



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

# Sri Krishna Kathamrita Bindu

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

• **EVERYONE IS ELIGIBLE**

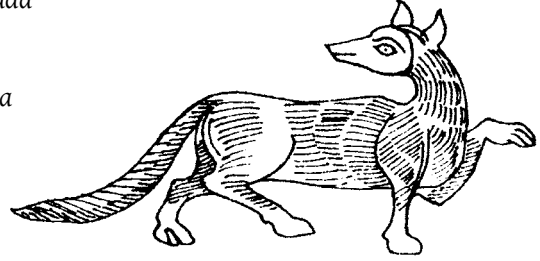
*Srila Bhaktisiddhanta Saraswati Thakura Prabhupada*

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*A collection of various meditations and prayers*



## AVOIDING BEING MISLED

*His Divine Grace A. C.*

*Bhaktivedanta Swami Prabhupada*

Your *siddhānta* is correct to *śāstra*. In this way go on reading books and have the correct perception and Krishna will help you.

*siddhānta baliyā citte nā kara alasa  
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krishna. [Cc. ādi 2.117].

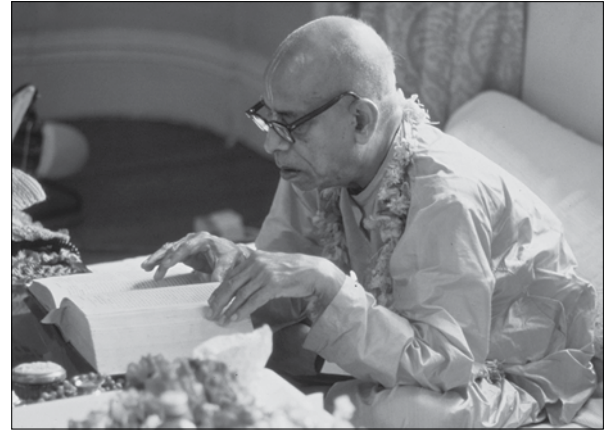
You should be always alert in understanding the *śāstric* conclusions. That will help you, otherwise we can be misled by bogus philosophies. I am very pleased that you are studying the books. This will make you happy and successful. 🙏

— Letter to Ayodhyapati. 22 September 1976.

## EVERYONE IS ELIGIBLE

*Srila Bhaktisiddhanta Saraswati  
Thakur Prabhupada*

Everyone is eligible to perform *śrī-kṛṣṇa-saṅkīrtana*. As Krishna is full of energies, so are his names. The idea that only men can worship Hari but women cannot, that only healthy people can worship Hari but the ill cannot,



*His Divine Grace A. C. Bhaktivedanta Swami*

that only the strong can worship Hari but the weak cannot — these considerations do not apply to the performance of *śrī nāma-saṅkīrtana*. He is a child and I am an old man. Therefore I will not chant the name of Hari with him. I am a learned person and he is a fool. Therefore I will not worship Hari with him. I am a respected brahmin and he is from a low-class family. Therefore I will not worship Hari in his company. All these mental and bodily conceptions have no relevance in the performance of *śrī-kṛṣṇa-saṅkīrtana*. I cannot chant the name of Hari while passing stool or urine. I cannot chant the name of Hari with a sinful heart. Such considerations are also insignificant. We can chant the name of Hari while we are passing stool or urine, and even the most sinful can chant Hari's name. But those

who are duplicitous, thinking they will counteract their sins by chanting, can never actually chant Hari's name. If we have the propensity to commit sinful activities on the strength of chanting, we will find that we cannot chant the holy name of Hari. ❧

— From *Amṛta Vani*, collected teachings of Srila Bhaktisiddhanta Saraswati Thakur. Compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Adapted and translated into English by Bhumipati Das and Isvara Das. Touchstone Media. Mumbai. 2004. Anecdote 23.

## KRISHNA CRUSHES THE DEVOTEE'S PRIDE

*Sri Srimad Gour Govinda Swami Maharaja*

Arjuna is a dear devotee of Krishna. Krishna has said this again and again in *Bhagavad-gītā*: “*bhaktō 'si me*”, “*priyō 'si me*”, “*sakhā 'si me*” — “You are my dear friend, so I am giving you this most confidential instruction.” On the battlefield of Kurukshetra, Krishna became Arjuna's charioteer. Then the Pandavas achieved victory and Krishna made Yudhisthir Maharaja *rājādhirāja*, the emperor of the whole world. After the Kurukshetra battle was over, the Pandavas were very happy and joyful. Especially Arjuna was very blissful. Arjuna had heard *Bhagavad-gītā* directly from the lips of Krishna. Once, Krishna and Arjuna were moving together in a chariot. Krishna was driving and they were going

through some gardens on the bank of the Yamuna, having some nice talks together. Arjuna had developed some pride in himself. He was thinking, “I am a great *jñānī*. Krishna personally imparted this *gītā-jñāna* to me. I heard it directly from Krishna's lips.” Krishna knows what you are whispering in your heart because he is there in the heart as Supersoul. Krishna understood, “Arjuna has developed pride. He is thinking himself a great *jñānī* because he received *jñāna* directly from my lips.” So *nija-jana-smaya-dhvaṁsana-kāri* — Krishna's nature is such that if his own man, a dear devotee, develops some pride, he must crush it. That is his mercy.

