuñjare bije karicchanti
 rahi dekha candra mukhare
 chīnmaya chidghana rasamaya kṛṣṇa
 ānanda rupinī rādhā re
 sakhī mañjarīnka sangare rahibu
 nāśibe sakala bādhā re

O mind! Go to the forest of Vrindavan, singing, “All glories to Sri Sri Radha and Krishna! You foolish mind, don’t worry, because there is no happiness here. Rather, this world is full of displeasure. Stay a while in Vrindavan and see the moonlike face of Radha Krishna, who are staying in a solitary grove. Sri Krishna is full of divine consciousness and deep devotional joy, and Sri Radha is the embodiment of divine pleasure. Stay with the *sakhīs* and *mañjarīs*, for they will help you by destroying all obstacles.”

On the second day of the bright fortnight of the month of Phālguna in the year 1862, when the poet was seventy-eight years old, he left this world. On this day he first completed his morning devotional activities, then he started reciting the *mahā-mantra* on his *japa-mālā*, sitting in perfect *padmāsana* pose. He wrote a poem describing his meditation upon his eternal spiritual form and the transcendental realm of *nitya-vṛndāvana*:

śrī gurudatta tanu ebe hoi jānta mora
 jāi puṇi ubhā huanti pāśe śrī sarasīra
 saṣṭaṅga pranāma karu mūṅ hṛṣṭa hai śarīra
 pulaka hoi bhantā je netrānandāśrudhāra
 saratīrāranya biloki prati bṛkṣaballīṅki
 olaḡi āśleṣa karanti sādare nāmadāki
 hā vṛndāvana dharaṅīre sūkṣmasikatā pare
 jugalāṅghri cihna biloki lotanti prathamare
 biloki parama adbhuta parānanda svarūpa
 paḡi rahanti padābjare labhi sukha amāpa

If I receive my spiritual body given by Sri Gurudeva, then going with that body I will stand near to Radha Kund. Paying my humble respects, my body will thrill with joy and tears of happiness will come from my eyes. Seeing the trees and creepers in the forest on the bank of Radha Kund, I will call their names with affection, and paying obeisances to them I will embrace each and every one. Alas! Seeing the lotus footprints of Radha Krishna in the fine sand, I will immediately roll on the ground there. And looking upon the Lord’s wonderful form of eternal pleasure, I will feel unlimited joy and will stay there at his lotus feet.



Unknown artist

Srila Lochan Das Thakur

Then, after completing his daily quota of recitation of the *mahā-mantra*, he scripted the last poem of his life on the wall and then departed.

jīva jivābelaku hoilā saja rādhā-govinda bhaja

O jīva soul! Now you are going to leave this world. Pray to Radha Govinda. 🙏

— Fakir Mohan Das. *Bhakta Kavi Gopala Krishna*. Sahitya Akademi. Kolkata. 2002.

“MATAJI”

From the Life of Srila Lochan Das Thakur

Srila Lochan Das Thakur, also known as Trilochanananda Das, the author of the famous *Śrī Caitanya-maṅgala*, appeared in the year 1445 Śaka (1523 AD) in the village Kogram in the Katwa area of the district of Burdwan. His mother’s name was Srimati Sadanandi and his father’s name was Kamalakara Das.

Following the norm of the time, Trilochanananda Das was married at a young age. His young wife lived at home with her parents, as was common then for child-aged brides, in a village some distance from that of Lochan Das. As the boy grew up he was increasingly devoted to Sri Chaitanya Mahaprabhu and correspondingly detached from material life. Seeing this, the parents of his wife became concerned and approached Srila Narahari Sarkar, the guru of Lochan Das, with their concern. Narahari ordered Lochan Das to go visit his wife.

Submissive to the order of his guru, Trilochanananda set out for the village of his in-laws. However, when he

got there he realized that it had been so long since he visited that he no longer remembered how to find their home. Seeing a young girl on the street, Lochan Das approached her and, following the then present cultural behavior, addressed her in a respectful way, as mother, “Excuse me, *mātāji*, do you know how to find the home of such and such family?” he asked her.

“Yes, I know them, you can follow me. I’ll show you the way.” And the girl set off, followed by Lochan Das. When they reached the house, he found that the young girl was actually his wife. It had been so long since he had seen her that he did not recognize her.

Realizing that he had addressed her as mother, a title that is still sacred to millions of people in India today, from that point on Lochan Das vowed to never touch her, and treated her as his mother. In this way, he and his wife passed their years living in a mood of renunciation dedicated to Guru and Gauranga.

The *Brahma-vaivarta Purāṇa* (1.10.50) instructs:

*mātar ity eva śabdena yām ca sambhāṣate naraḥ
sāmātr-tulyā satyena dharmāḥ sākṣī satām api*

If a man addresses someone as “mother”, dharma has witnessed that statement. In truth, she is the same as his mother.

Vedic and *vaiṣṇava* culture offers so much respect for mothers. *Nārada Pañcarātra* (2.6.6-7) states:



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*ādau samuccared rādhām paścāt kṛṣṇam ca mādhamam
viparītaṁ yadi paṭhet brahma-hatyām labhed dhruvam*

First, one should utter the name “Radha”, and then one should utter the name “Krishna” or “Madhava”. If one utters the reverse, one gets the result of killing a Brahmin.

*śrī-kṛṣṇo jagatām tāto jagan-mātā ca rādhikā
pituḥ sad-guṇo mātā vandyā pūjyā garīyasī*

Sri Krishna is the father of the world and Radhika is the mother. The mother is one hundred times more worshipful and higher in point of respect due than the father. (MD) ☪

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Shyamasundar became Gaurasundar