As they were going along the bank of the Yamuna they saw a *jambuka*, a jackal, moving around the dead body of a human being, just smelling it but not eating. Seeing this, Arjuna laughed and said, “That *jambuka* is bereft of knowledge. He is a *mūrkhā*, a fool. He is only moving around that dead body and smelling it, not eating it. If two big dogs come, he will run away out of fear. He is such a *mūrkhā*, bereft of knowledge.” Arjuna said this because of pride. He was thinking himself a *jñānī* and the jackal a *mūrkhā*.

Krishna then stopped the chariot and called the *jambuka*, “*Jambuka*, please come here.” The *jambuka*

Painting by Gokul Bihari Pattnaik. From Chapter 13 of *Mahura Meets Vrindavan*



*Krishna and Arjuna speak to a wise jackal*



came with folded hands, offered obeisances, and sat down. Then Krishna asked, “O *jambuka*, the dead body of this human being is your food. Why are you only smelling and moving around it and not eating?”

The *jambuka* replied, “O my Lord, you are all-knowing. What shall I say? Although this is my food, still I have some discrimination. Without consideration I won’t eat.”

Krishna said, “You have some discrimination?”

“Oh yes!”

“What is your discrimination?”

The *jambuka* said, “My Lord, if you are asking, I will tell you. By smelling his legs I can understand if during his lifetime this human being ever went to Jagannath Puri Dham, Vrindavan Dham or Mayapur Nabadwip Dham by walking. By smelling his hands I can understand if this person has ever offered *pūjā*, worship, to Bhagavan or not. By smelling his eyes, I can understand whether or not this person has ever seen a *sādhu* or a deity in the temple. By smelling his head I can understand if this person has ever bowed down to a *sādhu-vaiṣṇava* or deity or not. By smelling his ears I can understand whether or not he has ever heard *kṛṣṇa-kathā* during his lifetime. By smelling I can understand all these things. If he has not done any of these things then I won’t eat such impure food. I won’t eat.” The *jambuka* said, “If one or more of his limbs — a hand, a leg, or an ear — has performed some devotional act, then I will eat only that portion.”

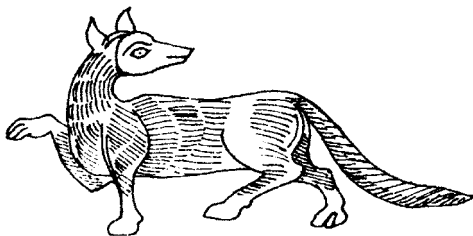
“O Lord, we are *paśu*, a beast, an animal. We have no knowledge. We have no right to do any *dharma*, *śubha-karma*, or anything. Because we are animals, our consciousness is very degraded, covered consciousness, shrunken consciousness. We have no opportunity to perform any *dharma*. Only by eating can some piety be there.”

Bhagavan Krishna said, “O *jambuka*, all glories to you. You are my *bhakta*.”

When he heard the words of the jackal, Arjuna became amazed. “Oh, this *jambuka* has such knowledge? I was thinking myself to be a great *jñānī* and a great *bhakta*, but this *jambuka* is greater than I am! Such *jñāna*, such *bhakti* he has!”

In this way, Krishna crushed the pride of Arjuna because Arjuna is his dear devotee. ❧

— Chapter 13, *Mathura Meets Vrindavan*. Gopal Jiu Publications.



## PRAYERS TO SRI GADADHAR PANDIT

A collection of various meditations and prayers

### Śrī-gadādhara-panḍita-dhyānam

#### Meditations on Sri Gadadhar Pandit

*vidyut-puñja-vidāmbi-sundara-tanuṁ hemābja-divyānanaṁ  
snigdghāṅghrīṁ kara-pāda-hiṅgula-rucaṁ śuklāmbaram sundaram  
bhaktānām pari-pālanādra-hṛdayaṁ śrī-gaura-sevya-sthitaṁ  
mañjunī śrīla-gadādharaṁ prabhu-varaṁ śrī-panḍitākhyāṁ bhaje*

Having a beautiful body that defeats hosts of lightning bolts; having a divine face as beautiful as a golden lotus; having beautiful limbs, with palms and soles reddish like vermilion; clad in pristine white cloth; nourishing and fostering devotees in an extremely soft-hearted mood; being always situated in the position of a servant of Sri Gaura; I worship that beautifully sweet Srila Gadadhar, the best of the Prabhus, also known as Gadadhar Pandit.

*kāruṇyaika-maranda-padma-caraṇaṁ caitanya-candra-dyutiṁ  
tāmbūlārpaṇa-bhaṅgi-dakṣiṇa-karaṁ śvetāmbaram sad-varam  
premananda-tanuṁ sudhā-smita-mukhaṁ śrī-gaura-candrekṣaṇaṁ  
dhyāyec chrīla-gadādharaṁ dvija-varaṁ mādhyurya-bhūṣojjvalam*

Having lotus feet that are the sole bestowers of the nectar of mercy; having an effulgence like Lord Chaitanya’s; with right hand bent in a position of offering betel leaf; wearing spotless white cloth; the best among the saintly souls; with a body full of the joy of *prema* adorned with a nectarean smiling face; with sight always set on Sri Gaurachandra; decorated with *mādhurya-rasa*; I meditate on that Srila Gadadhar, the best among the twice-born.

### Śrī-gadādhara-panḍita-praṇāmah

#### Obeisances to Sri Gadadhar Pandit

*yat-pādābja-nakhāgra-kānti-lavato hy ajñāna-mohaḥ kṣayaṁ  
yat-kāruṇya-kaṭākṣataḥ svayam asau śrī-gaura-candro vaśam  
yātiśad-bhajanāc ca yasya jagatām premendur antarnabho  
naumī śrīla-gadādharaṁ tam atulānandaika-kalpa-drumam*

A fragment of the effulgence of the nails of whose lotus feet cause a complete decline in one’s ignorance and illusion; whose merciful side-long glances captivate even Sri Gaurachandra; whose devotion for the Lord caused the moon of *prema* to appear on the skies of all the worlds; to that Srila Gadadhar, who is the sole desire tree bestowing incomparable joy, I offer my obeisances.

*parama-rasa-vibhāsaṁ sarva-bhakti-prakāśaṁ*

*vidhā-rasa-vid-ādhyam prema-ratnaika-hṛdayam*



Gadadhar Pandit reads Śrīmad Bhāgavatam to Mahāprabhu

niyata-niyama-cāraṇaṁ sarva-sarvārtha-sāraṇaṁ  
madana-mathana-rūpaṁ naumi rādhā-svarūpam  
gadādharam ahaṁ vande mādhavācārya-nandanam  
mahā-bhāva-svarūpaṁ śrī-caitanyaḥbhinna-rūpiṇam

I offer my obeisances to Gadadhar, the son of Madhavacharya, who is the personification

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of mahā-bhāva and who has a form that is non-different from Sri Chaitanya.

śrī-hlādinī-svarūpāya gaurāṅga-suhr̥dāya ca  
bhakta-śakti-pradānāya gadādhara namo 'stu te

To the personification of the hlādinī-śakti, very dear to Sri Gaurāṅga, bestowing strength on the devotees of the Lord — to that Gadadhar I offer my obeisances.

gāndharvikā-svarūpāya gaurāṅga-prema-sampade  
gadādhārāya me nityaṁ namo 'stu hi kṛpālave

Unto he who is non-different from Gandharvika (Radha) and who is the possessor of the wealth of love of Gaurāṅga — unto the merciful Gadadhar I offer my constant obeisances.

śrī-gaurāṅga-rasāśritaṁ mādhavācārya-nandanam  
kumāraṁ ratnavatyāś ca vande śrīmad-gadādharam

Sheltered in the mellows of Sri Gaurāṅga, the son of Madhavacharya and Ratnavati. I offer my obeisances to Srimad Gadadhar.

Vijñaptiḥ

Heartfelt Submission

he śrī-gadādhara dayā-saritāṁ patis tvaṁ  
preṁṇā vaśī-kṛta-śaci-tanayo vibhuś ca  
padmāvati-tanaya eva tathā vaśas te  
kiṁ te bravīmi mayi mūḍha-vare kṛpāyai

O Sri Gadadhar! You are the ocean-like master of the various rivers of mercy. By your love you have completely captivated the son of Sachi and the son of Padmavati alike. What more should I say? Please bestow mercy on me, who is the topmost among fools. 🙏

— Translated by Hari Parshad Das from Śrī-stava-kalpa-drumaḥ. Edited by Sri Bhakti Saranga Goswami. Published by Tridandi Bhikshu Bhakti Saurabh Sar. 1959 A.D.

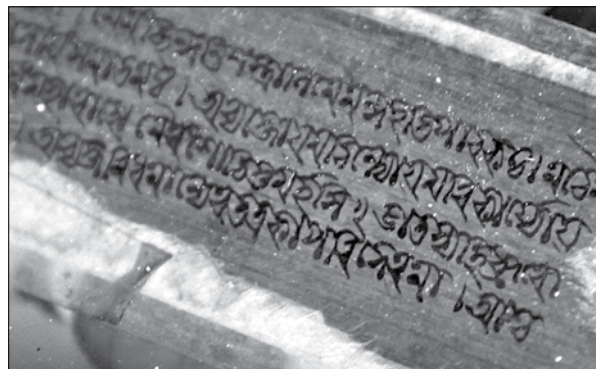


Photo by Indradyumna Swami

Bhāgavatam in the original handwriting of Gadadhar Pandit